

Maulana Syaikh TGKH. Muhammad Zainuddin Abdul Madjid's Educational Leadership Model in Relevance to the Implementation of the Independent Learning Curriculum

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Abstrak: *Maulana Syaikh TGKH. Muhammad Zainuddin Abdul Madjid dalam dunia Pendidikan dan kepemimpinannya, beliau merupakan salah satu tokoh yang mengubah wajah pendidikan Islam Indonesia menjadi lebih baik. Keberhasilan tersebut tentunya tidak terlepas dari model kepemimpinan yang menjadikan Rasulullah, guru-guru beliau, dan Imam-Imam ahli sunnah wal jama'ah sebagai sumber keberkahan, saran dan teladan untuk menjadi seorang pemimpin. Ia menanamkan kepemimpinan pendidikan dalam pikiran, tindakannya lalu berusaha untuk mewariskan hal tersebut kepada murid-murid beliau melalui organisasi Nahdlatul Wathan, madrasah-madrasah Nahdlatul Wathan, dari sanalah mereka di kader dengan penguatan Iman dan Ta'wa dengan jalur sosial, pendidikan dan da'wah sehingga di bagunnya sarana-sarana pendidikan di penjuru nusantara untuk membrantas buta agama dan adab, hasilnya kepemimpinan pendidikan beliau merupakan paradigma kepemimpinan yang berkaitan dengan konsep kepemimpinan para Rasul dan terperinci kepada konsep-konsep para sahabat-sahabat Rasulullah saw. Penelitian ini menggunakan metode tinjauan pustaka untuk membahas gagasan model kepemimpinan pendidikan dalam hal memanusiakan, memerdekakan dan mentransendensikan model kepemimpinan pendidikan Islam serta relevansi penerapan kurikulum merdeka belajar.*

Kata Kunci: Model Kepemimpinan, Maulana Syaikh TGKH. Muhammad Zainuddin Abdul Madjid, Kurikulum Merdeka Belajar

Abstract: *Maulana Syaikh TGKH. Muhammad Zainuddin Abdul Madjid, in the world of education and his leadership, is one of the figures who changed the face of Indonesian Islamic education for the better. This success certainly cannot be separated from the leadership model that made the Prophet, his teachers, and the Imams of the Ahlu Sunnah Wal Jama'ah as sources of blessings, advice, and role models for becoming leaders. He instilled educational leadership in his thoughts and actions and then tried to pass this on to his students through the Nahdlatul Wathan organization, Nahdlatul Wathan madrasas; from there, they became cadres by strengthening their faith and Ta'wa through social, educational, and da'wa channels. Wow, so with the development of educational facilities throughout the archipelago to eradicate religious and ethical blindness, the result is that his educational leadership is a leadership paradigm that is related to the leadership concept of the Apostles and is detailed in the concepts of the friends of the Prophet Muhammad. This research uses a literature review method to discuss the idea of an educational leadership model in terms of humanizing, liberating, and transcending the Islamic educational leadership model, as well as the relevance of implementing the independent learning curriculum.*

Keywords: Leadership Model, Maulana Syaikh TGKH. Muhammad Zainuddin Abdul Madjid, Independent Learning Curriculum

Introduction

Interpreting leadership as a way to invite or influence others with the dream of realizing the level of leading a common target (Edwin A. Locke, 1997). Maulana Syaikh TGKH. Muhammad Zainuddin Abdul Madjid is known as a great scholar in Indonesia because his knowledge is vast and profound. The same goes for the authority he has as the embodiment of a great

scholar. He is a role model who greatly influences the cause of virtue and wisdom. His struggle for learning and his leadership are always aimed at the benefit of the people. Gratitude and respect for the parties who have contributed, especially his teachers, are manifested in the form of benefits for the community.

For example, his gratitude to his most beloved teacher, namely Maulana Syaikh Hasan Muhammad al-Masadth, was expressed in the form of Ponpes Hassaniyah NW in East Lombok, then his teacher, Maulana Syaikh Sayyid Muhammad Amin al-Kutbi, was implemented in the form of Ponpes Aminiyah NW in Central Lombok, and his plan will be to establish Ponpes in West Lombok for his teacher, Maulana Syaikh Salim Rahmatullah.

The leadership model presented above can only be applied by leaders who are rational and wise and have deep knowledge. In addition, the approaches he uses always have pedagogical value in the sense of conveying the value of education. He did not even want to appear as a respected dignitary. He always acts as a protector in the middle of the community, always placing himself according to his existence and ability. He also always adapts his fatwas to the situation and thoughts of his students.

His character and attitude towards life are always characterized by simplicity. This allows him to always be close to the community and his students without losing his authority and charisma. Complaints from citizens and his students will be accepted, listened to, and resolved wisely, without harming either party.

In the continuation and development of Nahdlatul Wathan, he very much hopes for the birth of cadres with potential, militants, and who have high loyalty in terms of spirit, vision, and scientific weight. Many times he expressed his desire for his students to have knowledge that was 10 or even 100 times higher than what he had. This is the motivation that he always gives to his students in the national and international environment, so that they are more enthusiastic and motivated to learn. When welcoming and dealing with students and residents of Nadlatul Wathan, he never discriminated between the two. All students and residents of Nadlatul Wathan are given the same attention and love as a father's love for his children.

Method

This research uses a qualitative approach in the form of a literature review method or analysis of review articles based on literature research. Furthermore, the data source to strengthen the support comes from a series of books and articles about this research and a number of opinions from experts who focus on educational leadership, so that it can be used to help find various solutions to problems in the literature in accordance with research objectives related to Maulana Syaikh TGKH. Muhammad Zainuddin Abdul Madjid's biography and memories of his struggle, as well as Islamic education, through this analytical approach, researchers strive to continue to improve broader and more integrated literacy studies.

Findings and Discussion

Concept of Educational Leadership Model

In Arabic, there are many concepts that explain the meaning of leader and leadership. First, the word *ar-ra'is* (الرئيس) comes from (رَأَسَ - يَرَأْسُ - رَأْسًا - وِ رِئَاسَةً) meaning to head, guide, and lead. "The word (الرَّئِيسُ جِ رِئَاسَةً) means head, chief, leader, president, and foreman. "At the same time, the word (الرِّئَاسَةُ) means strength, chairmanship, and leadership." (Ahmad Warson Munawwir, 1997)

Second, the leader is also called *al-Amir* (الأمير), which comes from the words (أَمَرَ - يَأْمُرُ - أَمْرًا), meaning to command and control. The word (الْأَمِيرُ جِ أَمْراء) means emir, prince, crown prince, king, chief, leader, ruler, and guide. Meanwhile, the word (الإمارة) means emirate and the territory or power of the emir (Ahmad Warson Munawwir, 1997). For example, *Amir al-Mu'minin* (أَمِيرُ الْمُؤْمِنِينَ) is defined as the leader of the believers.

Third, the leader is also called *al-Qa'id* (القائد), which comes from the words (قَادَ - يَقُودُ - قَادًا), which means to demand and lead. Meanwhile, the word (القيادة) means leader and place of leadership/commander (Ahmad Warson Munawwir, 1997).

Many modern leadership theories are found in the Prophet Muhammad as ideas and theoretical basis for leadership concepts and models in Islam and can be absorbed in the substance of education. One example is the "Mega Skills of Leadership Burt Nanus" theory, as follows:

Table. 1

Burt Nanus' Megaskills of Leadership Theory in the Leadership of the Prophet Muhammad.

(M. Syafii Antonio, 2009):

Mega skill	Means	Prophet muhammad
Understand the long distance ahead	Your eyes always look at the distant horizon, even though your feet are reluctant to leave	While digging ditches (khandak) around the city of Medina, he "saw" the success of the believers in reaching Syria, Persia and Yemen.

Understanding Substitution	You regulate the speed, direction, focus of change, within the institution so that its development and evolution coincide with changes from outside	Evacuating to Medina was a change initiated by the Prophet Muhammad and was able to influence the layout of the earth
Organizational Design	You are an organizational developer with the authority and ability to achieve the desired vision	He designed a new form of social order in Medina and immediately migrated to the city, for example the Muhajirin and Ansar brotherhood, the drafting of the Medina Charter, and the construction of markets and mosques.
Anticipatory Learning	You are a lifelong learner who is passionate about promoting organizational learning.	He always encouraged lifelong learning. He said: "Seek knowledge from the mother's cradle to the grave."
Initiative	You demonstrate the ability to make sharing things a reality	The peaceful conquest of Mecca is proof of the success of the Prophet Muhammad's leadership
Mastery of Interdependence	You Encourage others to share ideas and beliefs, communicate well regularly, and seek joint solutions to problems.	He often consulted with his friends regarding strategic issues such as war and social problems.
High Standards of Integrity	You are fair, honest, tolerant, trustworthy, caring, open, loyal, and dedicated.	He is a person who is balanced in solving problems, honest and open-minded towards followers of other religions

A Brief Biography of Maulana Syaikh TGKH. Muhammad Zainuddin Abdul Madjid

Maulana Syaikh TGKH. Muhammad Zainuddin Abdul Madjid was born on August 5, 1898, in Bermi Village, Pancor, East Lombok, West Nusa Tenggara. He is the son of Tuan Guru Haji Abdul Madjid, more often pronounced Guru Mu'minah or Guru Minah, as well as a religious mother named Hj. Halimah al-Sa'diyah (Jajat Burhanuddin, 2003). Maulana Syaikh TGKH. Muhammad Zainuddin Abdul Madjid is the youngest of six children. His mother's sister has five people, namely St. Syarbini, St. Cilah, Hj. Saudah, H. M. Sabur, and Hj. Assembly.

TGH. Abdul Madjid, his father, was a preacher, fighter, and figure. He is known as "the teacher of Mu'minah." Because of his merchant business, his father was considered financially successful. His mother, Hj. Halimah al-Sa'diyah, grew up in a religious family. From a genealogical point of view, Muhammad Saggaf is clearly in the lineage of great and religious people. His name, Muhammad Saggaf, had quite an interesting event; three days before he was born, his father was TGH. Abdul Madjid was visited by Waliyullah from Hadramaut and Magrabi. It was Waliyullah who gave him the nickname "Saggaf," which means repairing the roof. "The word Saggaf" is pronounced "Segep" in Indonesian, and "Segep" is used in his mother's Sasak accent too; Hj. Halimah al-Sa'diyah often calls him "Gep." When he was 9 years old, he attended public school until 1919 AD. After receiving formal education, his father handed him over to study wider religious knowledge from various local teachers, including TGH. Syarafudin, TGH. Muhammad Sa'id from Pancor, and TGH. Abdullah bin Amaq Dulaji from Kelayu Village, East Lombok. These three religious teachers use the Halaqah system to focus on religious knowledge; namely, the students sit cross-legged on a tipar and watch the teacher read the book they are studying, after which each student reads the book in turn.

In order to further deepen his religious knowledge, young Muhammad Saggaf went to Mecca to study and was accompanied by his parents, three nephews, and several family members, including TGH. Sharafuddin. At that time, he was 15 years old, coinciding with the approach of the Hajj period in 1341 H or 1923 AD. Upon arrival in the Holy Land, Maulana Syaikh TGKH. Muhammad Zainuddin Abdul Madjid immediately looked for a place to rent in Suqullail, Mecca (Afifuddin Adnan, tt).

When he visited the holy land of Mecca to continue his struggle to seek knowledge, his father and mother also took him to the holy land of Mecca. It was his father who found a teacher for him to recite the Koran for the first time at the Grand Mosque and stayed with him in the Holy Land for two Hajj periods. As for his mother, Hajjah Halimah al-Sa'diyah, she also lived in the Holy Land to accompany and take care of him until her beloved mother passed away to Rahmatullah and was buried in Mu'alla Mecca. After performing the hajj, his nickname (Gep) was

changed to Haji Muhammad Zainuddin. This nickname was also given to him by his own father, who got it from the nickname of a great Malim who led at Langgar al-Haram. The manners and character of the great man were very attractive to his father. The nickname of the great malim is Syaikh Muhammad Zainuddin Sarawak, from Sarawak, Malaysia (Afifuddin Adnan, tt).

Maulana Syaikh TGKH. Muhammad Zainuddin Abdul Madjid entered al-Shaulatiyah College in 1345 AH (1927 AD), at which time the Mudir was Shaykh Salim Rahmatullah, who was the grandson of the founder of Madrasah al-Shaulatiyah. It is customary that every thullab entering Madrasah al-Shaulatiyah must take an entrance test to determine the appropriate category for the thullab. Likewise with Maulana Syaikh TGKH. Muhammad Zainuddin Abdul Madjid, before being accepted into Madrasah al-Shaulatiyah, he was also tested first. He was tested directly by the Chairman of al-Shaulatiyah himself, namely Maulana Syaikh Salim Rahmatullah, who was accompanied by a great ulama' who would later continue the knowledge, sainthood, and struggle of these ulama', namely Maulana Syaikh Hasan Muhammad al-Masysyath.

The results of the experiment confirmed that he was in Group 3. Investigating this decision, Maulana Syaikh TGKH. Muhammad Zainuddin Abdul Madjid hoped to be allowed to enter group 2 on the grounds that he wanted to study the subjects of Nahwu and Sharaf science, but Sheikh Hasan insisted that Maulana Syaikh TGKH. Muhammad Zainuddin Abdul Madjid enter group 3, but in the end, Sheikh Hasan softened and approved Maulana Syaikh TGKH. Muhammad Zainuddin Abdul Madjid request to enter group 2, and from that, Maulana Syaikh TGKH. Muhammad Zainuddin Abdul Madjid legally entered the al-Shaulatiyah Academy starting from class 2.

His academic results are very satisfying. He succeeded in achieving achievements and becoming the overall champion. With an intellect that makes you shake your head, Maulana Syaikh TGKH. Muhammad Zainuddin Abdul Madjid managed to complete his studies in just 6 years, whereas the normal course is 9 years. From group 2, he was transferred to group 4, then jumped again from group 4 to group 6, and in the following years, he moved up to groups 7, 8, and 9 (Afifuddin Adnan, tt).

A friend who is in the same class as Maulana Syaikh TGKH. Muhammad Zainuddin Abdul Madjid, whose name is Syaikh Zakaria Abdullah Bila, corrected his genius and said: "Shaykh Zainuddin is an ordinary outsider in my class; his genius karma is very large and extraordinary, and I really recognize this. Shaykh Zainuddin is my brother and friend. " I'm in my class, and I haven't been able to surpass him. I was never successful in achieving when I was with him at Madrasah al-Shaulatiyah in Mecca."

This term of exclusivity also comes with exclusive treatment from Madrasah as-Shaulatiyah. This diploma was written directly by a popular khat expert in Mecca, namely Shaykh Daud al-Rumani, based on the ideas of the Madrasah as-Shaulatiyah Chancellor. This special achievement cannot be separated from the dedication of his mother, who accompanied him during his studies at As-Shaulatiyah. Maulana Syaikh TGKH. Muhammad Zainuddin Abdul Madjid completed his studies at as-Shaulatiyah on 22 Dzulhijjah 1351 Hijriah with the title "mumtaz" (with the highest praise) (Afifuddin Adnan, tt).

After graduating from al-Shaulatiyah, he did not immediately return to Lombok but lived in Mecca for two years while waiting for his younger brother, Haji Muhammad Faisal, who was studying there. The two-year period was used, among other things, to study fiqh with Shaykh Abdul Hamid Abdullah al-Yamani. Therefore, the period of studying in the holy city of Mecca was approximately 12 years, namely 13 years of the Hajj period, meaning he performed the Hajj 13 times while he was in Mecca.

After completing his studies in Mecca and returning to his hometown in Lombok, Indonesia, Maulana Syaikh TGKH. Muhammad Zainuddin Abdul Madjid immediately carried out Islamic broadcasting trips to various locations on the island of Lombok. As a result, he was known as a great scholar by the public at the time; residents called him "Tuan Guru Bajang." Early in 1934, he founded the al-Mujahidin madrasa as a place for Sasak youths to study religion, and then, coinciding with 15 Jumadil Akhir 1356 H or 22 August 1937 AD, he founded the "Madrasah" Nahdlatul Wathan Diniyah Islamiyah (NWDI) and graduated from the santri (students) first in approximately 1940 or 1941 (H. Lukman, 2004).

Definition of Islamic Education

Islamic studies, or education that originates from Islam, or an Islamic upgrading system, is learning that is understood, brought up, and compiled from role models and fundamental Islamic values stated in the Koran, Hadith, Ijma', and Qiyas. Thus, Islamic learning can take the form of educational thoughts and philosophies that are self-based or formed and raised from these sources. Islamic learning or studying the Islamic religion is an effort to educate about the Islamic religion or Islamic beliefs and its values so that it becomes a person's way of life. This method of mastering interpretation is in the same class as learning science, mathematics, and others. So, Islamic religious learning in this sense is PAI taught in educational institutions.

The learning contained in Islam or the method of application of learning that runs and grows in the origins of Islamic followers (the way Islam and its people developed, whether Islam as a religion, practice, or system of customs and civilization) has existed since the era of Rasullullah. So that currently, learning in Islam can be interpreted as a way of cultivating and inheriting religious beliefs, customs, and civilizations of Islamic adherents from generation to generation throughout historical science.

When viewed from the perspective of the program and implementation application, Islamic learning can be grouped into 5 types: (1) Education at Islamic boarding schools and Islamic boarding schools or religious upgrading; (2) Islamic boarding school or school education, as well as Islamic universities such as IAIN, STAIN, state or private Islamic universities under the Religious Unit; (3) Islamic general studies held under the auspices of an Islamic institution or foundation; (4) Islamic religious lessons held at upgrading institutions such as a subject or course; (5) the study of Islamic studies in the family or places of worship or in Islamic study forums, majlis taklim, and institutions.

Learning the Islamic religion is linked to shared responsibility, to the efforts of a teacher to influence his students in making people strong in their faith, and becomes one of the tools in increasing devotion to God Almighty. In this case, Maulana Syaikh TGKH Muhammad Zainuddin Abdul Madjid presents Islamic learning based on the ASWAJA design, which refers to the teachings of the hard work of madrasas (Abdul Hayyi Nu'man, 1988).

Educational Leadership of Maulana Syaikh TGKH. Muhammad Zainuddin Abdul Madjid

Maulana Syaikh TGKH. Muhammad Zainuddin Abdul Madjid interpreted the substance of the leadership plan as the important key being to change the public situation, and that is the technique for achieving the development of Muslims accompanied by correcting and improving the learning system. As a result, we can obtain graduates who have great power and have fighting enthusiasm based on determination. Therefore, he stressed, improving Islam through learning is a necessity, even for 'Fardu'ain, and a noble task (Muhammad Zainuddin Abdul Madjid, 2004).

This statement represents his obsession with improving and improving the education system so that it is adequate and meets minimum standards, at least, as seen from the educational element as stated above, especially after he returned from his studies in the Holy Land of Makkah al-Mukarramah, where, looking at the educational atmosphere in Lombok at that time, it was not yet capable and did not bring enlightening results for students. Because of this, one of the Nahdlatul Wathan figures, a student of Maulana Syaikh TGKH. Muhammad Zainuddin Abdul Madjid, namely Tuan Guru Haji Mustami'udin Ibrahim, also believes that the important meaning of the presence of the Nahdlatul Wathan method of learning lies in the effort and readiness to estimate the future and social change through planned and programmed learning. This planned and programmed learning will run smoothly if it is assisted by the resources of qualified people, an organized system, and honorable goals (Interview, 2006). So that directly and indirectly, the benefits can be felt by students both in the short and long term, for themselves and for the community of their nation.

It has been stated above that to find the meaning of education, apart from looking for the basic elements, you also have to look for or find the main components, namely the educational program or curriculum. Curriculum as a part of learning has a specific form, body, function, and personality, or learning activities. A curriculum is a presentation of ideals, hopes, public demands, or special wishes. The direction of learning, substitutes, learning objectives, and learning outcomes depend a lot on the curriculum, which is the main part of the beginning of learning. The second main component of education is students and social units. The activities of students and social units are not just receptive or reactive. The activities of teaching participants and social media participants need to be developed and treated as teaching and social essential participants who are actively innovative and lead to a better future (Noeng Muhajir, 2000). But no matter how good the curriculum is, if the students are just stagnant and receptive, the result will be a static society. It will produce a static society too; life will become routine activities without innovation efforts to solve problems that arise. Therefore, efforts need to be made to create conditions that encourage students to actively learn creatively so that they can face challenges and solve new problems that arise both for themselves and society.

The third part of learning is the personification of the teacher. Good teaching performance and being able to increase students' confidence mean that if there is a teacher who is an expert in his field, he also needs to have expertise in the form of understanding students well and what the benefits of their knowledge are for themselves, their families, and their environment. Likewise, it is not enough for a religious education teacher to only have extensive knowledge of that religion; he must also be someone who believes in the truth of that religion and is a good adherent of it. For this reason, as stated by Yusuf Amir Feisal, educators who have reliable abilities in their field and have a good appearance can encourage the success of their students' learning (Jusuf Amri Feisal, 1995).

The personification of the personal educator, therefore, must, of course, be seen as the personification of the social unit that teaches.

By paying close attention to the explanation above, it is clear that what is meant by teacher personification here is the personhood or integration of the totality of what he teaches, not only the content but also the value. Therefore, a skills teacher who does not believe skills work is good is not a good skills teacher. Likewise, religious teachers who do not believe in the truth of the religion they teach are not good religious teachers. This meaning can be extended to work or other activities. In this context, it is important to note that treating students as subjects means not commanding, coercing, or simply offering choices. The educator's actions in this case are more in the nature of providing information, services, motivation, and opportunities. Information, services, opportunities, appearance, and others constitute the social context for students.

Personalizing the information and appearance of educators can grow the social context into a learning context. Therefore, the fourth main component of educational activities is the learning context. In this learning context, various physical and social environmental factors are arranged according to the interests of educational activities. The learning context is a system component that is considered appropriate to educational goals, while the context of social life, seen from an educational perspective, is a factor outside the system that cannot be designed systematically theoretically. However, in Noeng Muhadjir's view, the context of social life

Community activities can be included in the system and used as the fifth component of educational activities. According to him, what is designed in a social context is not the content but the conditioning, so that the direction is more precise, inhibiting variables can be minimized, constructive variables can be maximized, and achievements can be more effective in line with faltering development and social change. Keep up with technological developments. In this way, education is expected to be able to develop human abilities to become creative social actors in anticipating developments and changes in society, so that education and social change become ready and able to overcome demands and impacts and, if necessary, direct technological developments (Jusuf Amri Feisal, 1995). Education, therefore, must play a role in developing actors in social life into creative social actors. In this case, the world of education must, of course, be able to synergistically utilize the strengths that exist in society for the benefit of education and society itself.

Based on the results of the analysis of the five main elements and four main components of education, teachers can utilize education to prevent and personalize social change in such a way that students and social units develop to a better normative level so as to achieve maximum results, normatively, not only the goals but also the method and path.

The normative goal in this context is not only the growth of all students, which is linked to educational values, but also so that programmed activities and initiatives remain accepted if they are linked to normative educational values. This means that every educational program presented must have implied value; more specifically, the material presented must contain value. For example, during the heyday of Islam, both during the Western Caliphate of Cordoba and the Eastern Caliphate of Baghdad, medical science grew and developed rapidly to be dedicated to welfare. Even more than that, it is a means and proof of devotion to Allah Ta'la (Ali Musthafa al-Ghurabi, 1958).

In connection with the conditions stated above and with reference to the statement of Tuan Guru Haji Mustami'uddin Ibrahim, as stated earlier, the learning that Nahdlatul Wathan has carried out with its madrasi system from an early age is a planned and programmed effort to estimate the future and social change. What Tuan Guru Haji Mustami'uddin claims seems to confirm the assumptions of the main figure, Maulana Syaikh TGKH. Muhammad Zainuddin Abdul Madjid, who said that the best method to achieve the development of Islamic adherents in the Lombok region is by correcting and improving the learning system so that graduates can be obtained who are powerful and have fighting enthusiasm based on trust and devotion.

If you look carefully at the ideas put forward by Maulana Syaikh TGKH. Muhammad Zainuddin Abdul Madjid, they seem to cover the learning elements and parts of learning that have been stated above. "Improvement or improvement of the education system," as mentioned by Maulana Syaikh TGKH. Muhammad Zainuddin Abdul Madjid can be interpreted as a way of thinking and positive steps for the giver (educator) towards the recipient (student) to develop to a better normative level. Furthermore, he said "being able to develop oneself, one's family, and the community of one's nation" can be understood as a good goal. Then he said, "High-quality graduates can be produced and.

Have a fighting spirit" can mean a positive context. The meaning of education, as stated above, is closely related to the general condition of education in Lombok, which is not programmed, does not have clear objectives, and completely lacks the power to anticipate social change before the emergence of madrasi education, which was first driven by Nahdlatul Wathan. It turns out that Madrasi education is quickly having a positive influence on

society, especially in Lombok, both in understanding the meaning of education and in understanding its importance for the future, which in the end can help spread such education throughout the region or region of Kayangan Island.

What is the basis of Nahdlatul Wathan's educational thoughts regarding the meaning and importance of education? As stated above, he has clearly made a major contribution to the existence of the Sasak Lombok community today, where almost all educated people in that area have been educated and studied in educational institutions of the Nahdlatul Wathan (NW) organization. This shows that the meaning of education in the views or thoughts of Nahdlatul Wathan's education contains directive qualities or values (Usman, 2015).

The Relevance Of Implementing The Independent Learning Curriculum

The curriculum in Indonesia has experienced several developments from year to year. The curriculum was first developed in 1947 and is now known as the independent learning curriculum. The independent learning curriculum aims to provide opportunities for students to develop their talents. Because students are equipped to have skills in using technology, monotonous learning is the reason why an independent curriculum exists. Because observing learning will result in boredom and become a barrier for students to demonstrate their abilities and competencies. In other words, the independent learning curriculum will change learning methods that were previously carried out in the classroom to learning outside the classroom. The concept of learning outside the classroom can provide an opportunity for students to have flexible discussions with the teacher. With this, students can shape their character by having the courage to express their opinions, develop social skills, and become competent students. Students will then be given the freedom to elaborate on the skills they have. In this way, teachers and students can collaborate to create super-active and productive learning. In terms of implementing the independent learning curriculum according to the thoughts of Maulana Syaikh TGKH. Muhammad Zainuddin Abdul Madjid, teachers can utilize education to prevent and personalize social change in such a way that students and social units develop to a better normative level so as to achieve maximum results. Normatively, not only the goals are better, but also the methods and paths.

Maulana Syaikh TGKH. Muhammad Zainuddin Abdul Madjid is one of the thinkers in Nahdlatul Wathan, where in this case the independent learning curriculum has the same goals as Nahdlatul Wathan, namely to improve the quality of education, not only in achieving the quality of scientific knowledge but also religious knowledge and even individual character. What is the same as others is that in education, the teacher plays a role as a driving force in the independent curriculum; likewise, in Nahdlatul Wathan, the teacher also plays a role as a driving force. Apart from being a facilitator, the teacher also plays a role not only as an educator but also as a facilitator in forming students' character. In terms of learning models, the blended learning model is considered ideal to be applied as a learning method in the independent learning curriculum. Because, basically, in mastering competencies, students still pay attention to character development with conventional or face-to-face teaching. This model is a combination of learning carried out face-to-face (offline) and virtually (online). Maulana Syaikh TGKH. Muhammad Zainuddin Abdul Madjid has the same goal. The independent curriculum teaches together how to build the character of students, so in education, it is not only in the cognitive, affective, and psychomotor forms; it is also in the form of character or directed at the character of the students.

The concept of "freedom to learn" can be easy to understand and pronounce, but in fact, it is very difficult to implement. There needs to be commitment, independence, and the ability to make it happen, and these three things cannot be separated. Commitment and independence in learning are the foundations for achieving learning goals, but this is also difficult to implement. The independent learning curriculum does not force achievement targets, and learning innovation certainly takes time. Students want something that looks different from before, where this new thing is obtained from the role of a teacher. In connection with the competencies that students gain, it is not only learning in the classroom; students also have the opportunity to explore other learning environments. So the competencies obtained by students are not individualistic but emerge together with the learning environment that has been created. So that a religious change in character is formed. So that an output of quality and religious character is formed.

Conclusion

Maulana Syaikh TGKH. Muhammad Zainuddin Abdul Madjid interprets the substance of the leadership plan with the key being to change the situation of society, and that is the method for achieving the development of Islamic adherents accompanied by correcting and improving the learning system so that graduates can be obtained who are powerful and have fighting enthusiasm based on trust and devotion. Therefore, he stressed, improving Islam through learning is a necessity, even obligatory 'ain, and a noble obligation. The behavior and nature of Maulana Shaykh TGKH. Muhammad Zainuddin Abdul Madjid shared real thoughts regarding the leadership behavior and character of a kiyai, namely that it is based on behavior and character that is guided by the Al-Qur'an as well as al-Hadith and the ijthihad of Malim ahl al-Sunnah wa al-Jama'ah as an insider's principle. In various

aspects, Maulana Syaikh TGKH. Muhammad Zainuddin Abdul Madjid made Rasulullah SAW an important figure to be emulated in that his personality was decorated with great manners. The role of leadership in developing school culture and climate, namely Maulana Shaikh for a long time guiding and wrestling at Nahdlatul Wathan, sharing the formula for the position of leadership in improving school customs and atmosphere for Maulana Syaikh TGKH Muhammad Zainuddin Abdul Madjid, can be seen through Nahdlatul Wathan, as also stated by TGH. Muhammad Ichsani, as an illustration, says that teaching practice activities at school can arouse and raise the understanding of teaching participants to practice more actively and more quickly master the lesson modules provided by the teacher. Here, you need to use methods that are deemed appropriate and suited to the teacher and the times.

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