

The Cultures of Pesantren in Indonesia: A Phenomenous Real Descriptive Study

Affan¹, Abdul Wafi²

Institut Agama Islam Negeri Madura

remdennafa1202@gmail.com¹; abdulwafi@iainmadura.ac.id²

Abstract

The cultures of *Pesantren* (Islamic boarding school) have penetrated and become the lifeblood of Indonesia in their participation to grow and even to support various futuristic positive sides in the lives of Indonesian people. Common culture such as religiousness and nationalism have become the pulse of life for the majority of Indonesians today. This study is a phenomenous real descriptive study conducted to describe the phenomenon of Islamic boarding school cultures and the phenomena that occur and exist in Indonesian society when connected with pesantren culture and traditions. Data is obtained from various library sources in the form of books and articles which are then discussed and connected with the phenomena that occur. The results of this study found that there are several cultures that characterize pesantren such as scientific *rihlah*, the culture of composing books (*ta'liful kutub*) or translating classical books or even writing books, using foreign languages in their daily communication, The culture of conducting research (*istiqra'*), even the culture of politics that exists and mushrooms in *pesantren*. Even, these cultures have become the benchmark or *uswatun hasanah* of the process of education and learning in schools, boarding schools, and educational institutions outside *pesantren*. These cultures certainly need good and continuous management so that the pesantren cultures become a 'new curriculum' in the processes of education and teaching in Indonesia or even in the international realm.

Keywords: pesantren; culture; *rihlah ilmiah*; *istiqra'*; *Siyasah*

Introduction

Islamic boarding schools known as *Pesantren* are communities and educational institution that are large in number and widely distributed in various corners of the country. There are acharacterized with (1) the presence of religious figures (Kiai or Ustadz) (2) Santri, is a person who stays and studies in the hut (3) Having a mosque (4) The existence of a residence or usually known as *Pondok* (cottage) and (5) doing the teaching of the classical books. Islamic boarding schools have given a lot of 'good shares' in the formation of moderate-nationalist-religious Indonesian people.

Various seminars, studies, workshops on cultures that exist in Islamic boarding schools, at least will produce reflections, portraits and even depth research on the vital evolution of its cultures. Indeed, a very comprehensive description of the Islamic boarding school with all its intricacies and cultures is almost impossible to pin down. This is due to the plurality of Islamic boarding schools shown by the specificity of the motives and history of its establishment, the spirit of religiosity, the sunnah, the Islamic religious laws, the content or noble values that are widely practiced in the world of Islamic boarding schools, as well as the way of organizing each pesantren, not necessarily verbalized.

Even the generalization¹ of a comprehensive description of the pesantren here would only be a symptom of *sur'atut ta'mîm*² (hasty conclusion) which shows a lack of wisdom in generalizations about pesantren.³

Since 80s, Islamic boarding schools have been continuing to ground⁴ the teachings and sharia of Islam and coloring all aspects of people's lives both in the social, political, religious, legal, environmental fields and especially in the field of Indonesian education. Many pesantren graduates have also entered the public domains, media and even government. For example, the current vice president of the Republic of Indonesia is a graduate of Islamic boarding schools.

Method

This scientific description wants to explain how to treat and even apply pesantren cultures which can actually be a real life curriculum for Indonesian society which in fact is a nationalist religious agrarian society. The research method in this study is how the goals of pesantren cultures can be continuous and even in accordance or adapted to the reality of life of most Indonesian people. Indonesian society that adheres to eastern culture step by step is imprinted from the pulse of Islamic boarding school life.

The method used in this scientific paper is the real description method or (phenomenous real descriptive), which is a research method used to describe the phenomena of Islamic boarding school cultures and phenomena that occur and exist in Indonesian society when associated with pesantren culture.

The purpose of this real description method research is that the researcher wants to describe the level of suitability of Indonesian society with the cultures in Islamic boarding schools. The cultural picture is reality that has long existed in pesantren and is still applied today and is a real, factual and accurate cultural reality. The cultural picture includes political culture which is one of the cultures in Islamic boarding schools that will be explained.

Results and Discussion

Culture of Scientific *Rihlah*

Rihlah Ilmiah (Scientific Journey) literally means a journey to explore science. While in the usual sense it is understood to travel from one region to another, or from one country to another, both near and far, and sometimes stay for quite a long time, not even returning to the area of origin, with the aim of seeking, immersion, deepening, and developing knowledge, even teaching it and writing it in various books.⁵

Then, the term *rihlah ilmiah* is also used for every journey to study, find a good place to study, find a more authoritative teacher, or also a scientist's journey to various places, whether he formally carries out academic activities or not.⁶

Islamic boarding school students are used to hearing the term *Rihlah 'Ilmiah*. A student usually moves from one *pesantren* to another *pesantren* with their purpose is to

¹Generalization is the goal of science and the purpose of science is to predict and control followed by foundations. See at Lexy J. Moleong, *Metodologi Penelitian Kualitatif (Edisi Revisi)*, Bandung: Rosdakarya, 2005), 75.

²*Sur'atut ta'mîm* is a hasty generation. *Pesantren dan Pembaharuan* (Pustaka LP3ES, 1995), 77.

³M. Habib Chirzin, "Agama dan Ilmu dalam Pesantren", in Dawam Rahardjo (ed.), *Pesantren dan Pembaharuan* (Jakarta: LP3ES, 1988), 77.

⁴Borrowed the term from Quraisy Shihab about the word "grounding" the Quran.

⁵Abuddin Nata, *Kapita Selekta Pendidikan Islam: Isu-isu Kontemporer Tentang Pendidikan Islam*, (Jakarta, Rajawali Press, 2016), 311.

⁶ Hasan Basri, *Mengungkap Sejarah Mencari Ibrah (Risalah Sejarah Sosial-Intelektual Muslim Klasik)*, Bandung, 2013, 194.

explore more specific knowledge and focus from the pesantren concerned, and even for students who have better economic condition (fund) continue their *Rihlah 'Ilmiyah* to Mecca, Morocco, Sudan, Yemen or to Egypt (Cairo).⁷

The scope of *rihlah 'ilmiah* can mean trips that are planned for scientific purposes (studying, teaching, discussing, reading books, etc.), or just ordinary trips made by people involved in scientific activities.⁸ Three years, pesantren do not give a time limit on how long a student can be declared finished studying.⁹

Almost all large pesantren have extensive and well-established networks through family relationships, knowledge transmission relationships and so on. Santri who wants to deepen their Islamic knowledge by moving their place of study (*rihlah ilmiah*) to another pesantren, usually asks for the blessing of the kiai of pesantren where they first time studied in, which then by the kiai is recommended to hold *rihlah ilmiah* to the pesantren that still has a family relationship with the kiai the first time the student studied in.¹⁰

Santri Kelana (the wandering student) is a synonymous term among students from the Arabic *rihlah ilmiah*. Sometimes after studying several books in a pesantren, students move to another pesantren, or return home. It is not uncommon for a student to spend most of his age studying at a pesantren, then moving to another pesantren.¹¹

The Scientific *rihlah* carried out by the kiai of Islamic boarding school kiai as mentioned above shows an extraordinary achievement, considering that to travel is not an easy job, considering the unavailability of a variety of adequate means of transportation. Even when there was a student who wanted to study abroad in the past, the immigration system was not well organized, and the facilities and infrastructure abroad where the students studied were not adequate.¹²

Moving around pesantren is what characterizes students in pesantren, and is a manifestation of the concept of *rihlah ilmiah* (the journey to seek knowledge or the actor is called as *santri kelana*), and is a tradition of Islamic education as well as a character of the learning concept of pesantren itself.¹³ The purpose of this *ilmiah rihlah* is also to study more of the books that the students want.¹⁴

In the world of pesantren, scientific *rihlah* is usually done by a student moving from one pesantren to another, after a student feels that he has been in one first pesantren for a long time. Usually, the transfer of students aims to increase knowledge and to explore a more specific knowledge (such as pesantren that only pursue hadith science or pesantren that emphasize learning 'tool' science). The expertise of a kiai he visited would be the cause of a student needing to study at another pesantren.¹⁵

⁷ H. Haidar Putra Daulay, *Pendidikan Islam dalam Sistem Pendidikan Nasional di Indonesia (Edisi Revisi)*, (Jakarta: Kencana, 2004), 63. There are even some Islamic boarding schools that provide free fees to continue their studies to several countries in the Middle East, such as Yemen, Egypt, Morocco (Such as Ustadz Abdul Somad, LC., MA –from Palembang.

⁸ Hasan Basri, *Menguak Sejarah Mencari Ibrah (Risalah Sejarah Sosial-Intelektual Muslim Klasik)*, Bandung, 2013, 195.

⁹ Arief Subhan, *Lembaga Pendidikan Islam Indonesia Abad ke-20 (Pergumulan antara Modernisasi dan Identitas)*, Prenada, Jakarta, 2012, 86.

¹⁰ Pradjarta Dirdjosanjoto, *Memelihara Umat (Kiai Pesantren–Kiai Langgar di Jawa)*, LKiS, Yogyakarta, 1999, 146.

¹¹ Arief Subhan, *Lembaga Pendidikan Islam Indonesia Abad ke-20*. 86.

¹² Abuddin Nata, *Kapita Selekta Pendidikan Islam: Isu-isu Kontemporer Tentang Pendidikan Islam*, Rajawali Press, Jakarta, 2016, 316-317.

¹³ Arief Subhan, *Lembaga Pendidikan Islam Indonesia Abad ke-20*. 86.

¹⁴ Pradjarta Dirdjosanjoto, *Memelihara Umat (Kiai Pesantren–Kiai Langgar di Jawa)*, LKiS, Yogyakarta, 1999, 149.

¹⁵ The goal or purpose of this point is the application of the Qur'anic verse in Surah At-Tawbah verse 22: "And it is not for the believers to go forth [to battle] all at once. For there should separate from every

Muhammad Rifai said that it has become a positive tradition in the world of pesantren; the view of a kiai is that most people want their children to explore, wander and search for knowledge to other pesantren (*rihlah ilmiah*) even though they (the kiai) are actually able to educate their sons and daughters at home or their pesantren.¹⁶

Then, after pesantren began to provide modern education, this *rihlah ilmiah* has begun to be abandoned because students who live in pesantren, also go to madrasah or public schools around the pesantren. However, for the kiai, this *rihlah ilmiah* still survives today. This tradition is a form of upgrading the theoretical competence of a generation and is a form of leadership regeneration in an Islamic boarding school. For a kiai, this scientific rihlah is still fertile and continuous, especially for kiai relatives who are preparing to become *nâib* (substitutes) for their parents as figures (kiai).¹⁷

History records about prominent ulama (kiai) from Indonesia who conducted scientific rihlah from Indonesia to Makkah, Egypt, and several countries in the world for a long time which was used not only to gain knowledge, but also to teach, and develop it in the form of writing books. Among these scholars are:

1. Imam an Nawawi al Banten (1813-1897). He made scientific rihlah to Makkah at the age of 15 until he died there, as well as to several other countries such as Syria and Egypt. He wrote more than 100 titles of books divided into 9 fields of religious science, namely tafsir, fiqh, ushuluddin, tawhid (theology), Sufism (mysticism), the life of the Prophet, Arabic grammar, Hadith and Akhlak (Islamic moral teachings).
2. Mahfudz al Tirmasi (1338 H/1919 A.D.). He went scientifically to Makkah at the age of 6;
3. K. Khalil Abdul Latief Bangkalan (1819-1925) who lived in Makkah for 12 years;
4. KHR. Asnawi Kudus (1861-1959). He lived in Makkah for 22 years;
5. KH. Hashim Ash'ari (1871-1947) who lived in Makkah for more than 10 years.¹⁸

Some of the scientific goals of the previous scholars include:

1. To explore Islamic knowledge and Islamic religious values;
2. The urge to seek higher wisdom from wiser teachers;
3. Strengthening networks and relationships with other pesantrens.¹⁹
4. Steeped in Islamic religious knowledge (*Tafaqquh fiddin*).
5. Seeking knowledge is an obligation for every Muslim.²⁰
6. Emulating the companions of the Prophet Muhammad PBUH, the *tabiin* and *tabi'it tabiin* in learning Islam with scientific journey (*rihlah ilmiah*).
6. *Tabarruk* (seeking *barokah*). The purpose of seeking this *barokah* is that one teacher (*ulama, kiai, ajengan, Tuan guru, ustadz*) - when the students are studying and after seeking knowledge (*thalabul ilmi*) - will pray for their students to become good people in the world, useful for their nation and country, especially for their people, able to 'transmit' goodness (in the form of religious knowledge) to others.

division of them a group [remaining] to obtain understanding in the religion and warn their people when they return to them that they might be cautious.” (QS. At Taubah: 122).

¹⁶ Muhammad Rifai, *KH. M. Kholil Bangkalan, (Biografi Singkat 1820-1923)* (Yogyakarta: Garasi, 2014) 24.

¹⁷ Pradjarta Dirdjosanjoto, *Memelihara Umat (Kiai Pesantren–Kiai Langgar di Jawa)* (Yogyakarta: LKiS, 1999), 149.

¹⁸ Abdurrahman Mas'ud, *Intelektual Pesantren Perhelatan Agama ddan Tradisi* (Yogyakarta: LKiS, 2004), 95-221.

¹⁹ Pradjarta Dirdjosanjoto, *Memelihara Umat (Kiai Pesantren–Kiai Langgar di Jawa)* (Yogyakarta: LKiS 1999), 149.

²⁰This goal is a form of practicing the hadith of the Prophet Muhammad that studying is an obligation of both male and female Muslims. (HR. Bukhori Muslim).

The culture of writing books (Ta'liful Kutub)

The tradition of writing carried out by the kiai is a culture and even a tradition that also exists in Islamic boarding schools. The culture of writing, writing, and even *tal'iful kutub* should ideally be preserved and even preserved.

In the past, the kiai wrote books (with his hands) that were used as material in learning at pesantren. After printing began to be widely known in the Islamic world, the Islamic traditional books called "yellow book" (the majority of which were used as learning resources in Islamic boarding schools) were written by Indonesian writers who studied and became shaykhs in Haramain (Mekkah – Madinah), such as Syaikh Ahmad Khatib Minangkabau, Syaikh Nawawi Banten, and Syaikh Banjari – all of those works are then printed.²¹

Sheikh Nawawi and Sheikh Mahfuzh Terms were two Javanese scholars who achieved high intellectual status due to their publication of writings. The publication of this paper is one of the traditions carried out by the kiai of pesantren. Sheikh Nawawi al-Bantani for example wrote more than 100 titles of books divided into 9 fields of religious science, namely tafsir, fiqh, Ushul al-Din, tawhid (theology), Sufism (mysticism), the life of the Prophet, Arabic grammar, Hadith and Akhlak (Islamic ethics and morals)²²

Among of al-Nawawi's works are:

1. Tafsir al-Munir al-Tanzil or Marah Labid Tafsir an-Nawawi with a total of 985 pages and divided into 2 volumes and first published in Cairo in 1305H.
2. Syarh Sullam al-Munajah
3. Nihayatus Zain fi Irsyadil Muhtadi'in;
4. Tausiah 'ala fathil Qorib
5. Sullam al-Taufiq.

There were also scholars who expressed their Islamic ideas through writing such as Sheikh Mukhtar "Utharid from Bogor and Sheikh Abdul Hamid Kudus (d. 1914). The tradition of writing in the Islamic world and scholars in Indonesia spent a lot of time such as studying as well as writing yellow books in Mecca, Medina and Islamic centers of scholarship and teaching in the Middle East.²³

Culture of Conducting Research (Istiqrā')

In Islamic studies books, there are five kinds of research if seen from the source:

1. **Bayanî.** Bayanî research is research related to the content of the Qur'an and al-Sunnah with the provision of mastery of Arabic and its various strong branches, the science of tafsir and its various branches, the Science of Hadith and its various branches, the Science of Ushul al-Fiqh, the Science of Qawaid al Fiqhiyah and other sciences. The results of burhanî research are Tafsir, Hadith, Jurisprudence, Kalam (theology), Sufism, and so on.²⁴
2. **Burhanî.** Burhani research is research related to social phenomena with the provision of social research methodology, language and other auxiliary sciences. This research produces social sciences, languages and other auxiliary sciences. This research has the output of social sciences: economics, politics, culture, education, law, and so on²⁵

²¹Mahmud Yunus, *Sejarah Pendidikan Islam di Indonesia* (Jakarta: Mutiara, 1979), 53-55.

²²C. Brockelman, "al-Nawawi", *The Encyclopedia of Islam*, 1040-1041. Lihat Martin Van Bruinessen, *Kitab Kuning, Islamic Books in Arabic Script Published in Southeast Asia*, 1987-1988 (Leiden, 1988); Lihat Abdurrahman Mas'ud, *Intelektual Pesantren Perhelatan Agama dan Tradisi* (Yogyakarta: LkiS, 2004).

²³Abdullah Aly, *Pendidikan Islam Multikultural di Pesantren (Telaah Terhadap Kurikulum Pondok Pesantren Modern Islam Assalam Surakarta)*, Yogyakarta: Pustaka Belajar, 2011, 155.

²⁴ Abuddin Nata, *Kapita Selekta Pendidikan Islam: Isu-isu Kontemporer Tentang Pendidikan Islam*. (Jakarta: Rajawali Press, 2016) 319-320.

²⁵ Abuddin Nata, *Kapita Selekta Pendidikan Islam: Isu-isu Kontemporer Tentang Pendidikan Islam*,

3. **Ijbarî.** Ijbari research is research related to the physical natural phenomena of the universe using experiments or experiments in the laboratory. These research hails are theories about science, such as physics, biology, chemistry, optics, astronomy, and its various branches²⁶
4. **Jadalî.** This research is related to efforts to understand the various meanings and nature of everything by using reason speculatively, systematically, radically, universally, and deeply.
5. **Irfanî.** Irfani research is research related to efforts to gain knowledge directly by using the power of intuition (inner instinct) which is cleansed by controlling lust, carrying out ritual worship, dhikr, contemplation, wirid, and so on, the result of which is Sufism.

Thus, this tradition of research is closely related to the tradition of writing by scholars, the results of which are the fields of religion and Sufism and can be categorized in bayanî research and 'irfanî research.²⁷

Culture of Qiroatus Syafrâ' (Recitation of "Yellow" Books)

Another term that comes from Javanese and predominantly used in pesantren is *ngaji'* and *njenggoti*. The word "*ngaji*" which is used to designate the activities of santri and kiai pesantren comes from the word "*aji*" which means honorable and expensive. The word '*ngaji*' is usually coupled with the word "*kitab*" = "Ngaji kitab" which means "the activities of students when studying Arabic scriptures". Therefore, students who do not understand Arabic, then the book by the kiai is translated word by word into Javanese²⁸. The students follow closely the translation of the kiai and they record on the book studied, that is, under the translated words.

The activity of recording translations in pesantren is commonly known as "*njenggoti*", because their notes they hang like beards on *lafads* (words) that are translated into the language of the region where the pesantren is located and established.²⁹

In the world of pesantren, the preservation of the teaching of the classical yellow book runs continuously and culturally has become a characteristic to this day. The teaching of these classical books has in turn developed its own color in the form of certain ideas and value systems. These values develop naturally and are rooted in pesantren culture, both in the form of teaching classical books and those born from the influence of the pesantren environment. So, in Bruinessen's work entitled "the Yellow books", because the paper made to print yellow. The writings of the kiai – such as kiai Nawawi al Bantany and Sheikh Mahfudz at-Tirmasi became references for Islamic boarding schools in Java.³⁰

However, the culture of reading the yellow book (*Qiroatul kutub*) which is in Arabic and used as the main source of learning in pesantren cannot be used as a reason to show

(Jakarta: Rajawali Press, 2016), 320.

²⁶ Abuddin Nata, *Kapita Selekta Pendidikan Islam: Isu-isu Kontemporer Tentang Pendidikan Islam*, (Jakarta: Rajawali Press, 2016) 320.

²⁷ Abuddin Nata, *Studi Islam Komprehensif* (Jakarta: Prenada Media, 2011) 303-354

²⁸ The researcher had also stayed and studied at Sidogiri Pasuruan Islamic Boarding School, precisely around 1998, precisely in the month of Ramadan in 1417 H; the researcher followed the recitation of Hadratus Shaykh KH. Nawawi Abdul Jalil (deceased, caretaker of Sidogiri Islamic Boarding School) with '*njenggoti*' the book of hadith Jâmi'us Shaghîr fi Ahâdits al-Basyîr al-Nadzîr written by Imam Jalaluddin Abdurrahman ibn Abî Bakr al-Suyuthî (who died in 911 AH). '*Njenggoti*' is a habit carried out by the academic community of the Sidogiri Islamic boarding school to interpret the yellow book with the meaning of using Javanese (whether Javanese Ngoko or not)

²⁹ Nurcholish Madjid, *Bilik-Bilik Pesantren: Sebuah Potret Perjalanan*, (Jakarta: Paramadina, 1977), 22-23.

³⁰ Bukhari Umar, *Ilmu Pendidikan Islam* (Jakarta: AMZAH, 2011) 321.

that pesantren originated in Arabia. The yellow book which is used as the main source of learning in pesantren, according to Mahmud Yunus, only occurred in the 1900s.³¹

Through this tradition of reading the yellow book, the kiai of pesantren have been able and even color the pattern of religious life of the general public and their social life. Martin Van Bruinessen said: My guess that pesantren institutions did not exist before the 18th century, does not mean that the yellow book was not studied before. The Arabic classical books were well known and studied in the 16th century.³²

The results of the study conducted by Rizal Sukma and Clara Joewono say that the way of life built by kiai in pesantrens, gradually influenced the pattern of the social-cultural live of the surrounding society. This was then supported by the pattern of islamic teachings in pesantren that oriented toward practical aspect, in which the material given were mostly related to day to day lives. Within this frame work, ulamas become the agent of Islamization process and this intensified the general interpretation of Islamization at that time.³³

The yellow books (coined from Abdul Mughits' term, *al kutub as-safrâ'*)³⁴ are the lessons that mostly studied and even discussed in pesantren. The method of learning the yellow book in some pesantren uses the following methods:

1. *Munadharah*, namely a teaching system that is carried out by discussing Islamic law / fiqh issues that develop in society. This system is also known as *bahtsul masâil*,³⁵
2. *Takrârud durûs*; It is a system that only focuses on rote memorization systems, which is in Arief Subhan's term, this method is called memorization.³⁶
3. Central study forum; It is a forum that must be followed by all students without exception. Kiai inserts various messages and advice with some materials that have been prepared.³⁷

For example, in the field of nahwu (Arabic grammar), a student after studying *Muqaddimah Al-Ajrumiyah* (commonly called *jurumiyah*) written by ibn Daud As-Sanhaji ibn Ajurrum (d. 1323 h.), usually continued by studying the book *Mutammimah* written by Syamsuddin Muhammad ibn Muhammad al-Ru'aini which is a *syarah* (commentary) of *Al-Ajrumiyah*.³⁸ Followed by *Alfiyyah* ibn Malik by Ibn Malik and his verse Ibn 'Aqil by 'Abdullah ibn Abd Rahman al Aqil. *Alfiyyah* is a book of Nahwu (Arabic grammar) presented in poetry. The books of tasawwuf (which are often associated with a particular tariqat) are usually studied at a final stage.

Culture of Using Foreign Language

The use of Arabic books in pesantren is inevitable because Makkah and Medina are the *Qibla* for Indonesian Muslims since Islam entered Indonesia until now. This is an indication that kiai in developing pesantren education refers to the model exemplified by

³¹ Abdullah Aly, *Pendidikan Islam Multikultural di Pesantren* (Yogyakarta: Pustaka Pelajar, 2011), 153.

³² Martin Van Bruinessen, *Kitab Kuning Pesantren dan Tarekat Tradisi-Tradisi Islam Indonesia*, (Bandung: Mizan, 1420 H./1999), cet. III, 27.

³³ Abuddin Nata, *Kapita Selekta Pendidikan Islam: Isu-isu Kontemporer Tentang Pendidikan Islam*, Jakarta, Rajawali Press, 2016, 322.

³⁴ Abdul Mughits, *Kritik Nalar Fiqh Pesantren*, Prenada, Jakarta, 2014, 2.

³⁵ Ridlwan Nasir, *Mencari Tipologi Format Pendidikan Ideal Pondok Pesantren di Tengah Arus Perubahan*, Pustaka Pelajar, Yogyakarta, 2010, 238.

³⁶ Arief Subhan, *Lembaga Pendidikan Islam Indonesia Abad ke-20 (Pergumulan antara Modernisasi dan Identitas)*, Prenada, Jakarta, 2012, 87.

³⁷ Ridlwan Nasir, *Mencari Tipologi Format Pendidikan Ideal Pondok Pesantren di Tengah Arus Perubahan* (Yogyakarta: Pustaka Pelajar 2010), 238. (Islamic boarding schools that hold this central study include Tambakberas Jomban Tambakberas Jombang).

³⁸ Arief Subhan, *Lembaga Pendidikan Islam Indonesia Abad ke-20 (Pergumulan antara Modernisasi dan Identitas)* (Jakarta: Prenada, 2012), 85.

the Holy Prophet Muhammad PBUH. For the kiai, the Prophet Muhammad is seen as a universal model that must be followed by Muslims all over the world including the Santri of Javanese Muslim.³⁹ The world of pesantren is identical with Arabic. There are even pesantren where every day the students are 'required' to communicate using Arabic. This habituation is one form of intense activity in pesantren. All literature used in pesantren is majority and even predominantly Arabic which is Arabic is as foreign language in Indonesian context.⁴⁰

The scholars who settled in Makkah, had a strong Arabic-speaking tradition as a result of their daily lives in an Arabic-speaking Middle Eastern environment, as well as the books they studied in Arabic. Because of the habits of the scholars and kiai who stayed for quite long time in the Middle East, and after they return to their homeland to spread their knowledge with Arabic books as well. The habituation of Arabic in every study of the kiai will affect the way of thinking, how to speak, and how to express the contents of the heart through writings. All will be affected by their daily lives during in the Middle East. Even the scholars and kiai in Indonesia also wrote books using Malay Arabic.⁴¹

Culture of practicing Thariqat

Thariqât is a form of practicing knowledge of “divinity and his Almighty”. *Thariqât* comes from the word *tharaqa- yathruqu-thurqan-thariqatan*. *Thariqât* means way, which is a way to get to know and get closer to the Khalik (Allah SWT).⁴²

Salafi society – which is decorated and inseparable from piety and noble morals, as well as religiosity and ethics – is a form of unity built by the pesantren. So that pesantren and Sufism (*akhlak uluhiyah*) are a unity that is also inseparable. Even if Sufism is a discipline that deals more with core (inner) issues, then it is also a religious core (religiosity), which is esotirist. From this angle, Sufism is nothing but the logical elaboration (*nazhar*) of the scientific theory of what piety (*taqwa*) really is.⁴³

Culture of Makhfûdzat (Memorization)

Makhfudzat,⁴⁴ (memorization)⁴⁵ is one of the methods or ways to master subjects outside the head. This memorization tradition technique is to start learning the subject matter of books of subject matter better known (in pesantren) as *matan*, giving meaning to each text, understanding it correctly, and then memorizing it.

This *makhfudzat* technique is used by an *ustadz, ustadzah*, teacher, kiai or educator by calling, recommending or even requiring students or santri to memorize a number of words (*mufradat*) and verses of the Qur'an, Tafsir Al-Qur'an, the book of Hadith, Kutub as-shafra', and the rules of fiqh. The purpose of this technique is so that students are able to remember the prior lessons and train their cognition, memory, and fantasy.⁴⁶

³⁹ Abdullah Aly, *Pendidikan Islam Multikultural di Pesantren (Telaah Terhadap Kurikulum Pondok Pesantren Modern Islam Assalam Surakarta)* (Yogyakarta: Pustaka Belajar, 2011), 154.

⁴⁰ Arabic is an icon of Islam in the world because there is a hadith stating that Allah Almighty sent down the Qur'an in Arabic. (*Indeed, we sent down the Qur'an in real Arabic*).

⁴¹ Abuddin Nata, *Kapita Selekta Pendidikan Islam: Isu-isu Kontemporer Tentang Pendidikan Islam*, Jakarta: Rajawali Press, 2016), 323.

⁴² *Thariqat or thariqah* is one of the knowledge of divinity in Islam. In Indonesia itself, many thariqah schools enter and integrate with Indonesian society. An example of that school of thariqah is the Qadariyah Naqsabandiyah Thariqah (TQN). Until there was a researcher – namely Dadang Kahmad – who studied TQN in the form of research

⁴³ Nurcholish Madjid, *Masyarakat Religius*, (Jakarta: Paramadina, 1997), cet. 1, 140.

⁴⁴ Abdul Mujib & Jusuf Mudzakkir, *Ilmu Pendidikan Islam*, Jakarta, Kencana, 2006, 209.

⁴⁵ H. Haidar Putra Daulay, *Pendidikan Islam dalam Sistem Pendidikan Nasional di Indonesia (Edisi Revisi)*, (Jakarta: Kencana, 2004), 63.

⁴⁶ Abdul Mujib & Jusuf Mudzakkir, *Ilmu Pendidikan Islam*, Jakarta, Kencana, 2006, 209.

The learning method of pesantren is enough to see the role of memorization. This method is not only a way of learning something, but can also describe the mission of an educational institution. The memorization method in pesantren usually applies to all religious subjects⁴⁷. In pesantren, students are required to memorize a number of verses when studying the Quran, memorize Hadith, fiqh rules, ulama fatwas, to theologian views (*mutakallimin*).⁴⁸ In fact, students usually memorize sciences that are not directly related to religion such as Arabic grammar (*tajweed, sorof, nahwu*), Arabic literature (*balaghah*), Arabic writing (*Imla'*), or logic (*mantiq*).⁴⁹

Kutub as-shafra' that should be memorized (especially the books on Arabic grammar are:

1. Matan verses of Alfiyah ibn Malik with 1000 stanzas⁵⁰. This memorization usually (in pesantrens) begins every time before performing the five congregational prayers, either in *jama'ah* (together) or *munfaridan* (alone).
2. *Matan 'Imrithy*.
3. *Matan Jurumiyah*.

Among *Kutub as-shafra'* in the field of *fiqh* dan *akhlaq* which are frequently memorized in Pesantren are:

1. *Matan* kitab *Fathul Qorib* (Field of *Fiqh* Studies);
2. *Zubad* (Field of Moral-Akhlaq Studies).
3. *Kutub as-shafra'*, the field of Hadith studies are: (1) *Matan Tanqih al Qoul*; (2) *Matan* hadits al-Arbain an-Nawawi.

The disadvantage of memorization (*Makhfudzat*) method is that it is only accumulative information, not criticizing, sorting and displaying views that are considered to have the strongest basis. So, the students tend to master information on religious sciences encyclopedically rather than analytically.

Meanwhile, the advantage of the memorization method is that it is able to keep the loss of Islamic knowledge at bay. Because by rote of memorization, old understandings are always recycled repeatedly, even able to be maintained and practiced continuously.⁵¹

Culture of Siyâsah(Politics)

The involvement of kiai in the political field, which since the first pesantren was established, is the concern of pesantren for political forms in Indonesia. Kiai pesantren are always involved in politics, both politics for the benefit of da'wah, politics to fight

⁴⁷ Komaruddin Hidayat, *Dari Pesantren untuk Dunia (Kisah-Kisah Inspiratif Kaum Santri)*, Kencana, Jakarta, 2016, 134.

⁴⁸ Komaruddin Hidayat, *Dari Pesantren untuk Dunia (Kisah-Kisah Inspiratif Kaum Santri)*, Kencana, Jakarta, 2016, 134.

⁴⁹ This memorization method in Madura, such as in Bata-Bata Islamic Boarding School and Banyuanyar Islamic Boarding School still uses many memorization methods, as an instillation of Islamic values, especially memorization of the Qur'an, Hadith, tools such as *alfiyah*, *'Imrithi*, and many more books that are 'mandatory' to be memorized. Even, every week, many of the students at Bata-Bata Islamic boarding school hold a *tasyakkuran* (thanksgiving party) for the achievements of students who memorize several books, witnessed by the dewan *a'wan* (management councils of the Bata-Bata Islamic boarding school) as well as becoming a trend, achievement and even its own prestige for the existence of the Islamic boarding school.

⁵⁰ Because the meaning of Alfiyah itself is (stanzas) consisting of alfu (a thousand) stanzas. Abuddin Nata, *Kapita Selektâ Pendidikan Islam: Isu-isu Kontemporer Tentang Pendidikan Islam*, Jakarta, Rajawali Press, 2016, 324.

⁵¹ Komaruddin Hidayat, *Dari Pesantren untuk Dunia (Kisah-Kisah Inspiratif Kaum Santri)*, Kencana, Jakarta, 2016, 135.

colonialists⁵², politics to face tyrannical rulers, even politics for the benefit to pursue power⁵³. Among the *kiai* who joined in the politics are:

- a. K.H. Yasri Marzuki (from Situbondo). He was also the head of *Lajnah Bahts al-masail NU*. He said that nationalism is synonymous with the vocabulary of *ash-shu'ubiyah* (contained in the Qur'an surah Al Hujurat verse 13). Nationalism can be returned to the historical reality of the time of the Prophet Muhammad (peace be upon him) in the city of Medina.
- b. KH. Saifuddin from Purworejo, Central Java. He said that love of homeland (*hubbul wathon*) is synonymous with love of country which is part of faith (believing in God). KH. Syahid who came from Banyuwangi regency, East Java, he said that nationalism refers more to the love of the motherland which in Arabic is more equated with the theme of *al wataniyah*⁵⁴. The spirit of love for the homeland has actually been possessed by previous *kiai* such as KH. Nawawi⁵⁵ Al Bantani and KH. Hashim Ash'ari.⁵⁶
- c. KH. Abdurrauf Najih from Sampang Madura, East Java;
- d. KH. Syarief Djamhari, from Jember, East Java;
- e. KH. Masyhudi Ma'ruf, from Jepara, Central Java;
- f. KH. Zuhdi Zaindi from Tebuireng Jombang Jawa Timur. The eight *kiai* show that politics in pesantren is also strong and is a figure who is able to carry out politics that always sides with the Indonesian nation and the grassroot community.⁵⁷

However, the involvement of pesantren in politics in the current era actually causes negative impressions and even assessments (unpleasant images). In fact, since its inception, pesantren have always been involved in political struggles, although there are indeed fundamental differences related to political motives. It was like when pesantren and *kiai* used to be in politics solely for da'wah, independence from colonialists, or resistance to the tyranny of local rulers, the involvement of *kiai* was aimed to pursue power and – even money – so that pesantren and especially *kiai* seemed to be materialistic.⁵⁸

Conclusion

The positive cultures in Islamic boarding schools are treasures (*Khazanah*) that need to be preserved and even need to be distributed to other Islamic boarding schools that have not carried out these cultures. However, pesantren in Indonesia have the same goal namely to transmit and even embed Islamic religious values and sharia derived from

⁵² Even Sartono Kartodirdjo assessed that almost all resistance against the colonizers in the 19th century was always mobilized or at least supported by pesantren. Major wars such as the Diponegoro war, Paderi war, Banjar War, to local conflicts that exploded in various regions were controlled by figures or alumni of Pesantren. See at Sartono Kartodirdjo, *Sejarah Nasional*, Jakarta: Balai Pustaka, 1977, 131.

⁵³ Mujamil Qomar, *Mengagas Pendidikan Islam*, Remaja Rosdakarya, Bandung, 2014, 4.

⁵⁴ Ali Maschan Moesa, *Nasinalisme Kiai, Konstruksi Sosial Berbasis Agama*, Yogyakarta: LkiS dan IAIN Sunan Ampel, 2007, 160- 191.

⁵⁵ The establishment of KH. Nawawi al Bantani against the colonials can be seen from his explanation that certain activities such as worship of idols, the sun, or others were seen as *riddah al af'al* (apostasy, leaving Islam due to an act). KH. Hashim Asy'ari even once refused the colonial award which awarded gold and bronze badges in 1937 for the great progress made by his pesantren. In addition to fear of *riya'* which could eliminate the reward of his service in the side of Allah swt., also because he avoided Dutch political hegemony at that time. (Lihat Abdurrahman Mas'ud, *Intelektual Pesantren Perhelatan Agama dan Tradisi*, Yogyakarta: LkiS, 2004, cet. 1, 209).

⁵⁷ Abuddin Nata, *Kapita Selekta Pendidikan Islam: Isu-isu Kontemporer Tentang Pendidikan Islam*, Jakarta, Rajawali Press, 2016, 326.

⁵⁸ Mujamil Qomar, *Mengagas Pendidikan Islam*, Remaja Rosdakarya, Bandung, 2014, 4

the Qur'an and Sunnah, as well as the agreement of *Ulama Sholihin* (which can be said by the terms *Ijma'* and *Qiyas*) in the pulse of the community.

Pesantren is known as the most varied Islamic educational institution. This is indicated by the role of kiai in coloring the pesantren he founded with certain studies, such as pesantren with their specialty in knowledge of 'tool science', fiqh pesantren, Al_Qur'an pesantren, Hadith pesantren, or Sufism pesantren. Each of these skills places more emphasis on the expertise of the kiai. Pesantren is a traditional Islamic educational institution that grows and develops in the midst of Muslim society and is directly involved in efforts to educate the nation's life, make a significant contribution to the implementation of Indonesian education, and is an Islamic educational institution that is able to build and preserve Islam in Indonesia. *Wallahu a'lam*.

Bibliography

- Aly, Abdullah. *Pendidikan Islam Multikultural di Pesantren (Telaah Terhadap Kurikulum Pondok Pesantren Modern Islam Assalam Surakarta)*, Yogyakarta: Pustaka Belajar, 2011.
- Basri, Hasan. *Menguak Sejarah Mencari Ibrah (Risalah Sejarah Sosial-Intelektual Muslim Klasik)*, Bandung, 2013.
- Bruinessen, Martin Van. *Kitab Kuning Pesantren dan Tarekat Tradisi-Tradisi Islam Indonesia*, Bandung: Mizan, 1999.
- Chirzin, M. Habib. "Agama dan Ilmu dalam Pesantren", dalam Dawam Rahardjo (ed.), *Pesantren dan Pembaharuan*. Jakarta: LP3ES, 1988.
- Daulay, H. Haidar Putra. *Pendidikan Islam dalam Sistem Pendidikan Nasional di Indonesia (Edisi Revisi)*, Jakarta: Kencana, 2004.
- Dirdjosanjoto, Pradjarta. *Memelihara Umat (Kiai Pesantren – Kiai Langgar di Jawa)*. Yogyakarta: LKiS, 1999.
- Hidayat, Komaruddin. *Dari Pesantren untuk Dunia (Kisah-Kisah Inspiratif Kaum Santri)*. Jakarta: Kencana, 2016.
- Kartodirdjo, Sartono. *Sejarah Nasional*, Jakarta: Balai Pustaka, 1977.
- Madjid, Nurcholish. *Bilik-Bilik Pesantren: Sebuah Potret Perjalanan*. Jakarta: Paramadina, 1977.
- Madjid, Nurcholish. *Masyarakat Religius*, Jakarta: Paramadina, 1977.
- Mas'ud, Abdurrahman. *Intelektual Pesantren Perhelatan Agama dan Tradisi*, Yogyakarta: LkiS, 2004.
- Moesa, Ali Maschan *Nasinalisme Kiai, Konstruksi Sosial Berbasis Agama*, Yogyakarta: LkiS dan IAIN Sunan Ampel, 2007.
- Moleong, Lexy J. *Metodologi Penelitian Kualitatif (Edisi Revisi)*, Bandung: Rosdakarya, 2005.
- Mughits, Abdul. *Kritik Nalar Fiqh Pesantren*, Jakarta: Prenada, 2014.
- Mujib, Abdul & Jusuf Mudzakkir. *Ilmu Pendidikan Islam*. Jakarta: Kencana, 2006.
- Muliawan, Ungguh. *Ilmu Pendidikan Islam (Studi Kasus Terhadap Struktur ilmu, Kurikulum, Metodologi, dan Kelembagaan Pendidikan Islam)*, Jakarta, Raja Grafindo Persada, 2015.
- Nasir, Ridlwan. *Mencari Tipologi Format Pendidikan Ideal Pondok Pesantren di Tengah Arus Perubahan*, Yogyakarta: Pustaka Pelajar, 2010.
- Nata, Abuddin. *Kapita Selekta Pendidikan Islam: Isu-isu Kontemporer Tentang Pendidikan Islam*. Jakarta: Rajawali Press, 2016.
- Qomar, Mujamil. *Menggagas Pendidikan Islam*. Bandung: Remaja Rosdakarya, 2014.
- Rifai, Muhammad. *KH. M. Kholil Bangkalan, (Biografi Singkat 1820-1923)*. Yogyakarta: Garasi, 2014.
- Subhan, Arief. *Lembaga Pendidikan Islam Indonesia Abad ke-20 (Pergumulan antara Modernisasi dan Identitas)*. Jakarta: Prenada, 2012.

- Subhan, Arief. *Lembaga Pendidikan Islam Indonesia Abad ke-20 (Pergumulan antara Modernisasi dan Identitas)*. Jakarta: Prenada, 2012.
- Umar, Bukhari. *Ilmu Pendidikan Islam*, Jakarta: AMZAH, 2010.
- Yunus, Mahmud. *Sejarah Pendidikan Islam di Indonesia*. Jakarta: Mutiara, 1979.