



# Landscape of Islamic Boarding Schools in East Java: The Comparison of Bungkok, Tegalsari, and Tebuireng Islamic Boarding School

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**Abstract.** Islamic boarding schools are a form of Islamic educational institution that has existed since the early era of Islam's arrival in the archipelago. Islamic boarding schools are also considered a form of continuation of the kadewaguruan mandala system from the Hindu-Buddhist period. The concept of Islamic boarding school layout is a continuation of pre-Islamic culture, where each position has its own meaning. The concept of space in Islamic boarding schools is also similar to the concept of urban spatial planning from the Mataram sultanate era. Each cottage has a landscape centered on the mosque as the center of activity with supporting elements located in the four cardinal directions adjusted to suit their needs. These elements include mosques, ndalems, huts and tombs. This article aims to discuss and explain the layout of building elements and spaces as well as the function of ancient Islamic boarding schools in East Java. How do the three Islamic boarding schools described compare? How are they similar and different? What are the main standards of the building and space of the Islamic boarding school? The methods used are field research, observation, documentation and oral history.

**Keywords:** Islamic Boarding School, Landscape, Sustainability,

## 1 Introduction

Religious educational institutions have been known since the Hindu-Buddhist period. Islamic boarding schools have almost the same concept as the mandala ke dewa guruan at that time, even referred to as a form of continuity. Some historians assume that the boarding school is a form of continuity from the concept of Mandala ke dewa guruan which was then Islamized by the Kyai. The concept of kedewaguruan is actually thought to have existed since the Tumapel kingdom based on the Rajapatigundala book [5]. The naming of this Mandala comes from the position during teaching and learning activities where the place of the Hermits is surrounded by the houses of their students so that it forms a Mandala circle. The religious education system during the Islamic period or known as pesantren is a place for students to live to learn religious knowledge to the teacher or opposite the Kyai. The emergence of pesantren in East Java as an Islamic educational institution replacing the Mandala kedewaguruan already existed in the late Majapahit history in the Ampel dental Surabaya area.

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I. W. P. Utami and W. D. Sulisty (eds.), *Proceedings of the 2nd International Conference on History, Social Sciences, and Education (ICHSE 2024)*, Advances in Social Science, Education and Humanities Research 875, [https://doi.org/10.2991/978-2-38476-307-8\\_13](https://doi.org/10.2991/978-2-38476-307-8_13)

In the research activities carried out, the author seeks to find out the form of continuity and historical reconstruction and observe the landscape, then compared to find out the layout system of Traditional Pesantren and its meaning. To find out the origin of an Islamic educational institution, the author conducted an oral history method, literature study and searched for various primary sources that still remained.

Studies on the landscape of traditional pesantren in Indonesia have been discussed several times. However, it is still rare to discuss the meaning of each position and its comparison with contemporaneous Islamic boarding schools. The landscape comparison in this study is intended to prove whether similar layout systems do have the same purpose and are a form of continuity from pre-Islamic beliefs. Based on this, the researcher wrote the formulation of the problem to be examined in the following way: (1) How was the pesantren in ancient times?, (2) How is the landscape of a pesantren?, and (3) How is the landscape of Pondok Pesantren Bungkok, Tegalsari, and Tebuireng?. This research aims to provide a clear scope of the pesantren system, the landscape of traditional pesantren, and whether it is a form of continuity from previous beliefs as well as comparing the landscapes of 3 traditional pesantren in Java.

## **2 Research Methods**

This research uses four methods, namely field research, documentation, oral history, and observation. Field research is a method that requires a researcher to go directly to the field to make observations and understand the conditions and background of the object under study. So in this study, researchers had to go to various Islamic boarding schools in East Java to study the history and conditions of each Islamic boarding school. Documentation is one of the research methods to obtain data and historical sources in the form of archives, books, records and images and reports that can support research. Oral history is one method to be able to get important information from an event that can be used as a historical source. This method is done by interviewing someone who is considered a historical actor or someone who is considered capable of providing information to support research. Observation is a method of collecting data from the results of observations that have been made. After the data and information are obtained, the next step is to process the data to be used as historical sources.

## **3 Results and discussion**

### **3.1. Theoretical Study of Pesantren in Ancient Times**

Pondok Pesantren is an Islamic educational institution that has existed since the early era of Islam entering the archipelago and still survives today. Etymologically, the word Pondok comes from Arabic, namely “Funduq” which means dormitory or hotel [9]. Pesantren comes from the basic word “santri” which gets the affix of the prefix pe and the suffix an which means a place for students. Meanwhile, the word Santri itself has many historians who have their own opinions about its origin. The first opinion according to C.C Berg is that the word santri comes from the Indian language Shastri,

which means a person who knows the contents of Hindu holy books [1]. The second opinion states that the word santri comes from the Javanese Cantrik, meaning someone who always follows wherever his teacher goes [3]. From the explanation above, it can be concluded that the definition of Pondok Pesantren in terminology is a place for santri to study religious knowledge to the teacher or what is commonly called ulama.

Some historians estimate that Islamic boarding schools are a form of continuation of the concept of Mandala Kadewaguruan from the Hindu-Buddhist period which was later Islamized by the Kyai. Kadewaguruan is thought to have existed since the Tumapel kingdom based on information contained in the Rajapatigundala book [5]. Kadewaguruan is a place for ascetics surrounded by the houses of their disciples, forming a mandala circle.

The emergence of Islamic boarding schools in East Java dates back to the late Majapahit era in the Ampel Denta area of Surabaya. Raden Rahmat established a mosque and pesantren in Ampel as a place to teach his students. Zamakhsyari Dhofier in his book said that an Islamic boarding school must have five basic elements, namely Pondok, Masjid, Santri, Teaching classical books, and Kyai [1]. Based on these criteria, Martin van Bruinessen stated that Tegalsari Pesantren in Ponorogo, which was established in 1710 AD, is the oldest pesantren in East Java [7]. In addition to Tegalsari pesantren, there are other pesantren that have a great influence in East Java. Among them are Sidogiri Pasuruan Pesantren, Bungkok Singosari Pesantren, Tremas Pacitan Pesantren, Jampes Kediri Pesantren, Pademangan Bangkalan Pesantren, Langitan Tuban Pesantren, Siwalan Panji Pesantren, Loteng Sumenep Pesantren, Rejoso Jombang Pesantren, Tebuireng Pesantren, Lirboyo Pesantren and so on.

Each pesantren has different areas of focus/specialization of knowledge. There are pesantren that focus on fiqh, tahfidz pesantren, Sufism pesantren, falakiah pesantren, kejadugan pesantren, tarekat pesantren and so on, depending on the field of knowledge possessed by a Kyai who leads the pesantren. In the ancient/traditional pesantren tradition, the figure of Kyai is an important figure as a determinant of the direction of a pesantren. Kyai is a symbol of the pesantren that has authority and has authority in Islam [2]. Pesantren can grow to be large and have a strong influence depending on the figure of the kyai who leads. The leadership system in traditional pesantren is dynastic. Where a pesantren will be led by a kyai and will be continued by his own descendants. With this factor, many boarding schools that initially had a great influence eventually faded and even disappeared because the figure of the kyai who led did not have the competence/authority of his predecessor. Therefore, usually a Kyai will prepare his descendants carefully to become the successor of the boarding school after his death.

The teaching media in pesantren use classical books. these books are books written by Middle Eastern scholars as well as by the kyai himself. these books are more familiarly called “yellow” books because they are made of yellow paper. The books have many variants of science fields such as fiqh, Ushul fiqh, Sufism, Nahwu shorof, Balaghoh, Hadith, Tafsir qur'an and so on. the books are taught by kyai where students interpret the books with pegon writing or commonly referred to as “makno gandul”. as for the teaching system in ancient/salaf pesantren using 2 methods, namely Sorogan and Bandongan. Sorogan is a teaching method where students learn

to read and interpret the book to the kyai individually, while the Bandongan method is where the kyai explains the book simultaneously to all his students.

### 3.2. Pesantren Landscape

Landscape is a landscape that has visual characteristics. [6] explains that landscape is the face and character of the land or site of the earth's surface with all appearances both artificial and natural. Landscape is everything from human life and other living things, as far as the eye can see, as far as our senses can capture and as far as our imagination can imagine. Meanwhile, according to [10], landscape is a land area that has different visual qualities of landforms, rock formations, water elements and reliefs. In the large Indonesian dictionary, landscape or also known as spatial planning is a system of building center arrangements and a network of hierarchical supporting infrastructure facilities that have a functional relationship.

The term landscape is often encountered in urban planning systems. However, every land area on earth must have a landscape, and so does the pesantren environment. In preparing the landscape of a pesantren, there are important elements in it. [1] in his book explains that pesantren have elements that become the basis. The five elements of the pesantren include:

#### **Pondok**

A boarding school is basically a place to live (dormitory) and study with the guidance of a teacher or called Kyai. The boarding school is usually located in a complex environment surrounded by a fence to limit it from the outside environment, in which there are kyai's residence, mosque, study rooms and other supporting facilities.

A pesantren generally provides dormitories for its santri for the first reason as a form of popularity of the Kiai so that it brings distant santri then usually the pesantren is located in a remote village so that there is rarely a place to live that can accommodate santri and the last form of reciprocity between Kiyai and Santri where they are considered as fathers and santri are considered as entrustments so that KiaiKiyai has an obligation to take care of them.

#### **Mosque**

Since the time of the Prophet until today Islamic educational institutions have continued to maintain the tradition of the mosque as the most appropriate place to provide religious instruction. The mosque is an inseparable element of a pesantren. The mosque serves as a place to educate students in discipline, prayer practices, as well as a place for teaching the books.

#### **Kitab Teaching**

The teaching of classical books in the past was one of the formal teachings given in the pesantren environment. Teaching is divided into two, namely intended for prospective scholars who usually study for a long period of time and for students who stay for a short period of time usually only to deepen religious knowledge. Students who may be in a short period of time are generally carried out before the month of Ramadan to increase religious practices. Pesantren is often misunderstood as a place to teach reading the Qur'an even though Pesantren provides teaching of classical books such as nahwu sorof fiqh Ushul fiqh hadith tafsir tawhid tasawuf and other branches.

## **Santri**

Santri are divided into two groups, namely santri mukim and santri kalong. Settled santri are students who stay and reside in the pesantren, usually they come from outside the area. In a pesantren, there are usually students who come from the children of the Kyai of other pesantren who are sent to expand their knowledge and establish kinship ties. While kalong students are students who come from residents around the pesantren, they do not live but go back and forth and live in their own homes.

## **Kyai**

The kyai is the main component in the establishment of a pondok. A pondok will develop depending on the ability of the kyai. The term Kyai is not only used as a nickname for a religious expert. The term kyai can also be used as an honorary title for items that are considered sacred and then also used as an honorary title to call old people in general. The term Kyai is actually a popular call for ulama in Central Java and East Java.

The five elements above are the main support in the layout system of a pesantren. But besides having these five main elements, the layout is also adjusted to the needs. Traditional pesantren are characterized by a landscape where students generally live in dormitories located around the kyai's house. In this pesantren, the physical facilities consist of a mosque and the kyai's house [8].

## **Landscape Shape Continuity**

Some traditional pesantren have almost the same layout. This is due to the harmony of concepts that adopt pre-Islamic beliefs in their planning. One of the popular layout concepts in traditional pesantren is known as the macapat-mancalima concept where there are four cardinal directions with the center in the middle. This macapat concept has been popular since the Islamic Mataram period. If we observe, there are several cities in Java that use the typical city planning system of Islamic Mataram, where there is a square as the center, and supporting facilities spread across the four winds such as the palace, servant settlements, mosques, and markets [4]. Similar to this system, in the pesantren landscape there is a mosque as the center and other facilities that spread in the four cardinal directions. Each facility placement in its position has its own benefits. The concept of macapat-mancalima in a landscape is a structure with a sacred magical background. Based on the concept of cosmology, a landscape is divided into two poles that are sacred and profane. The sacred pole is placed in the north while the profane part is in the south. In the spatial structure of Islamic Mataram there is also a hierarchy, in the form of a circle as a symbol of sacredness. At the center of the hierarchy or the central circle is a sacred area or a place for the king. The more out of the hierarchy, the environment is considered profane (Santoso, 1984 in [4]). Each lodge places their elements in different positions depending on the needs.

Community life, especially in Java, cannot be separated from symbolism. Before Islam entered, the people of the archipelago were thick with a cultural background that had been a culture for a long time. Their belief in a complementary and coordinated relationship with each other in an area is a basic concept in the community's efforts towards harmony of order (Mulder, 1985 in [4]). In addition to the placement of the main elements in the pesantren landscape, there are facilities that are optional or tailored to the needs. The thickness of the existing culture makes the continuity of pre-Islamic beliefs also complement the traditional pesantren landscape.

Examples of pre-Islamic cultural continuity include the placement of the tombs of the dzurriah which are placed to the west or behind the priesthood, some place the tomb on a plateau as a manifestation of a holy place and a symbol of life after death or the afterlife. This placement does not mean worshipping the ancestors, but as a form of respect for the ancestors. In addition, there is also a pond placed at the entrance to the mosque as a place to wash.

### 3.3. Comparison of Pesantren Landscapes

The landscape of pesantren in various regions uses the mosque as its center. The location of other elements is adjusted to the needs of each pesantren. This article will discuss the landscape comparison of three pesantren in East Java, namely:

#### **Pesantren Bungkuk**

Bungkuk Islamic Boarding School or what is now better known as Miftahul Falah Islamic Boarding School is located in Pagentan Village, Singosari District, Malang Regency. Bungkuk Islamic Boarding School was founded by Kyai Hamimuddin who was one of the members of the Diponegoro prince's army who fled to Singosari. In the early 18th century, Kyai Hamimuddin began teaching prayers and reciting the Koran even though the majority of Singosari's population was still Hindu and Buddhist. The leadership of the hut was then continued by Kyai Hamimuddin's son-in-law, Kyai Thohir, who came from Pasuruan and had studied in Makkah.

Pesantren Bungkuk has produced various works that are still preserved today. These works include manuscripts of the Qur'an, books, important documents, and upas stones. As one of the oldest pesantren in Malang, Bungkuk pesantren has produced important figures including KH. Hasyim Asy'ari, KH. Masjkur, KH. Alwi Murtadlo, KH. Nahrowi Thohir, Prof. KH. M. Tolhah Hasan, KH. Syukron Ma'mun, KH. Imran Rashid Hamid and others. There are several huts and foundations that still have a relationship with the Bungkuk pesantren including Pondok PIQ Singosari, Pondok Gading, Pondok Darul Rahman Depok, Al-ma'arif Singosari Foundation, Pondok Putri Al-islahiah, Sabilillah Foundation, Riau Technology Boarding School Foundation "Ummatan Wasathan".

#### **LANSKAP PESANTREN BUNGKUK**



**Fig. 1.** Pondok Pesantren Bungkuk Lansdcape

The landscape form of the Bungkuk pesantren is centered on the mosque with the placement of the kyai's house in the north, which means a sacred place. Then the location of the cottage or dormitory is placed to the south of the mosque, which

means that the element is profane. While the tomb is placed to the west of the mosque with the intention of honoring the ancestors. In this Bungkok pesantren, the tomb area is divided into three complexes. The first complex is inside the building which is specialized for high-ranking officials. Furthermore, outside the room there is a tomb complex which is divided into two areas, inside the fence for dzuriyah and outside the fence for the general public. The placement of the place of purification in the humpback mosque is on the outside right and left of the building.

### **Pesantren Tebuireng**

Tebuireng is a pesantren located in Cukir Village, Diwek District, Jombang Regency. The Tebuireng pesantren was founded by KH Hasyim Asy'ari in 1899 AD. In the early 20th century, the Tebuireng pesantren was the central pesantren in Java. This is inseparable from the strong influence possessed by KH. Hasyim Asy'ari. At that time the kyai was an important ulama figure in Java and was the founder and first Rais 'Aam of the Nahdlatul Ulama (NU) organization which was established on January 31, 1926. Pesantren Tebuireng has produced many important figures and scholars who have founded many pesantren in Java such as Pesantren Nurul Jadid Probolinggo, Darul Ulum Peterongan, Denanyar, Lasem and so on. In 1942 the Japanese Gestapo recorded that there were around 25,000 Kyai and ulama on the island of Java, and the average had a scientific sanad to KH. Hasyim Asy'ari. Pesantren Tebuireng also gave birth to dzuriyah-dzuriyah who later became important figures of the nation. Among them are KH. Wahid Hasyim (Minister of Religion in the Soekarno era), KH. Abdurrahman Wahid (4th President of the Republic of Indonesia).

### **LANSKAP PESANTREN TEBUIRENG**



**Fig. 2.** Pondok Pesantren Tebuireng Landscape

The landscape form of the Tebuireng Islamic Boarding School is centered on the mosque, with the sacred position to the north occupied by the kyai's house, then the profane side to the south contains the santri guesthouse. but the location of this guesthouse is spread as the development and increase in the number of students. Then the position of the tomb is in the west as a form of respect for the ancestors. At Pesantren Tebuireng, the tomb complex is only devoted to the dzuriyah.

### **Pesantren Tegalsari**

Tegalsari Islamic Boarding School is located in Tegalsari Village, Jetis District, Ponorogo Regency. The Gebang Tinatar/Tegalsari Islamic Boarding School was founded by Kyai Ageng Muhammad Besari around 1740 based on the inscription found in the pulpit of the mosque. In the 18th century, Tegalsari Pesantren was the center of pesantren in East Java. Many Kyais have a history of having studied at the Tegalsari pesantren, such as KH Abdul Mannan, the founder of Tremas Pacitan Islamic Boarding School, Kyai Jamaluddin, the founder of Gontor Islamic Boarding School, R. Ronggowarsito (Javanese poet), even Sunan Pakubuwana II was a student at Tegalsari during the Chinatown Geger. The golden age of the Tegalsari pesantren occurred in the era of the 3rd generation leadership, namely Kyai Hasan Besari. Some of the dzuriyah of Tegalsari Pesantren also became important figures including Tjokronegoro (Regent of Ponorogo), Tjokroaminoto (Leader of Sarekat Islam & Soekarno's teacher).

### LANSKAP PESANTREN TEGALSARI



**Fig. 3.** Pondok Pesantren Tegalsari landscape

The landscape of Pesantren Tegalsari is slightly different from the two previous pesantren. To the north of the mosque or the sacred position in this pesantren, is occupied by a dormitory building. Then the tomb is located to the west and the kyai's house is to the east of the mosque.

## 4 Conclusion

Islamic boarding schools are Islamic educational institutions that have existed since the early era of Islam entering the archipelago and still survive today. Some historians estimate that Islamic boarding schools are a form of continuation of the concept of Mandala Kadewaguruan from the Hindu Buddhist period which was then Islamized by the Kyai. The emergence of boarding schools in East Java dates back to the late Majapahit era in the Ampel Denta area of Surabaya. Zamakhsyari Dhofier in his book said that an Islamic boarding school must have five basic elements, namely Pondok, Masjid, Santri, Teaching classical books, and Kyai [1]. The five elements above are the main support in the layout system of a pesantren. The pesantren landscape in various regions uses the mosque as its center. The location of other elements is adjusted to the needs of each pesantren. The term landscape is often encountered in urban planning systems. However, every land area on earth must have a landscape, as well as the pesantren environment. In preparing the landscape of a pesantren, there are



important elements in it. Some traditional pesantren have almost the same layout. This is due to the harmony of concepts that adopt pre-Islamic beliefs in their planning. One of the popular layout concepts in traditional pesantren is known as the macapat-mancalima concept where there are four cardinal directions with the center in the middle. The three compared pesantren have almost the same concept as the macapat mancailima concept. They place the mosque as the center, the teacher's house in the north, the ancestor's grave in the west and the santri's residence in the south. But there are pesantren that place the kyai's house not in the north but in the east, but it is all returned to the needs of each pesantren.

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