

## Tauhid As Knowledge Base and Integration of Knowledge in The Reform of Islamic Education in Lombok: Study of The Thought and Role of Tuan Guru Haji Ibrahim Al-Khalidy

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### ABSTRACT

This article explores the educational reform ideas of Tuan Guru Ibrahim Al-Khalidy, a key figure in the development of Islamic education in Lombok. As the founder of the Al-Ishlahuddiny Islamic Boarding School, TGH Ibrahim Al-Khalidy has successfully combined traditional pesantren education with modern educational systems. This reform was designed to preserve the pesantren as a center for the production of ulama while adapting to the challenges of modernization and contemporary Islamic education management. Using a qualitative research methodology with a field research approach, data was gathered through observation, documentation, and interviews. The findings reveal that TGH Ibrahim Al-Khalidy's educational reform is deeply rooted in the concept of tauhid and the integration of knowledge, which is prominently reflected in his work *Tuhfatu al-Shibyan Fii Aqo'idil Iman*. His approach advocates for a holistic Islamic education that encompasses both religious and general knowledge, fostering a balanced development of students. The research further demonstrates that his educational reform has made significant contributions to the social and cultural development of the community, bridging the gap between traditional Islamic teachings and contemporary educational needs.

**Keywords:** *Integration of Knowledge, Haji Ibrahim Al-Khalidy, Islamic Education*

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## INTRODUCTION

Islamic education has a fundamental goal to form a complete human being (*insan kamil*) (Hasan, 2011; Suyatno, 1970). Namely aiming to produce individuals who not only have intellectual competence, but also have strong moral and spiritual character. In Islam, education is not only directed to transfer knowledge, but also to form morals in accordance with the teachings of the Qur'an and Sunnah. Therefore, Islamic education has a very important role in building a quality generation, both in scientific aspects and in their social and religious life (Mujib, 2019).

In historical records, the Islamic education system often experiences challenges, both from conceptual and practical aspects, especially in the face of the dynamics of globalization and modernization. The development of the times requires innovation in the Islamic education system to remain relevant to the needs of the community (Ilham & Syamsuddin, 2021). Globalization that has brought about advances in science and technology has created new challenges for Islamic education, where the integration of religious and general sciences is one of the main issues (Fogg, 2016). In addition, the

Islamic education model, which still tends to be traditional in some regions, also needs to be updated so that it can be more adaptive to the development of the times without losing the essence and underlying Islamic values (Rahman, 2001).

In the Indonesian context, Islamic education is experiencing quite complex dynamics, where the role of Islamic boarding schools and scholars is the main factor in the development of the Islamic education system (Musrifah, 2018). Islamic boarding schools are one of the oldest Islamic educational institutions that still exist today and are the center for the development of religious knowledge in various regions (Idris, 2015). However, the challenges of modernization have made pesantren have to carry out various reforms to remain relevant in the national education system (Murdianto & Iskandar, 2022; Waghid, 1997).

The pesantren education system in Indonesia tends to maintain the traditional system oriented towards teaching the yellow book (*kitab kuning*) (van Bruinessen, 2008). This model has been applied for centuries and has been proven to give birth to many great scholars in Indonesia. However, in its development, this traditional model faces challenges in facing the current of modernization (Lukens-Bull, 2010). Therefore, many Islamic boarding schools have begun to open themselves to general science. But in reality, there is still a gap between religious science and general science, thus hindering the process of integrating knowledge in the world of Islamic education (Interview TGH Muchlis Ibrahim, 2023)

In the local context in Lombok, one of the scholars who has contributed to the renewal of Islamic education in this area is Tuan Guru Haji Ibrahim Al-Khalidy (Suhailid, 2016). He has innovative thoughts and steps in the development of the pesantren education system; both in terms of curriculum, methodology, and the social role of pesantren in the culture of the Sasak community. As a scholar and educator, Tuan Guru Ibrahim Al-Khalidiy strives to present an educational model that not only focuses on religious science, but also accommodates general sciences into the learning curriculum, so that students have a broader insight (Fadli, 2016).

In this context, Tuan Guru Ibrahim Al-Khalidy recognized the significance of integrating religious and general sciences within the pesantren education system. As a result, he introduced reforms by incorporating a more modern educational approach, while preserving the core characteristics of Islamic boarding schools. This integration seeks to produce students who possess a solid understanding of Islam, along with the critical and analytical thinking skills necessary to navigate the challenges of modernity (Interview with Tuan Guru Muhlis, 2024). Furthermore, he developed a more systematic and structured learning methodology to enable students to grasp religious sciences in a more comprehensive manner.

This article conducting presents a distinct gap compared to previous studies in the field. While prior research has focused on pesantren as an institution, my study diverges by exploring the integration of the Islamic curriculum with the general school curriculum. In this context, the role of Tuan Guru is pivotal. As a religious leader and educator, the Tuan Guru serves as a key figure in bridging the two educational systems, ensuring that Islamic values and teachings are seamlessly incorporated into the broader curriculum. This distinction allows for a deeper understanding of how these two educational systems can coexist and complement each other, offering fresh insights and contributing to a more comprehensive body of knowledge in the field.

The contribution of ideas in the reform of Islamic education by TGH Ibrahim Al-Khalidy has a strong relevance to the dynamics of Islamic education in Indonesia, especially in Lombok. Because, in many pesantrens, there is still dichotomy between

religious science and general science. So, students often have difficulty in adapting to the development of the modern world. In addition, the learning methods in pesantren that still tend to use the bandongan and sorogan systems without a more interactive approach make some students have difficulty to understanding the learning themes (Muqoyyidin, 1970). Therefore, the update in the aspect of educational methodology is also one of the things that must be considered so that Islamic education can produce quality graduates who are ready to face global challenges (Abdul et al., 2020).

Therefore, this study is important as it examines the educational reform ideas introduced by TGH Ibrahim Al-Khalidy and their implementation within the pesantren education system. The renewal effort spearheaded by TGH Ibrahim Al-Khalidy seeks to integrate religious knowledge with general education, aiming to produce students who possess both a deep understanding of Islam and a broad perspective on science and technology. This educational model holds significant relevance not only within the context of Lombok but also serves as a valuable reference for the advancement of Islamic education in various other regions. Therefore, exploring this reform is crucial for understanding its potential impact on the broader educational landscape.

## **METHOD**

This article uses a qualitative approach with *the field research* method. This approach is used to directly dig up data from various relevant sources, both in the form of written documents, field observations, and interviews with various parties related to the research object (Moeleong, 2014). This research is also equipped with a historical theoretical framework to explore the thoughts and roles carried out by Tuan Guru Ibrahim Al-Khalidy in the reform of Islamic education in Lombok. The data were collected through three techniques; observation, interviews, and documentation (Hancock et al., 2007). Observation was carried out directly at the Al-Ishlahuddin Islamic Boarding School; hut established by Tuan Guru Ibrahim Al-Khalidy. Through observation, the researcher tried to capture the dynamics of learning, teaching methods, and education management systems in the pesantren. nMeanwhile, interviews and documentation were conducted to explore information about the ideas or thoughts of TGH Ibrahim Al-Khalidy in the renewal and transformation of Islamic education in Lombok. In this case, documentation is carried out by collecting various manuscripts, and books by TGH Ibrahim Al-Khalidy. This documentation serves to reinforce the data obtained from observations and interviews, as well as ensure that research is conducted based on valid evidence (Creswell, 2003).

The data in this study were analyzed using the Miles and Huberman model; Starting with data reduction, namely filtering and classifying the information obtained to focus more on aspects relevant to the research objectives (Merriam, 2009; Patton, 2002a). Furthermore, the data that has been reduced is presented in the form of a descriptive narrative to facilitate the understanding of the thinking and implementation of education carried out by TGH Ibrahim Al-Khalidy (Patton, 2002b). Strategi ini bertujuan untuk meningkatkan validitas serta keakuratan temuan penelitian (Sugiyono, 2008). To ensure the validity of the data, this article applies the triangulation method, in order to get a more comprehensive understanding (Merriam, 2009).

## **RESULT AND DISCUSSION**

### **Islamization of the Sasak-Lombok Community**

The process of Islam entering Lombok is part of a long history of the spread of Islam in the archipelago, which goes through various paths and approaches. Like other regions in Indonesia, the entry of Islam into Lombok did not occur at one time or with a single method, but through a series of processes involving trade interactions, da'wah, and the influence of Islamic kingdoms (Jamaluddin, 2011). The following is an explanation of the process of Islam entering Lombok: *First*, through the Trade Route. Islam first entered Lombok through trade routes, which is one of the main ways of spreading religion in the archipelago. Muslim traders from the Arab region, Gujarat (India), Malacca, and Sumatra played a major role in introducing Islam to the people of Lombok. These merchants brought Islam as part of their culture and identity, while interacting with the local community. In the 13th to 15th centuries, the ports in Lombok became a meeting point between traders from various regions, including those from the Islamic world. These Muslim traders not only traded goods such as spices and textiles, but also brought Islamic religious teachings that were slowly being accepted by the locals. Over time, Islamic teachings began to be gradually accepted by the people of Lombok, especially in coastal areas that were easier to reach by traders (Jamaluddin & Khaerani, 2020).

*Second*, the influence of Islamic kingdoms in Sumatra, Makassar and Java. In addition to trade routes, the influence of Islamic kingdoms in Sumatra, such as the Sultanate of Aceh, as well as in Java, such as the Sultanate of Demak, also played a role in the spread of Islam to Lombok (Andriyanto & Muslikh, 2019). In the 16th century, Islamic kingdoms in Indonesia began to expand their influence to various regions (Jannah & Nasir, 2018). Although there is no definitive evidence of direct interaction between Lombok and these kingdoms, their influence through trade relations and the spread of religion through scholars or missionaries was very strong (Mutawali & Zuhdi, 2019). Some sources note that during this period, Lombok, which had previously been influenced by Hindu-Buddhism and animism, began to be influenced by Islam which entered through contact with the Islamic kingdoms on the surrounding islands. These Islamic kingdoms in Java and Sumatra also introduced Islamic teachings to the Lombok region (Musawar & Zuhdi, 2019).

The process of Islamization in Lombok does not only occur quickly, but also through acculturation with local culture. The people of Lombok, who had previously adhered to Hindu-Buddhist religion and local belief traditions, began to adapt to the teachings of Islam, but still retained some aspects of their culture and customs (Aniq, 2011; Wirata, 2018). Over time, Islamic teachings developed along with local traditions, creating a distinctive form of Islam in Lombok, which was influenced by local customs. Some traditional traditions in Lombok society that originally originated from animism or Hindu-Buddhism, such as certain traditional ceremonies and rituals, began to be adapted to Islamic teachings, such as in the celebration of *Eid al-Fitr*, *Eid al-Adha*, and the tradition of *selametan* (interview with Lalu bayu Winda, Mataram, 4 Mei 2024). This shows the interaction between Islamic teachings and local cultural traditions, which ultimately forms a form of Islam that is inclusive and respects local values.

In the 17th and 18th centuries, Islam began to spread more widely to the land of Lombok. Previously, Islam was more concentrated in coastal areas, but along with the establishment of Islamic boarding schools and the increasing number of *Tuan Guru* who taught Islam, this religion began to be accepted by people in more remote areas (Aswasulasikin et al., 2020). This process takes place gradually, and often involves social and cultural adjustments in order for Islam to be accepted by rural communities. During the Dutch colonial period, the spread of Islam in Lombok was growing even

though at the same time the Dutch tried to control education and religion in the region. Although the colonial government regulated education and restricted the spread of certain religions, Islam continued to develop through the role of *Tuan Guru* and Islamic boarding schools (Aswasulasikin et al., 2015). In addition, some Islamic groups are also involved in resistance to colonial influence, albeit in a more limited context compared to resistance in other regions such as Aceh.

There are three main theories that explain the entry of Islam into Lombok. *First*, Islam entered in the 13th century through Gujarati and Arab traders. *Second*, Islam was brought from Java by Sunan Prapen, son of Sunan Giri, in the 16th century, together with Prince Sangapati, through the northern route, namely the port of Carik, Bayan North Lombok. *Third*, Islam entered in the 16th century through the eastern route, namely from Sumbawa brought by traders and sailors from Makassar (Jamaluddin & Khaerani, 2020). From some of the views above, Jamaluddin concluded that the influx of Islam in Lombok comes from two routes, namely East and West. From the West Islam was brought by Sunan Prapen, the successor of Sunan Giri's struggle, while from the East (Makassar) came from the kingdom of Goa whose spread passed through Bima and Sumbawa (interview with Jamaluddin, Mataram 5 June, 2024).

### **Intellectual Biography of TGH Ibrahim Al-Khalidy**

The intellectuality of TGH Ibrahim Al-Khalidy can be seen from his mastery of Islamic disciplines. His knowledge is recognized by scholars or teachers who lived in the same generation as him. This recognition grew along with the expansion of its role in the Sasak Muslim community (Interview with Tuan Guru Muhlis, 2024). TGH Ibrahim Al-Khalidy learned from a young age the basics of Islam, such as the Qur'an, Hadith and Malay books from his father (Suhailid, 2016). Then he studied Islam in Makkah in 1922 AD / 1342 H TGH with Muhammad Aryad Sumbawa bin TGH Umar Sumbawa; The supreme teacher of Muslim Nusnatara who has lived in Makkah for a long time. The friendly relationship between TGH Khalidy and TGH Umar Sumbawa has been established for a long time, a relationship of interaction that was so strong at a time when telecommunications were not yet developed at that time. This interaction continued until TGH Ibrahim Al-Khalidy was entrusted to be able to study in Makkah Al-Mukarramah (Interview with TGH Khudori Ibrahim, 2023) After a year of living in Makkah, in 1923 Ibrahim's father and extended family left for the holy land to carry out the hajj pilgrimage while visiting their children. The security condition of this holy city was less controlled because of the political atmosphere in 1924 AD, due to the seizure of power by Ibn Sa'ud (Hitman, 2018; Kalpakian, 2008), therefore, they returned together to Lombok. After Haramayn was ruled by Ibn Sa'ud, the condition of Mecca gradually recovered under the rule of King Abdul Aziz ibn Abdurahman, the Sa'ud family (Barnett, 2016). So in 1927 Ibrahim continued his studies which had been delayed.

After eighteen years of studying in Makkah, TGH Ibrahim Al-Khalidy returned to Lombok to preach. Eighteen years is not a short time in the process of learning Islam in Makkah. This shows how serious the *tuan guru* Ibrahim al-Khalidy is in digging up the treasures of Islamic sciences. With his mastery of the classical science of Islam, he was able to become a beacon of *da'wah* and a pioneer of Islamic education in Lombok (Fadli, 2016). Therefore, *Tuan Guru* Ibrahim's *da'wah* gained significant acceptance among the community, particularly in the West Lombok region, where it resonated deeply with local residents. His teachings and efforts to spread Islamic knowledge

were met with enthusiasm and support, contributing to a broad acceptance of his message in the area (Interview with Taisir Ibrahim, 10 Mei 2024).

Tuan Guru Ibrahim Al-Khalidy has several works in the form of books. In general, his works are more of a study of the basics of Islam in the form of poetry and nazhom in Arabic. This shows his capability in the field of Arabic language and instrumental science. Some of his works include: *Matn Tuhfah Al-Shibyan fi aqa'dil Al-Iman*, *Siraj Al-Qulub fi 'Ad'iyati*, *'Allam Al-Ghuyub*, *Risalah Wushul Tsawab Al-Qiraah wa Ghairiha ila Al-Mayyit 'ala Madzahib Al-Arba'ah*, *Kumpulan Tanya Jawab Fiqh pengajian arbituren*, *Risalah dan Nasihat Keluarga*, *Mu'assah Al-Ishlahuddiy at Tarbawiah Al-Islamiyah*.

From these works, *tuan guru* Ibrahim Al-Khalidy inherited comprehensive life values; including sincerity, simplicity, patience, zuhud, tolerance, and justice. These values then form the character, morals, and life attitudes of their students (Interview with Fadli, Kediri, 1 Juni 2024). In the field of *Islamic shari'a*, TGH Ibrahim Al-Khalidy emphasized the importance of morality, selectivity in choosing teachers and respect for teachers. In religious terminology, the usefulness of this knowledge is known as the term "barokah" which etymologically means *ziyadah al-khair fi al-asyya' 'ala ma tsabata min al-khair* (the increase of goodness in something that contains an element of goodness) (Syafi'i, 1982).

### **Tuan Guru as a Pioneer of Islamic Education in Lombok**

In the Sasak community, the term *guru* is interpreted as a figure who is seen as a figure who is seen as very mastering religious teachings and becoming a traditional leader in society. Furthermore, the teacher, is considered to have various Islamic sciences, and has a high value of appreciation for religious values, so they have charisma (Fitriani, 2016). The practice of these religious values for the Sasak community is a barometer of one's piety to Allah (Udin, 2018). In the context of Lombok, *Tuan Guru* is an honorary title given to Islamic religious figures who are respected and play an important role in the religious, social, and cultural life of the community. *Tuan Guru* generally refers to scholars or religious leaders who have in-depth knowledge of Islamic teachings and are considered role models by the local community (Fahrurrozi, 2018). They also have an important role in religious education, often through the establishment and management of madrassas (Aswasulasikin et al., 2020).

The role of *Tuan Guru* in Islamic education in Lombok is very important and strategic, both in terms of religious teaching, character building, as well as in preserving religious traditions and modernizing the education system. *Tuan Guru* is often the main figure who establishes and manages madrassas as Islamic educational institutions (Aswasulasikin et al., 2020). The madrasah founded by *Tuan Guru* in Lombok is the main place for people to obtain Islamic religious education. In these madrasas, *Tuan Guru* teaches various religious disciplines, such as fiqh (Islamic law), tafsir (interpretation of the Qur'an), hadith, creed, and Islamic moral and moral education. Through the madrasah, *Tuan Guru* contributes to developing in-depth religious knowledge for the younger generation. At this point, *Tuan Guru* plays a central role in strengthening religious values in the midst of Lombok society (interview with Abdul Kahar, 1 march 2024). They teach the importance of living in accordance with Islamic principles, such as peace, honesty, and mutual respect. Furthermore, the education provided by *Tuan Guru* is not only limited to the academic aspect, but also includes moral and character coaching based on Islamic teachings.

*Tuan Guru* also played a role in expanding the reach of Islamic education to remote areas in Lombok. They often establish madrasas in areas that are less accessible by formal government education. Through *Tuan Guru*'s efforts, many children in remote areas can get Islamic education that is useful for their lives (Fahrurrozi, 2018). In addition, *Tuan Guru* also plays a role in preserving the typical Islamic tradition in Lombok. They combine Islamic normative values with local traditions of Lombok, as well as preserving the customs that develop in the area. *Tuan Guru* is also considered a problem solver, they provide guidance in dealing with life problems, whether related to family, social, or political, based on Islamic principles (Icol Dianto, 2019). *Tuan Guru* also encourages the development of independence in Islamic education in Lombok. They often set up independent educational institutions, without depending on external and government assistance. This allows Islamic education in Lombok to have resilience and to continue to develop and adapt to modernity (Nazar Naamy, 2023).

Thus, becoming a *Tuan Guru* is not only a matter of degree, but also involves certain qualifications and requirements related to education, social influence, and a deep understanding of Islamic teachings. Generally, teachers are Middle Eastern alumni, those who have studied various branches of Islamic religious science such as fiqh (Islamic law), tafsir (interpretation of the Qur'an), hadith, and creed (Interview with Fahrurrozi, 2 May, 2024). In addition to this pedagogic aspect, *Tuan Guru* must also have *soft skills* in his ability to lead the ummah. Because they are tasked with guiding the ummah in carrying out the teachings of Islam, as well as providing advice and solutions to social and religious problems faced by the community (Suprpto, 2015a, 2015b). *Tuan guru* must have a strong social influence in society. They will be respected and appreciated by the community for their leadership and wisdom. *Tuan guru* must be an example in his daily deeds, words, and attitudes (Kingsley, 2012; Sila, 2020). Thus, personal integrity and piety are important requirements to obtain honor as Master Master.

Based on the explanation above, the legitimacy of the status of the *tuan guru* is determined by the community based on these criteria. This recognition certainly arises organically, where the community collectively agrees on who is worthy of being called *Tuan Guru* (Anwar, 2018; Safinah & Arifin, 2021). According to Lukens Bull, there are at least four important components that support the authority of the master, namely knowledge, spiritual power, heredity (spiritual and biological), and morality. Meanwhile, according to Abdur Rozaki, there are two dimensions in unraveling the authority of the *kiai*. *First*, the authority obtained from the giving of —given such as; —large body, loud voice and sharp eyes as well as the existence of genealogical ties (descendants) with the previous *kiai*. *Second*, with the engineering process (Fahrurrozi, 2015). Meaning; charisma in this context can be constructed through the process of acceptance (Lukens-Bull, 2010).

In this context, Ibrahim Al-Khalidy has complete social capital to get the title of *Tuan Guru*. He is a figure who has been educated in Makkah Al-Mukarromah for a dozen years. In fact, he had gone to study Islam in Makkah during the Dutch colonial period. At that time, it was not easy to study in Makkah, because Dutch colonial policies made the process of going on the pilgrimage difficult. However, the family of *Tuan Guru* Khalidy (his father) received a privilege to send his children to Makkah (Wawancara TGH Khudori Ibrahim, 2023). During the Dutch colonial period, Indonesian Muslims were very limited to travel to Makkah. The research conducted by Snouck Hogronje on *ashabul jawin* in Makkah became the basis for the Dutch government to impose restrictions on pilgrims in Indonesia (Mortel, 1997).

TGH Khalidy sent his sons to study in Makkah as a strategic step to build the regeneration of ulama in Lombok. Maka ia mengirim anak-anaknya Abdussatar, Mukhtar, Mustofa dan Ibrahim untuk belajar ke Makkah (Wawancara TGH Khudori Ibrahim, 2023). TGH Khalidy realizes that pesantren educational institutions must be led by teachers (ulama) in order to continue to exist. Thus, the effort to prepare the cadre of ulema carried out by Mr. Guru Khalidy is a step to regenerate Islamic leadership in Lombok.

TGH Ibrahim Al-Khalidy is a leader of the ummah in the midst of society. With a humanist da'wah approach, TGH Ibrahim Al-Khalidy preached to remote areas on the island of Lombok. However, he realized that it was not enough to just carry out the da'wah movement, so he saw the need to establish an Islamic educational institution; as an educational center to produce prospective scholars'. Therefore, he established the Islamic boarding school and the Al-Ishlahuddiny campus as an institution to strengthen da'wah and education. In this pesantren, students receive in-depth Islamic religious education, including learning the Qur'an, Hadith, fiqh, and other Islamic teachings. Islamic boarding schools also play a role in shaping the character and morals of students, as well as being a place for the spread of Islamic values. Meanwhile, the campus is a place where students can delve into religious studies, science, and various other disciplines. Where the understanding of Islam can be enriched and harmonized with social-modern science.

### **Colonialism and the Dynamics of Islamic Education in Lombok**

The social setting of Lombok during the time of Tuan Guru Ibrahim Al-Khalidy is closely related to the position of Lombok under the colonization of the King of Karangasem Bali, namely Anak Agung Ngurah. This colonialism has caused the Sasak people to suffer, backward and depressed. The power of Anak Agung at that time included West Lombok, including Mataram and Ampenan (Alfons Van Der Kraan, 1980). Meanwhile, Central and East Lombok chose to fight against the colonization of Anak Agung (Adnan, 2014). Ironically, the colonization carried out by Anak Agung in Lombok coincided with the Dutch colonizing Indonesia, so Lombok was in a dual colonial status (Saharudin, 2019). At the end of Anak Agung's rule, the Dutch came to Lombok to control natural resources, such as minerals and natural products (Alfons Van Der Kraan, 1980). Persuasive efforts were made by the Dutch to enter the Lombok area, with the aim that Anak Agung would make it easier for them to enter without war and be willing to hand over power. This method did not yield any results so the Dutch decided to fight Anak Agung Ngurah (Kingsley, 2014).

When the Dutch government controlled Lombok, they specifically restricted religious education that could be taught in schools. This aims to reduce the influence of Islam in the lives of the Sasak people (Kirom & Imamiyah, 2021). Despite the restrictions from the colonial side, madrassas in Lombok remain the main place to spread Islamic teachings and maintain the religious identity of the local community. In fact, madrasas also function as a means to maintain and develop local languages and cultures. Madrasas remain an important bastion in the teaching of Islamic religion and traditions in Lombok (Supani, 1970). After the Dutch colonial period ended in 1945, madrasas in Lombok began to develop more rapidly. Tuan Guru, who had experienced a colonial period, played an important role in rebuilding Islamic education in Lombok.

Islamic education in Lombok is still very dependent on the traditional system taught by *Tuan Guru* (religious leaders) in Islamic boarding schools or madrasas.



Madrasah at this time focused more on teaching Islamic religious sciences, such as the Qur'an, fiqh (Islamic law), hadith, and tafsir (interpretation of the Qur'an) (Hadisaputra et al., 2020). This teaching is carried out in informal educational institutions managed by Tuan Guru. Madrasahs in Lombok during the colonial period were usually located in rural areas, far from the city center, and emphasized more on religious learning than general lessons. Despite being faced with the education policy of the colonial government that was more supportive of Western education, madrasahs remained the main center of education for the Muslim community in Lombok (Khaidir, 2012). The Dutch colonial government implemented policies that limited the spread of Islamic education and controlled the development of education in its colonies. Madrasahs in Lombok, although not fully affected by these policies, still face challenges in dealing with limited access to resources and government policies that are more supportive of Western education (Umam, 2020). The Netherlands prioritizes the Western education system and teaches more natural sciences, Dutch, and European history. This creates a gap between religious education taught in madrasahs and general education taught in schools run by the Dutch (Roihan Daulay, 2021). Nevertheless, madrasahs in Lombok still survive because the people of Lombok are very dependent on religious education.

It was in such a socio-political situation that TGH Ibrahim Al-Khalidy grew. Namely when the Sasak people were colonized; experienced setbacks and long social trauma. Therefore, they need recovery not only in the economic downturn, but also in need of mental recovery (Interview TGH Khudori Ibrahim, 2023). The power of the Hindu kingdom for a long time influenced the life of the Sasak people. There is a mixture of traditional understandings and beliefs between Islam and Hindu culture in the daily rituals of Sasak Muslims. This phenomena became the attention of the teacher Ibrahim Al-khalidy, he preached to convey the true and pure teachings of Islam (Interview TGH Khudori Ibrahim, 2023).

Tuan guru Ibrahim Al-Khalidy realizes the urgency of the presence of scholars and teachers. On every occasion, he always conveys the importance of Islamic education to realize the ideal of producing a continuation of the da'wah and education relay in Lombok. He emphasized the importance of regeneration of ulama who will later become leaders in the community. Because the role of ulama is very urgent as the heirs of the Prophets. To realize this, a special forum is needed that will give birth to the regeneration of ulama. The position of scholars is highly regarded because they are a group of people who are knowledgeable and understand religion from its main sources, namely the Quran and Al-Sunnah. Scholars are able to interpret the Qur'an and translate the Al-Hadith so that it can be understood by Muslims to be implemented in their lives. These urgencies are explained in surah Al-Zumar verse 9, At-Taubah 122, dan Al-Anbiya 7. Sebagaimana Allah berfirman:

أَمْ مَنْ هُوَ قَانِثٌ أَنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ۚ إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ ۚ

"(Is it the more fortunate polytheist) or is it the one who worships at night in a state of prostration, standing, fearing the Hereafter, and hoping for the mercy of his Lord? Say (Prophet Muhammad), "Are those who know (Allah's rights) the same as those who do not know (Allah's rights)?" Indeed, only the ululalbab (a sensible person) can receive a lesson."

﴿وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَافَّةً ۚ فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ﴾

"The believers should not go all (to the battlefield). Why did some of them not go (stay with the Messenger of Allah) to deepen their religious knowledge and warn their people when they have returned, so that they can take care of themselves?

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رَجَالًا نُوْحِي إِلَيْهِمْ فَسَلُّوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

"We did not send before you (the Prophet Muhammad) but some men whom We revealed to them. So, ask a knowledgeable person if you don't know."

TGH Ibrahim Al-Khalidy argued that in a colonial situation, Islamic education is very important for society. Because the main function of education is to instill the values of faith and morals to students who are prospective embryos of *Tuan Guru* (ummah leader). Because the teacher is the guardian of faith and charity (Kadir & Nor, 2012; Wahid & Kawaid, 2019). Therefore, the teacher, Ibrahim Al-Khalidy, initiated the Islamic educational institution that produced the output; the teacher. Thus, he views that the educational process must have several elements: *First*, methods. Method is a method used to carry out or do something, while method in education is a procedure in educating or teaching. The method or process may be able to achieve the target and may not achieve the target depending on several factors. For example, perhaps the situation and conditions of the presenter or the user of the method itself do not understand its use objectively, so that the method is not suitable for the conditions of the object and/or students (Arifin, 2000).

*Second*, educators. According to *tuan guru* Ibrahim Al-Khalidy, the task of an educator is not only to transfer knowledge, but also to transfer values, ethics and morals. Because the teacher is a *murabbi*. Educators are also in charge of providing guidance and training, both in classroom activities and activities outside the classroom. Educators must be ready to listen to the problems experienced by students and offer various solutions to solve them. Educators must also direct students to develop their interests and talents. In addition, educators must conduct assessments and evaluations to see the progress experienced by students. Therefore, a teacher is required to have pedagogic, social, personality, professional, and leadership competencies (Wawancara TGH Muchlis Ibrahim, 2023). TGH Ibrahim Al-Khalidy gave an explanation as the basis of education that underlies the importance of conveying and teaching knowledge.

"Know my brother teach and convey to people, if you want to have a degree of *ihsan*, then submit to Allah as if you see Him as you really are, otherwise you see Him, He actually sees you" (TGH Muchlis Ibrahim Interview, 2023)

*Third*, students. Students are subjects as well as educational objects that require the guidance of others called educators, to help direct and develop their potential, as well as guide them to adulthood. Students in this context are immature people and have a number of basic potentials and abilities that still need to be developed. In this case, students are creatures who have physical and spiritual nature that have not reached the level of maturity in terms of shape, size and consideration of other parts. Spiritually, he has talents, wills, feelings and thoughts that are dynamic and need to be developed (Usman, 2010).

### **Tawheed as a Science Base and Scientific Integration**

*Tuan Guru* Ibrahim Al-Khalidy has an inclusive attitude in looking at the source of knowledge. He does not discriminate between sources of knowledge. For him, wherever knowledge is obtained as long as it provides benefits for the people, it must be utilized. This attitude of openness can be seen from the efforts to reform Islamic education that it implements in Al-Ishlahuddiny educational institutions. The

management system of pesantren or madrasah education is no longer only oriented to instilling moral values and manners, but is also adjusted to the needs and challenges of the times. *Tuan guru* Ibrahim Al-Khalidy emphasized that Islamic education must have a monotheistic basis. Thus, the basis of the concept of TGH Ibrahim Al-Khalidy education is the actualization of monotheism-based science. At least, this conclusion is obtained from several sentences contained in the book *tuhfath as-Shibyan fii Aqo'idil iman* by *tuan guru* Ibrahim Al-Khalidy (interview with *tuan guru* Khudhory, 20 March, 2024).

From the principle of monotheism, the master teacher Ibrahim Al-Khalidy was involved in the debate of scholars regarding the integration of knowledge. Namely how the paradigm of Islamic science and general science differs (Barat) (Husaini, 2013). The principle of monotheism and the master Ibrahim al-Khalidy became the basis for the integration of knowledge. For him, as long as knowledge is useful, there should be no discourse of knowledge. This shows his view of scientific universality. Thus, both religious and general science can be integrated to strengthen Islamic monotheism. Therefore, in general, studying occupies a very important position in Islam. This is very clear in the Qur'an, the sunnah of the Prophet PBUH and the teachings of scholars in the Islamic world. The basic philosophy of seeking knowledge is the Qur'an surah Al-'Alaq:1-5 which puts emphasis on reading as an important vehicle in scientific endeavors.

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

"Read by (saying) the name of your God who created!, He created man out of a clot of blood. Read! Your Lord is the Most Exalted, who teaches (man) with the pen. He teaches man what he does not know".

Ibn Katsir interprets the above five verses by saying that knowledge is a substantial thing for man, which he expresses in his book: *"In this verse there is a warning that man was created from a clot of blood. And among the forms of God's grace is to teach man what he did not know originally. So the glory and majesty of human beings lies in knowledge and this is the ability that makes the father of man, Adam more special than angels"* (Ibnu Katsir, 2000)

Imam Ibn Katsir's view strengthens the essence of knowledge and the obligation to study it. This should be the framework and mindset of Muslims about the importance of education. The verse explains how Allah encourages activities to dig up scientific treasures through reading. Allah has become a kind of incentive for Muslims to create a universal culture of knowledge.

According *tuan guru* Ibrahim Al-Khalidy, to be able to create a superior Islamic generation, it is necessary to understand the essence of knowledge. According to him, the essence of knowledge in Islam is not only a theoretical-pragmatic form, but the essence of knowledge is to create noble people who know Rabb as the foundation and ultimate goal. In addition, it makes people who understand the essence of their purpose as servants of Allah as well as a form of servitude by Allah (Interview with ahyar, 8 Januari, 2024).

This perspective emphasizes that in Islamic thought, knowledge transcends mere theoretical or practical applications; it is fundamentally about cultivating individuals with noble character who understand and recognize Allah as both the foundation and

ultimate purpose of their existence. By framing knowledge in this way, TGH Ibrahim Al-Khalidy highlights the profound connection between intellectual development and spiritual growth, where acquiring knowledge is not only for personal advancement but also for fulfilling one's duties as a servant of Allah. This approach redefines the purpose of education, placing it within a moral and divine framework that encourages individuals to seek knowledge with the intention of contributing to both their faith and society.

*Tuan guru* Ibrahim Al-Khalidy does not only focus on the teaching system, but for him morals and morality are the main concern in the education system. Because, a person's knowledge is not measured only by the quantity of his understanding, but the quality of scientific implementation in the moral context (Ahyad, 2020; Husaini, 2013).

For *Tuan guru* Ibrahim Al-Khalidy, the integration of science and religion is a holistic approach in understanding the world and life. The separation of science and religion, as often seen in Western thought, is incompatible with a holistic understanding of Islam. According to TG Ibrahim, there are several important things in the integration of science and religion:

*Fisrt*, Science and religion complement each other. *Tuan guru* Ibrahim Al-Khalidy argues that religion and science should not be strictly separated. Instead, they must complement each other and form a more complete understanding of the world and life. *Second*, Knowledge as a means of knowing Allah. In this concept, science is the medium of knowing Allah and creating awareness of His greatness. Knowledge is a window that helps individuals understand the signs of God in the universe. *Third*, Morality and ethics. The integration of science and religion also includes the importance of morality and ethics in scientific practice. Muslim scientists are expected to conduct research and development of science with ethics and responsibility. *Fourth*, Application of Knowledge to Religion. This means that the knowledge gained must be used for good purposes and in accordance with religious principles. *Fifth*, Holistic approach. This approach emphasizes the importance of understanding science and religion as a whole, not as two separate regions. This creates harmony in the worldview and avoids conflict or dichotomy.

According to *Tuan guru* Ibrahim Al-Khalidy, that science and religion work together to create a deeper and balanced understanding of the universe and life. This reflects the belief that science does not have to replace religion, but should support and strengthen religious values in every aspect of life. His advice to students and alumni, he said; We should not be fanatical about one science but we must open ourselves to other sciences. In this context, he expressly states *ta'ahusb* or fanaticism in one science, then considers other sciences inappropriate, then this attitude will give birth to arrogance (Interview with Masnun, 3 Marc 2024). In this context, he expressly states that *ta'ahusb* or fanaticism in one science, then considering other sciences inappropriate, will give birth to arrogance. This attitude can lead to a narrow-minded view of knowledge, where individuals may dismiss the value of other disciplines and fail to appreciate the interconnectedness of various fields of study. Such arrogance not only hinders personal growth but also creates divisions among different intellectual traditions, preventing a more holistic and inclusive approach to learning and understanding. Even TGH Ibrahim Al-Khalidy emphasized that to embrace anyone by increasing friends and not opponents. Thus, *Tuan guru* Ibrahim Khalidy is an Islamic education thinker, who promotes the concept of Islamic education with today's needs.

Some of the main aspects in his thinking and contribution to the reform of Islamic education; The value of monotheism; encourages holistic Islamic education;

seeks to combine science and religion in education; emphasizes the importance of education that is relevant to daily life and social needs of the community; supports the use and various methodological approaches in Islamic education. The concept of education applied by *tuan guru* Ibrahim Khalidy tries to combine strong Islamic values with the needs and challenges faced in the modern world. His efforts reflect progressive and adaptive thinking in maintaining the relevance of Islamic education and preparing the current generation to face the changing times with a solid understanding of religion and the world.

### **Tuan Guru Ibrahim Al-Khalidy's Contribution of Islamic Education Reform in Lombok**

In the initial phase, the system and pattern of education applied by Mr. Guru Ibrahim was still very simple. Along with the beginning of the number of students studying at the educational institutions he manages, TGH Ibrahim Al-Khalidy develops and adjusts to the challenges of the times. Initially, the education system at the Islamic boarding school used the Darul Ulum Makkah Al-Mukarromah curriculum (Mortel, 1997). This shows that the relationship between Darul Ulum Makkah and Al-Ishlahuddiny is established through his two sons (Shaykh Khalid Ibrahim and Shaykh Wajdi Ibrahim) who are alumni and teachers at Darul Ulum Makkah (Hafidz, 2016).

The tradition and pattern of Islamic learning model is still maintained today, which is applied in the institution of Ma'had Aly or Takhassus Al-Ishlahuddiny. Where all educational components to the curriculum are entirely based on the yellow book/turots. As a religion-based educational institution, pesantren was initially a center for galvanizing Islamic religious values. However, in its development, this pesantren no longer dwells on religious science alone, but adopts a curriculum that touches on the current problems of society. Thus, pesantren is no longer solely a purely religious institution, but also a living social institution that continues to respond to the problems of the surrounding community (Mastuki & Ishom, 2006).

The educational reform efforts carried out by TGH Ibrahim Al-Khalidy through his pesantren can be seen from the beginning of his pioneering with teaching and learning activities carried out at the teacher's house or in the room of his house which at that time was very simple. From this activity and the increasing number of students who studied, he founded Madrasah Tahdiri in 1941 AD, a simple madrasah which is the embryo of the birth of the Al-Ishlahuddin Islamic Boarding School (interview with *tuan guru* Khudory, 2024).

TGH Ibrahim Al-Khalidy is a visionary and reformer in the field of education. He made many changes in the Islamic education system in Islamic boarding schools, starting from the classical system to modernizing madrasahs in Lombok, especially West Lombok as the educational base of Al-Ishlahuddin Islamic boarding schools. The transmission of science and the implementation of teaching developed in the early days are very thick with the pattern and tradition of education in Makkah. Later, *tuan guru* Ibrahim made some adjustments. The application of the traditional education model in Makkah was chosen for the development of Islamic boarding schools because he is an alumnus of Makkah. "Certainly, traditional Islamic education holds immense value, especially in shaping the moral and spiritual character of students. However, in the modern world, it is crucial that we do not isolate ourselves from the advancements in science and technology. I believe that integrating these fields with the Islamic curriculum can produce individuals who are not only knowledgeable in their faith but

also equipped with the tools necessary to contribute meaningfully to society." (Interview with tuan guru Khudori, 2024)

Furthermore, his thoughts on the urgency of Islamic education, especially through the Islamic boarding schools that have been developed, can be seen from the various achievements that have been made, namely as follows: a) establishing madrasah ibtidaiyah al-Islahuddiny, b) establishing madrasah tsanawiah for boys and girls, c) establishing madrasah Aliyah for boys and girls, d) establishing the Muallimat Institution and PGAP (First Religious Teacher Education). Thus, it can be known that Al-Ishlahuddiny Islamic boarding school is in the progress of continuous development by managing 5 formal institutions, namely Ibtidaiyah for 6 years, PGAP for 4 years, Mu'allimat for 4 years, Tsanawiyah for 5 years and Qismul 'Ali for 4 years. Furthermore, government policies in the field of education require private formal education to adjust its institutions, so in December 1971 M Al-Ishlahuddiny closed PGAP for 4 years and Tsanawiyah for 5 years and merged into Mu'allimin for 6 years and Mu'allimat which was 4 years to 6 years and Qismul 'Ali still remained for 4 years.

## CONCLUSION

Based on the discussion above, it can be concluded as follows: *First*, the thought of educational reform carried out by TGH Ibrahim Al-Khalidy can be seen from the Al-Ishlahuddiny Islamic boarding school educational institution which was developed since its inception in 1941 AD has survived until now. This can be interpreted that the concept of TGH Ibrahim Al-Khalidy's educational thought is Sufism and the educational goals are Tawhidi as stated in the book *Tuhfatu Al-Shibyan Fii Aqo'idil Iman*. This thinking is reflected in several ways; TGH Ibrahim Khalidy encourages holistic Islamic education, which includes not only religious aspects, but also social, cultural, and scientific aspects. Educators who are relevant and adapt to the needs of the community, the renewal is an example of the strategic step taken by TGH Ibrahim Al-Khalidy in emphasizing the importance of education that is relevant to daily life and the social needs of the community.

*Second*, the implementation of the reform movement initiated and developed by TGH Ibrahim Al-Khalidy includes various aspects of the movement, namely; through the development of Islamic education based on Islamic boarding schools by updating the system, curriculum to the integralistic educational pattern. Developing the three pillars of da'wah based on mosques, Islamic boarding schools and campuses and maximizing the strategic thinking movement of Islamic education reform is universal. Ijtihad Fiqhiyat through Ijtima' Arbituren is a breakthrough from TGH Ibrahim Al-Khalidy which has provided a new direction in answering the problems of the ummah through the turots approach by identifying problems and providing solutions that produce ijihad and fatwas for the benefit.

*Third*, TGH Ibrahim Al-Khalidy and his contributions in the development of education, da'wah, social and political have given a positive response and impact on the social life of the community. By looking at the concept of thought and his works that are actualized through the practice carried out by cadres or alumni who participate in developing Islamic education while still referring to the views of TGH Ibrahim Al-Khalidy. This can be seen from the making of sirojul qulub fii ad'iyati allamil ghuyub a mandatory practice for all students, alumni and even the community whose notebene is the basis for coaching TGH Ibrahim Al-Khalidy from various regions and regions.

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## AUTHOR CONTRIBUTION STATEMENT

The Author Contributions Statement can be up to several sentences long and should briefly describe the tasks of individual authors. Please list only 2 initials for each author, without full stops, but separated by commas (e.g. JC, JS). In the case of two authors with the same initials, please use their middle initial to differentiate between them (e.g. REW, RSW). The Author Contributions Statement should be included at the end of the manuscript before the References. The Author Contributions Statement can be up to several sentences long and should briefly describe the tasks of individual authors. Please list only 2 initials for each author, without full stops, but separated by commas (e.g. JC, JS). In the case of two authors with the same initials, please use their middle initial to differentiate between them (e.g. REW, RSW). The Author Contributions Statement should be included at the end of the manuscript before the References.

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