

# The Geneology of Islam Boarding: A Moderate Islam in Kediri

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**Abstract.** This research was conducted in Kediri City and Kediri Regency, East Java Province. These two areas have a large number of Islamic boarding schools. In the city of Kediri alone there are approximately 40 Islamic boarding schools. Study find that Islamic boarding school geneology that gave birth to Islam moderate in Kediri is start from preacher named Kiai Sholeh. He Besides being famous for his shari'ah wisdom, he is also highly respected by the community because of the greatness of his kanuragan. That is not surprising if you look at his ancestor: Sheikh Abdul Mursyad. Besides being known as the founder of a hermitage that studies Islamic law, Sheikh Mursyad is also a scholar who is respected by his opponents because of his powerful magic. The science of kanuragan indeed at that time had become an important medium of Islamic da'wah in the midst of many challenges from figures who rejected the spread of Islam. However, Kiai Sholeh in the course of his life decided that his descendants would no longer be magic people or master the science of kanuragan. Kiai Sholeh is worried that his magical knowledge will make his children and grandchildren feel arrogant and arrogant so that they are far from the pleasure of Allah SWT. Kiai Sholeh's persistence and persistence paid off; It was proven that their sons and daughters would later become important figures behind the establishment of prominent Islamic boarding schools in Kediri.

**Keywords:** Islamic Boarding School; Moderate; Kyai Sholeh, Sheikh Abdul Mursyad

## 1 Introduction

Islamic boarding schools began to stand since the spread of Islam in the archipelago in the 15th century AD. The first figure to establish was Sheikh Maulana Malik Ibrahim (died 1419 AD) who came from Gujarat India, as well as the first figure to Islamize Java. Maulana Malik Ibrahim in developing his da'wah uses mosques and Islamic boarding schools, as centers of transmission of Islamic scholarship. In turn, the transmission developed by Maulana Malik Ibrahim, this gave birth to Wali Songo in the intellectual/ulama network path.

Pondok Pesantren is a unique system. Not only is it unique in its teaching approach, but it is also unique in the way of life and values adopted, the way of life adopted, the structure of authority, and all other aspects of education and society. Of the various styles and models of Islamic boarding schools in Indonesia, in general there are at least 5 (five) elements that make up the pesantren, namely: 1) kyai, 2) santri, 3) recitation, 4) dormitories/cottages, and 5) mosques. [1]

The five elements that make up the pesantren are usually centralized to the kyai figure who leads/founded the pesantren, all kinds of activities in the pesantren must be with the

knowledge and approval of the kyai, including the learning in them all centered on the kyai, even if there is a tiered classical system, where each class is taught by young *ustadz*, then all the teachers in that class are people who are recommended by the kyai. Here, the kyai is the center of the group movement embodied in the pesantren. [2]

This research was conducted in Kediri City and Kediri Regency, East Java Province. These two areas have a large number of Islamic boarding schools. In the city of Kediri alone there are approximately 40 Islamic boarding schools. [3] As for the district of Kediri itself, there are about 290 Islamic boarding schools. [4] Another reason for choosing the City and Regency of Kediri is because this region has produced productive scholars or writers who have an international reputation, such as KH Ihsan Jampes with his work *Siraj ath-thalibin*. This book is a *syarah* from the book *Minhaj al-'abidin* by Al-Gazali. The work of KH Ihsan Jampes is used in almost all Islamic boarding schools in the country, educational institutions in the Middle East, Malaysia, Patani, and has become a reference for international tasawuf studies. [5]

In addition, this region has given birth to great scholars such as KH Mahrus Ali, KH Ahmad Asymuni, KHYasin Asymuni, and KH Imam Faqih Asy'ari, as well as other scholars. Their works can be found not only in East Java, but almost all over Indonesia. The following is a description of the seven Islamic Boarding Schools that are the research targets, namely the *City of Kediri*, the Lirboyo Islamic Boarding School and its units are researched. Meanwhile, in the *Kediri Regency area*, three Islamic Boarding Schools were studied, namely 1). Al-Falah Islamic Boarding School, Ploso, Mojo, Kediri which was founded by KHADjazuli Uthman; 2). Al-Ihsan Jampes Islamic Boarding School, Gampingrejo, Kediri which was founded by KH Ahmad Dahlan-Jampes; and 3). Mahir Ar-Riyadl Islamic Boarding School, Ringinagung, Pare, Kediri which was taken care of by KHIImam Bajuri. [6]

This research departs from problems related to the undocumented genealogy of moderate Islam from Islamic boarding schools in Kediri, East Java which has not been re-invented, considering that the previous research period was quite long. This research is focused on the genealogy of attitudes moderate Islamic boarding schools in Kediri which are essentially connected to one another.

## 2 Result and Discussion

### 2.1 Conditions of Pre-Islamic Kediri

Etymologically Kediri comes from the word "kedi" which means "barren" or "Women who do not have their period". In Wojo Wasito's Old Javanese dictionary, "kedi" means castrated person, midwife or shaman. In the Wayang play, Sang Arjuno once disguised himself as a dance teacher in Wirata Country, named "kedi wrakantolo". Selomangleng, "kedi" means holy or *wadad*. In addition, the word Kediri consists of the word "self" which means *adeg*, *angdhiri*, *attending or being king* (*Jumenengan* Javanese). For this reason, it can be read in the "Wanua" inscription in 830 Saka, which reads among others: "*Ing Saka 706 cetra nasa danami sakla pa ka sa wara, angdhiri rake panaraban*", meaning: in the Saka year 706 or 734 AD, reigned King Pake Panaraban. [7]

The word Kediri is spread in ancient Javanese literature such as: the Samaradana Book, Pararaton, Negara Kertagama and the Calon Arang Book. Likewise, several inscriptions mention the name Kediri such as: the Ceber Inscription, dated to the year 1109 Saka which is

located in Ceker Village, now Sukoanyar Village, Mojo District. ". The inscription reads "Sri Maharaja Enters Ri Siminanining Bhuwi Kadiri" meaning the king has returned to his home, or his hope in Bhuwi Kadiri. The Kamulan inscription in Kamulan Village, Trenggalek Regency which departed in 1116 Saka, to be precise according to Damais dated August 31, 1194. The inscription also mentions the name, Kediri, which was attacked by the king of the eastern kingdom " *Aka ni satru wadwa kala sangke purnowo* ", so that the king left his palace at Kataangkatang (" *when nin kentar sangke kadetwan ring katang-katang deni nkir malr yatik kaprabon sri maharaja siniwi ring bhumi kadiri* "). [8]

MM. Sukarto Kartoatmojo said that "Kediri's birthday" appeared for the first time from the three Harinjing AB-C inscriptions, but in his opinion, the name Kadiri is most appropriate to appear on the three inscriptions. The reason is that the Harinjing A inscription dated March 25, 804 AD, was judged to be older than the two inscriptions B and C, namely September 19, 921 and June 7, 1015 AD. Judging from the three dates, the name Kediri was set on March 25, 804 AD. Bagawantabhari received a fief land gift from King Rake Layang Dyah Tulodong which was written on the three Harinjing inscriptions. The name Kediri was originally small and then developed into the name of the great Panjalu Kingdom and its history is well known until now. [9]

## 2.2 Roots of Islam Present in Kediri

The development of Islam in Kediri is believed to have existed since the time of King Sri Aji Jayabaya – namely the 11th centuryM-, evidenced by the inscription found in the tomb of a scholar Syamsudin Al-Wasil in the middle of the city of Kediri. According to Claude Guillot and Ludvik Kalus, the only archaeological evidence of Sheikh Wasil's figure is the inscription of the Tomb of Setono Gedong. This inscription contains the name of the Prophet as well as the inscription "Syeh Syamsudin Wasil" with marks of a *hammer* that appear to be intentional. Another version comes from oral stories that developed in the community.

The caretaker of Sheikh Wasil's grave, for example, said that his arrival was an appeal mission in the context of spreading Islam to the Javanese people, especially the eastern part. If one looks closely, these two versions may be both true and complementary: as a cleric, Sheikh Wasil's arrival in Java clearly cannot be separated from the encouragement of religious da'wah. [10]

He is an elderly guardian who migrated from Istanbul Turkey to preach the teachings of Islam to the people on the island of Java, especially the eastern part. The book of *Majmu'ut As-Silsilati ahada asyara min Al-Auliy* , in this book contains the genealogy of Mbah Wasil which in writing is referred to as "Sayyidina Sulaiman Al-Wasil Al-Kamil Al-Hafidz Al-Qur'an Wa Al-Kutub fi Setono Gedong" which means Sayyid Sulaiman who has achieved the degree of perfect wushul who memorized the Qur'an and religious books in Setono Gedong. It is stated in the book that Mbah Wasil is the 6th descendant of Sayyidina Ihsan Nawai (Sunan Bayat Solo), and the 25th descendant of the Prophet Muhammad. [11]

According to the results of an Islamic epigraphic survey conducted by Louis-Charles Damais in a report entitled *L'epigraphie Musulmane Dans le Sud-est Asiatique* , ancient inscriptions on the Satana Gedong tomb in Kediri mention the tomb of an "al-Imam al-Kamil" whose epitaph ends with the description " *al-S y afi'ii madhaban al-'arabi nisban wa huwa taj al-qud h a(t)* ". However, there is no date and place for the inscription. [12]

Although there is not much historical evidence that reveals the existence of this charismatic figure, except for an old burial complex which is located in the heart of Kediri City and is visited by pilgrims from various parts of Indonesia. Academic studies based on

historical facts about this figure are also very minimal. But many Kediri people he was the first preacher in Kediri.

### 2.3 Islamic Boarding School Geneology in Childbirth Attitude Moderate in Kediri

Besides Sheikh Syamsudin al-Wasil, there is Sheikh Abdul Mursyad who is believed by the people of Kediri to be a propagator of Islam. According to information from the genealogy published by the Humanitarian Foundation led by Abu Mansur, from his father's line he still has a lineage with Raden Patah-Demak. He is also one of the sons of Prince Demang II- Ngadiluwih. His grandfather was known as Prince Jalu alias Prince Demang I Setonogedong. If traced upwards, according to this version, the genealogy of Sheikh Mursyad is the great-grandson of Raden Panembahan Wirasmoro-Setonogedong, the son of Sunan Prawoto, the son of Sultan Trenggana, the son of Raden Patah-Demak. The exact date of his life cannot be known with certainty, but it is most likely between the end of Demak or the XV-XVI centuries. [13] (Sunarso)

Besides genealogy, there are interesting things related to Sheikh Mursyad's tomb, based on the writings of Sigit Widiatmoko and Alfian Fahmi, "Islamization in Kediri: Figures and Strategies for Islamization." His grave was previously in the Mrican sugar factory area. This means that the tomb of Sheikh Mursyad in Setonolandeian is the result of the transfer from the location of the Mrican sugar factory. [14]

In terms of the strategy of Islamic da'wah, Sheikh Abdul Mursyad uses two paths, namely the educational path and the art path. The path of education here means that during his lifetime Sheikh Mursyad pioneered and founded a college or hermitage to teach religious knowledge and kanuragan science. Starting from the hermitage, the key figures who spread Islam in various areas of Java emerged from the process of Islamic education that he pioneered.

Some of these figures are his students and descendants who have proven to be many pesantren *muassis* and important figures of Islamic symbols, such as Ki Anom Besari (Caruban-Madiun), Kyai Hasan Besari (Ponorogo), Kyai Abdul Rahman, Kyai Nur Syaib, Kyai Sholeh (Banjarmelati-Kediri), Syech Basyaruddin (Tulungagung), etc. It should be noted that the great kyai who founded Islamic boarding schools in East and Central Java were mostly related to the leaders of Sheikh Abdul Mursyad's training.

The second path of Sheikh Abdul Mursyad's da'wah is the artistic method; Sheikh Abdul Mursyad is believed to be a pioneer in the growth of the art of *jemblung* —the art of storytelling and storytelling—which in the past was very closely related to the local culture of Kediri and its surroundings. Sheikh Mursyad modified this art in such a way, especially in terms of stories and plays. *Jemblung* art is also used as a medium to attract the attention of the people of Kediri to be interested in converting to Islam happily and without coercion. Sheikh Mursyad's strategy in utilizing the art of *jemblung* is a strategy commonly used, especially by Walisongo, such as Sunan Bonang with his Bonang art and Sunan Kalijaga with his wayang art. [15]

The spread of Islam in Kediri was continued by his son and student, Kyai Sholeh Banjarmasin. Kyai Sholeh himself is one of the founders of the oldest Islamic boarding school in Kediri. He is still a descendant of Sheikh Abdul Mursyad-Setonolandeian (an early *auliya* figure who spread Islamic da'wah in Kediri and surrounding areas).

He lived closely with Shaykhona Kholil-Bangkalan and Shaykh Nawawi-Banten; he is also very familiar with Hadratush Syekh KH Hasyim Asy'ary-Tebuireng. The wisdom and spirit of Islamic syiar in Kyai Sholeh was inherited from his ancestors, who were also known to be persistent and persistent in holding 'Islamic da'wah' as a principle of life. The lineage of Kyai Sholeh itself stems from Nyai Rofi'ah bint Nyai Musyarofah bint Kyai Zainal Abidin bin

Mbah Ali Ma'lum bin Mbah Anbiya' bin Mbah Abdurrahman bin Kiai Anom Besari-Caruban bin Sheikh Abdullah Mursyad-Setono Landean.

Kiai Sholeh, besides being famous for his shari'ah wisdom, is also highly respected by the community because of his great kanuragan. That is not surprising if you look at his ancestor: Sheikh Abdul Mursyad. Besides being known as the founder of a hermitage that studies Islamic law, Sheikh Mursyad is also a scholar who is respected by his opponents because of his powerful magic. The science of kanuragan indeed at that time had become an important medium of Islamic da'wah in the midst of many challenges from figures who rejected the spread of Islam.

However, Kiai Sholeh in the course of his life decided that his descendants would no longer be magic people or master the science of kanuragan. Kiai Sholeh is worried that his magical knowledge will make his children and grandchildren feel arrogant and arrogant so that they are far from the pleasure of Allah SWT. Kiai Sholeh's persistence and persistence paid off; It was proven that their sons and daughters would later become important figures behind the establishment of leading Islamic boarding schools that spread the treasures of Islamic scholarship [16]

#### **4 Conclusion**

Sheikh Abdul Mursyad. Besides being known as the founder of a hermitage that studies Islamic law, Sheikh Mursyad is also a scholar who is respected by his opponents because of his powerful magic. The science of kanuragan indeed at that time had become an important medium of Islamic da'wah in the midst of many challenges from figures who rejected the spread of Islam. However, Kiai Sholeh in the course of his life decided that his descendants would no longer be magic people or master the science of kanuragan. Kiai Sholeh is worried that his magical knowledge will make his children and grandchildren feel arrogant and arrogant so that they are far from the pleasure of Allah SWT. Kiai Sholeh's persistence and persistence paid off; It was proven that their sons and daughters would later become important figures behind the establishment of prominent Islamic boarding schools in Kediri.

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