



Elimination and Adjustment: The History and Socio-Intellectual Function of the Dzuriyah Pesantren

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Abstract. Islamic boarding schools first appeared in Indonesia in the 14th century. This is based on Babad Demak, a classic work of Javanese literature, which states that the first boarding school grew during the time of Raden Rahmat or Sunan Ampel. This period coincided with the reign of Prabu Kertawijaya of Majapahit. In this study, it will be presented how the specificity that exists in Pesantren Bungkok along with the evidence, then discuss the shift of this specificity along with the causes of the shift, as well as how and the Socio-Intellectual Function of the Dzuriyah Pesantren.

Keywords: Islamic Boarding School, Pondok Dzuriyah, Social-Intellectual

1 Introduction

Indonesia as one of the countries with the majority of its population is Muslim, has a unique and unique education system called pesantren. Boarding school is the oldest and first education in Indonesia, its existence gave birth to the models and systems found today. Terminologically, boarding school is a place where the exoteric dimension (external appreciation) of Islam is taught. Pondok comes from the Arabic word funduq, which means boarding house or lodging for travelers, while according to Zamkhsyari Dhofir, the term pondok pesantren comes from the notion of dormitory. Meanwhile, according to Habib Mustopo in the book of the transition period of the archipelago, it is stated that the boarding school is a legacy of the mandala concept in the form of a hermitage[1].

The existence of Islamic Boarding Schools in Indonesia was initiated by the development of Islam brought by traders in the archipelago since the days of the Hindu Buddhist Kingdom. As the number of people who accept and want to learn Islam, the development of Islamic Boarding Schools is increasingly widespread. Then religious figures, such as Walisongo, had a big role in the development of Islamic boarding schools in Indonesia [2] In the historical record, the Walisongo figure, Sunan Maulana Malik Ibrahim, was the first figure to introduce Pesantren as a medium for preaching Islamization. Sunan Maulana Malik Ibrahim founded Pesantren in Gresik, East Java [3]. And previously there was a little debate about who was the wali who first established the boarding school system to become an educational institution to teach Islam. However, other evidence to prove the existence of boarding schools in

Indonesia can be seen based on the chronicle of Demak boarding schools already existed in Indonesia in the 14th century.

The social system in Islamic boarding schools is actually not much different from the order of the social system in the Hindu-Buddhist era. If we look at the book by Supratikno Rahardjo entitled *Javanese Civilization*, there we see that in the royal order system there are at least 4 levels, namely Brahmin, Ksatria, Vaisya and Sudra. In that position, the scholars are in the Brahmin position which is equivalent to the priests whose position is under the king[4]It is the same as in the boarding school where the position of the scholars is respected like the family of the boarding school under the leadership of the kyai.

In its development, the boarding school has a focus on one specialty or you could say a cross-fan boarding school, where one boarding school with another boarding school has its own specialty, including special boarding schools for memorizing the Qur'an, special boarding schools for Sufism, special boarding schools for nahwu-sharaf, special boarding schools for fiqh, special boarding schools for events, and so on. Although it is famous for one specialty, the boarding school still teaches other specialties, it is just that it is more focused on one specialty. As is the case in the Bungkok Singosari Islamic boarding school, which is more focused on tirakat and Sufism, this is evidenced by the more manuscript findings of books that discuss Sufism or the science of getting closer to God.

Besides being proven by the existence of manuscripts, the specificity of the humpback hut is also proven by the results of an interview with one of the family members of the hut, Mr. Najib Jauhari. It is said that this humpback cottage is a cottage that focuses more on prayer activities and tirakat in another sense called Sufism. But even though Pondok Bungkok is more devoted to Sufism, in the process of digitizing the manuscripts of Pondok Bungkok, books were also found that discuss phalac science, fiqh, nahwu, sharaf, and mujarobat. Over time, gradually the specificity in the humpback cottage experienced a slight shift, this was due to the reduction of successors from both families and students who continued the specific knowledge of the pesantren. However, this specificity is not completely lost, it's just that some of the specific knowledge is in the dzurriyah Bungkok huts.

The roles and functions of the Bungkok dzurriyah hut include the Gading hut, which in this ivory hut is famous for its falak science, even a lot of ulama figures who follow the calculation of falak from the ivory hut. Then the PIQ Singosari hut which is more focused on memorizing the Qur'an. And for kejadukan, it was continued by one of the students who was still a relative of the bungkok Islamic boarding school family. At first the knowledge of the humpback cottage kejadukan originated from kyai Nawawi then passed down to kyai maksum and is now held or inherited by his students. of the many specialties of the Durriyah Bungkok cottage, these three specialties are still widely maintained.

2 Method

This research uses a research method that aims to critically analyze through literature review and oral history interviews. According to [5] desk research, also known as library research, consists of a series of actions that include reading, recording, and

processing research materials. After reviewing the literature research as an initial study and already knowing the developments that occurred in the field and society, the researcher conducted field research that went directly into the community area that was to be the subject of study in the research.

In this research, researchers conducted interviews to obtain oral study material from several people who have a close relationship with historical actors. So that an oral history of an interview is needed to critically analyze the literature study that researchers get. The use of oral history was carried out because researchers needed primary source support in their writing and also researchers encountered a lack of documents that had been reviewed. According to [6] Documents only bear witness to important events according to the interests of the document maker and his era, but do not preserve individual and unique events experienced by a person or group.

3 Discussion

3.1 Profile of the figures of Pesantren Bungkuk, cross-fan.

As one of the oldest pesantren in Malang, Pesantren Bungkuk is famous for its Sufism. In addition, this pesantren also teaches the study of the yellow book, tawhid, fiqh, morals, falak, tafsir and especially the study of the Quran. When viewed also from its age, it is not surprising that until now it has produced various figures who have specialties in the religious knowledge of Islamic boarding schools. The following is an explanation related to figures who have specialized knowledge:

Qiroatul Qur'an Science

KH. Alwi Murtadlo he is the father of KH. Basori Alwi the caregiver of the PIQ Singosari cottage, he was born on April 15, 1927. Quoting from the blog page of Pondok PIQ Singosari that KH. Alwi during his youth had stayed at Pondok Bungkuk during the care of Mbah Tohir to study religious knowledge specifically the science of the Qur'an and Thoriqoh. this can be proven from the results of field studies conducted by researchers at Pondok Bungkuk, namely the discovery of manuscripts of the Qur'an written directly by Mbah Tohir and now still stored in the house of his great-grandson, K.H. Munsif [11]. In addition, K.H. Alwi is also famous for his immunity, this is taken from the blog page of the PIQ Singosari Islamic boarding school which writes that while he was staying at Bungkuk and Pasuruan he studied immunity, it is also said that when the Dutch made an attack on the Singosari area K.H. Alwi was shot in place but unfortunately the bullet could not penetrate K.H. Alwi's body.



Fig. 1. Manuscript of the Quran

Astronomical science.

KH. Muhammad Yahya was born in 1903 AD, based on the results of an interview with one of the outgoing members of the humpback cottage, it was found that Kiai Yahya used to have studied at the humpback cottage with expertise in phalac science. phalac science is the study of astrology. based on the results of the interview, in the bungkuk hut, it was indeed taught about astrology with the discovery of the istiwa clock or sundial during renovation, but unfortunately this time the clock is not known to exist[9]. besides that, based on the results of research into the field, researchers managed to find a manuscript of the book of astrology written by Mbah tohir, this is a sign that KH. Yahya's knowledge was also partly obtained from when he was staying at Bungkuk.



Fig. 2 Book of Falak (Personal Documentation)

The science of chirping

Based on the results of interviews with Mr. Najib Jauhari, it was found that the science of kejadukan or the science of healers / medicine, especially to bargain with poisons / venom snakes, bees, scorpions, etc., first originated from KH. Nawawi then passed down to his son, Mbah Tohir, then passed down again to his daughter, namely Mrs. Maftuhah, and only after that to his son. As for the form of kejadukan science, it is in the form of a stone upas heirloom, the function of its use is quite interesting, namely by placing the stone upas in the area affected by the poison, then the upas stone which was originally white will turn black because it absorbs the poison in the body, it will be done continuously until the stone is no longer black which indicates that the poison is entirely successfully removed [10].

For the continuation of his knowledge so far for the PIQ hut itself is still being continued by his heirs, besides that the PIQ hut itself is now growing rapidly and the students who study there are also increasing, besides that the PIQ hut also produces many great Qori'-Qori' at the national and international levels. Apart from the PIQ hut, the ivory hut is also still being continued by its heirs, even now the ivory hut itself already has its Durriyah with various scientific fields. And for the science of combining this time it is still held by the family of Mrs. Maftuhah and for the continuation of her knowledge is given to the next generation under her.

3.2 **The inheritance of socio-intellectual functions at Pondok Pesantren Bungkok.**

The inheritance of intellectual social functions in Dzuriyah Bungkok is still passed down from generation to generation. The concept of intellectual inheritance is carried out internally first, where Dzuriyah Bungkok conducts education in Bungkok itself and then after completing education from within, Dzuriyah will continue their education at Islamic boarding schools outside other than in Bungkok, this is done to deepen the knowledge gained internally. In addition to studying, this is done to find leaders from the boarding school. Because most people conclude that pesantren institutions in Java suffer from a weakness, namely rarely educating successor leaders, so that pesantren that were originally large and famous, gradually faded [7].

In an inheritance, especially intellectual inheritance, if it has decreased in distant generations it will experience a break in inheritance, this also happened to Dzuriyah in Pesantren Bungkok. Dzuriyah who have completed their education and have enough knowledge caused the spread of Dzuriyah who established their own Pondok Pesantren and then passed on knowledge and books to their students so that the knowledge passed down by the previous Dzuriyah was eventually cut off and not passed down to the next Dzuriyah. The sciences that are not inherited are Fiqh, Falaq, and kejadugan. These sciences actually have Dzuriyah who inherited them but chose not to return to Bungkok, this caused the books of the previous Dzuriyah to be scattered and passed on to the lineage of each Dzuriyah not returning to their original place, namely Bungkok.

The establishment of Pondok Pesantren in the dzuriyah is a common thing because if a kyai has more than one son, he usually expects the eldest son to be able to replace his position as leader of the pesantren after he dies, while his other sons are trained to be able to establish a new pesantren, or can replace the position of his in-laws who are mostly also pesantren leaders [8] The dzuriyah of Bungkok Islamic Boarding School also experienced this, namely the descendants of the eldest son who would continue his leadership at the Bungkok Islamic Boarding School and other descendants who founded their own Islamic Boarding School with their knowledge, before establishing an Islamic Boarding School according to KH Munsif's interview[12], the dzuriyah of Bungkok also became Badal (Helpers to teach) at the Bungkok Islamic Boarding School itself. The distribution of Islamic Boarding Schools from dzuriyah Bungkok there are several, one of which is the AL-ISHLAHIYAH Islamic Boarding School which is not far from the Bungkok Islamic Boarding School which was founded by KH Mahfudz Kholil.

4 Conclusion

The inheritance of leadership for the sustainability of an Islamic Boarding School is almost the same as the feudal system that existed during the Hindu-Buddhist kingdom so that the knowledge that is continued is maintained only a few and depends on who leads the Islamic Boarding School? What is the knowledge mastered by the leader of the Pondok Pesantren? Although Bungkok during the inheritance of leadership from KH Hamimudin to KH Thohir was slightly different, the next generations were unable to bring the great knowledge into one.

Bungkuk Islamic Boarding School in its intellectual inheritance, there are still many that have not been taught from generation to generation because the knowledge is divided after the dzuriyah of Bungkok have established their own huts, their knowledge does not decline to the next dzurriyah, but instead descends to the students and the Islamic Boarding School they founded, so that many of their scientific sanads are scattered in other huts founded by the students of the dzuriyah of Bungkok. Pondok Bungkok has also produced many figures who had an influence during the struggle for independence, education, and politics.

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