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THE EPISTEMOLOGY OF ISLAMIC EDUCATION TO
STRENGTHEN NATIONALISM

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THEME ACTIVITIES

Theme of International Conference on Islamic Education is:
"The Epistemology of Islamic Education to Strengthen Nationalism"

Sub Theme:

- 1 Education ia a Mediator of Various Culture
- 2 Religion Integration in the State
- 3 Social Well Being
- 4 Globalization and Human Right
- 5 Good Corporate Governance
- 6 Nationalism
- 7 Law/Social Politics
- 8 Economic Integration
- 9 Busines Ethics
- 10 Renewable Energy
- 11 Citizen Charter
- 12 Ecotourism

Main Speaker

- a Prof. Datuk Dr. Mohd Noh Dalimin, Ph.D. Universiti Tun Hussein Onn Malaysia
- b Ismail Suardi Wekke, Ph.D. Islamic State College of Sorong, West Papua
- c Dr. Happy Susanto, M.A. Vice Rector 1 Muhammadiyah University of Ponorogo

Time and Place

- Day and Date : Saturday, November 4 2017
Time : at 08.00 a.m. finished
Place : 4th Floor Seminar Hall of Rectorat Building

PROLOGUE

The proceeding is based on the results of the International Seminar on The Epistemology of Islamic Education to Strengthen Nationalism held on Saturday, November 4, 2017 at Muhammadiyah University of Ponorogo. The seminar is intended to capture Islamic education produced by researchers, educational practitioners and lecturers in order to strengthen nationalism in the lens of Islamic Education. Based on that purpose, an International Seminar was held with themes: 1) Education is a mediator of various culture; (2) Religion integration in the state; (3) Social well being; (4) Globalization and human right; (5) Good corporate governance; (6) Nationalism; (7) Law: social politics; (8) Economic integration; (9) Business ethics; (10) Renewable energy; (11) Citizen charter; and (12) Ecotourism.

Those themes are chosen with the aim that seminar participants can exchange knowledge about the progress of research taken place in their respective areas. Currently, many research results are scattered in various universities and research institutes throughout the ASEAN region, but many of them have not been disseminated and disseminated optimally. The objectives of this seminar are to (1) disseminate the focus of recent Islamic education research to strengthen the nationalism of the state; (2) to familiarize the culture of research on Islamic education for experts, researchers, universities and practitioners in the field of education; and (3) to broaden the horizons and communication networks for experts, researchers, colleges and practitioners in Islamic education research.

Our thanks go to Prof. Dr. Datuk Mohd Noh Dalimin (Universiti Tun Hussein Onn Malaysia) and Assoc. Prof. Ismail Suardi Wekke, Ph.D (State Islamic School of Sorong - Indonesia) and invited guests, speakers, and participants of the IIES 2017 seminar. The follow up of this seminar is a scopus and thomson scoping proceedings publication, and we look forward to the development concepts and applications that can be used by government and academic communities, as well as in carrying out development and to strengthen nationalism.

Finally, the appreciation and gratitude for the presenters, editors and the entire committee for their efforts so that the seminar could be taken place well. thanks also to be conveyed to the Director of Graduate and Head of Muhammadiyah University Ponorogo who has facilitated this agenda, as well as other parties which we are not able to mention for helping the implementation of this seminar and the realization of this proceeding.

Ponorogo, November 4, 2017
Chairman of the committee,
Dr. Afiful Ikhwan, M.Pd.I

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**Enhancing the Student' Spirituality Through *Ngamri Barokah*
(Expecting A Blessing) of *Kiai* in Darul Ulum Islamic Boarding
School of Banyuwanyar Pamekasan**

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Abstract

in the islamic boarding school, the kiai is very sacred because he is considered having the practice of hizb believed to be able to bring barokah (blessing) by the majority of santri (students). barokah (blessing), tawadu' (humility), and muru'ah (honour), are the tradition of exoteric teachings in islamic boarding school in which if the students violate it. it will give them negative impact. i.e; they will get tola (accursed) and bhâsto (karma). the phenomenon of obedience of sam'an watã'atan (obedience and loyal) model by expecting barokah to earn the good fortune of the students' lives both in the world and the hereafter is part of the uniqueness in enhancing the spirituality of santri (students) in pesantren. all santri have a belief in the existence of barokah, karamah of kiai as the source of all power that demands them (santri) to be submissive, the kiai is believed to be a central figure who does not only have the knowledge of religion (wisdom) but also have supernatural powers which in sufism term called as kasyf (unveiling) or 'irfan.

Introduction

The discussion about education with Islamic boarding school base is always interesting to explore since it is one of the unique and interesting topics, not only from the education system which is set uniquely, but also the concept of educational thoughts which is rich and has the same quality compared to the concept of modern education.¹ In addition, the tradition of Islamic boarding school or *pesantren* can not be seen in other Islamic countries, except Indonesia. So, it is very precise when a former Indonesian president

¹³Abdurrahman Wahid, "Kata Pengantar". in Hiroko Horikoshi. *Kiai dan Perubahan Sosial* (Jakarta : P3M, 1987), p.23

Abdurrahman Wahid stated that Islamic boarding school as a subculture of Indonesian culture.²

It means Islamic boarding school is part of our ancestors' inheritance and also becomes an intellectual culture of Indonesia at the range of classical and contemporary history. The tradition of Islamic boarding school is one form of cultural acculturation between Indonesian culture and Islamic thought.³ Islamic boarding school is like a unique environment of "the society", it has a corporate value of positive life. Islamic boarding school itself is separated from its surroundings.

From the infrastructure, an Islamic boarding school usually consists of Kiai's house (the leader), *mushola* or mosque, the building of boarding school, *congkop* (the cemetery of the previous ancestors whom are sacred by *santri*). As of today, there is no special guide in building the infrastructure of Islamic boarding school, the additional buildings in Islamic boarding school's environment are just one form of innovation and dynamization.⁴ In this case, we can see the very big contribution from Islamic boarding school as their role in the development process of the national education system, their existence is vital in preserving and defending the principles of Islamic religion.

In more detailed addition, *pesantren* or *Islamic boarding school* is an Islamic education institution that is growing dynamically and got recognition from society in the archipelago, with boarding school model (college), where all residents (the students) get a good Islamic Teaching either esoterically (*suf*) or exoterically (*sharia* of *fiqh*). All of it is done through a teaching system under the policy of *kiai* with the typical leadership characteristics that are charismatic as well as independent in all things. Even so, the boarding school was believed to be able to translate and to apply the principle of, "al-muhafazhah ' *al-muhafazhah 'ala 'al-qadim ash-shalih wa al-akhdzu bi al-jadid al-ashlah* " (preserving good classical culture, by taking cultural values that are relatively relevant to the present and considered to have a better advantage) appropriately and correctly.⁵

Interestingly, the leadership culture in Islamic boarding school, a *Kiai* retains or holds to the great values which become his belief in his life

²Ibid.

³ Said Aqil Siraj, "Visi Pesantren Masa Depan", in Makalah Seminar Nasional: Musabaqah al-Qur'an Nasional V Telkom 2005.

⁴ Zamakhsyari Dhofier, *Tradisi Pesantren; Studi tentang Pandangan Hidup Kiai* (Jakarta: LP3ES, 1982), p.25.

⁵ Zamakhsyari Dhofier, *Tradisi Pesantren; Studi tentang Pandangan Hidup Kiai*, p. 30.

and made them as the role model in behaving, acting and developing the Islamic boarding school. If at certain time, the *Kiai* shows inconsistency when leading his Islamic boarding school, and it contradicts and deviates against the great values he believes, so the students' trust to their *kiai* or the *pesantren*/ Islamic boarding school will be faded directly or indirectly.⁶ The great values that *Kiai* believes are part of *eneer capacity* regarded as grace and mercy of Allah SWT.

The implications of the great value called as *eneer capacity* of *Kiai* gives very big impact, especially to the students' development. For us who have experienced studying in Islamic boarding school must be familiar with the term of "*ngamri Barokah kepada sang kiai*" or "*hope blessing from the Kiai*". All people may have different perception about the concept of *blessing*, that is the uniqueness of the knowledge of *the blessing*.

The blessing is a privilege thing, it can be used as "breakfast" of our spiritual, therefore those who do not get *blessing*, they will be unfortunate either in the world or the hereafter. For *santri* or the students, *blessing* is part of their weapon to get meritorious knowledge. If they do not get it, they will not get happiness in their entire life. *Blessing* is a medium and facilitator between themselves with the supernatural, then *blesisng* is the garden of paradise for the students and power to get happiness to make a living.

Apart from the privilege above, *blessing* is also able to increase the students' spirituality. This case becomes an effort for all the students in Islamic boarding school of Darul Ulum Banyuwanyar Pamekasan vying for blessing from their *kiai*. These issues become the focus in this study, i.e what kind of students' spirituality in Darul Ulum Banyuwanyar Islamic boarding school Pamekasan, what kind of factors that influence and motivate them to vie hoping blessing from the *kiai*.

Darul Ulum Islamic Boarding School of Banyuwanyar at A Glance

Darul Ulum Islamic Boarding School of Banyuwanyar is geographically located in Poto'an Daja Village, Palengaan District, Pamekasan, Madura. Up to now, the numbers of the students who are studying in this boarding school are about 15 thousand students. The early establishment of Banyuwanyar Islamic Boarding School originated from the anxiety of *K. Ishaq bin Abdurrahman* about underdevelopment and

⁶ Mahmud Sujuthi, *Politik Tarekat Qadiriyyah Naqsabandiyah Jombang: Studi tentang Hubungan Agama, Negara, dan Masyarakat*. Yogyakarta: Galang Press, 2001, p.19.

stupidity of the society at that time, especially the backwardness and stupidity about Islamic religious knowledge.

In the early period (1817-1868), this Islamic boarding school is under controlled by K. *Isbat*. He who was born around 1788 M, known as the figure who was very *wara'* (abstinence) (*Islamic term that means abstaining from not only forbidden actions but also from the things that are doubtful*) and *tawadu'* (humility) that always very closer to Allah, based on the story developing in the society, before founding the Islamic boarding school, K. *Isbat* initiated by *taqarrub* (come closer) to Allah by fasting for one years intentioned and addressed to the Islamic boarding school, his family, and his students.⁷

The second period (1822-1868), after K. *Isbat* passed away, the boarding school was succeeded by his eldest son, KH. *Abdul Hamid*. During his time, the educational orientation in this Islamic boarding school continued the previous system. The education journey of KH. *Abd. Hamid* was much acquired in Mecca al-Mukarramah through direct guidance from famous Islamic scholars, such as Sheikh al-Nawawi, Al-Bantani, and others. His proper educational background made him believe to continue the traditions of this Islamic boarding school.⁸

The third period (1868-1933), the leadership of Banyuwang Islamic boarding school was continued by KH. *Abd. Hamid*, the son of KH. *Abd. Majid*. Since childhood, he got direct education, guidance, and referrals from his father. The educational background he acquired was learned from many Islamic boarding schools (became *wandering santri*). In this tradition, the *santri* do not only seek knowledge from one *pesantren* (*Islamic boarding school*), but he went from one *Islamic boarding school* to other *Islamic boarding schools*. This, because each Islamic boarding school offers own specialization in science and development, and each respective Islamic boarding schools have different academic specifications.

The fourth period (1933-1966), the position of the leader was continued by KH. *Abd. Hamid Baqir*. However, because he was unable to work or to say full time in Banyuwang boarding school, (at that moment, he was still in the Java Island to help to fight against dutch soldiers, especially around Jember and Banyuwangi), started

⁷ Zainuddin Syarif, *Dinamisasi Manajemen Pesantren dari Tradisional hingga Modern*, (Yogyakarta: Sunan Kalijaga Press, 2006), p.45.

⁸ Zainuddin Syarif, *Dinamisasi Manajemen Pesantren dari Tradisional hingga Modern*,....p. 47

from 1945 until Renville Agreement), therefore the ruler and the leadership of Banyuanyar Islamic boarding school during \pm 20 years was under controlled by *K.H. Baidawi*, the younger sibling of *K.H. Abd. Majid*.⁹

The fifth period (1980 - until now), the leadership was continued by *K.H. Muhammad Syamsul Arifin*. The days of *K.H. Muhammad Syamsul Arifin*'s appointment as the leader is a new chapter of relay leadership in Darul Ulum Islamic boarding school of Banyuanyar. The leader of Islamic boarding school was no longer a direct descendant of the previous leader, but rather a son in law.¹⁰

The Spirituality, Blessing, and the Sacred of Students' Obedience

This research uses field work or *field research*, field research means a research that focuses on capturing lived experiences or reality of the object being studied.¹¹ Qualitative research is an investigation process to understand social issues based on the creation of a complete *holistic* picture formed by words, reporting the view of the informants in detail, and compiled it in a natural background.

Various interpretations of the meaning of spirituality with the presumption according to the inner experience of each individual. Of course, this study leads to the meaning of spirituality as a thing which is closely related to the human and the God. God is very closely related to the empirical experiences. Then, each individual has their own spiritual experiences about the existence of God that they will feel the process of spiritual experience and positive emotions (internationalization) and the meaning of life and rituals (externalization).¹²

Taufiq Pasiak classifies four things that become part of observable indicators of spirituality and therefore can be defined conceptually and then measured psychometrically which then called as *God Experience*. Those four things are spiritual experiences, ritual, positive

⁹ Ibid.

¹⁰ Zainuddin Syarif, *Dinamisasi Manajemen Pesantren dari Tradisional hingga Modern*, p. 48.

¹¹ M. Zaini Hasan, "Karakteristik Penelitian Kualitatif", in *Pengembangan Penelitian Kualitatif Dalam Bidang Bahasa Dan Sastra*, ed. Aminuddin (Malang: HISKI Malang and Y A 3 Malang, 2009), p.13.

¹² Taufiq Pasiak, *Tuhan dalam Otak Manusia, Mewujudkan Kesehatan Spiritual Berdasarkan Neurosains* (Bandung: Mizan, 2012), 336.

emotions (gratitude, patience, sincere) and the meaning of life.¹³ This mini research does not intend to measure the spirituality of the students of Darul Ulum Banyuwangi, but rather to try to describe the form of spirituality of the students, the factors that influence and motivate them to obey the *Kiai* or the caretaker of Islamic boarding school (*khadimul ma'had*).

This research orientates more on *qualitative field research* by using *public opinion surveys*.¹⁴ It means, this research attempts to know the public opinion about something, in this case, it tries to know the opinion of wider society, especially for the students of Darul Ulum Islamic boarding school of Banyuwangi, Pamekasan Madura, about the extent to which obedience to *Kiai* that they do to get *blessed*, so that it can develop their spirituality.¹⁵ While, the obtained data were analyzed descriptively by describing the spirituality of the students of Darul Ulum Islamic boarding school, the kind of spirituality and the constituent factors as well as the motivation of the students in obeying the *Kiai*. For that reason, the subjects in this study involves students, board members or the teachers, and alumni. The totals were 15 people, consists of 5 students, 5 board members or teachers, and 5 alumni. They were interviewed and recorded by recorder device related to the focus of the research.

Students could also identify the *Kiai* as an ideal figure that becomes a connector to the educational genealogy of the Islamic scholars of Islamic science in the past golden age of Islam. The process of socialization and interaction takes place in Islamic boarding school allows the students to imitate the attitudes and the behavior of *Kiai*. *Kiai* is a role model (*uswah*) of attitudes and behavior of the students.

¹⁶ One of the students of Darul ulum Banyuwangi, Masturil Kirom says "*kiai is the heir of the prophets, so if we disrespect and do not dignify him, means that we are indirectly betraying the prophet*".¹⁷

The status of *kiai* also often reinforced by noble title that is deeply rooted in the tradition of leadership and upper social class. As we

¹³ Taufiq Pasiak, *Tuhan dalam Otak Manusia, Mewujudkan Kesehatan Spiritual Berdasarkan Neurosains*, p. 342.

¹⁴ Suharsini Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktek* (Jakarta: PT. Rineka Cipta, 2002), p.88

¹⁵ Lexy J. Moloeng, *Metode Penelitian Kualitatif* (Bandung: PT. Remaja Rosda Karya, 2007), p. 223-225.

¹⁶ Abdurrahman Wahid, "Pesantren sebagai Subkultur", in Dawam Rahardjo (Ed.), *Pesantren dan Pembaharuan* (Jakarta: LP3ES; 1988), p. 32.

¹⁷ (Interviewed with a respondents on 14 June 2017).

commonly known that majority of *kiai* in Madura, genealogically (family tree) was still related with Syeikh Maulana Ishak's blood or well known as *Sunan Gresik*, one of *wali songo* (9 saints of Islam in Indonesia) that handle the cultural direction of the Islamic kingdom of Demak.

The identity of the nobility owned by *Kiai*, often put at the beginning of his name and other titles. For Example *RKH* (*Raden Kiai Haji*) and *RPKH* (*Raden Panji Kiai Haji*) which are commonly used in Madura and in some regions in Tapal Kuda, East Java. The title of *Raden* is a masculine noble title which is generally used to indicate the noble status owned by *kiai*.¹⁸ This nobility title is granted to someone or people that has special position and function in society in the past.¹⁹

Kiai is a noble title granted by the society to the figure either because of the extent of religious knowledge they have or sincerity and integrity in every action. The admiration to *kiai* is considered as the reflection of ethics (moral) signs that the students have beneficial knowledge.²⁰ Thus, there is so much morality advice that indicates the value or obedience attitude and respect to the *Kiai*. As mentioned in *Ta'lim al Muta'allim* book by Imam al-Jarnuji, stated that there are two requirements for the students to gain beneficial knowledge, which is the first is respecting for teachers and the book. The respect and the obedience values not only given to the *Kiai* in personal but also to his family. The expressions of respect to his sons and his relatives is commonly expressed by calling them as "*lora*", or "*gus*" for the sons and call "*nyai*" or "*neng*" for the daughters.²¹

The sacrality of students' obedience emphasizes on certain relationships. For example, relation between the students and the teachers. *Kiai* has power to give reward and punishment to the students. Reward is usually in the form of blessing which is believed to come to the students who obey him. The punishment form is usually in the form of warning that threatens the students, for example, students who disobey will get useless knowledge.²² The description

¹⁸ Kuntowijoyo, *Perubahan Sosial dalam Masyarakat Agraris Madura 1850-1940*, (Yogyakarta: Matabangsa, 2002), p. 226.

¹⁹ Abdurrahman Wahid, "Pesantren sebagai Subkultur", in Dawam Rahardjo (Ed.), *Pesantren dan Pembaharuan* (Jakarta: LP3ES; 1988), p.31.

²⁰ Dawam Rahardjo (Ed.), *Pesantren dan Pembaharuan* (Jakarta: LP3ES; 1988), p.34.

²¹ Nurcholish Madjid, *Bilik-Bilik Pesantren; Sebuah Potret Perjalanan*, (Jakarta: Paramadina, 1997), p. 24.

²² Zamakhsyari Dhofier, *Tradisi Pesantren*, p. 185

above is in line with what has been said by one of *santri* namely Ahmad Mustofa, he states “the basic reference in thinking and acting in this *pesantren* (Islamic boarding school) is the writing of Kiai Abdul Hamid bin Istbat hanged in interior wall of the mosque, i.e. **“there is no happiness and benefit except beneficial knowledge and fear to Allah SWT since those were the only ways that bring us to the happiness in the world and the hereafter”**.²³

The higher the students desire to follow the authoritative command of a figure of *kiai*, described the strong degree of students’ bound with *kiai*. Students who have difficulty to break away from the authoritative power could hinder their independence, especially the independence of emotions and values. Therefore, students assume that no need trying to determine their own decisions (attitude of independence) because anything has been determined by their authoritative figure.²⁴ A student said, “all students are very reluctant and unwillingly to *nyaikhona* (the familiar call of a *kiai*), what is commanded by *kiai* is considered as the absolute truth (essential) for students, when *kiai* is walking in front of the lodge, then all students are very *ta’dzim* (reverence) and kiss his hand, even to the *Kiai’s* pets and plants like: cats, chicken, guava, mango, etc students are very *ta’zdim* too”.²⁵ The students’ obedience can be portrayed that students will receive all statements of *kiai* without courage to re-ask, speaking if requested to speak, and execute every command or request *kiai*, without bravery to reject it. The willingness of based on the desires of the students gaining the good from him. The hope to gain the perceived goodness value is higher than the pursuit of goodness itself. In such conditions, the students have less chance of acquiring the stimulation for new roles that required their own responsibility. Consequently, the students will be difficult to develop their sense of independence.²⁶

It complies with the concept or learning pattern happens in the Islamic boarding school, a learning pattern that emphasizes on the improvement of *ubudiah* (self-surrender to Allah) on *fiqh* studies and the improvement of obedience on moral studies. The obedience

²³ According to the researcher, that motto was hanged on the wall of mosque of Darul Ulum Islamic boarding school of Banyuwangi “*tadek kabhungaan ben kaontongan kecuali ilmu semanfaat ben takok dhek ka Alla karanah kephanikah sengebeh kaontongan e dunyah ben akhirat*” (interview on 14 June 2017).

²⁴ Zamakhsyari Dhofier, *Tradisi Pesantren; Studi tentang Pandangan Hidup Kiai* ..., hlm 187

²⁵ Interviewed with the responden on 15 June 2017

²⁶ Zamakhsyari Dhofier, *Tradisi Pesantren; Studi tentang Pandangan Hidup Kiai*, p. 198.

pattern of the teachers and the students become the characteristic of the educational system of *Islamic boarding school*. Islamic boarding school is expressly made morality obedience as the motto of their educational system. Almost all every Islamic boarding school has a motto of “Politeness values higher than smartness”. By this means, the value of students’ obedience to *Kiai* is a form of the students’ ethics by “putting” *kiai* on the high and noble position. This condition according to Sondang P. Siagian is one of the main characteristics of traditional societies that have high respect towards parents and older person,²⁷ due to the knowledge level and piety of a *kiai*. Description of those relationship patterns indicates the happening of charismatic leadership model there.

Because of the high respectation of *kiai*, the students consider that *kiai* is a respectable person more than their parents. It is caused by the consideration that *kiai* has great contribution in guiding them and educating them morality that can not be done by the society. With that status, *Kiai* is highly respected, adhered to, and his daily attitudes as a reflection that later becomes their guide and their reference behavior pattern. The figure of *kiai* is considered as the person who has an undoubtful level of *taqwa*. So there is appeared presumption that do the good thing to the *pious* and *wara’* (self-restraint) people, will get *blessing* from Allah automatically.²⁸ One of the alumni of Darul Ulum Islamic boarding school, Abdullah Shomad, told about his experience of getting *blessed* from his *kiai*, he told “*there are numerous types of alumni that are graduated from Banyuwanyar Islamic boarding school, previously, at the era of kiai Abdul Hamid bin Itsbat, there was a student who has job just a dishwasher, glasses, even if the water in jedding (place for ablution in the mosque) used up, he steadfastly fulfill in, after he graduated, he became the leader of a big Islamic boarding school, even the name of that Islamic boarding school was given by one of the leaders of Banyuwanyar boarding school. That Islamic boarding school was now known as Nurul Jadid in Probolinggo. And I guess, there are a lot of other unique stories about the students’ experiences who have got blessed.*”²⁹

The nature of spirituality is part of the connectedness with God, the universe, and even a fellow human being.³⁰ Theoretically, at certain

²⁷ Sondang P. Siagian, *Teori dan Praktek Kepemimpinan*, (Jakarta: Rineka Cipta, 1994), p. 34.

²⁸ Dawam Rahardjo (Ed.), *Pesantren dan Pembaharuan*, p.24.

²⁹ Interview with the respondent on 17 June 2017.

³⁰ Ujam Jaenudin, *Psikologi Transpersonal* (Bandung: Pustaka Setia, 2012), p. 196.

level, the obedience can hinder someone's independence development, because it charges them to do every orders or request of others. The obedience is a change of someone's attitudes and behaviors to follow any request or command from other people.³¹

The result of the integrity three, they are the God, the man, and nature are the core subjects of the meaning till the end achieve what called as the level of living meaning. That is, an absolute obedience to the *kiai* from students in which it includes as part of the 'heart' of the spirituality teaching following the concept of "*sam'an wa a'tan*" (obedient and loyal) upon the *Kiai's* order. The obedience is absolute part of the main component in defining students' spirituality.³² The characteristic of the absolute *obedience* that can be seen from students' daily life is to absorb information and moral values thought by *Kiai* in the aspects of religious morality, intellectual, and social.³³ Related to that case, A. Mughni illustrates that a knowledge is viewed not only from the *corpus* of absolute recognition but also his authority that was made based on statements from some students.³⁴ What is uttered by *Kiai* should be completely accepted since it is acknowledged as the absolute truth guided directly by Allah.

The Students' Spirituality Awareness in Expecting the Blessing

In the students' point of view, *Kiai* is very close to "the ocean of Islamic knowledge" either esoterically and exoterically that are considered to have unlimited *magical* power which is inseparable from the world of knowledge of sufism. In sufism, that term is often called as *kashf* (*unveiling*) atau '*irfan*, a very high spiritual position. He is considered to have found the real truth, understanding and blending in the love of the divine.³⁵ In Addition, *kiai* is also considered to have the practice of *hizb*, a practice that is believed able to be capable of bringing the magical power, immunity, and safety, or in Madurese language it is called as *Kejunelan* (*linuwih power*), There are a lot of variety of *hizb*, i.e *Hizb al-Nashr*, *Hizb al-Bahr*, *Hizb al-Barr*, and etc in

³¹ Dawam Rahardjo (Ed.), *Pesantren dan Pembaharuan*, p.49.

³² Taufiq Pasiak, *Tuhan dalam Otak Manusia, Mewujudkan Kesehatan Spiritual Berdasarkan Neurosains* (Bandung: Mizan, 2012), p.276.

³³ Zainuddin Syarif, *Dinamisasi Manajemen Pesantren dari Tradisional hingga Modern*, p.66.

³⁴ Syafiq A. Mughni, 2002:60.

³⁵ Zainuddin Syarif, *Dinamisasi Manajemen Pesantren dari Tradisional hingga Modern*, p.34.

which those power are commonly from Central Java and formulated by certain *sufi* believed able to bring in blessing and clairvoyance.³⁶

Barokah (blessing), *tawadu'* (humility), and *muru'ah* (honour), are part of Islamic boarding school world implicate to the meaning of *tola* (accursed) and *bhâsto* (something that happens because of the deeds while they are studying there). One of the alumnae of Banyuanyar Islamic boarding school, Ach Supriadi, told that "at that time, there was a student that often thieved coconut belongs to Kiai, almost every day, the number of coconut on the tree always reduced. Soon after, the present leader Kiai Abdul Hamid Baqir who had tense characteristic, then he prays; "whoever that thieved it, may their seven relatives turn into the tiger. Based on investigation by investigation, the thief was Sumaina, and very tragic!, when Sumaina passed away, then her corpse turned into a tiger, all the visitors are rush, that tiger then runs to a cave in Teppul mountain, Pegantenan, in tune with the Kiai's pray, all of seven relatives of Sumaina have tail at every Friday kliwon."³⁷

The great influence of Kiai's interaction with the students. The values that develop dominantly, thus leading to the emergence of the sense of the students' spirituality. That sense is able to stimulate students to do their best for their *kiai* and his big family, whether it is from emotional, behavior, or the value as well. It can be said, the students' relationship to the *kiai* is a form of obedience following the concept of *sam'an wa a'tan* (obedience and loyal) expecting the blessing that brings them into a better life. Consequently, there are many students send *fatihah* (tawassul or act of devotion) to their *kiai*, as a form of their respect and their love to their teacher (the *Kiai*). As a statement from Abdul Bahar: "devote to *kiai* can be done by two ways, i.e. *dhahir* (apparent action) or *batin* (inner action). From *dhahir* action, the students continually enhance their devotion by respecting the *kiai* and his big family, while from *batin* (inner) way, the students always remember to enhance their spirituality by sending *Fatiha* (tawassul) to the teacher (*kiai*) whether he had passed away or alive."³⁸

The power of the blessing is able to increase the spiritual awareness of the students of Darul Ulum Islamic boarding school, Banyuanyar Pamekasan. *Kiai* is regarded as charismatic religious-figures, who is believed to have sanctity and the sacredness. For those reasons, all the behaviour of *kiai* is regarded as justification of absolute truth in religious-charismatic fascination to affect the students. Thus, the

³⁶ Ibid.

³⁷ Interview with respondent on 15 June 2017.

³⁸ Interview with respondent on 15 June 2017.

exemplary attitudes of *kiai* always show and use symbols containing obedience moral values (religion) in order to internalize in building the formula of spiritual mythological culture of *blessing*. Even, sometimes, they respect their *kiai* more than their own parents. That case happens since *Kiai* has give big exemplary contribution such as giving guidance and moral education that can not be done by other community members. *Kiai* with such status, is highly respected, adhered to, and his attitudes becomes the role model and reference. The figure of *kiai* is considered as the person with high level of *taqwa*, that case results an appeared presumption that do the good thing to the *pious* and *wara'* (self restraint) people, will get *blessing* from Allah automatically.

Kuntowijoyo said that *kiai* is an elite figure of the village that specially deals with religious rituals.³⁹ He has a position not only as a central figure and role model for his students, but more, he is obeyed by the wider society. *Kiai* himself recognized as Islamic scholar who becomes the heir of the prophets and simultaneously continues the genealogy of the previous Islamic scholars considered as the heir of the greatness of classical Islam.⁴⁰ In relational connection *kiai-student*, there is emotional humanity relationship and emotional divinity relationship that must be present, they go consecutively and complete each other. The students' attitudes that are commonly loyal and full obedience to *kiai*, such as symbolized by the expression of *sam'an wa ā'atan* (obedient and loyal), *cangkolang* (*impudent*), *ngereng kasokan*, and other terms that contain absolute obedient values of the students.⁴¹

The blessing is an effort to cultivate and to develop the innate potential, either physically and spiritually, based on the values included in Islamic sufism spirituality. The aim was to create people who have great personality intact as individual and social being, and also have the spirit of *tauhid*. That is, the devotion and the sincerity that move dynamically and oriented only to Allah. *Tauhid* is the starting point of prophet Mohammad's preaching in proclaiming the Islamic teaching to all human. In an attempt to change the mindset and the perspective of Makkah residents who did not admit the truth of Islam, the basic provision of prophet Muhammad is nothing else to make

³⁹ Kuntowijoyo, *Perubahan Sosial dalam Masyarakat Agraris Madura 1850-1940*, (Yogyakarta: Matabangsa, 2002), p.333.

⁴⁰ Zainuddin Syarif, *Dinamisasi Manajemen Pesantren dari Tradisional hingga Modern*, p.51.

⁴¹ Zainuddin Syarif, *Dinamisasi Manajemen Pesantren dari Tradisional hingga Modern*, p.50.

tauhid as the only one alternative solution in order that they have the humility to accept the truth of Islam (*doctrine of Islamic truth*).

Conclusion

Thus, there are three things that can be inferred by the researcher, the first, students always expect the enlightenment from the *kiai*. The students who have obligation seeking knowledge should face many challenges and various problems. Either its relation to the urge of lust (private), family, or the neighborhood of the fellow students.

The second, tabarrukan (attaining blessing) or expecting blessing from kiai. the concept of *blessing* can not be described, because it can only be felt by spiritual experiences. However, based on the definition, *blessing* is *ziyadah alkhair* (improvement of goodness), however, related to this case, the students have other interpretation. for them, they can be close by dignifying *kiai* in Islamic boarding school means they already feel *tabarrukan* or get blessed, moreover if they can meet him face to face and received religious advice.

The third, the longing, the longing and love to kiai and his family as the longing of kiai to his students. The longing, in this case, is the longing to Muhammad pbuh. That was appreciated by students to *kiai* until *wusul (reach and connect)* to Allah through acts of devotion that connect each other.

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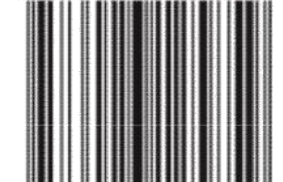
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