

Dynamics and History of Pondok Pesantren In Besilam-Babussalam

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ABSTRACT : Kampung Besilam-Babussalam was established in 1883 in Tanjung Pura, Langkat, North Sumatra. The village was used as a center for teaching and disseminating the *Tarekat Naqshabandiyah* Babussalam which was taught not only through associations but also taught through the *Pesantren Salafiyah Az-Zuhro* and *Pesantren Khalafiyah Taajussalam*. The *pesantrens* have a strong relationship with *Kampung Babussalam* and *Tarekat Naqshabandiyah* that are taught in the village. Among these are the location relationship, historical relationship, and the relationship of values taught in the village and the *pesantrens*. The relevance of the values taught in these *pesantrens* with the values contained in the *Tarekat Naqshabandiyah* is the main attraction of these *pesantrens*. In addition, another attraction of *Pesantren Salafiyah Az-Zuhro* and *Khalafiyah Taajussalam* are the provision of tuition fees, a close relationship between the parents of the *santries* with the *Tarekat Naqshabandiyah*, in other words the majority of parents of the *santries* who are in *Pesantren's Besilam-Babussalam* are a congregation of the *Tarekat Naqshabandiyah* Babussalam. In addition, the allowance of *santries* to receive food from their parents is also a special attraction of these *pesantren*. Another uniqueness is the way of socialization conducted by the *santries* in socializing these *pesantrens*. One of them is through *Safari Ramadhan* and *Safari Dakwah*.

Keywords: Besilam-Babussalam, Dynamics, Pesantren

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I. INTRODUCTION

Kampung Babussalam was founded in 1883 by Syekh Abdul Wahab Rokan (1811-1926) originating from Rokan Regency (Riau Province today). He is a disciple of Syekh Sulaiman Zuhdi who is a teacher of the *Tarekat Naqshabandiyah*. Kampung Babussalam is located in Tanjung Pura, Langkat, North Sumatra. The *tarekat* village founded on the wakaf land of Sultan Musa was led by Syekh Abdul Wahab Rokan. The inhabitants of Kampung Babussalam as a whole follow the *Tarekat Naqshabandiyah* and are very obedient to Master Teacher, who is a *mursyid* and *nazir*. The inhabitants of the village use fertile land by opening plantations to sustain their economic needs. It succeeded in making Kampung Babussalam as exemplary village in Langkat in developing rubber plantation. The life of Kampung Babussalam residents is governed by the rules made by the *nazir* based on the Qur'an.

Kampung Besilam-Babussalam is not only famous as an Islamic village and also its success in developing the *Tarekat Naqshabandiyah*. The village also succeeded in developing religious education held through *Pondok Pesantren Salafiyah Az-Zuhro* and *Khalafiyah Taajussalam*. *Pondok Pesantren Salafiyah Az-Zuhro* is a boarding school that winged *salaf* or traditionalist and *Pondok Pesantren Khalafiyah Taajussalam* is a modern *pesantren*. Both boarding schools have a very close relationship with Kampung Babussalam and *Tarekat Naqshabandiyah*. Among these are location relationship, historical relationship, and value relationship. In addition to its strong connection with the *Tarekat Naqshabandiyah*, *Pesantren Salafiyah Az-Zuhro* and *Khalafiyah Taajussalam* also have other uniqueness. Among them is the cost of education, the close relationship between the parents of the students with the *Tarekat Naqshabandiyah*. In addition, the allowance of *santries* to receive food from their parents is also a special attraction of these *pesantrens*. Another uniqueness is the way of socialization conducted by the students in socializing these *pesantrens*. One of them is through *Safari Ramadhan*. Along with the development of the era, *pesantrens* in Besilam-Babussalam are experiencing a phase of progress and

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setback caused by many factors, both internal factors and external factors. Nevertheless, these *pesantrens* can still survive to this day. Thus, the dynamics or ups and downs of the *pesantrens* in Besilam-Babussalam are interesting to be discussed further in this work.

In order to demonstrate the novelty of this work, the author lists some of the earlier works used as literature reviews. The first work is a book entitled *Biography of Ulama Langkat Syekh Abdul Wahab (Tuan Guru Babussalam)* published by Langkat District Government, in Stabat. The second work is a book entitled *Riwayat Toean Sjah Abdoel Wahab Toean Goeroe Besilam and Langkat Kingdom* written by Tengkoeh Hasjim, and published in Medan, by H. MIJ Indische Drukkerij Afd. Boekhandel, without years of publication. The third work is a book titled *History of Sheikh Abdul Wahab Tuan Guru Babussalam* written by Ahmad Fuad Said, published in Medan by Pustaka Babussalam, 1991. The fourth work is a thesis written by Hapri Wannazemi, a student of the Department of History, Faculty of Social Sciences, State University of Medan, 2013, entitled "The Existence of Tariqat Naqshabandiyah Besilam". The fifth work is a thesis written by Hendri Dalimunthe, a student of Department of History Education, Faculty of Social Sciences, Medan State University, 2012, titled "Thought and Policy Sheikh Abdul Wahab Rokan In Developing Islamic Da'wah".

In general, works that serve as literature review of research related to the Dynamics of *Pondok Pesantren* in Besilam-Babussalam are works that generally discuss about Kampung Babussalam. On the other hand, this work that discusses the dynamics of *pesantrens* in Besilam-Babussalam has not been found. Thus, this work is a preliminary work that tries to describe the dynamics associated with *pesantrens* in Besilam-Babussalam. The purpose of this work is to describe the dynamics of *pesantrens* in Besilam-Babussalam. The *pesantrens* that will be discussed is *Salafiyah Az-Zuhro* and *Khalafiyah Taajussalam*. Thus, this work is expected to be a reference material of the dynamics of *pesantrens* in Besilam-Babussalam in particular, and Islamic education in Indonesia in general.

II. Pondok Pesantren in Besilam-Babussalam

The main purpose of the establishment of Kampung Babussalam is none other than to serve as the center of teaching and dissemination of the *Tarekat Naqshabandiyah*. Nevertheless, under the leadership of Syekh Abdul Wahab who was the first Master Teacher in the village, Kampung Babussalam not only taught the teachings of the *Tarekat Naqshabandiyah*, but taught other religious sciences. It can not be separated from the role of the *mursyid* who is not only master the science of *tarekat* only. In addition, as explained in the previous section, that the sincerity of Sultan Musa to advance Islamic education in Langkat during the Kingdom of Langkat, made Kampung Babussalam always get the full support of the Kingdom of Langkat. The situation also succeeded in bringing Kampung Babussalam into a center of Islamic education in Langkat under the leadership of Syekh Abdul Wahab.

After Syekh Abdul Wahab's death, Kampung Babussalam continues to experience identity hunger. Islamic nuance is very synonymous with the village. The introduction of Kampung Babussalam as a *tarekat* education center still exists to date, but the identity of Kampung Babussalam as the center of Islamic religious education has faded. Many factors that caused this, one of them is the amount of modernization that can not be avoided by society Babussalam. With the passing of time, the Master's family's awareness emerges to re-establish the identity of Kampung Babussalam which is not only oriented as a *tarekat* village but also as a center of Islamic religious education in Langkat which is then realized by the establishment of the *Pondok Pesantren Salafiyah Az-Zuhro* and *Pondok Pesantren Khalafiyah Taajussalam*.

III. Dynamic and Local Community Response to Pesantren

1.1 Interest and attraction of pesantren

The existence of *pesantren* as an Islamic education institution in Kampung Babussalam is highly appreciated by local people and also people from outside Langkat. The following will be explained further related factors that are the main attraction of these *pesantrens*.

1.1.1 Education provided at pesantren is free of charge

From the beginning of establishment of *pesantrens* in Kampung Babussalam this is intended to provide Islamic education to the youth of Kampung Babussalam. Based on this, the founders of both *Pesantren Salafiyah Az-Zuhro* and *Khalafiyah Taajussalam* decided to eliminate all school administration for Besilam-Babussalam people. The existence of the policy can actually be said as a "slap" for the education system in Indonesia today. Facts that occur in the field, that almost the entire system of education in Indonesia has been commercialized. Funding sourced from government agencies is rarely available. Although the

education provided by *pesantrens* in Kampung Babussalam are free, it does not mean that the teachers and carers in the *pesantrens* provide their knowledge in earnest.

1.1.2 Parental attachment to the *Tarekat Naqsabandiyah*

The influence of the parent's attachment to the *Tarekat Naqsabandiyah* Babussalam and the magnitude of the charism of the *mursyid*, Master Teacher, and the *dzurriyat* Sheikh Abdul Wahab Rokan against the existence of *pesantrens* in Kampus Babussalam can be seen from the motivation of the santries who study at the *pesantrens*. Based on information obtained from one of the *pesantrens* character in Kampung Babussalam, he said that the average motivation of the santries who came from outside Tanjung Pura and learned to *pesantrens* in Besilam-Babussalam is due to the relationship and emotional bonding of parents against The *Tarekat Naqsabandiyah* and Kampung Babussalam.

1.1.3 It is permissible for santries to receive food from their parents

The santries who studied at the *pesantrens* in Kampung Babussalam, are santries *kalong*, the santries who are allowed to go home to their parents. This situation has an impact on the release of parents to provide food to their children in the cottage.

1.1.4 Unique socialization

As an Islamic educational institution, *pesantrens* in Kampung Babussalam have their own tactics to socialize their institutions. In addition to continuing to maintain relationships and update the progress of the institution to the alumnus of *pesantren* in Kampung Babussalam are also taking a unique way of disseminating their institutions to the general public. Another way they are doing is to provide brochures to the santries every time they return to their hometown. Another unique way is to involve santries directly to practice their knowledge to the general public. This they realized one of them by holding a *safari Ramadhan* every year and also *safari da'wah*. *Safari Ramadhan* is the organization of social-religious activities that are usually held by institutions and religious groups who are tasked to carry out Islamic activities in the month of *Ramadhan*. The *safari da'wah* is to carry a missionary journey or organize religious activities that should not be held in the month of *Ramadhan* alone.

1.2 The relation of *pesantrens* with the *Tarekat Naqsabandiyah*

Talking about the relationship between *pesantrens* in Kampung Babussalam and the *Tarekat Naqsabandiyah* in Besilam-Babussalam Village, there are three important relationships between them: (1) location, (2) history, and (3) value.

The first relationship is the location relationship. This relationship is established because these *pesantrens* are located in Kampung Babussalam area. The historical relation that exists between these two aspects can not be separated from the events of 1883, which is the year of Kampung Babussalam which later became the center of teaching and dissemination of the *Naqsabandiyah* Babussalam *Tarekat* brought by Syekh Abdul Wahab Rokan.

The third relationship is the existence of the value relationship between the *Tharekat Naqsabandiyah* and these *pesantrens* in Kampung Babussalam. *Pesantrens* founded in Kampung Babussalam is closely related to the teachings of the *Tarekat Naqsabandiyah*. Besides because the educational institution is established in the area which became the center of the teaching and dissemination of the *Tarekat Naqsabandiyah* and also the relation in terms of history, the linkage of these two aspects can be seen through the *Tarekat Naqsabandiyah* oriented teachings taught in *pesantrens* hut in Babussalam. In addition to the teachings of religious sciences, the *Tarekat Naqsabandiyah* is also a lesson that is recommended to the santries, especially santries who have been sitting on the first grade of Islamic Senior High School. Based on information obtained through one of the characters of *pesantrens* in Babussalam, although the santries are not required for *tarekat*, but the appreciation of the santries are very large. This can be proved by the existence of some santries people who take the *tarekat* and even there has been a *khalifah*.

IV. Typology of *Pesantrens* in *Tarekat Naqsabandiyah* Besilam-Babussalam area

1.1 Pondok Pesantren Salafiyah Az-Zuhro

Etymologically, *Salaf* means "old", "first", or "traditional". *Salafiyah* pesantren is a boarding school that organizes learning with traditional approach. The gap is not based on time units, but on the basic of the studied grammar. One example of a *salafiyah* or traditionalist boarding school in Indonesia is the *Pesantren Salafiyah Az-Zuhro* located in Kampung Babussalam which was established in 2002 and is administratively located on the street of Pasar Belakang no. 3 Besilam Babussalam District Padang

Tualang, Langkat regency of North Sumatera. *Pondok Pesantren Salafiyah Az-Zuhro* was founded by Alm. H. Madyan A. Jalil who is the last son-in-law of Syekh Abdul Wahab Rokan.

The main reason for the establishment of *Pesantren Salafiyah Az-Zuhro* originated from the desire of H. Madyan A. Jalil to restore the glory of Kampung Babussalam as the center of Islamic education as it ever happened in the time of Syekh Abdul Wahab Rokan. The initial strategy is to gather the youth of Babussalam to study the religious knowledge of Arabic and *kitab kuning*. Based on this initial step can also be seen that *Pesantren Salafiyah Az-Zuhro* has nuanced *salaf* or traditionalist, that is by prioritizing the teaching of Arabic and *kitab kuning*. As for who acts as the first teacher and donor who finance all administrative costs in this boarding school is Zikmal Fuad bin Muhammad MR.

On the way initially, this *pesantren* lodge experienced many obstacles. The first obstacle came from Zikmal Fuad bin Muhammad MR. After a year's dedication at the *Pesantren Salafiyah Az-Zuhro*, he finally had to leave the *pesantren* to continue his education in Jakarta. This resulted in a learning vacuum at *Pesantren Salafiyah Az-Zuhro*. In that vacuum, the substitute teacher search process continues and finally H. Madyan A. Jalil designates Ust. Khairuddin as a substitute teacher to continue the process of learning. The next obstacle that arises is the beginning of degradation of interest and the number of santries in this *pesantren*.

The obstacles that arise that knocked awaken one of the children of H. Madyan, namely Ulfah Rahmawaty to continue the relay of his father's struggle to continue to excuse this *pesantren*. But, because she is a woman, she can not to be a leader. Ulfah Rahmawaty actually wanted the leadership relay of this *pesantren* followed by his brother who was finishing his education abroad. But apparently that hope can not be fulfilled by his brother. Finally Ulfah Rahmawaty consolidate his heart to continue his father's struggle in order to remain able to develop science, especially religious knowledge to the community in accordance with the initial intention of the establishment of this *pesantren*.¹

In 2002, precisely in July, Ulfah Rahmawaty search santries and at the same time looking for funds to build the residence of the santries. The aid then came from Haji Zakaria Kamal bin Haji Saidi Syekh Harun bin Syekh Abdul Wahab Rokan who is the grandson of Syekh Abdul Wahab Rokan. In 2003, *Pesantren Salafiyah Az-Zuhro* received building assistance from the central Religious Department with a figure of Rp 30 million allocated for the construction of a building with a multilevel foundation. As an Islamic educational institution, *Pesantren Salafiyah Az-Zuhro* has its own characteristics. The advantages of *Pesantren Salafiyah Az-Zuhro* is the ability of the santries in the mastery of religion such as reading *kitab kuning*, dakwah training, the ability to read *al-barjanji* and *marhaban*, the ability to socialized in the community, studying the science of Sufism and *Tarekat Naqsabandiyah*. *Pesantren Salafiyah Az-Zuhro* is divided into two levels of education, namely *Salafiyah Ula* or basic education level equivalent to elementary school and *Salafiyah Wustha* which is the level of secondary education or equivalent to junior high school developed by *Pesantren Salafiyah Az-Zuhro* with education during 3 years.

1.2 Pondok Pesantren Khalafiyah Taajussalam

The term *Khalaf* means "then", or "back", while *Ashriyah* means "now" or "modern". *Pesantren khalafiyah* is a boarding school that organizes educational activities with a modern approach, through a formal education unit. *Pondok Pesantren Khalafiyah Tajussalam* is one of the Islamic educational institutions located in Kampung Babussalam and stands under the auspices of the Taajussalam Educational Foundation. The construction of this *pesantren* cottage began in 2002 to coincide with 15 Syawal 1424 H which was marked by the first stone laying by Syekh H. Tajuddin Mudawar as the founder of the *pesantren*. This *pesantren* was only inaugurated on December 10, 2003. The name Taajussalam which means Crown of Peace, attributed to the names of two important elements, namely the name of the founder, Syekh H. Tajuddin Mudawar and the name of the location of the *pesantren*, Kampung Babussalam.

Related to the naming of this *pesantren* hut also actually shows the relationship between *Pesantren Khalafiyah Taajussalam* with *Pesantren Darussalam Gontor* in Java. This is because H. Ahmad Marzuki, Lc, is an alumnus of santri in *Pesantren Darussalam Gontor*. In general, the Gontor's alumni who founded *pesantren* will tend to use the word *as-salam*, as the name of Darussalam and Taajussalam. Although oriented to *Pesantren Darussalam Gontor*, and trying to apply and follow the education system in Gontor, but there are some things that distinguish of the *Pesantren Khalafiyah Taajussalam* in this Kampung Babussalam and *Pesantren Gontor* in Java. One of the most specific distinctions is the application of the *Tarekat Naqsabandiyah* values which are part of life for the people

¹Interview with Ulfah Rahmawaty, dated March 7, 2017

of Kampung Babussalam. As one character has pointed out, "one of the advantages of *Pondok Pesantren Khalafiyah Taajussalam* is to put thought and *zikir*."

The main reason for the establishment of *Pesantren Khalafiyah Taajussalam* stems from the desire of Syekh H. Tajuddin Mudawar to "cause a drowning rod" in this Kampung Babussalam. The purpose of the term is to restore the glory of Kampung Babussalam as it was in the time of Syekh Abdul Wahab Rokan, one of which is to make Kampung Babussalam as the center of Islamic religious education in Langkat. The first construction that was carried out was the construction of a *pesantren* building whose funds came from the sale of jewelry Hj. Radziah bint Mohd. Yusuf, who is none other than the wife of Syekh H. Tajuddin Mudawar. In the early development period, santries of this boarding school are only eight people who are pilgrims of the congregation. In the middle of the year, four more people were added. Nowadays, the number of students is about 270 people dominated by the area outside Tanjung Pura, namely Batubara, Riau, and Asahan.

V. CONCLUSION

Pesantren Salafiyah Az-Zuhro and *Khalafiyah Taajussalam* are two *pesantrens* in Kampung Besilam-Babussalam. Both *pesantrens* are a form of Besilam-Babussalam society effort to make Kampung Babussalam not only as the center of teaching and dissemination of *Tarekat Naqsabandiyah*, but also as the center of Islamic education in Langkat. *Pesantren Salafiyah Az-Zuhro* and *Khalafiyah Taajussalam* can not be separated from the existence of Kampung Besilam-Babussalam it self. Both *pesantren* and Besilam-Babussalam are linked to each other, among them the linkage of location, history, and values. The existence of *pesantren* in Besilam-Babussalam is also used as a medium for teaching and disseminating the *Tarekat Naqsabandiyah*. *Pesantren Salafiyah Az-Zuhro* and *Khalafiyah Taajussalam* still exist today. Nevertheless, in the journey since its inception until now, both *pesantren* have experienced many ups and downs. As has happened in *Pesantren Salafiyah Az-Zuhro* who had experienced a vacuum due to not finding a replacement that is considered suitable to replace Haji Madyan A. Jalil. In addition, another obstacle faced by this *pesantren* is the lack of teaching staff. Constraints are also experienced by *Pesantren Khalafiyah Taajussalam*. In this case, the obstacles that once existed in *Pesantren Khalafiyah Taajussalam* oriented to funding that ultimately requires the family of Syekh H. Tajuddin Mudawar sacrifice personally in order to keep the *pesantren* alive.

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