

ISLAMIC EDUCATION PARADIGM ON RELIGIOUS UNDERSTANDING IN INDONESIA (A Case Study at Islamic Boarding School of Al-Muayyad Surakarta)

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Islamic Education Paradigm on Religious Understanding in Indonesia
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Abstract

This research stems from the anxiety that Islamic boarding schools seen as Islamic educational institutions have different understands in interpreting religious teachings, so their actualization in society is also different. This research aims to determine the concept and the implications of education and religious understanding on Islamic Boarding School of Al-Muayyad in the community. This method means an interpretation attempted to explain the observed sociological phenomena in accordance with the meaning given by the object being observed. The results indicate that the Al-Muayyad Islamic Boarding School as a traditional Islamic educational institution aims to understand and practice Islamic teachings by emphasizing moral values. The concept of Islamic education implemented by Al-Muayyad Islamic Boarding School is in the process of creating integrated values and students' personalities. Al-Muayyad as a salafiyah Islamic Education places Islam as a manhaj al-fikr, building an Islamic character that is tawasuth and inclusive in the creation of Islam respecting tradition, pluralism, tolerance, democracy and other humanistic values in accordance with the concept of maqashid al-syariah which includes five basic human rights. The concept of jihad is comprehended as a form of attitude and response to existing human values, in addition to Al-Muayyad as a sub-culture of society.

Keywords: Islamic Education Paradigm, Understanding, Religious

A. Introduction

Islamic religious discourse in Indonesia is influenced by the great role of Islamic Boarding School and the cleric (*ulama*) (Moh. Ahyadi, 2001). At least until the early twentieth century it can be revealed that the history of Islam in Indonesia is identical with the history of Islamic Boarding School and the cleric for the education system, the

da'wah method and the struggle strategy (A. Supriyanto, 2022). Buchori, mapped the internal structure of Islamic education in Indonesia, from the aspect of programs and educational practices into 4 (four) types including *first*, Islamic boarding school education; *second*, Islamic school education; *third*, general education with an Islamic spirit; and *fourth*, Islamic lessons held in public educational institutions as a subject or courses only (Baidi et al., 2020).

Islamic boarding school is not merely an educational institution. Since its emergence, it has been considered as one of the institutions that has been firmly rooted in Indonesian society. Islamic boarding school is a product of an indigenous education system that has historical, cultural and social roots in Indonesia (Ismail SM dan dkk, 2002). It is a traditional Islamic educational institution to study, understand, explore, appreciate and practice Islamic teachings by emphasizing the importance of religious morals as guidelines for daily behavior. Historically this institution has been established for hundreds of years, about 300-400 years ago and has become a deep part of the life system of most Muslims in Indonesia. The first Islamic boarding school was founded by Syeh Maulana Malik Ibrahim in 1399 AD to spread Islam in Java. Judging from the age of the Islamic boarding school, it can be concluded that the boarding school has become the property of the Indonesian nation's culture in the world of education, and has participated in the intellectual life of the nation. The Islamic boarding school emerges as a living community having the ability to engage in creative activities that use alternative education combining education and teaching with community building (Altaş, 2015).

The characteristics of the Islamic boarding school tradition consist at least five basic elements including dormitory, mosques, *santri* (students), teachings, classical Islamic books and *kyai* (clerics) (Sabic-El-Rayess, 2020). According to Martin van Bruinessen, one of the great traditions living in Islamic boarding schools in Indonesia is the tradition of teaching Islam, aiming to transmit traditional Islam as contained in classical books written centuries ago (Bruinessen, 1995). According to Hasan Basri, the characteristics of education in Islamic boarding schools can be traced from various aspects covering the entire education system: teaching materials and methods, educational principles, means and objectives of its education, the lives of *kyai*, students and the relationship between the two (Kartabayeva et al., 2015).

Traditional Islamic boarding schools teaching traditional Islam are held in the form of dormitories which are separate communities in the leadership of the *kyai* assisted by one or several *ulama* living together students with a mosque (*surau*) as a center for religious worship activities (Asiah et al., 2022). Meanwhile, the teaching and learning process in Islamic boarding schools, according to Abdurrahman Wahid, is characterized by a *halaqah* system in the form of *wetonan* or *sorogan* emphasized on literal capture or a certain book (text) (Roy et al., 2020).

In its trajectory, although the education system was originally traditional in style, in subsequent developments it is more dynamic, adaptive, emancipatory and responsive to the development and progress of the times (Erbaş, 2019). Judging from the transformation process, at least Islamic boarding schools can be divided into three types, namely traditional Islamic boarding schools, transitional Islamic boarding schools and modern Islamic boarding schools (Nugroho, 2018).

The reality of Islamic boarding school education with this new trend, is classified by Dhofier into two main groups. First, *salafi* Islamic boarding schools, are the boarding schools that prioritize the teaching of classical books using their typical system; *sorogan* and *bandongan* and do not teach general sciences. Second, *khalafi* Islamic boarding schools, are the boarding schools teaching both religious sciences and

general science, such as junior high schools, high schools, and universities. However, the teaching of the classical books is maintained (Ismail SM dan dkk, 2002).

Based on this trend, A. Malik Fajar (Nurcholish Madjid, 1997) mentioned it as a postmodern phenomenon, in which a world reality developed which began to have a middle (moderate/fair) nature, balance, and also had an extreme side, both reducing and exaggerating. Pluralism in Islam causes slander (war) between them. Their war is solely because of *takwil* (differences in understanding religious texts), not because of *tanzil* (different religious texts that they believe in) (Muhammad Imarah, 1999).

Following the mapping above, there are several large Islamic boarding schools, in Surakarta and its surroundings including Al-Muayyad Islamic Boarding School, Al-Mukmin Ngruki Islamic Boarding School, Al-Qur'ani Islamic Boarding School, and Jamsaren Islamic Boarding School. Al-Muayyad Islamic Boarding School is one of the oldest Islamic boarding schools in Surakarta, pioneered in 1930 by KH. Abdul Mannan. Its pattern was originally *tasawuf* indicating that the Islamic boarding school with its main activities emphasized on experience of *shari'ah*, *riyadhah*, multiplying inner practices and had not carried out regular deepening of the religious sciences. As the oldest Al-Qur'an Islamic boarding school in Surakarta, Al-Muayyad is called to strengthen and develop itself, from the wisdom of the past to reach future glory with a complete *tarbiyah* concept. Therefore, Al-Muayyad views that education for the younger generation of Muslims must fulfill 4 (four) skills criteria: *first*, the skills of Al Qur'an as the main basis for Islamic teachings. *Second*, scientific skills, both direct sciences to explore religious teachings from the yellow books and their supporting sciences as well as to educate life (science). *Third*, humanities skills that enable students to live wisely through language, literature, *tarikh*, and culture. *Fourth*, transformative skills that strengthen the students' talents to creatively function knowledge into dignified daily life practices (Profile Book of Islamic Boarding School of Al-Muayyad Surakarta, n.d., 5).

In its development, Al-Muayyad Islamic Boarding School began to improve by organizing formal education at the high school level, namely Madrasah Aliyah intended as an effort to meet the educational needs of students. Madrasah Aliyah (MA) of Al-Muayyad carries the vision: "Intelligent and noble with Al Qur'an". Meanwhile, the missions developed by this school include; *first*, to create students having a basis on the Qur'an and the Islamic shari'ah of *Ahlussunah Waljamaah*; *second*, to provide basic skills in the shari'ah experience of *Ahlussunah Waljamaah*; *third*, to provide provision of independence in everyday life and to have basic skills in leading organizations on the basis of their own participatory and self-help initiatives; *fourth*, to provide provision of knowledge to study in higher education. From the pattern, design and paradigm of *Ahlussunah Waljamaah's* understanding, it is not surprising that Al-Muayyad Islamic Boarding School is able to display a cool, peaceful and tolerant Islamic face.

The importance of this study lies in reading, understanding, approaching, and reinterpreting the Qur'an and Sunnah from the Al-Muayyad Islamic Boarding School. This is also how to interpret the fundamental doctrines of Islam above, so as to produce different Islamic products and implementations in the midst of a pluralistic society. At this point, the authors are interested in examining the structure of the Islamic Boarding School's understanding of the two main sources of Islam to produce the actualization of Islamic charities that are in accordance with the context of religious pluralism in Indonesia.

B. Method

This study used qualitative methods (Sugiyono, 2018). This research strategy employed ethnographic patterns, namely as writing or reports about a phenomenon based on the results of field research for a period of time (Shobron; Amrin; & Rosyadi, 2020). This type of research used field studies with case studies at Al-Muayyad Islamic Boarding School of Surakarta. This school was chosen because it had a *salafiyah* Islamic boarding school typology with the *Ahl-as-Sunah Wa al-Jama'ah manhāj* (Lexy J. Moloeng, 2009).

The data collection technique used applied in-depth interviews, observation and documentation methods (Amrin dan Juryatina, 2021). The data analysis used a qualitative analysis with phenomenological descriptive characteristics. Furthermore, the data were analyzed by using coherence interpretation, using the *verstehen* method. The *verstehen* (understanding) method is an interpretation attempted to explain the sociological phenomena observed in the field in accordance with the meaning given by the research object. The analysis was conducted on the results of observations, interviews and documentation studies (Suparman, 2018).

C. Findings and Discussion

History and Development of Al-Muayyad Islamic Boarding School of Surakarta

Al-Muayyad Islamic Boarding School of Surakarta is located in Mangkuyudan Village and precisely on KH. Samanhudi street, No. 64, Mangkuyudan Surakarta which was pioneered in 1930 by KH. Abdul Mannan with KH. Ahmad Shofawi and Prof. KH. Moh. Adnan, and the system was organized towards the *madrasah* (Islamic school) system in 1937 by KH. Ahmad Umar Abdul Mannan. The name Al-Muayyad literally comes from Arabic vocabulary; "Ayyada" which means strengthening, so the meaning of Al-Muayyad is something that is strengthened. The hope implied by the name is that the Islamic boarding school is strengthened or supported by the Muslims (Abdul Mubarak, 2010).

In terms of leadership, the Al-Muayyad Islamic Boarding School is divided into three generations, i.e. the period of KH. Abdul Mannan, KH. Ahmad Umar Abdul Manan and in the third was held by KH. Abdul Rozaq Shofawi. The first generation was a pioneering period, when Al-Muayyad was led by KH. Abdul Mannan. Al-Muayyad was pioneered in 1930 by KH. Abdul Mannan on a land area of 3,500 m², which was donated by his best friend, Ahmad Shofawi, in Mangkuyudan, Purwosari Village, District Laweyan, Surakarta. Al-Muayyad was originally a boarding school with a *tasawuf* style, in the sense of a boarding school with the main activities of practicing Islamic sharia and mysticism and not doing the deepening of religious sciences (*tafaquh fi al-din*) on a regular basis.

The development and metamorphosis of the Al-Muayyad Islamic Boarding School gradually can be explained briefly as follows; First, between 1930-1937 was a pioneering period, emphasizing on more intensive recitation of *taswuf*, so that the school was more of a *sufistic* style. Second, in 1937-1939, the school began to experience a shift by changing the study with a *sufistic* pattern to deepening the study of the Qur'an. So with this shifting paradigm, Al-Muayyad is more widely known in the community as a *tahfidh* Al-Qur'an Islamic boarding school. Third, in 1939, the school began to experience system renewal and improvement of several educational facilities, for example, marked by the establishment of *madrasah diniyah*.

Fourth, in 1970, Al-Muayyad began to accommodate some of the needs of students with the establishment of *Madrasah Tsanawiyah* (MTs) and Junior High Schools which were intended to balance religious education with general education for students. Fifth, in 1974, this boarding school improved the quality of educational services by establishing *Madrasah Aliyah* (MA). Sixth, in 1992, it was followed by the establishment of Senior High School by adopting several national curriculum in accordance with the direction of the Ministry of Religion. Seventh, in 1995 the boarding school increased educational services for students with the establishment of *Madrasah Diniyyah Ulya*, a program to memorize the Qur'an and study religious sciences at the level of higher education, such as *ulumul hadith*, *ushul fiqh* and so on (Interview with KH. Rozak Shofawi, The caregiver of Al-Muayyad Islamic Boarding School of Surakarta on March 15th 2021).

The Islamic boarding school's metamorphosis was driven by the increasingly centralized national education system at the Ministry of Education and Culture. In addition, to develop pioneering and endeavors to realize the dream of KH. Ahmad Umar Abdul Mannan in the field of curriculum, the Al-Muayyad Curriculum Workshop was held in September 1991 which made *Madrasah Diniyyah* Al-Muayyad as the backbone of *tafaqquh fi al-din* (deepening the religious sciences).

The *Madrasah Diniyyah*, Al-Qur'an recitation, schools and *madrasah* with national curriculum, as well as other Islamic boarding school activities, put Al-Muayyad actively involved in improving the quality of human resources. Especially in the field of education, in line with the call to harmonize the pattern of Islamic boarding school with the national education system. Therefore, to answer the challenges of future national development, Al-Muayyad is required to continue to develop itself, including the land in the Mangkuyudan which is only ±3,650 m² and it is no longer sufficient to accommodate the development of the number of students and educational units that were initiated, so great support from all parties is necessary (The Profile book of Al-Muayyad Boarding School of Surakarta, 2-10).

The Al-Mu'ayyad Islamic Boarding School has experienced significant development, including by opening a branch in Windan, Kartasura Sukoharjo. On November 23rd, 1994, the Boarding School officially purchased a land area of 2,050 m² located 4 km west of the main building. Al-Mu'ayyad Windan Islamic Boarding School has the *tanfidziyah* concept and is cared for by KH. Drs. M. Dian Nafi', M. Pd. This complex consists of 48 rooms, a prayer room, a keeper house, a hall, 3 (three) rooms for teacher, a sports yard and a kitchen. Al-Mu'ayyad Windan Islamic Boarding School with the *tanfidziyah* concept, is the boarding school aiming to produce alumni having the managerial capacity of Islamic boarding school institutions. Therefore, in addition to studying religious books, various training programs are also carried out in this boarding school. Senior students considered to have sufficient provision are included in various community empowerment programs held by several Non-Governmental Organizations (LSM) partnering with Al Muayyad Windan Islamic Boarding School.

Islamic Education Concept of Al-Muayyad Islamic Boarding School of Surakarta

Al-Muayyad Islamic Boarding School basically has multiple functions, which include pedagogical, religious and political. Pedagogically, Islamic boarding school is better known as an Islamic educational institution in which there is a teaching and learning process for Islam (*tafaqquh fi al-din*). In the process of teaching Islam, it does not only teach forms of worship rituals, moreover only understand the monolithic relationship pattern between humans and God, but also regulate the relationship between humans and others in a social context (Marshall, 2018). This will influence the

development of students' behavior, also their personal development, even when they plunge in the midst of community life. In this case, the Al-Muayyad Islamic Boarding School is part of the internal structure of traditional Islamic education considering Islam as a way of life (*mabda' al-hayah*) (Akhmadi, 2014).

Al-Muayyad Islamic Boarding School, moreover, functions as an Islamic educational institution (Islamic boarding school) intended to educate students to develop personality, character, worldview and other potential students. Islamic boarding school education is expected to be able to create tough, harmonious, inclusive students who are able to regulate their lives, solve their problems and direct their lives in a positive space. With this educational approach, it is intended that in the future the students will become proficient da'wah interpreters before being deployed directly in the midst of community life. Islamic education offered by Al-Muayyad boarding school basically has many dimensions, such as psychological, religious and political dimensions, as well as various dimensions in other general education (Sabic-El-Rayess, 2020).

The purpose of the educational curriculum is the key of the success of Islamic boarding school education, in addition to other related factors such as teachers, students, educational tools and its educational environment. In line with this, Al-Muayyad Islamic Boarding School places goals as an important thing in the education process, so that the materials, methods of teaching are always adjusted to the goals. Most Islamic boarding schools as educational institutions do not have a clear formulation of goals, both at the institutional and curricular levels. Thus, the purpose of Al-Muayyad Islamic Boarding School as an educational institution is to create and develop Muslim personalities devoted to Allah swt, having noble character, beneficial for society, independent, free, steadfast in personality, spreading the Islam (*Izz al-Islam wa al-muslimin*) and loving science in order to develop the human personality in a multidimensional manner (Noorhayati, 2017).

This paradigm then experienced a shift and became a wider scope (M. Y. Efendi & Lien, 2021). The formulation of the Islamic boarding school objectives is then revealed in the curriculum and learning models. With a paradigm shift, Islamic boarding school also changes in the form of improving the curriculum and teaching system based on the demands of the times with the addition of several general educational institutions such as Primary Schools (SD/MI), Middle Schools (SLTP/MTS), High Schools (SLTA, MA), *Ma'had 'Aly* and Universities.

The concept of Islamic education promoted by the Al-Muayyad Islamic Boarding School has so far been oriented towards shaping the behavior of students with *al-akhlak al-karimah* and intellectual abilities. Islamic education in this context is usually given intensely, simultaneously and emphasizes the study of the Yellow Book (*al-Kitab al-Qadimah*) which is used as a guide of an understanding of the basic teachings of Islam. The Yellow Book has become the dominant Islamic discourse in the Al-Muayyad Islamic Boarding School. The discourse of fiqh is the most dominant discourse than other Islamic science, such as *ushul fiqh*, logic (*manthiq*), interpretation, *hadith*, *ulumul hadith*, *ulumul Qur'an*, *tasawuf*, *kalam* and also philosophy. If such Islamic education occurs continuously without academic control, it is feared that the discourse of the Qur'an and the Prophet's Hadith will be marginalized indirectly by the study of fiqh (I. Efendi, 2018).

The educational curriculum at Al-Muayyad basically consists of two things, namely the core curriculum and the institutional curriculum. The core curriculum is a group of study materials that must be included in a program formulated in a nationally applicable curriculum or applicable to Islamic boarding schools throughout Indonesia.

Meanwhile, the institutional curriculum is a number of study materials and lessons that are part of the local content curriculum of Islamic boarding schools, consisting of additional knowledge groups in the core curriculum prepared by taking into account the circumstances and needs of the environment as well as the characteristics of the Al-Muayyad Islamic Boarding School in accordance with the community needs.

By the current curriculum, Al-Muayyad should be required to at least be able to discuss about three things; First, meeting the needs of the community, state and government for professionals in the religious field. Second, developing Islam and general sciences that can support the development of knowledge of Islamic sciences. Third, determining the qualifications that must be met by *madrrasah* graduates including Al-Muayyad, a professional person, and academics in the religious field (Robiatul Awwaliyah dan Hasan Baharuan, 2018).

Basically, the Islamic understanding when it is associated with the curriculum developed by the Al-Muayyad Islamic Boarding School, it includes several aspects, namely: *First, al-'aqidah al-Islamiyyah*. This relates to a solid belief in Allah, angels, *rasul* (messengers), *qodho'/qodhar* (destiny) and the entire content of the content of the Qur'an and Sunnah in the form of religious principles, total submission to Allah in terms of decisions of shari'a laws and the Prophet Muhammad with sharia that he brought. As contained in the Islamic boarding school subjects i.e, the Qur'an and Hadith, Aqidah-Akhlak and some local content subjects, such as Islamic aqidah. *Second, science*, that is based on: (1) *naqliyah*, science that places the Qur'an and Sunnah as its source, such as the sciences of the Qur'an, aqidah, interpretation and others. (2) *insaniyah-'aqliyah*, is a science based on the human mind, such as history, mathematics, sociology, economics and others, (3) *qauniyah*, is knowledge that originates from the phenomena of the universe, because by studying it will gain wisdom, *'ibroh and tarbiyah* for the change and progress of mankind.

Third, life skills encompassing two things, general skills and specific skills. General skills consist of self awareness, thinking skills and social skills. Meanwhile, specific skills include academic skills and vocational skills. In the curriculum design of Al-Muayyad Islamic Boarding School, this self-development (life skill) is endeavored to always be displayed in several school activities, by the aim of: (1) actualizing the potential of students so that they can solve their problems, (2) providing broad insight in career development, (3) providing provision with basic exercises about values in everyday life, (4) providing opportunities for schools to develop flexible learning in accordance with the principles of broad-based education, (5) optimizing existing resources in the community.

In curriculum design of Al-Muayyad Islamic Boarding School, it should notice four approaches, i.e. academic subjects; humanistic; technological; and social reconstruction. The academic subject approach basically places more emphasis on efforts to systematize the curriculum in a particular set of disciplines. The curriculum is in the form of a set of subjects structured to support the development of certain disciplines. Aspects of the Islamic boarding school curriculum with this approach usually reflect learning activities dictated by the characteristics, procedures, and conceptual structures of the subjects, as well as their relationship to scientific disciplines (Altaş, 2015).

Second, the humanistic approach departs from the idea of 'humanizing humans'. The Islamic boarding school curriculum with this approach will make students more human and raise human dignity as the basis for every activity. This curriculum focuses more on the development of students on things that are subjective, feelings, views, becoming, appreciation and growth. Practically the curriculum is prepared based on

the needs of the students of the Al-Muayyad Islamic Boarding School directly. The curriculum contains a list of knowledge and skills compiled jointly between interested parties at Al-Muayyad Islamic Boarding School. The characteristic of this curriculum is student-centered. Therefore, things about social interaction, the desire to ask questions, to build meaning and to be creative that emphasize the natural characteristics of students are the main characteristics. This type of curriculum is usually called a negotiated curriculum or an interest-centered curriculum which in Paulo Freire's language is called a dialogical curriculum (S. Supriyanto, 2018).

From the paradigmatic aspect, Al-Muayyad Islamic Boarding School curriculum especially the discourse of Islamic understanding, the integrative-interconnective approach can be an alternative to bridge conceptual ideas that idealize an integrated relationship between the Islamic sciences and the general ones. For Al-Muayyad Islamic Boarding School, this paradigm should be the answer to an anxiety that has been going on for so long about the scientific gap, especially the curriculum aspect that has existed so far and is dichotomous between the religious science and the general one. In addition, this is an answer to the gap in ideological-normative religious understanding (in books) with religious patterns that exist in contextual society (out books).

The interconnective integrative paradigm in the Al-Muayyad Islamic Boarding School curriculum can at least provide a methodological-philosophical offer in solving the existing problems. The curriculum should be comprehensive by combining the religious sciences with the general ones, in addition to having an orientation and the output produced must be clear. The integrative-interconnective paradigm at least provides an alternative in several aspects of the curriculum, namely starting from the existing problems, among others: *first*, the Al-Muayyad Islamic Boarding School curriculum in its preparation should get used to using studies with a dual paradigm, religion as a belief (way of life) and as well as a religious paradigm as an object of study (*manhaj al-fikr*). At the application level, the paradigm is more prominent in the religious pattern of the Al-Muayyad students although it is still at the verbal level, while the religious level as an epistemological basis has not been explored optimally in the Al-Muayyad Islamic Boarding School curriculum, and is still at the discourse stage (Pristian Hadi Putra, 2019). In reality, the curriculum at Al-Muayyad Islamic Boarding School emphasizes Islam as a paradigmatic construction (*manhaj al-fikr*) rather than a normative doctrine. The output produced by Al-Muayyad alumni is more moderate because they understand Islam with *Aswaja* as the *manhaj al-fikr*.

According to the dual study paradigm above, it will be an interesting new thing for the Al-Muayyad Islamic Boarding School curriculum in shaping the character of the students, but the boundaries must be conceptually-theoretically emphasized and further elaborated on the philosophical-epistemological level as well as on the implementation-practical dimensions. *Second*, as a result of the integrative-interconnective paradigm, it should be supported by further development steps starting from the realm of ontology, epistemology, axiology as well as the vision, mission and orientation of the scientific development of Islamic boarding schools. This is because the position of Al-Muayyad Islamic Boarding School as a formal educational institution and scientific institution often occurs paradoxically and is under the auspices of *salafiyah* and *salafi-haraki* boarding school. Many people consider the Al-Muayyad Islamic Boarding School only as an Islamological institution (*Islamicate*) with a radical-fundamentalist nuance. On the other hand, Al-Muayyad Islamic Boarding School is considered as an educational institution with a conventional pesantren style, resulting in various outputs/graduates according to its character.

Paradigm of Religious Education at Al-Muayyad Islamic Boarding School of Surakarta

Islamic boarding school is an educational and religious institution that is very old, even much older than the arrival of Islam to Indonesia. Its tradition is a unified framework of its education system, especially in Java and Madura. The basic elements of the boarding school are the dormitories, the students, the *kyai*, the mosque and the Yellow Book. Islamic boarding school as subject fabrication institutions that are *tafaqquh fi al-din* are always faced with the demands of the discourse and its religious role carries both for the benefit of the internal educational process and within the framework of social function, as carried out by several Islamic boarding schools, such as Pabelan, Kajen, Annuqoyah Guluk-Guluk and Al-Muayyad Windan (Supriyanto, 2018).

Al-Muayyad Islamic Boarding School is one of the *salaf* Islamic boarding schools that adheres to the *Aswaja* (*Ahl Sunnah Waljamaah*) understanding. So far, in the educational process, it has been strengthened by several aspects such as the boarding school's environment, the simplicity of the students' way of life, obedience to the *kyai* (*tawadhu'*) and the pattern of teaching the Yellow Book (*al-Kitab al-Qadimah*) with a very simple methodology. Al-Muayyad Islamic Boarding School, on another dimension, has the space and potential for the formation and maintenance of the political, social, economic, cultural and religious culture of the community (Sabic-El-Rayess, 2020). In this case, the Al-Muayyad Islamic Boarding School is not only related to morality values, but also to maintain the balance of social and cultural transformation of society.

1. Dimensions of *Ahlussunnah Waljamaah*

Al-Muayyad Islamic Boarding School is an integral part of *Jama'ah Nahdliyin*, a traditional Indonesian Muslim community that follows the ideology/religious understanding of Sunni Islam, namely *Ahlussunnah Waljama'ah* as the school of choice in the fields of *aqidah*, *sharia* (*fiqh*) and *tasawuf*. Al-Muayyad Islamic Boarding School is one of the boarding school with a *salafiyah* style, namely a traditional school that studies Islamic religious knowledge based on the Yellow Book (*al-Kitab al-Turats al-Islamiyah*) and uses a traditional learning system with a distinctive method, namely the *sorogan* method. and *bandongan*.

Al-Muayyad Islamic Boarding School as a sub-culture (values) of society, certainly has an important position in its socio-cultural structure. As a *salafiyah* boarding school, Al-Muayyad has many similarities in religious understanding with other *salafiyah* schools including a way of life, procedures for understanding, appreciation and experience of Islamic teachings, even in daily behavior. For example, in religiousity procedures that are acculturative-tolerant to various local cultures, a simple lifestyle, even known as the *sarungan*. The similarity of thought leads to the similarity of the paradigm, namely *Ahlussunnah Waljama'ah as manhaj al-fikr* (Noorhayati, 2017).

Ahlussunnah Waljama'ah as the *manhaj al-fikr* of the Al-Muayyad Islamic Boarding School is not only understood in a normative-doctrinal way as a school, but it can use various approaches, such as historical and cultural approach. *First*, the doctrinal-*madzab* approach. The *madzab* approach basically understands *Aswaja* as a doctrine of *al-Asy'ari* thought and al-Maturidi's thinking both in *aqidah*, *sharia* and morals. In the context of *fiqh*, they follow the thought of the four schools of jurisprudence, namely Hanafi, Maliki, Shafi'i and Ahmad bin Hambali. *Second*, the political approach. It is the attitude of the *Salafiyah* regarding to those who has the right to replace the leadership of the Prophet Muhammad and so on. *Aswaja* considers that

the leadership problem is a socio-political issue not determined by standard, but through *ijtihad* with the principle of benefiting the Muslims (Suparman, 2018).

Third, the cultural approach. *Aswaja's* concept in the cultural approach is related to its thoughts or views on ethics, its accommodative attitude towards local traditions, moderate religious patterns and others. The basic attitude of *Aswaja* is culturally a form of social action in accepting the differences existing in society and implementing it in the attitude of *tasamuh* (tolerance) because this attitude has been widely used by ancient Sunni circles. *Tasamuh* is an attitude of differences acceptance (*al-ikhtilaf*), both thought and cultural-traditional. As long as it contains Islamic values, it does not need to be removed, for example, *slametan*, *tahlilan*, *dhikr*, *istighotsah*, *diba'*, *al -barjanzi*, *manaqib*, *mitung dino* and other customs (Hafiedh Hasan, 2017).

Al-Muayyad Islamic Boarding School, in this case, is expected to have an attitude of openness, accommodative and respecting for local traditions (engaging with tradition), to face the changes, so that Islamic values become *rahmat al-li' alamin*. The *tawasut* attitude or moderation shown by this boarding school is an attitude that does not take sides at one end of the two extremes. *Tasamuh* attitude is a respect for pluralism of thought and all behaviors in society. By having such openness, *Ahlusunnah Waljama'ah* is able to reduce various forms of disintegration and social conflicts in life of the nation and state. In practice in the community, this *tasamuh* attitude carries a lot of tolerance towards various traditions, cultures and customs of the community that develop in the community (Interview with KH. Dian Nafi, at Al-Muayyad Windan Islamic Boarding School on March 27th 2021).

Meanwhile, the concept of *tawazun* (balance) in Islamic education for Al-Muayyad Islamic boarding school is a view or *mabda' al-hayah* used in building social solidarity in the midst of Indonesian society with its various pluralities. In another sense, the context of *tawazun* is the *Ahlusunnah Waljama'ah* attitude which prioritizes maintaining social stability rather than imposing a policy or goodness ultimately leading to social disintegration, supported by a fair attitude for all levels of the country's society. The attitude of *tawasut* (moderation) in *Aswaja's* understanding generally covers all aspects of religious life; aspects of *aqidah*, *sharia*, *muamalah*, *tasawuf* as well as in the socio-political dimension (Caner & Bayhan, 2020).

Islamic education by prioritizing the *Aswaja* nuances will directly provide an understanding that the Islam developed in Al-Muayyad is a tolerant, inclusive and moderate Islam. This discourse can also be a counter to the discourse that so far Islamic boarding school has been a nursery for radical Islamic movements, especially terrorism.

a) Dimension of *Aqidah*

Substantively, understanding *Aswaja* is Islam. Thus, the scope of *Aswaja* means the scope of Islam, namely aspects of *aqidah*, *fiqh* and morals. The *manhaj al-fikr* which many scholars believe is close to the truth is the *manhaj* of thinking *Aswaja*. Therefore, *Aswaja* is called a purification group (revivalism) seeking to restore religious understanding considered heretical to an understanding that is in accordance with the Sunnah of the Prophet Muhammad. But the *Manhaj al-fikr Aswaja* as agreed by the majority of scholars is not one but varied, some are tied to the literal meaning of the texts and some are not so tightly bound to the *nash*. By this pattern, the adherents of the Sunni school of thought are also very diverse, there are those who take a pattern with the character of traditional thought (*salafiyah*), exclusive (*salafi*) and some are modern exclusive (*salafi-khalaf*). So this Sunni understanding can accept a culture of pluralism and tends to be open to accommodate all forms of change (*taghyyir*) in all aspects of life; economic, social, cultural, political, educational or civilized (Robiatul Awwaliyah

dan Hasan Baharuan, 2018).

In relation to the dimension of *aqidah*, the faith concept is an attitude that justifies the heart, saying it verbally and practicing it with actions. This faith is basically the driving force for humans to do righteous deeds that will produce goodness and happiness for humans. Meanwhile, the character or characteristics of *Aswaja's aqidah* are: *first*, using methods that are in accordance with the current times and using contemporary language to defend *aqidah* against bad condition that destroy and obscure Islamic teachings (Kartabayeva et al., 2015).

Second, adhering to the nature of *tauqif*, *tanzih* and *tawfidh* in *mutasyabihat* problems mentioned in the Qur'an and as-Sunnah. *Third*, it is a moderate school of thought. It does not deny the attributes of Allah swt and does not glorify Him (Imam Syafi'i, 2021). *Fourth*, it combines reason and *nash* in the sense of prioritizing the *nash* as the main basis, and reason as supporting. If there is a conflict between the *nash* and reason, then the *nash* will take precedence because the mind is unable to understand the *nash's* will (Sabic-El-Rayess, 2020).

The choice of Al-Muayyad's educational paradigm by applying the dimension of *Aswaja's aqidah* is basically a choice of character education that is *tawashut* (moderate). So, the style of Islamic education developed by Al-Muayyad does not tend to be radical-fundamental to the right or secular-liberal to the left. This educational paradigm allows for development by integrating various education aspects without having to be fixated on certain educational patterns.

b) Dimension of *Syariat* (Shari'a)

In the Shari'a framework, *Aswaja* has four basic elements of Islamic law as the source of Islamic Shari'a and their life guidelines; Al-Qur'an al-Karim, Sunnah of the Prophet, *Ijma'* and *Qiyas*. In the law formulation, if there are problems in life, they search the solution to the Qur'an first. If there is no answer to the problem in the Qur'an, then *Ahlussunnah Waljamaah* searches a solution to the Sunnah of the Prophet Muhammad, then the problem is over, and so on. If the problem is not found a solution in the Hadith of the Prophet Muhammad, then the solution is by *ijma'* (agreement) of the scholars through *ahlu halli wal aqdi*. If no solution is found, then use reason (*al-'aql*) to carry out *ijtihad* by confirming with legal status things, taking into account the equation factor (*al-mussawah*) (Akhmadi, 2014).

From this shari'a dimension, it is expected that Islamic education at Al-Muayyad gives freedom to its students to perform *ijtihad* by optimizing their minds. In *ijtihad*, the students of Al-Muayyad cannot be separated from the *nash* context, so that the pattern of *ijtihad* has many choices. This shari'a dimension puts forward several leaders' schools, so the choice of patterns, models and *ijtihad* approaches further enriches the color of Islamic education at Al-Muayyad.

c) Dimension of *Tasawuf*

In general, the Prophet Muhammad's companions, such as *tabi'in* and *tabi'it tabi'in* in religious life follow in his footsteps (*al-uswah al-khasanah*); in words, actions, instructions and behavior. Thus, the Qur'an is the life of the Prophet, companions, *tabi'in*, *tabi'it tabi'in* (Khotijah, 2021). It is used as a source of example for the Muslims of *Ahlussunnah Waljamaah* in carrying out various religious lives, including *akhlak-tasawuf* (moral-sufism). Morals in the sense of *Aswaja* are human actions carried out freely (*hurriyah*) and full of awareness (Arifudin, 2016).

Aswaja's Islamic character has not changed even though it has been eroded by a new destructive culture. This is the driving factor for moderation with existing local values. *First*, as a monotheistic religion -Islam places humans in the same position (*mussawah*) and is free from servitude to fellow creatures (*hurriyah*) (Suyadi et al., 2020).

The principle of monotheism proffered by Islam has become an interesting new discourse to liberate humans from the old shackles that divide humans into social classes. *Second*, Aswaja's moderate character forms inclusive behavior and attitudes so that it makes changes in the social context with a *tadrij* (evolutionary) approach. *Third*, the openness of this attitude leads to attitude towards tradition, namely: (1) to the old values diametrically opposed to the principles of *aqidah*, then they are addressed by rejecting them argumentatively, (2) old values that are not in accordance with *sharia* are straightened out in a gradual way, (3) old values that do not conflict with Islamic *aqidah* are allowed to continue to develop and are given the breath of Islam (*ar-ruh al-Islamiyah*) (S. Supriyanto, 2018).

The dimensions of *tasawuf* in the educational discourse are expected that Al-Muayyad students have good morals manifested in everyday life, so that they are able to make changes without having violence. Another thing shown by this dimension in education is the personality characteristics possessed by students as the ultimate goal of character education. The students have independence, ethics, discipline, a sense of responsibility, commitment and openness in dealing with various problems faced.

2. Vision of *Ahlussunah Waljamaah* in the Paradigm of Religious Education

Ahlussunah Waljamaah with the *tawasut* or moderation character makes it possible to adapt to any situation and condition. By the development of the moderation character of *Aswaja*, its reach and potential are also developing to keep up with the current times (*al-mukhafadzatu 'ala qadim as-shalih wa al-akhdzu bi al-jadid al-ashlah*). *Aswaja* as *manhaj al-fikr* as outlined by Imam Ash'ari, al-Baqilani, al-Juwaini and al-Ghazali always provides space for flexibility of various existing thoughts to develop. Therefore, *Aswaja* as a paradigm thought is constantly moving, flexible, not exclusive and non *status quo*, because it has *nahdhah* potential always responding to the development of reality.

Understanding *nahdhah* in the context of *Aswaja* is the ability and potential used to achieve social progress. *Nahdhah*, in this case, requires awareness and understanding of the historical reality of the past, present and future (Imam Syafi'i, 2021). By the potential of this *nahdhah*, it is expected that it will be able to improve the historical, social and political conditions of the past which lack relevance to the present context, both culturally and in terms of thought. This is in line with *Aswaja*'s vision, namely: *al-mukhafadzatu 'ala al-qadimi ash-shalih wa al-akhdzu bi al-jadid al-ashlah*. *Aswaja* in this vision requires a reinterpretation, so the understanding and character of the *nahdhah* land on the actual order of social reality to continue the formulation of thoughts and concepts of *salafuna ash-shalih* which is more perfect and contextual. *Aswaja*, moreover, carries Islam not only as a religion with its ceremonial rituals, but also presents Islam in a more transformative vision with the framework of *nahdhah diniyah wa madaniyah ma'an* (Akhmadi, 2014). In the context of Islamic education, *Aswaja*'s vision always prioritizes patterns, understanding and rationality in directing students to form a moderate, balanced and tolerant mindset in accordance with Islamic values as developed by the Prophet when he built Medina (Amrin, Siti Asiah, M Munawwir Al-Qosimi, Ade Irma I. Mustika Utin R., 2022).

D. Conclusion

Al-Muayyad Islamic Boarding School as a traditional Islamic educational institution basically aims to understand, appreciate and practice Islamic teachings (*tafaqquh fi al-din*) by emphasizing the importance of ethic values in everyday life. Pedagogically, Islamic education at Al-Muayyad Islamic boarding school basically has

several dimensions including psychological, philosophical, religious, economic, political dimensions and various dimensions of education in general. By viewing the current reality, there has been a significant shift in the paradigm of Islamic education in Islamic boarding schools, including the Al-Muayyad Islamic Boarding School. Islamic boarding school which was originally a traditional Islamic educational institution with an emphasis on the aspect of morality with a gentle, closed character, status qua, a symbol of backwardness, has a flexible, accommodating and adaptive character to local culture. Nowadays, the Islamic boarding school has become a trend center by emphasizing the flow of thought, ideology and social groups as well as massive movement activities. By the existence of the Al-Muayyad Islamic Boarding School educational institution, it is expected that it can inherit some values that have developed long ago in the boarding school, such as togetherness, independence and democracy. In addition, the teaching curriculum taught at Al-Muayyad Islamic Boarding School, in addition to teaching general knowledge, also emphasizes aspects of religious teaching, such as *aqidah*, *sharia* and morals.

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F. Author Contributions Statement

All of authors worked together on the idea and the problem related to the topic. Supriyanto developed the theory. Furthermore, Amrin verified the analytical methods and investigated and supervised the findings of this work. All of authors discussed the results and contributed to the final manuscript.

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