

Transformative Islamic Education from the Perspective KH Abdullah Munjul (Study of Manuscript Layang Siti Hasanah)

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Abstract

The "Layanan Siti Hasanah" manuscript, a significant Islamic text, provides valuable insights into historical educational practices. This research explores how its teachings can be applied to contemporary Islamic education to foster meaningful change and personal growth. The study involves a detailed analysis of the manuscript's content, focusing on its educational methodologies and philosophies. It examines how these principles can be integrated into modern educational frameworks to enhance critical thinking, moral development, and holistic learning. Key findings reveal that the manuscript contains educational approaches that align with transformative educational goals. These approaches include methods for developing critical thinking and ethical understanding, which are relevant to current educational practices. The research suggests that incorporating these traditional principles into contemporary Islamic education can create a more dynamic and effective learning environment. By merging historical insights with modern needs, educators can promote both academic and personal development in students. Overall, this study highlights the importance of integrating traditional Islamic teachings with modern educational methods to achieve a transformative educational experience that benefits students in various aspects of their lives. The method used in this research is qualitative, while the approach used is the historical and anthropological approach to Islamic education, then the data collection techniques used are documentation and interviews and data analysis in the researcher's research using philological and symbiotic analysis. The results of research on Transformative Islamic education in the Layang Siti Hasanah manuscript according to KH Abdullah Munjul are divided into 3 domains of Transformation, namely: 1. Syariat teachings, 2. Tarekat teachings. 3. Marifat teaching.

Keywords: Transformative Islamic Education, KH Abdullah Munjul, Layang Siti Hasanah.

1. Introduction

In a historical review, Islamic education in Indonesia underwent a fairly long process, this began when the leaders of the spread of Islam gave such a big contribution when the Islamization process occurred in the archipelago. Departing from this process, the existence of Islamic education was used as an effective means in order to spread the teachings of Islam. (Wahid & Janah, 2022)

Since then, in the 20th century, the idea emerged to reform Islamic education in Indonesia. Among the factors behind the idea of renewal is triggered by there are some circles began to feel that so far the education system that takes place is considered ineffective. So that there are several aspects that require renewal. (Haidar Putra Daulay, 2019)

The essence of the ideals of education, especially Islamic education is the formation of human beings emphasizing the development of spirituality, morality, and science as a

complementary unity. This education is based on Islamic values that teach compassion, justice, and knowledge as a form of worship to Allah. (Ridwan, 2016)

Transformative Islamic education views that individual transformation must start from a deep understanding of Islamic teachings. In this context, education reflects the belief that education is not only about knowledge transfer, but also about character building that reflects Islamic values. Transformative Islamic education emphasizes the importance of connecting science with spiritual values. (Ali, 2017) Education is directed at forming human beings who are noble, have social sensitivity, and are able to make a positive contribution to society that education is not only about achieving worldly success, but also about preparing for the afterlife. (Mahfudh, 2022) Therefore, in the context of transformative Islamic education, it leads individuals to live life in accordance with religious teachings and achieve a balance between the interests of the world and the hereafter. The importance of integration between knowledge, spirituality and morality in transformative Islamic education creates humans who are not only intellectually intelligent, but also wise in facing the challenges of life. (Azyumardi Azra, 2001)

According to KH Abdurahman Wahid, Transformative Islamic Education prioritizes the values of humanism, justice, and freedom. KH Abdurahman Wahid believes that Islamic education is not only formal, but also builds characters that are inclusive, tolerant, and bring positive changes in society. He emphasized the importance of understanding Islam based on common sense and cultural diversity and opposed narrow and dogmatic understanding. (Efendi, 2019) His full name is KH Abdullah Mujul he was born in 1870. He was adopted by Mrs. Siti Aminah and Mr. Ahmad Sapingi because his parents did not want to recognize him. The name Sheikh Abdullah Munjul Mundakjaya as a mursyid of the Qodiriyah Wa Naqsyabandiyah tarekat. (Nurhata, 2023)

Works of KH Abdullah Munjul In his daily life, K.H. Abdullah copied many ancient books [Ancient Manuscripts], some of them; Serat Pralayajati, wejangan mursyid, Layang Siti Hasanah, Sedjarah Kutjit. Teachers of KH Abdullah Munjul: Sheikh Abdul Gofar Lungadung, Sheikh Abdul Manan (dermayu), Sheikh Tolhah Kalisapu, Sheikh Ahmad Khotib sambas bin Abdul Gofar, Sheikh Samsudin, Sheikh Muhammad Murad. Students of KH Abdullah Munjul In the manuscripts that researchers found recorded the names of students of KH Abdullah Munjul, namely as follows: KH. Abdu Rasyid, KH. Abdul Gofur, KH. Jaid. (Tommy Christomy dan Nurhata, 2016)

Presumably, the spirit of transformative Islamic education is reflected in the thought of a cleric from Indramayu, namely Sheikh Abdullah Munjul Mundakjaya, as a charismatic scholar and has broad scientific insights, making an important contribution to the thought of Islamic education. The manuscript "Layang Siti Hasanah" is the main object of study to understand the views and values emphasized by KH Abdullah Munjul regarding transformative Islamic education. (Indarti, 2017)

Through an analytical approach to the text, it is expected to reveal more clearly how KH Abdullah Munjul details the concept of Islamic education that is not only informative, but furthermore, is able to take root and produce transformation in everyday life. (Kusmardingsih & Timur, 2023) Thus, this research aims to contribute to a deeper understanding of the essence of transformative Islamic education according to the views of KH Abdullah Munjul, as well as open space for discussion for further development in the context of contemporary Islamic education. (Syadzili, 2019)

2. Method.

This type of research uses qualitative. this type of research is used as an umbrella concept covering several research formats that assist the author in understanding and explaining the

meaning of social phenomena from a natural setting While the approach used is the historical and anthropological approach to Islamic education, namely scientific research based on historical studies based on literature review and data review by adhering to applicable norms or rules.(Sugiyono, 2014) then the data collection techniques used are documentation and interviews and data analysis in the research I did using philological, codicological and symbiotic analysis.(Oman Fathurahman, 2017)

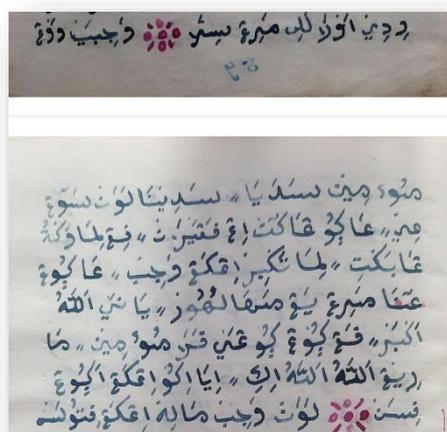
3. Results and Discussion

a. Transformation of Thought

The Transformation of Thought contained in the Layang Siti Hasanah manuscript is a new paradigm developed by KH Abdullah Munjul which creates individuals who not only have strong religious knowledge, but are also able to relate it to the life of the community at that time as he wrote in his manuscript as follows:

Figure 1

Picture of the Layang Siti Hasanah manuscript which contains about The Obligation of the Five Daily Prayers



The image in this layang siti hasanah manuscript explains contains about The Obligation of the Five Daily Prayers

Wajib wong mu 'min sadaya .sadina lawan sanengi/ "It is obligatory for all believers day and night. ngagungaken ing pangéran/ kang limang waktu ngabakti. to glorify the Lord which is performed five times. lima takbir kang wajib/ yang maha luhur/ five takbirs that must be/ The Most Sublime. yakni Allālm akbar/ pangagung-agungé para mu 'minin. Allāhu akbar/ the praise of those who believe. maring Allāh Allāh iku agung pisan. in Allah and Allah is the Greatest." (Munjul, n.d.)

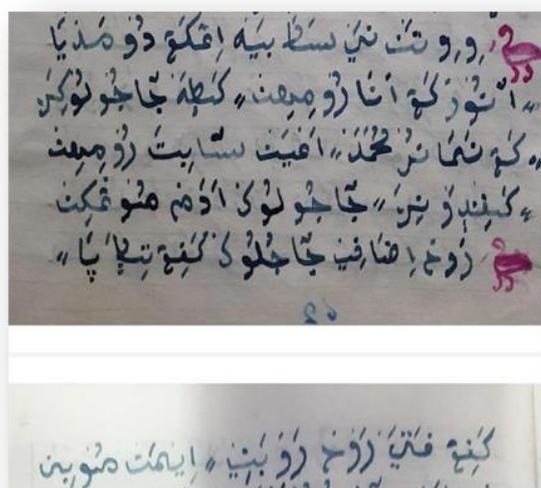
Based on the details and explanations of the five daily prayers and their pillars, the Layang Siti Hasanah text seems to be used to convey fiqh rules. As a text that once lived among the community of adherents of tarekat, the phenomenon of Wawacan Layang Siti Hasanah text that contains the meaning of Spiritual values in prayer, namely Al-Ghazali opinion on the Value of Spirituality in Prayer, the author will first explain a little about the value of prayer, the meaning of movement and the meaning of reading in prayer.(Nurmela et al., 2024) Indeed, the ultimate goal of worship is to get closer to Allah. Therefore, people who are makrifat always maintain the quality of their worship. With the maintenance of worship will get seven benefits.

His life is always on the right path, has the strength to face trials, Allah will grant him peace in his life, is always optimistic, has control, gets Allah's guidance and help and has spiritual strength.(Al Ghazali, 2017)

Prayer is a spiritual journey, in which the soul leaves the bonds of lust contained in man towards the presence of Allah. Humans must move in a room where Allah is the axis of the axis, like a person who is tawaf around the Kaaba. Thawaf is a miniature of people moving through the commandments of life in this world. The axis is the Ka'bah as a spiritual miniature of the Godhead. The person who has been able to understand that Allah is the axis of all his life movements, he is actually the one who has experienced freedom.(Humaidi & Fadhliyah, 2024) Because spiritual freedom is the ability of man to conquer his worldly ego and the sighs of Satan that always seem tempting. After experiencing the transcendence process of communicating with Allah (through prayer), humans are required to be active in the world, maintaining peace for mankind, maintaining natural harmony, spreading blessings and always siding with truth and justice. Thus, the movement of his servant consciousness will be in harmony with the movement of his caliphate consciousness.(ardiyansyah, M, 2023) This consciousness of servanthood requires all humans to always submit, obey and orient all their behavior and activities only to Allah. If humans are able to orient everything in themselves only to Allah, as a consequence of their servanthood, then they will become free human beings.(Islah Gusmian, 2006)

Figure 2

Picture of the layang Siti Hasanah manuscript which contains about Teachings of Sufism: Ma'rifat and Nūr Muhammad



The image in this layang siti hasanah manuscript explains contains about Ma'rifat and Nūr Muhammad

Discussion of the concept of the beginning of creation. It is explained that the first thing created by Allah was Nur Muhammad. Then came the other creatures that came from him. Wiwitanné sakabéh ingkang dumadya. enur kang ana rumihin/The beginning of all that exists. enur kang ana rumihin/ is nur that existed first. katah jejulukira. many names kang nama nur

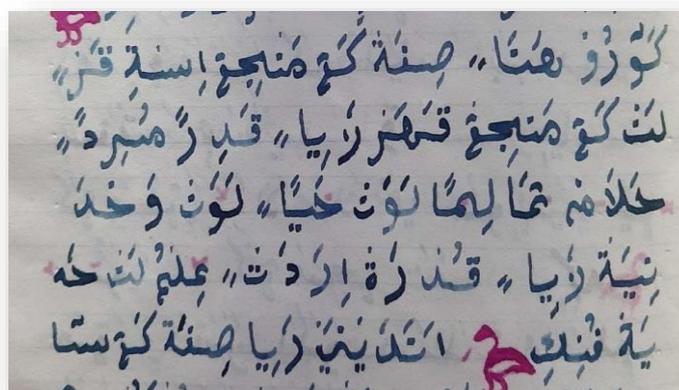
muhammad/ which is called Nūr Muhammad. angyan sabita rumihin. who existed first. Kapindonira both. jeju[lu]k adam mungkin. named Adam then. Ruh idofi jejuluk kaping tiganya/ Third the spirit idofi his name. kaping paté ruh robani. the fourth spirit rabbānī. (Munjul, n.d.)

Based on the excerpt from the text Layang Siti Hasanah above, the first creature created by Allah swt is Nūr Muhammad. Al-Hallaj argued that all events or the creation of the universe and its contents began with Nūr Muhammad because basically. The Prophet Muhammad has two essences.(Siswopranoto et al., 2023) The first essence is the qādīm (former) essence so that it existed before everything existed. Moreover, this qādīm will be eternal. The second essence is the haqīqat hadithiyyah in the essence of the Prophet Muhammad as a human being and messenger of Allah. Therefore, as a human being or something created, he has the nature of fanā'or impermanence.(Mohammad Lutfianto, 2019)

Before the occurrence of this universe, Allah first created Nūr Muḥammad (the first creation). Nūr Muhammad then bowed down in gratitude for being created. In prostration, Allah imposed upon Nūr Muhammad four formal obligations (ṣalat, fasting, zakat and hajj) and bestowed upon him the seven layers of the heavens, the seven layers of the earth and the seven layers of the seas (i.e. the seas of knowledge, latif, patience, thought, reason, mercy and light).(Afif Anshori, 2004)

Figure 3

Picture of the layang siti hasanah manuscript which contains about Teaching of Tauhid: Attributes for Allah.



The image in this layang siti hasanah manuscript explains contains about Teaching of Tauhid: Attributes for Allah

This is the implementation of the concept of ma'rifat mentioned above. In other words, a believing Muslim is obliged to know and understand all the attributes of Allah and His messenger. However, the Layang Siti Hasanah text classifies this discussion as:

Kaweruhana sifat kang manjing iftigor/Know the attributes that belong to ifiiqar.lan kang manjing qohr rayi. rayi and that which belongs to qahr rayi godīran murīdan 'ālīman lawan hayān/godīran murīdan 'ālīman lawan hayān/ lawan wahdaniyah rayi. Also wahdaniyat rayi qudrat iradat ika. That qudrat and iradat. 'ilmu lan hayat puniki. 'this knowledge and life."(Munjul, n.d.)

Based on the quotation above, it appears that the author of Wawacan Layang Siti Hasanah derived the description of the teaching of monotheism from the text or what she refers to as kitab Sanusi. The Arabic source book is adapted into Javanese wawacan without changing the terminology of the obligatory attributes for Allah described above. This indicates that the reception of the terms in the text of Wawacan Layang Siti Hasanah is authoritative. This means that the Arabic terms of divinity are not replaced with other similar terms or terminology. (Mahmudah Nur dan Saeful Bahri, 2021)

b. Analysis Manuscript Layang Siti Hasanah in the Transformation of Islamic Education through

Transformation of Islamic Education in the Wawacan Layang Siti Hasanah and Tarekat Qadiriyyah Wa Naqshabandiyah Based on its context, Wawacan Layang Siti Hasanah is a wawacan text copied by followers of Tarekat Qadiriyyah wa Naqshabandiyah in Paoman Village, Indramayu, West Java. Of the two texts found, Layang Siti Hasanah was written from generation to generation with the same background of the owner, namely both as followers of Tarekat Qadiriyyah wa Naqshabandiyah. (Alkalah, 2024) This is also recognized by the owner of the manuscript, K.H. Ibrahim Nawawi, who explained that this text was copied with the aim of learning and diploma for anyone who studied the order. (Martin Van Bruinessen, 1992)

Tarekat Qadiriyyah wa Naqshabandiyah is a combination of two leading tariqahs based on some of their teaching and dhikr methods, namely Tarekat Qadiriyyah and Tarekat Naqshabandiyah which were introduced in Southeast Asia by Shaykh Ahmad Khātib Sambas, a Borneo-based scholar who settled in Mecca in the early 19th century. (Rahman, 2024) Separately, the Qadiriyyah Order is a teaching and practice of Sufism based on the guidance of Shaykh 'Abd al-Qādir al-Jīlānī. The Naqshabandiyah Order was initiated by Muhammad ibn Muhammad ibn Baha ad-Din al-Uwaisi al-Bukhari Naqsyabandi 1318-1389. (Oman Fathurahman, 2016)

At first, the Dutch colonial government did not overreact to Holle's report, considering such movements not yet detrimental to the government's interests. However, when a rebellion broke out in Banten in July 1888 involving kiai and hajj, the government's attitude began to change. They believed that the tariqahs, especially the Qadiriyyah Wa Naqshabandiyah, had hidden intentions to end Dutch rule. (Mundiri & Bariroh, 2019) As a result, although the tarekat teachers and their followers were not involved in the rebellion, they were still suspected by the government. The Dutch suspicion was evidenced by several tarekat teachers who were sent into exile after a report from the local resident such as K.H. Ahmad Rifa'i Kalisalak as a teacher of the Rifa'iyyah tarekat and Eyang Hasan Maolani in Kuningan who had many students and taught the Syattariyyah tarekat. (Muhammad Adib Misbachul Islam, 2016)

Religious practices associated with the TQN or Shaykh 'Abd al-Qādir tariqah have become increasingly influential in West Java. There are several practices and traditions that have developed in line with the culture of the local community. In Bandung, there is the tradition of *pengaosan Layang Seh*, *manakiban*, or *karamat* which recites the text of the story of Shaykh 'Abd al-Qādir al-Jilani accompanied by reading certain *dzikr*. (Putra & Trisno, 2024) The tradition of *Maca Sheikh* in Javanese and Sundanese in Pandeglang, Banten which recites several stories about Shaykh 'Abd al-Qādir is also considered as a medium for spreading Islam and the teachings of the tarekat. (Irvan Setiawan, 2019)

Along with the development of Tarekat Qadiriyyah wa Naqshabandiyah in West Java, this tarekat also has many followers in Indramayu. One of its teachers was Shaykh 'Abd al-Manān who settled in Paoman village, Indramayu. Based on genealogical records written by followers of this order in Cikedung, Indramayu, Shaykh 'Abd al-Manān studied with Shaykh Talhah of

Kalisapu, Cirebon. This is illustrated in a manuscript attachment that researchers found in a resident's house in the Cikedung area of Indramayu. (Tommy Christmoy, 2008)

The manuscripts of Sheikh 'Abd al-Manān Paoman were also found in the residence of his children and grandchildren. The texts on the Qur'an, monotheism, Sufism, Arabic grammar and fiqh are currently stored at the Bandar Cimanuk Museum in Indramayu Regency. These texts include Hāshiyah 'alā Sharh al-Ramlī al-Sittin by Ahmad al-Nu'mānī, Bahjat al-Ulim fi Bayāni 'Aqidati al-Usūl by Mubammad ibn Ibrāhims a. Samarqandi, Kalimatay al-Shahadat, al-Mifiāh fi Sharh Ma'rifati al-Islam and al-'Awāmilu al-Mi'ah al-Nahwiyyah fi Usūli 'Ilmi al-'Arabiyyah. (Mahmudah Nur dan Saeful Bahri, 2021) Shaykh 'Abd al-Manān's students were scattered in several villages in Indramayu. One of them was in Cikedung Village, Indramayu, whose name was K.H. Abdullah. During his lifetime, he copied many ancient manuscripts, including Serat Pralayajati, Babad Dermayu, Babad Cirebon, Sheikh Madekur-Kasan Basari, Sheikh Jabar, Siti Maleha, Siti Ningrum, Manakib Sheikh Abdul Qadir al-Jilani, Serat Yusuf, Ater-ater Kaulan, Kidungan. The layang Siti Hasanah manuscripts were kept by K.H. Ibrahim Nawawi who obtained them from his grandfather K. Kartawi and Ki Masta through Ki Masrinah who also taught the teachings of TQN after the death of K.H. Abdullah. (Maulani & Holil, 2022)

Based on the distribution of the manuscripts found in the TQN network in Indramayu, religious texts that are widely taught in Arabic-language pesantren are kept at the residence of Syaikh 'Abd al-Manān as the tarekat teacher. This can be understood because, according to Apiyah, a relative of Shaykh 'Abd al-Manān, Paoman used to be the center of recitation led by the TQN teacher. (Wadi & Daipon, 2024) However, the case is different with the legacy of his students. The manuscripts that were kept and found were mostly related to the ritual traditions of the local community such as the recitation of kidung and wawacan or known as bujangaan. (Rosadi et al., 2022) One of the factors, according to Ibrahim Nawawi, was that the teaching of tarekat during the time of Shaykh 'Abd al-Manān students in Indramayu was done secretly. As such, the teachings were incorporated into various local rituals and traditions. The concealment of K.H. Abdullah (Ki Tarka, 2016) identity is also evident in his work entitled Sedjarah Kuntjij. According to Ki Tarka, K.H. Abdullah used the name Jaka Sari in this work. In the Jaka Sari manuscript, it is explained that he was born in 1870 and studied Islam in several Islamic boarding schools or studied with several kiai. The areas he visited for religious education were Indramayu, Cirebon, Majalaya (Garut), Banten, Pasuruan, and Madura. (Abdullah Maulani, 2021)

During K.H. Abdullah's lifetime, the text Layang Siti Hasanah was one of the texts read and chanted by his students, followers of TQN in Cikedung sub-district, Indramayu when holding thanksgiving or celebrations. Usually, this text will be chanted after the Maca Seh or the reading of the stories of Shaykh 'Abd al-Qādir al-Jīlānī." In the beginning, Javanese texts were recited with some Arabic texts. (Yohanik, 2023) These Arabic texts refer to the dhikr which is the core event of the prayers and rituals of the organized celametan. However, since the 1970, the text Layang Siti Hasanah and similar texts have no longer been recited by TQN followers in Indramayu in certain events. Manakib recitations only recite the Arabic texts. (Maulani & Holil, 2022)

The reading of Layang Siti Hasanah as one of the texts chanted before or after Maca Seh in the late 19th to mid-20th century shows that the tradition of TQN followers in Indramayu is different compared to TQN communities in other regions. In addition, this text is also understood as a medium to convey Islamic teachings and tariqah concepts in the community. (Abdullah Maulani, 2021)

4. Conclusion

From the study of manuscript "Layang Siti Hasanah" and the perspective of KH Abdullah Munjul, it can be concluded that transformative Islamic education is a deep and holistic concept. KH Abdullah Munjul describes education as a means to achieve transformation that is not only limited to aspects of religious knowledge, but also includes spiritual, moral, and social values. In the text, it is clearly illustrated how KH Abdullah Munjul emphasizes the importance of education that is not just memorizing, but is able to change the perspective and behavior of individuals. The concept of transformative Islamic education presented by KH Abdullah Munjul provides inspiration for educational approaches that are able to shape character and bring positive impacts in everyday life.

By referring to the views of KH Abdullah Munjul, it can be concluded that transformative Islamic education is not just about transferring knowledge, but rather the process of forming a personality that is obedient to Islamic values. This conclusion contributes to a further understanding of the essence of transformative Islamic education, as well as encouraging reflection and implementation in educational practices in order to achieve the broader goal of producing a generation with morals and contributing positively to society.

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