

DYNAMIZATION OF ISLAMIC RELIGION EDUCATION: A Critical Study on Genealogy of Islamic Boarding School's Scholarly Tradition in Lombok

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Abstract: This study departed from a reality about the pesantren's scholarly tradition genealogy with unknown scholarly source. Considering such academic restlessness, the question to be answered by the author is where does the pesantren's scholarly tradition genealogy existing in Lombok come from? This study was a qualitative research with field research and used such approaches as historical philological, cultural and sociological. This study represents that the pesantren's scholarly tradition genealogy in Lombok is affected by Javanese Pesantren's scholarly tradition, Makassar Islam, and Middle East education. However, some dynamics occur in Pesantrens in Lombok, so that the reform of scholarship tradition is required, to keep the pesantren existing in the future.

Abstrak: Studi ini berangkat dari kenyataan tentang silsilah tradisi ilmiah pesantren dengan sumber ilmiah yang tidak diketahui. Mengingat kegelisahan akademis seperti itu, pertanyaan yang harus dijawab oleh penulis adalah dari mana silsilah tradisi ilmiah pesantren yang ada di Lombok berasal? Penelitian ini adalah penelitian kualitatif dengan penelitian lapangan dan menggunakan pendekatan seperti filologis sejarah, budaya dan sosiologis. Penelitian ini menunjukkan bahwa silsilah tradisi ilmiah pesantren di Lombok dipengaruhi oleh tradisi ilmiah Pesantren Jawa, Islam Makassar, dan pendidikan Timur Tengah. Namun, beberapa dinamika terjadi di Pesantren di Lombok, sehingga diperlukan reformasi tradisi beasiswa, untuk menjaga pesantren tetap ada di masa depan.

Keywords: genealogy, scholarly tradition, pesantren, islamization, Lombok

Introduction

Lombok people have known *pesantren* since late 19th century, called *kerbung*. *Kerbung* is a kind of (Javanese) *pesantren* institution, *surau* in West Sumatera,¹ and *meunasah* in Aceh.² *Kerbung* system is a Lombok-typical traditional education institution. In contrast to *Pesantren* in Java, the presence of *kerbung* has contributed to the dynamic of Islam education in Lombok.³

Kerbung as a Sasak-typical education institution is not long lasting, because the system responds to the dynamic occurring in Islamic education institution in Lombok, so that *kerbung* system assimilated into *pesantren* system.⁴ *Pesantren* system is assumed to be able to give solution to modern education system, because *pesantren* system has interacted totally with a set of elements and values as one unity. Viewed from its quality, *pesantren* system is highly dependent on the quality of its caretakers and the weight of interaction between elements in the *pesantren* itself.⁵

The presence of *pesantren* has inspired Islam communities to establish similar Islamic education institution.⁶ *Pesantren* is also called an indigenous education system with cultural and social backgrounds acceptable to and entrenched strongly into Indonesian people,⁷ because *pesantren* presents a unique education synthesizing social, cultural, and religious dimensions. However, *pesantren* should keep attempting to respond to and to accommodate the need of community, particularly Islam community.⁸ *Pesantren* as an educational institution often encounters institutional transformation along with the existence of *pesantren*'s function in the social religious role to respond to the recent social situation in different era.⁹ But, the change occurring in an education system (*pesantren*) often results in conflict

¹ Azumardi Azra, *Pendidikan Islam: Tradisi dan Modernisasi Menuju Milennium Baru* (Bandung: Sinar Baru Algensido, 2003), 12.

² A. Hasyimi, *Mnera Johan* (Bandung: Bulan Bintang, 1976), 104.

³ Interview with TGH. Munajib, November 4, 2019.

⁴ Hasan Muarif Ambary, *Menemukan Peradaban: Jejak Arkeologis dan Historis Islam di Indonesia* (Jakarta: Logos Wacana Ilmu), 320.

⁵ Mastuhû, *Dinamika Sistem Pendidikan Pesantren: Sebuah Kajian Tentang Unsur dan Nilai Sistem Pendidikan Pesantren* (Jakarta: INIS, 1994), 7.

⁶ Muhammad Nida' Fadlan, "Digitalizing and Cataloging Islamic Manuscripts" *Studia Islamika* 19, no. 2 (February 2018): 204.

⁷ Miftahul Huda, "Wakaf dan Kemandirian Pesantren dari Tebu Ireng Hingga Gontor," *Islamica: Jurnal Studi Keislaman* 7, no. 1 (January 2014): 211-231, <https://doi.org/10.15642/islamica.2012.7.1.211-231>.

⁸ Elson Szeto, *et al.*, "How Do Principals Practice Leadership For Sosial Justice In Diverse School Setting? A Hong Kong Case Study," *Journal of Educational Administration* 56, no. 1. (2016): 50-68, <http://Doi.Org/10.1108/JEA-08-2016-0087>.

⁹ Aulia Ridwan, "Kajian Sosial Kepesantrenan dalam Bingkai Varian Teori Praktis: Sebuah Refleksi," *Journal of Islamic Education Studies* 8, no. 2 (2020): 155 <http://dx.doi.org/10.15642/jpai.2020.8.2>.

leading to some barriers, so that emotional and social intelligences are desirable to prepare for the changes occurring¹⁰ for the *pesantren* to keep existent within society.

It is noteworthy that *pesantren* has scholarly tradition different from that of other institutions. The most fundamental difference of the scholarly manifestation in *pesantren* from that in other Islamic educations lies on its teaching system called *pengajian kitab kuning*.¹¹ This *kitab kuning* is the main reference in conducting learning process in *pesantren*. However, *pesantren* in Lombok should have reformed its scholarly tradition, particularly in the term of reference it uses, in which *pesantrens* in Lombok still use classical book references in its early appearance period, so that the classical books needs reform. As such, *pesantren* will expectedly keep existent in the future.

Pesantren's scholarly tradition is inseparable from Islamization having ever occurred in Lombok community, because the Islamization was performed by Javanese,¹² Makassar,¹³ and even Middle East Islam scholars (*ulama*), so that Islamization indirectly becomes the source of *pesantren's* scholarly tradition itself. Moreover, in relation to Middle East network (*Haramayn*), founding fathers of *pesantren* in Lombok have ever studied in Middle East, although not all *tuan guru* established *pesantren*.

Considering the history of *tuan guru* who have established Lombok-Middle East scholarly network since before 18th century through early 20th century has colored the development of Islam religion education in Lombok. However, endless debate arises concerning when Islam came into the Archipelago or who have brought it for the first time; therefore debate also occurs around when and who Lombok Sasak people came to Middle East for the first time for hajj (pilgrimage) or studying purpose. Nevertheless, history shows that the position of archipelagic area to be coastal one always crowded with merchants or sellers from all over the world has given access to the relationship with newcomers, including Arabs. Thus, there have been putatively some Lombok-origin *ulamas* becoming instructors in Masjidil Haram yang juga alumni dari *al-Haramayn* since before 18th century.¹⁴

¹⁰ Usman Aslam, *et al.*, "Emerging Organizational Parameters and Their Roles In Implementation of Organizational Change," *Journal of Organizational Change Management* 31, no. 5 (July 2018): 1084-1104 <http://doi.org/10.1108/JOCM-08-2017-0300>.

¹¹ Zamakhsyari Dhofier, *Tradisi Pesantren: Studi Pandangan Hidup Kyai dan Visinya Mengenai Masa Depan Indonesia* (Jakarta: LP3ES, 2011), 86.

¹² Solichin Salam, *Lombok Communities Were Islamized by Javanese Ulamas in 13th and 14th Centuries, and Some Said in Early 16th Century. However, the More Popular Argument Developing within Sasak Community Is That Islam's Entry into Lombok in Early 16th Century Was Brought*, 1992.

¹³ 'Some Others Argue That Lombok Was Islamized by Goa Kingdom of Makassar in 16 Century, by Extending Its Proselytizing Lane through Lombok Timur Rather than Java, with a Reason That If Islamization of Lombok Communities Came from Java, Bali Should Be Islami'. K.H. Syaipuddin Zuhri, *Sejarah Kebangkitan Islam dan Perkembangannya di Indonesia* (Jakarta: 1999), 450.

¹⁴ Jamaluddin, *Sejarah Sosial Islam di Lombok Tahun 1970-1935 (Studi Kasus Terhadap Tuan Guru)* (Jakarta: Kementerian Agama RI Badan Litbang dan Diklat Puslitbang Lektur dan Khazanah Keagamaan, 2011), 233.

Azyumardi Azra states that Middle East occupies special position in Islam development and Muslim life. Middle East is the place where Islam was sent down to Prophet Muhammad, Makkah is Muslim's *qiblat* for *shalat* and *hajj*.¹⁵ In its position as the Muslims' worship center, Middle East, particularly around Masjid al-Haram in Mekah and Masjid al-Nabawy in Madinah, is crowded with Muslims coming from all over the world, so that it becomes as kind of world class university.¹⁶

The study on *pesantren* has attracted the attention of scholars like Zamakhsyari Dhofier in his book entitled *Tradisi Pesantren: Studi tentang Pandangan Kiai* (Pesantren's Tradition: A Study on Kiai's View). Dhofier represented tradition and living habit done by *kiai* as the central figure and santri's life.¹⁷ Martin Van Bruinessen in his work entitled *Kitab Kuning, Pesantren dan Tarekat* (Yellow Book: Pesantren and Tarekat) argued that *pesantren* as the oldest Islamic educational institution in Indonesia is replete with Islamic tradition in the process of comprehending deeply the classical books written by previous Muslim scholars (*al-'ulamâ' al-salaf*), and are concentration on *tarekat* activity center.¹⁸ Nurcholish Madjid in his work entitled *Bilik-Bilik Pesantren: Sebuah Potret Perjalanan* (Pesantren's Chambers: a Portrait of Journey) highlighted *pesantren* from thinking perspective and Islamic education tradition in Indonesia, rather than from educational management aspect.¹⁹ Karel A. Steenbrink also paid attention to *pesantren*. In his work entitled *Pesantren, Madrasah dan Sekolah: Pendidikan Islam dalam Kurun Modern* (Pesantren, Madrasah, and School: Islamic education in Modern Period). Steenbrink stated that *pesantren* in Indonesia came from Pre Islam.²⁰ Mafred Ziemek in his work entitled *Pesantren dalam Perubahan Sosial* (Pesantren in Social Change) stated that *pesantren* in Indonesia came from Pre Islam age.²¹ Adi Fadli and Muhammad Sai discussed intellectualism of *pesantren*: a study on genealogy and *Tuan Guru's* scholarly network of *Tuan Guru* in Lombok in 2012. Meanwhile, Fahrurrozi discuss about it in his work entitled *Sosiologi Pesantren (Dialektika Tradisi Keilmuan Pesantren dalam Merespon Dinamika Masyarakat, Potret Pondok Pesantren di Lombok Nusa Tenggara Barat (NTB))* (Sociology of Pesantren: Dialectic of Pesantren's scholarly tradition in responding

¹⁵ Azyumardi Azra, *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII-XVIII Akar Pembaruan Islam Indonesia* (Jakarta: Prenada Media, 2004).

¹⁶ Adi Fadli and M. Sai, *Intelektualisme Pesantren, Studi Geneologi dan Jaringan Tuan Guru Lombok*, (Lembaga Penelitian IAIN Mataram, 2018), 21.

¹⁷ Zamakhsyari Dhofier, *Tradisi Pesantren*, 11.

¹⁸ Martin Van Bruinessen, *Kitab Kuning Pesantren Dan Tarekat, Tradisi-Tradisi Islam Di Indonesia* (Jakarta: Mizan, 1999), 18.

¹⁹ Nurcholish Madjid, *Bilik-Bilik Pesantren: Sebuah Potret Perjalanan* (Jakarta: Paramadina, 1997), 6.

²⁰ Karel A. Steenbrink, *Pesantren, Madrasah dan Sekolah: Pendidikan Islam dalam Kurun Moderen* (Jakarta: LP3S, 1986), xiv-xxv.

²¹ Mafred Ziemek, *Pesantren Dan Perubahan Sosial* (Jakarta: P3M), 100.

²² Fahrurrozi, *Sosiologi Pesantren (Dialektika Tradisi Keilmuan Pesantren dalam Merespon Dinamika Masyarakat, Potret Pondok Pesantren Di Lombok Nusa Tenggara Barat (NTB))* (Medan: IAIN Press, 2016).

to the dynamic of community, portrait of *Pondok Pesantren* in Lombok Nusa Tenggara Barat (NTB).²²

From some studies conducted by some scholars aforementioned, it can be seen that no study has been conducted on the *Pesantren's* scholarly tradition genealogy in Lombok. That is why this study focuses on this topic and this distinguishes this study from previous studies.

Methodology

This study was a qualitative research²³ to study various interesting problems concerning the genealogy of *pesantren's* scholarly tradition in Lombok comprehensively. This research employed some approaches: philological, historical, cultural, and sociological. Philology is used to reveal the past heritage, called *great tradition*, including largely Islamic experience and Islam community. The attempt of analyzing and understanding the past Islam for the sake of the present and the future Islam is the characteristic of historical science. In this context, history is conceived as occupying the central position in Islamic study and Islam community.²⁴ Cultural approach is used to reveal how Lombok people are Islamized by Javanese and Makassar ulamas and what the form of cultural contract is between *Tuan Gurus* of Lombok and *Haramayn*, so that the *pesantren's* scholarly tradition can be institutionalized in Lombok.²⁵

Meanwhile, sociological approach is used to elaborate social relations within Lombok community affecting the appearance of *pesantren's* scholarly tradition, so that tradition encourages the development of *pesantren* itself. Lombok people's awareness of the functions of *pesantren* leads them to maintain *pesantren* to be Islamic education institution.²⁶ For this research to explore the data comprehensively and holistically, the author employed in-depth interview, observation, and focus group discussion (FGD) techniques simultaneously.

Results and Discussion

Islamization of Lombok community as the Embryo of Pesantren's scholarly tradition

Islam religion dissemination in Lombok community is important to elaborate clearly,

²³ Bogdan and Biklen. *Qualitative Research For Education An Introduction to Theory and Methodes* (Boston Allyn and Bacon Inc, 1982), 3.

²⁴ Minhaji, *Sejarah Sosial Dalam Studi Islam: Teori, Metodologi dan Implementasi*(Sunan Kalijaga Press: 2010), 62.

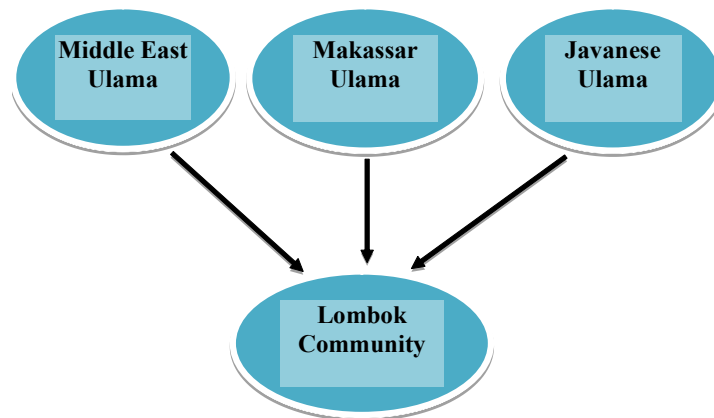
²⁵ Abuddin Nata, *Metodologi Studi Islam* (Jakarta; Rajawali Press: Tahun 2016), 39.

²⁶ Nata, *Metodologi Studi Islam*, 68-70.

²⁷ Jamaluddin, *Sejarah Islam Lombok Abad XVI-Abad XX* (Yogyakarta:Ruas Medika, 2019), 15.

to see the scholarly tradition network of *pesantren* in Lombok, because in addition to indicating the continuity of Islamization process, it also gives early description of Muslim communities in Lombok. Islamization occurring in Lombok communities is varying, dependent on approach and source used. Islamization of Lombok communities, according to Jamaluddin, was conducted by Javanese and Makassar ulamas in 16th century.²⁷ However, the author sees that Middle East *ulamas* have entered Lombok Island in 13th and 14th centuries, so that Islamization of Lombok communities was conducted not only by Javanese ulamas and Makassar ulamas, but also by Middle East ulamas long before.²⁸ Javanese and Makassar ulamas just continued Islamization having been conducted by Middle East ones.

Figure 1
Islamization of Lombok Community



In this study, there are at least three theories that can explain Islamization of Lombok community. Firstly, Islamization of Lombok community was done through *Samudera Pasai* around 13th century, but some sources also stated that it was conducted in 14th century by a *Mubaligh* (preacher), Syaikh Nurul Rasyid who then got married Dende Bulan (Dewi Anjani) and have a child named Zulkarnain, the prospective king of Selaparang. To confirm this argument, there is a grave of an Arab named *Sayyid Duhri al-Hâddâd al-Hadrâmi* in Batu Layar Ampenan Lombok Barat who developed Islam during Selaparang Kingdom time, while Selaparang Kingdom in Lombok has been known since 11th century.²⁹

Another evidence shows that TGH. Abdul Halim came from *Hadhramaut* (Yaman)

²⁸ Fath. Zakaria, *Mozaik Budaya Orang Mataram* (Pagutan Mataram: Yayasan Sumusmas Al Hamidy), 137.

²⁹ Zakaria, *Mozaik Budaya Orang Mataram*, 137.

³⁰ Interview with TGH. Munajib, November 4, 2019.

to Lombok to proselytize Islam and stayed in Sesela and established Pesantren al-Halimy along with his cousin named TGH. Abdul Latif. It is to both Tuan Gurus' hand that TGH. Umar Kelayu has ever studied Islam religion before going to Middle East.³⁰

Secondly, the theory explains that Islamization of Lombok community was conducted by Javanese ulamas, Sunan Prapen (Sunan Giri's son) along with Pangeran Sangapati in 16th century, exactly around 1521³¹ through north lane. It is characterized with the presence of Lokok Jawa, Ampel Duri and Ampel Gading in Bayan Lombok Utara.³² Anak Agung Ketut Agung mentions that Islam dissemination started with the eastern part of Lombok Kingdom and then spread to other neighbor kingdoms such as Langko, Pejanggik, Bayan, Parwa, Sarwadadi, Sokong and Sasak³³ brought by Sunan Prapen, the son of Sunan Giri (one of *wali songo* in Java), and then North Sumatera, followed with other Islamic emporium cities such as Malacca in 15th century, Kalimantan Sulawesi, Maluku, Bali and Nusa Tenggara.³⁴

Jamaluddin confirms the argument by stating that Islamization of Lombok community was conducted by Javanese ulama, Sunan Prapen (Sunan Giri's sone) through eastern coast, Salut. So, the one adhering to Islam first is not people in Lombok Kingdom, but those in South West and Salut areas. Salut village played a very strategic role in Islamization process in Lombok area. From Salut, Islam then entered Lombok Kingdom, and to the north or Bayan Kingdom, to the west or Pejanggik Kingdom and other small kingdoms surrounding, while to the south or Rambitan, Pujut, and areas surrounding. Islamization in *Lombok Selatan* (South Lombok) can be seen from its archeological evidence, including ancient building such as *masjid* (mosque) and *gedeng*³⁵ in Rambitan and Wali Nyatok's grave. Wali Nyatok's original name was Sayid Ali or Sayid Abdurrahman.³⁶

Another evidence also shows that Islam in Lombok came from Java; it can be seen from Sasak people's first *syahadat* in Javanese language, *fiqh* book (*kitab fiqh*) used, *suluk* and *lontar* becoming guidelines for Lombok communities.³⁷ Sasak people's first *syahadat* is as follows:

³¹ Ahmad Taquiuddin, *Sejarah Singkat Terbentuknya Jam'iyah Nahdlatul Ulama Nusa Tenggara Barat dan Biografi Tokoh Perintisnya* (Tuan Guru Haji Mustafa Bakri) 1999, 1.

³² Proyek Inventarisasi dan Dokumentasi Kebudayaan Daerah, *Sejarah Pendidikan Daerah Nusa Tenggara Barat* (Jakarta: P & K, 1984), 3. See John Ryan Bartholomew, *Alif Lam Mim Kearifan Masyarakat Sasak* (Yogyakarta: Tiara Wacana, 2001), 93.

³³ Anak Agung Ketut Agung, *Kupu-Kupu Kuning Yang Terbang di Selat Lombok: Lintasan Sejarah Kerajaan Karangasem (1661-1950)* (Denpasar: Upada Sastra, 1991), 79-80.

³⁴ Lalau Wacana, *Babad Lombok* (Jakarta: Depdikbud, 1979), 17.

³⁵ Gedeng Is a Place Where Islam Religion Was Taught by Mubalighs Assigned by Sunan Prapen.

³⁶ Jamaluddin. *Sejarah Islam*, 19-20.

³⁷ M. Soenjoto Kartadamadja, *Sejarah Nusa Tenggara Barat* (Jakarta, 1998), 72.

³⁸ Wacana, *Babad Lombok*, 27.

*Wruh ingsun nora ana pangeran iyaniang Allah. Lan wruh ingsun Nabi Muhammad utusan Allah, atau Aswhhadu ingsun sining wruh anyak sini angestoken norana pangeran sabenere hanging Allah pangeran sabenere setuhune Nabi Muhammad utusan Allah.*³⁸

In addition to *syahadat* in Javanese language, the guidelines for Sasak people such as *kitab fiqh*, *suluk* and *lontare* are all in Javanese. The statement below is uttered when kyai will marry a couple:

*“Manira anikahken (palakiaken) anak kaulaning Allah Hulallah, nyai lanu kalawan ianu saking pasrahing waline kang andue anak manira, alal mingkaning rabi manira, wenten dewe maskawinipun saleyer (sareal) selaka putih saking titimbanganing negara Selaparang tetap utange ianu maring ianu. Then, the bridegroom replies: manira terima pakon pakenira saking pelakine embok nyai kalawan alal minangka rabi manira, wenten dene maskawinipun kadi kang kocap ring wau puniko, dadya tetap utang manira ring rabi manira rawuhing dunia dan rawuhing akherat”.*³⁹ Another evidence is also found in Selaparang Village, Lombok Timur written in Javanese language of 1727, reading *“Lâ ilâhâ ilâllâh wa Muhammadun rasulullâh and maesan gegawean para yuga.*⁴⁰

The evidence confirms that Islamization of Lombok community was conducted by Javanese ulamas. In addition, some Javanese ulamas, like Titi Kumendur, Titi Sulamin, Kiyai Senggel Jepun, Raden Mas Pakel, Pangeran Sangupati, Kiyai Mas Mirah, Syeikh Ismail, still proselytize Islam religion. In addition to proselytizing in Sumbawa, Syeikh Ismail also proselytized Islam religion in Lombok. Then, there were *Guru Rakam* and *Guru Deriah* born and growing in Lombok, from Selaparang Kingdom.⁴¹

The third theory explains that Islam entered into Lombok Island in early 16 century from the East (Lombok Timur) proselytized by newcomers, particularly Makassar sailors and Javanese merchants. As known, the Center of Islam Selaparang Kingdom formerly located in Labuhan Lombok was then moved to the former capital of Hindu Selaparang Kingdom, Watu Parang. From this place, Islam religion was then disseminated by King Rangke Sari throughout Lombok. Later, Islam scholars appear in Lombok Timur.⁴²

After Lombok communities have been Islamized, some figures appeared including religious, customary, and society figures, both natives and foreigners. They served to proselytize Islam in order to perfect Islam religion within Sasak community. The figure is, among others, Raden Mas Pakel who had sons later being charismatic ulamas in Lombok. They are *Guru Jepun*, *Guru Deriah*, and *Guru Mas Mirah*. In addition to three ulamas, there were also *Sunan Guru Makassar* from Sulawesi Selatan (South Sulawesi), *Jati Swara*,

³⁹ Wacana, *Babad Lombok*, 17.

⁴⁰ Wacana, *Babad Lombok*, 47.

⁴¹ Departemen Pendidikan dan Kebudayaan, *Sejarah Pendidikan*, 25.

⁴² Departemen Pendidikan dan Kebudayaan, *Sejarah Pendidikan*, 3.

⁴³ Jamaluddin, *Sejarah Islam*, 33.

Kiai Serimbang, and Enam Beret, all of which came from Sumatera. All of those ulamas have wandered to Lombok Island in 17th century to teach the Islam religion to Lombok communities whose religious understanding is still limited.⁴³

Goa Kingdom's power developed very rapidly, particularly after it mastered Bone (1606), Bima (1616, 1618, and 1623), Sumbawa (1618 and 1626), and Buton Island (1626), and thereby expanded Islam religion in its areas. Then, the local rulers in each of Island subjugated also proselytized Islam vigorously to Alas Strait and entered into Lombok Island. The coming of Islam power from the East was in concomitance with the attempt of perfecting Islam tenets in Lombok.⁴⁴

Whether Islam came from the east or from the west into Lombok, the source is the same, Giri. Giri was known to be most persevering Islam missionary center in 16th century, proselytizing Islam to eastern areas, including Lombok, Sumbawa, Bima, Makassar and surrounding. Therefore, it is peculiar that the manifestation of Islam brought by ulamas coming from the west is different from the one brought by ulamas coming from the east who have learnt from Giri, like Datok Ribandan called Islam carrier from the East to Lombok in 17th century.⁴⁵

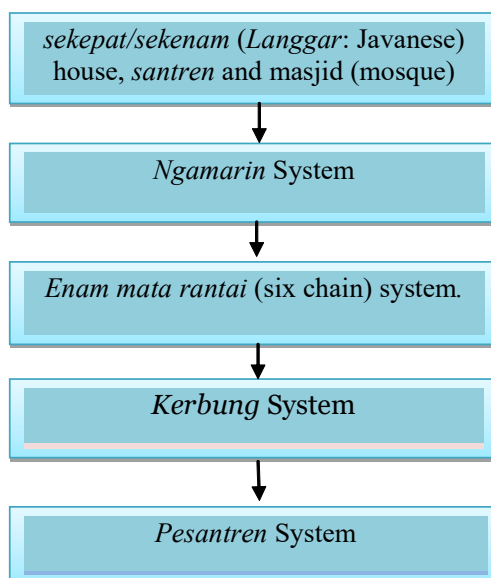
Before entering Lombok, Datok Ribandan first Islamized Makassar, Sulawesi, Bima dan Sumbawa. Datok Ribandan was one of *santris* in Giri and when perhaps he studied (*nyantri*) in Giri, Sunan Prapen was ruling in Giri, so that it can be concluded that Islam, coming from either the West or the East, has the same scholarly *sanad*.⁴⁶ The author thinks that Islamization conducted by Javanese and Makassar ulamas have strong scholarly link to Middle East, because Sunan Giri came from Arabia. Thus, Islam proselytized by both Javanese and Makassar ulamas in Lombok is acceptable to Lombok Communities, because Islamization has been conducted before by Middle East ulamas.

⁴⁴ Jamaluddin, *Sejarah Islam*, 33.

⁴⁵ Jamaluddin, *Sejarah Islam*, 33.

⁴⁶ Jamaluddin, *Sejarah Islam*, 34.

Figure 2
Dynamization of Islamic Education Institution in Lombok



The intense islamization process conducted not only by Javanese and Makassar ulamas but also by Middle East ulamas before affects directly the dynamic of Islam religion education in Lombok communities. It is indicated with the establishment of several *pengajian* (Quran recital) places to teach Islam religion with various teaching systems at that time. Islam religion teaching was conducted in *sekepat/sekenam* (Langgar: Javanese), house, *santren* (Islamic Boarding School) and *masjid* (mosque). Some *tuan gurus* also taught religion using “*ngamarin*” system. *Ngamarin* system is the Islam religion teaching system used by *tuan gurus* in Lombok by means of going to all corners of village pace to pace to teach *syahadatain*, *rukun iman* (pillars of faith), *rukun Islam* (pillars of Islam) and how to clean the self from *hadath* (*thaharah*) by means of *ngaji tokol* (studying while sitting with crossed legs) before *tuan gurus*, and Lombok communities respected verily *tuan gurus* from which they study at that time.⁴⁷

Next, Islamic religion is conducted by *gurus* (*kiais*) through assemble children to attend Qur’an reading and *sullam learning*, concerning anything related to *mu’amalah*. For the education of prospective *mubaligh*, each *guru* (*kiai*) was in charge of educating and building at least six *santris* existing. When a *santri* has been matured, the *santri* would be inaugurated to be *kiai*, and the inaugurated *kiai* would be in charge of building other six *santris* and so forth.⁴⁸ This system is called an *enam mata rantai* (six chain) system.

⁴⁷ Fahrurrozi, *Nahdlatul Wathan, Refleksi Keislaman, Kebangsaan Dan Keummatan* (Mataram: Al-Haramain Lombok, 2019), 18.

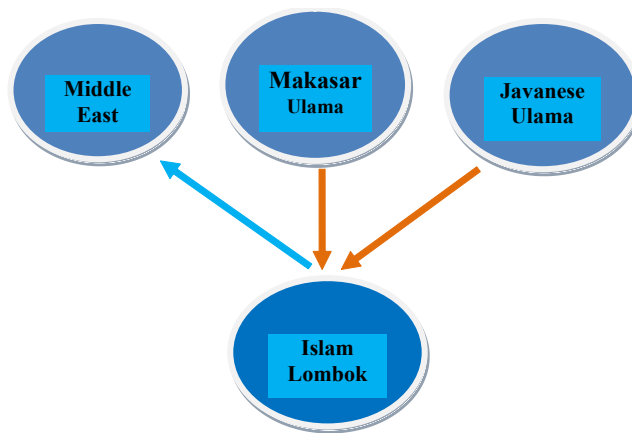
⁴⁸ Departemen Pendidikan dan Kebudayaan, *Sejarah Pendidikan*, 22.

Along with dynamization occurring in Islamic education institutions in Lombok, those systems then changed into *kerbung* system. *Kerbung* system is *pengajian* (Quran recital) in which the pupil comes to teacher and lives in *tuan guru's* house environment or far from *tuan guru's* house, when *pengajian* is held, a *santri* will attend it. *Kerbung* system is a typical characteristic of *pesantren* in its early presence in Lombok. This *kerbung* system is not long lasting because the dynamization of Islamic education institution in Lombok keeps adapting to education systems developing, so that *kerbung* system changed into *pesantren* system.

The Emergence of Pesantren Scholarly Tradition Genealogy in Lombok

The genealogy of pesantren's scholarly tradition in Lombok originated from Islam religion education when Lombok communities have been Islamized; it can be seen from the development of Islamic sciences since it was present in the first Lombok Islam community. The main character of Islam is, among others, the emphasis on education aspect, as seen in a number of motivating sources such as Qur'an and Hadith verses, representing the importance of science in Islam perspective. Thus, Islam has developed its own scholarly devices earlier from its long history, as evidenced with the presence of groups that have performed scholarly specialization.⁴⁹

Figure 3
Genealogical Process in Pesantren's Scholarly Tradition



The rapid development of Islam religion education in Lombok contributes to the

⁴⁹ Abdurrahman Wahid, *Menggerakkan Tradisi Esai-Esai Pesantren* (Yogyakarta: LKIS, 2001), 158-159.

dynamic genealogy of pesantren's scholarly tradition, so that the tradition originates from two big groups:

The first group is Islamic knowledge wave coming from Java and Makassar in 16th century, along with the entry of Islam to Lombok.⁵⁰ The second one is Islamic knowledge wave when *tuan gurus* of Lombok went to Middle East (*Haramayn*), and then in their return, they established *pengajian* in the form of *halaqah*, from which an education institution called *pesantren* was born.⁵¹

In the first wave, the scholarly manifestation of Islam was brought by Javanese and Makassar ulamas in the form of tasawuf and its science of course inseparable from *syar'ah*, *fiqh*, *taûhid* sciences, and Arabic, as well as hadith, *tafsir*, and *akhlâq*, particularly other sciences existing in Java and Makassar at that time. In the 16th, Islam came to Lombok has been in the form developed in Java and Makassar oriented strongly to *tasawuf*.⁵² Therefore, it can be seen that tasawuf is an orientation determining scholarly pattern and scholarly tradition character in *pesantren* at that time. Tasawuf books combining *fiqh* and good deeds are the main learning material, such as *Bidâyah al-Hidâyah* from Imam al-Ghazâlî constituting the most prominent *fiqh-sufistic* work for centuries, even still existing in *pesantren* until this century.⁵³

The source of scholarly tradition in the first wave was followed by the scholarly tradition mentioned obviously in the works of the great ulamas in Java such as *Sabil al-Muhtadîn* and Tuan Guru Arsyad Banjar, *Nûr al-Zhalam* from Kiai Nawawi Banten⁵⁴, in addition to some works of *Tuan gurus of Lombok* such as TGH. Umar Kelayu including *Manzharatul Amrad*, *Lu'luul Mansthr* and *Manaqib Abd al-Qadir Jailani* and some records on the science of the unity of God (*tauhid*) according to *I'tiqad Ahl al-Sunnah wa al-Jamâ'ah*.⁵⁵

Meanwhile, the second wave originates from Middle East, because *tuan gurus of Lombok* went to Middle East to study Islam from 18th to 20th century. *Tuan gurus of Lombok* studying in Middle East in 18th century are, among others: TGH. Umar Buntimbe, and TGH. Umar Kelayu,⁵⁶ TGH. Amin Sesela Lombok Barat, TGH. Mustafa and TGH. Abdul hamid Pagutan,⁵⁷ TGH. Abdul Gafur, TGH. Sidik Karang Kelok, TGH. Muhammad Shaleh

⁵⁰ Focus Group Discussion, TGH. Hasanain, January 20, 2020.

⁵¹ Interview with TGH. Munajib, November 4, 2019 and Interview with TGH. Hasanain, November 1, 2019.

⁵² Focus Group Discussion, TGH. Munajib, January 20, 2020.

⁵³ Focus Group Discussion, TGH. Muhlis Ibrahim, January 20, 2020.

⁵⁴ Abdurrahman Wahid, *Islam Kosmopolitan Nilai-Nilai Indonesia Transformasi Kebudayaan*, (Jakarta: The Wahid Institute, 2007), 131.

⁵⁵ Salman Alfarisi, *et al.*, *Tuan Guru*, 403-409.

⁵⁶ Jamaluddin, *Sejarah Islam*, 226-228.

⁵⁷ Fath. Zakaria, *Mozaik Budaya*, 153.

Lopan,⁵⁸ Those studying there in 19th century are TGH. Yahya Alkamili, TGH. Muhtar Kediri, TGH. Ahmad Kediri, TGH. Hamid Kediri and TGH. Usman Kediri. Meanwhile, those studying there in 20th are TGH. M. Rais Sekarbela,⁵⁹ TGH. L. Abdul hafidz Kediri, TGH. M. Shaleh Hambali Bengkel, TGH. Mustafa Kediri, TGH. Ibrahim Khalidy Kediri, TGH. Abdul Latif and TGH. Abdul Halim Sesela, TGH. Abdul Karim Kediri, TGH. Mutawali Jerowaru and TGH. M. Zainuddin Abdul Madjid Pancor.⁶⁰

Tuan gurus of Lombok always learned from the famous ulamas in East Middle, such as Syaikh Musthafa al-Afifi (expert in Prophet's hadith), Syaikh Syu'ab al-Magriby (an *ulama* recognized to have multidisciplinary expertise, particularly Arabic [(*nahwu, saraf, balaghah, 'arudh*)]), Syaikh Ahmad Khatib al-Minangkabawi (an *ulama* defending mazhab Syâfi'i opposing strictly the tenet considered as deviating from Islam sharia), Syaikh Abdul Shamad al-Palembani (opposing strictly the colonials and writing some motivations in his monumental work entitled *Fadhâ'il al-Jihâd*).⁶¹ Similarly, Syaikh Daud al-Fâtâni strengthened his *jihad* concept with an idea of Islam state, for all Muslims to do *jihâd* by resisting infidels (*kafr al-harby*).⁶²

Considering multidisciplinary knowledge the teachers of *tuan guru Lombok* have, it is reasonable that having coming back to Lombok (from Middle East), *tuan guru Lombok* then taught Islam and it was acceptable to the Sasak communities at that time because they have broad insight. Therefore, the communities called some *Tuan Guru Lombok* (TGH. Abdul Hamid Pagutan, TGH. Ahmad Kediri, TGH. Shaleh Hambali Bengkel and TGH. M. Zainuddin Abdul Madjid Pancor) the founding fathers of *pesantren*. Those *Tuan Gurus* were very productive, as they have monumental works used as the reference of *pesantren* in Lombok. But in this second wave, Javanese Ulamas' works were still used, although the works of *Tuan Guru Lombok* such as TGH. Umar Kelayu was used more widely, including *Manzharatul Amrad*, *Lu'lu'ul Mantsur* and *Manaqib 'Abd al-Qadir Jailani* and some records on the science of the unity of God (*tauhid*) according to *I'tiqad Ahl al-Sunnah wa al-Jamâ'ah*.⁶³

Similarly, in addition to being preoccupied with proselytizing (*dakwah*), TGH. Shaleh Hambali also wrote some books becoming the part of curriculum taught in *pesantren* Darul Qur'an. The books he had written are, among others: *Ta'îmu al-Shibyâni Bighâyati al-Bayân*, *Intan Belian Perhiasan Laki Perempuan*, *Cempaka Mulia Perhiasan Manusia*, *Hidâyatu*

⁵⁸ Lalu Muhammad Azhar dan Lalu Muhammad Shaleh Tsalis, *Tuan Guru Lopan Waliyullah dengan Kirpah dan Karomahnya* (Lopon Kopang: Yayasan Pondok Pesantren As-Shalehiyah), 18.

⁵⁹ Iskandar, *Mengenal Sekarbela Lebih Dekat* (Yogyakarta: Mahkota, 2011), 130-138.

⁶⁰ Adi Fadli, *Pemikiran Islam Lokal: Studi Pemikiran TGH. M. Soleh Chambali Bengkel al-Ampenani* (Yogyakarta: UIN Sunan Kalijaga, 2010), 45.

⁶¹ Azra, *Jaringan Ulama Timur Tengah*, 360.

⁶² Azra, *Jaringan Ulama Timur Tengah*, 355.

⁶³ Salman Alfarisi, *et al.*, *Tuan Guru*, 403-409.

*al-Athfâli, al-Mawâizhu al-Shâlihiyyati fî al-Ahâdîtsi al-Nabawiyati, Matnûl Bayâni fî Mi'râji al-Shibyâni, and Jamuan Tersaji.*⁶⁴

Meanwhile, TGH.M. Zainuddin Abdul Majid was known as a productive *ulama*, because he has produced many works in Arabic, Malayan Arabic, and Sasak languages. His works in Arabic are, among others: 1) *Risâlah al-Tauhîd*, 2) *Sullam al-Hija Syarah Safînat al-Naja*, 3) *Nahdlatul Zainiyah* in the form of *Nahdam*, 4) *Al-Tuhfat al-Amfenaniyah* in the form of question-answer, 5) *Mi'raj al-Shibyan ila Sama' 'Ilm al-Bayan (balagah)*, 6) *Al-Nafahat 'ala al-Taqrirat al-Saniyah (Musthtalaah Hadits)*, 7) *Nahfatûl Anfal (tajwid)*, 8) *Hizib Nahdlatul Wathan (wirid)*, 9) *Hizib Nahdlatul Banat (wirid)*, 10) *Shalawat Nahdlatul Wathan (sholawat iftitah and khotimah)*, 11) *Thariqat Hizb Nahdlatul Wathan (daily wirid)*, 12) *Hizib Nahdlatul Wathan (daily wirid)*, 13) *Shalawat Miftahi Bab Rahmatillah (wirid and dua)*, 14) *Shalawat Mab'utsi Rahmatan li al-'Alamin*.

His works in both Malayan Arabic and Sasak language are, among others: 1) *Batu Ngompal (tajwid science)*, 2) *Anak Nunggal Taqrîrat Batu Ngompal (tajwid science)*, 3) *Wasiat Renungan Masa I (advice and instruction on struggle for NW members)*, 4) *Wasiat Renungan Masa Pengalaman Bari II (advice and instruction on struggle for NW members)*. Meanwhile, *Nasyîd* or songs of struggle and *Dakwah* in Indonesian, Arabic, and Sasak languages are, among others: 1) *Ta'sis NWDI (antiya Pancor Biladi)*, 2) *Imamuna al-Syafi'i*, 3) *Ya Fata Sasak*, 4) *Ahlan Bi Wafdizzaririn*, 5) *Tanawwar*, 6) *Mars Nahdlatul Wathan*, 7) *Bersatulah Haluan*, 8) *Nahdlatain*, 9) *Pacu Gama*.⁶⁵ The works of TGH. M. Zainuddin Abdul Majid become the reference for *santris* until today. It is reasonable that many people consider him as having super genius intelligence.

Some intellectual works of Lombok communities also become reference in studying Islam: *al-Tuhfah al-Mursalâh ila Rûh al-Nabi, Bayân al-Tashdiq, Insân Kâmil, Fatḥ al-Rahmân, Ma'rifat al-Jabbar, Tarekat Imam Abu Hasan, Samarqandi, Qashash al-Anbiyâ', Ka'bah al-Haqîqah al-Ma'rifah* and *Sair al-Salikîn* constituting ancient manuscripts in Malayan Arabic, as well as *Serat Menak, Ana Kidung, Jati Rasa, Jati Suara, Manusia Jati, and Serat Rengganis* constituting manuscripts in Kawi language.⁶⁶

Reform of Pesantren's Scholarly Tradition in Lombok

Pesantren in Lombok has developed fairly significantly in the last decade. It can be seen from the number of *pesantren*, namely 517 of 688 *pesantrens* in NTB with 148,540

⁶⁴ Adi Fadli, *Pemikiran Islam*, 101.

⁶⁵ Jamiluddin, *Biografi Tokoh Tuan Guru Kyai Haji Muhammad Zainuddin Abdul Majid HAMZANWADI* (Jakarta; Depdikbud, 2005), 43-45.

⁶⁶ Those intellectual works of Lombok communities have no author and publication year, written in Kawi language. See Departemen Pendidikan dan Kebudayaan. *Sejarah Pendidikan*, 76.

of 170,448 *santris* in NTB.⁶⁷ A factor affecting the development of *pesantren* in Lombok is Lombok communities' assumption that *pesantren* is an education institution that can adapt to modern educational institution.⁶⁸ TGH. L. Turmudzi Badruddin Bagu⁶⁹ stated that recently *pesantrens* develop fairly significantly in Lombok, compared with other schools, recalling that studying in *Pesantren* will ensure morality better than studying in other places.

The existence of *pesantren* in Lombok is highly affected by the quality of *Tuan Guru* (Javanese: *kiai*), because *tuan guru* has the leader of *pesantren* has an important position within society. Society has high expectation for *tuan guru* in many aspects of life: spiritual religious and moral guidance and other social religious problems.⁷⁰ *Pesantren* has transformed continuously to respond to the dynamic occurring.⁷¹ *Pesantren* is also made a medium to educate the nation's character⁷² and to encourage the realization of multiculturalism in Islam community.⁷³ Viewed from its function as a traditional educational institution it its inception, *pesantren* only served as social and religious proselytizing⁷⁴ but has not served yet as environmental conserver⁷⁵, or has not functioned yet to educate the people about the importance of understanding the conservation of environment.⁷⁶ However,

⁶⁷ Kantor Wilayah Kemenag Nusa Tenggara Barat (NTB) Tahun 2020), 89.

⁶⁸ In addition, the development of *pesantren* is formally supported by government in the enactment of USPN No. 20 of 2003 positioning Islamic Boarding School or *pondok pesantren* to be one of community-based education forms that has accommodated the public's demand and need. Similarly, it is also confirmed with Article 1 clause 38 of Republic of Indonesia's government regulation No.66 of 2010 about the amendment to Government Regulation No. 17 of 2010 about Education management and organization, stating that a community-based education is the organization of education based on typical characteristics of religion, social, cultural, aspiration, and potency of the community as the manifestation of education from, by, and for the community (Law No. 20. of 2003 about National Education System (Bandung; Fokus III), 29. Moreover, following the enactment of *Pesantren Law Number 18 of 2019*, the position of *pesantren* was getting stronger as the Islamic education Institution in Lombok.

⁶⁹ Interview with TGH.L. Turmudzi, August 10, 2018.

⁷⁰ M. Falikul Isbah, "Pesantren In The Changing Indonesian Context: History And Current Development," *Qudus International Journal of Islamic Studies (QIJIS)* 8, no. 1, (2020): 86, DOI: 10.21043/qijis.v8i1.5629, 66.

⁷¹ Hanun Asrohah, "The Dynamics Of Pesantren: Responses Toward Modernity and Mechanism in Organizing Transformation," *Journal Of Indonesian Law* 05, no 01 (June 2011), 68.

⁷² Mukhamad Murdiono, *et al.*, "The Education of The National Character pf Pancasila in Secondary School Based on Pesantren," *Cakrawala Pendidikan*, XXXVI, no. 3 (October 2017): 423.

⁷³ Marzuki, *et al.*, "Multicultural Education in Salaf Pesantren and Prevention of Religious Radicalism in Indonesia," *Cakrawala Pendidikan* 39. no. 1 (February 2020), 12.

⁷⁴ Hiroko Horikoshi, *Kiyai dan Perubahan Sosial* (Jakarta: P3M, 1987), 232.

⁷⁵ Rihlah Nur Aulia, *et al.*, "Pengelolaan Lingkungan Berbasis Pesantren (Studi Kasus di Pondok Pesantren Nurul Hakim Lombok NTB)," *HAYULA: Indonesian Journal of Multidisciplinary Islamic Studies*, DOI: <https://doi.org/10.21009/hayula.001.2.05>, 230.

⁷⁶ Siti Nurul Yaqinah, "Implementasi Dakwah Berbasis Lingkungan Hidup di Pondok Pesantren Nurul Haramain Lombok Barat," *Journal Al-Bayan: Media Kajian dan Pengembangan Ilmu Dakwah* 25 no. 1 (January-June 2019): 178-217.

through the dynamization occurring, *pesantren* today functions not only as social and religious proselytizing institution but also to make transformation within society without sacrificing its self identity. *Pesantren* as a social religious institution has three main functions: 1) education, 2) proselytizing; and 3) community empowerment.⁷⁷ Those functions of *pesantren* still run dynamically, following the social dynamic of global community. Thus, *pesantren* serves as an ideal choice because it is considered as capable of contributing value order corresponding to the manifestation of society culture.⁷⁸

This study sees that with various dynamics occurring in *pesantren* in Lombok, *pesantren* is at least capable of reforming its scholarly tradition, but it needs not only sincerity, patience, perseverance, and continuous improvement (*al-muhafazhah 'ala al-qadimi al-shaleh wa akhzû bi al-jadid al-ashlah*) but also skilled and educated human resources who have integrity, credibility, and professionalism in their own field, in the terms of leadership, completed reference in library, and related to human resource itself.⁷⁹ *Pesantren* should also be equipped with various skills to support its alumni's life, including philosophy and new Islam thoughts corresponding to time development.

Pesantren has stronger position following the ratification of *pesantren* law, so that the law becomes the basic methodology of rational thinking enabling the *santris* to develop their intellectual ability and knowledge, because having material rich without strong methodology will produce *santris* who have dogmatic thinking and are intolerant to others. *Pesantren* is expected to hold education integrating religion education into general education that is opened to information and technology (IT).⁸⁰

The reform of scholarly academic tradition in *pesantren* is conducted through the process of transmitting and reproducing values and knowledge with the three prominent characteristics of *pesantren*: (1) relying on the figure of *kyai*; (2) originating from *al-kutub al-mu'tabarah*; and (3) in the form of learning community. The scholarly tradition of *pesantren* intended is *Sanad keilmuan* (scholarly *sanad*). *Sanad* is one of *pesantren*'s academic traditions (i.e. scholarly transmission track from teacher to *mûshannif*), as a proof of scholarly authenticity and originality. This *sanad* is also conceived as a way to perpetuate *pesantren* ulama network and a parameter of the validity of science or knowledge received from the pious and trusted teachers, with obvious scholarly genealogy.⁸¹

⁷⁷ Undang-Undang Pesantren Nomor 18 Tahun 2019, pasal 4.

⁷⁸ Abdurrahman Mas'ud, *Reproduksi Ulama di Era Globalisasi, Resistensi Tradisional Islam* (Yogyakarta: Pustaka Pelajar, 2005), 244-245.

⁷⁹ Zainal Arifin Thoha, *Runtuhnya Singgasana Kyai: NU, Pesantren Kekuasaan: Pencarian Tak Kunjung Usai* (Yogyakarta: Kutub, 2003), 41. Murdianto, "Dinamika Sistem Pendidikan Pesantren Di Lombok" (Unpublished paper, 2020), 10.

⁸⁰ Murdianto, "Dinamika Sistem Pendidikan Pesantren Di Lombok" (Unpublished paper, 2020), 10.

⁸¹ Ahmad Zayadi, "Pengembangan Tradisi Akademik Tafaqquh Fiddin Pada Pesantren" (Material Presented in Power Point Format in IAIN Mataram, September 12, 2015).

In *pesantren's* tradition in Lombok, *sanad* is known to be glory and excellence, either explicitly (*manthûq*) or implicitly (*mafhum*). Through the *sanad*, it can be known that teachers have good quality, high competency, and perfect spiritual depth. The implication is that *santris* who have *sanad* in scholarship field will have more authority to teach science (knowledge) to others, because their knowledge can be accountable for up to their first teacher.⁸²

(Senior) *santris* who have received *sanad* from their teacher will send their *sanad* down to their *santris* (later) and so forth, so that the scholarly genealogy can be known orderly and responsibly. *Pesantren's* academic tradition (*sanad*, with obvious history) results in typical scholarship figure: (1) being the foremost one in formulating *fatwa* to respond to actual issues; (2) participating actively in social, political, economic, and cultural dynamics, particularly at grass-root level (lower-class society); and (3) being simple, modest, and independent.⁸³

The most prominent typical characteristics of *pesantren's* intellectual tradition in Lombok are network, family tree, *sanad* or *musalsal* (sustainable) genealogy to determine esotericism and *scholarly* quality of an intellectual. It is this that also distinguishes *pesantren's* intellectual tradition in Lombok from similar intellectual tradition in campus environment, and even in other Islamic education institutions. Such intellectual tradition of *pesantren* can be considered as beyond the linearity of Islamic knowledge exotheology, usually called *'ilm jally* in Ibn Qayyim al-Jauzy's perspective. It is fairly understandable, recalling the exotheological level of *pesantren* intellectual, in addition to emphasizing on anthropological factuality aspect, also inserts intellectual factuality aspect. Therefore, in *pesantren* tradition, the one having high religion science cannot be called *tuan guru/kyai* simultaneously, if he does not have obvious scholarly *sanad*.⁸⁴

As for the use of reference, most *pesantrens* in Lombok still use conventional classical books as the references in all study fields, from *tafsir*, *hadis*, *fiqh*, *kalam*, *tasawûf*, *tarikh*, *ushulfiqh*, *nahwû*, to *sharaf*. Those books are considered as "*al-kutub al-mu'tabarah*". Meanwhile, other books are also used: *Al-Luma'* by Imam Abu al-Hasan al-Asy'arî, *al-Inshâf* by al-Baqillânî, *al-Farqû bain al Firâq* by al-Bagdâdî, *al-Irsyâd* by al-Juwainî (in *Ilmu Kalam* or word science), *Qûth al-Qulub* by Abû Thalib al-Makkî, *al-Risâlah al-Qusyairiyah* by Abu al-Qâsim al-Qusyairî, *al-Fath al-Rabbânî* by 'Abd al-Qâdir al-Jailânî (in tasawuf science) *al-Ihkâm fi Ushûl al-Ahkâm* by al-Amidî, *Qawâ'id al-Ahkâm* by 'Izzuddîn 'Abd Salâm, *al-Mustashfa* by al-Ghazâlî (in Ushûl al-Fiqh science), *Muqaddimah* by Ibnu Khaldûn, *al-Sîrah al-Nabawiyah* by Ibnu Hisyâm, *al-Sîrah al-Nabawiyah* by Ibnu Katsir.⁸⁵ While those

⁸² Interview with TGH. Fahrurrozi, January 20, 2020.

⁸³ Fahrurrozi, *Sosiologi Pesantren (Dialektika Tradisi Keilmuan Pesantren Dalam Merespon Dinamika Masyarakat, Potret Pondok Pesantren di Lombok Nusa Tenggara Barat (NTB)* (IAIN Press; Tahun 2016), 92.

⁸⁴ Fahrurrozi, *Sosiologi Pesantren*, 92.

books have in-depth and more comprehensive scholarly study, only few *pesantrens* in Lombok make them the references. Limited scientific reference, coupled with limited Islamic study area due to “madzhab difference” and scholarly dichotomy between the one considered as *al-‘ulûm al-syar‘iyah* and another considered as *ghairu al-syar‘iyah*, becomes more fatal; thus such problem needs smarter and wiser solution.

Conclusion

Considering various findings, this research concludes that dynamization occurring in Islamic religion education in Lombok affects directly the genealogy of scholarly tradition in pesantren itself. The genealogy is inseparable from the Islamization of Lombok communities conducted since 13th, 14th, and culminating in 16th centuries, because in these centuries Islamization of Lombok communities was conducted intensively by Javanese, Makassar, and Middle East ulamas. As such, the genealogy of pesantren’s scholarly tradition has strong link to Javanese Islam, Makassar Islam and Middle East education, because it was conducted by ulamas coming from that areas. However, it is noteworthy that the development occurs fairly dynamically in pesantren, so that some reforms are needed in the scholarly tradition of pesantren itself. Although the author assumes that this research has in-depth and comprehensive study, but he realizes that it also has some limitations as it focuses only on the genealogy of pesantren’s scholarly tradition in Lombok influenced mostly by Javanese Islam, Makassar Islam, and Middle East education, rigidly regardless the influence of Islamic education model coming from Islamic education institutions in Aceh, Minangkabau, and Malayan. Therefore, further researches can be conducted to see the genealogy of pesantren’s scholarly tradition in Lombok from the areas aforementioned.

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⁸⁵ Fahrurrozi, *Sosiologi Pesantren*, 93-94.

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- Focus Group Discussion, TGH. Muhlis Ibrahim, January 20, 2020
- Focus Group Discussion, TGH. Munajib, January 20, 2020
- Interview with TGH. Fahrurrozi, January 20, 2020.
- Interview with TGH. Syafii Pancor, October 26, 2019.
- Interview with Ustaz H. Habibul Badawi, January 26, 2020.
- Interview with H. Imam al-Ghazali, January 26, 2020

Interview with TGH. L. Anas Hasri, January 18, 2020

Interview with TGH. L. Mahsun Kediri, December 24, 2019