# Discourse and Action of Darul Ulum Jombang Islamic Boarding School to Prevent the Influence of Islamism (Intolerant) Thoughts and Movements

Moch. Mubarok Muharam[1], Mi'rojul Huda[1], Agus Trilaksana[1]

[1]State University of Surabaya Indonesia, East Java Indonesia

`mochmuharam@unesa.ac.id`

**Abstract.** This study has purpose to analyze the discourse and action from the Darul Ulum Islamic Boarding Schools (Ponpes) of Jombang to prevent the Influence of Islamic Thoughts and Movements (Intolerance). This study uses a qualitative approach, conducted in-depth interviews with 4 informants representing– representatives of general election organizers, community leaders (NU), students and lecturer. In addition, retrieving data through information from journals,media and books. This study concludes that Darul Ulum Islamic Boarding School (Jombang) is more hegemonic entities compared to Islamism (Intolerant) groups in spreading religious discourse in Jombang. The Darul Ulum Islamic Boarding School actively develops discourses and actions to strengthen religious tolerance in various ways such as giving lessons to students, socializing to the community and communicating with different groupsPractically (operationally) it is hoped that the study will produce a method (way) to prevent the spread of thoughts from intolerant Islamist groups and serve as an entry point for further studies to develop similar studies.

**Keywords:** Ponpes, Discourse, Religious Action, Islamism

## 1    Introduction

Islamism believes that Islam and public life (particularly the world of politics) are not an independent domain, but something related. Islamist groups believe that Islam is a political and socio-economi solution to problems that occur in society and the Islamic world[1] . During its development (in Indonesia), the implementation of Islamism was not only carried out by groups but also practised individually[2]. Besides being a political discourse, Islamism is also an ideology that originates from readings of Islam specifically related to cultural factors, economic structures and political institutions where they carry out their religious practices[3]. The discursive tradition is a formation that has produced a unified categorization of doctrines and practices historically[4]. Islamism becomes a collective identity to carry out political struggles. The identity politics that is raised is a representation of the interpretation of religious understanding. As a political identity, Islamism is a manifestation of social construction. Islamic identity constructed by social actors and institutions in society can be influenced by

economic and political interests[5]. Genealogically, the movement and discourse of Islamism in Indonesia can be traced to the colonial era, such as the Padri movement in West Sumatra in the 19th century [6] and Sarekat Islam in the early 20th century[7]. The Islamist movement continued in the lead-up to Indonesian independence, to be precise at the BPUPKI Session in May 1945, with the existence of some Islamic groups who wanted the implementation of the Jakarta Charter or Islamic State[8]. During the independence era, even though the government was led by Sukarno and Hatta, as the nation's best sons, Islamist activists did not stop their movements. Manifestations of this movement occurred in Darul Islam (DI) activities led by Kartosuwiryo in West Java [9], rebellion by Kahar Muzakar in South Sulawesiand resistance led by Daud Beureuh against the government in Aceh [10]. Due to Beureuh's influence, the Free Aceh Movement (GAM) was born in Aceh during the Reformation era [11]. The phenomenon of rebellion carried out by DI/TII justifies what Mandaivile said that Islamism always questions the practice of a secular nation-state, which was adopted from the West[12] . The struggle for Islamism did not stop in the Old Order era but continued at the beginning of the New Order government (1967-1985). Indonesian Islam) or carrying out resistance activities against the government such as the Tanjung Periok (Jakarta) and Talangsari (Lampung) incidents. Apart from Natsir, Imaduddin Abdul Rahim through the Tarbiyyah Movement (Jamaah), has been very active in spreading Islamism in mosques on state campuses. Rahim and Dawam Raharjo spearheaded the establishment of the Association of Indonesian Muslim Scholars (ICMI)[13]. In the reformation era, which began with the fall of the Suharto government in 1998, Islamist movements Islamism movement increased after the New Order government[14]Islamist activists carry out their struggle in various ways, including carrying out suicide bombings in Bali, questioning Pancasila and fighting for the Jakarta Charter in parliament [15], engaging in intimidation practices in the name of religion in the name of religion such as the expulsion of people who are Shia and Ahmadiyah, and so on. . Islamism and religious conservatism are easier to bind the emotions of Muslims or are increasingly developing at this time, because of popular culture. The practice of Islam has become a popular culture which is marked by massive religious practices carried out in modern places, such as malls and in public spaces such as TV programs, Islamic banks, Islamic hotels and Islamic tourism [16]. At this time the discourse of Islamism is being developed through social media and online media This study assumes that the Darul Ulum Islamic Boarding School (Jombang) is a more hegemonic entity than the (intolerant) Islamist group in spreading religious discourse in Jombang and Kediri. This study researches the use of discourse and discourse by Islamic boarding schools Darul Ulum (Jombang) to shape reality and religious discourse to prevent the development of Islamism (intolerance). This study is important for several reasons, first, during the Reformation era, Islamism activities increased compared to the New Order. Based on the Jakarta Post report, after the Suharto government, there was an increase in intolerance practices to two (2) times the previous[14]. Between 1967 and 1998 (the New Order era), intolerance was practised 470 times, while between 1998 and 2010, intolerance was practised 700 times. Meanwhile, a report from the Wahid Institute stated that there were 274 attacks on minority religions . Second, the struggle of civil society against the Islamist movement

in the reform era has decreased compared to the New Order era. One of the reasons is that many civil society activists choose to join political parties rather than survive as social workers. Third, the Reformation era has made it easier for all parties, including Islamist groups, to express freedom of speech, association and social action. The public space that was opened as wide as possible, which was imagined to create an egalitarian discussion space, turned out to be a space that was easily crammed with Islamic teachings and terms, including digital space [17] Fourth, this study is different from previous studies. In previous studies, such as this study, it is different from previous research, such as the study conducted by Fealy & Bush [18]. If Fealy & Bush state that the influence of the kiai (Islamic boarding school) on society in the modern era has begun to decline, this study argues that the influence of the kyat (Islamic boarding school) in local religious and political life is still strong. This study is also different from studies conducted by the studies of Moesa [19], Burhanudin [20], Buhler [10]and Tan [21] who see or study kiai and pesantren related to kiai's nationalism, the history of the kiait's struggle, the relationship between the kiai and local politics and education in Islamic boarding schools. Meanwhile, this study looks at or examines the struggle (discourse, action and educational curriculum) of Islamic boarding schools to fight against the Islamist (Intolerant) movement.

## 2      Method

This paper is based on qualitative research, In collecting primary data from informants, the researcher conducted in-depth interviews with 4 informants, namely: representatives of general election organizers, community leaders (NU), students and lecturer.

 The interviews were conducted from May to July 2023. From the in-depth interviews, information was obtained about the role of Darul Ulum Islamic boarding schools (ponpes) in preventing religious intolerance. The results of the interviews were recorded, and the behaviour was then transcribed. From the results of the transcript, the right data was selected to be used as the main data source. In addition, this study also obtained secondary data from books and journals to strengthen the data obtained from interviews. The first time conducting interviews with informants (people who can provide information), the researcher informs the topic to be studied. Several informants agreed to be interviewed immediately and some took a long time to agree to be interviewed. The purpose of this study was to understand the role of the Darul Ulum Islamic Boarding School in preventing religious intolerance. In this qualitative research, the interview is considered as an interaction whose formation is assisted by the researcher and the subject. The interview is conducted in a structured way, namely an interview using the same questions for each subject. The interviews were carried out repeatedly, each interview was carried out to repeat the questions raised by the previous one. This question is related to the role of the Darul Ulum Islamic Boarding School in preventing religious intolerance. Data collection is complete when the data has reached a saturation point. This means that the data collected is believed to be sufficient to

answer the questions posed. This analysis technique is carried out by using categories for the data obtained, then the next step is to display the data. .

# 3      Results and Discussion

The Darul Ulum Islamic Boarding School (Ponpes) has an important influence on the socio-political life of Jombang. This influence is formed because the Islamic boarding school has carried out religious activities in educating students (people who study religious education at Islamic boarding schools) for a long time. The Islamic boarding school has been around since the beginning of the New Order era, meaning that the boarding school is more than 50 years old. Apart from being an institution that educates students to gain religious knowledge for a long time, the institution has also established good relations with the surrounding environment. Because according to Miftahul Jannah, a scholar (lecturer) in Jombang, Darul Ulum Islamic Boarding School, it is very active in interacting with the surrounding community, by supporting activities carried out by the community, solving community problems (both spiritually and physically) (interview on 24 July 2023 in Jombang, East Java). In this case, efforts to support activities carried out by the community are usually carried out by santri and Islamic boarding school caretakers. On the other hand, efforts to provide solutions to problems faced by residents are usually carried out by the kiai (the owner and manager of the Islamic boarding school). According to Siti Arifah, community leaders (NU), in the history of the existence of the Darul Ulum Islamic Boarding School, Kiai Tamim, Kiai Romli and other kiai were actively involved in providing spiritually and even materially to the residents (interview on 24 July 2023 in Jombang, East Java). The kiai are not only visited, but the kiai often also come to the residents to ask questions or solve problems that the residents have.

Qudrotun Nafisah, one of the election organizers in Jombang Regency, stated that the influence of the Darul Ulum Islamic Boarding School was not only in the social and religious fields but also in politics (interview on 23 July 2023 in Jombang,East Java). According to Nafisah, in almost every political event, many political figures ask for support from the Islamic boarding school. In this regard, politicians believe that the Darul Ulum Islamic Boarding School has political influence, because of its good relationship with all elements in Jombang and East Java. In addition, because the Islamic boarding school has had a long life as a religious education institution, the Islamic boarding school already has alumni spread throughout Indonesia. The alumni who are spread throughout Indonesia have a role in strengthening the influence of the Darul Ulum Islamic Boarding School. Many of the alumni influence their environment, with this influence making the influence of the Darul Ulum Islamic Boarding School even stronger. According to Hitta Alfi Muhimmah, an alumnus of students who is also a lecturer at a State University in Surabaya, the alumnus of the Pondok also established an organization for alumni called IKABDAR (Darul Ulum Islamic Boarding School

Family Association) in the regency/city (interview on 30 July 2023 in Surabaya, East Java). The existence of this organization makes the relationship between students and Islamic boarding schools unbroken and increasingly becomes an organized unit. In addition to making alumni in a district/city stronger, this organization can also facilitate alumni activities in the community. Its strong influence in society makes Darul Ulum Islamic Boarding School spread the teachings of tolerance and harmony between religions. In this case, Hitta Alfi Muhimmah, a student alumni, who is also a lecturer at State Universities in Surabaya stated:

**"Many people come to the Islamic boarding school to attend a recitation once a week. At the recitation, Kiat Tamim gave his tausiyah to call for the obligation to tolerate differences in beliefs. Because the Kiai often gives his lectures, people from outside the hut end up practising religious tolerance" (interview on 30 July 2023 in Surabaya, East Java)**

Teachings and invitations to tolerate different religious thoughts and practices are not only carried out to the community but also emphasized to the students. From the beginning to the beginning, the students who came from this city in Indonesia were given an understanding of the practice of tolerance. Htta Alfi Muhimmah, an alumnus of the Darul Ulum Islamic Boarding School, stated that during the initial training as a santri (students who study religious sciences), the Islamic boarding school administrators had given the students an understanding not to be hostile to other religions. Hitta Alfi Muhimmah stated the following:

**"At the debriefing program which was attended by the students, we were advised to live in tolerance and harmony with other religions, we are prohibited from making enemies of other religions. The debriefing program was carried out on the first day we became students. After that, we were constantly taught to live in harmony and peace with other religions, the most important thing is that they don't join our religion and we don't join theirs either" (interview on 30 July 2023 in Surabaya).**

Hitta Alfi Muhimmah stated that Islamic boarding school administrators actively and continuously emphasized the importance of harmonizing life and not behaving badly towards other religions because for him the Islamic boarding school could be said to be as if indoctrinating students. For the Darul Ulum Islamic Boarding School, the inculcation of the idea of religious tolerance for students must be continued, in an effort so that teachings that are tolerant, full of peace and do not create hostility, are substantively internalized among students. Through a continuous socialization process, it is hoped that students and the public will always remember the importance of a harmonious life between religious communities. Hitta Alfi Muhimmah, an alumnus of Darul Ulum Islamic Boarding School, stated that because they are used to being taught to accept differences, students also believe that diversity of ideas and beliefs is normal. Miftahul Jannah, a community figure who is also a lecturer in Jombang, assessed that the ongoing outreach to students shows that Darul Ulum Islamic Boarding School pays deep attention to issues of tolerance and nationality (interview on 24 July 2023 in

Jombang, East Java). Miftahul Jannah believes that the Islamic boarding school must spread peaceful teachings by Islamic teachings, which are full of Rahmatan lil Alamiin. Discourse (discourse) on religious tolerance is given to students regularly every day during recitation activities. Each caregiver (teacher) advises on religious tolerance to students in groups in the morning and evening. In addition after every Maghrib prayer, the main cleric (the owner of the Islamic boarding school) gives a sermon (7-minute lecture) to all students about the essence of religious practice that is cool and full of empathy for other parties. Apart from the schools located at the Darul Ulum Islamic Boarding School, Aliyah, Aliyah Negeri, SMK and SMA, students are given practice in caring for others. Practice of terrorism that is not by Islamic teachings. Kiai and teachers at Islamic boarding schools believe that peaceful practices in religion and rejection of terrorism are in line with *Ahlussunah Wal Jama'ah*, an ideology believed by Nahdlatul Ulama (NU). extreme, always prioritizing balance, tolerance and always actively realizing justice.

## 4      Conclusion

Darul Ulum Islamic Boarding School (Ponpes) has been involved in spreading the discourse on religious tolerance and harmony. The discourse is disseminated to the community and students repeatedly. Not only spreading discourse, but Darul Ulum Islamic Boarding School also maintains good relations with all elements of society. Communicating and interacting with all elements of society means that the Islamic boarding school also maintains good relations and respects each other with different (religious) thoughts and beliefs. The discourse and practice of religious tolerance raised by Ponpes Darul Ulum, because it was inspired by *Ahlussunah Wal Jama'ah*, a understanding believed by Nahdlatul Ulama (NU), the understanding that became the belief of NU people always emphasized the importance of practices that are full of balance, not too extreme. These practices are ultimately idealized to be able to realize social justice.

### Author's Contribution

The author consist of 3 member  who have shared research work jobs. Among the stages of data collection,are data analysis to research reports submitted to reviewrs

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