



TUAN GURU ZAINUDIN ABDUL MAJID'S EPISTEMOLOGICAL VIEWS ON INTEGRATION OF ISLAMIC EDUCATION IN LOMBOK, WEST NUSA TENGGARA

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Abstract

Currently, Muslims have a lack of understanding of epistemology, which results in the weak mastery of Muslim thought towards science and technology. In medieval times, Islamic thinkers with integrated thoughts were born from the mastery of epistemology sourced from the Qur'an and Sunnah. This study aims to explain Tuan Guru Kiai Zainuddin Abdul Majid's thinking in science development, making him a pioneer in Islamic education and a national hero in Lombok, West Nusa Tenggara. These paper methods are a historical approach and literature with content analysis. This study's results show that Tuan Guru Zainuddin Abdul Majid integrated his thoughts. His ideas are written in *Tuhfatul Anfenaniyah Syarah Nahdlatuzzainiyah* and his verse *ya man yarum*. His paper that religion and science are like buildings standing firmly. If religion and science are kept separate, so Muslims will fall behind. So, Islam people must comprehend *Shari'a*, *Nahu*, *Shoref (grammar)*, *Fiqh (Islamic law)*, *astronomy*, *language*, *math*, *geometry*, *algebra*, *chemistry*, and *geography* integrated to advance in this time and the future. His ideas were based on the scientific and dialectical foundations of Bayani, Burhani, and Irfani's epistemology, which is the basis for developing Islamic education. His thought was successful in developing Islamic education institutions based on Islamic integration.

Abstrak

Lemahnya penguasaan epistemology menyebabkan lemahnya pemikiran umat Islam dalam penguasaan ilmu pengetahuan dan teknologi dewasa ini. Penguasaan epistemology yang bersumber dari al-Qur'an dan Sunnah telah melahirkan pemikir Islam yang memiliki pemikiran integral pada abad pertengahan. Penelitian ini bertujuan untuk menjelaskan pemikiran Tuan Guru Kiai Zainuddin Abdul Majid dalam pengembangan ilmu pengetahuan, yang menjadikannya sebagai pelopor pendidikan Islam dan pahlawan nasional di

Lombok, Nusa Tenggara Barat. Pendekatan yang digunakan dalam penelitian ini adalah pendekatan historis dan literatur dengan analisis konten. Hasil penelitian ini menunjukkan bahwa Tuan Guru Zainuddin Abdul Majid telah mengintegrasikan pemikirannya. Ide-idenya ditulis dalam *Tuhfatul Anfenaniyah Syarah Nahdlatuzzainiyah* dan syairnya *ya man yarum*. Dalam karya tulisnya diyatakan bahwa agama dan sains ibarat bangunan yang berdiri kokoh. Jika agama dan sains dipisahkan, maka umat Islam akan tertinggal. Baginya, umat Islam harus memahami *Syariat, Nahu, Shoref (tata bahasa), Fiqh* (hukum Islam), astronomi, bahasa, matematika, geometri, aljabar, kimia, dan geografi yang terintegrasi untuk mencapai kemajuan di masa ini dan masa depan. Ide-idenya didasarkan pada fondasi ilmiah dan dialektis epistemologi Bayani, Burhani, dan Irfani, yang dijadikan sebagai dasar dalam mengembangkan pendidikan Islam. Pemikirannya telah menghasilkan lembaga pendidikan Islam berbasis integrasi Islam.

Keywords : Epistemology; Islamic Education; Integration; science

INTRODUCTION

When the operationalization of Islamic education was still primarily focused on religion, Muslims were able to create a fantastic society. The “Golden Age of Islamic Science” has historically been used to describe the period of supremacy’s intellectual prowess. The Islamic world then rose to prominence as a representation of intellectual development. The secular and religious, physical and spiritual, and life were all brought together by integral education.¹

However, the previously comprehensive and integrated educational system has split into two distinct halves. These problems surfaced as Europe entered the Renaissance, and Muslim populations fluctuated. In the Islamic world, science and philosophy have long been dominant and have found favourable conditions for rapid progress. However, European discoveries created problems because science and philosophy separated themselves from religion. Muslims practiced the link between science and religion throughout the medieval period. Presently, UIN throughout Indonesia are beginning to cultivate this association.²

Western advances in the field of science by denying the teachings of society gave birth to new sciences. As a result, Muslims, most of whom live in third-world countries in backwardness, cannot catch

¹ Zainuddin Abdul Majid, *Wasiat Renungan Masa* (Pancor: Toko Buku Kita, 1995), 118–19.

² Ach. Maimun, “RELASI AGAMA DAN SAINS DALAM ISLAM (Pemetaan Konteks Awal Dan Varian Pemikiran Sains Islam),” *Muslim Heritage* 5, no. 2 (2020): 261, <https://doi.org/10.21154/muslimheritage.v5i2.1957>.

up. However, when entering the 18th century, there was such a great insistence on the West's penetration of the Islamic world, which made Muslims open their eyes and realize how backward Muslims are when faced with Western progress.

The decline of Muslims results from the development of a dichotomous and black and white way of thinking of most Muslims, such as Islam vis-a-vis non-Islam, the west-east, and religious sciences versus *secular sciences*. This kind of thinking pattern is usually strongly influenced by the assumption that science and high technology, symbolic of the progress of the nation's culture and civilization, are currently growing and developing in the western world, which is, in fact, a non-Muslim country.

Muslims had to defend the principle of the "golden age title" that was prevalent at the time. The only people in which science and religion can coexist are Muslims. Within Islam, science and religion are one. In addition, it is important to instill in Muslims the idea that science is an integrated concept, not a binary; Muslims must be aware that the paradox of science is a form of theological distortion that endangers the civilization of the people.³

Tuan Guru Kiai Haji Muhammad Zainuddin Abdul Majid spearheaded the revival of the "golden age title" in his homeland of Lombok, West Nusa Tenggara. His movement began in 1934 after completing his studies at the Madrasah Shaulatiyyah Makkatul Mukarromah. Tuan Guru Zainuddin Abdul Majid was born on 20 April 1908 and died in 1997. For his work, Tuan Guru Kiai Tuan Guru Zainuddin Abdul Majid was named a National Hero on 9 November 2017.

Tuan Guru Zainuddin Abdul Majid's work in the field of education, among others, was as a pioneer in madrasa education, namely the *Nahdlatul Wathan Diniyah Islamiyah* (NWDI) and *Nahdlatul Banat Diniyah Islamiyah* (NBDI) madrasas. Since the founding of NWDI and NBDI, madrasas have become part of NWDI and NBDI. The rapid development of NWDI and NBDI madrasas cannot be separated from Tuan Guru Zainuddin Abdul Majid's continuous efforts to hold da'wah activities and call for the importance of education. He preached from mosque to mosque and established many madrasas so that Tuan Guru Zainuddin Abdul Majid was known as "*Abul Madaris Wal Masjid*". From 1942 to 1945, the NWDI and the NBDI had nine madrasah. In

³ Hamid Hasan dan Syid Ali Asyraf Bilgrami, *Konsep Universitas Islam, Terj. Mahnun Husain*, (Yogyakarta : Tiara Wacana, 1989), 50–53.

2000 Nahdlatul Wathan had 696 Madrasahs from Kindergarten to College.^{4 5} The number of madrasahs under Tuan Guru Zainuddin's rule is increasing. So to facilitate the management of madrasahs, he founded Nahdlatul Wathan on March 1, 1953, on the 15th of Jumadil Akhir 1372 H in Pancor, Selong district, East Lombok Regency..⁶

Several studies on Tuan Guru Zainuddin Abdul Majid, both explaining his biography and thoughts, include R. Samidi's research which states that the results of the analysis of some scientific literature indicate that Tuan Guru Zainuddin Abdul Majid in developing education in West Nusa Tenggara is part of the implementation of social justice values as stated contained in the Preamble to the 1945 Constitution.⁷ According to research by Herman Wijaya, the Nahdlatul Wathan Struggle Song by TGKH. M. Zainuddin Abdul Majid has redundancy, polysemy, homonyms, hyponyms, homonymous words, and other similar words in its lyrics.⁸ The research of the Tuan Guru Zainuddin Abdul Majid Movement from the aspect of educational institutions, curriculum and education system^{9, 10}. Research on the teacher's view of women leaders in Nahdlatul Wathan¹¹ The study of the *Wasiat Renungan Massa* by Tuan Guru Zainuddin Abdul Majid¹² Study on the pilgrimage of Tuan

⁴ Muhammad Yusuf, *Sejarah Ringkas Perguruan Nahdlatul Wathan Diniyyah Islamiyyah Dan Nahdlatul Banat Diniyyah Islamiyyah Dan Nahdlatul Wathan*, ((Pancor, PBNW, 1976), 42.

⁵ Mohammad Noer, *Visi Kebangsaan Religius, Refleksi Pemikiran Dan Perjuangan Tuan Guru Kyai Haji Muhammad Zainuddin Abdul Majid* (Jakarta : Logos Wacana Ilmu, 2004), 189.

⁶ Yusuf, *Sejarah Ringkas Perguruan Nahdlatul Wathan Diniyyah Islamiyyah Dan Nahdlatul Banat Diniyyah Islamiyyah Dan Nahdlatul Wathan*, 31.

⁷ Raden Samidi and Suharno Suharno, "Implementasi Nilai Keadilan Sosial Melalui Pendidikan Persepektif Tgkh Zainuddin Abdul Majid," *FIKRI : Jurnal Kajian Agama, Sosial Dan Budaya* 3 (2018): 374, <https://doi.org/10.25217/jf.v3i2.314>.

⁸ Herman Wijaya and Laila Sufi Wartini, "Relasi Makna Dalam Lirik Lagu Perjuangan Nahdlatul Wathan Karya TGKH. M. Zainuddin Abdul Majid (Kajian Semantik)," *SeBaSa 2*, no. 1 (2019): 41, <https://doi.org/10.29408/sbs.v2i1.1352>.

⁹ (Azmi & Wardi, 2020)

¹⁰ Adet Tamula Anugrah, 2021)

¹¹ Abdurrazzak dan Halimatus Nadia, "Pandangan Tuan Guru Terhadap Pemimpin Perempuan Di Nahdlatul Wathan" 4 (2022): 165–78, <https://doi.org/10.37680/almanhaj.v4i2.1623>.

¹² Sapiin et al., "Semiotics Performance by Marco De Marinis in Syair Wasiat Renungan Masa Tuan Guru Kyai Haji Abdul Madjid," *International Journal of Social Sciences* 3, no. 1 (2020): 24–31.

Guru Zainuddin Abdul Majid's tomb during the Covid 19 period which has increased.¹³

Integrating Bayani, Burhani, and Irfani's ways of thinking have circularly given birth to thinkers/scholars who creatively read the times, adapting thoughts derived from classical texts. One of them is Tuan Guru Zainuddin; in his life history, starting from before the independence phase are establish pesantren as a base for Islamic renewal in Lombok. Then phase, the colonial period as a pioneer of the movement against the invaders. In the independence phase, he became a figure who had a role in the national arena as a political figure with his work as a constituent member. The ability to integrate the reasoning of Bayani, Burhani, and Irfani caused Tuan Guru Zainuddin to be the different with another figures in Lombok during in his lifetime.

This paper is different from the research before. This paper focuses on; 1) The theory of epistemology in the Islamic World. 2) How Tuan Guru Zainuddin integrates science and religious thinking. 3) What is the implication of developing Bayani, Burhani, and Irfani science?. This research uses library research and historical approaches, which consisted of Zainuddin Abdul Majid's Books like *Tuhfatul Anfenaniyah syarah Nahdlatuzzainiyah*, his song *ya man yarum* and *Nazam Batu Ngompal* (book of *Tajweed*). Islamic education in Indonesia has its roots in the pesantren, which is attested to by the country's rich manuscript culture. Although the manuscripts were left behind, this historical account is starting to be called into question as evidence of the documents' existence fades away.¹⁴ On that basis, this article also reveals the meaning of some of Tuan Guru Zainuddin Abdul Majid's works related to the theme of this paper.

EFISTEMOLOGY THEORICAL IN ISLAMIC WORLD

Epistemology comes from the Greek language which means knowledge, the main problem is to explore the problem from the sources of knowledge. Where does true knowledge come from and how do we

¹³ I Rahadi et al., "Descriptive Statistics For Demographic Tourist Visits On New Religious Segment: Evidence From TGKH. M. Zainuddin Abdul Madjid Tomb, Lombok Timur," ... : *Journal of ...* 12, no. 2 (2022): 1734–41, <https://www.enrichment.iocspublisher.org/index.php/enrichment/article/view/467>.

¹⁴ Moch Lukluil Maknun, Muhammad Aji Nugroho, and Yuyun Libriyanti, "Kontribusi Ulama Nusantara Terhadap Keilmuan Islam Di Indonesia; Studi Kasus Inventarisasi Manuskrip Ponpes Tremas Dan Tebuireng," *Muslim Heritage* 7, no. 1 (2022): 111–40, <https://doi.org/10.21154/muslimheritage.v7i1.3625>.

know it.¹⁵ In Persian it is called *Syinakht Syinasi* which is both rooted in the verb *syinkhtan* which means to know in the sense of recognizing (being acquainted with), while in Arabic it is called the term *ma'rifat*, which means knowledge, consciousness (*awareness*), and information. Sometimes it is used in the sense of special perception (*idrak juz'i or particular perception*), and sometimes it is used in the sense of re-enactment (*tadzakkur or recognition*)¹⁶

Epistemology is also called *the theory of knowledge*. In epistemology discussed are objects of knowledge, sources and tools for obtaining knowledge, consciousness and methods, the validity of knowledge, and the correctness of knowledge.¹⁷ Epistemology, or theory of knowledge, discusses in depth all the processes seen in man's efforts to acquire knowledge. Science is knowledge gained through a certain process called scientific methods. This method is what distinguishes science from other fruits of thought. Or in other words, science is knowledge gained by applying scientific methods. Because science is part of knowledge, that is, knowledge that has certain properties, science can also be called scientific knowledge. For this purpose, so that there is no chaos between the notions of "science" and "knowledge", then we use the term "science" for "science".¹⁸

The development of Islamic epistemology is inseparable from al-Qur'an and the Hadith of the Prophet SAW as sources of Islamic science-based. The nature of the Qur'an as *Hudan Linnas* (QS 2: 185) in life always *up to date* for all times and places (*likulli zaman wa makan*) has become the main reference of Islamic thinkers in the development of all fields of science such as philosophy. Sardar states that muslims philosopher made the Qur'an and Hadith as a source and inspiration (The Qur'an and Hadith as source and inspiration of Islamic philosophy).

The very reality of the Qur'an, and the revelation (*wahyu*) which made it accessible to a human community, had to be central to the concerns of anyone who sought to philosophize in the Islamic world and led to a type of philosophy in which a revealed book is accepted as the

¹⁵ Harol H. Titus, *Persoalan-Persoalan Filsafat, Terj. H.M. Rasjidi* (Bulan Bintang, 1984), 187.

¹⁶ M.T. Mishbah Yazdi, *Buku Daras Filsafat Islam, Terj. Musa Kazhim Dan Saleh Baqir* (Jakarta: Mizan, 2010), 82.

¹⁷ Verhak C and haryono Imam, *Philosophy of Science* (Jakarta: Gramedia, 1989), 3.

¹⁸ Jujun Suriasumantri., *Tentang Hakekat Ilmu: Sebuah Pengantar Redaksi.* " Dalam Jujun (Ed.,) *Ilmu Dalam Perspektif (Yayasan Obor Indonesia: Jakarta, 2001)*, 9, 2001, 9.

supreme source of knowledge not only of religious law but of the very nature of existence and beyond existence of the very source of existence. The prophetic consciousness which is the recipient of revelation (al-wahy) had to remain of the utmost significance for those who sought to know the nature of things. How were the ordinary human means of knowing related to such an extraordinary manner of knowing? How was human reason related to that intellect which is illuminated by the light of revelation? To understand the pertinence of such issues, it is enough to cast even a cursory glance at the works of the Islamic philosophers who almost unanimously accepted revelation as a source of ultimate knowledge.¹⁹ Such questions as the hermeneutics of the Sacred Text and theories of the intellect which usually include the reality of prophetic consciousness remain, therefore, central to over a millennium of Islamic philosophical thought.¹⁹

Abid Al-Jabiri classifies it in three patterns of thought, namely: the bayani model of thought is dominating and hegemonic that it is difficult to dialogue with the *epistemological traditions of Irfani and Burhani*. *Irfani's* pattern of thought (*tasawufl; intuitive; al-atify*) is less favored by the pure *Bayani* scholarly tradition (fiqh and kalam), because of the jumble and even the blurring of *irfani's* tradition of scientific thinking with groups or organizations of the order and its *satahats* and indeed the lack of understanding of the fundamental structure of epistemology and *irfani's* mindset here is the value of the benefits contained therein. *Epistemology; Burhani, Bayani, and 'Irfani* in the study of islamic thought are a great school in relation to the theory of knowledge (epistemology). *Burhani's* epistemology rests on the power of ratio, reason, which is carried out through the postulates of logic. *Bayani* produces knowledge through *furu'* analogy to origin, *irfani* produces knowledge through the process of unification of *ruhani* to God.²⁰

According to Amin Abdullah, the pattern of circular relations is the ideal pattern; that is, the design of circular connections does not show the existence of finality, exclusivity, and impasse, which tends to cause disharmony in internal ties between Muslims and between religious people.²¹ The relationship model below :

¹⁹ Seyyed Hussein Nasr, "The Meaning and Concept of Philosophy in Islam," *Muslimphilosophy*, 2003, <http://www.muslimphilosophy.com/ip/nasr-ip1.htm>.

²⁰ Abid Al-Jabiri, *Isykaliyat Al-Fikr Al-Arabi Al-Muashir*. (Beirut: Markaz Dirosah Al-Arabiyyah, 1989), 59.

²¹ Amin Abdullah, *Islamic Studies Di Perguruan Tinggi* (Yogyakarta: Pustaka Pelajar, 2010), 224.

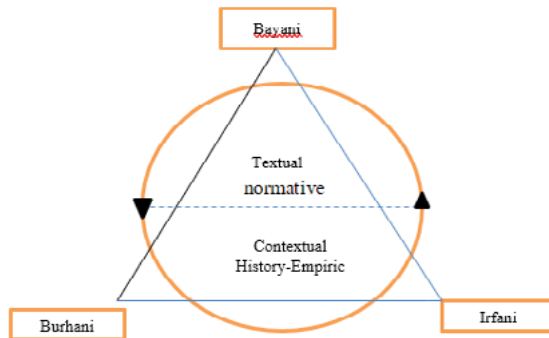


Figure 1 : The design of circular connections

In the context of religious and social life, we must well navigate the meeting and marriage between *Bayani*, *Burhani*, and *Irfani* reason. A complete, integrated and connected approach between the three is the ideal approach to deal with the challenges of disruptive, contemporary religious life, which is overshadowed by feelings of restlessness and confusion in various uncertain changes.²²

The circular model of reasoning above It seems that could be accomplish with mastering the classical texts of classical Islamic scholar works as a scientific foundation. Then the texts are dialogued with *Burhani's* reasoning by paying attention to the various benefits of humankind universally, not groups. Besides *Bayani* and *Burhani's* reason, one must have the ability of *Irfani* reasoning, which will lead him to a deep awareness of human values, with the inner discernment he possesses.

Bayani's reason is not used rigidly and rigidly because classical works are the result of *ijtihad* or interpretations of scholars in the past. The classics were heavily influenced by the environment in which the thinkers wrote their works. As for *Irfani*, knowledge not acquired through empirical reality will be through intuitive thinking, *kasf*, *riyadah* and *mujahadah*. *Burhani's* knowledge puts forward the rationality of the balance between the text's intent and the universe's balance. The way of thinking using the *Bayani*, *Irfani*, and *Burhani* will simultaneously give birth to interpretations based on "*maqasidus shari'ah*".

²² M. Amin Abdullah, *Multidisiplin, Interdisiplin Dan Transdisiplin, Metode Studi Agama Dan Studi Islam Di Era Kontemporer* (Yogyakarta: IB Pustaka, 2020), 224.

BAYANI, BURHANI, AND IRFANI'S CIRCULAR CONNECTION IN THE VIEWS OF THE TUAN GURU HAJI MUHAMMAD ZAINUDDIN ABDUL MAJID

The development of the scientific integration of Bayani, Burhani and Irfani is integrated into the various thoughts of Tuan Guru Zainuddin Abdul Majid, which are found in his various written works. Among them are the following:

a) Knowing and understanding the Qur'an

Mastery of the Qur'an, especially from the aspect of recitation of tajwid, became the main concern of Tuan Guru Zainuddin in developing the idea of his educational reform movement. According to him, reading the Qur'an is the main subject because in general, Lombok people are not fluent in reading the Qur'an. On that basis, Tuan Guru Zainuddin wrote a recitation textbook in the form of a poem entitled *Batu Ngompal* (Science of Tajweed). *Batu Ngompal*, which means Pumice Stone, was so named because it was easy to read, understand, and memorize. In several verses it is illustrated that the people of Lombok are rarely good at reading the Qur'an because they learn from people who do not know about the Qur'an, as described in several verses of *Batu Ngompal*:



Figure 2 : Batu Ngompal Manuscript

Learn by you tajwid shohih because the Qur'an goes down in Fasih (fluently)

Don't reading, Qobih reading Afraid threat of hadith shohih

Diligent learn on the expert

Read by you Gabriel literature Don't read play crazy
 God's word *in tanjila* (*Warattilil Qur'an Na tartila*)
 Diligent learn from the experts
 Rarely intelligent reading the Qur'an mostly engrossed unclear.
 Embarrassed study with Qur'an's tajwid stubbornly fearful in
 reprimand
 Diligently learn from the expert ²³.

In addition to tajwid, Tuan Guru Zainuddin developed Arabic Grammar teaching materials, entitled *Mi 'rajus Shibyan ila Sama-i Ilmi Bayan* (Balaghah Science) (1355 H). This work consists of 75 pages, a shari'a (description) created by al-Allamah Sayyid Ahmad Zaini Dahlan, which discusses the al-ilm bayan, namely knowledge that discusses Arabic pronunciation in terms of essence, *majaz* and *kinayah*. About the Importance of *ilm bayan*, Tuan Guru Zainuddin Abdul Majid stated at the beginning of his writing: Who wants *ilm bayan* as high as the sky? Should he learn it Because you will get nothing without tools (*ilm Bayan*)? Therefore learn the *ilm bayan* until you succeed for sure you will increase in knowledge ²⁴.

Lombok is an agrarian society where the community always has difficulties in the division of inheritance property, so on that basis, Tuan Guru Zainuddin developed the *ilm' faraidl* to overcome various problems related to inheritance. The book is titled In addition to the science of the Qur'an, *the ilm faraidl* is the main curriculum taught in NWDI and NBDI madrasas. The science of faraidl is taught using the teaching materials of *Tuhfatussaniyah* and its Sharah (description) « *Tuhfatul Anpenaniyyah* » (1939). This work is a question and answer, *Nazham*, and a sharah of Faraid science. The content is very concise and easy to read and understand. Regarding the virtues of this knowledge, Tuan Guru Zainuddin Abdul Majid stated, based on history, that studying Faraidl's knowledge meant mastering half the science of religion. As the Prophet said: *Learn Faraidl Science because Faraid's knowledge is one-third of religious science.*²⁵ .

²³ Abdul Majid, *Wasiat Renungan Masa*.

²⁴ Zainuddin Abdul Majid, *Syarah Mi'rajussibyan* (Pancor: Toko Buku Kita, 1998).

²⁵ Zainuddin Abdul Majid, *Tuhfatul Anpenaniyyah Syarhun Nahdlatuzzainiyah* (Pancor, Toko Buku Kita, n.d.), 4.

b) Strengthening educators

Humans are pedagogical creatures, meaning that God wants them to have the ability to learn and teach. He is the one who has the fitrah (potential) to receive training and education in order to become a worldly caliph who will encourage and advance culture.²⁶ This potential can be seen in the fact that human beings are creatures of thinking, politics, having freedom or freedom of choice, self-aware, having norms and questioners, strictly speaking, humans are cultured.²⁷ The fitrah (potential) is a basic ability for every human being from birth in a very simple form that grows and develops in accordance with the influence of the surrounding natural environment.²⁸

Therefore, to develop this potential, qualified educators are needed. In al-Ghazali's view, the future of the child by his educators. Guru is a very noble profession. Because education is one of the central themes of Islam, the Prophet Muhammad himself is often referred to as the "educator of humanity", (*educator of mindkind*). A teacher must be not just a teacher, but at the same time an educator. Therefore, in Islam a person can become a teacher not only because he has met scientific and academic qualifications, but more importantly he must be commended for his morals.²⁹

The most significant aspect of a teacher is his or her personality, which has a direct impact on students' learning patterns. Many teachers today do not care about their pupils' personalities. According to Zakiah Daradjat, the job of the teacher's personality is to discover the balance and harmony of the instructor's personality, including in the learning process.³⁰

The Qur'an has hinted at the role of prophets and their followers in their education and fundamental function in the study of the divine sciences and their application. (Q.S. Ali Imran: 79) Allah the Most

²⁶ Muhammad Daud Ali, *Pendidikan Agama Islam* (Jakarta : Rajawali Press, 1998), 120.

²⁷ Zakiyah Drajat, *Ilmu Pendidikan Islam*, (Jakarta : Bumi Aksara, 1992), 6.

²⁸ Murtadha Muthahhari, *Bedah Tuntas Fitrah: Mengenal Jati Diri, Hakikat Dan Potensi Kita* (Jakarta: Indonesia Citra, 2011), 27.

²⁹ Fadhil Al-Jamali, *Filsafat Pendidikan Dalam Al-Qur'an, Terj. Judi Al-Falasangy* (Surabaya: Bina Ilmu, 1986), 64.

³⁰ Susi Fitriana, "Peran Kepribadian Guru Dalam Proses Belajar Mengajar (Analisis Kritis-Konstruktif Atas Pemikiran Zakiah Daradjat)," *Muslim Heritage: Jurnal Dialog Islam Dengan Realitas* 4, no. 2 (2019): 281–300, <http://jurnal.iainponorogo.ac.id/index.php/muslimheritage/article/view/1798>.

High and The Supreme Sign hints that the most important task carried out by the Messenger of Allah saw, is to teach the Bible, wisdom, and purification inri as allah said (Q.S. Al-Baqarah: 129).

Syed Hossein Nasr and friends in the “First Islamic Education Conference in Makkah in 1977, among others, concluded that as a central pillar in education, teachers must be able to be modeled for their morals in addition to their academic scientific abilities. In addition, teachers must have a moral and religious responsibility to shape their students into knowledgeable and moral people. The teacher must also be believed to be true, what he conveys to his students as best he can.³¹

In connection with the foregoing, Tuan Guru Zainuddin Abdul Majid stated that the criteria for a good teacher are murdyid, muklish, Obedient, Amanah, and moral, as in his verse as follows:

Ouch beloved
 O my son is diligent in teaching
 Choose the *Mursyid* to be the teacher
 After all *Mukhlis*, always adhere
Ouch Beloved
 As well as trust, teacher morals
 Never ‘want me to recite
 In those whose morals are vile
 Because of his knowledge of demonic science
 The afterlife is a danger for sure.
 If it’s general that is really sought after
 It is enough that the teacher understands
 Cleverly educate, be careful
 Even if it is not a true Muslim ³²

Paying attention to the description above shows that educators are a very *urgent* and decisive component in the success of the learning and teaching process. Educators will meet all the needs of students as individuals with needs of knowledge, attitudes, and behavior. In addition, educators and students will indirectly fill in and need each other, imitate and imitate, as well as give and receive the information produced. As a result of communication that starts from the sensitivity of the senses, mind, appreciation and tranquility to do something that

³¹ Azyumardi Azra, *Esei-Esei Intelektual Muslim Dan Pendidikan Islam*, (Jakarta : Logos Wacana Ilmu, 1998), 167.

³² Abdul Majid, *Wasiat Renungan Masa*.

encourages internalization, and individualization in the individual himself, which then gives birth to interactions with other individuals in life according to the environment he has.

c). The importance of expertise in religious and science.

Historical papers have noted that when the operationalization of Islamic education was still conservancy and intent on the basics of religion, Muslims were able to create a very brilliant level of culture and civilization and the supremacy of its glory received the title of “ The Golden Age of Science of Islam “. The Islamic world at that time became a symbol of scientific glory for the world community. In those days an integral and holistic education that blended between the skularistic and the religious, between the material and the spiritual, between the mundane and ukhrawi.³³

But now the integral and holistic education system has turned into an all-dichotomous education system. These problems began when Europe entered the age of renaissance, and Muslims began to decline and fall into decline. Science and philosophy, which has been enthroned in the Islamic world for so long, have now gained fertile ground to develop rapidly on European soil. However, in the new developments that occurred in Europe, it actually caused a problem, namely that science and philosophy separated themselves from religion.

Religious scholars in Europe considered that the theories of science advanced by Western scientists were contrary to the teachings of society. Among other things, knowledge and religion have violent conflicts, science develops outside of religion, so that secular attitudes arise in the world of science and technology.

Western advances in the field of science by denying the teachings of society gave birth to new sciences. As a result, Muslims, the majority of whom live in third world countries in backwardness, are unable to catch up, although when entering the 18th century there was such a great insistence by the West's penetration of the Islamic world, which made Muslims open their eyes and realize how backward Muslims are when faced with Western progress.

The decline of Muslims is the result of the development of a dichotomous and black and white way of thinking of most Muslims such as Islam vis-a-vis non-Islam, the west east, and religious sciences

³³ Abdul Majid, 118–19.

versus *secular sciences*. This kind of thinking pattern is usually strongly influenced by the assumption that science and high technology which are emblematic of the progress of the nation's culture and civilization are currently growing and developing in the western world which is in fact a non-Muslim country.

It is the duty of Muslims to re-uphold the predicate that has been carried during the golden age of the “ *golden age title* “. It is only in the hands of Muslims that science goes hand in hand with religion. For science and religion are united in Islam. In addition, it is also necessary to instill the belief of Muslims that science is an integrated, not a dichotomy, Muslims need to be made aware that the dichotomy of science is a religious distortion that will threaten the civilization of the people. .³⁴

Tuan Guru Zainuddin Abdul Majid in this case criticized the actions of Muslims today through his writings put forward in his work on Faraidl science entitled “ *Tuhfatul Anpenaniyah Syarhun Nahdlatuz Zainiyah* ” below

فاطلب ايها المصنف الرائض « المستفيد الناهض ، هذا الفن اى وغيره من الفنون العديدة
ولا تحارب كل جديد «على زعمك ولا تعاد كل فن لم يكن معروفا لديك وتتماوت على فن واحد
فانه لا يسمن ولا يغني من جوع لان الفنون كلها كالبنيان يشد بعضه بعض
“ Demand that the person who is happy to move the useful justice that is
this science (the science of Faraidl-pen) and the other science of a variety
of useful sciences. You should not separate knowledge that you consider
new and do not problem knowledge that you do not know and do not
consider yourself perfect with one science. The science is not filling and
embracing from thirst. And that knowledge is entirely like a building.

The result of the dichotomy of science results in intellectual deviations that cause negative access in the life of the ummah. On the integration of knowledge Mr. Guru Zainuddin Abdul Majid asserts in his verse that the person who separates knowledge is the one who has committed deviations from religious teachings, the verse reads :

العلم نور يافتي # يضى به من قداق
فاطلب فنون مجد # ولوالى الصين تزد
ان الفنون كلها # يشد بعض بعضها

³⁴ Bilgrami, *Konsep Universitas Islam, Terj. Mahnun Husain*, 50–53.

ولا تحارب كل ما # لم يك عندك علما

فان ذا شعار من # في دينه قدافتتن

*O young man of knowledge is the light Diray the one who demands
Claim a variety of sciences diligently Even if it reaches the Chinese state
Surely all kinds of knowledge Mutual strengthen each other
Thou shalt not divorce If the knowledge is not known to thou
Because indeed this is a sign of the Who in his religion has committed
perversion*³⁵

Furthermore, Tuan Guru Zainuddin Abdul Majid stated that the integration of science and religion and the consequences of separating the two would result in the backwardness of religion and the state, and was a sin that brought about obscurity. This is as stated by Tuan Guru Zainuddin Abdul Majid:

من جهل شيئا عاده # فاحذري اخي في رضاعة ثدى الاسلام ان يكون من اعداء العلم
والدين، فتكون من اعداء العلم والدين، فتكون ابا جهل عصرك وان تكون اتت السباب في
تأحر دينك في وطنك المحبوب وانحطاط قومك بين ابناء جنسك فتكون ظالما لنفسك ولغيرك
آثما وكفورا

Whoever disputes the unknown, then keep yourself, O my brother in the bosom of Islam. Indeed, one disputes science and religion and he is the father of the folly of your day. And you will be the cause of the backwardness of your religion and your beloved country and the decline of your people among the nations which you have built, then zalim be thyself and besides thee with sin and infidel (*kufur*).³⁶

The development of religious and general science is described in his verse entitled “*ya man yarum*“, as follows:

³⁵ Majid, *Tuhfatul Anpenaniyah Syarhun Nahdlatuzzainiyah*, 74.

³⁶ Majid, 74.

يا من يروم العلام

<p>أَطْلَبُ فَنُونَ الْعَالَمِ فِي مَعْرِزِ الزَّمَنِ إِنَّ الْعُلُومَ تَكُونُ أَحْسَنَ السُّفُنِ طَلَبَتُهُ مُخْلِصًا بِنَهْمَةِ الْوَطَنِ فِيهَا سَاتِدَةٌ الْأَكْفَادُ وَوَفْطِنُ وَقَدْ تَخْرُجُ مِنْهَا أَشْجَارُ الْوَطَنِ فِيهَا طَرِيقَتَانِ مِنَ أَعْظَمِ الْعَيْنِ مَعَ الْبَلَاغَةِ وَالتَّفْسِيرِ وَالسُّنَنِ وَالنَّجْوِ وَاللُّغَاةِ فِي الْوَطَنِ حَتَّى يَرَوْا أَحْسَنًا مَا لَيْسَ بِالْحَسَنِ حَتَّى يَمْلِكُوا فَوْقَ ذُرْوَةِ الْحَبْلِ خَفِيفِ بِالنَّجْوِ وَالصَّرْفِ أَنَّهُ أَبْوَالُ الْفَتَنِ فَتَسْرُ وَأُفْنَتُهُ الدَّجَالُ فِي الْعَادِنِ وَاللَّهُ يُعَلِّمُ مَنِ اسْتَبَانَ مِنَ الْمُحْسِنِ وَالزَّمْرُ قِرَانَةٌ حَرْبُ نَهْضَةِ الْوَطَنِ</p>	<p>يَا مَنْ يَرُومُ الْعِلْمَ دُنْيَا وَآخِرَةً أَطْلُبُ بِحَدِّ وَلَا تَكْسَلُ وَلَا تَهِنُ أَخَا الْعِلْمِ لَا يَمُ الْعِلْمُ إِلَّا إِذَا فَاتَتْهَا أَقْدَمُ مَدَارِسِ الْوَطَنِ فِيهَا الْعُلُومُ كَمَا كَارَ مِنَ الْخَلْقِ فِيهَا الشَّرِيعَةُ وَالْحَقِيقَةُ الْحُسْنَةُ وَالنَّجْوُ وَالصَّرْفُ وَالْفِيهِ الْأَكْبَرُ وَالنُّكُلُ فِيهَا اللُّغَاتُ مَعَ لِحْسَابِ وَالْهِنْدَسَةُ وَأَعْلَمُ أَخَى أَنْتَابِي مِنْ الْفَتَنِ وَأَجْمَلُ فِي النَّاسِ قَدْ فَشَا وَطَمَّ وَعَمَّ فَكُلُّ مَنْ قَسَرَ الْفَرَانَ مَعَ جَهْلِهِ وَأَخَذَ وَالرُّؤْسَا الْجَهْلَالُ وَالسُّفَهَةُ فَأَلَّهُ يُعْصِمُنَا مِنْ شَرِّهِمْ أَبَدًا فَأَطْلُبُ هِدَايَةَ مَوْلَا الْعَالَمِ أَبَدًا</p>
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Figure 3 : Manuscript *Ya man Yarumul ula* song

O people who seek the height of this world and the hereafter
 Claim all kinds of science throughout the ages
 Seek knowledge earnestly, so as not to feel regret and humiliation
 Truly knowledge is the best boat
 Studying sincerely in *Nahdlatul Wathan*
 Because actually *Nahdlatul Wathan* has the first madrasa in the
 land of Lombok.
Nahdlatul Wathan teaches useful knowledge
 And verily *Nahdlatul Wathan* has given birth to stars in the country.
Nahdlatul Wathan teaches *sharia*
Nahu, Shoref, fiqh, astronomy (astrology)
Balaghah, interpretation and *hadith*.
 At *Nahdlatul Wathan* teach language, count, measure knowledge
 Algebra, Chemistry, Geography.
 My brother claims that we are in the age of slander.
 So that you achieve good.
 Human stupidity is really rampant.
 So that it exceeds the height of Mount *Rinjani*.
 Whoever interprets the Qur'an without mastering Grammarly
 (*Nahu, Sharef*) will become the father of slander

And they become leaders of ignorance and evil
So there is slander in the world.
So God prevents us from what they do forever.
And God knows the corruption of good people
So demand the guidance of God who will protect us forever.

Tuan Guru Zainuddin Abdul Majid's Irfani philosophy is detailed in his Sufi work *Tarekat Hizib Nahlatul Wathan*, which comprises four required practices: 1) The prayer that follows the five daily prayers (*wazifah al-Rawatib*). 2) A prayer recited prior to dusk (*wirdu al-rabithah*). 3) A daily prayer (*wazifah al-yaumiyah*) and 4) a weekly prayer (*wazifah al usbu'iyah*).³⁷

The purpose of writing this tarekat is to address and purify Lombok's misguided congregations as illustrated in his works on the will of *Wasiat Renungan Masa*, which are as follows:

The *hizib* order must run
Together with a pure pull Bow
Forging *Shari'a* fortifying the faith
Kicking the teachings of the sheikh's tariqat
Good *tharikat* raped people
Used solely to make money
Played with *wirid* which is indeed so that the mist of the order is bright³⁸.

The Sufi teachings of Tuan Guru Zainuddin Abdul Majid were influenced by the teachings of al-Ghazali. He cites *Minhajul Abidin* and *Ihya 'Ulumuddin* from Imam Ghazali's works, as well as *Tanwirul Al-Qulub* by Sheikh Muhammad Amin al-Kurdi and *Al-Hikam* by Ibn Atha'illah ash Sakandari, as references.³⁹

IMPLICATIONS OF BAYANI, BURHANI AND IRFANI'S CONNECTION ON SCIENTIFIC DEVELOPMENT

The Epistemological dealectics developed has implications for the development of the Islamic Education system which develops the salafist and khalafī education system where at the same time the *khalafiyah* movement has been pioneered by Islamic figures such as Abdullah

³⁷ Tuan Guru Kiai Zainuddin Abdul Majid, *Thariqah Hizib Nahlatul Wathan*, n.d.

³⁸ Abdul Majid, *Wasiat Renungan Masa*, 111.

³⁹ Fahrurrozi, *Nahlatul Wathan, Refleksi Keislaman, Kebangsaan Dan Keummatan* (Al-Haramain Lombok, 2019), 240.

Ahmad, H. Abdul Karim Amrullah, Jami'atul Khair, Al-Irshad, Jong Islamiten Bond, Persatuan Islam (Persis) and Muhammadiyah. Second, the *salafiyah* movement, spearheaded by the Majalengka Muslim Union, Jami'atul Wasliyah, PERTI, and NU.⁴⁰ Among these two categories, the *khalafiyah* movement emphasizes its movement more on efforts to advance Islam by carrying out renewal movements in response to the Salafist movement which is considered a movement that hinders the progress of Islam.

The emergence of these renewal movements generally has a diverse background according to the situation and conditions faced. Nonetheless, it can generally be stated that some backgrounds include; (a) as a manifestation and realization of the renewal of the Islamic education system; (b) efforts to improve the boarding school system towards an education system that allows graduates to have the same opportunities as public schools, for example, the problem of equal employment opportunities and the acquisition of diplomas; c) mental attitudes towards the temporary class of Muslims, especially students who are fascinated by the West as their education system and d) as an effort to bridge between the traditional education system carried out by pesantren and the education system from the results of acculturation.

If you pay attention to the foregoing, then the Tuan Guru Zainuddin movement in education is included in the *salafist* and *khalafiyah movements*. Nurcholis Madjid classifies from the point of view of Muslims' perception of their religion into traditionalists and modernists. See Nurcholis Madjid, *Islamic Traditions, Their Role and Function in Indonesia's Development*.⁴¹ The *salafiyah* movement is applied to non-formal educational institutions at the university level, namely *Ma'had Darul Qur'an wal Hadith al-Majidiyyah asy-Shafi'iyah Nahdlatul Wathan Pancor*". The *khalafiyah* movement was implemented in its formal institutions.

The *khalafiyah* model movement applied in Tuan Guru Zainuddin's education is dotted with rejecting the Islamic education system and institutions themselves. The madrasa education system, which has traditionally been an *indigenous* Islamic educational institution, is modernized by adopting certain aspects of the modern education system, especially in the content of the curriculum, teaching techniques

⁴⁰ Nurcholis Majid, *Tradisi Islam, Peran Dan Fungsinya Dalam Pembangunan Indonesia*, Jakarta: Paramadina, 1997, 51.

⁴¹ Majid, 51.

and methods and so on. The subject matter is based on the education and teaching of traditional Islamic sciences such as the *Qur'an*, *Hadith*, *Fiqh*, *Arabic*, *Mantiq*, Algebra, Astronomy Science (*Falak*), reading, and counting. The system carried out by Tuan Guru Zainuddin is :

Changed the teaching system that originally used the *halaqah* method to a semi- and classical system. Learning materials are designed in the form of a curriculum based on age, length of study and level. The learning material is not only oriented towards the needs of *ukhrowi* (religious lessons) but also worldly knowledge (general lessons)

This kind of system was first carried out by the Manba'ul Ulum Islamic boarding school, Surakarta in 1905.⁴² Abdul Karim Amrullah in 1916 by making Surau Jembatan Besi which became known as Sumatra Thawalib.⁴³ Then in 1915 Zainuddin Labay el Yunusi developed madrasah diniyah in Padang Panjang and 1918 Muhammad Yunus founded madrasah diniyah in Batu Sangkar.⁴⁴ on September 20, 1926, Pondok Modern Gontor Ponoroga was established in East Java under the leadership of Kyai Santosa, Kyai Ahmad Sahal Kyai Zainuddin Fannani and Kyai Imam Zarkasyi.⁴⁵

In his movement, Tuan Guru Zainuddin did not follow a particular sect or movement such as the Muhammadiyah movement or the Nahdlatul Ulama movement. The Tuan Guru Zainuddin Movement is an independent movement realized by establishing Nahdlatul Wathan Diniyyah Islamiyyah (NWDI) and Nahdlatul Banat Diniyyah Islamiyyah (NBDI). Although he eventually entered politics, making Nahdlatul Ulama his organization of choice, in the end he left Nahdlatul Ulama, and chose Masyumi as a medium to channel his political aspirations.

⁴² Zaki Setiawan et al., "Progressive Islamic Education in Mambaul Ulum Madrasa Surakarta (1905-1945)," *Proceedings of the International Conference of Learning on Advance Education (ICOLAE 2021)* 662, no. Icolae 2021 (2022): 918–24, <https://doi.org/10.2991/assehr.k.220503.099>.

⁴³ Zulmuqim Zulmuqim, "Renewal of the Islamic Education of Minangkabau: Study of Education Thinking Abdul Karim Amrullah, Abdullah Ahmad And Rahmah El-Yunusiyah," *Al-Ta Lim* 22, no. 2 (2015): 139, <https://journal.tarbiyahainib.ac.id/index.php/attalim/article/view/139/132>.

⁴⁴ Rengga Satria, "Dari Surau Ke Madrasah : Modernisasi Pendidikan Islam Di Minangkabau 1900-1930 M," *TADRIS: Jurnal Pendidikan Islam* 14, no. 2 (2019): 277, <https://doi.org/10.19105/tjpi.v14i2.2860>.

⁴⁵ Muhammad Heriyudanta, "Model Modernisasi Pendidikan Islam Di Indonesia," *Southeast Asian Journal of Islamic Education Management* 3, no. 2 (2022): 194, <https://doi.org/10.21154/sajiem.v3i2.100>.

Similarly, the establishment of the Nahdlatul Wathan (NW) organization was born from the NWDI and the NBDI which was the forerunner of the organization. NW stands against the backdrop of a demanding need, namely to facilitate the management and supervision of madrasahs that continue to experience rapid development.

Tuan Guru Zainuddin's success in implementing his ideas was based on his ability to adapt the beliefs held by the wider community to Islamic cultures. In this case, according to the author Tuan Guru Zainuddin it shows the community that the teachings of Islam are flexible and easy, the teachings of Islam are in accordance with the situation, conditions and do not make it difficult for the people to understand and practice their religion. Such a pattern emerged as a pattern oriented towards nationalism and cultural wealth as a result of the emergence of a deep sense and nature of nationalism that departed from the variety of tribes and cultures, so that the teachings of Islam could be applied according to the conditions of time and place.

Tuan Guru Zainuddin made changes and adapted to the situation and conditions of Lombok people who were religiously blind and lagging behind in education. His movement in overhauling the culture of the Lombok community with an adaptive approach, namely by assimilating sasak deviant culture with Islamic teachings, such as creating works in verses that contain religious and educational teachings, considering that the people of Lombok are very fond of humming with verses displayed in ritual ceremonies such as *metulak*, *cepung*, *wirame*, *kemedi rudat*, folk theater, *mengayu-ayu*. One of his works is in the form of a verse entitled "Batu Ngompal" which contains the education of the procedure for reading the Qur'an (tajwid science) with Malay Arabic writing using the rules of Arud science.

This kind of renewal is a renewal with a cultural or cultural approach. This renewal process is based on the objective cultural conditions of the community. This kind of approach pays at least attention to the seven components of culture or systems in the cultural system, namely: state ideology, political unity, economic ideals, social harmony, improvement of national culture, stability of defense, and the implementation of religious values and norms which are often referred to as the archipelago insight.⁴⁶

⁴⁶ Azyumardi Azra, *Pendidikan Islam: Tradisi Dan Modernisasi Menuju Millenium Baru* (Jakarta: Logos Wacana Ilmu, 1999), 38.

The emergence of these ideas seems to be motivated more by the factors of the socio-religious situation and the educational situation that existed at that time. The socio-religious situation in this case is the attitude generally taken by Muslims in Lombok in understanding and implementing religious teachings in their daily lives. The thought of being overwhelmed by animistic local teachings characterized the people of Lombok at that time. Hamzanwadi views that these teachings have propagated into all aspects, language, shari'a, akidah, and the system of society.⁴⁷

With the education system it implements, it has brought new nuances to the socio-cultural changes of Sasak Lombok culture which is still lay and backward in the field of education, especially Islam, due to the acculturation with cultures deviating from Islamic traditions that have tarnished half of *sasak* Islam's generation. The pesantren education system that had been implemented by Tuan Guru Zainuddin's predecessor kyai did not guarantee the enlightenment (renaissance) of *Sasak* Islam at that time.

Supported by the experience while studying in Makkah, he introduced a learning system that is still unfamiliar to the people of Lombok with great care, this is because what is faced is the layman. This can be observed in implementing the education system in a gradual way of kerebung (pesantren) with the *Shaulatiyyah* madrasah curriculum with a semi-classical system. Then after it was felt that there was support from the surrounding community and the enthusiasm of the community after successfully producing the inaugural alumni, Tuan Guru Zainuddin also introduced the madrasi system with classical.

The madrasi system is a system in the Tradition of Islamic education in Indonesia. The emergence and development of madrasahs cannot be separated from the Islamic renewal movement which was initiated by a number of Islamic religious intellectual figures and then developed by Islamic organizations both in Java, Sumatra, and Kalimantan.

For reformers, education seems to have always been seen as a strategic aspect in shaping the Islamic views of society. In the reality of education oriented towards the religious sciences of '*ubudiyah* as shown in education in mosques, surau and pesantren, the Islamic view of society seems to pay less attention to social, political, economic, and cultural issues.

⁴⁷ Hasan Muarif Ambary, *Menemukan Peradaban Jejak Arkeologis Dan Historis Islam Indonesia* (Jakarta: Logos Wacana Ilmu, 1998).

Amien Rais revealed that the teachings propagated after Islam as a religion and at the same time the “Great Tradition” faced with various local cultures, various non-Islamic understandings and various forms of government that existed both in the eastern world itself and in the western world and that is the reason behind the problem of renewal.⁴⁸

Although Tuan Guru Zainuddin made careful reform efforts, obstacles and challenges remained, with a very strong reaction from figures, elders and clerics who opposed the system practiced by Tuan Guru Zainuddin. Such an educational practice was opposed because such a model education could only be found in the education applied by the Dutch infidels of the time .

The assumption of this society is because education with the modern system in Indonesia does not come from among the Muslims themselves. The modern education system has influenced the Islamic education system, hence the introduction of the Dutch colonial government. This began with the expansion of opportunities for natives in the half of the 19th century to get an education. This program was carried out by the colonial government by establishing *volkscholen*, *folk schools*, or village schools (*nagari*) with a study period of 3 years, in several places in Indonesia since the 1870s. In 1871, there were 263 such primary schools with about 16,606 students, and by 1892 it had increased to 515 schools with about 52. 685 students.

As a result of the implementation of the system arose a fairly strong reaction from people who disagreed with Tuan Guru Zainuddin ‘s movement. The reaction culminated when without the slightest hesitation that what she did did not deviate from religious teachings, namely by establishing the first formal girls’ school in Lombok and even in Nusa Tenggara. Such a move shows that there is no discrimination between men and women in education at a time when society at large expresses the inability of women to receive education.

Education for women at that time was not given to them, so the possibility of defending or demanding their rights against men was completely closed. This is due to the incompetence of the people of Lombok from the knowledge of islam, because they learned it incorrectly. That’s why the right way to educate them is with the right system and teaching.

⁴⁸ John. J. Donohue dan John. J Esposito, *John. J. Donohue Dan John. J Esposito, Islam Dan Pembaharuan : Ensiklopedi Masalah-Masalah, Terj. Machnun Husein* (Jakarta: Grafindo, 1995).

Such a movement is a movement of a moderate-minded person in creating a just, open and democratic society. Such thoughts are in line with Nurcholis Majid's phrase that the reality of Islamic thought should be freed from gender biases, which have colored traditional Islamic thought. Thus, the ideals of a just, open, and democratic society can be realized.⁴⁹

The same thing as expressed by A'isyah Abdurrahman, regarding the liberation of women which is often referred to as "emancipation", according to him is :

The liberation of women from stupidity. Many Muslim women do not even know all the rights that Islam gives them and in addition many muslim men who have i'tikad are not good at taking advantage of this stupidity, or rather, their ignorance, and abusing their own rights. Therefore, the liberation of women is education, especially education that concerns Islam, its rights and obligations in a properly constructed Islamic social order.⁵⁰

The foundation of a Muslim woman's freedom lies in her fullness as a human being with all the rights and obligations that come with it. As with men, women's rights, according to her, are *asasi* (intrinsic) and cannot be given or concealed by men and are unconditional to the wishes of men. Therefore, according to A'isyah, studying is an essential part of women's humanity.

Tuan Guru Zainuddin's wise moderate movement when confronting ordinary people who practice *thariqat* practices that deviate from the real *thariqat* and the assumption of some ordinary people that practicing *thariqat* means eradicating the obligation of prayer. This is because they are still laymen in terms of *shari'a*, so they are trapped by the practice of Sufi practice that promises perfection rewards for its adherents. 14 In this case he does not erode that deviant practice by frontally. However, he compensated by compiling concise *do'a* books derived from the Qur'an, Hadith, and *do'a* of the companions of the Prophet and famous scholars, and spread when the community gathered in the *halaqah-halaqah/ majlis-majlis* recitation of Hamzanwadi's proselytizing spread across remote villages in Lombok⁵¹

⁴⁹ Maksum, *Madrasah Sejarah Dan Perkembangannya* (Jakarta: Logos Wacana Ilmu, 1999), 82–83.

⁵⁰ Nurcholish Majid, *Bilik-Bilik Pesantren* (Jakarta: Paramadina, 1997).

⁵¹ Mulyadi Kertanegara, *Mozaik Khasanah Islam: Bunga Rampai Dari Chicago* (Jakarta: Paramadina, 2000).

Among the most famous do'a books of Tuan Guru Zainuddin 's arrangement in counterbalanced the deviant practice are “ *Thariqah Hizib Nahdlatul Wathan* “ or “ *Thariqat Akhiruzzaman* “ which contains praying after prayer, as the sun sets, praying every day, a weekly pray that is practiced in stages according to the ability.

Adaptations to the pattern as had been applied by Tuan Guru Zainuddin had been applied by reformers in Egypt such as the al-Afghani movement and Muhammad Abduh. In the tendency of adaftasi he chose the accommodating path. According to Langgulung the right movement should begin by way of assimilation and once it is properly stable only then slowly guided towards accommodation. In general, movements that start with an accommodating path often cause polemics that cause divisions among the people.

In Indonesia, we can find a similar movement in the half of the 20th century which was pioneered by Muhammadiyah and Abdullah Ahmad in Minangkabau as an accommodating movement. Movements such as the Islamic Union (Persis), NU, PUI Majalengka, Jami'ah Al-Washaliyah, and PERTI are more assimilative. In general, accommodating movements are based in urban areas and movements that are assimilative based in rural areas.

Tuan Guru Zainuddin 's success in renewing the education system and the spread of madrasas/ schools equally, demanded the establishment of an organization so as to make it easier to foster and control the madrasa. Tuan Guru Zainuddin also founded an organization called *Nahdlatul Wathan* (NW) “Motherland Movement”. The name of this organization has no connection with the NW organization established in Surabaya. The NW initiated by Tuan Guru Zainuddin was born to its parent NWDI and NBDI.

The learning curriculum provided in NWDI and NBDI schools from the beginning includes religious knowledge and general knowledge. Knowledge of the Islamic religion follows the curriculum of the Shaulatiyah Makkah madrasa. Lesson materials are given on a planned basis based on classes with a certain time, using a system of evaluation, attendance, level increase and diploma. The systems implemented are no different from those implemented by modernist thinkers such as Ahmad Dahlan and other reforming movements.

Ahmad Dahlan, for example, has organized education by articulating a colonial education system compromised by the traditional education system. This education system is the hallmark of Ahmad Dahlan's

educational renewal. That is not to say that Tuan Guru Zainuddin 's movement is an influence of the thought of Ahmad Dahlan or others. About movements such as Muhammadiyah, at that time it was not yet known by the people of Lombok although in 1918 Muhammadiyah founded HIS Muhammadiyah. However, due to pressure and challenges from scholars because of his moderate views the school did not last long and had not had time to finish its students.

Since the establishment of *Nahdlatul Wathan* and the government enacted educational regulations, madrasahs under the NW organization followed and conformed themselves to government regulations so that NW educational institutions continued to exist. Except for *Ma'had Darul Qur'an wal Hadith al-Majidiyyah asy-Shafi'iyyah lil Banin wal Banat*, which is a non-formal educational institution at the level of a university that studies classical and contemporary books while maintaining its existence as a model of *halaqah* education with a semi-classical system. Herein lies the uniqueness of the model of Tuan Guru Zainuddin -assisted educational institutions, in addition to implementing modern system education in accordance with the guidance of the times, on the other hand it still maintains the *halaqah* education model with a semi-classical system.

Based on these steps, the typology of Tuan Guru Zainuddin 's educational renewal in the field of education can be classified into two, namely the *salafiyah* and *khalafiyah* education systems. The typology of the educational system can be expressed in the following educational institutions of Tuan Guru Zainuddin

1. *Salafiyah* Education System

Two well-known learning models at that time were the *hofdelijk* learning system or the non-classical *wetonan* system and *sorogan*. *wetonan* or *bandongan* recitation system is a recitation conducted by a Kiai followed by his students with no age limit or measure of intelligence. This model learning system is reportedly a method taken from the learning patterns of Arab scholars. a recitation habit carried out in the Haram mosque.⁵²

Salafiyah model education is education in terms of curriculum or education system using classical books and medieval education systems.

⁵² Nasaruddin Umar, *Rethinking Pesantren* (Jakarta: Elex Media Komputindo, 2014), 34.

This model of education is applied to non-formal educational institutions at the level of universities, namely *Ma'had Darul Qur'an wal Hadith al-Majidiyyah asy-Shafi'iyah Nahdlatul Wathan* Pancor. The system used in teaching is the *bandongan* or *wetonan* (*muhadharah*) method or lectures which are attended by a group of *thullabs* (students) based on levels with a number of more than 100 people in a room based on the level of sitting cross-legged on the floor carrying textbooks based on a predetermined schedule led by lecturers who teach the field of study.

Sometimes teachers have materials they have received before. They are also given the opportunity to ask something or a problem outside the context being studied. In other words, the method used in teaching is a method of translating that is carried out both by oral and written media on the board according to needs starting with giving *harakat*, the position of sentences based on the science of *qawaid*. In addition, this educational institution also uses a system of attendance, evaluation, and diplomas. The subject matter uses classical books.

Pesantren is an institution that functions to produce experts in Islamic religious knowledge.⁵³ It was in this institution that student (*thullab*) was directly groomed by Tuan Guru Zainuddin to become a *muballigh and muballigah* spreading the knowledge and law of shari'a. This institution has been proven to produce religious experts, *kyai* and *ulama* who are respected by the community, and most of the leaders of islamic boarding schools in Lombok have been educated in this educational institution.

Some of the leaders of the *pesantren* made the *Nahdlatul Wathan* college as the parent, and made *Hamzanwadi* a central figure who had authority and respect, because the existence of the branch of the *pesantren* received legality from the highest leadership of the *Nahdlatul Wathan* college as the parent. *Ma'had Darul Qur'an wal Hadith* College in terms of, the handling of the curriculum is increasingly modern based on the development and demands of time. The lecturers (*masyaikhul*) were selected both in the scientific field and experience, the lecturers were mostly alumni of the *Shaulatiyyah* Makkah Madrasah, Ummul Qura Makkah University and Cairo Egypt

⁵³ Babun Suharto, *Pondok Pesantren Dan Perubahan Sosial, Studi Transformasi Kepemimpinan Kiai Pesantren* (Yogyakarta: Pustaka Ilmu, 2018), 47.

2. Khalafiyah Education System (modern)

As it has been revealed that the khalafiyah system was implemented by Tuan Guru Zainuddin because he saw that the education system before his arrival was ineffective and efficient in purifying the teachings of Islam from the influence of local culture.

The khalafiyah education pattern has since its inception been applied to the *Nahdlatul Wathan Diniyyah Islamiyyah (NWDI)* and *Nahdlatul Banat Diniyyah Islamiyyah (NBDI)* educational institutions both in terms of learning system and curriculum, using levels, ages, diplomas, and learning materials not only religious lessons but also generally taught.

This is also supported by the existence of the NW organization as a community organization engaged in education, social and proselytizing. After receiving legality from the government, Tuan Guru Zainuddin revealed his existence as a figure who prioritized education as the main means in advancing human resources by establishing public or religious higher institutions.

The zeal for establishing religious and general institutions of higher education demonstrates the need to realize an effort to balance between *dunyawiyah* needs and *ukhrowi* steadily and evenly. Therefore, the strategic step is to provide facilities and infrastructure that lead to this goal.

The development of educational principles, which are directly about students and students of islamic boarding schools referred to as internal change, can be regarded as an evolutionary process. Schools under the auspices of the *Nahdlatul Wathan* college developed under the expansion of the curriculum with a secular content became a place of education that was fully organized and of a formal nature.

The tendencies of pesantren teaching to be secularly oriented and stronger have been divided and realized in the following levels:

The content of secular education was added to traditional subjects, madrasas and later also schools that were open to the surrounding community combined with *pesantren*. Strengthening the interaction between the community and *pesantren*, in which secular and religious education programs for villagers in self-help communities are raised and also supported by *pesantren*. With the implementation of the education system with a modern and academically oriented style from elementary

to higher education has reduced the public's assumption that *Nahdlatul Wathan* college implements a traditional education system.

The output of this college is expected to bring a new nuance, namely the birth of more moderate thinkers, who not only master religious science but general knowledge based on the specialties they are engaged in. Tuan Guru Zainuddin has paved the way for this, namely by giving his students the opportunity to pursue pure religious sciences in his salafist educational institutions and for the field of general sciences in his khalafi educational institutions.

CONCLUSION

Islamic epistemology from the Qur'an and Hadith resource is a scientific foundation that has strengthened the knowledge of Islamic thinkers of the 7th-13th centuries, which gave birth to Islamic thinkers such as Al-Kind, Ibn Sina, Al-Ghazali, Ibn Rushd, and others. These epistemologies were later classified in the epistemology of *Bayani*, *Burhani*, and *Irfani*. Islamic thinkers connectedness to these three methods of thinking, thus making them great Islamic thinkers. Tuan Guru Zainuddin Abdul Majid has integrated the epistemology of Bayani. and Irfan with dialogis. His ability in understand and develop a classical texts in various literary works is an important component on Bayani's epistemology theory. Burhani epistemological theory actualized with established of the first *Nahdlatul Wathan Diniyah Islamiyah* (NWDI) and the first *Nahdlatul Banat Diniyah Islamiyah* (NBDI) madrasas for women in Lombok. Later, the Nahdlatul Wathan organization was established in Lombok with the support of the two institutions. The *Hizib Nahdlatul Wathan tarekat*, also known as the *Tarekat Akhiruzzaman*, is an *irfani* form thought. His integration view produced Islamic education integration system in Lombok. He became a national hero because of his actions and views.

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