

## Muhammad Zainuddin Abdul Madjid: The Pioneer of Islamic Education in Lombok Community West Nusa Tenggara, Indonesia

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### Abstract

*This study aims to analyze the role of Muhammad Zainuddin Abdul Madjid as a prominent scholar and pioneer of Islamic education for the people of Lombok, West Nusa Tenggara Indonesia, and its relevance to modern education today. This study used a qualitative method with an individual life history approach. All data were collected through the character's curriculum vitae, literature, documentation, and evidence of the works left in writing and physically. Data collection is done by collecting, reducing, presenting, and closing with drawing conclusions. Overall, there are four clear pieces of evidence of Muhammad Zainuddin Abdul Madjid's role as a pioneer of Islamic education in Lombok society, first; founded the Nahdlatul Wathan Diniyah Islamiyah (NWDI) educational institution in 1937, second; the integration of the curriculum used refers to the style of education in the al-Saulatiyah Madrasah in Makkah, third; transition from classical to classical education (modern), fourth; the application of a tiered education system such as public schools such as the education model in the colonial period. With the establishment of educational institutions, the integration of the curriculum and the style of organizing this education, it has recorded a new history for the world of Islamic education in the people of Lombok, West Nusa Tenggara. The emergence of the renewal of Islamic education carried out by Muhammad Zainuddin Abdul Madjid has aroused the enthusiasm of the people of Lombok to establish various Islamic educational institutions with classical and modern styles.*

**Keyword:** Muhammad Zainuddin Abdul Madjid, Islamic education, society, Lombok

### Abstrak

*Penelitian ini bertujuan untuk menganalisis bagaimana peranan Muhammad Zainuddin Abdul Madjid sebagai seorang tokoh ulama dan pelopor pendidikan Islam bagi masyarakat Lombok Nusa Tenggara Barat Indonesia, serta relevansinya dengan pendidikan modern sekarang. Penelitian menggunakan metode kualitatif dengan pendekatan riwayat hidup individu (individual life history). Seluruh data dikumpulkan melalui buku riwayat hidup sang tokoh, literatur, dokumentasi dan bukti karya-karya yang ditinggalkan baik secara tertulis dan fisik. Pengumpulan data dilakukan dengan cara pengumpulan, reduksi, penyajian serta ditutup dengan penarikan kesimpulan. Secara keseluruhan terdapat empat bukti nyata peran Muhammad Zainuddin Abdul Madjid sebagai pelopor pendidikan Islam masyarakat Lombok, pertama; mendirikan lembaga pendidikan Nahdlatul Wathan Diniyah*

*Islamiyah (NWDI) pada tahun 1937, kedua; integrasi kurikulum yang digunakan merujuk kepada corak pendidikan di madrasah al-Saulatiyah Makkah, ketiga; peralihan penyelenggaraan pendidikan dari klasik kepada klasikal (modern), keempat; diterapkannya system pendidikan berjenjang seperti sekolah rakyat seperti model pendidikan pada masa Kolonial. Dengan adanya pendirian lembaga pendidikan, integrasi kurikulum serta corak penyelenggaraan pendidikan tersebut maka telah mencatat sejarah baru bagi dunia pendidikan Islam pada masyarakat Lombok Nusa Tenggara Barat. Munculnya pembaharuan pendidikan Islam yang dilakukan oleh Muhammad Zainuddin Abdul Madjid telah membangkitkan semangat masyarakat Lombok untuk mendirikan berbagai lembaga pendidikan Islam bercorak klasik dan modren.*

**Kata Kunci:** *Muhammad Zainuddin Abdul Madjid, pendidikan Islam, masyarakat, Lombok*

### **Introduction**

Education is one of the essential factors for humans, because through education it is hoped that it can produce quality and useful people. Education is essentially an effort to pass down values that will help and determine humankind in living life. Without education, it is believed that humans are no different from past generations of humans. Whether the civilization of a society or a nation is terrible or destructive, will be determined by how the people of that nation carry out education. Strategies in increasing human resources through education are very beneficial steps to create a strong country. Therefore, the government and community member's work together to oversee the development and development of education from time to time. To advance his nation and country, a hero does not have to fight through weapons, but also thoughts that benefit others. This is what Tuan Guru Kyai Haji Muhammad Zainuddin Abdul Madjid did.

Tuan Guru Kyai Haji Muhammad Zainuddin Abdul Madjid is a figure of a scholar and reformer who can provide nuances of change in Indonesia's world of education, especially in the Lombok, West Nusa Tenggara (NTB) area. The form of his struggle in terms of education can be seen from the establishment of the Al-Mujahidin Islamic Boarding School in 1934 M. Samidi & Suharno, (2018) stated that the initial goal of establishing the al-Mujahidin Islamic Boarding School was apart from studying religious knowledge, as well as a basis for recruiting young people. Lombok was in struggle and movement against Dutch colonialism at that time.

The methods and curriculum that he applied in implementing learning at the pesantren which he managed initially used the halaqah system, but over time he changed it to a semi-classical system. Educational development is one of the bases for the struggle of Tuan Guru Kyai Haji Muhammad Zainuddin Abdul Madjid. With the social and cultural conditions of the Lombok people which are still relatively primitive, it becomes a challenge in carrying out da'wah and developing modern-based education.

### **Method**

This study used a qualitative method with an individual life history approach. All data were collected through the character's curriculum vitae, literature, documentation, and evidence of the works left in writing and physically. Data collection is done by collecting, reducing, presenting, and closing with drawing conclusions. According to Downe (1992) & Guthrie et al., (2004), a research approach with a design like this can be made to discuss specific problems, issues or topics sourced from various literature collected and then take themes according to the required data. After all the author's data has been collected, the next step is to select the required data according to the problems raised in this article. The next step is to discuss the data that has been collected to be used as discussion themes, in this article what is meant by this theme is the role of Muhammad Zainuddin Abdul Madjid as a cleric figure and a pioneer of Islamic education for the people of Lombok, West Nusa Tenggara Indonesia. The way of discussing research results with these themes is also by the opinion of Hsieh & Shannon (2005). Also, Anderson (2007), Engkizar et al., (2018), Kasmar et al., (2019), Amanda et al., (2020), Rahwarin et al., (2020) explained that discussion of research results with a content analysis approach could be done by using the central theme or review according to the issues and problems discussed.

### **Findings and Discussion**

#### **Biography of Tuan Guru Kyai Haji Muhammad Zainuddin Abdul Madjid**

Tuan Guru Kyai Haji Muhammad Zainuddin Abdul Madjid or Maulana al-Shaykh was born on Wednesday, 17 Rabi'ul Awal 1326 H to coincide with 1904

AD, in Kampung Bermi, Pancor Village, Selong District, East Lombok, NTB. The first name of Maulana al-Shaykh is Muhammad Saggaf who was named by his father. Maulana al-Shaykh was known by the name "Tuan Guru Pancor" by his students and congregation in general and his name was shortened to HAMZANWADI (Haji Muhammad Zainuddin Abdul Madjid Nahdlatul Wathan Diniyah Islamiyah) (Compilation Team, North-West Learning Education, 1983).

In addition, there are several kinayah (names or nicknames) attributed to him, including Abu Rauhun wa Raihanun, Abu al-Madaris wa al-Masajid and Tuan Guru Bajang (Haramain, 2012). Muhammad Saggaf is the youngest child born from the marriage between Tuan Guru Haji. Abdul Madjid (a teacher and successful businessman in Kampung Bermi) with a shalihah woman from Kelayu, East Lombok, named Inaq Syam and better known as Hajjah Halimmatussa'diyah. Muhammad Saggaf has five siblings, namely: Siti Sarbini, Siti Cilah, Haji Muhammad Shabur and Hajjah Masyitah. The name Muhammad Saggaf was still carried by him until he went to the holy land of Mecca to perform the pilgrimage with his father. After performing the pilgrimage the name was changed to Haji Muhammad Zainuddin by his own father. The background of the name change was because his father was interested in the personality and noble character of a scholar at the Grand Mosque, namely Shaykh Muhammad Zainuddin Serawak (Noor et al., 2004; Sapiin et al., 2020; Hamdi, 2018).

During his lifetime, Maulana al-Shaykh was married seven times. As for coherently, the names of the women he had married, namely: Chasanah, Hajjah Siti Fatmah, Hajjah Raihan, Hajjah Siti Jauhariyah, Hajjah Siti Rahmatullah, Hajjah Baiq Siti Zuhriyah Mukhtar and Hajjah Adniyah (Noor et al., 2004). After a while, Maulana al-Shaykh only had two daughters, namely Siti Rauhun from her marriage to Hajjah Siti Jauhariyah and Siti Raihanun from her marriage to Hajjah Siti Rahmatullah. Meanwhile, from other wives, he did not have children, and because he only had two daughters named Siti Rauhun and Siti Raihanun, so that Maulana al-Shaykh was also popular with the kinayah, Abu Rauhun wa Raihanun (Noor et al., 2004; Nasip et al., 2019; Ernaliana et al., 2021).

From these two daughters, he got grandchildren who then continued the struggle for da'wah and his ideals. Hajjah Siti Rahun, her first child, gave birth to six sons and daughters, among them; Siti Rahmi Jalilah, M. Syamsul Lutfi, M. Zainul Majdi, M. Jamaluddin, Siti Suraya, and Siti Hidayati. Meanwhile, from Hajjah Siti Raihanun, gave birth to seven sons and daughters including; Then Gede Wiresakti Amir Murni, Lale Laksmining Praise Jagat, Lalu Gede Syamsul Mujahidin, Lale al-Yaquuttunnafis, Lale Syifa'unnufus, Lalu Gede Zainuddin al-Tsani and Lalu Gede Muhammad Fatihin (Noor et al., 2004; Samidi & Suharno, 2018).

Maulana al-Shaykh studied in Lombok and in Makkah. Maulana al-Shaykh before continuing his studies in Makkah he first gained knowledge from the family environment. He was taught to read the al-Qur'an and various other disciplines taught directly by his father, from five. After turning nine years old, he entered a formal school, namely the State People's School (Gubernemen School) in Selong, East Lombok under the leadership of Moeljadi, from Java. At this school, he studied for four years, until 1919 AD (Adnan, 1983). After that he continued his studies with several local kyai at that time, including Tuan Guru Haji Syarafuddin and Tuan Guru Haji Muhammad Sa'id from Pancor and Tuan Guru Haji Abdullah Bin Amaq Dulaji from Kelayu, East Lombok to study broader religion and sciences. Arabic grammar such as nahwu science and sharf (Noor et al., 2004).

In 1923 AD, when Maulana al-Shaykh was 15 years old he went to Mecca to continue his studies. Maulana al-Shaykh was accompanied by his parents and three younger siblings, namely Haji Muhammad Faishal, Haji Ahmad Rifa'i, and a nephew while performing the haj pilgrimage (Noor et al., 2004). It was at Makkah that Maulana al-Shaykh studied for the first time with a sheikh named Syaikh Marzuki who was chosen directly by his father (Noor et al., 2004). Maulana al-Shaykh studied with Sheikh Marzuki during the Hajj season 2 times (2 years) after his father returned to Lombok. Maulana al-Shaykh stopped studying with Sheikh Marzuki because he felt he was not developing well. Then Maulana al-Shaykh looked for a teacher according to his abilities (Noor et al., 2004).

In 1345 H (1927 AD) Maulana al-Shaykh continued his studies at Madrasah al-Saulatiyyah at the invitation of his friend, namely Haji Mawardi Betawi (Jakarta) (Noor et al., 2004). At Madrasah al-Saulatiyyah, Maulana al-Shaykh began to study hard. He wanted to prove his ability to master various disciplines well. In the afternoons and evenings he studied with other teachers and at home he spent his time studying and discussing with his friends. At that time it also occurred to him, how important it is to improve the quality of knowledge through more advanced (progressive) education and teaching (Abdullah, 1992 & Halqi & Muliadi, 2020).

The high level of intelligence (IQ) and the persistence and tenacity of Maulana al-Shaykh has led him to very proud academic achievements. While studying at Madrasah al-Saulatiyyah, he always won first place and overall champion. Besides that, he also completed his studies for six years. Whereas the length of study according to the rules at Madrasah al-Saulatiyyah is nine years (Noor et al., 2004). Maulana al-Shaykh completed his studies at Madrasah al-Saulatiyyah Makkah in 1351 AH (1933 AD) with the title Mumtaaz (special). This specialty is evidenced by the achievements and grades on average ten in all the subjects he took. He was given an asterisk as an award for his achievements. The special treatment from Madrasah al-Saulatiyyah also accompanied him. The diploma was handwritten by a famous khat expert in Mecca at that time, namely al-Khattat al-Shaykh Dawud al-Rumani on the suggestion of the Mudir of the al-Saulatiyyah madrasa, namely Shaykh Salim Rahmatullah. The certificate was handed over to him on 22 Dzuhijjah 1351 H (Noor et al., 2004).

After graduating from the al-Saulatiyyah madrasa on the mandate from the Teacher Shaykh Hasan Muhammad al-Masysyih, Maulana al-Shaykh was told to return to his hometown in Indonesia to spread knowledge and encourage the formation of a noble moral and moral order among fellow believers in particular and society at large. Maulana al-Shaykh finally returned home and was welcomed by the public and entrusted with being the imam and preacher. In 1934 M Maulana al-Shaykh founded the al-Mujahiddin pesantren as a place for direct religious learning for young people. Maulana al-Shaykh finally took the initiative to establish

a madrasa. The madrasah was later called the Nahdlattul Wathan Diniyah Islamiyah (NWDI) madrasah which was for men and the Nahdlattul Banat Diniyah Islamiyah (NBDI) which was for women. Then Maulana al-Shaykh also founded the Nahdlattul Wathan organization to coordinate the branches of NWDI and NBDI which were overgrowing in a short time (Team for Proposing the Awarding of National Hero Tuan Guru Kyai Haji Muhammad Zainuddin Abdul Madjid, 2017). After devoting his attention for a long time to the development of Islamic education on the island of Lombok, at the end of 1997 AD on Tuesday, 21 October 1997 M / 20 Jumadil Akhir 1418 H, the maestro, who became an icon of pride for the people of the Sasak earth, Maulana al-Syaikh passed away to the mercy of Allah at around 19.53 WITA at his residence in Pancor village, East Lombok (Munadi, 2015).

### **Character Works**

Tuan Guru Kyai Haji Muhammad Zainuddin Abdul Madjid owns and publishes several books as a reference for santri at NWDI and NBDI madrasas.

Among the titles of the papers he has produced are as follows:

In Arabic Language: Risalah at-Tauhid in the form of questions and answers (tauhid science), Sullam al-Hija Syarh Safinah al-Naja (fiqh), Nahdlah al-Zainiyah in the form of Nadzham (Ilmu Faraidh), Al-Tuhfahl al-Anfananiyah Syarh Nahdlah al-Zainiyah (Ilmu Faraidh), Al-Fawakih al-Nahdliyah in the form of answer questions (Ilmu Faraidh), Mi'raj Al-Shibyan Ila Sam'i Ilm al-Bayan (Ilmu Balaghah), Al-Nafahat 'Ala al-Tarqriyah al-Saniyah (Knowledge of Mushthalah Al-Hadith), Nail al-Anfal (Knowledge of Tajweed), Hizb Nahdlah al-Wathan (Prayer and Wirid), Hizb Nahdlah al-Banat (Prayer and Wirid for Women), Prayer al-Nahdlatain, Tariqah Hizb Nahdlah al-Wathan, Overview of the Hizb Nahdlah al-Wathan (Daily Wirid), Prayers of Nahdlah al-Wathan, Prayers Miftah Bab Rahmah Allah (Wirid and Prayer), Shalah al-Mab'uts Rahmah Li al-'Alamin (Wirid and Prayer) and others.

In Indonesian and Sasak Language: Batu Ngompal (Knowledge of Tajweed), Son of Nunggal Taqirrat Batu Ngompal (Knowledge of Tajweed), Willing

Devotional Period 1 and 2 (advice and guidance for the struggle for the people of Nahdlatul Wathan). Nasyid or songs of struggle and da'wah in Arabic, Indonesian and Sasak: *Ta'sis NWDI (Anti Ya Pancor Biladi)*, *Imamuna Al-Syafi'I*, *Ya Fata Sasak*, *Ahlan Bi Wafd Al-Zairin*, *Tanawwar*, Mars *Nahdlatul Wathan*, *Bersatulah Haluan*, *Nahdlatain*, *Pacu Gama'* and others.

### **Ideas, Findings, Opinions and Fatwas of Figures**

Tuan Guru Kyai Haji Muhammad Zainuddin Abdul Madjid has many ideas and innovations in various life patterns in NTB, especially in the development of the education, social, and da'wah systems. As for some of the new ideas put forward by Maulana al-Shaykh, namely:

Initiating a classical Islamic religious education system in schools, Establish a special madrasa for women, conducting a general gathering of Eid al-Fitr and Eid al-Adha by visiting rather than being visited, conduct public recitation freely (without age limit) without using a book, conducting a prayer movement with the *Hidzib*, hold *syafa'ah al-kubra*, conducting a *Tariqat* which is called the *Tariqat hizib nahdlatul wathan*, opening public schools in addition to a madrasah in NTB and ompiling the *nadzhm* in Arabic mixed with Indonesian, such as rock *ngompal*.

Apart from the innovations mentioned above, some of the designs made by Tuan Guru Kyai Haji Muhammad Zainuddin Abdul Majid are innovations in the arts, especially music as a medium of preaching. This innovation is new in Lombok, mostly when it is done by a kyai (master teacher). His work in the art of music is characterized by Malay, local (Sasak), and Middle Eastern.

Tuan Guru Kyai Haji Muhammad Zainuddin Abdul Majid started his preaching by improving Lombok's existing education system. He began to improve and lift the Sasak's dignity in Lombok from ignorance and backwardness towards a developed, dignified, society, and had a strong faith. In realizing this obsession, Maulana al-Shaykh, founded the al-Mujahidin Islamic boarding school in 1934 AD, as a place for direct religious learning for young people. The progress of Maulana al-Shaykh's struggle did not only establish the al-Mujahidin pesantren.



The establishment of NWDI and NBDI was also the motor for the people's awakening against colonialists' ignorance and colonialism.

Pesantren al-Mujahidin in the teaching and learning process initially implemented a learning system with the halaqah method. However, this system was later seen as less effective. This is because firstly, it is difficult to measure the achievement of students and secondly, it cannot optimally supervise the effective learning process (Munir, 2019 & Mursyidin et al., 2019). So from that Maulana al-Shaykh changed the learning system with a semi-classical system, namely a system of grouping learning based on age in general, namely adults and adolescents with an illustration of several class devices, such as a blackboard, while the students remained sitting on the floor cross-legged (Noor et al., 2004).

This system was very popular with the santri and within a short time approximately 200 students had registered. As a follow-up to the semi-classical system he implemented at the al-Mujahidin pesantren, Maulana al-Shaykh pioneered the establishment of a modern Islamic-based school with a classical system called Nahdlatul Wathan Diniyah Islamiah (NWDI) which was legalized by the Dutch East Indies government on 15 July 1356 H or 22 August 1937 AD, devoted to male students. The meaning of NWDI is etymologically derived from the word Nahdlah which means struggle, Wathan has the purpose of a homeland, and Diniyah Islamiah has Islam's meaning (Samidi, 2018). So NWDI is a forum for the struggle for Tuan Guru Kyai Haji Muhammad Zainuddin Abdul Madjid to form a modern Islamic education that is part of fighting for all the people of the archipelago.

Initially, the NWDI study group was divided into three levels, namely, Ilzamiyah level, Thdiriyah level, and Ibtidaiyah level (Samidi, 2018). At the Ilzamiyah education level, it is also called the initial level with a study period of 1 (one) year, with students who do not know Arabic and Latin letters. Furthermore, at the Tahdiriyah education level, it is a continuation of the Ilzamiyah level with a study period of 3 (three) years. Students from Maulana al-Shaykh apart from those from the Ilzamiyah level, also accepted graduates from elementary school (folk

school) with the subject matter in fiqh, monotheism, and other basic sciences (Qawaidul Lughah al-Arabiyyah). The latter is Ibtidiyah education with a length of study of 4 (four) years.

The curriculum taught when taking Ibtidaiyah education is the yellow book, such as; Nahwu, Sharaf, Mantiq, Tasawuf, Balagah, etc. (Adnan, 1983). Especially for the last class (*Rabi 'ibtida'i*), all religious lessons refer to the Madrasah al-Shaulatiyyah curriculum. Learning activities at all levels start from 07.30-13.00 WITA (Proposal Team for Awarding the Title of National Hero Tuan Guru Kyai Haji Muhammad Zainuddin Abdul Madjid, 2017). Around 1940/1941 AD, for the first time the NWDI Madrasah completed 5 (five) santri of whom; Ustadz Abdul Manaf, Ustadz Mas'ud, Ustadz Hasan, and Ustadz Abdul Hamid. Although the NWDI alumni are few, the militancy to spread da'wah to all corners of Lombok's island is very high. As was done by Ustadz Mas'ud, after finishing his education at NWDI, he immediately founded Madrasah as-Sa'dah Diniyyah Islamiyah Nahdlatul Wathan in Kelayu, East Lombok (Samidi, 2018). Likewise with other students.

Seeing the progress that has been made with the establishment of the modern Islamic education NWDI specifically for men, Tuan Guru Kyai Haji Muhammad Zainuddin Abdul Majid also founded the Nahdlatul Banat Diniyah Islamiyah (NBDI) Madrasah which is intended for women. The background of the establishment of the NBDI was because the condition of women in Lombok at that time was marginalized and there was no equality between men and women in terms of education. Even though its existence is very vital, starting from the role as a significant housewife in shaping the character of their children and ultimately shaping the character of society. This madrasah was founded on 21 April 1943 AD or to coincide with the 15th of Rabiul Awwal 1362 H.

Madrasah NBDI in its operational activities, is chaired directly by Maulana al-Shaykh, assisted by several teaching staff. Meanwhile, the teaching and learning process at NBDI was carried out from 13.30-17.00 with a curriculum developed by NBDI leaders, namely Tuan Guru Kyai Haji Muhammad Zainuddin Abdul Madjid

(Samidi, 2018). The presence of the NWDI and NBDI educational institutions as the main madrasa, has become an encouragement for Maulana al-Shaykh to continue to spread religious knowledge by establishing several branches of education spread across the island of Lombok in particular and outside Lombok in general. To coordinate the Islamic boarding school branch that had been established, the Nahdlatul Wathan organization was established as a follow-up. Nahdlatul Wathan has the meaning of love for the country which is engaged in education, social affairs, and Islamic preaching (Fogg, 2019).

If viewed historically, Maulana al-Shaykh's work in developing education in NTB can be divided into two phases, namely phase I which was called the phase at the beginning of its establishment which took place around 1934-1953 with 68 madrasas scattered throughout the island of Lombok, while in phase II took place around the period 1965-1975, the Nahdlatul Wathan educational institution increased to 360 madrasas, and in phase III, from 1982-1994 NW madrasas increased to 407 madrasas (Samidi, 2018; Bahtiar et al., 2020 & Hapizin, 2018)

From the results of these studies, it is clear that the determination and struggle of Maulana al-Shaykh in advancing the world of education is very large, so that people from all walks of life can feel the beauty of science. This also proves that Maulana al-Shaykh is very in love with the country as it is in accordance with the national ideals of the Republic of Indonesia, namely to educate the nation's life (Sirajuddin, 2018).

### **Conclusion**

The teaching pattern carried out by Maulana al-Shaykh is an integration of the teaching patterns he received while studying at Madrasah al-Saulatiah Makkah and adapted to the conditions of the people of Lombok. The system of classifying santri based on ability level and age was a new system in the world of education at that time and was implemented by the modern education system at this time. The establishment of the NWDI and NBDI madrasas is the forerunner to the formation of modern Islamic education which is part of the goal of fighting for all the people of the archipelago. Tuan Guru Kyai Haji Muhammad Zainuddin Abdul Madjid

also founded the Nahdlatul Wathan organization to coordinate the branches of NWDI and NBDI as a basis for his struggle and is engaged in education, social, and dakwah.

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