

## **The Role and Influence of Tuan Guru on The Development of Islamic Education in Lombok: An Ethnographic Study of Islamic Education of The Sasak Tribe in The 19<sup>th</sup> Century**

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**Abstract:** This study explores the role and influence of Tuan Guru in the development of Islamic education in Lombok, especially among the Sasak community in the 19th century. With an ethnographic approach, this study explores how Tuan Guru, as a religious figure and educator, shaped the map of Islamic education in the Sasak community. This study uses an ethnographic approach with data collection methods, namely participant observation, semi-structured in-depth interviews. While the data analysis technique used is constructivist grounded theory developed by Charmaz. This process involves (1) coding, namely data is coded openly, axially, and selectively to identify main themes and patterns. (2) Constant comparison, namely themes and categories that emerge will continue to be compared and integrated to develop a data-based theory. (3) Memo-writing, researchers will make analytical memos throughout the research process to facilitate theory development. The results of the study show that Tuan Guru plays an important role in introducing and expanding Islamic education, both formal and non-formal, in the Sasak environment, which was previously dominated by animist and Hindu-Buddhist practices. Through the establishment of Islamic boarding schools and madrasahs, Tuan Guru not only spread Islamic teachings, but also introduced literacy and modern education to the community. This finding confirms that the implications of Tuan Guru's presence in Sasak society go beyond the religious dimension and bring about significant socio-cultural transformation in Sasak society.

**Keywords:** ethnography, Islamic education, Role, Sasak tribe, Tuan guru.

## **INTRODUCTION**

The history of the development of Islamic education in Indonesia is very long and complex, with striking variations in each region. One interesting area to study is Lombok Island, which has its own characteristics in the development of Islamic education, especially in the 19th century. (Marsila, 2019). At this time, there was an important turning point in the history of Islamic education in Lombok, marked by the emergence of Tuan Guru figures who played an important role in transforming the landscape of education and religious life. Lombok, which is part of the West Nusa Tenggara Province, is predominantly inhabited by the Sasak tribe, who have experienced complex religious and cultural dynamics for centuries (Pratama et al., 2022). Before the arrival of Islam, the Sasak people practiced animist beliefs which were later influenced by Hindu-Buddhist elements

(Kingsley, 2020). The process of Islamization in Lombok took place gradually, with major contributions from traders and clerics who came from various regions in the archipelago, including Java and Sulawesi.

In the 19th century, along with the expansion of Dutch colonial influence into eastern Indonesia, Lombok experienced quite significant socio-political changes (Suddin, 2022). In this context, Tuan Guru appears as a religious leader as well as an educator. Tuan Guru, who is generally a cleric who has studied in the Middle East, especially in Mecca and Medina, bringing renewal in understanding and religious practices among the Sasak people (Saharuddin, 2020). The important role of Tuan Guru in the development of Islamic education in Lombok is closely related to the socio-cultural context of the Sasak people. The Sasak people, as the indigenous people of Lombok, have strong

traditions and customs, which are often mixed with religious practices (Muliadi et al., 2022).

The presence of Islam and the contribution of Tuan Guru in spreading purer Islamic teachings created an interesting dynamic between local traditions and Islamic teachings (Jamaluddin, 2019). Tuan Guru not only acts as a religious teacher, but also as an agent of social and cultural change (Rasyidi & Nasri, 2022). They introduced a formal Islamic education system through the establishment of Islamic boarding schools and madrasahs, which previously did not exist in the traditional Sasak education structure (Nasri, 2022). This education system not only focused on religious teachings, but also introduced literacy and general knowledge to the community (Nasri, 2022). The role of Tuan Guru in the development of Islamic education in Lombok in the 19th century can be seen from several aspects. First, they played a role in introducing and popularizing the pesantren education system. Pesantren, as a traditional Islamic educational institution, became the center of religious learning and character development (Usman, 2013). Through Islamic boarding schools, Tuan Guru not only teaches Islamic sciences such as fiqh, tauhid, and tasawuf, but also instills Islamic moral and ethical values in the students (Nasri et al., 2022).

*Second, Tuan Guru plays an important role in introducing Al-Quran and Hadith literacy to the Sasak community.* Previously, the religious understanding of the Sasak people was mostly based on oral traditions and religious practices mixed with local customs (Muliadi & Nasri, 2022). Tuan Guru introduced a more systematic teaching method of the Qur'an and Hadith, which ultimately increased the community's understanding of the main source of Islamic teachings (Rusli et al., 2022).

*Third, the role of Tuan Guru is seen in their efforts to purify the religious practices of the Sasak people from elements that are considered inconsistent with Islamic teachings.* This process, often called "Islamization," involves complex negotiations between Islamic values and local traditions (Muliadi et al., 2022). Tuan Guru attempted to integrate Islamic teachings into Sasak culture, creating a form of Islam that was distinctive and unique to Lombok (Nasihin et al., 2022).

*Fourth, Tuan Guru also played an important role in introducing and developing the madrasah system in Lombok.* Unlike pesantren which focused on teaching traditional Islamic

sciences, madrasahs presented a more structured curriculum and included general subjects (Atsani, Nasri, Walad, Haryadi, et al., 2022). This initiative paved the way for the modernization of Islamic education in Lombok and prepared the young generation of Sasak to face the changing times (Atsani, Nasri, Walad, Yakin, et al., 2022).

Although there are many studies on the process of Islamization in Indonesia, research that specifically highlights the role of Tuan Guru in the development of Islamic education in Lombok in the 19th century is still relatively limited. Therefore, this study focuses on how Tuan Guru played a role as an educational and religious agent in the Sasak community during that period and how the implications of the role and influence of Tuan Guru in the development of Islamic education in the Sasak community?

## METHODS

This research uses an ethnographic approach (Blomberg & Burrell, 2009) in examining the role and influence of Tuan Guru on the development of Islamic education in Lombok, especially in the context of the Sasak Tribe in the 19th century. The ethnographic method was chosen because of its ability to provide an in-depth understanding of socio-cultural phenomena in their historical context (Hammersley, 2018). Furthermore, this study adopts a historical ethnographic design, which combines traditional ethnographic methods with historical source analysis. This approach allows researchers to reconstruct and interpret past events through the lens of contemporary culture (Geiger, 1997). In this context, researchers will explore various historical sources while conducting observations and interviews with the descendants of Tuan Guru and contemporary Sasak communities to understand the legacy and contemporary interpretations of the historical role of Tuan Guru.

Participant observation was conducted in Islamic boarding schools and madrasahs founded by Tuan Guru. The observation method will follow the guidelines developed by (Musante, 2015), with a focus on educational practices, religious rituals, and social interactions that reflect the Tuan Guru legacy. Semi-structured in-depth interview techniques were conducted with key informants, including descendants of Tuan Guru, community leaders, and local historians. The interview technique will adopt a "life history" recommended by (Atkinson, 2012),

which allows for an in-depth exploration of the personal and collective narratives related to the role of Tuan Guru. Focus Group Discussion (FGD) was conducted with the Sasak community to explore a shared understanding of the historical role of Tuan Guru and its impact on contemporary Islamic education. (O. Nyumba et al., 2018), which emphasizes the importance of effective facilitation and systematic analysis.

Data analysis using the constructivist grounded theory approach developed by Charmaz. This process involves: (1) Coding where data will be coded openly, axially, and selectively to identify main themes and patterns. (2) Constant comparison, namely by selecting themes that are relevant to the research variables and emerging categories will continue to be compared and integrated to develop a data-based theory. (3) Memo-writing, namely the researcher will create analytical memos throughout the research process to facilitate theory development (Charmaz, 2017).

To ensure the validity and reliability of the research, several strategies will be applied:

- a. Triangulation using data from various sources and methods will be triangulated to increase the validity of the findings. (Flick, 2018).
- b. Member checking, namely the initial interpretation is validated with key informants to ensure the accuracy of the representation. (Birt et al., 2016).
- c. Peer debriefing, namely researchers involving colleagues in the analysis process to gain alternative perspectives and reduce bias. (Denzin & Lincoln, 2011)

## **FINDINGS AND DISCUSSION**

### **Socio-Cultural and Religious Background of 19th Century Lombok**

Analysis of historical documents and interviews with local historians reveal that Lombok in the 19th century was a region that experienced significant cultural and religious transition. The Sasak people, as the indigenous people of Lombok, have an animistic background that later mixed with Hindu-Buddhist influences. The process of Islamization in Lombok took place gradually and complexly (Sumerata, 2014). Kingsley, in his research on multiculturalism in Indonesia, he highlighted that Lombok at that time was a meeting place for various religious traditions (Kingsley, 2018). These dynamics then create a unique religious landscape, where

Islamic practices blend with local traditions. The entry of Islam into Lombok did not immediately erase previously existing religious and cultural practices. On the contrary, there was an acculturation process that gave birth to a unique form of Islam in Lombok. This finding is in line with the results of interviews with Sasak community leaders, who emphasized that "Islam in Lombok in the 19th century had unique characteristics that distinguished it from Islam in other areas of the archipelago".

### **Profile and Characteristics of Tuan Guru**

The results of the study show that Tuan Guru is not a homogeneous group. They have diverse educational backgrounds, religious affiliations, and approaches in spreading Islamic teachings and developing education. However, There are several general characteristics that can be identified. Early studies describe Tuan Guru as a religious figure who has in-depth knowledge of Islam, often the result of education in the Middle East, and has a strong socio-religious influence in society (Gani et al., 2022). This finding is confirmed by the results of interviews with descendants of Tuan Guru who emphasized the importance of formal education in centers of Islamic study such as Mecca and Medina in shaping the authority of Tuan Guru. In addition, Tuan Guru not only plays a role as a religious teacher, but also as a community leader who has moral and spiritual authority. The results of participant observations in Islamic boarding schools founded by Tuan Guru confirm this finding, where it is seen that the role of Tuan Guru goes beyond the boundaries of formal education and includes various aspects of community life. Therefore, the characteristic of Tuan Guru is having the ability to contextualize Islamic teachings into the local culture of the Sasak people. This can be seen from the analysis of teaching manuscripts written by Tuan Guru, where Islamic concepts are explained using analogies and examples from the daily lives of the people.

### **Transformation of Islamic Education System**

The role of Tuan Guru in the 19th century in Lombok was very significant in transforming the Islamic education system, especially in the process of adapting and spreading Islamic teachings that were aligned with local culture (Manullang & Defrianti, 2022). Therefore, Tuan Guru not only acts as a religious leader, but also as an agent of social change who introduces

Islamic teaching methods (Kodir et al., 2022) through a contextual approach. Tuan Guru also played a role in establishing more structured Islamic educational institutions, such as Islamic boarding schools, as an effort to strengthen Islamic education. The Islamic boarding schools that were built became centers of education and the spread of Islam in Lombok, which played a major role in educating the younger generation with religious knowledge and life skills. This is where the tradition of Islamic education is strengthened through a continuous learning process, which educates not only in religious knowledge but also Islamic attitudes and character.

They built Islamic boarding schools and informal educational institutions that became centers of religious learning, and taught moral and social values in accordance with the local wisdom of the Sasak people. In this process, Tuan Guru played an important role in strengthening the roots of Islam while maintaining harmony between Islamic teachings and local traditions (Rasyidi & Nasri, 2022). This approach then allowed Islam to be widely accepted by the Sasak people of Lombok without causing tension with existing cultural practices. Through the role and influence of Tuan Guru, Islamic education in Lombok developed in a unique form, combining local elements to form a distinctive religious identity. This transformation not only enriched the Islamic tradition in Lombok but also built the foundation for the development of adaptive Islamic education in the following periods.

Tuan Guru introduced several important innovations in the Islamic education system in Lombok, for example by introducing a more structured pesantren system, which became a comprehensive center for Islamic learning (Musawar & Suhirman, 2021) and not only teaches Islamic knowledge, but also becomes a place for character and leadership formation. Participant observation conducted in several old Islamic boarding schools in Lombok revealed that the educational structure introduced by Tuan Guru is still maintained to this day, for example by maintaining the teaching system of yellow books, memorizing the Qur'an, and intensive worship practices. In addition, Tuan Guru also tried to develop a more systematic curriculum, combining traditional Islamic sciences with general knowledge which later became the forerunner of the developing madrasah system (Faroidah, 2022).

Analysis of curriculum documents from several old Islamic boarding schools in Lombok shows that Tuan Guru introduced subjects such as mantiq (logic), falak (astronomy), and Arabic which were not previously taught formally in the traditional education system. Tuan Guru also introduced a more systematic method of teaching the Qur'an and Hadith, including the science of tajwid and a deeper methodology for understanding the hadith, so that it could increase the public's understanding of the main sources of Islamic teachings. Interviews with several senior Quran memorizers in several tahfiz houses revealed that the strong tradition of Quran memorization on the island is rooted in the teaching methods introduced by Tuan Guru in the 19th century. Before the emergence of the dominant role of Tuan Guru, Islamic education in Lombok was still very traditional and informal.

This is in line with what Hefni said in his research on religious moderation in Indonesia, describing that early Islamic education in Lombok took place more in prayer houses or in the homes of religious teachers. This system places more emphasis on teaching the Qur'an and the basics of worship, without a structured curriculum (Hefni, 2020). Other research findings show that Tuan Guru plays an important role in efforts to purify the religious practices of the Sasak people, while still maintaining local cultural elements that do not conflict with Islamic teachings. Kingsley noted resistance from groups that still strongly hold local traditions. However, interviews with Sasak traditional figures revealed that Tuan Guru generally adopted a moderate and gradual approach in purifying religious practices (Kingsley, 2018).

Meanwhile, contemporary religious rituals in the Sasak community in Lombok show that many practices are the result of a synthesis between the Islamic teachings brought by the Tuan Guru and local Sasak traditions (War'i, 2020), for example including rituals such as "Maulid Adat" which combines the celebration of the birth of the Prophet Muhammad with elements of Sasak culture.

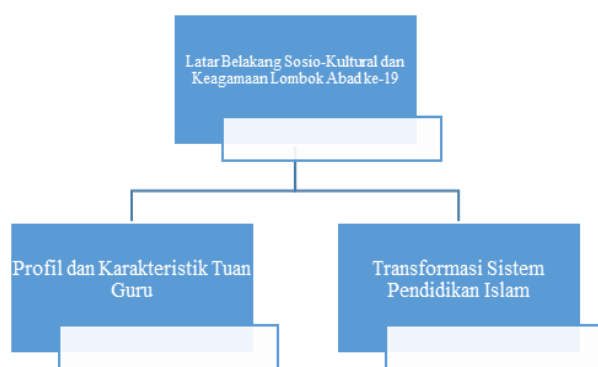


Figure 1. Tuan Guru on the development of Islamic education in Lombok

### Discussion Strengthening Local Wisdom-Based Education Models

One implication of this research is the emphasis on strengthening the education model based on local wisdom. Tuan Guru in Lombok has succeeded in developing an education system that not only focuses on the transfer of religious knowledge, but also pays attention to the social and cultural context of the Sasak community. Strengthening the locally based Islamic education model shows that Islamic education can be more effective when adapted to local culture. For example, the integration of Islamic teachings with local traditions such as “nyongkolan” dan “sorong serah” (Nikmatullah, 2018) implemented by the Lombok community, it allows them to receive religious education without losing their cultural identity. In addition, Islamic boarding schools as centers of education can maintain their relevance by incorporating local values into the curriculum, so that the Tuan Gurus not only teach religious knowledge, but also form characters that are in accordance with local social norms.

Another discussion is the implication for the revitalization of the traditional Islamic boarding school system in Lombok, which has been the center of Islamic education since the 19th century, namely by establishing Islamic boarding schools that emerged as a holistic education model that not only teaches cognitive aspects (religious knowledge) but also spiritual, moral and social development (Hosaini et al., 2022). An education system like this is relevant in facing the challenges of the modern era which often ignores moral and ethical aspects. Another aspect is innovation in learning methods in Islamic boarding schools, such as experiential learning and community-based learning

(Wahyuni & Riyanto, 2022), can be adopted to improve the quality of education in Islamic boarding schools. For example, by integrating local values into the Islamic education curriculum, learning can be created that is more contextual and relevant to students' daily lives. This is important to create a generation that not only understands Islamic teachings theoretically but is also able to implement them in a cultural context. In addition, a value and character-based curriculum, as taught by Tuan Guru, can be implemented in public schools and madrasas, with the aim of strengthening character education based on Islamic values.

Tuan Guru in Lombok has shown how Islamic education can be widely disseminated through non-formal education such as halaqah, Majelis Taklim, and Islamic boarding schools. The implications that are apparent in this case are the importance of supporting non-formal education in remote areas that may not have access to quality formal education, so that it can be a solution in increasing religious and moral literacy in the Sasak community. The results of this study also show that the success of Tuan Guru in educating the Sasak community cannot be separated from the collaboration between formal education (pesantren) and informal (pengajian, Majelis Taklim). The implication for Islamic education in Lombok is the synergy between formal educational institutions (schools and madrasahs) and non-formal educational institutions to create a more comprehensive educational ecosystem.

### As an Educator and Religious Leader

Tuan Guru in Lombok in the 19th century not only played a role as a transmitter of religious teachings, but also as a main figure in the education and moral formation of the Sasak community (Saharuddin, 2020). With expertise in religious knowledge, they function as scholars who are relied upon to provide guidance and religious knowledge, as well as being role models in everyday life. Tuan Guru not only shapes the religious understanding of society but also provides moral foundations that influence social relations, ethics, and norms in society. The success of Tuan Guru as an Educator and religious leader, cannot be separated from the teaching methods used by Tuan Guru, such as forming halaqah or Majelis Taklim, which are held in local mosques or surau. The delivery of religious knowledge is carried out in a way that is in accordance with the social conditions of the

Sasak community, which at that time was clearly still very much influenced by local culture.

Yellow books containing basic Islamic teachings are often used as the main material. This method allows people to understand Islamic teachings with a simple but effective approach, and is very relevant to everyday life. One of the special features of the Tuan Guru's role is his ability to align Islamic values with Sasak customs and culture. They do not force drastic changes, but rather integrate Islamic values into existing customs and traditions, so that Islamic teachings can be well received by the community (Supriatna, 2019). For example, in some traditional traditions in the Sasak Lombok community, they are adapted into religious rituals that have an Islamic nuance, which makes Islam and local culture seem to be one harmonious whole.

### **Building the Social Structure of the Sasak Community**

Beyond their role as educators, Tuan Guru also build social structures in Sasak society. They serve as references in resolving conflicts, both within the family and community, and provide advice on various local customary and legal matters. This influence makes Tuan Guru not only respected as a religious leader (Suprpto, 2015), but also as a figure who guides the community in various aspects of life, so that their role also functions as a social stabilizer amidst existing changes. Building the social structure of the Sasak community in Lombok in the 19th century cannot be separated from the significant role of Tuan Guru as a central figure in the fields of education and religion. Tuan Guru not only functions as an educator, but also as a spiritual leader who guides the community in living a religious life (Udin, 2020). They play an important role in spreading Islamic teachings and integrating them into the daily lives of the Sasak community.

As agents of change, Tuan Guru contributes to shaping social norms and building strong community networks based on Islamic values (Muliadi et al., 2022). They established Islamic boarding schools as educational centers, where students study Islamic teachings in depth (Suparman & Nasri, 2022). Through this educational strengthening model, Tuan Guru has succeeded in creating a generation that is not only religious, but also has an active role in building and maintaining social harmony in society

(Ulyan Nasri & Abdul Malik Salim Rahmatullah, 2022).

In addition, Tuan Guru also acts as a mediator in various social, economic, and political problems faced by the Sasak community. Their presence as respected leaders makes them figures who are able to build trust and solidarity among the community. Thus, the role of Tuan Guru in the social structure of the Sasak community is not only limited to the religious aspect, but also includes significant contributions in strengthening the local social and cultural order (Rasyidi & Nasri, 2022). The religious and local cultural characters formed at that time became a legacy that has survived (Muhtador et al., 2022), where the Islamic teachings taught by Tuan Guru Act as a foundation for the Sasak Lombok community in carrying out religious life. This long-term influence shows how great Tuan Guru's contribution is in influencing the social and cultural dynamics of the Sasak community.

### **CONCLUSION**

Tuan Guru played a key role in spreading Islamic teachings in Lombok in the 19th century. As educators, they not only taught religious teachings, but also guided the community in moral and social aspects, making Tuan Guru a respected and trusted role model for the Sasak community. Tuan Guru also contributed to establishing Islamic educational institutions, such as Islamic boarding schools, which function as centers for religious teaching and moral development of the younger generation. Islamic boarding schools are an important legacy in maintaining the sustainability of Islamic education in Lombok. With adaptive and simple teaching methods, such as halaqah and yellow book studies, Tuan Guru were able to convey Islamic teachings that could be accepted by the Sasak community in forming the community's religious understanding, as well as strengthening moral and spiritual foundations. The implications of the role and influence of Tuan Guru in shaping the mindset and behavior of the Sasak people, seen from his success in instilling religious understanding so as to encourage the formation of a tolerant and peace-oriented Sasak society. Tuan Guru also contributed to instilling religious understanding, increasing religious awareness, and building a more educated community, through his preaching and teachings, Tuan Guru encouraged the birth of a generation that has a

high commitment to Islamic values, so that it can strengthen the Islamic identity of the Sasak people.

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