

The *Sanad* of Science, Adab, and Curriculum: Tarim Tradition-Based Pesantren Education Model in Tegal Regency

¹Faizal Faithy Ersady, ²Mahmutarom HR,

³Ifada Retno Ekaningrum, ⁴Elok Maulidah

¹²³⁴ Wahid Hasyim University Semarang

¹faizalersady27@gmail.com, ²taromuwah@gmail.com,

³ifadaretnoekaningrum@unwahas.ac.id, ⁴949xelok@gmail.com

Abstract: This study aims to analyze and formulate a Tarim tradition-based pesantren education model implemented at Mambaul Hikmah Tegalwangi Pesantren, Tegal Regency, focusing on the aspects of scientific sanad, adab, and curriculum within the framework of Islamic Education Management. This research employed a qualitative case study approach involving caregivers, ustaz, and senior students selected purposively as key informants. Data were collected through in-depth interviews, participatory observation, and document analysis, and analyzed using Miles and Huberman's interactive model consisting of data reduction, data display, and conclusion drawing. The findings reveal that the Tarim-based education model is constructed upon three interconnected pillars: scientific sanad as a foundation of knowledge legitimacy and continuity, adab as a system for character formation and institutional culture, and a Tarim-oriented curriculum that integrates intellectual, spiritual, and moral development. This study contributes a value-based pesantren education model that reinforces Islamic Education Management through the integration of scholarly authority, ethical formation, and tradition-driven curriculum, offering a conceptual framework adaptable to contemporary Islamic boarding school contexts.

Keywords: Pesantren, Tarim Tradition, Scientific Sanad, Adab, Curriculum

Abstrak: Penelitian ini bertujuan untuk menganalisis dan merumuskan model pendidikan pesantren berbasis tradisi Tarim yang diterapkan di Pesantren Mambaul Hikmah Tegalwangi, Kabupaten Tegal, dengan fokus pada aspek sanad keilmuan, adab, dan kurikulum dalam kerangka Manajemen Pendidikan Islam. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus yang melibatkan pengasuh, ustaz, dan santri senior sebagai informan kunci yang dipilih secara purposif. Data dikumpulkan melalui wawancara mendalam, observasi partisipatif, dan analisis dokumen, kemudian dianalisis menggunakan model interaktif Miles dan Huberman yang meliputi reduksi data, penyajian data, serta penarikan kesimpulan. Hasil penelitian menunjukkan bahwa model pendidikan berbasis tradisi Tarim dibangun atas tiga pilar

yang saling terintegrasi, yaitu sanad keilmuan sebagai fondasi legitimasi dan keberlanjutan otoritas keilmuan, adab sebagai sistem pembentukan karakter sekaligus budaya institusional pesantren, serta kurikulum berorientasi Tarim yang mengintegrasikan pengembangan intelektual, spiritual, dan moral. Penelitian ini berkontribusi dalam menawarkan model pendidikan pesantren berbasis nilai yang memperkuat Manajemen Pendidikan Islam melalui integrasi otoritas keilmuan, pembentukan etika, dan kurikulum yang berakar pada tradisi, sehingga menyediakan kerangka konseptual yang adaptif bagi pengembangan pesantren di konteks pendidikan Islam kontemporer.

Kata kunci: *Pesantren, Tradisi Tarim, Sanad Keilmuan, Adab, Kurikulum*

Introduction

Pesantren is the oldest Islamic educational institution in Indonesia, characterized by distinctive traditions in the transmission of knowledge, the formation of adab, and curriculum development rooted in classical Islamic scholarship. Amid educational modernization and national standardization, pesantren face significant challenges in preserving the continuity of scientific traditions, particularly those embodied in the scientific *sanad* (chain of knowledge) and the cultivation of adab as the foundation of education¹.

The Islamic scholarly tradition that developed in Tarim, Hadramaut recognized as a major center of *sanad*-based and morality-oriented Islamic education has long influenced the scholarly networks of the Indonesian archipelago. The Tarim educational model emphasizes teacher-student connectivity through scientific *sanad*, the primacy of adab before knowledge, and a curriculum grounded in the turats tradition and spiritual praxis². However, empirical studies examining how this tradition is adapted and implemented within local Indonesian pesantren, particularly in Tegal Regency, remain limited.

Pesantren in Indonesia are historically connected to the global Islamic scholarly network centered in the Hijaz and Hadramaut, with Tarim serving as one of its most influential centers. Since the medieval period, Tarim has

¹ Guntur Cahaya Kesuma, "Refleksi Model Pendidikan *Pesantren* Dan Tantangannya Masa Kini," *Tadris: Jurnal Keguruan Dan Ilmu Tarbiyah* 2, no. 1 (2017): 67-79, <https://doi.org/10.24042/tadris.v2i1.1740>.

² Indah Wahyu Ningsih et al., "Penggunaan Teknologi Informasi Sebagai Jembatan Reformasi Pendidikan Islam Di Indonesia," *Islamic Management: Jurnal Manajemen Pendidikan Islam* 5, no. 02 (2022): 179-94, <https://doi.org/10.30868/im.v4i02.2608>.

been known for an educational system built upon scientific *sanad*, adab formation, and the teaching of *turats* within the Ba'Alawi tradition—an integrative model that connects knowledge, morality, and spirituality through genealogical and epistemological links to the Prophet Muhammad (PBUH)³.

Within the Tarim tradition, scientific *sanad* functions as the primary source of knowledge legitimacy and religious authority, ensuring the continuity of scholarship through practices such as *talaqqi*, scholarly gatherings, and *rihlah ilmiyyah*. Introduced to the archipelago by Hadrami scholars and habaib since the seventeenth century, this tradition helped shape the foundation of the Indonesian *pesantren* system and positioned *pesantren* as a localized extension of the Tarim educational heritage⁴. Thus, the Nusantara *s* is actually a local extension of the Tarim educational tradition in the Indonesian social context.

Beyond *sanad*, Tarim places adab as a prerequisite for educational success, emphasizing moral cultivation through reverence for teachers, spiritual discipline, and the internalization of values such as humility (*tawadhu'*), sincerity, and devotion to the Prophet⁵. These principles are reflected in many traditional Indonesian *pesantren*, where respect for the *kiai*, student obedience, and learning ethics form an integral part of the hidden curriculum⁶.

In curricular terms, Tarim developed an educational system structured around the *turats*, organized not only by disciplines but also according to students' moral and spiritual readiness. Unlike modern curricula oriented toward technical competence, this approach prioritizes *tazkiyatun nafs* and the formation of scholarly character, a pattern still evident in *pesantren* that maintain *turats* instruction, *halaqah*-based learning, and close teacher–student relationships⁷.

However, although the historical and epistemological relationship between Tarim and Indonesian *pesantren* has been widely discussed in the

³ Engseng Ho, *The Graves of Tarim, The Graves of Tarim*, 2019, <https://doi.org/10.1525/9780520938694>.

⁴ Azyumaward Azra, "Jaringan Ulama Timur Tengah Dan Kepulauan Nusantara Abad XVII Dan XVIII," 1999.

⁵ Taufik Rakhmat Anwar, "Konsep Pendidikan Muhammad Naquib Al-Atṭas," *Jurnal Pendidikan Agama Islam* 18, no. 2 (2020): 2020.

⁶ Ahmad Shiddiq, "Tradisi Akademik *Pesantren*," *Tadris, Jurnal Pendidikan Islalm* 10, no. 2 (2015): 219–29.

⁷ Novebri Agus Salim Salabi Bashori, "Budaya *Pesantren*: Pengembangan Pembelajaran *Turats*," *Al Mabhats: Jurnal Penelitian Sosial Agama* 7, no. 1 (2022): 51–66, <https://doi.org/10.47766/almabhats.v7i1.1017>.

study of the network of scholars and the Hadramaut diaspora⁸, research that specifically examines how the Tarim educational tradition is adapted into a curriculum system, adab training, and *sanad* transmission in local Indonesian *pesantren* is still very limited⁹. Most *pesantren* research in Indonesia emphasizes social, political, or integration aspects with national education, without delving deeply into the epistemological framework of Tarim which is the root of the *pesantren* tradition itself¹⁰.

In contemporary Indonesia, the legacy of the Tarim tradition is evident in *pesantren* that preserve *habaib sanad*, teach Ba'Alawi texts, and position adab at the core of education. One notable example is Mambaul Hikmah Pesantren in Tegalwangi Village, Tegal Regency, which has developed an educational system grounded in scientific *sanad*, the cultivation of student adab, and a *turats*-based curriculum linked to the Tarim tradition. This *pesantren* provides an important context for examining how the Tarim educational model is reproduced and contextualized within a local Central Javanese environment.

This phenomenon has not been widely studied academically, even though it represents a contemporary form of the continuation of the global Islamic education tradition in the local Indonesian context¹¹. Therefore, this research is important to reveal how the scientific *sanad*, adab, and curriculum of Tarim are contextualized and institutionalized in the practice of *pesantren* education in Tegal Regency¹².

Previous studies have explored *pesantren* from multiple perspectives, including socio-political roles¹³, ulama networks and scientific

⁸ Ho, *The Graves of Tarim*.

⁹ Muhsinin Muhsinin, "Model Pendidikan Karakter Berbasis Nilai-Nilai Islam Untuk Membentuk Karakter Siswa Yang Toleran," *Edukasia: Jurnal Penelitian Pendidikan Islam* 8, no. 2 (2013): 205–28, <https://doi.org/10.21043/edukasia.v8i2.751>.

¹⁰ Martin van Bruinessen, *Kitab Kuning, Pesantren, Dan Tarekat* (Yogyakarta: Gading Publishing, 2012).

¹¹ Thontowi, "Pendidikan Dan Tradisi (Menakar Tradisi Pendidikan Pesantren)," *Jurnal Pendidikan Islam* 10, no. 1 (2015): 152–65.

¹² Muhammad Hamid and Syamsul Bakri, "Urgensi Sanad Dalam Meningkatkan Profesionalitas Guru Pendidikan Agama Islam," *Indonesian Journal of Islamic Education Studies (INJURIES)* 1, no. 2 (2023): 45–54, <https://doi.org/10.61227/injuries.v1i2.18>.

¹³ Zamakhsari Dhofier, *Tradisi Pesantren: Studi Tentang Pandangan Hidup Kyai* (Jakarta: LP3ES, 2011).

transmission¹⁴, to the transformation of *pesantren* implementation in the modern era¹⁵. These studies confirm that *pesantren* have a distinctive education system that is different from modern formal education. However, most of these studies still place scientific *sanad* as a historical or symbolic aspect, not yet a major variable in curriculum design and daily educational practices. On the other hand, the study of Tarim education is more focused on the context of Yemen or the Hadrami diaspora globally, without looking at its contextual adaptation in Indonesian *Pesantren*¹⁶.

Existing literature has largely treated scientific *sanad* as a historical legacy and *adab* as a cultural attribute, without positioning them as core variables in curriculum construction and educational practice. Moreover, empirical studies exploring the integrated implementation of the Tarim educational tradition within local Indonesian *pesantren* remain scarce. This gap prevents a comprehensive understanding of how transnational Islamic scholarly traditions are reproduced, institutionalized, and sustained in contemporary *pesantren* education.

This research responds to the need for a *pesantren* education model that remains rooted in authoritative Islamic scholarly traditions while adapting to contemporary challenges. By examining the integration of scientific *sanad*, *adab*, and curriculum within a Tarim-based framework, this study aims to contribute to strengthening the identity and quality of *pesantren* education in Indonesia. Comprehensive research analyzing these three dimensions within a unified framework particularly in *pesantren* inspired by the Tarim tradition in regions such as Tegal Regency remains rare, thereby underscoring the significance of this study¹⁷.

The objective of this research is to analyze and formulate a Tarim tradition-based *pesantren* education model by examining the integration of scientific *sanad*, *adab* formation, and curriculum structure at Mambaul Hikmah *Pesantren*, Tegal Regency, as a framework for strengthening Islamic educational management.

The contribution of this study to scholarly development is threefold. *First*, theoretically, it enriches Islamic education studies by proposing an

¹⁴ A. Azra, *The Origins of Islamic Reformism in Southeast Asia: Networks of Malay-Indonesian and Middle Eastern 'Ulamā' in the Seventeenth and Eighteenth Centuries* (Honolulu: University of Hawai'i Press, 2004).

¹⁵ Bruinessen, *Kitab Kuning, Pesantren, Dan Tarekat*.

¹⁶ M Saifuddin Al-Huda et al., "Pendidikan Islam Untuk Perdamaian Dan Toleransi Dalam Masyarakat Multikultural" 13, no. 2 (2025): 547–57.

¹⁷ Ali Nimim, "Model Pendidikan *Pesantren* Berbasis Wirausaha Dan Implikasinya Terhadap Kemandirian Santri," *Jurnal Pendidikan Glasser* 4, no. 2 (2020): 72, <https://doi.org/10.32529/glasser.v4i2.735>.

integrative model that unites scientific sanad, adab, and curriculum as a cohesive pesantren education system, thereby expanding perspectives that have often separated formal curricular structures from moral-spiritual dimensions. *Second*, empirically, it documents the lived practice of adapting the Tarim educational tradition within a local pesantren context, offering insights that may guide other institutions seeking to sustain authentic scholarly traditions while remaining locally relevant. *Third*, practically, the findings are expected to inform the design of pesantren curricula that position sanad and adab as foundational elements, providing an alternative model for sustainable Islamic education amid the pressures of educational globalization¹⁸.

Method

This study employs a qualitative case study design to gain an in-depth understanding of the practices, meanings, and social constructions related to the implementation of scientific *sanad*, adab formation, and curriculum within a Tarim tradition-based *pesantren* education model at Mambaul Hikmah Tegalwangi Pesantren, Tegal Regency¹⁹. The qualitative case study approach is appropriate for examining educational phenomena as lived and meaningful systems, allowing for a holistic and contextual analysis of a single institutional setting²⁰.

The research subjects include *pesantren* leaders, *ustaz* (teachers), and students who are directly involved in the processes of knowledge transmission, adab formation, and curriculum implementation. Informants were selected using purposive sampling, based on predetermined criteria such as active involvement in educational activities, depth of experience, and understanding of scientific sanad practices and the Tarim educational tradition within the pesantren²¹. The study was conducted at Mambaul Hikmah Tegalwangi Pesantren, an institution recognized for adopting elements of the Tarim scholarly tradition, particularly in the teaching of *turats* texts and the cultivation of student adab.

¹⁸ Institut Agama and Islamsunan Kalijogo, "Volume 6 Nomor 2 / Desember 2024 Manajemen Pendidikan Islam Melalui Integrasi Nilai Spiritual Dalam Kinerja Akademik Mahasiswa Di Institut Agama Islam Sunan Kalijogo Malang Endang Tyasmaning" 6 (2024): 266–79.

¹⁹ World Health, *Metode Penelitian. Pendekatan Kuantitatif Dan Kualitatif*, Lakeisha, 2025.

²⁰ Robert K.Yin, *Studi Kasus Penelitian Dan Aplikasi*, 2018.

²¹ Sugiyono, *Metodologi Penelitian Kuantitatif, Kualitatif Dan R & D*, 2020.

Informants were selected through purposive sampling based on clearly defined criteria to ensure their relevance to the research focus. Participants were required to: (1) hold a strategic, instructional, or participatory role within the *pesantren* (e.g., leader, *ustaz*, or senior student); (2) have at least three years of active involvement in educational activities to ensure sufficient experiential knowledge; (3) be directly engaged in sanad-based learning practices such as *talaqqi*, *halaqah*, or scholarly gatherings; and (4) demonstrate an adequate understanding of the Tarim educational tradition as reflected in their academic, moral, or spiritual practices. These criteria were intended to ensure that the selected informants possessed both practical experience and reflective insight into the implementation of scientific sanad, adab formation, and curriculum within the *pesantren*.

Data collection techniques consisted of semi-structured in-depth interviews, participatory observation, and documentation studies to ensure data triangulation and strengthen research validity. Interviews were conducted to explore informants' perceptions, experiences, and educational practices concerning scientific *sanad*, adab, and curriculum structure²². Observations enabled the researcher to directly examine learning activities, teacher-student interactions, and the everyday practice of adab within the *pesantren* environment. Documentation studies complemented these methods through the analysis of curricular structures, instructional texts, teachers' scholarly lineages, and institutional records²³.

To enhance methodological rigor, this study employed several strategies to ensure data trustworthiness. Credibility was established through prolonged engagement, persistent observation, and member checking to verify the accuracy of participants' accounts. Transferability was supported by providing thick descriptions of the institutional context and educational practices, enabling readers to assess the applicability of the findings to similar settings. Dependability was ensured through an audit trail documenting the research procedures, data collection processes, and analytical decisions. Confirmability was strengthened by maintaining reflexive field notes and conducting data triangulation across interviews, observations, and documentation to minimize researcher bias and enhance the objectivity of the findings.

²² Chika Zesia Garfido Al Farisi, "Penerapan Kurikulum *Pesantren* Terhadap Pemahaman Siswa Dalam Mata Pelajaran Pendidikan Agama Islam Di SMP Alfa Ali Masykur Wonosobo," *SECONDARY: Jurnal Inovasi Pendidikan Menengah* 32, no. 3 (2021): 167–86.

²³ Matthew B. Miles, A. Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis: A Methods Sourcebook*, ed. Kaitlin Perry, 3rd ed. (SAGE, n.d.).

Data analysis was conducted systematically using the interactive model of Miles and Huberman, which includes data reduction, data display, and conclusion drawing with verification. Relevant data were selected, categorized, and organized around the core themes of scientific sanad, adab, and curriculum²⁴. The data were then presented in narrative and thematic formats to facilitate pattern identification and conceptual interpretation. Conclusions were generated inductively and validated through continuous comparison and source triangulation to ensure the credibility and trustworthiness of the findings²⁵.

Results and Discussion

Scientific *Sanad* on the Tarim Tradition-Based *Pesantren* Education Model at the Mambaul Hikmah Tegalwangi *Pesantren*, Tegal Regency

The results of the study show that the Mambaul Hikmah Tegalwangi *Pesantren* places scientific *sanad* as the main foundation in the education system. Every teacher and caregiver of the *pesantren* is not only measured by their academic competence, but also by the path of scientific transmission they have. This *sanad* includes the connection between teachers and the community and scholars who have a scientific genealogy that is connected to the scholars of Tarim, Hadramaut, as well as the network of scholars of the Hijaz and the archipelago. In practice, the *sanad* is inherited through the process of *talaqqi*, a diploma of teaching the book, and the recognition of authority from the teacher to the student.

In the learning process, the books taught such as *Bidayatul Hidayah*, *Ihya' Ulumuddin*, *Risalatul Mu'awanah*, and books of fiqh and hadith are always accompanied by an explanation of who the book is received from and how the *sanad* is routed. This is what forms the epistemological awareness of students that science does not stand alone as a text, but as a mandate inherited through the chain of scholars. This model is identical to the Tarim education system, where the validity of knowledge is determined by the continuity of the *sanad*, not solely by the mastery of the material.

²⁴ Rony Zulfirman, "Implementasi Metode Outdoor Learning Dalam Peningkatan Hasil Belajar Siswa Pada Mata Pelajaran Agama Islam Di MAN 1 Medan," *Jurnal Penelitian, Pendidikan Dan Pengajaran: JPPP* 3, no. 2 (2022): 147–53, <https://doi.org/10.30596/jppp.v3i2.11758>.

²⁵ Muhammad Ishtiaq, "Book Review Creswell, J. W. (2014). *Research Design: Qualitative, Quantitative and Mixed Methods Approaches* (4th Ed.). Thousand Oaks, CA: Sage," *English Language Teaching* 12, no. 5 (2019): 40, <https://doi.org/10.5539/elt.v12n5p40>.

In addition, the research found that scientific *sanad* also functions as a mechanism for quality control of education. An ustaz is not allowed to teach certain books before obtaining permission or a diploma from a teacher who has the authority of *sanad*. Thus, the *pesantren* maintains that there are no deviations in religious understanding and ensures that the knowledge taught remains within the corridor of *Ahlussunnah wal Jama'ah* according to the Ba' Alawi Tarim tradition.

These findings reinforce that the educational model at the Mambaul Hikmah Tegalwangi *Pesantren* is a local reproduction of the Tarim educational tradition, where scientific *sanad* is the main pillar of educational epistemology. In the Tarim tradition, as explained by²⁶ religious science, it is never separated from the teacher's genealogy because the *sanad* serves as a guarantee of the authenticity and continuity of the Islamic scientific tradition. This pattern is evident in practice at Mambaul Hikmah, where *sanad* is the criterion for the legitimacy of teachers and the curriculum structure of *Pesantren*.

In the context of Indonesian *Pesantren*, this practice is also in line with the findings²⁷ that the Hadramaut and Hijaz ulama networks have formed a *sanad*-based education system in the archipelago since the 17th century. The Mambaul Hikmah *Pesantren* shows that the tradition does not stop as a historical heritage, but continues to be revived in contemporary pedagogical practices. Thus, the *sanad* does not only function as a symbol, but as a regulatory mechanism that regulates the scientific authority and direction of *pesantren* education.

From a theoretical perspective, the centrality of *sanad* confirms al-Attas' conception of Islamic education as a process of transmitting authoritative knowledge within a morally ordered hierarchy. Al-Attas argues that the crisis of modern Islamic education stems partly from the erosion of intellectual authority and *adab*; the continued reliance on *sanad* at Mambaul Hikmah can therefore be interpreted as an epistemological strategy to maintain coherence and authenticity in religious learning. In this sense, *sanad* functions not only as a chain of knowledge but also as a framework for disciplining authority and safeguarding interpretive boundaries.

Furthermore, the function of *sanad* in this *pesantren* also acts as a fortress against the fragmentation of religious authority in the digital era. As scientific sources become more accessible without authoritative control, the *sanad* system in Mambaul Hikmah ensures that knowledge is still transmitted

²⁶ Ho, *The Graves of Tarim*.

²⁷ Azyumardi Azra, *Islam Nusantara: Jaringan Global Dan Lokal* (Bandung: Mizan, 2022).

through scientifically and morally tested channels. This is in accordance with the view of al-Attas (1980) that the crisis of modern Islamic education is abolished in the loss of manners and scientific authority, one of the solutions of which is to revive the *sanad* system and hierarchy of knowledge.

From a broader analytical perspective, the persistence of *sanad* at Mambaul Hikmah demonstrates the adaptive resilience of classical Islamic epistemology in the contemporary era. Amid the fragmentation of religious authority facilitated by digital knowledge production, *sanad* reasserts hierarchical credibility and moral accountability. This supports al-Attas' argument that the crisis of modern Islamic education stems partly from the erosion of intellectual authority; the revival of *sanad* thus represents an epistemological strategy to restore coherence within Islamic learning²⁸.

This *sanad* is obtained through the process of *talaqqi*, *scientific bai'at*, as well as the teacher's recognition of students who have met the requirements of science and manners²⁹. In the practice of daily education, the validity of a book or knowledge is not determined by the popularity or completeness of the references, but by whom the book is received and through whom the knowledge is inherited³⁰. This pattern is very consistent with findings³¹ that show that Tarim built a global education system based on genealogy, where knowledge, authority, and blessings move through human networks, not just texts.

Therefore, the Tarim-based *sanad* model at Mambaul Hikmah does more than connect present learners with past scholars—it shapes how knowledge is validated, transmitted, and ethically practiced. The pesantren emerges as a site for the reproduction of Islamic scholarly civilization, where genealogical continuity becomes the basis for sustaining authoritative religious knowledge within a localized Indonesian context.

Adab in the Tarim Tradition-Based Pesantren Education Model at the Mambaul Hikmah Tegalwangi Pesantren, Tegal Regency

The results of the study show that in the Mambaul Hikmah Tegalwangi Pesantren, adab occupies a more fundamental position than

²⁸ Muhammad Hamid and Syamsul Bakri, "Urgensi Sanad Dalam Meningkatkan Profesionalitas Guru Pendidikan Agama Islam."

²⁹ Ririn Inayatul Mahfudloh, "Peran Sanad Keilmuan Dalam Pengembangan Pondok Pesantren," *Qomaruna* 1, no. 1 (2023): 23–30, <https://doi.org/10.62048/qjms.v1i1.7>.

³⁰ Tatang Luqmanul Hakim, "The Role of The Kiai's Sanad in The Process of Moral," *Online Thesis* 15, no. 2 (2021): 1–16, <https://tesis.riset-iaid.net/index.php/tesis/article/view/129>.

³¹ Ho, *The Graves of Tarim*.

mastery of subject matter. From the beginning of entering the *Pesantren*, students are fostered to understand that the blessings and success of knowledge are highly determined by respect for teachers, discipline, and physical and mental cleanliness. This practice of adab is internalized in various daily activities of students, such as how to sit in the assembly, how to talk to ustaz, how to receive knowledge, and solemn traditions to teachers and *Pesantren*.

Students are not allowed to precede the teacher in speaking, interrupting the explanation of the ustaz, or posing casually in the assembly of knowledge. Even in the teaching of the book, the aspect of manners is always emphasized before entering into the understanding of the text. Books such as *Bidayatul Hidayah*, *Risalatul Mu'awanah*, and *Ta'lim al-Muta'allim* are used not only as study materials, but as guidelines for the formation of character and ethics of students³². The development of manners is also realized through the habit of worship, wirid, and strengthening the spiritual relationship between students and teachers³³.

These findings show that manners at the Mambaul Hikmah *Pesantren* are not positioned as a separate subject, but as a normative framework that underlies the entire educational process. Adab is a "hidden curriculum" that regulates the way students learn, interact, and interpret knowledge.

The practice of adab training at the Mambaul Hikmah Tegalwangi *Pesantren* strongly reflects the tradition of Tarim education in the manhaj of Ba 'Alawi, where adab is seen as the main event of educational success. In the Tarim tradition, as explained by Bangil (2019), adab is not just a social ethics, but a spiritual mechanism to cleanse the soul (*tazkiyatun nafs*) so that the knowledge received brings blessings and moral transformation. This is in line with the view of al-Attas (1980)³⁴ that the purpose of Islamic education is not just the transfer of knowledge, but the formation of civilized human beings (*insān adabī*).

In the context of *Pesantren*, the practice of solemnity, *ta'zhim* to teachers, and discipline in the assembly of knowledge as found in Mambaul Hikmah shows the Tarim model that places the teacher-student relationship as a spiritual relationship, not just an academic relationship. Zamhari and Howell (2012) affirm that the Sufistic and habaib traditions in Indonesia,

³² Mahfudloh, "Peran Sanad Keilmuan Dalam Pengembangan Pondok *Pesantren*."

³³ Muhammad Syu'aib and M.Husni, "Kitab Kuning Fondasi Karakter Orang-Orang *Pesantren*," *Jurnal IHSAN Jurnal Pendidikan Islam* 3, no. 1 (2025): 412–23, <https://doi.org/10.61104/ihsan.v3i1.862>.

³⁴ S. M. N. Al-Attas, *The Concept of Education in Islam*, ISTAC (Kuala Lumpur, 1980).

which are rooted in Tarim and Hadramaut, view adab as a means of forming moral authority and transmitting authentic Islamic values³⁵.

From the researcher's interpretation, adab at Mambaul Hikmah serves a dual function: epistemological and transformative. Epistemologically, it disciplines the learner's approach to knowledge; transformatively, it shapes moral integrity and spiritual maturity. This indicates that the pesantren does not merely preserve traditional etiquette but operationalizes adab as a systemic educational principle capable of maintaining moral authority amid contemporary educational rationalization.

Thus, the cultivation of adab should be understood as a strategic mechanism for sustaining the ethical orientation of Islamic scholarship. By embedding morality into everyday pedagogical structures, Mambaul Hikmah demonstrates that the continuity of the Tarim tradition depends not only on textual transmission but on the formation of ethically grounded learners³⁶.

Curriculum in the Tarim Tradition-Based Pesantren Education Model at Mambaul Hikmah Tegalwangi Pesantren, Tegal Regency

The results of the study show that the curriculum at the Mambaul Hikmah Tegalwangi Pesantren is not prepared based on the formal subject structure as in modern education, but follows the manhaj of Tarim, which is a curriculum based on the book of turats, *sanad*, and spiritual guidance³⁷. This curriculum focuses on mastering the core sciences of Islam—such as monotheism, jurisprudence, hadith, Sufism, and morals—which are taught through the classic books of Ahlussunnah wal Jama'ah which are also the main references of Tarim scholars³⁸.

Books such as *Risalatul Mu'awanah*, *Bidayatul Hidayah*, *Ihya' Ulumuddin*, *Safinatun Najah*, and hadith and tafsir books are the main framework for learning. The preparation of materials does not follow the class

³⁵ Agus Setiawan, "Guru Berkarakter Di Era Milenial (Perspektif Habib Abdullah Bin Alawi Al-Haddah)," *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 3, no. 2 (2019): 311, <https://doi.org/10.35931/aq.v3i2.181>.

³⁶ Muhammad Rizal, Muhammad Iqbal, and Najmuddin MA, "Model Pendidikan Akhlaq Santri Di Pesantren Dalam Meningkatkan Akhlaq Siswa Di Kabupaten Bireuen," *Nadwa: Jurnal Pendidikan Islam* 12, no. 1 (2018): 89–116, <https://doi.org/10.21580/nw.2018.12.1.2232>.

³⁷ Muhammad Hamid and Syamsul Bakri, "Urgensi Sanad Dalam Meningkatkan Profesionalitas Guru Pendidikan Agama Islam."

³⁸ Ulya and Nikmah, "Upaya Pesantren Dalam Menjaga Tradisi Sanad Keilmuan Di Era Society 5.0."

level based on age, but based on the intellectual and spiritual readiness of the students³⁹. Students who have demonstrated maturity in manners and mastery of basic knowledge will be given access to higher books, as is the practice of talaqqi in Tarim⁴⁰.

In addition, the curriculum also integrates spiritual dimensions and the praxis of adab, such as wirid, dhikr, maulid reading, and solemnity to teachers as an inseparable part of the educational process. Thus, the curriculum not only covers what is taught, but also how knowledge is lived in the daily lives of students⁴¹.

The curriculum structure at the Mambaul Hikmah *Pesantren* strongly reflects the Tarim curriculum paradigm, where knowledge is not separated from manners and spirituality. In the Ba' Alawi Tarim tradition, the curriculum is not designed to produce technical competence alone, but to form civilized scholars and Muslims who have depth of knowledge and clarity of heart Ho (2019)⁴². This is evident in Mambaul Hikmah, where the books taught not only function as a source of information, but as a means of forming the personality of students.

From the epistemological perspective of Islamic education, this model is in line with the view of al-Attas (1980)⁴³ who stated that the goal of education is the formation of *adabi people*, not just skilled human beings. The Tarim curriculum adapted at Mambaul Hikmah places knowledge in a moral and spiritual framework, so that learning becomes a process of self-transformation, not just the accumulation of knowledge⁴⁴.

From an analytical standpoint, the curriculum also acts as a mechanism for the localized reproduction of the Tarim intellectual tradition. Through the sustained use of Ba' Alawi texts and talaqqi-based pedagogy, the

³⁹ Ahmad Suhendra, "Transmisi Keilmuan Pada Era Milenial Melalui Tradisi Sanadan Di Pondok *Pesantren* Al-Hasaniyah," *Jurnal SMART (Studi Masyarakat, Religi, Dan Tradisi)* 5, no. 2 (2019): 201-12, <https://doi.org/10.18784/smart.v5i2.859>.

⁴⁰ Mahfudloh, "Peran Sanad Keilmuan Dalam Pengembangan Pondok *Pesantren*."

⁴¹ Ilma Sa'idah et al., "Implementasi Wasathiyah Melalui Pembelajaran Pendidikan Agama Islam Di Perguruan Tinggi Umum," *TA'LIM: Jurnal Studi Pendidikan Islam* 7, no. 2 (2024): 334-48, <https://doi.org/10.52166/talim.v7i2.6654>.

⁴² Ho, *The Graves of Tarim*.

⁴³ Al-Attas, *The Concept of Education in Islam*.

⁴⁴ Soffan Rizqi, Rifqi Muntaqo, and Rahmat Lutfi Guefera, "Pendidikan *Pesantren* Dan Perkembangannya (Analisis Undang-Undang *Pesantren* Tentang Klasifikasi Dan Model Pendidikan *Pesantren*)," *Jurnal Pendidikan Agama Islam* 4 (2021): 6.

pesantren maintains classical Islamic epistemology within a modern national context. This supports Azra’s thesis that Indonesian pesantren represent an extension of the Hadramaut–Hijaz scholarly network that continues to evolve without losing its foundational orientation⁴⁵. This strengthens Azra's (2004)⁴⁶ finding that the Nusantara *pesantren* is an expansion of the Hadramaut-Hijaz scientific network that continues to survive today.

Furthermore, the Mambaul Hikmah curriculum can be understood as an alternative to the fragmented modern Islamic education curriculum. In the midst of the dominance of competency-based and certification-based curriculum, the Tarim model adopted by this *pesantren* offers a holistic approach that integrates knowledge, manners, and spirituality. Thus, this curriculum is not only a pedagogical tool, but also an instrument for the formation of a sustainable Islamic scientific civilization⁴⁷.

To be clearer in understanding the results of the research and discussion, the following researcher presents a comparison table between three sub-discussions of research results: Scientific *Sanad*, Adab, and Curriculum in the Tarim Tradition-Based *Pesantren* Education Model at the Mambaul Hikmah Tegalwangi *Pesantren*, Tegal Regency⁴⁸.

Table 1. Comparison of the Three Pillars Model of *Pesantren* Education Based on the Tarim Tradition

COMPARATIVE ASPECTS	SANAD	MANNERS	CURRICULUM
Key Facts	The chain of transmission of knowledge that is connected from teacher to teacher to	Spiritual and moral ethics in demanding and practicing knowledge	The structure and content of book-based learning, spirituality, and Tarim manhaj

⁴⁵ Setiawan, “Guru Berkarakter Di Era Milenial (Perspektif Habib Abdullah Bin Alawi Al-Haddah).”

⁴⁶ Azra, *The Origins of Islamic Reformism in Southeast Asia: Networks of Malay-Indonesian and Middle Eastern ‘Ulamā’ in the Seventeenth and Eighteenth Centuries*.

⁴⁷ Rizal, Iqbal, and MA, “Model Pendidikan Akhlaq Santri Di *Pesantren* Dalam Meningkatkan Akhlaq Siswa Di Kabupaten Bireuen.”

⁴⁸ Marjuki Marjuki and Ahmad Irfan, “Nilai Akhlak Dalam Tradisi Mushofahah Di Musholla Ahluls Kisa, Darul Musthofa Tarim, Yaman,” *Tadarus Tarbawy: Jurnal Kajian Islam Dan Pendidikan* 6, no. 1 (2024), <https://doi.org/10.31000/jkip.v6i1.11474>.

	the Prophet of Muhammad SAW		
Main Functions	Ensuring the authority and validity of knowledge	Purifying the heart and shaping the personality of the students	Directing the process of forming scholars and civilized people
Implementation of Forms in Mambaul Hikmah	Teaching of the book with diploma, <i>talaqqi</i> , and <i>sanad</i> confession from the kiai	Obey the teacher, serve, <i>tawadhu'</i> , take care of the verbal and moral	Study of the <i>book of turats</i> , <i>wirid</i> , <i>maulid</i> , and phased learning
Teacher-Santri Relationship	Teachers as a link in knowledge	Teachers as moral and spiritual figures	Teachers as <i>murabbi</i> (spiritual and intellectual guides)
Educational Orientation	The connection of the tradition of scholars	Character formation and purity of soul	Integration of knowledge, manners, and spirituality
Primary Reference Sources	Ulama Tarim and Ba'Alawi	The Morals of the Prophet and the traditions of the Tarim scholars	The Turats Books of Tarim and Ahlussunnah wal Jama'ah
Impact on Santri	Have scientific legitimacy and confidence in da'wah	Have a humble, disciplined, and sincere attitude	Have a complete and structured Islamic scientific framework
Contribution to Pesantren	Making <i>Pesantren</i> part of a global network of scholars	Building a civilized <i>pesantren</i> culture	Making the <i>pesantren</i> a center for the reproduction of the Tarim

			scientific tradition
Roles in the Tarim Model	Maintaining the purity of knowledge	Maintaining personal purity	Maintaining the continuity of the Islamic education system

Based on the comparison table, it can be understood that scientific *sanad*, *adab*, and curriculum form a unified education system in the Tarim tradition-based *pesantren* model at the Mambaul Hikmah *Pesantren*. Scientific *sanad* functions as a guarantor of the validity and continuity of knowledge, because it is through this *sanad* that the knowledge taught has scientific and spiritual legitimacy. *Adab* acts as a moral and spiritual foundation that shapes the attitude of students in receiving, practicing, and disseminating knowledge, so that knowledge is not only cognitive but also transformative. Meanwhile, the Tarim curriculum regulates the content and learning process through *turats* books, worship practices, and spiritual training, which ensures that the transmission of knowledge runs systematically and continuously⁴⁹. These three elements complement each other: *sanad* maintains the truth of knowledge, manners maintain the purity and readiness of learners, and the curriculum maintains the direction and structure of education, so as to produce students who are knowledgeable, moral, and strongly forced in the Islamic scientific tradition⁵⁰.

Conclusion

This study concludes that the Tarim tradition-based education model at Mambaul Hikmah Tegalwangi *Pesantren* is structurally sustained through the integration of scientific *sanad*, *adab*, and curriculum within a unified educational framework. *Sanad* ensures scholarly legitimacy and educational quality, *adab* shapes ethical conduct and institutional culture, and the curriculum integrates knowledge with spiritual and character formation.

The study underscores that tradition-based education can function as a coherent and sustainable model for Islamic education management. Strengthening these three dimensions provides a foundation for developing educational systems that preserve scholarly continuity while fostering intellectually and morally grounded learners.

⁴⁹ Hakim, “The Role of The Kiai’s Sanad in The Process of Moral.”

⁵⁰ Hakim.

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