



History of Islamic Education in Central Lombok (Historiography Study of Growth and Development NU Islamic Boarding School in Central Lombok)

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Abstract

Nahdlatul Ulama is one of the largest mass organizations in Indonesia and is an organization to be reckoned with in Central Lombok. The existence of NU from the start has become one of the important platforms whose existence is still not widely known by the public in spreading and spreading Islam in Central Lombok through various means such as education, preaching and social activities through Islamic boarding schools. This dissertation intends to answer the history of Islamic education in Central Lombok by discussing more specifically and in detail the Growth and Development Historiography of the NU Islamic Boarding School in Central Lombok. This study aims to obtain data on the entry and establishment of NU in Central Lombok, the dynamics of the Central Lombok NU education system and the relevance of education in Central Lombok NU with today's education. This dissertation uses qualitative research methods with field research. The data obtained were analyzed by means of qualitative data analysis, starting from data preparation, data classification, new data processing, interpretation and conclusion. Data mining was carried out by means of documentation, observation, and interviews. The research process was carried out intensively for more than one year in 11 NU Islamic boarding schools in Central Lombok, using a purposive sampling technique. This dissertation describes the history of the establishment of Central Lombok NU which was founded in 1953 and its figures include TGH Faisal, Lalu Ofoh, and L. Burhan and was assisted by several other administrators. As well as knowing the existing education system in the Central Lombok NU Institute so far has similarities in the form of components of the education system such as: learning objectives, about teacher conditions, number of students, learning methods, the curriculum used and the process and evaluation method. The learning carried out by the Educational Institution under the management of the NU Lombok Tengah boarding school is still very relevant to today's education, this is done by increasing human resources through various education and training and by improving supporting facilities such as building improvements, procurement of laboratories and other facilities.

Keywords: *Historiography; Education; Islamic Boarding Schools*

Introduction

Indonesia is one of the countries whose population is predominantly Muslim, has a unique and unique education system called Islamic boarding schools (Kusnandar, 2019). It is said to be unique

because this pesantren model education is only growing rapidly in Indonesia. Hamdan (2019) explains that pesantren is a place for the development of Islamic education in which it is full of universal Islamic learning.

Pondok is a simple place where the kiai and the students live. Apart from being a dormitory for the students, the boarding school is also used as a place to develop skills and independence so that they are ready to live independently in the community after graduating from the pesantren. Classical Islamic books are written by ancient scholars. Among Islamic boarding schools, the classical Islamic books are often called the yellow books. In ancient times, the yellow book teaching was the only formal teaching given in the pesantren environment (Dhofier, 2011).

Meanwhile, in other countries, it is difficult to find a model for this pesantren education. Meanwhile, what is meant is unique, because Islamic boarding schools have special characteristics that are not fully owned by public schools, such as kiai, santri, pondok, Kitab kuning, and mosques. Apart from these peculiarities and uniqueness, it turns out that pesantren are also authentic Islamic education from Indonesian heritage (Mahdi, 2013).

Some even say that the pesantren is the "father" of Islamic education in Indonesia. Because of the uniqueness and uniqueness, many different perspectives have studied Islamic boarding schools. Ranging from general to specific. Among these studies, the one that is considered the most dominating is its history. The history of the pesantren is analyzed mainly using the periodic model. However, when it is related to the role and progress in the Indonesian context, it seems that this periodization study tends to be general, even though it is felt by various pesantren to have an extraordinary role in the success of education in Indonesia (Hamdan, 2019).

Thus, it is very interesting if pesantren is discussed starting from the historical period of its emergence to the times of its development. Then in the periodization it is correlated with the role and work at that time. Because, by knowing its historical journey like that, it will be easy to describe the extent of the progress, role, or contribution that Islamic boarding schools have given to Indonesian national education.

In Indonesia, pesantren are known as Indonesian religious education institutions. The main parts of the pesantren are the kiai as the central figure, the students as students studying, the boarding school as the residence for the students, and the mosque which functions as a center for educational activities. In general, concerning teaching systems and methods, Islamic boarding schools are classified into two types: traditional and modern (Galba, 2004).

The two types of pesantren have the same vision and mission, in the sense that pesantren education is more oriented towards social education by instilling values, moral behavior, and shaping the character of the Muslim community. Therefore, the main reason for the nuances of the Islamic boarding school life atmosphere is very strongly inspired by what is called the five souls or five souls (Hamdan, 2018).

At this time the era in Indonesia is modern, expectations of the role of Islamic boarding schools have been seen since the early twentieth century where they not only carry out three traditional roles, namely as a place for the transformation of religious education, safeguarding Islamic traditions and creating Muslim scholars, but more than At that time, Islamic boarding schools have a role to educate and prepare future leaders with superior quality (Masqon, 2011).

Islamic boarding schools as Islamic educational institutions have developed by the changing times, especially the impact of advances in science and technology. The change in the form of a pesantren

does not mean a boarding school that has lost its distinctiveness. In this case, the Islamic boarding school remains an Islamic educational institution that grows and develops in the community for the community. In general, the community classifies Islamic boarding schools in two categories, namely: (1) salaf Islamic boarding schools and (2) modern Islamic boarding schools. There are three forms of Islamic boarding schools, namely: (1) pure salaf form, with the following characteristics: it only conducts a study of yellow books which are categorized as mu'tabarah with a system of individual and group learning; (2) the form of salaf combined with other systems organizes the yellow book recitation and opens the madrasah system (classical) and (3) the non-salaf form is the pesantren which organizes the classical system and does not open the yellow book recitation as its main material (Engku, 2012).

At least the pesantren has five basic elements, namely: Kiai, santri, mosque, pondok, and the yellow book as unique elements that distinguish the pesantren education system from other educational institutions. In detail, these five elements can be explained as follows: (Noor, 2006).

Kiai Has a very essential role in the establishment, growth, development, and management of Islamic boarding schools. As the leader of the pesantren, the success of the pesantren depends a lot on the expertise and depth of knowledge, charisma, and authority, as well as the skills of a Kiai (Galba, 2004).

Apart from kiai, the relationship between Islamic education and mosques is very strong in Islamic traditions around the world. The mosque is a center for spiritual, social, political, and Islamic education. Mosques have a very important role in everyday life in society. In the context of Islamic boarding schools, mosques are considered as "places for the practice of five daily prayers, sermons, teaching classical Islamic books and Friday prayers" (Hamdan, 2019).

Santri is the main important element in the development of an Islamic boarding school because the first step in building a pesantren is that there must be students or students who come to study with a religious leader. Santri usually consists of two groups, namely: the santri bats and the santri mukim. Santri kalong are students who do not live in the Islamic boarding school. Meanwhile, mukim students are students who live in Islamic boarding schools (Zubaidi, 2007).

Based on observations so far, pesantren education institutions seem to have made progress, at least finding new enthusiasts. In terms of numbers, the number of pesantren is increasing, new pesantren are appearing everywhere, even in almost every village in every village there is a boarding school or madrasah, not only in Java, Sumatra, including Lombok, West Nusa Tenggara (Yayasan, 1992). Meanwhile, the physical development of pesantren buildings has also progressed very observably.

Many Islamic boarding schools in various places, especially Lombok, NTB, have magnificent buildings or structures and the most important thing is that they are healthy and conducive as a place for good education to take place. Thus, the image that was once carried by the pesantren as a rickety and unclean building complex further enhances the belief that the pesantren holds as found above, indicating an increase in self-help capacity and the role of Muslim communities as a result of economic progress achieved by Muslims in development 2020).

The discussion of this problem implicitly implies that the pesantren needs to study carefully and carefully various ideas to orient pesantren to contemporary challenges because it is unlikely that such an orientation will have negative implications for the existence and function of the boarding school itself. It must be understood that by stating this, it does not mean that pesantren should be completely indifferent to developments outside the world, on the contrary, it can produce broad-minded ulama candidates (Fahrurrozi, 2019).

Apart from Islamic boarding schools, a place for Indonesian education has developed with the term *madrasah*. *Madrasah* is a food term from "darasa" which means "a place to sit for studying". The term *madrasah* is now integrated with the term school or college. *Madrasah* as Islamic educational institutions began to be established and developed in the Islamic world around the 5th century AD or the 19th century AD. During the reign of the Umayyads, Muslims already had a kind of Islamic educational institution called "kuttab". The teachers who taught this kuttab were originally non-Muslims, especially Jews and Christians (Rukiati, 2006).

The birth of *madrasah* in the Islamic world is an effort to develop and perfect *zawiyah-zawiyah*, to accommodate the growth and development of science and the increasing number of students that have continued until now.

Methodology

Method This research is a qualitative research field research type. Researchers explored data and facts based on findings in the field, namely at eleven Islamic boarding schools in Central Lombok.

Finding and Discussion

1. History of NU in Central Lombok

The history of NU NTB in 1934, starting from the forerunner of NU, the name is the Lombok Islamic Association (PIL) (Mansur, 2017). The Islamic unity of Lombok is basically this poil under *abdul manan*, but the inauguration of this NU was in 1935. It changed to NU because it brought the understanding of *ahlussunah wal jamaah*, because of understanding, and NU did not last long because the bearer of the poil to Lombok was a trader. from Arabia, in Apenan and Ampenan was made as the spread of *ahlussunah wal jamaah* and in 1940 an organization was founded in Jakarta MIAI (Majlis Islam A'la Indonesia) (Hamdan, 2020). and disbanded in 1943 replaced by Masyumi 1943, and the figure who joined Masyumi was TGH Zainudin Abdul Madjid as well as the holder of the NU Nusa Tenggara Consul, formerly the NU Nusa Tenggara consulate who was tasked with liaising NU in Lombok with the PBNU.

In 1952, NU left Masyumi and founded its own Party which was no longer dependent on Masyumi, in the same year *kiai Wahab Hasbullah* contacted TGH Zainudin Abdul Majid to stay at NU but *Tuan Guru Zainuddin istiqomah* in Masyumi, this is because Masyumi at that time In addition to raising political flags, they are also consistent with preaching, both oral and written (Hamdan, 2020).

In order to develop NU even though it is still in Masyumi, TGH. Muhammad Zainuddin Abdul Madjid met *Tuan Guru Faishal* to continue the development of NU, but without giving the mandate that *Tuan Guru Faishal* would remain at NU, on the grounds that NU had *Aswaja* and *Aswaja's* own ideals, which had a direct knowledge of the Prophet.

Digging into the history of the presence of the Central Lombok Nahdlatul Ulama (NU) organization, it will not be separated from the discussion of a figure who is so close to the hearts of the people of Central Lombok. This figure who has given birth to thousands and even tens of thousands of quality people in Indonesia. He is *Tuan Guru* and then *Muhammad Faishal*.

Tuan Guru Faishal is a Nahdlatul Ulama figure who has brought NU to Central Lombok and is still standing tall and is the largest organization on a national scale and especially in Central Lombok. So

that it is likened to the NU of Central Lombok like the NU of East Java when compared to other districts in the province of West Nusa Tenggara (NTB) (Hamdan, 2020).

The development of NU Lombok Tengah was the initiation of Tuan Guru Faishal since his return from his journey to study in 1951. Meanwhile, the formation of NU Lombok Tengah took place in 1953 after a long process, starting from the formation of NU in the NTB region to the expansion process into the Central Lombok NU Branch (Hamdan, 2020).

In the process of establishing the Central Lombok branch of the NU, Tuan Guru Faishal was not alone. He was accompanied by several people, one of whom was Lalu Ofoh who later became the first Chairman of the Central Lombok NU Tanfidziah. Meanwhile Lalu Burhan served as Secretary of the Central Lombok NU (Putu Wijaya, 2007).

Education as one of the main problems for the Indonesian nation in the development process is how the nation can maintain and develop the noble values of the nation so that these noble values can still be possessed by the Indonesian nation as a manifestation of its personality.

As the first Islamic educational institution that supports the sustainability of national education, pesantren, especially the NU Islamic boarding school, have not only developed as an institution whose content is only chanting and studying the salaf book, but also plays an important role in the sustainability of a community that maintains traditional as a face for the authenticity of Indonesian culture, in addition to its institutions which Indigenous in style, pesantren are also able to reconstruct the kemarut culture that is hitting the ideological heart of Indonesian society. So, in its history, the development of pesantren has played as well as contributed significantly to the development of Indonesia. especially in Central Lombok, NTB, the NU Islamic Boarding School has developed according to the times. In the Big Indonesian Dictionary (Depdikbud, 2002), Dynamics is a group of movements or forces that a group of people in society has that can cause changes in the life order of the community concerned. In line with that, Peter Salim defines those dynamics is a continuous change or movement or can be said to be something related to movement and progress (Salim, 1986).

The two opinions above indicate that dynamics is natural and elastic and will always experience growth in movement. When an organization or agency does not experience dynamics, it is certain that an organization will remain stagnant and experience stagnation. Likewise with NU, which in reality continues to experience dynamics in all aspects.

As a socio-religious organization, NU has great attention to the education sector. This can be seen from the number of pesantren and madrasah managed by NU. The subsequent development of the education sector, which has become NU's work, is not only limited to the two educational institutions above but has expanded to the establishment and development of schools and universities. The establishment and development of schools and tertiary institutions cannot be separated from NU's efforts to respond to the times that demand a more competitive quality of education in global competition (Syarif, 2015).

NU as an organization engaged in the social world that has a high concern for education cannot be separated from dynamics. Structurally, the NU education movement is an Islamic education movement that is included in sub-national education. This is stated in the National Education System Law Number 20 of 2003 that, Islamic education in Indonesia as a national education sub-system, essentially aims to participate in building the quality of the nation in all its aspects, especially in terms of improving morale. However, in the process of its implementation, Islamic education has been regulated by the government through; formal, non-formal, and informal channels (Sikdiknas, 2003).

NU in carrying out its function as a social and community organization, NU is continuously revoking new knowledge that is in line with the conditions of the times. Seeing the importance of education as an effort to facilitate children to become themselves who will live and build society later in the life of a diverse civil society, which is not only about tafaqqahu hidden, but tries to erase the dichotomy between religious education and general education (Sarijo, 2010).

Therefore, to develop education, both Islamic and general educational institutions, is necessary, especially in the current era of globalization which has become a necessity in the history of humanity, which NU inevitably has to anticipate. NU in developing the world of education must understand and master the world of technology so that it is in line with the conditions of the times and is not left behind with other education.

Conclusion

Based on the explanation, findings, and data analysis written and explained in the previous chapter, it can be concluded as follows: 1. NU Lombok Tengah was the initiation of Tuan Guru Faishal in 1951. And the structural establishment of NU Lombok Tengah in 1954 after a long process, from the formation of NU in the NTB region to the development process of becoming the Central Lombok NU branch. The process of establishing the Central Lombok branch of the NU took a long and tiring struggle. Meanwhile, in the field of education, Central Lombok NU has started to pioneer the world of education from non-formal to formal. 2. Islamic boarding schools, which have become a forum for NU education in Central Lombok, all started with non-formal learning and were directly managed by community leaders who cared about education and the existence of the community at that time. In the early learning activities, they carry out their activities in a very simple place in the form of a house, or berugak and also usually done in mushalla around the hometown then only after that it develops into formal education starting from the most basic level even now some have reached college. 3. The growth and development of Islamic boarding schools cannot be separated from the relevance of contemporary education. The early learning activities of the Islamic Boarding School are taught in the form of very basic learning such as learning to read the Koran, the pillars of faith, the pillars of Islam and prayer practices, and other worship practices. Seeing all this, the surrounding community began to think about how to make learning not only limited to recitation or an early age but there needs to be a bigger and better forum to adapt to the guidance and developments of the times with contemporary education (Modern). For this reason, a formal educational institution was born with a larger building and a longer study time. But on the way, of course, many challenges and obstacles must be faced, such as students, educators, curriculum, infrastructure recommendations, methods, and evaluation.

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