

## **THE HARMONY OF ISLAMIC AND JAVANESE VALUES IN PESANTREN: A HISTORY STUDY OF PESANTREN TEGALSARI TEACHING AS LOCAL WISDOM**

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### **Abstract**

Pesantren Tegalsari was considered as the first Pesantren in Indonesia that was used as an important place to study Islamic knowledge by many outstanding *Kiais* and figures such Bhatara Katong, Kiai Hasyim Asyari, Syaikh Nawawi Al Bantani, Syekh Mahfudz Termas, etc. Those *Kiais* later built Pesantrens and became the popular religious leader in their life. The Islamic values were taught in this Pesantren through the use of Kitab Kuning as the formal curriculum. Al Quran and Kitab kuning became the authentic materials in understanding Islam. Although Islam was taught in many places at that time, other institutions could not yet be considered as a Pesantren since they did not have the main elements of Pesantren. However, studies investigating Pesantren Tegalsari were still limited. To fill the gap of previous studies, this study investigated the harmony of Islamic and Javanese values as the part of local wisdom in Pesantren Tegalsari. As this Pesantren was located in Ponorogo, East Java, the Javanese values were very strong in this area. Using document analysis as the instrument to gather data, this study found that the existence of archaeological objects that were characterized by a mix of Islamic and Javanese values was the part of evidences of the harmony of Islamic and Javanese values in Pesantren Tegalsari. Evidence of local religious and cultural dialogue was marked by the form of mosques, artifacts, tombs and ancient houses. The remaining manuscripts containing the doctrines combining Islamic and

Javanese values and various religious traditions such as *Gembrungan* that were combined with local wisdom in this Pesantren were the part of evidences too. The result of this study hopefully could be a reference for readers in understanding the local wisdom of Pesantren Tegalsari to be used as a history education in the 21<sup>st</sup> century.

**Keywords:** Harmony, Islamic Value, Javanese Value, Local Wisdom, Pesantren Tegalsari

## INTRODUCTION

The development of Islamic education in Indonesia in the 18-19 century, especially in Java could not be separated from the role of Pesantren Tinatar Tegalsari (Haji, 2016). It was found by Kiai Ageng Muhammad Besari (1742-1773), Kiai Ilyas Besari (1773-1800), Kiai Kasan Yahya Besari (1800-1820) and Kiai Ageng Kasan Besari (1820-1962). Bruinessen (2015) stated that Pesantren Tegalsari was the first Islamic educational institution that deserved to be called as a Pesantren since this Pesantren had implemented a formal curriculum which became a key aspect of an institution to be called as a pesantren. Although Islam was taught in many places at that time, other institutions could not yet be considered as a pesantren since they did not have the main elements such as pondok, mosque, santri, yellow book and kiai (Dhofier, 1982). Even though Tegalsari became the first Pesantren in Indonesia, the studies remain limited. Therefore, this study aimed to investigate the harmony of Islamic and Javanese values as local wisdom in Pesantren Tegalsari to explore the valuable local wisdom in this Pesantren.

The contribution of kiai and pesantren as well as their relation to the socio-cultural life and even political economics attracted many researchers both from within and outside the country to investigate this topic. It showed that this topic is interesting and important to be studied. A number of researchers who had devoted much of their lives to this topic included Geertz (1959, 1960), Binder (1960), Horikoshi (1976), Dhofier (1980), Mansurnoor (1990), Turmudzi (1995), Dzulkifli (2002), Mas'ud (2006), Baso (2013) and many others. The number of studies related to this topic showed that the rich elements of Kiai and Pesantren were valuable to be explored.

The history of Pesantren Gerbang Tinatar Tegalsari Ponorogo (1742-1830) itself had been studied by some researchers. Conducting a study dealing with Pesantren Tegalsari, Asrohah (2011) found that this Pesantren had an ability to adapt its curriculum with society's necessities. She stated that four main abilities owned by Pesantren Tegalsari, namely an ability to adapt to the outside world around it, an ability to achieve various goals, an ability to bring together many aspects and an ability to maintain old traditions and develop innovation. She also showed Tegalsari's influence in providing protection to Pakubuwono II as Raden Mas Garendi Sunan Mataram Kartasura's rebel. What Tegalsari did, also inspired Pesantren Sidoresmo in the following years.

In another side, Djuhan (2011) conducted an anthropology study on people from various regions who routinely carried out ritual pilgrimage in the grave of Kiai Ageng Besari which was usually done on certain days, such as on Friday Kliwon, Islamic holidays, rhombic days and other days. The results of his research showed that the pilgrimage was grouped into three typologies of beliefs as the people's motives: (1) beliefs based on traditional Islamic patterns, (2) mystical beliefs based on tradition, and (3) beliefs based on rational thought. Djuhan (2011) concluded that, like anthropologists in general, the biggest people's motivation to visit the grave of Kiai Ageng Besari was beliefs based on traditional Islamic culture that see the tomb as the 'sacred' thing. He also revealed a number of important clues to the figure that was commonly visited by public, who was a person having a high and great social influence during his life. Javanese people's custom to visit Walisongo tomb is also influenced by religious motif (Pierre, 2018).

A study investigating a community action plan for maintaining the grave of Kiai Besari as a religious heritage was done by Hastijanti (2013). She saw that it was needed to build a community to develop the potential of Pesantren Kiai Besari to become a religious tourism destination that could be widely enjoyed by public. She thought this needed to be done because the quality of the building increasingly declined. It was feared that the historical building became damaged and lost so that it could not be a historical proof of Kiai Besari's movement. This idea was raised considering that Kiai Besari was an important figure in the history of Pesantren in the Archipelago. She

composed the detailed design of the community action plan along with its vision, mission and planned activities in her study.

In a different focus of study, Katno (2015) investigated the application of Islamic law in Surakarta Palace of the Pakoe Boewono IV Period (1788-1820). In this article, he showed the system of applying Shari'a law that had existed during the reign of Mataram Kartasura Sunanate, in which Kiai Ageng Kasan Besari acted as a head of qhadli at that time. Katno (2015) wanted to prove that the stereotype of Islamic law as cruel and unfair law for women was the Dutch's efforts to give a bad image to Islam. Surakarta Sunanate during Pakoeboewono IV applied Islamic law in almost all fields. Islamic law had been implemented to regulate politics, criminal and civil. However, colonialist intervention, weak support from Indonesia people and weak political and military environment of Kasunanan gave impacts on the difficulties in implementing Islamic law. The Islamic court system was known as Surambi at that time. The duties and authority of Surambi were based on the treaty charter signed by Sunan Pakubuwono II (1726-1749) on April 9, 1746. The duties and authority were addressed to Kiai Kasan Besari, Tegalsari, Ponorogo. This article proved the influence and contribution of Kiai Tegalsari in upholding Shari'a law in the Mataram Kartasura government.

Dealing with Pesantren Tegalsari, Multazam (2017) investigated the dynamics of this Pesantren. He provided the meaning of the gate of Pesantren Tinatar Tegalsari related to the process of the emergence and development of its Pesantren with its evolving social dynamics and the role of the students of this Pesantren in the 19-20th period. The emergence of Tegalsari could not be separated from the social conditions and local beliefs that could not yet accept Islam. The first santri of this Pesantren was Ki Ageng Mirah, a santri from Demak and Bagelan. The next one was Batara Kathong as an Islamic figure who also received resistance from Kiai Ageng Kutu, a leader at Kademangan Surukubeng. Furthermore, Islamization became even stronger with the presence of Pangeran Sumende Ragil, the son of Sunan Bayat as the second regent in Semarang. In the next stage, a religious leader from Kiai Ageng Muhammad Besari, namely Kiai Donopuro bin Singonojo bin Kiai Raden Nojo bin Raden Wongso bin Pangeran Sumende Ragil was born. Multazam (2017) concluded that the development of Tegalsari was connected with Nusantara Islamic figures' traditions,

Walisongo. The relation of *Kiais* in pesantren Tegalsari with Walisongo in scientific genealogy had an impact on their position as social elites, both as *Kiai* and political activists.

The role of Kiai Muhammad Hasan Besari in the process of spreading Islam in Karanggebang village was ever investigated (Fitriawan & Ajhuri, 2017). In the article, Fitriawan and Ajhuri (2017) proved that the process of Islamization in Karanggebang village did not occur without significant social upheavals. As a neighboring village of Tegalsari, the model and pattern of Islamization was heavily influenced by Pesantren Gerbang Tinatar Tegalsari. In the study, they also said that Kiai Muhammad Hasan was a grandson as well as student who had learned in Tegalsari. Kiai Tegalsari both as teachers and Islamic figures influenced the way of Kiai Muhammad Hasan in carrying out his da'wah in Islamization agenda. The process of Islamization took place by respecting harmony with the old local culture. Evidence of local religious and cultural dialogue was marked by the form of mosques, artifacts, tombs and ancient houses. In other words, this article looked at the progress of students from Tegalsari who were very fluid in carrying out the process of Islamization where they lived.

Furthermore, Kusnanto & Hartono (2017) analyzed the symbolic meaning and potential as a source of learning for local history in Tegalsari context. They evaluated and described the symbolic meaning of the architecture of the Mosque of Jetis, Ponorogo, Tegalsari to be used as a source of local history learning. Tegalsari Mosque was one of the relics of an ancient mosque whose building style was colored by Javanese and Islamic local culture. This could be seen from the roof shape of the mosque in the form of layered style consisting of three levels. The three-level symbol was understood as three things that must be fulfilled by a Muslim, namely *iman*, *islam* and *ihsan*. In the mosque, there were a mihrab and porch. The courtyard around the mosque was surrounded by a wall with a gate, built in the west of the central government. There was also a ditch in front of the mosque. All symbols carried important meanings for learning and education. Kusnanto and Hartono's (2017) findings implied the dialectical process of Tegalsari's religious thought in the process of Islamization with the construction of local awareness and beliefs, which were manifested in various relic symbols that still existed there.

A study investigating Pesantren Tegalsari was also done by Rohmatullah (2018). He described the influence of Tegalsari in the Islamic process. The trail was inherited from a form of Islamic culture that still existed until this day in the local area such as syi'iran ritual that was believed by a community as an authentic legacy of kiai, which contained not only praise, but also scientific content that was transformed through cultural acculturation, namely *ujud-ujudan*, *shollallahu*, and *utawen*. These three traditions were still preserved in Tegalsari Mosque. In addition, there were 69 Manuscripts that were successfully digitalized from Pesantren Tegalsari with a variety of pesantren distinctive book names, consisting of: Aqeedah, Sufism and Usululuddin such as Bahjatu al-Ulum fi Syarhi Bayani Aqidati al-Usul; fasholatn / prayer / wirid / like al-Asma 'al-Arbain, Mujarabat; al-Qur'an and Knowledge of the Qur'an such as Tafsir Jalalain; and many other types. All these manuscripts had been successfully digitalized by the collaboration effort between LPAM UIN Surabaya and MIPES Indonesia. In short, Rohmatullah's (2018) explanation about various manuscripts and relics showed that intellectual processes had been developed by the scholars of Pesantren Gerbang Tinatar Tegalsari

In investigating Tegalsari, Nurdianto, et al. (2018) conducted postcolonial study of thought movement and the attitudes of Tegalsari in the multidimensional conflict in Java (1742-1862). They explained the attitudes or policies of Pesantren Tegalsari towards various schools of Tegalsari Islamic Scholars with post-colonial political approach. Those years were the golden years of Pesantren Tegalsari. In addition, the 18-19 century was a time of turmoil both socially and politically, such as Geger Pecian (1742), the war of the Javanese Succession III (1746-1755), the Java War (1825-1830) and forced cultivation policies (1830 -1917) that became historical facts determining the journey of Java. At this moment, Kiai Tegalsari was involved in the decisive processes. This study concluded that Pesantren Tegalsari had a political history to not get involved in applying practical politics. This political history put Tegalsari as the center of the training of poets and incarnated as a place to seek social, academic and political legitimacy. In short, Pesantren Gerbang Tinatar Tegalsari had a role that should not be underestimated in social, intellectual, economic and political transformation.



According to Huda (2007), the way of writing history tended to deal with politics or early historiographic models related to power. So a research related to Islamic education in the history of a Pesantren was rarely found. As the first pesantren, a research on Tegalsari pesantren hopefully could open more comprehensive insights regarding the development of Islam in the 18-19 century. To fill the gap of previous studies, this study described the harmony of Islamic and Javanese values as local wisdom in Pesantren Tegalsari. The result of this study hopefully could be a reference for readers in understanding the local wisdom of Pesantren Tegalsari to be used as a history education in the 21<sup>st</sup> century.

## LITERATURE REVIEW

### *Tegalsari as the First Pesantren*

Using a number of pensioners of district chiefs (1892-1894) to be the participants, Hurgronje (1992) conducted a research related to pesantren and identified aspects contained in a pesantren. According to him, one of the characteristics of pesantren was having a kitchen. He said, "besides his own cottage, usually behind it was built a small kitchen made of bamboo, where under the leadership of the head of the village or sometimes the head of the kitchen, students in pesantren cooked rice and vegetables together"(pp 150). This element was also owned by Pesantren Tegalsari as the first Pesantren (Bruinessen, 2015).

Another element of Pesantren was the existence of Kiai. As an owner, Kiai did a lot of social actions that had significant influences on social changes in the social life. Not surprisingly, Setia Budi (E.FE. Douwe Dekker) stated, "if not because of the influence and education of Islam, then the patriotism of the Indonesian people will not be as great as the history shows to achieve its independence" (Bizawie.Z.M, 2016, pp. 19). A similar statement was made by Kahin (1952) that social change could not be separated from the influence of Muhammad's religion. As an Islamic educational institution that was established at that time, Pesantren Gerbang Tinatar Tegalsari has fulfilled various criteria to be named the first pesantren in Java.

In its development, Pesantren had four models. The first model was Salaf Pesantren which only taught religious knowledge. The second was the Pesantren that used a formal education system but did

not use a curriculum created by the government. The third was Pesantren which had complete formal educational institutions and the latter was a pesantren where students studied at formal educational institutions outside the pesantren area. Pesantren Tegalsari belonged to the first model.

Pesantren Tinatar Tegalsari has played a role in teaching popular Indonesian Ulama by providing them with knowledge before they went to study in Haramain. Looking at 19th-century pesantren architects, Mas'ud (2006) explained the role of the Haramain ulama' network to the archipelago one, which became the pesantren architect in the 19-20 century. Mas'ud's (2006) information was based on the work of several scholars, such as Sheikh Nawawi, Sheikh Kholil, Sheikh Mahfudz Termas, who gave birth to a number of kiai who would later become the motorbike of pesantren in the island of Java. He said that for example Hadratu al-Shaykh Hasyim As'ari and his contemporary scholars were the result of the training of Haramain scholars. This information was slightly different from what was stated by Bizawie (2016) especially related to the position of Tegalsari who was not much involved in Mas'ud's (2006) essay. Bizawie (2016) provided information that before going to Haramain, a number of students studied in Pesantren Gerbang Tinatar Tegalsari, such as Sheikh Nawawi Al-bantani who had studied for three years in East Java and allegedly study at Tegalsari. Not only Sheikh Nawawi, Sheikh Abdul Mannan Dipemenggolo, the founder of Pesantren Termas Pacitan, who was the first santri learning in Egypt had also studied in Tegalsari. This showed that Pesantren Gerbang Tinatar Tegalsari had become an Islamic educational institution that was taken into account at that time.

### ***Kiai in Pesantren***

Related to Kiai, Binder (1960) tried to compare several terms that could be applied in Islamic world relates to figures having strong influences in society. There were some key terms in understanding Islamic leadership namely Alim, Mullah, Akhund and Kijaji. The term "kiai" which was more popular in Indonesia, was not always the place to put kiai in the context of teachers or educators, but also as a political and social leader. The same thing also existed in the use of the term "Mullah" in Iran and "Akhund" in Pakistan. Mansurnoor (1990), in his study in Pamekasan Madura, also distinguished a number of debatable



terms. The term Kiai did not only refer to someone who had religious knowledge, but also had significant role in real social life. So, for the Madurese community in general, this term was not only focused on the owner of Pesantren, which was unlike Ulama, which only referred to someone who had a Pesantren or a place where students study.

Various studies showed that Kiai had a strategic position in the social life of the community. However, different results were obtained when examining a variety of Kiai's social actions. Geertz (1959, 1960) as the example, emphasized the role of Kiai as an intermediary one in his research. Kiai became the source of wide-scale information provided to their surrounding environment. Geertz (1960) stated that Kiai's had also a position as a place to complain about various problems even private ones. Horikoshi (1976) said that one of the roles of the Kiai or Ulama, the traditional roles, was as an upholder of the faith by teaching religious doctrines and maintaining orthodox religious practices among Muslims. In short, the ulama or kiai had a real role in the process of forming a society (*takwin al-ummah*).

Kiai also had a strategic social role in society. Dhofier (Dhofier. Z, 1980) saw that Javanese people's perception saw Pesantren as a small kingdom, while Kiai was an absolute source of power and authority in social life and the environment. Anyone was not capable enough to influence or interfere even in Kiai's affairs, except for other Kiai who had bigger influence. The power and influence of Kiai was in line with the king's authority. Moertono (1963) argued that Kiai versus the king would continue to compete for influencing the wider society. The same thing happened to Kiai Tegalsari pesantren. Kiai's strategic position was due to several factors. Turmudzi (1995) explained the success of kiai was caused by two reasons: first, because kiai was an educated elite who provided insights and teachings about Islam to people around them; second, Kiai usually gave a lot of help to anyone who wanted it.

Aside of the relationship of the Kiai, pesantren and education, as well as politics, social and economics, it was worth to mention here the relationship between Kiai and Kejawan which became the main topic and discussion of this study. Along with the impact of old Javanese cultural residues, there were various conjectures as to why Tegalsari was so attractive to be a place for the hunters of knowledge, especially the sports sciences and Javanese mental exercises. Simuh (1998), for

example, suspected that Tegalsari was a place to teach cadres that did not only teach the knowledge of Shari'a as a basic curriculum for Pesantrens, but also teach a variety of kejawen science. For example, Ronggo Warsito, when he studied there and did unpleasing actions for Kiai Kasan Besari, because he wanted to recover from these bad habits, he apologized to kiai, and did *tapa brata*, soaking himself in the Watu River for forty nights. Every day he only ate a kluthuk banana.

Not only had the story of Rangga Warsito, the myths surrounding the origin of the naming of Ponorogo district enriched Pesantren Tegalsari discourse which was rich with the variety of Kejawen. According to Endraswara (2014), this reality was supported by the naming of Ponorogo, which came from Pono which mean "know" and Rogo which mean "body". Then, Ponorogo mean the search for a self. It related to *ngelmu tubuh* meaning the effort to get perfect life.

## METHOD

This paper was history study using qualitative approach. Document analysis was used as an instrument to gather data. Related to the study of social history, Azra (2002) classified it into seven models: (1) demography and kinship, (2) the study of urban society, (3) social groups and classes, (4) the history of mentality or collective awareness, (5) the transformation of society (6) social movements or social protest phenomena, and (7) the history of education, scientific traditions, knowledge and power and intellectual discourse. In line with the objectives and data sources, this study used the intellectual history model as the part of social history. The sources of this study were Poernomo's (1987) book entitled "History of Kiai Ageng Mohammad Besari Tegalsari Jetis Ponorogo 1987", Babad Ponorogo Vol 1, 2, 3, 4, Seorokarto (1939), Sudibyo, Ranggawarsito Committee, Babad Carios Srelahanipun Swargi, Ronggowarsito, (1979), Manuscript EAP061.3.105, History of Kiai Ageng Tegalsari in the British Library Catalog as well as some relics in the form of tomb archeology, mosque architecture and traditions created by Kiai Ageng Muhammad Besari. The additional sources were Fokkens, "De Priesterschool te Tegalsari," Tijdschrift Voor Indische Taal, Land-En Volkenkunde, Deel 24 (1877) and Guillot's (1985) book entitled "Le Rôle Historique des Perdikan Ou Villages Francs, Le Cas de Tegalsari".

Intellectual social history was often referred to as the history of thought or the history of ideas. According to Kuntowijoyo (2003), the history of thought was the study of the role of ideas in historical events and processes. According to Rahardjo (1993) and Azra (2002), a person's intellect could be seen from his commitment and realization in people's lives and proven by his concrete actions. The historical method (Abdurrahman, 2007, 2011; Priyadi, 2012; Hamid. & Madjid, 2011; Daliman, 2012) relied on four steps of activities: heuristic, source criticism, interpretation, and historiography.

### ***The Heuristic Step***

The "heuristic" step was the step of obtaining a source. In this part, the skills of researchers became prominent and important (Abdurrahman, 2007, 2011; Daliman, 2012). The task of the researchers in this activity was to find primary and secondary sources, namely in the form of written, oral and object sources (Hamid & Madjid, 2011).

### ***Verification Steps***

In this second process, the researcher conducted various verification activities on various documents and sources that had been collected in order to obtain data validity. To validate the data, the researchers used two techniques: external criticism and internal criticism. External criticism or source authenticity was to ensure that the documents were authentic (Gottschalk, 1985). Furthermore, internal criticism or source credibility was an analysis of documents to obtain details in accordance with historical facts or validity (Gottschalk, 1985).

### ***Interpretation Steps***

The interpretation step was the third stage. This was needed as an effort to interpret data and information that had been successfully validated. In this third part, the researchers used social action analysis and integrated with Islamic studies. The social action theory used was Max Weber's theory of social action. To sharpen the analysis, a paradigmatic framework in social science was involved in this analysis (Nata, 2001). In short, it was analyzed the actions of Kiai Tegalsari and connected them with the various parts and examined the part itself.

The combination of various analyzes and understanding was expected to become a harmonious whole to obtain a comprehensive and appropriate understanding (Gottschalk, 1985; Kuntowijoyo, 1995).

### ***Historiography Steps***

Historiography was an attempt to reconstruct imaginatively the past based on data obtained by going through a series of processes (Gottschalk, 1985) based on a series or chronology, causation and imagination. A series of historiographic processes included: (1) writing which was framed based on historical time and events, as well as other important elements such as who was involved in the history, historical places (where), and cause; (2) historical and role-playing memories of individuals and collectives; (3) Objectives; and (4) considering various genres of historical writing such as interpretation, topography and historiography (Nordhok, 2013).

## **FINDINGS AND DISCUSSION**

### ***The Harmony Models of Architecture in Pesantren Tegalsari***

The pictures of Pesantren in 18-19 century were not like what we see today. Now, Tegalsari was located in Jetis, Ponorogo in which at that time was the part of Madiun residency where the most people were farmers (Suseno, 2001). Pesantren Tegalsari was actually named Gerbang Tinatar. Because of its location was in Tegalsari village, it was more popular as Pesantren Tegalsari (Ernawati, 2017). Javanese was not always identical with the Keraton Surakarta or Yogyakarta, as in the case of Ponorogo (Mulder, 2001). In general, the Javanese system was completed with cosmology, mythology and all instruments which explained a set of Javanese ethics, traditions and styles (Endraswara, 2014). The Javanese identity came from the intersection with various traditions and religions for centuries. The process resulted in modifications from the process of: (1) religious rituals, science, art, culture, etc; (2) community governance; and (3) technology developed (Sedyawati, et. al, 2001). Ponorogo was a place holding Javanese values strongly.

There were still a number of archaeological and architectural traces which could still be seen today in Pesantren Tegalsari such as a mosque, *ndalem* area (kiai's house) and the burial area of Kiais. The harmony between Islamic and Javanese values could be seen from

those places. Tegalsari mosque was restored and inaugurated as a Cultural Heritage Site by the New Order government in 1978. The second restoration was done by the East Java Archaeological Service in 1997 (Kausnanto & Hartono, 2017). Tegalsari Mosque building as an archaeological object had the characteristics of ancient architectural styles based on Islam and Javanese relics (Purwowidjoyo, 1984), for example, the form of layered roof. The material of the building consisted of 36 pillars of wood poles with conical roofs. The symbolization of overlapping was a teaching about *iman*, *Islam* and *ihsan*. The number of poles 36 was a pattern of three plus six ( $3 + 6$ ) that mean nine (9) which referred to Walisongo. In addition, the symbol of the cone was a picture of the Most High of God and the Highness of God. In addition, there were still a number of other symbols, namely, the foyer of the mosque, *batu bancik*, mosque gate, grave gate, a Javanese Joglo house, and two bell-shaped lamps (Kausnanto & Hartono, 2017).

The symbolic image in archeology was connected with the metaphor "*wong jowo nggone semu*" meaning that Javanese people like to use symbols (Endraswara, 2014). Symbolization of a number of archeological relics was an effort to tell something to and by others (Satoto, 2008). Symbolic culture could be understood using ethical approach (how to capture and understand the symbolic message) and emic approach (an attempt to interpret and confirm the symbolic message) (Banton, 1973; Kaplan & Manners, 1999). The number of symbols indicated the characteristics of Javanese people who were accommodating, inclusive, flexible and could be eclectic with a combination of esoteric patterns of Islam, Hinduism, and Buddhism, which had the same basis, and could not be separated from Adikodrati doctrine, Ancestors and mystical matters (Endraswara, 2014; Nurish, 2019; Simuh, 1988; Suyono, 2009; Dawami, 2002).

### ***Manuscripts Collection in Pesantren Tegalsari***

Manuscripts were a mirror of a past history containing information of thought, historical knowledge, religious teaching, custom, and people's behavior in the past (Dajamries, 1997; Oman, 2015). Java, as the part of Indonesia, including the part of Asian region, had its own noble civilization, given to its descendants through various media, including manuscripts. The science that was often used in

exploring the culture of a nation based on language and literature was philology (Baried, 1994). Javanese literature had special features, containing mystical reflections, collections of prayers and mantras related to Islam, treatises on Islamic theology, and books on tactics related to Islam. Pesantrens were attached to yellow books which were studied and used as moral references by *santri* in daily life (Manshur, 1996). Yellow Book was a form of religious orthodoxy, which contained knowledge that could not be changed or added to and could only be given an explanation and reformulated as *sarah* (Bruinessen, 2015).

Pesantren Tegalsari, as one of the great local wisdom of Indonesian Islam, had a distinctive teaching model, which was highly focused on the Kiai as the main source of learning. In addition, students who were considered qualified were given a sanad, and could apply their knowledge in almost all traditional Pesantren in the archipelago (Dhofier, 2011; Baso, 2012; Bruinessen, 2015). Tegalsari, in its golden age, was the center of paper making and writing of the famous books in the archipelago (Baso, 2012; Multazam, 2015). Pesantren Tegalsari had a number of books that were used as teaching materials. Surabaya LPAM Religious Literature Research Team found 69 Manuscripts in Tegalsari. Now, this collection could be read at <https://eap.bl.uk/project/EAP061>. The titles of the books were very diverse both from the basic science of pesantren such as nahwu shorf, fiqh to Sufism like Ihya 'Ulumiddin by al-Ghazali. Not only did it contain Arabic-language texts, but also jawi pegon texts which were a typical traditional writing in Pesantrens. Overall, the dominant of Pesantren Tegalsari manuscript collections contained monotheism or Sufism (Multazam, 2015).

One of Tegalsari manuscripts contained a number of traditions and customs that developed in Java, talking about *lelaku* and other mystical activities (<https://eap.bl.uk/archive-file/EAP061-3-106>). This untitled manuscript was made from *gedog* paper written in Javanese pegon. The part of content of that manuscript was as follow:

*"punika dungane pambuntetane bedil (senjata api), ilah sesebute," sing urung2 jati araning bedil, kulambi maya araning mimis, kala katuku2se kadigeran, unine biyarning, urube tet buntet det, laa ilaa hailla Allah", lelakuni amutih pitung dino, wekasane pati geni sedino sewengi, shodaqohe kalepon"* (lampiran 27).



The spiritual behavior of Javanese people was called *kejawen sesirik* meaning preventing from bad things and some activities for restraining someone's self like *laku tapa*, *poso pategeni*, *poso mutih* and others (Endraswara, 2014). Those activities were an effort of Javanese people to reach the reality of life or *sastrojendro hayu aristocratic pangruwating diyu*, which was often indicated by *wayang bima* which was looking for *tirto parwito* or to meet with the God Ruci. The manuscripts of Tegalsari that contained some doctrines combine Islamic and Javanese values indicated the harmony of those values in this Pesantren.

### ***Cultural Art of Islamic Java in Madiun Residency***

Islamization was thought to have been massive since the era of the transition from Majapahit to Demak Bintoro, especially conducted by Sunan Kalijogo. This historical fact could be seen among others in the example of the Sekaten tradition (shahadaatain) (Yunus, 1985). This modification process was inseparable from the way that Islam itself adapted from other cultures and Javanese often made modifications to the various cultures that entered (Saksono, 1996). Cultural arts were generally rooted or based on customs and traditions. In a side, it was tied to the inheritance system of ancestors, because it was born from the world view of society which was considered final, patent and sacred, so that it could not accept any creations or changes (Khalil, 2008). From this process, it could be understood that there was a harmonization between the values of Islam and Java which was struggled by Javanese poets in order to maintain their existence or merely adapt to the flow of new culture. This process was a necessity that could be understood by all groups (Kuntowidjoyo, 1999).

One of the cultural arts that was identical to Pesantren Tegalsari was Gembrungan tradition. This cultural artistry consisted of Kendang and Gembrung (a large drum, one side was covered with leather that was used to be beaten and on the other side was left opened for about a fifth. This art developed along with the tradition of the Prophet's birthday celebration and ceremonies such as *tingkeban* (a salvation ritual of seven-month-old baby in the womb), *mitoni* (ritual on seven months after the baby was born), *aqiqahan*, circumcision process, etc. In this art, there were three poems that were usually sung with in each performance, including *Khotaman Nabi*, *Alon-Alon* and *Sifat Papat*. The

poem contained a variety of moral stories, teachings, ethics and history of the Prophet Muhammad SAW using Javanese language and style. This art spread in the ex-residency area of Madiun (Rodai & Habsari. 2016; Kurnianto. 2012). The local art tradition that combined the Islamic and Javanese values showed the harmony of those values in this Pesantren.

### ***The Java's Philosophy: A Making Harmony in Diversity***

The Javanese system of thinking could at least be understood from three main philosophies which formed the basis for the development of varied thoughts. Almost all Javanese observers and researchers agreed on the foundations of Javanese teachings dealing with life, nature and God. The three foundations included: *sangkan paraning dumadi*, *manunggaling kawula-gusthi* and *hamemayu hayuning bawono* (Endraswara, 2014; Suyono, 2009; Simuh, 1988; Nurish, 2019; Mulder, 2007; Simuh, 2002). The Javanese thinking level and the Western people thinking level were fundamentally differences. Javanese people believed on the philosophy of life to achieve and seek the perfection of life and emphasize on having good behavior, while the Western people focused on studying science or logos itself (Zoetmulder, 1940). The teaching of *paraning dumadi* was teaching how to learn (*pangawikan/ngelmu*) which was always done by Javanese, in the form of *kasampurnan*, obtained by apprehensive practice (Sostroamidjoyo, 1972). This was inseparable from the teachings (*piwulang*) of the Kanjeng Sunan Kalijogo, in the form of *tembang dandhan gulo* (Endraswara, 2014) as follows:

*"Urip iku neng donya tan lami// umpamane jebeng menyang pasar// tan langgeng neng pasar bae// tan wurung nuli mantuk// mri wismane sangkane nguni// ing mengko ojo samar// sangkan paranipun// ing mengko podo weruho// yen asale sangkan paran du king nguni// ojo nganti kesasar"* (Sunan Kalijogo)

This knowledge was understood with a number of specific themes including *asaling dumadi* (the nature of human), *sangkaning dumadi* (where it came from and how or where the direction of the form was developing), *purwaning dumadi* (the beginning of human), *tataraning dumadi* (the degree or dignity of human), and *paraning dumadi* (the way or direction of the development of human) (Simuh,

1988). By the notion of *paraning dumadi*, humans were expected to continue to process continuously towards the perfection of true life with a variety of practices to guard against bad desires and passions.

Meanwhile, *Manunggaling Kawula-Gusti* idea related to true and eternal awareness. Humans should be aware and feel that they were facing the God and in the God's compassion. With this concept, humans could communicate directly with God inwardly. Humans worshipped consciously and felt that they were closed, intimate and united with God. God was the place where humans returned (*inna lillahi wa inna iolaihi rajiun*). This concept was not a teaching, but a spiritual experience that was truly real, infinite for those who have experienced it, both subjectively and collectively. Experiences like this could be achieved through the practice of concentration, self-control, *pemudharan* (making the body felt free from everything), mastering true knowledge and knowing the nature of life (Endraswara, 2014).

What is a need to be underlined is *Manunggaling-Kawula Gusti* concept which interpreted as the concept of *wahdatul wujud* (God and man united and melted), while other opinions referred to the term of *jumbuh*, which related to *Wihadtus Shuhud* (humans felt close to God) (Simuh, 2002). In my opinion, this idea was self-expression which was tried by someone who had felt it. In this case, what was developing related to the collaboration and integration of Islam and Java was no more than the effort of Javanese people in manifesting Islam.

The third philosophy of Java is *hamemayu hayuning bawono* which was attitude or behavior that always strived to realize this beautiful world with beauty, harmony, safety, prosperity and happiness (Endraswara, 2014). The world was seen as the verses created by God. The world around humans was God's creation that should be decorated with good deeds. The essence of life would not be separated from good deeds to life itself, humans, and other creations. This value was often implied in *wayang* performances which became one of the Javanese mediums in conducting a process of teaching about life, namely *panjang punjung pasir wukir loh jinawi, tata titi tentrem kartoraharjo*.

Those three philosophies of Javanese had a strong relationship with Islamic values. The same principal of Islamic and Javanese philosophies make those values could be harmony. Those two values

could be combined and integrated in many aspects like what Pesantren Tegalsari did.

## CONCLUSION

Pesantren Tegalsari or Gerbang Tinatar Ponorogo was an area for students who promote harmony in all fields, including tradition, culture, science and architecture. Commonly, Pesantrens were educational institutions that taught religious life to their students. The unique thing was Pesantren Tegalsari did not necessarily change the role and culture of Javanese ancestors; instead of displaying the harmonization of global and local civilizations in an educated community. This finding could be drawn from the existence of archaeological objects that were characterized by a mix of Islam and Java values and the remaining manuscripts and various religious traditions that were combined with local wisdom. This harmony could not be separated from the character and mentality of Kiai and students who easily understood differences. All those Javanese peoples' behaviour portrayed Javanese belief related to *paraning dumadi*, *manunggaling kawula-gusti* and *hamemayu hayuning bawono*. Whatever things that tried to disturb Javanese people's belief would be seen as negative things.

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