

THE EDUCATIONAL IDEOLOGY OF INDONESIAN AND MALAYSIAN PESANTRENS: A STUDY OF AL MUNAWIR AND PASIR TUMBOH

Ahmad Rodli

Department of Islamic Education and Teaching
State Islamic University(UIN)Sunan Kalijaga Yogyakarta, Indonesia
Email: rizamaksalmina@gmail.com

Imam Machali

Department of Islamic Education and Teaching
State Islamic University(UIN)Sunan Kalijaga Yogyakarta, Indonesia
Email: imam.machali@uin-suka.ac.id

Zainal Arifin

Department of Islamic Education and Teaching
State Islamic University (UIN) Sunan Kalijaga Yogyakarta, Indonesia
Email: zainal.arifin@uin-suka.ac.id

ABSTRACT

The research mainly focuses on the comparative analysis towards the ideology and epistemology applied in Al Munawir Krapyak, Yogyakarta, Indonesia and Pasir Tumbuh, Kelantan, Malaysia; both are pesantrens or traditional education institution-also called islamic boarding school. The study denotes that the curriculum utilized in al munawir pesantren is integrated Islam and science. While Pasir Tumbuh employs the classical curriculum called kitab Jawi (Melayu). The epistemological base of curriculum of Al Munawir is *Burhani-Irfani* (demonstrative-agnostic) which in turn leads to transcendental contextual mindsets. It is rational religious ideology that modifies the methodology of *Ahlussunnah Waljamaah* emphasizing moderate and open-minded islamic teaching. On the other hand, the epistemological base of curriculum of Pasir Tumbuh is *Bayani-Irfani* (explanative-agnostic) producing religious conservative ideology which is textual-trancendental, pseudo-exclusive and normative in observing the methods of ahlussunnah waljamaah.

Keywords: Religious-Rational, Conservative-Religious, Bayani-Burhani, and Irfani.

ABSTRAK

Penelitian ini bermaksud membandingkan ideologi dan epistemologi al-Munawir Krapyak Yogyakarta Indonesia dengan Pasir Tumbuh Kelantan Malaysia. Keduanya merupakan pesantren atau institusi pendidikan tradisional atau dikenal dengan pesantren. Penelitian ini menunjukkan bahwa kurikulum di pesantren al-Munawir meliputi kurikulum inti, tambahan, dan integrasi. Sedangkan pondok Pasir Tumbuh menggunakan kurikulum klasik (tradisional)

yang dinamakan kitab Jawi (Melayu). Basis epistemologi kurikulum al-Munawir adalah burhani-irfani (demonstrasi-gnostik) yang berdampak pada pemikiran rasional-transendental. Ideologi rasional religius ini dimodifikasi dari manhaj Ahlusunnah Waljamaah yang menekankan pada pendidikan Islam yang moderat dan terbuka. Sedangkan basis epistemologi kurikulum Pasir Tumbuh adalah bayani-irfani (eksplanatif-gnostik) yang melahirkan ideologi religius konservatif dan berdampak pada pola pemikiran tekstual-transendental, psedo-eksklusif, normatif dalam bingkai manhaj Ahlusunnah Waljamaah.

Kata Kunci: Rasional-Religius, Konservatif Religius, Bayani, Burhani, dan Irfani

INTRODUCTION

Pesantren still attracts lot of discussions for some reasons. First, pesantren is an essential part of many Moslem communities. Second, it has long story since Islam came to Indonesia. Third, Indonesia holds the biggest number of pesantrens all over the world. Fourth, many Moslem scientists and scholars once attended pesantren like Idham Khalid, A. Mukti Ali, Nurcholis Madjid, Abdurrahman Wahid (fourth Indonesian former president), Hasyim Muzadi, Said Aqil Siraj (Chairman of PBNU), Din Syamsuddin (Chairman of Muhammadiyah) and Hidayat Nur Wahid (former chairman of People Consultative Assembly) (Sutrisno, 2011, p. 56).

Like Indonesia, Malaysia –the predominant Moslem country possesses pesantren. It disseminates the transformation and transmission of sciences and provides such as education for the community's youth and the administration of important religious rites. Through the provision of these services, pesantrens provide the ideological underpinning for societal stability. Many Malaysian leaders graduated from Pesantren. In regard with this, Indonesia and Malaysia have taken significant development and transformation.

Curriculum has been of that effort to adjust with the development of science and technology. Consequently, it appeals new typology of pesantren to be modern and mixed in providing balanced education between Traditional Islamic Education and modern one.

The transformation of pesantren's typology has been strongly influenced by the scientific epistemology beheld by kiai as the pesantren leader. His philosophical frames have significantly affected the nuances and educational processes of pesantren itself. As pointed by George W. Knight, Asy-Saibany and Al-Qadhi:

“.....education acts as directed process leading to a specified goal. The teachers hence have to build various bases to achieve it. The concern towards a certain goal requires world view or philosophical perspectives covering convictions of realities, virtue, and values-based undertakings. The concepts of reality, truth, and value are the essence

of philosophy. In short, philosophy is a basic frame of educational practices.”(G. R. Knight, 2004, p. 39)The assumptions of educational practices are established upon those of philosophy. The different philosophical turning point will lead to distinct practices of education.”(Al-Syaibany, 1979, p. 30) Ahmad Irfat al-Qadhi points out that education is the implementation of philosophy providing appropriate methods to organize goal, practice or theories of educations.” (al-Qadhi, 2005, p. 106).

In short, it can be inferred that philosophy is the foundation of educational theories. Ideology as the body of philosophy embraced by *Kiai* highly affects pesantren’s educational practices, pesantren’s tradition, and pesantren’s curriculum. This study attempts at comprehending the pesantren’s educational ideology in Indonesia and Malaysia possessing shared Malay cultural background. It focuses on two pesantrens those are Pesantren Al Munawir Krapyak Yogyakarta Indonesia and Pondok Pasir Tumbuh Kelantan Malaysia. To observe this concern, the researchers utilize the theory of educational ideology postulated by Muhammad Jawwad Ridha and Al Jabiry’s theories of Epistemology.

Typology of Pesantren

Ramayulis argues two types of Pesantren, those are (1) *salafi* pesantren and (2) *khalafi* pesantren and (3) modern pesantren(Ramayulis, 2012, p. 265-266). Generally, *salafi* pesantren is meant the traditional pesantren and *khalafi* pesantren is modern pesantren. The pesantren providing balanced education on traditional and modern subject is considered mixed pesantren. Pesantren therefore is recognized three namely traditional, modern and mixed(Ronald Lukens-Bull, 2010, p. 10-11).

Ramayulis distinguishes *khalafi* and modern. *Khalafi* pesantren serves classical system based subjects given in madrasa and runs the public schools surrounding pesantren. They maintain the teaching of classical Arabic works, though. In modern pesantren, the traditional custom is totally left.

They do not conduct the teaching on the Islamic classical Arabic works. The Arabic language is simply intended to enable students understand it instead of comprehending the Islamic classical Arabic books. The mastery of Arabic and English is pragmatic (Ramayulis, 2012, p. 265-266). Ramayulis’ definition on *khalafi* pesantren goes to the integrated pesantren synergizing traditional system and modern one.

Salafi pesantren is generally defined as traditional pesantren which consistently clings to its traditions. *Salafi* or *Salafiah* literally means the ancient pious Moslem Scholars (Tim Penyusun Kamus Pusat Bahasa, 2002, p. 982). According to reformists, the term ”salaf” was pioneered by Jamal ad-Din al-

Afghani, Muhammad Abduh in Egypt, and Muhammad Abdul Wahab in Saudi Arabia, that *salafyyah* was the teachings of the first consistent Moslem Scholars who were persistently following the literal tenets of The Qur'an and Sunnah, eradicating religious innovation, myth, superstitions, and charlatanism, observing legal reasoning and refuting irrational adherence.”(Abdul Mughits, 2008, p. 127)

The term of *salaf/salafi/salafiyah* in Indonesia is mostly applied by either traditional pesantren affiliated to Association of Moslem Scholars (NU) or reformists' pesantren whose distinct religious thoughts. The reformists yet employs this term referring to the pesantren whose strong commitment to the teachings of pioneering Moslem Scholars who carried out normative religious interpretations. Meanwhile, Moslem Traditionalists like NU prefers to moderate religious interpretations as they use the term *salaf/salafiyah*.” (Zainal Arifin, 2012, p. 47).

Ideology of Islamic Education

Ideology literally means set of ideas. It derives from Greece “ideos” (idea, notion) and “logos” (knowledge, logics), containing “discipline about idea or notion”. It is called *mabda* in Islamic term meaning preliminary thoughts preceding the followings (Haedar Nashir, 2014, p. 30-31). In this research, ideology is meant group of ideas or thoughts on Islamic education embraced by *kyai* or pesantren leader as the foundation of educational practices within pesantren in terms of curriculum, tradition and students' mindsets.

Muhammad Jawwad Ridla postulates educational ideology has three folds namely Conservative-Religious, Rational Religious and Instrumental Pragmatic. Conservative-Religious (*al-Muhafidz*) performs education based on genuine on religious grounds. Al-Thusi, quoted by Ridla points out that “elucidating knowledge narrow-mindedly” focusing on knowledge for worldly requirement that will help people in hereafter (Ridla, 2002, p. 74-75). It means the obligatory religious principles to lead us happy life in hereafter.

In addition, Jawwad Ridla by quoting Ibnu Jamaah argues “those who pursue knowledge are obliged to begin with the Qur'an by memorizing and interpreting it and investigate the Hadits and its sciences, the principles of Islamic Jurisprudence, Arabic Syntax as well as Arabic Morphology” The pioneers of this thoughts were Muhammad Ibn Abdissalam ibn Saïd ibn Habib al-Thanuki (well-known as Sahnun, died in 256H), Abul Hasan Ali ibn Muhammad ibn Khalaf (well-recognized as al-Qabisi 324H-403H), Abu Hamid Muhammad Al-Ghazali al-Thusi al-Naisaburi al-Syafi'i (Al-Ghazali 450H-550H), Nasiruddin al-Thusi (597H-672H), Ibnu Jama'ah *Qadli al-Qudhat* Badrudin al-Kannani al-Hamawi al-Syafi'i (639H-733H), and

Syihabuddin Abul Abbas Ahmad ibn Muhammad ibn Muhammad ibn Ali ibn Hajar al-Haitami (990H-974H). (Ridla, 2002, p. 75)

The core of conservative religious principle on Islamic education is to have students close to God. The study orientation is to gain Allah's affections and purify students from misbehaves. This school therefore emphasizes religious teaching to make students know their God. As stated by al-Ghazali, which is quoted by Abd. Rachman Assegaf, "The educational function is to acquire knowledge of religious teachings and character building. Noble attitude is the prophets' attributes and the best manner of pious men (Assegaf, 2013, p. 112).

Second, the rational religious ideology (*al-Diniy al-'Aqlaniy*) also argues urgency of relation among education and religion as the traditional textual school (*Naqliyyun*) does. Ikhwan al-Shafa firmly believes that all sciences and literatures which have no concern of hereafter will lead people to sufferings in the future. However, the rational religious group has specified approach called rational philosophic on education in terms of course outline and learning process. The pioneers of rational religious school are Ikhwan (Ridla, 2002, p. 78).

Al-Shafa, al-Farabi, Ibn Sina, and Ibn Miskawaih are well-acknowledged that the group of Ikhwan al-Shafa has frequently shared this school. They have encyclopedically elaborated significant thoughts of rational religious school (Ridla, 2002, p. 79). According to them, the ultimate goal of all sciences is to fully know the God. The more he knows the more he obeys God as the sources of all knowledge.

Third, the Instrumental-Pragmaticideology (*al-Dzāra'i*). The prominent figure of this school is Ibnu Khaldun. The core of their thought is pragmatic approach and practicebased-orientations. They signify knowledge in the basis of the goal instead of the essence. Ibnu Khaldun as quoted by Jawwad Ridla, divides knowledge into two domains namely (1) intrinsic knowledge like religious knowledge (*syar'iyyat*): Qur'anic exegesis, Prophetic Traditions, Islamic Jurisprudence, Islamic Theology, Ontology, Theology from philosophy disciplines and (2) extrinsic-instrumental knowledge of the first type: linguistic, arithmetic and the like for religious knowledge. To the modern Moslem scholars, logics of philosophy include Islamic Theology and the Principles of Islamic Jurisprudence, also called Islamic Legal Theory (Ridla, 2002, p. 104-105).

Islamic Epistemology

In this paper, the researchers scrutinize basis of Islamic educational ideology by employing epistemology of al-Jabiry and Jawwad Ridla to elaborate educational ideology in Pesantrens of al-Munawir Pasir Tumbuh

Kelantan. Muhammad ‘Abed al-Jabiry divides epistemology into three kinds those are *Bayani*, *Burbhani*, and *Irfani*. Epistemology is meant as philosophical study to critically explore and analyze the principles of educational theories (J. Sudarminta, 2002, p. 18). Epistemology possesses three underlying aspects namely the nature of knowledge, the source of knowledge and the truth of knowledge (Harold H. Titus, et., 1984, p. 187).

First, epistemology of *bayani*. According to al-Jabiry, the term of *al-bayan* derives from three alphabets: *ba’-ya’-nun* meaning (1) *al-wasl* (continuity); (2) *al-fasl* (classification); (3) *al-dhubur wa al-wujub* (clarity and obviousness); (4) *al-fashahah wa al-qudrab ‘ala al-tablig wa al-iqna’* (capable to notify and clarify); (5) *al-insan hayawan mubin* (man as real being) (Al-Jabiry, 1990, pp. 16-19)

Bayani is a concept system requiring The Qur’an, Hadits, Consensus of Moslem Scholars and Analogy as the sources of sciences particularly to describe Islamic teachings (Sembodo Ardi Widodo, 2007, p.72). For Instance, the opinion of Imam Syafi’i quoted by al-Jabiry, “for goods, someone has no authority to address something to be legally allowed of prohibited without knowledge whose sources are The Qur’an, Hadits, Consensus of Moslem Scholars and Analogy (Muhammad Abed al-Jabiry, 2009, pp. 104).

The reasoning process of *bayani* commences from Arabic Syntax, Arabic Stylists, Arabic Rhetoric, Islamic Jurisprudence and Islamic Theology. This reasoning endeavor places high values on The Qur’an and Hadits as sacred. The quest of virtue is the truth of The Qur’an and Hadits (Noeng Muhadjir, 2014, p. 115).

According to M. Amin Abdullah, the characteristic of religious thoughts of *bayani* is predominant and hegemonic within Islamic Universities and pesantren, it in turn leads to tough dialog with *irfani* and *burbhani* (Abdullah, 2001, pp. 372). In regard with interreligious relation, the *bayani*-based arguments are dogmatic, defensive and polemic addressing a slogan more or less “*right or wrong is my country*”. That is the religious knowledge known as *al-ilm al-tauqifi* (Abdullah, 2010, p. 202).

Second, epistemology of *irfani*. According to al-Jabiry, the term of *al-‘irfan* in Arabic is *masdar* of ‘*arafa*. In *lisan Arab*, *al-‘irfan* means knowledge. For the mystics, *al-‘irfan* means *ma’rifah* meaning *kasyaf* or *ilham* (Muhammad Abed Al-Jabiry, 1990, pp. 181). Characteristic of epistemology of *irfani* derives from intuition instead of text. Based on history, this epistemology built its existence in Persia and Greece long before the appearance of Hebrew, Christian, and Islamic religious texts (Al-Jabiry, 1990, pp. 206).

As the origin of epistemology of *bayani* is text and that of *irfani* is direct experience, the truth validity of *irfani* epistemology can be sensible through direct experience, intuition and psycho-gnosis which are institutionalized as

tarekat (Sufi Order) by reciting Qur'anic passages (*wirid*) and *satabat-satabat* (Abdullah, 2001, pp. 375-376).

The endeavor of *irfani* is intuitively the reasoning of *naqliyyah* leading to *ma'rifah*, mystic reasoning which emphasizes moral-spiritual ground and completely acknowledges gnostic truth and Divine virtue (Muhadjir, 2014, p. 4). The discipline conducted in *irfani* is called *al-ilmu hudluri* or *mukasyafah/laduni*. It is the directly-acquired knowledge from Allah involving no men's endeavor (*al-ilmual-busuli/kasbi*) within epistemology of *burhani* (Baharuddin, Umiarso, and Sri Minarti, 2011, p. 85).

Third, epistemology of *burhani*. The term of *al-burhan* means *al-bujjah al-fashilah al-bayyinah*, which is sensible reasoning or '*aqliyyah* (al-Jabiry, 1990, pp. 383). The validity of epistemology of *burhani* is characterized by correspondence (*al-mutabaqah baina al-'aql wa nizam al-tabi'ah*). It is the synchronization between mind-created formula and natural law. Besides, coherence has been taken into account as efforts to improve inventions, patters and theories established by human's brain (pragmatic). (Abdullah, 2001, pp. 380). The discipline conducted in *burhani* is called *al-ilmu al-busuli*. It is well-designed knowledge which is systematized though logical premises or *al-mantiq* instead of texts (*bayani*) or intuition (*irfani*). (Abdullah, 2001, pp. 378).

Accordingly, it lays a fundamental distinction between epistemology of *bayani*, *irfani*, dan *burhani*. Three of them have different tradition, origin of knowledge or validity standard. Nevertheless, the truths of all three are scientifically acknowledged. They differ from western epistemology covering rationalism, empiricism and pragmatism admitting neither God's revelation (*bayani*) nor intuition (*irfani*).

ANALYSIS

Educational Ideology of Pesantren of Al-Munawir Krapyak

Al-Munawir Krapyak pesantren is considered *salafiyah-badisiyah* (Traditional-Modern). It synchronizes traditional system and modern one. The characteristics of Al Munawir as *salafiyah* pesantren are constantly committed to provide teaching on Arabic Classical works as the core subjects. It can be obviously scrutinized from their curriculum from Elementary *salafiyah* up to *Ma'had Aly* (High School of Pesantren). Ideology of *salafiah* of Al Munawir absolutely differs from that of *salafy* which is textual-literal interpretative even radical towards Indonesian tradition. Not all *salafy* is radical, though, for instance *Jamaah Tabligh*.

Hasan argues that the ideology of Jamaah Tabligh is *salafi* (traditional). It differs from other *salafi*, though. Unlike ideology of other *salafi* such as Ikhwanul Muslimin and Hizbut Tahrir, Jamaah Tabligh has neither concern

to politics nor endeavor to gain political power. They focus on individual mental reformation and improvement by teaching Islam door to door and encourage Moslems to optimally observe their obligations and religious rituals. (Hasan, 2008, p. 56).

Second, as modern pesantren, Al-Munawwir applies both Arabic Classical Works and Contemporary ones as references. This has become their current symbols. Typology of Educational Ideology of Al Munawwir is Rational Religious. In practice, it integrates religion and science in terms of either curriculum development or learning and teaching process. It can be inferred from a program called *babsul masail* (deliberation on religious problems). The pesantren kindly invites Moslem Scholars and scientists and utilizes reliable references (*mu'tabaroh*) from either classical or modern works.

The impacts of this rational-religious educational ideology for pesantren students are *first*, students are scientifically well-equipped in integrating and interconnecting religious subjects and general ones. It can be seen from *babsul masail* program organized by students. The methodology applied is *Ablusunnah Waljamaah* that emphasizes Islamic Teaching as *rahmatan lil alamin* (blessing for all), moderate, and respectful towards surrounding social traditions. *Second*, students are well-provided with contextual analysis towards Islamic teachings instead of normative-textual one. *Third*, students become religiously humanist in terms of accommodating dissents in understanding Islam amidst society.

It can be inferred that the curriculum development of Al Munawwir which applies religious rational educational ideology, as analyzed from its epistemological basis by employing theoretical approach of Al Jabiry, is based on epistemology of *burhani-irfani*. The implementation of this epistemological basis is through curriculum, learning and teaching process, religious practice and *babsul masail* as efforts to solve religious questions, social problems and humanities by deliberating religious texts and science. In addition, *Babsul masail* a shared program organized to discuss current religious issues; those are current problems which had not come up in the days of prophet, companion, or leaders of school of thoughts.

The program of *babsul masail* conducted by Al Munawwir has drawn great track record in bearing *fatwa* (authoritative view of the jurists) on Islamic law in Indonesia. The process of *babsul masail* is known dynamic, productive and responsive in responding current issues from private-domestic to global-public issues, from villagers modest life to complicated medical questions as well as controversial-sensitive state political affairs. Al Munawwir is one of pesantrens promoting *babsul masail* which deliberately discusses current issues by applying certain scientific standard. It has been not only a driving force of organizational life but also a public home for religious consultations.

Babsul masail organized in Al Munawir Krapyak is categorized *ijtihadi* that is a hard effort to overcome certain problem by empowering proficiencies and thoughts based on legal premises. Contextual-Transcendental approach is applied in this program, meaning that the process or problem solving on current issues is carried out by rational-scientific-interdisciplinary approach analogized with scientific developments. In addition, the discussants of *babsul masail* do not simply utilize references from books of Islamic Jurisprudence, Qur'anic Exegesis and Prophetic Tradition; they also respectfully invite the experts in medics, politics, social sciences, cultures and economy to scientifically observe current issues. As the solutions have been found within reliable classical works, they then consult the results to the experts of modern disciplines. Afterwards, they send a pray to Allah and recite *Alfatihah* chapter symbolizing that the mission has been accomplished. For instance, they distinguishably invite experts like doctor and astronomer from BMKG (Indonesian Agency for Meteorological, Climatological and Geophysics) in *babsul masail* on *istihadhab* (leucorrhoea/vaginal discharge) and DNA (Deoxyribonucleic Acid). According to the interview with M Asfin, former chairman of *Babsul Masail* of al Munawir, the results made in *babsul masail* are almost similar to those of *babsul masail* conducted by other traditional pesantrens like Sidogiri, Sarang, Lirboyo, Situbondo and so on. It is understandable due to the sources and processes as well as methods they use are the same.

Educational Typology of Pasir Tumbuh Pesantren

Pasir Tumbuh is considered a traditional pesantren. Traditional system of Pasir Tumbuh is designed in the form of institution functioning as an Islamic School. The curriculum covering Islamic subjects is addressed by providing Arabic and *Jawi* Classical works.

This pesantren does not teach their students general subjects. It constantly focuses teaching on the works of Syafi'i such as *muhtasor jidan (jurumiah)*, *fathul qarib*, *i'natu Thalibin* and so forth. Moreover, the classical books used in Pasir Tumbuh can also be found in Indonesian pesantrens. Yet they have more complete references and notifications than Pasir Tumbuh.

Classical *Jawi* books are Malay Scholars-written works utilizing Malay language in Arabic Calligraphy. Besides, this pesantren benefits traditional works rendered into Malay in Arabic Calligraphy as well or in Indonesia such calligraphy is known as "*pegon*". The classical works which had been translated among others *Ta'lim Muta'alim Thariqut At Ta'lim*, translated: *Pelita Penuntun, Terjemah dari pada risalah ta'limul Muta'alim Thariqut At Ta'lim bagi Al Alamah Syeikh Az Zarnuji*", while the referred book written by Malay Scholar

is *Mubimmah* by Abdullah ibn Rohman Pattani. This book discusses the strengths and weaknesses of family life. *Kifayatul Ghalami fi Bayani Arkani Al Islami wa Syurutubu*. This book describes Islamic Pillars and their prerequisites, and so forth.

The Methods conducted in teaching and learning process are classical, *hafaz* and *mudzakarah*. Classical method is learning in the classroom. One class contains of several students and one mentor teaching the subjects. *Hafaz* is learning by memorizing. Students are obliged to submit their memorizations of certain subject to a mentor and *mudzakarah* is a learning method in which *kiai* or teacher or senior student guides and teaches students. Such method can be conducted in mosque or dormitory of senior students.

The religious ideology of Pasir Tumboh is *Ahlusunnah Waljamaah* professing schools of Syafi'i or other *Ahlusunnah Waljamaah*-affiliated ideology, so their religious behaviors are almost similar to Indonesian traditional pesantrens. Yet in daily basis, their religious practices are more pseudo-exclusive like *Jamaah Tabligh* of Maulana Syaikh Ilyas India in terms of their dress worn in mystical religious rites.

The result of observation and interview denotes that teachers and students in Pasir Tumboh are frequently contradictive against the traditions of *Jamaah Tabligh*, particularly to *kiai* or students of *Jamaah Tabligh* from Pesantren of Al-Fatah Temboro Magetan East Java whose branches in Malaysia. Some teachers of Pasir Tumboh even once visited this pesantren to carry out *khuruj fi sabilillah* and comparative study. It was obviously affirmed through a program called National Moslem Scholars' Consensus held in As-Sulthani Mosque of Kelantan Kingdom in October 25-26, 2014 by kindly inviting one of prominent *kiai* from Pesantren Al-Fatah Temboro and sixty representatives from various pesantrens in Indonesia. Other delegations came from Pattani Thailand, Cambodia and so forth.

Based on study of Pasir Tumboh's curriculum, its educational ideology can be categorized as pesantren embracing religious-conservative ideology teaching the students to approach God, gain His love and set them free from misbehaves. Based on this principle, learning process and curriculum development remain normative and less dialogic with sciences. The principles of change and continuity are totally ignored in terms of developing curriculum as the foundation of learning and teaching processes.

The aftermaths of religious-conservative educational ideology for students of Pasir Tumboh are, *first*, they comprehend Islamic Teaching textually, normatively and exclusively. For instance, the learning process of *Jawi* book does not accommodate critical analysis over its contents, so that students consider it as absolute truth. *Second*, the normative textual

understanding of Islamic teaching significantly influences religious practices observed by students of Pasir Tumboh Pesantren. *Third*, educational ideology affects students' attitude leading a modest life in line with Prophet Muhammad's and his companions' like wearing white robe and turban. This modesty can also be seen from rooms of wood-built dormitory by students themselves.

It can be inferred that the curriculum development of Pasir Tumboh which applies religious conservative educational ideology, as analyzed from its epistemological basis by employing theoretical approach of Al Jabiry, is based on epistemology of *bayani-irfani*.

Epistemology of *bayani* is characterized by textual reasoning which emphasizes discursive discourse around word and meaning. It takes traditional authority as the origin of knowledge which is obviously predominant in acquiring knowledge. The process of *bayani* reasoning commences from Arabic Syntax, Arabic Morphology, Arabic Rhetoric, Islamic Jurisprudence, Islamic Theology and position The Qur'an and Hadits as sacred sources. It can be observed from the way *kiai* comprehends and interprets the books. For instance, a study of classical book entitled *Mubimmah* which discusses typology, trait and nature of women and things men should consider to choose a woman to be his would-be wife. In addition, *Mubimmah* is a book describing marital rights and obligations of husband and wife. It is written in Malay Arab (*Arab Jawi*) by syeikh Abdul Allah ibn Abdurrohman Fatani.

The way *kiai* explains the contents of book seems textual and gender-biases. He does not explain about how a woman chooses a man and his personality. Based on his explanation, a woman is subordinate to a man. Besides, he textually notifies the contents to students by quoting Hadits on misogynies. All of this denotes that the epistemological basis practiced in Pasir Tumboh is epistemology of *bayani*.

Epistemology of *irfani* in Pasir Tumboh is realized simply within Sufism-characterized religious programs emphasizing students to approach Allah by observing daily religious practices and leading a modest life in terms of the way students dress wearing robe and turban and building simple wood-made dormitory as the place to live and study. The senior student usually guides his junior to read and learn a certain book inside that dormitory.

CONCLUSION

It can be inferred that typology of educational ideology of Al Munawir is rational religious. As a modern pesantren, it integrates religious subjects and general one within learning and teaching process. This rational-religious

ideology is based on the epistemology of *burhani-irfani* (demonstrative-gnostic) affecting to rational transcendental mindset in the frame of *Ablusunnah Waljamaab* which emphasizes Islamic Teaching as *rahmatan lil alamin* (blessing for all creation), moderate, and respectful for social traditions.

Educational ideology of Pasir Tumbuh is religious-conservative. As a traditional pesantren, it emphasizes religious education and moral-spiritual inculcation for students through *Jawi* Classical works-based-curriculum. This religious-conservative ideology is based on the epistemology of *bayani-irfani* (explanative-gnostic) influencing students to hold textual transcendental, psydo-exclusive, and normative mindset in the frame of *Ablusunnah Waljamaab* which emphasizes moderate Islamic Teaching

BIBLIOGRAPHY

- Abdullah, M. Amin., (2001), "Al-Ta'wil al-'Ilmi: Ke arah Perubahan Paradigma Penafsiran Kitab Suci", *Al-Jami'ah Journal of Islamic Studies* State Institute of Islamic Studies (IAIN) Sunan Kalijaga Yogyakarta, 39 (2), July – December.
- Abdullah, M. Amin., (2010), *Islamic Studies di Perguruan Tinggi Pendekatan Integratif-Interkonektif*, 2nd, Yogyakarta: Pustaka Pelajar.
- Al-Jabiry, Muhammad Abed., (1990), *Bunyah al-'Aql al-'Araby*, Dirasah Tablilyah Naqdiyyah li-Dhomi al-Ma'rifah fi al-Tsaqafah al-'Arabiyyah, Beirut: Markaz Dirasat al-Wihdah al-'Arabiyyah.
- al-Jabiry, Muhammad Abed., (2009), *Takwin al-'Aql al-'Araby*, 10th edition, Beirut: Markaz Dirasat al-Wihdah al-'Arabiyyah.
- al-Qadhi, Ahmad Irfat., (2005), *al-Fiker al-Tarbany 'inda al-Mutakallimin al-Muslimin wa Dauruhu fi Bina-i al-Fard wa al-Mujtama'*, Kairo: Maktabah al-Ushrah.
- Al-Syaibany, Omar Mohammad Al-Toumy., (1979), *Falsafah Pendidikan Islam*, translated by Hasan Langgulung, Jakarta: Bulan Bintang.
- Arifin, Zainal., (2012), "Perkembangan Pesantren di Indonesia," *Jurnal Pendidikan Agama Islam*, Fakultas Ilmu Tarbiyah dan Keguruan UIN Sunan Kalijaga Yogyakarta, 09(1) June.
- Assegaf, Abd. Rachman., (2013), *Aliran Pemikiran Pendidikan Islam Hadharah Keilmuan Tokoh Klasik sampai Modern*, Jakarta: Rajawali Press.
- Baharuddin, Umiarso, dan Minarti, Sri, (2011), *Dikotomi Pendidikan Islam Historisitas dan Implikasi pada Masyarakat Islam*, cetakan kedua, Bandung: PT Remaja Rosdakarya.
- Hasan, Noorhaidi., (2008), *Laskar Jihad, Islam, Militansi, dan Pencarian Identitas di Indonesia Pasca-Orde Baru*, translated by Hairus Salim, Jakarta: LP3ES Indonesia & KITLV.

- Knight, George R., (2004), *Filsafat Pendidikan Isu-isu Kontemporer & Solusi Alternatif*, translated by Mahmud Arif, Yogyakarta: Idea-/Press.
- Lukens-Bull, Ronald., (2010), “Madrassa by Other Name Pondok, Pesantren, and Islamic School in Indonesia and Larger Southeast Asian Region, *Journal of Indonesian Islam*, Program Pascasarjana-Lembaga Studi Agama dan Sosial IAIN Sunan Ampel Surabaya, 04(01), June.
- Mughits, Abdul., (2008), *Kritik Nalar Fiqh Pesantren*, Jakarta: Kencana.
- Muhadjir, Noeng., (2014), *Penalaran Aqliyyah Penalaran Naqliyyah Landasan Profetik Nalar Bayani, Irfani, dan Burhani: Perkembangan Islam dan IPTEK*, Yogyakarta: Rake Sarasin.
- Nashir, Haedar., (2014), *Memahami Ideologi Muhammadiyah*, Yogyakarta: Suara Muhammadiyah.
- Ramayulis., (2012), *Sejarah Pendidikan Islam*, Jakarta: Kalam Mulia.
- Ridla, Muhammad Jawwad., (2002), *Tiga Aliran Utama Teori Pendidikan Islam Perspektif Sosiologis-Filosofis*, translated by Mahmud Arif, Yogyakarta: Tiara Wacana Yogya.
- Sudarminta, J., (2002), *Epistemologi Dasar, Pengantar Filsafat Pengetahuan*, Yogyakarta: Kanisius.
- Sutrisno., (2011), *Pembaharuan dan Pengembangan Pendidikan Islam*, Yogyakarta: Fadilatama.
- Tim Penyusun Kamus Pusat Bahasa., (2002), *Kamus Besar Bahasa Indonesia*, Jakarta: Balai Pustaka.
- Titus, Harold H. Dkk., (1984), *Persoalan-Persoalan Filsafat*, translated by Rosjidi, Jakarta: Bulan Bintang.
- Widodo, Sembodo Ardi., (2007) “Nalar Bayani, Irfani, dan Burhani dan Implikasinya Terhadap Keilmuan Pesantren”, *Hermeneia Jurnal Kajian Islam Interdisipliner*, Pascasarjana UIN Sunan Kalijaga Yogyakarta, 06 (1), January-June.