



# Sanad and Nasab of Bungkuk Islamic Boarding School: Marriage between Dzurriyah Islamic Boarding Schools and its Intellectual Network

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**Abstract.** This research delves into the union between dzurriyah pesantren and their intellectual network, specifically focusing on the sanad and lineage of Pesantren Bungkuk. The study explores the impact of the kufu factor, intellectual genealogy, and sanad on the marriage between dzurriyah. The methods utilized include historical research and oral history collected from the dzurriyah of the pesantren family. The findings of this study reveal that marriage between dzurriyah of pesantren not only serves to uphold intellectual and scientific genealogy through the sanad and fortify social and religious networks. Consequently, marriage between dzurriyah of pesantren demonstrates that the factors of kufu, intellectual genealogy, and sanad significantly influence the reinforcement of social bonds and the perpetuation of religious values, pesantren traditions, and intellectual networks.

**Keywords:** Dzurriyah, Pesantren, Sanad, Nasab, Marriage

## 1 Introduction

Please The unification of nations has been one of the political compromises in the past. This is explained by Anderson [1], namely in the context of social history and the formation of nation-states. The chapter “Origins of National Consciousness” explains the scope of elements related to how the identity and structure of a nation are formed from political and social agreements, such as the marriage between nations. This is done to create alliances and stability through marriage between different groups. They can have strong political power and legitimacy.

In various periods of history, there are several examples of this practice. For example, the marriage between the Sanjaya dynasty and the Syailendra dynasty in the Ancient Mataram era. Then, the marriage of Airlangga in the East Javanese era whose story is immortalized in Kakawin Arjuna Wiwaha [2]. During the development of Islam, marriages between political forces were still common, for example in the Walilalang-Sekardadu marriage, which involved important figures in Blambangan history [3]. Then, there was a supernatural marriage between the kings of Islamic Mataram and the Queen of the South Coast, Nyi Roro Kidul, which had political value even though it was mystical and considered a myth because it strengthened the king's spiritual legitimacy by connecting supernatural powers [4] It can be concluded that these practices indicate efforts aimed at bringing together various ethnic groups, religions, or political forces to form harmony and strengthen the legitimacy of power.

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The series of *pawiwahan* (traditional marriage ceremonies) is a cultural practice that exists in the world cultural circle. In practice, political marriages of European kings such as in England used marriage to strengthen claims to the throne and stable succession [5]. The practice is also described in the article "Marriage: A Sign of the Kingdom" [6] about the marriage that took place between the Kingdom of England and Spain which had significant political meaning. In addition, according to [7] in "Anna and the King(s): Marriage Alliances, Ethnicity, and Succession in the 'Historia Regum Britanniae'" shows the purpose of forming political alliances as well as forms of integration of various ethnic groups and claims to the throne through family relationships. In local kingdoms in the pre-Columbian Americas, Persia, and Africa. The practice in Ancient Egypt is described in Schulman's Diplomatic Marriage in the Egyptian New Kingdom [8] which shows that marriage was used as a diplomatic tool in the Egyptian kingdom. So it can be concluded that the practice of political marriage is not limited to only one culture or a certain region, rather the practice of political marriage is a widespread phenomenon.

With these practices, there is continuity in other cultures in the form of works, namely *Historia Regum Britanniae* which is the work of Molchan [7] in "Anna and the King(s): Marriage Alliances, Ethnicity, and Succession in the 'Historia Regum Britanniae'". In addition, there is also a Javanese expression with the phrase *trahing kusuma rembesing madu wijining atapa tedhaking andana warih* by [9] in his book entitled "State and Statecraft in Old Java" and an Arabic expression, namely "kafa'ah" by [10] under the title "Marriage Patterns and Social Stratification in Present Hadrami Arab Societies in Central and Eastern Indonesia". These expressions emphasize that marriage networks occupy an important position in efforts to legitimize power. This can also be seen in *Sedjarah Melayu*, which contains myths about the origins of kings that are often linked to stories of political marriages.

In addition to functioning as an educational and spiritual center, as well as being the end of the evolution of educational institutions, *pesantren* is also one of the inheritors of the values of the royal aristocracy. In this context, *pesantren* are places where the culture and traditions that existed in the kingdom or sultanate in the past are maintained and continued. As has been written in the previous paragraphs, inter-family marriages were conducted to strengthen power between different dynasties and also to build political alliances. In the world of *pesantren*, marriages between *fam* (extended family) whose descendants are prominent scholars can be considered as a way to maintain the purity of tradition or scholarship. In addition, inter-fam marriages are intended to strengthen social networks and ensure the continuity of spiritual and educational values passed down from generation to generation. From this, the question arises "Is inter-fam or *dzurriyah* marriage in the *pesantren* world an evolution of inter-family marriage?"

If Nancy Florida assumes that the current trend of marriage among Muslim youth is closely related to the level of education and socio-economic status. So this research seeks to describe the determinant factors in the *pesantren* world that describe the marriage between *dzurriyah* *kiai*. Is *bibit*, *bobot*, *bebet* or *kufu* the main factor in marriage? Or are there other factors, such as intellectual genealogy, *tarekat sanad*, and so on that influence the inter-*pesantren* marriage? What if the in-laws are from different teacher-student networks, different *sanad* and *tarekat*? What is the impact of

marriage between dzurriyah with different characters on the fan or character in pesantren?

## 2 Method

In this study, researchers used two methods, namely the historical method and oral history. With the historical method, researchers first search for sources or historical evidence called heuristics. Then researchers carry out source criticism that has been searched for and collected previously tested for suitability with the truth. After the historical sources have gone through source criticism, the author interprets the facts that have been collected and finally writes the results of the research. Besides using the historical method, this research is also supported by the oral history method. Using oral history in this research, researchers obtain information whose sources come from informants who are by the research topic by paying critical attention to the truth of the sources received with other sources.

## 3 A Brief History of inter-family Marriage, A Case Study of Major Pesantren in Jombang by Zamaksyari Dhofier

Marriage between pesantren in Indonesia is a common occurrence, especially those on the island of Java. In addition to continuing the repertoire of the pesantren, marriage between pesantren families aims to strengthen the relationship between the pesantren [11]. Such as large pesantren in Jombang regency that always marry off their dzurriyah to fellow pesantren in Jombang. Starting from the founder of Tambakberas hut formerly called Pondok telu (three) because it has three rooms or can also be called pondok selawe (twenty-five) because at that time the number of students was only 25. Pondok selawe was located in the Gedang area.

Kiai Silah /bah Sechah /bah Abdussalam married off his two daughters to two of his students, namely Layyinah who was married to Kiai Uthman, and Fatimah who was married to Kiai Sa'id. From Kiai Uthman, he married off his daughter Winih with one of his students from Demak, Central Java named Kiai Asy'ari who later resided in the Keras area, Diwek district, Jombang. Then from his marriage two Kiai were born who brought down Kiai Chasbullah who lived in Tambakberas hamlet, Tambakrejo village, Jombang city. It is called Tambakberas because in the past kiai Chasbullah was told to have a very large rice barn. Therefore it is called the Tambakberas area. Then kiai Chasbullah passed down kiai Wahab Chasbullah, one of the founders of Nahdlatul 'Ulama, kiai Hamid Chasbullah, nyai Khadijah Chasbullah, kiai Abdur Rochim Chasbullah, nyai Fatimah Chasbulah. Kiai Wahab is said to have had six wives, but not directly because some were married and then his wife died and then remarried.

Then Kiai Bisri Syansuri, who at that time studied together with Kiai Wahab Chasbullah while studying in Tebuireng and Mecca. Kiai Bisri was married by Kiai Wahab to his sister Nyai Khadijah. Then after marriage, both of his in-laws were given a plot of land in the Denanyar Jombang area, after which they founded an Islamic boarding school called Mamba'ul Ma'arif. After that, there was Kiai Abdur

Rochim, the younger brother of Kiai Wahab Chasbullah who married nyai Mas Wardiyah Yogyakarta (niece of Kiai Ahmad Dachlan, the founder of Muhammadiyah). In addition, kiai Bisri's daughter, Nyai Solichah, who was 13 years old at the time, was married by sirri to one of the descendants of mbah Thohir Bungkok Singosari, named Kiai Abdur Rochim. However, at that time both of them were continuing their education at Solo Jamsaren. However, in the middle of the marriage kiai Abdur Rochim died and was buried in Jamsaren Solo. After that, Nyai Solicha married the son of Kiai Hasyim Asy'ari named Kiai Wachid Hasyim, and gave birth to kiai Abdurrahman Wachid, the sixth president of Indonesia. Then the last daughter of Kiai Chasbullah named nyai Fatimah married Kiai Hasyim Idris from cotton. From his marriage, the two of them gave birth to kiai Fattah Hasyim, who later married the daughter of kiai Bisri Syansuri named nyai Musyarrofah. Then gave birth to nine sons and daughters. One of her daughters named nyai Nafisah was married to Kiai Sahal Mahfudz who is a dzurriyah from Maslakul Huda Pati Islamic boarding school.

#### **4 The Influence of Kufu, Intel; actual Genealogy, and Sanad on Inter-marriage**

Regarding the discussion of DNA theory put forward by Murakami [12] in the chapter "Theoretical Research", human DNA can capture 100% of its ancestors accurately without leaving any information. He said "Deoxyribonucleic (DNA) is a nucleic acid that functions as a storage of genetic information that determines the biological characteristics of an organism. The information stored by DNA includes various attributes such as hair type, skin color, and special human traits. DNA can be considered genetic material that can be passed down from one generation to the next. DNA in its ability to copy and distribute traits, characters, innate and other things from one generation to the next is an accurate scientific fact. From this, there is a term that "the fruit will not fall far from the tree". This expression describes how a child and grandchild in their DNA memory systematically record information from their ancestors that cannot be erased"[12]. From the explanation above, we can understand that a person's lineage has a very significant role in determining the quality of a generation. This is certainly because a child is directly influenced by his own DNA blood which is related to the character of the attitude and other things of his ancestors. Then the information stored in the DNA is likened to a recording in a biological hard disk file in human DNA. From this fact, we can understand why Allah Subhanahu Wa Ta'ala made Prophet Ibrahim the Father of the prophets after him. Even one of his titles besides Khalilullah other countries that very popular is Abul Anbiya (father of the Prophets). And from Prophet Ibrahim were born the Prophet Ismail and Prophet Ishaq who from these two prophets were also born good prophets from among the Jewish Christians and even the Prophet Muhammad SAW. This shows that if someone has blood that has good character attitudes and morals, automatically the blood will give birth to good generations too. From this description, we can draw a red line regarding the marriage of the sons and daughters of great clerics in East Java or throughout Indonesia. They want their children and grandchildren to want to continue the Islamic preaching in Indonesia. We cannot avoid the fact at all that genetics in

DNA have a great influence on creating the character, behavior, and attitude of a descendant. When their ancestors have strong DNA that wants to teach Islamic preaching, their descendants will automatically inherit strong DNA from their ancestors.

Let's consider the story of a prominent Kyai in the Jombang area named Kiai Haji Bisri Syansuri. He has a daughter named Nyai Sholihah. Kiai Bisri, a highly respected figure in Jombang, sought a spouse for his daughter who exemplified strong moral character and behavior, both internally and externally. Therefore, he married his daughter Nyai Solehah to Kyai Haji Abdul Wahid Hasyim who was the son of Kyai Haji Hasyim Asy'ari, with this automatically the two DNAs of Kyai Bisri and Kyai Hasyim met, namely from Nyai Sholihah and Kyai Haji Wahid. Both of them wanted to fight for Islamic da'wah, automatically they also wanted to send down someone who could continue their da'wah when he was gone. Sholihah and Kyai Hasyim were born. Kyai Haji Abdur Abdurrahman Wahid or Gus Dur was the one who continued the struggle for Islamic da'wah which was initiated or planted from the DNA of Kiai Bisri and Kyai Hasyim.

Apart from DNA, another factor that greatly influences Islamic boarding school marriages is sekufu. Sekufu is considered a characteristic recommended by Islam for choosing a quality and harmonious life partner from physical, spiritual, and material aspects [13]. This is in line with the general understanding of sekufu which means compatibility or balance between the prospective husband and wife so that both parties can feel comfortable and calm during marriage [14]. When examining the reality of today's society, there seems to be a greater tendency to base evaluations on the material living conditions of individuals, for example, aspects such as employment and economic security [15]. Even though we realize that men and women are not equal, if we accept the circumstances of the couple and have a high level of tolerance and mutual understanding, then the issue of equality will not arise. In essence, the terms of the clause are not an obligation to realize marriage, but in reality, the clause is very important in choosing a partner because it can affect marriage. Sekufu plays an important role in building compatibility and understanding between partners [16]. This compatibility is important to minimize differences and achieve a high level of agreement between partners.

## 5 Conclusions

Please Marriage between dignitaries in the Nusantara has often been done even before Islam entered Indonesia, right? But in the past, it was not a marriage between Islamic boarding schools but a marriage between dynasties in the kingdoms in the archipelago to secure the political situation at that time, then the marriage continued when Islam entered Indonesia with marriage between Kyai in Indonesia, for example in Jombang, the son of Kyai Haji Hasyim Asy'ari married the daughter of Kyai Haji Bisri Syamsuri. One of the factors that caused marriage between Islamic boarding schools was the existence of DNA which required one of them to increase with the other Kyai to continue the Hasanah of Islamic boarding schools in Indonesia and also continue the Islamic preaching of their ancestors. Apart from DNA, one of the things that

influences marriage or the bride and groom is an ally, namely equal in other words, harmonious compatibility or balance between the prospective wife and also the prospective husband when the prospective husband and prospective wife are cousins, they can automatically continue the mandates given by both parents, both from the wife and from the husband. If we look at the Islamic boarding schools in Indonesia, the main purpose of marriage is to continue the Islamic boarding school treasures in the region. If the marriage is not complete, it is feared that the Islamic boarding school in the area will become a disaster.

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