

Pondok Pesantren Al-Musyarrofah Cianjur: Forgotten History Reconstruction

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Abstract—Al-Musyarrofah is one of the oldest Islamic Boarding School in Cianjur, West Java. It was founded in 1833 AD by Sheikh Tb. Abdullah Umar Syarifuddin, an ulama whose lineage was from his mother's path to Abdul Muhyi Pamijahan to Sunan Giri Gresik. While from his father's line, it came to Sheikh Manshuruddin Cikaduen to Sunan Gunung Jati Cirebon. After his death in 1854, he was replaced by his son-in-law, Sheikh Arifuddin until 1894 AD., then continued by his son KH. Raden Abdul Mu'thi until 1935. After his death, he was replaced by his brother KHR. Abdul Razi Arif and his son-in-law KH. Afandi Zuhdi until 1975. After his death, the *pesantren* leadership was replaced by KH. Wildan Afandi until 2014, then continued until now by his son KH. Acep Abdul Wahid, S.Ag. Consequently, during six generations of leadership, this institution began to undergoes ups and down where many people had forgotten the historical work of ulama in Cianjur and still remained unwritten whereas this institution can continue to survive, even develop in this modern era. As a response to that situation, this paper aims to discuss the history of Al-Musyarrofah. The method used in this study is qualitative with a historical approach. While the results of this study can be used as a basis learning for government to develop a new policy on social character, religious view, education, and institutional development.

Keywords—Ponpes al-Musyarrofah, Reconstruction, History and development

I. INTRODUCTION

The study of Islamic boarding schools is always interesting to discuss, because this institution from the beginning until now continues to experience development in quality and quantity. Based on data of Cianjur Regency Ministry of Religious Affair Recapitulation, West Java, in 2016, the number of educational institutions of 73 units *pesantren* (Islamic Boarding School) has reached 84 units, consisting of public *pesantren* with 7,730 *santri* (students), and 11 units *Wajar* (Exam Care Package) Islamic Boarding Schools with 465 *santri*. However, not all of them are published in many historical works of Cianjur *ulamas* (religious scholars) and others. In fact, *pesantren* has a very large role in educating the lives of the nation and society. Among the *pesantren* that rarely discussed in historical writing is the Al-Musyarrofah Islamic Boarding School, a religious education institution that was established in 1833 AD and still exist until now. The questions are why this institution

established and how it has developed for almost two centuries and six generations of leadership? Al-Musyarrofah Islamic Boarding School experiences ups and downs in its history and development and produces alumni who take part in various activities, becomes the basis of moderate Islamic movements based on the teachings of *Ahlussunnah Waljama'ah* and firmly holds the resistance against PKI and security agitators that endanger the life of the nation and country. In the fifth and sixth generations, through a foundation he formed, al-Musyarrofah Islamic Boarding School experienced very rapid development, both in the field of infrastructure and human resources development.

II. METHOD

This research uses qualitative method with history and social approach. Thus, the data collection is done through interviews, observations, research documents and textual studies. The data collection also does not look at the quantity but rather to the quality. S.P. Varma said that a research based on an individual need to further see the individual's position and the role that should be performed within the society. If each individual has a different role in different context, then this can explain the diversity of different behaviors. So, a triangulate interview is necessary. Whereas, the data analysis technique is simultaneously done with the data collection itself, making the instrument to be the researcher himself. Therefore, the data obtained are classified, filtered, generalized. Then the theoretical constructions are made. Through this process, the researcher tries to understand, arranges the categories, inventarises the characteristics of each category, so as to make the difference from each other clear. So, it takes time, caution and the resulting formula cannot be acquired right away.

III. FINDINGS AND DISCUSSION

Al-Musyarrofah Islamic Boarding School is one of the oldest Islamic education institutions in Cianjur, West Java. Founded in 1833 AD by Sheikh Tb. Abdullah Umar Syarifuddin, ulama whose lineage was from Mother's path to Abdul Muhyi Pamijahan to Sunan Giri Gresik, while from the father line, came to Sheikh Manshuruddin Cikaduen to Sunan Gunung Jati Cirebon [1]. After his death in 1854, he was replaced by his son-in-law Sheikh Arifuddin until 1894 AD,

then continued by his son KH. Raden Abdul Mu'thi until 1935. After his death, he was replaced by his brother KHR. Abdul Razi Arif and his son-in-law KH. Afandi Zuhdi until 1975. After his death, the pesantren leadership was continued by KH. Wildan Afandi until 2014, then continued until now by his son KH. Acep Abdul Wahid, S.Ag. So, for six generations of leadership, this institution discussed fate, many parties did not discuss it in the historical work of the Cianjur scholars, even though this institution could continue to survive, even develop in this modern era.

Ciwalen District, Warung Kondang District and its surroundings are areas that usually take action outside Islamic values, such as drunkenness, cockfighting, gambling and immoral acts and so on. This condition encouraged Sheikh Tb. Abdullah Umar Syarifuddin[2], a famous scholar whose lineage from Mother's path to Abdul Muhyi Pamijahan to Sunan Giri Gresik, while from the father line, it came to Shaykh Manshuruddin Cikaduen to Sunan Gunung Jati Cirebon, to establish an Islamic educational institution, pesantren. This pesantren was built on a land of 12 ha[3], which is a *waqf* (land donated for religious use) from Adipati Rd. Aria Wiratanu Datar IV, better known as Rd. Siti Bodedar. So this institution is known as the Ciwalen Islamic Boarding School [4].

At first, the pesantren could be called a traditional pesantren, because it emphasized on kitab (book) of the classical ulama, through the method of *sorogan*, *bandongan* and *wetonan* with the mosque as the center. The teaching patterns according to some experts is more significant, so that many parties can practice them, because it is in line with the third domain in the teaching and learning program, psychomotor or skills. After devoting himself to 21 years, he was replaced by his son-in-law Sheikh Arifuddin who married his daughter Nyimas Hj. Halimah. His education began at the Ciwalen Islamic boarding school by studying Islamic knowledge to his father-in-law, Sheikh Tb. Abdullah Umat Syarifuddin, then studied at Ampel Denta Islamic Boarding School, Surabaya, and then to Giri Kedaton, Gresik. In this second place, he learned the Koran and memorized it, studied hadith and sanad, Islamic religion and high-level martial arts. After completing his journey, in 1854 AD, he received the mandate of being the caretaker of the Ciwalen Islamic Boarding School for 40 years. In his time (1854-1894), from this there was progress, the field of 'Ulum al-Qur'an. The santri is quite a lot. They learn the Qur'an and memorize it, there are many santri who are able to memorize the Qur'an, even able to learn 'Ulum al-Qur'an well.

After his death in 1894, he was replaced by his son Sheikh KH. Raden Abdul Mu'thi. His education is not like his father who studied religion in his own country, but he studied in Makkah al-Mukarramah and Madinah al-Munawwarah. He studied religion to Sheikh Ahmad Khatib al-Minangkabawi, Sheikh Taqiyuddin, Syek Nawawi al-Bantani, Sheikh Ahmad Zaini Dahlan, and also made friends with Sheikh KH. Hasyim Asy'ari[5] and Sheikh KH. Wahab Hasbullah and others. Even as an expert in Fiqh, the science of Falaq and the expert of the *Tasawwuf* (Sufism), he was once believed to teach the tasawwuf in the Grand Mosque by the Sunni ulama, before Ibn Saud and

Wahabi came to be the rulers. Many students from various regions or even various countries came to study with him.

After returning, in 1894, he received the mandate to become the caretaker of the Ciwalen Islamic boarding school. The santri are very numerous, one of them was Mama Batu Kurung, Cikalongkulon, Cianjur. They come from various regions, Java and Outside Java. Since the number of students was overwhelming, the students could not be accommodated in the existing dormitory, so that many of them were placed in the homes of residents who were far from each other, quite far away, some even lived in the mosque. Because of his fame, KH. Hasyim Asy'ari conducted a da'wah safari to garner support from the religious scholars in Cianjur, West Java, before the establishment of NU. Then in October 1924 in Cianjur, an al-Islam congress was held. However, since the results did not accommodate the aspirations of the kiai (the religious leaders/pesantren caretakers) who were representatives of traditional pesantren, a second gathering was held. This meeting was held in 1925, at the residence of KH. Raden Abdul Mu'thi, discussed several important agendas, especially regarded to the event of the destruction of Islamic sites and the tombs of the companions in Makkah by Wahhabi and Saud dynasties, even the plan to destroy the Dome of the Prophet SAW in Medina. As a result, dispatching the delegation of the kiai themselves to face the Saudi king in order to hear the aspirations of the Indonesian Muslims who want freedom of mazhab (school of thought) for pilgrims members who come from various countries. In addition, this meeting also resulted in the formation of an organization known as the Hijaz Committee including KH. Hasyim Asy'ari, KH. Abdul Wahab Hasbullah, KH. Bisri Syamsuri, KH. Asnawi, KH. Asnawi, Sheikh Gunaim al-Mishri and others. While the position of KHR. Abdul Mu'thi was only an ordinary member, even though he was very meritorious, at least with the birth of the NU organization on January 31, 1926.

In 1935 M. KHR. Abdul Mu'thi died and his position as the caretaker of the pesantren was replaced by his son-in-law, KH. Afandi Zuhdi who is married to her daughter Hj. Khadijah, while her other daughter, Hj. Hafshah married KH. Zakaria, Ciremis, Cianjur Warung Kondang. In carrying out his duties as a caregiver. He was assisted by his uncle, who was also a brother of KHR. Abdul Mu'thi, KHR. Abdul Razi Arif, an expert on Qira'at and proficient in qur'ahah. However, to keep concerns about unfavorable relationships with the uncle, KH. Afandi Zuhdi left Ciwalen in 1950, settled in Cieundeur and established a pesantren which became the forerunner or embryo of the establishment of al-Musyarrofah Islamic Boarding School.

The students of Ciendeur Islamic Boarding School come from Ciwalen, which later developed. They came from various regions, including KH. Ahmad Syafi'i or Dang Pape (Babakan Mecca), Mama Baros Cianjur and others. Ciendeur Islamic boarding school became famous and famous, so that when the rebellion of PKI broke, Ciendeur and Ciwalen pesantren became the basis of the Islamic teachings of Ahlussunnah Waljama'ah and held firmly to the resistance against the PKI rebellion and mobs that disturbed security which endangered the life of the nation and state. KH. Afandi Zuhdi took part in the incident, as the Banser commander against the PKI. Benterokan

could not be avoided, so that in 1962 it was burned until it was sold out and in 1968 many pesantren facilities were damaged and destroyed[6].

In 1975, KH. Abdul Razi Arif died without having a child. Four days later in the same year, KH. Afandi Zuhdi also died, so his position as the caregiver of the pesantren was replaced by his son KH. Wildan Afandi. At the time there was a change in management, which was marked by the establishment of the foundation as well as the change of name of the Ciwalen Islamic Boarding School to the Al-Musyarrofah Islamic Boarding School. KH. Wildan was born on August 17, 1932 in Cianjur. His education began with his own father, then studied with Habib Ali (al-I'nanah Cianjur). Several years later, he studied with Mama KH. Ahmad Syuja'i, Caregiver of the Syuja'i Cirahashas Cakuan Islamic Boarding School, then studied with KH. Ahmad Munawar, Cilaku Hilir. After several years, he continued his education to Sukabumi, studying KH. Ahmad Sanusi, the caretaker of Gunung Puyuh Islamic Boarding School and studied with KH. Buya Shalih, Sukaraja, Sukabumi. After several years there, he continued his education to KH. Abdul Halim, Majalengka [7, pp. 14–15]. So, the knowledge is complete, from wandering to many pesantren and with this knowledge, he became known as a skilled and capable young missionary, so he got the title of "Haji Saiful Alam."

Aside from being a caretaker of pesantren and *muballighs* (Islamic missionary), he is also known as an activist of the Islamic movement, by being the Chairman of the GP. Anshar in Cianjur, in 1952, founded the Majalengka Branch NU in 1954, becoming a member of the Majalengka District DPRD, an NU delegation, participating in the PKI rebellion during the Old Order era, and establishing the NU Party chaired by Dr. KH. Idham Khalid and became a national campaign team with KH. Syukran Ma'mun. Because of his busy activities outside, causing abandoned cottage affairs. The santri did not exist and the activity was limited to Madrasah Diniyah students and recitation for the community, so it can be said, at this time al-Musyarrofah was only engaged in da'wah and social community, but after going through a long process, in 2002 a new foundation was made, placing Ihas Rafiqah, S.Ag. as the Head of the Madrasah Diniyah in 2002, Elis Riana Wildan as the Headmaster of the TPA in 2004 and Adi Karyadi, S.Pd.I as the Principal of the MI School. Since then, the development program began and in 2008 began the establishment of the Modern al-Musyarrofah Islamic Boarding School by establishing the al-Musyarrofah IT Middle School, in 2011, the IT Vocational High School and later infrastructure development. There were 18 santri for the first time, consisting of 12 men and 6 women. But now that number has increased to 650 people, consisting of 300 stay-santri who are junior and vocational high school students, and 350 non-stay santri of Madrasah Diniyah, Ibtidaiyah madrasah and TPA. There are 50 teachers and staffs, framed under the supervisors of pesantren consisting of KH. Acep Abdul Wahid, S.Ag., Ihas Rafiqah, S.Ag. and Elis Riana[8].

Based on the data exposure, it can be discussed that an Islamic education institution established by its pioneers is to change behavior and educate the lives of people. This pesantren

was founded on waqf land given by a noble descendant from Cikundul, Adipati Aria Wiratanu Datar IV. Whereas the founder was an ulama, the noble, from the line of his father and mother to Sunan Giri and Sunan Gunung Jati, two of the Nine Wali (Islamic saints) in Java[9, pp. 120–154].

At the beginning of its establishment until now, the pesantren in maintaining its existence and weaknesses has adapted in various fields, for example the adaptation of caregiver science, adaptation of cadre fields, adaptation in education, adaptation of organizational fields and adaptation of infrastructure. In the scientific field, adjustments are made by improving the scientific quality of the caregivers. Kiai does not only teach their parents, but also teaches famous scholars, caregivers of Islamic boarding schools in cities in the country, as well as scholars in the Middle East, as done by Sheikh Arifuddin who studies at the Ampel boarding school in Denta Surabaya and Giri Kedaton in Gresik, Sheikh KHR. Abdul Mu'thi who studied in Makkah al-Mukarramah and Madinah al-Munawwarah, KH. Wildan Afandi who studied in Sukabumi and Majalengka and KH. Acep Abdul Wahid S.Ag. who studied at Darurrahman Islamic Boarding School led by KH. Syukran Ma'mun, to obtain a Bachelor's degree, in Islamic Education [10, pp. 130–132].

Islamic boarding schools has conducted the adaptation in the cadre field by preparing the pesantren successor from their own descendants. When there is a son who is qualified in science field, then he is prepared to continue. But if there are no sons, then the daughter was married to the smart and reliable santri, as Sheikh KH. Afandi Zuhdi, the son of a wealthy landlord who was married to his daughter Hj. Khadijah and after the Sheikh KHR. Abdul Mu'thi died, he got the mandate to replace him as the caretaker of the pesantren. While adaptation in the field of education, pesantren do it by establishing classical educational institutions, such as the Kindergarten for holly Quran. Madrasah Diniyah, Madrasah Ibtidaiyah, Middle School IT and IT Vocational Schools. Thus, al-Musyarrofah Islamic Boarding School positions itself as a Semi-Modern educational institution, because in addition to continuing to apply traditional Islamic boarding-style recitation, it also develops modern education by introducing classical education.

Pesantren adaptation in the field of organization was done by forming a foundation. Previously, the pesantren management was managed traditionally, since the era of Sheikh KH. Wildan Afandi has introduced to the foundation, which was later updated by KH. Acep Abdul Wahid, an energetic young ulama, because he is able to bring modern pesantren, so that his students now reach 650 people, consisting of 300 stay-santri and 350 non-stay. With the relatively large number of santri, the pesantren then adapted the infrastructure by building a santri dormitory in the form of a permanent building and expanding the land. If previously there were only 2 ha of land, then the land began to be expanded by buying the surrounding land [11].

IV. CONCLUSION

Based on the description above, it can be concluded an educational institution can be up and down, will be depended on

the adjustments made by the caregiver, in accordance with the development of the outside of educational institutions. Islamic boarding schools will experience stagnation, if their caregivers place themselves in two places, as caretakers of the *pesantren*, as well as politicians, but if the position as politician is more preferred than the position as caregivers of the *pesantren*, there will come disasters and calamities.

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- [3] The land is estimated to stretch from Cirahashas to Ciwalen. Waqf is not in one place, but there are in several places, including the waqf in Gandaria covering 15 ha, in Ciajak covering 3 ha, the waqf of the Great Mosque of Cianjur 25 ha and others., The land is estimated to stretch from Cirahashas to Ciwalen. Waqf is not in one place, but there are in several places, including the waqf in Gandaria covering 15 ha, in Ciajak covering 3 ha, the waqf of the Great Mosque of Cianjur 25 ha and others. Cianjur: Cianjur.
- [4] Ciwalen is the tasghir of the word "Ci" which means "water" and "Waliyain" which means two scholars, so that means that the water flowed by two saints, Shaykh Nurbayan and Syekh Nurqadim and according to the Sundanese tongue, the word changed to Ciwalen. At first the river flow was straight stretched, then to maintain kekhusyuan learning activities of students, deflected its direction at night by stroking logs into the ground accompanied by recitation of the Koran, finally in the morning the river flow had shifted from the original flow., Ciwalen is the tasghir of the word "Ci" which means "water" and "Waliyain" which means two scholars, so that means that the water flowed by two saints, Shaykh Nurbayan and Syekh Nurqadim and according to the Sundanese tongue, the word changed to Ciwalen. At first the river flow was straight stretched, then to maintain kekhusyuan learning activities of students, deflected its direction at night by stroking logs into the ground accompanied by recitation of the Koran, finally in the morning the river flow had shifted from the original flow. ciwalen: ciwalen.
- [5] The story of the friendship between the two scholars is not widely known, until when KH. Abdurrahman Wahid (Gusdur) came to this institution to lecture in 1999 AD. He confirmed that his grandfather Sheikh KH. Hasyim Asy'ari is a friend of the school with Sheikh KH. Raden Abdul Mu'thi, caregiver of this pesantren. Even before the establishment of NU, KH. Hasyim Asy'ari conducted a da'wah safari to garner support from the ulama in West Java, especially in Cianjur. Acep Abdul Wahid, Caregiver of Ponpes al-Musyarrofah, Personal Interview, Warung Kondang, Monday, July 23, 2018. Warung Kondang: West Java.
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