

CULTURAL STRATEGY OF PESANTREN SURYALAYA – TASIKMALAYA AS CENTER OF ISLAMIC STUDIES IN FACING INDUSTRIAL ERA 4.0

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ABSTRACT,

Changes in all aspects of life are now entering the 4.0 era, known by the fourth industrial revolution, characterized by the dominance of proficiency in various fields. This indicates that culture is an important aspect that plays a role in realizing the process. This article discusses about Pesantren Suryalaya's cultural strategy as a center of scientific study and amaliah in Islam that developed in Indonesia facing the 4.0 era. Efforts made by the pesantren Suryalaya cover various fields namely, religion, social, education, agriculture, health, environment, and country. Starting from the teaching of tarekat traditionally, formal education institutions, cooperative economic movement, as well as health care and treatment. Through methods based on Islamic values and local wisdom, Pesantren Suryalaya will be able to become the center of activity with considerable skill qualifications, in the face of the industrial era 4.0 without leaving the identity and integrity as a civilized nation.

Key words: Cultural Strategy, Islam, Pesantren Suryalaya

INTRODUCTION

Pesantren Suryalaya established since 1905, founded by Sheikh Abdullah Mubarrak (popularly known as Abah Sepuh). This pesantren is located in the hamlet of Godebag, Pagerageung, Tasikmalaya, West Java. In the pioneering period of Abah Sepuh's leadership, this pesantren experienced many challenges, both from the colonial government, and the government and indigenous communities. After his death in 1956, Pesantren Suryalaya passed by his son, named Shaykh Ahmad Shohibul Wafa Tajul 'Arifin, later known as "Abah Anom".

This pesantren is popular in its uniqueness which develops the system of education as well as religious formation through tarekat. Since its founding in 1905 until now it has remained consistent as one of the teaching centers of the Qadiriyyah wa Naqsyabandiyah (TQN) congregation. Pesantren Suryalaya is the biggest teaching center of TQN influence in Java and some regions in Indonesia, even its spread has expanded to abroad such as Malaysia, Brunei Darussalam and Syria.

After the death of Abah Anom on September 5, 2011, the maintenance and management of pesantren was handed over to three people who had been appointed by Abah Anom himself, namely KH. Noor Anom Mubarak, BA., K.H Zainal Abidin Anwar, and H. Dudun Noorsaiduddin. The guidance of the pesantren in maintaining the purity of TQN is currently done by the 50 talqin representatives. Ulama and congregation in pesantren Suryalaya still regard Abah Anom as his murshid, and until now there is still no substitute. Nevertheless, pesantren activity is still going on as usual when the late Abah Anom still leads as murshid.

The teaching of TQN developed by Pesantren Suryalaya, is a Sufi method that prioritizes ritual and riyadah system (practice) in the practice of dhikr and wirid. The doctrine of dhikr developed is the incorporation of Qadiriyyah teachings in the repetition of dhikr jahar (loud

dhikr) on the kalimah La Ilaha ilia Allah, and the teachings of Naqsyabandiyah which teach the repetition of khafi dhikr (zikr with heart) on the word of Allah. Each practice of this dhikr has different but continuous functions. The repetition of the kalimah La Ilaha ilia Allah as much as 165 times is expected to function as a way for the strengthening of aqidah (tawheed), so that someone who practices it can believe only God is the hope and purpose. The word of God that is always whispered in one's heart is the influence or result of the first method of remembrance, and one feels himself closer and everything leans to God.

The actualization of TQN teachings in Pesantren Suryalaya has now shown its existence in society. Ranging from teaching tarekat traditionally to the community at the pesantren, then established formal educational institutions such as Kindergarten to Higher Education, as well as economic-cooperative movements. Pesantren also plays not only as a center of TQN development. Form of actualization was done in the realm of health and medicine, one of them through a special institution for the healing of various physical diseases and non-physical (mental).

Currently, Pesantren Suryalaya is developing several activities in order to keep pace with the rapid technological progress due to the impact of globalization. The activity is a manifestation of the cultural strategy undertaken by pesantren suryalaya, in order to remain consistent with the longstanding religious routine of the tarekat, yet to keep abreast of technological developments and progress.

Cultural production is an expression or representation created by or associated with a group with a community and / or community bond. Cultural production generally emerges from a special historical context, while taking and reflecting on the meaning associated with the group. Cultural production presents ways to achieve goals and helps create identity. Cultural production involves the transformation of the human outward environment to be more in line with the inner environment or the contents of human consciousness. The essence of Bourdieu's cultural

production theory is the theory of human practice that combines the theory of agents or actors as agents centered in social theory objectively by emphasizing the structural dimension in shaping social life.

Bourdieu states that in the production of culture, social practice is a key element of a culture in producing its cultural products. Bourdieu's Practice Theory has the following equation: $(\text{Habitus} \times \text{Capital}) + \text{Domain} = \text{Practice}$. Practical theory is Bourdieu's idea of the product as a product of the habitus relation as a product of history, and the realm of historical products, in the realm of betting, the forces and the people with the capital, and the people who have no capital. Capital is a concentration of strength, a specific force that operates in the realm (Takwin, in Harker et al., 2009: xx). Bourdieu's theory of practice rests on several key concepts including: habitus, field, and cultural capital.

Culture Strategy according to Van Peursen is a human effort to learn and design its culture. Cultural strategy is not just about government policy issues about culture, but more broadly than that. Cultural strategy is rooted in the inner question of human beings striving for by all. In understanding the interconnectedness of culture as the basis of human and culture as a future planning, therefore, culture here is placed as an instrument.

Duranti (1997: 39) describes culture as a means of mediation. Tools (including language) and artifacts are mediations between humans and the environment. Tools by definition are objects of mediation, objects that exist between the user and the object being worked on. This is in accordance with Marx's opinion "instrument of labor". In the view of "instrument of labor", anyone human uses objects to control the environment and produce resources. By definition, such instruments are always "in between". They are between humans and their food, for example forks, people and weather (umbrellas). People and physical objects, people and others (gesture, speech), personal thoughts and person (private speech, mental representation).

Culture organizes the use of tools for certain activities, such as hunting, cooking, building, war, remembering the past and planning for the future. Culture as a collection of relationships from various mediation systems that rely on various means of communication and cognition. This becomes difficult when talking about "a" culture, although it is still possible to use it as a "cultural" adjective when discussing the mediation system used by a group of people in a particular activity. The term culture becomes a loss of power that wipes out the whole group or population representation. Deconstruction of cultural terms was developed in later theory of views on culture as a system of practice.

The problem discussed in this article is about how a pesantren is able to face the global challenges that occur. Advances in technology and information are growing rapidly will be utilized by Pesantren Suryalaya optimally

for the progress of the congregation, both in terms of religiosity and aspects of scientific activity. In addition, this discussion will describe any efforts undertaken by Pesantren Suryalaya, in order to remain to have integrity and existence as the center of Islamic studies, keeping in touch with the times.

METHOD

This research uses qualitative and descriptive analytic methods. Qualitative methods are considered relevant in this study, because the empirical data used, as well as the resulting findings are not obtained through statistical procedures and other forms of calculation. The approach used was ethnography. Analysis of the data involves a variety of approaches are intended to reveal the truth of the phenomena that occur along with meanings. Data acquisition is done by the author of the participatory observation, interview and review of the literature relevant to the research. This research data is taken directly from the research location, namely Pesantren Suryalaya, Dusun Godebag Rt. 01 / Rw. 02, Desa Tanjungkerta, Kecamatan Pagerageung, Tasikmalaya - West Java.

RESULT AND DISCUSSION

Based on the results of data analysis from field research, Pesantren Suryalaya has its own way of dealing with challenges in this 4.0 era. The following are the activities undertaken by Pesantren Suryalaya:



Graphic 1. Pesantren Suryalaya Religious Activity

From these activities, Pesantren Suryalaya make certain efforts and steps in facing global challenges, among them:

1. Developing a digital and online communication system with the branches and relationships of Pesantren Suryalaya
2. Conduct scientific studies for santri and pilgrims in special forums, by inviting qualified resource persons.
3. establish cooperation with several foreign countries such as Malaysia, Singapore, Brunei, Syria, Morocco and others.

The third effort is a strategy of Pesantren Suryalaya to develop their wings and maintain the integrity and existence without departing from the path he believed congregation.

Based on the analysis above, it has been described that Pesantren Suryalaya have a series of religious activity, which is the basic foundation that must be understood and practiced in every facet of life. Here is a description of the activity of Pesantren Suryalaya:

a. Zikir (zikrullah)

Zikr or Dhikr (Arabic: *ذِكْر*, *ḍikr*) is a Muslim worship activity to remember God. Zikir is referred to in the teachings of TQN is a typical meaningful dhikr. Zikir in question is *hudhur al-Qalbi ma'a Allah* (the presence of our hearts with Allah). Zikir that has been developed is a merging of the teachings of Qadiriyyah, namely the repetition of the dhikr jahar (loud zikr) on kalimah *La Ilah ilia Allah*, and the teachings of Naqsyabandiyah is by repetition of dhikr khafi (zikr in the heart) for the word Allah. Each practice of this dhikr has different but continuous functions. The repetition of the kalimah *La Ilaha ilia Allah* 165 times is expected to function as a way for the strengthening of aqidah (tawheed), so that someone who practices it can believe only Allah is the hope and purpose. The word Allah is always whispered in the heart of a person, is the influence or result of dhikr jahar, so that one will feel himself closer and everything is leaning only to Allah.

b. Talqin and Bai'at

Talqin is the teacher's warning to the disciple, while bai'at is the ability and devotion of the disciple in the presence of his teacher to practice and do all the virtues commanded¹. The practice of zikr and other TQN practices, usually begins with the talqin process. It is intended that in doing every tarekat practice, the jamaah can optimize the quality of worship and amaliah. Talqin process is done by a teacher (mursyid) that has been determined.

c. Khataman

Khataman derived from the word *khatama*, *yakhtumu*, *khatman*, which means it has completed all or finish. Khataman in TQN means completing the *aurad* reading (wirid), which is the teaching of TQN at a certain time. Wird, minimum read as a whole to be completed within one week. Khataman performed after the completion of fardhu prayer (shalat) and dhikr. The contents of the khataman consists of tawassul, recitation of certain verses from the Qur'an, salawat, and end with a prayer of khataman. It is intended that wirid can be done khusyu 'and complete. Pesantren Suryalaya usually perform khataman every ba'da maghrib until the time of prayer isya, also held every ba'da Ashar on Monday and Thursday.

¹Tim penyusun, Satu Abad Pondok Pesantren Suryalaya: Perjalanan dan Pengabdian 1905-2005, (Tasikmalaya: Yayasan Serba Bakti Pondok Pesantren Suryalaya, 2005), hlm. 96

d. Manaqib

Manaqib is a solemn and scientific activity of jamaah TQN Pesantren Suryalaya. Manaqib comes from Arabic, from lafadz "*manqobah*" which means the story of the piety and virtue of one's science and charity. Manaqib is a practice and manifestation of TQN, whose implementation is done once a month in accordance with a predetermined schedule.

Manaqib has an arrangement of activities as follows:

1. Opening
2. The reading of the Holy Qur'an
3. Tanbih readings
4. Tawasul
5. The recitation of Manaqib Shaykh Abdul Qadir Al Jaelani
6. Da'wah / Tabliqul Islam by Mubaligh from Pesantren Suryalaya
7. Sholawat Bani Hasyim reading 3 (three) times.

Overall this activity should be followed by jamaah at Manaqib activities. The core procession of manaqib begins when reading the verses of the Qur'an, followed by the recitation of the tanbih by the elders of the pesantren. Tanbih is a testament of the founder of Pesantren Suryalaya Syekh Abdullah Mubarak bin Mohammed Nur. Tanbih contains guidelines and guidance of the attitude of life that must be implemented by the whole family of Pesantren Suryalaya. Rahmat (2005: 5) explains that the tanbih is a description of an infinite value of high, expensive and important when compared with property.

The next core activity was the tawasul and the recitation of the shaykh of Sheikh Abdul Qadir Al Jaelani. The reading of this manaqib contains the stories of various superiority and karomah of Shaykh Abdul Qadir Al Jaelani written in the form of prose and poetry.

After the reading of manaqib, activity continued with da'wah / tabliqul Islam. This activity is a form of scientific solemn procession Manaqib, because it is the submission of the results of development and the advancement of science in the Islamic world. Manaqib activities closed with sholawat reading and prayer by the whole jamaah.

Manaqib has become the culture of jamaah TQN in Pesantren Suryalaya. Manaqib able to create and realize the dynamic conditions of the order values of life for continuously developed by each generation.

e. Riyadhah

Riyadhah, etymologically means practice, ie spiritual practice in a certain way commonly practiced in Sufism. For jamaah TQN, the ultimate riyadhah is zikrullah. When zikrullah has become deeds performed after every fard prayer, a student may ask the teacher (murshid), additional practices that can strengthen faith, makes it easy to achieve the ideals of life, and overcome the difficulties encountered in life. Riyadhah

usually given systematically, start and learn an evening shower, bath repentance, sunna fasting on certain days, *melek* (not slept for a certain time while reading a particular prayer), *saefi* (Hizbul Yemen), *niis* (do not eat rice, do not eat salt, do not eat meat, not lack of water in a given time) and others. Overall this practice carried out under the guidance and supervision.

f. Ziarah (pilgrimage)

Ziarah in Arabic comes from the root word *zaara*, *yazuuru*, *ziyaaratan* means a visit. According to the terms of Sufism, a *ziarah* is a visit to the pious people, the prophets, the guardians of the scholars, both living and deceased. In the early days of Islam, the *ziarah* was forbidden by the Prophet because he fears of idolatry, and the behavior of people who make pilgrimages are still close to the *jahiliyyah* lifestyle. However, when the Prophet saw that the behavior of friends would not deviate to polytheism, the Prophet advised the pilgrimage to his companions.

Based on the previous explanation, it can be seen that the *pesantren suryalaya* still holds strong traditions in carrying out its religious practice. However, it is not an obstacle to keep abreast of current developments and progress. Even armed with the strength of faith of the religious *amaliah*, pilgrims from *Pesantren Suryalaya* able to develop themselves with good quality.\

It is realized by the strategic steps undertaken by *Pesantren Suryalaya* in facing global challenges such as:

1. Developing a digital and online communication system with the branches and relationships of *Pesantren Suryalaya*.

Pesantren Suryalaya Tasikmalaya is the center of the teachings of *Tarekat Qadiriyyah wa Naqshabandiyah*. *Pesantren* congregations are spread throughout Indonesia. To facilitate coordination with worshipers and the community in each region, *Pesantren Suryalaya* makes an online information system by utilizing internet technology through the website, which contains various information related to *amaliah* and scientific activities of *pesantren*.

2. Conduct scientific studies for santri and pilgrims in special forums, by inviting qualified resource persons.

In the field of scholarship, *Pesantren Suryalaya* is a center of influential Islamic studies in Indonesia. This is supported by the establishment of formal education institutions ranging from elementary schools to universities. the study of Islam is presented in a scientific forum which not only deals with religious activity, but also studies science to actual events that occur, based on the Qur'an.

Through this study, the students and pilgrims get the knowledge that becomes additional provisions

in running his life. They not only learn, but get various life experiences from the teachers and material providers who are present in each study activity. This shows the full effort made by *Pesantren Suryalaya* to keep the latest insight into what is happening in the world.

3. Establish cooperation with several foreign countries.

As a center of Islamic studies in Indonesia, *Pesantren Suryalaya* has also worked with several other Islamic countries in various fields, especially in *amaliah* and scientific activities. In the *amaliah* activity, the teachings of the *Tarekat Qadiriyyah wa Naqshabandiyah* in *Pesantren Suryalaya* have spread to Malaysia, Singapore, Brunei and Syria, even those countries have opened representative offices that have taken to *Pesantren Suryalaya*.

In scientific activities, *Pesantren Suryalaya* conduct cooperation in various fields, especially in the field of research and education. There have been many researchers who conduct studies on *Pesantren Suryalaya*, originating from various countries around the world. Then the results of the study became the material of study presented in special forums organized by *pesantren*.

Based on the whole description, *Pesantren Suryalaya* has made several efforts in developing themselves in order to follow the ongoing technological progress. *Pesantren Suryalaya* cover various fields namely, religion, social, education, agriculture, health, environment, and country. Starting from the teaching of *tarekat* traditionally, formal education institutions, cooperative economic movement, as well as health care and treatment. Through methods based on Islamic values and local wisdom, *Pesantren Suryalaya* will be able to become the center of activity with considerable skill qualifications, in the face of the industrial era 4.0 without leaving the identity and integrity as a civilized nation.

CONCLUSION

Based on the whole description, *Pesantren Suryalaya* has made several efforts in developing themselves in order to follow the ongoing technological progress. *Pesantren Suryalaya* cover various fields namely, religion, social, education, agriculture, health, environment, and country. Through methods based on Islamic values and local wisdom, *Pesantren Suryalaya* will be able to become the center of activity with considerable skill qualifications, in the face of the industrial era 4.0 without leaving the identity and integrity as a civilized nation.

ACKNOWLEDGEMENT

Acknowledgments and high appreciation are given to all Leaders, Mursyid, Santri and Jamaah at *Pesantren Suryalaya*.

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