

PRESERVING PEGON: A CASE STUDY ON KAMPUNG SANTRI TARJUMAH IN TAMBANGSARI, PATI REGENCY-CENTRAL JAVA

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Abstract

The manuscript is written to portray a hamlet which formed pesantren (Islamic Boarding School) in which the santri (students) consists of santri mukim (students staying in boarding school) from various regions and santri kalong (local residents) and in which there is a mosque, a boarding school, an Al-Quran educational park, a madrasah diniyah, houses of clerics (in one location of village), the learning system of bandongan using the Tarjumah Book with Pegon-language written by KH Ahmad Rifa'i. The action of K. Rifai against Dutch colonialism was known as the Rifaiyah movement, his resistance with the movement of writing the Book of Tarjumah which contained Tawheed, Fiqh, and Sufism written in Pegon. Pegon was a resistance form against colonial Latin writing. Until now it was continued by his santri in the village where he lived serving as the cleric of Islamic Boarding School. The location of this research is in Tambangsari Hamlet, Kedungwinong Village, Sukolilo District, Pati Regency, Central Java. The data were obtained from January to June 2019 through interviews and observation with a descriptive qualitative approach. This hamlet of rice plantation and palawija (secondary crops) has formed a specialty called the tarjumah santri village. The successor generation of K. Rifai's student who introduced the Book of Tarjumah in Tambangsari Hamlet was K. Hannan and it is now continued by his grandson. The learning of the Tarjumah Book had formed a distinctive hamlet community, namely dukuh santri. The obedience in worship with the knowledge of Islamic religion through the tradition of learning the Salaf Tarjumah across ages and genders and with the behavior in life adhering to Islamic law has been a social reality.

Keywords: *tarjumah book, pegon, santri village, and Islamic.*

A. Introduction

Islam as a religion of *da'wah* (preaching) was developed by preachers in a variety of ways so as to reap the success as seen now in Indonesia. According to Kersten, the arrival of Islam in Southeast Asia influenced Malay culture whose impact was to give influence on language awareness manifested in inscription (Arabic) and continued the transition from oral literary tradition to writing tradition.¹ The two influences (writing and written tradition) were used to be the media and material of *da'wah* by the preachers in *Nusantara* (Indonesian Archipelago) in reading/studying and writing books. The awareness of understanding the role of moslem scholars (*ulama*) in instilling the Islamic values to the community and the Islamic boarding schools in the era of colonialism in *Nusantara* becomes an important thing to learn by the present and future generation. According to Bizawie, the sustainability of an Islamic boarding school (*pesantren*) is an important factor to strengthen the networks that have been built and maintain their existence. The most important means for the scholars to preserve the tradition of the *pesantren* is to build solidarity and cooperation among one another.² Elements of the *pesantren* world, according to Dhofier consist of dormitory, mosque, teaching of classical Islamic books, *santri* (students), and *kiai* (cleric).³ The scholars drove the *pesantren* and *tarekat* groups in most of their resistance to the Netherlands by condemning them on the basis of political and religious reasons. For Muslims, the infidel government (the Colonial Dutch) must be rejected. Muslim citizens were also disturbed by the existence of indigenous elites (*priayi*) who showed their comfort in living side by side and cooperating with the colonial government.⁴

In a historical perspective, the success of Islamization in the Indonesian archipelago was due to the role of *ulama* (Moslem scholars) who were inclusive and accommodating to the local socio-cultural life. The *kiai* (clerics) founded *pesantren* that promoted morality and local wisdom as well as the basis of social resistance or the disseminating media of nationalism contained in the books of their work in the form of *pegon* to facilitate the understanding of their *santri*. The resistance of the clerics to the colonial government in dressing was such as not wearing coats and ties, even prohibiting the use of colonial-style writings (such as Latin and foreign/non-Arabic languages) so that the choice of *pegon*/*pego* writing was ritualized in non-formal Islamic boarding schools and formal Islamic schools (*madrasah*) until now.

The writing of Pegon was existent since the *Wali Songo* era which was then developed by the next generation of scholars such as KH Ahmad Rifa'i (later written K. Rifa'i) in his book *Tarjumah* with other terms *Tarajumah*, *Tarjamah*, *Tarjumah*, *Ubudiyah* or *Budiah*, later in this manuscript it is written the *Tarjumah Book*. This book is the main book studied in the Rifaiyah Islamic boarding school, the *madrasah diniyah* (elementary Islamic school), and the community/Rifaiyah congregation in Tambangsari Hamlet, Kedungwinong Village, Sukolilo Subdistrict, Pati Regency, Central Java, which is reviewed in this manuscript and then written *Tambang Sari*. Tambangsari was chosen because the majority of the residents of the Rifa'iyah congregation are religious and have been traditionalized in studying the *Tarjumah Book* in Islamic boarding schools, in *madrasah diniyah*, and in Rifaiyah congregations regularly until now. In addition, *Pegon* (1) becomes mandatory reading of local content in few of the formal Islamic school (Madrasah Ibtidaiyah) in East Northern Coast of Central Java (ex-residency, namely Kudus, Jepara, and Pati), (2) is still used in writing invitation for the caretakers of *nahdliyin*, and (3) is used to write sermon texts of preachers at the mosque, especially senior preachers.

The Islamisation effort done by K. Rifa'i in Kalisalak was by becoming a teacher in his Islamic boarding school (so that the students were called *santri* of Kalisalak), preaching in his environment, and writing books of 67 titles. The bookswere in form of poetry/*nadzam* which contained aspects of *aqidah/usululuddin*, *fiqh*, and Sufism. The word *pegon/pegi* (Jawi Arabic/ MalayArabic) literally means deviating from Arabic and Javanese literature (not Arabic, not Javanese). The *pegon/pegi* letters were derived from Arabic letters *hijaiyah* whose product of speech is in Javanese/Sundanese alphabet. Pegon writing uses Arabic letters or hijaiyah letters. However, in practice the language utterances use Javanese or other regional languages as the user's wishes. Pegon letters were created by Raden Rahmat (Sunan Ampel) in 1400 AD in Ampel Denta Islamic Boarding School Surabaya. Some also stated that it was the result of the creativity of Imam Nawawi Al-Bantani. Pegon was born in a boarding school to interpret or translate Arabic books into Javanese.

The aim was to ease writing because Arabic writing starts from right to left, then the Pegon letter is from right to left. Pegon was a form of resistance against colonialism that what the colonialist did was forbidden by Muslims in Indonesia who were being colonized, including in terms of writing in Arabic letters, not in Latin letters. Pegon means the translation from Arabic

into Javanese so that it is easily understood by santri/readers of the book. The book of K. Rifa'i reflects the two characteristics of its movement, i.e. the teachings of ordinary ritual and the doctrine of protest/resistance to syncretism and the Dutch colonialism that occurred during his time. Etymologically, according to Ulum, *Pegon* is derived from the word *pego* because *pegon* letters have deviated from Arabic and Javanese literature. Pegon Javanese is a form of acculturation of Islamic writing with Javanese (using Arabic script, but the Javanese spelling uses the Arabic alphabet).⁵

The Rifaiyah Movement is interesting to study, first, in preaching it strictly stated that the Dutch colonialist was an infidel that must be fought by inflaming a holy war (*jihad fi sabilillah*), if someone dies in this war he will be a *syahid* (martyr).⁶ Second, his struggle was also poured in the contents in the book he wrote in three main matters, namely Fiqh (jurisprudence/Islamic law), Usululuddin (aqeedah/theology), and Sufism (life ethics). The book also contained a satire to the colonialist and bureaucrats at that time, as the following quotation: *Nadzam Wiqayah: Slameta dunya akherat wajib kinira* (the salvation of the worldly life and afterlife must be taken into account), *ngalawan raja kafir sakuasane kafikira* (fighting against the infidel king according to one's ability needs to concern), *tur perangsabil linuwih kadane ukara* (the holy war has more value than words), *kacukupan tan kanti akeh bala kuncara* (enough without a lot of troops). K. Rifa'i's criticism was also addressed to the pro-colonial regional bureaucrats: "*Sumerep badan hina seba ngelangsar* (seeing a contemptible body facing with the body crawling), *manfaate ilmu lan amal dimaha lebur* (the benefit of knowledge and deed is lost), *tinimune priyayi laku gawe gede kadosan* (the opinions and actions of the *priyayi*/bourgeois make a big sin), *ratu, bupati, lurah, tumenggung, kebyan; maring rojo kafir podu asih anutan* (king, regent, headvillage, district head, village officer are happy to be the followers of infidel king); *haji abdi, dadi tulung maksiyat* (going for *hajj* but helping disobedience), *nuli dadi khotib ibadah* (then becoming *khatib* (a preacher) in worship), *maring alim adil laku bener syareate* (judging the knowledgeable people though they justifying the Sharia), *sebab khawatir yen ora nemu derajat* (due to a worry of not getting position), *ikulah lakune wong munafik imane suwung* (that is the behaviour of the hypocrites who do not have faith), *anut maksiyat wong dadi Tumenggung* (following the sinful people who become *tumenggung*/bureaucrat). According to Azra, K.Rifa'i was categorized into Neo-Caligi/khawarij with three religious concepts: (1) *takfir*, accusing others of being disbelievers who

were outside their environment(at that time), (2) *hijrah*, i.e. getting out of the infidel territory (the colonial Dutch at that time), (3) *jihad*, fighting against the Dutch and its cronies, including local headman and bureaucrat.⁷

Third, Rifa'iyah's generation has until now remained firmly facing accusations as 'other' communities from the public through stigma and been considered misguided only because the implementation of worship is different from the public, such as congregational prayers only with Rifa'iyah residents and their own mosques/prayer rooms or independent prayers (*munfarid*), reciting the Book of Tarjumah (K. Rifa'i's work), and the marriage is obliged to include witnesses only from residents of Rifa'iyah, although in the case of marriage there is a change due to adjusting conditions. The assumption on their being misguided is because the teachings of Rifa'i, the pillars of Islam are *sawiji beloko* (only one), namely two sentences of *shahada* (the formal requirement for people to become Muslims). The prayers, zakat, fasting, and hajj (pillars of Islam for non-Rifa'iyah) are considered as obligatory worship for Muslims. Their assertiveness is that they may not become the *makmum* in congregational prayers with an *imam* who is considered infidel (*kafir*), idolatrous (*musyrik*), and wicked (*fasik*) so that they join the congregational prayer only with their group. Likewise a marriage is considered legitimate if carried out by the cleric of Rifa'iyah (not a sinner), even though he/she was married before the muslim marriage registrar (who is considered as a sinner by K. Rifa'i), if the witness is from non-Rifa'i the marriage must be repeated, and if the residents of Rifa'i get married with non-Rifa'i, the non-Rifa'i citizens are asked to redeclare *shahada* (renewal of the creed). This is a criticism of the authorities. In terms of congregational prayer and Friday prayer (*jumatan*), it is still maintained only with the community. They are allowed to leave the *Jumatan* if they are outside their village and the *jumatan* is compulsorily done three times in a row in their village.⁸ However, the teachings in terms of marriage, namely Rifa'iyah-style marriage are also listed in KUA (Office of Religious Affair), some of which have changed to only in KUA. This is a sign that the critical movement with his work toward the colonial is now adapted with the current conditions, although some remain solid. As a result of the content of the Tarjumah book, the New Order era, the book of *Ri'ayatulHimmah* by K.ifai was prohibited to be distributed by the *Kejati*(High Prosecutor General) of Central Java. The Prohibition was in the jurisdiction of *Kejati* (High Prosecutor General) of Central Java based on the prohibition letter Number: Kep.012 / K.3 / 4/1981 dated April 2, 1981,

despite the Central Java *Kejati*'s Decree Number: Kep.40 / P.3 / DSB / 1/11/1999 concerning Revocation Central Java *Kejati* Decree Number: Kep.012 / K.3 / 4/1981. The *Tarjumah* book (Kitab Pegon) was subsequently developed by the students of Rifa'i in their respective regions by establishing Islamic boarding schools in which the people were also *santrikalong* (not living in boarding school) as in Tambangsari Hamlet which was reviewed by this manuscript.

It indicates that the *pesantren* is experiencing dynamics. According to Arif, since the seventies, new types of modern boarding schools have sprung up in cities, studying classical books and modern literature, agricultural boarding schools, livestock and etc.⁹ Islamic boarding schools have experienced dynamics, known as *salaf* boarding school (studying only classical books), *khalaf* boarding school (classical teaching with general and religious sciences), crash course boarding school (short training), and integrated boarding school (religious and vocational education). The form of Islamic Boarding School (*pesantren*) consists of (1) mosque and house of the cleric; (2) point 1 plus a dormitory; (3) point 2 plus *madrasah*/school, (4) point 3 plus skill workshop, and (5) point 4 plus university.¹⁰ According to Mastuhu, elements of the *pesantren* consist of actors (cleric, teacher, student, and administrator), hardware facilities (mosque, cleric's house, teacher's house and dormitory, *santri*'s hall/dormitory, school/*madrasah* building, sport area, livestock/agriculture, ponds, tombs, etc.), software facilities (objectives, curriculum, books, assessment, regulation, library, documentation and information center, teaching methods (*sorogan*, *bandongan*, and *halaqoh*), skills, community development center, and others. This research portrays *salaf* boarding school, there are dormitory, cleric's houses, and mosque located in Tambangsari Hamlet, a typical village was formed, namely the *santrimukim* village (*santri* and students) and *santrikalong* (local residents) who study the *Tarjumah* book written in *Pegon* with a *bandongan* learning system.

The first generation of Rifa'iyah's *santri* are K.Abu Hasan in Wonosobo Regency, K. Ilham in Kalipucang Batang Regency, K. Muhammad Tubo in Patebon, Kendal District, K. Muharrar in Ambarawa Semarang Regency, K. Maufura bin Nawawi in Kalisalak, Limpung, Batang, K. Idris in Pekalongan District, Central Java. Until now, the Rifa'iyah community has existed in parts of Pekalongan, Batang, Kendal, Wonosobo, Grobogan, Demak, Kudus, and Pati Central Java. This manuscript explores the Rifa'iyah community in Tambangsari Hamlet, which has a majority of

Rifa'iyah citizens. The existence of the Rifa'iyah community in Tambangsari is supported by Islamic boarding schools, Quranic educational institutions and *madrasah diniyah*, and the Rifaiyah community in a hamlet.¹¹

B. Research Methode

The research data was obtained by the author through interviews with the teachers, santri, and the Rifaiyah congregation. The data was also observed at the research sites where there were Islamic boardingschools, *madrasah diniyah*, and the Rifa'iyah community in Tambangsari Hamlet. The study uses a descriptive analysis. The purpose of this study is to find out the positive impact of studying the *Tarjumah* Book which is used as Islamic reading material (*tauhid, fiqh, and Sufism*) in Islamic boarding schools, *madrasah diniyah*, and Rifaiyah community in Tambangsari Hamlet in their life.

C. Discussion

K.H Ahmad Rifa'i and his Resistance in *Pegon* Book against the Colonial Dutch

K.Rifa'i bin Muhammad Marhum was born on Saturday *Kliwon* 9 *Muharam* 1200 H, some said Thursday, 10 *Muharram* 1200 H/12 November 1785 AD in Tempuran village (southern side of *Masjid Agung* Kendal), Kaliwungu Sub-District, Kendal Regency, Central Java. He passed away in Manado, North Sulawesi on 25 *Rabiul Akhir* 1286 H/ 4 August 1869 in the age of 83. K.Rifa'i's grandfather is Abu Sujak alias Soetjowidjojo, a Marriage Registrar of *landeraad* in Kendal Regency. K.Rifa'i had 8 siblings, in his age of 6/7, his father passed way, and K.Rifa'i was raised by his brother in law, K.H Asy'ari (K.Asy'ari got married with the sister of K.H Rifa'i, Rojiyah). K.H Asy'ari was a scholar/cleric of Islamic Boarding School in Kaliwungu, Kendal. Muhamad Marhum (K.H Rifa'i's father) had four siblings, i.d. Nyai Nakimah, K.H Bukhori, K.H Ahmad Hasan, and K. Abu Mustafa. M. Marhum had seven children, one among others is K.H Ahmad Rifai.¹²

K.H Rifa'i got married with Ummi Umroh, in the 1840s he married again with Nyai Sujinah, the widow of *Demang* in Kalisalak Village, Limpung Sub-District, Batang Regency, Central Java so that Rifa'i moved from Kaliwungu Kendal to settle in Kalisalak Village and established an

Islamic boarding schools. Some said that after arriving in the homeland from the Hajj, he was exiled by the Dutch in the village of Kalisalak (at that time it was in a forest area in the regional area of Pekalongan). The exile was as an attempt by the Dutch to detain his *da'wah*. At Kalisalak K. H Rifa'i fought against the Dutch for 11 years as written in his book and in his preaching/lecture, not through the armed movement.

The courage of K. Rifa'i for criticizing harshly on the Dutch through the Pegon book had caused his being jailed in Kendal prison and Semarang. In 1816, M. Rifai went for studying to Haramain (Makkah-Madinah) for 8 years in the age of 30. He studied with Shaykh Abdul Aziz Al Habsyi, Syaikh Ahmad Utsman and Syaikh Al Barawi. Some claimed, after studying in Haramain he continued studying in Egypt for 12 years studying with Syaikh Ibrahim Al Bajuri. In the age of 51 after returning from Haramain together with K.Kholil Bangkalan and K.Nawawi from Banten he returned to Kendal.

K. Rifa'i also criticized the behavior of people who were not in accordance with Islamic teachings such as the direction of Qibla prayer, marriage by the *penghulu*/a marriage registrar (because the *penghulu* obeyed the Dutch), Friday prayers, pillars of Islam, etc. His teachings were acceptable to the people but were rejected by the Dutch because they were considered disturbing the comfort of the Dutch. This resulted in his imprisonment in Wonosobo without proceeding in a court. After being imprisoned, K. Rifa'a left for Hajj and studied science in Mecca in 1833-1841. After returning from Makkah, K. Rifai taught in Kaliwungu Islamic Boarding School, Kendal (Yakin, 2016: 21). In another record, in 1816, M. Rifai went for studying to Haramain (Makkah-Madinah) in the age of 30 years for 8 years. He studied with Shaykh Abdul Aziz Al Habsyi, Syaikh Ahmad Utsman and Syaikh Al Barawi. Coming home from Haramain, his enthusiasm of *da'wah* was increasingly impassioned due to his broader views on Islam. According to Azra, by the arrival and departure of pilgrims every year, Makkah and Madinah (Haramain) as an intellectual center of the Islamic world became a large meeting place for Muslims from various parts of the world to exchange information.¹³

KH Rifa'i also preached around villages (khuru'j), married off the internal followers of Rifa'iyah, preserved *rebana* (tambourines) accompanied by reading *nadzam* (poems) containing Islamic teachings so that they were easy to remember, and created books with Javanese

language (*Pegon* Book) in which it quotes the Koran and hadith. The beginning of the discussion in the book is written in red ink. The religious teaching model is called the *ngajiirengan* (*irengan* learning), for the initial stage of the learning activity it is done by spelling letters one by one, after smoothly done, it was continued to reading and summarizing. The second stage is *ngaji abangan* (*abangan* learning), which is to examine the the the Koran, the hadith, the opinion of *ulama* (*qoulululama*) written with *mangsi abang* (red ink) and equipped with *tajwid*. The third stage is *ngaji lafal makno* (interpreting it literally and with *tafsir*). The contents of the book include meaning interpretation, *kemurodan* (purpose of meaning), *kesarahan* (explanation of meaning), and *kepertelaan* (broad meaning). With other terms, those are *ngaji maksud*, *ngaji sorah*, *ngaji bandongan*, *ngaji sorogan*.

The name of *Rifa'i* inspired the movement name turning into Rifa'iyah movement with a resistance in form of criticism written in the *Tarjumah* Book, as the quotation of *Nadzam Wiqayah* “*slameta dunya akherat wajib kinira* (the salvation of world and afterlife should be taken into account), *ngalawan raja kafir sakuasane kafikira* (fighting against the infidel king as best as one can do should be concerned), *tur perang sabil linuwih kadane ukara* (holy war is better than word), *kacukupan tan kanti akeh bala kuncara* (being enough without troops). K. Rifa'i's criticism was also addressed to the bureaucrats who were pro-colonialist: “*Sumerep badan hina seba ngelangsur* (Seeing a contemptible body facing with the body crawling), *manfaate ilmu lan amal dimaha lebur* (the advantage of knowledge and deed is gone), *tinimune priyayi laku gawe gede kadosan* (the opinion and behaviour of the *priyayi* made a big sin), *Ratu, Bupati, Lurah, Tumenggung, Kebayan; Maring rojo kafir podo asih anutan* (king, regent, headvillage, district head, village officer are happy to be the followers of infidel king); *haji abdi, dadi tulung maksiyat* (the servant's hajj help disobedience), *nuli dadi khotib ibadah* (then become a preacher of worship), *maring alim adil laku bener syareate* (judging the knowledgeable people though they justifying the Sharia), *sebab khawatir yen ora nemu derajat* (due to a worry of not getting position), *ikulah lakune wong munafik imane suwung* (that is the behaviour of the hypocrites who do not have faith), *anut maksiyat wong dadi Tumenggung* (following the sinful people who become *tumenggung*/bureaucrat). These are the examples of *Pegon* writing in the *Tarjumah* Book written by K. Rifa'I, as shown **Figure 1** below.

Figure 1. Pegon writing in the Tarjumah Book written by K. Rifa'i.



With a mass basis, K.Rifa'i stood against the colonial Dutch in the form of cultural isolation, not resistance with open masses. The impact was that R.ifa'i was reported by *Wedono* (Head of Residency) of Kalisalak, on July 2, 1855 to the Governor-General Duymaer Van Twist, although the accusation of incitement were not proven. In 1856 it was reported again to General Albertus Jacob Duymaer Van Twist by General Charles Ferdinand Pahud under the support of the data from *Wedono* of Kalisalak. On November 23, 1858 the incitement report against K.Rifa'i was rejected again because it was without proof. The instigation efforts were resumed by the *Wedono* of Kalisalak, he wrote a report letter Number 1 A to the Regent of Batang, Central Java, July 19, 1859. A letter by the Regent of Batang was sent to the residency of Pekalongan. The Pekalongan Regent wrote a letter (similar) to BuitenZorg in Bogor so that K.H Rifa'i was tried in court and exiled from Kalisalak. On May 6, 1859 K. Rifa'i was summoned by Pekalongan Resident Franciscus Netscher for final investigation in order to be exiled to Ambon. Since 6-9 May 1859, Rifa'a was taken hostage and based on decision No. 35 dated May 19, 1859, he was exiled to Ambon, Maluku. For two years in Ambon, K. Rifa'i sent 4 books in Malay language, 60 titles in Malay, and a will dated

21 Dzulhijjah 1277 H to his son-in-law K. Maufura bin Nawawi in Keranggongan, Batang. The content of the letter was a message for disobeying the Dutch and the people who collaborate with it. Furthermore, K. Rifai and Kiai Modjo and 46 other scholars were transferred to the Kampung Jawa Tondano, Manado, North Sulawesi until they died and were buried in the village. However, the existence of this tomb, according to Roger Kembuan, is not the grave of K. Rifai.¹⁴

Rifaiyah as a group of ahlussunnah wal-jamaah affiliated to Mahzab of Syafi'i, as written in the title of the book *Tabyin, Ikilah Nadzam Tabyin ing aran Tarjamah Ilmu Syariat Jarwa-aken bab Nikah Saking al-Haj Ahmad Ar-Rifa'i bin Muhammad Syafi'iyah Madzhabe Ahli Sunni Thoriqote*. In performing worship and *muamalah* in terms of theory and praxis, the teachings in *Tarjumah* book have differences with others, among others included in *Ri'ayatul Himmah I* Book. First, the theological doctrines are (a) the validity of the faith (true believer) is proven by justifying in the heart all the commands and prohibitions of Allah and His Messenger, surrendering totally to obey the Shari'ah of Allah. Compliance with Shari'a (Taslim) is as a condition for the validity of faith and differentiation with unbelievers and hypocrites, (b) Believing in angels, (c) 104 Book of Allah revealed to His 8 prophets, namely Adam (10 books), Syis (50 books), Idris (30 books), Ibrahim (10 books), while Moses (Torah), David (Zabur), Isa (Bible), and Muhammad (Al-Quran). Second, different jurisprudence (*fiqh*) doctrines, those are (a) one pillar of Islam, (b) the number of *makmum* in *Jum'atan* congregational prayer may be less than 40 people, (c) *qadla* prayer in the month of Ramadan, (d) paying *fidyah* for prayer and fasting, (e) *tashih* of marriage.¹⁵

K.H Ahmad Rifa'i as a National Hero

For his role and struggle, in 2004 KH Rifa'i was inaugurated as a national hero in the field of religion by President Susilo Bambang Yudhoyono based on Presidential Decree Number 89/ TK/2004 on November 5, 2004. The awarding of National Hero began with a national seminar on December 24-25, 1990 in Yogyakarta with the theme 'Revealing 19th Century Islamic Reformation of KH Ahmad Rifa'i: Continuity and Change'. The seminar was the embryo of the establishment of the religious organization *Rifa'iyah*. The organization as a mode proposed K.H Rifa'i as a national hero. The initial steps taken by the management of *Rifa'iyah* were to participate in the Istiqlal Festival on 15

October to 15 November 1991 in the MUI Center courtroom at the ground floor of the Istiqlal Mosque in Jakarta which featured traditional art, 500 *tarjumah* books, bazaars, brochures for introduction and press releases in order to publish K.H. Rifa'i's work. In 1991, the management of *Rifa'iyah* visited the Indonesian Ulama Council (MUI) in Jakarta. There were 9 *Rifa'iyah* representatives, namely K.H Ahmad Syadzirin Amin, Muhammad Makruf, NurRashikhin, Abdul Djamil, Umar Fathoni, and Fakhrozi who were received by the MUI management, namely Ali Yafie, QuraishSyihab, and the central MUI secretary. The MUI suggested that *Rifa'iyah* be accommodated in mass organizations, not just foundations or institutions. The advice of the MUI was followed up with a special hearing in Rowosari Village, Kendal District, Central Java in November 1991. On December 12, 1991 at Jungjang Arjawinangun, Cirebon, West Java a conference of *ulama* and intellectual of *Rifa'iyah* decided the name of the organization 'Rifa'iyah Tarajumah, an organization with General Chairman Muhammad Saud from Kendal, Chair I, Ali Munawir from Kendal, General Secretary, Ahmad Syadzirin Amin, First Secretary Mukhlisin Muzarie and Ali Nahri. On December 13, 1991 a National Work Meeting was held and in December 1992 the National Work Conference I was held at Batang Central Java, which recommended K.H. Rifa'i's proposal as a national hero. In December 1993 the National Work Conference II was held in Dalangan, Wonosobo, which decided on the logo of the *Rifa'iyah* organization and the proposal of a national hero for K.H Rifa'i. In mid-1993 the National Work Conference III in Batang was decided on the image of K.H Ahmad Rifa'i. The application for the awarding of national heroes was proposed by the management of *Rifa'iyah* through the Batang DPRD because of the place of K.H Rifa'i's struggle in Kalisalak Village, Limpung District, Batang Regency, Central Java. The proposal of the management was rejected by the DPRD (Regional House of Representative) of Batang in letter Number 220/173 dated April 30, 1993 due to the letter of prohibition of the Central Java Prosecutor's Office Number: Kep.012/K.3/4/1981 dated April 2, 1981 which prohibited the circulation of KH Rifai's Book of *Ri'ayatul Himmah*. On May 17, 1993 with a letter Number: 054/PP/ Rif'ah/V/1993 the management of *Rifa'iyah* replied to the letter from the DPRD of Batang (rejection of the proposal) and the management of *Rifa'iyah* submitted a dialogue. The DPRD of Batang responded with a letter Number: 220/199 dated June 21, 1993. Furthermore, because of the letter from the Regent of Batang Number: 220/262 dated April 21, 1993, letter of the Head of

Socio-politic Office of Batang number: 220/245 dated April 12, 1993 so *Kajari* (State Prosecutor's Office) of Batang formed a team from *Kajati* (High Prosecutor's Office) Central Java to trace the ban of Central Java's *Kajati*. On August 20, 1997 the management of Rifa'iyah held a meeting in Kendal. Then the 5th Congress was held with a letter Number: 031 / PP-Rif'ah / IX / 1997 dated September 17, 1997 in Wonosobo 12 S. 14 Sya'ban 1417 H / 12-14 December 1997. The congress decided the name of the organization from Rifa'iyah Tarajumah to Jamiyah Rifa'iyah, asking the Minister of Home Affairs to recommend a registered certificate to Rifa'iyah, and a proposal to award a national hero to K.H Ahmad Rifa'i. The Central Leader Rifa'iyah submitted an application with a letter Number: 027 / PP-Rifa'iyah / XI / 1997 dated November 24, 1997. The application was approved with a registered certificate Number: 220/1130 dated July 29, 1998 with letter Number 31/Islam/VII/1998 from the Governor of Central Java and Director of Socio-Politic of Department of Home Affairs. In the National Congress IV October 1998 at Al-Insap Kedungwuni Islamic Boarding School, Pekalongan mandated that the central leadership of Rifa'iyah appeal to the Central Java Prosecutor's Office, the Republic of Indonesia's Attorney General, and Attorney General for Intelligence Service (*Jamintel*) to review the Decree Letter Number 012/ K.3 / 4/1981 (banning of the Central Java Prosecutor's Office on the contents of Ri'ayatul Himmah Book) for the submission of proposals for national heroes. On April 27, 1999 with letter Number 563/1/etc/04/1999 the Attorney General for Intelligence Service (*Jamintel*) sent a letter to the Central Java Prosecutor's Office in order to take persuasive / educative steps so that the Attorney General's Office was not submitted to the Administrative Court by the Rifa'iyah management. The Central Management of Rifa'iyah sent a letter Number: 054 / PP-Rifa'iyah / X / 1999 dated October 1, 1999 asking the *Kejati* (High Prosecutor's Office of Central Java) to revoke the Decree Number: Kep.012 / K.3 / 4/1981 dated April 2, 1981. Central Java's High Prosecutor (*Kejati*) asked MUI of Central Java to provide information about *Rifa'iyah*. Based on the letter Number: A.158 / MUI-1 / IX / 1999 dated 22 September 1999 based on the research of Abdul Djamil and Abdullah Salim (MUI Central Java), recommendation from *RoisSyuriah* of NU and Muhammadiyah Leader of Central Java concluded that the teachings and activities of Rifa'iyah were not contrary to Islamic teachings. The Central Java MUI letter was signed by K.H Chair Sahal Makhfud and Secretary Thoha Chabib. *Kejati* of Central Java published Letter Number: Kep.40 / P.3 / DSB / 1/11/1999

which contained Revocation of Central Java's *Kejati* Decree Number: Kep.012 / K.3/4/1981 (Central Java Prosecutor's Office prohibition letter on the contents of Ri'ayatul Himmah Book). The management submitted an application Number 05 / Pan / VII / 2002 dated 2 July 2002 and Number 15 / Pann-GPJ / VIII / 2002 dated 12 August 2002 to the Regent of Batang regarding the proposal of a national hero award for K.H. Ahmad Rifai. Furthermore, the Regent of Batang, Bambang Bintoro appealed to the Governor of Central Java in letter Number 9006.2 / 943 on September 7, 2002 to make a proposal of a national hero for K.H. Ahmad Rifai. While waiting for the proposal process, the 6th Congress was held on 15-17 Shawwal 1423 H / December 20-22, 2002 in Ambarawa, Semarang Regency. The 6th National Work Conference in 2003 was held in Sunduluhur Village, Kayen District, Pati, Central Java. The 7th National Work Conference were held in Temanggung and the 8th was on April 2014 in Ishlahul Muta'alimin Islamic Boarding School, Junjang Village, Arjawinangun District, Cirebon Regency, West Java. Until now, the Rifaiyah congregation existed in several regencies in Central and West Java. It also exists in Malaysia and Singapore.

Potrait of Citizen of Rifa'iyah Congregation in Tambangsari, Pati

The presence of the congregation Rifa'iyah in Tambangsari innitially started when KiaiHanan held a teaching in East Java then moved to the Rifa'iyah Islamic Boarding School in Tepuran, Purwodadi, Central Java. The ancestors of Kiai Hanan sequentially from above was MuhamadNur Ali from Prawoto Village who had a son, NurHadi, then had a son, Jalaluddin, then had a child named Muhammad Qorib, nick named mbah Joko. Muhammad Qorib got married with Sukarni and only had a son namely Hanan.¹⁶ K.Hanan passed away in 1966 and was buried in the family tomb located behind the BaitulIzzah Mosque in Tambangsari Hamlet.¹⁷ The Mosque was built in 1959 by K. Abdul Hanan together with citizen and it is now being renovated.

Descendants of K. Hanan are those who continued the generation of Rifa'iyah in Tambangsari Hamlet until now and some are in other regions (Sajuri, Asnawi, Basri, Mahmudi, Sulipah, Jasmi, and Siti Salamah).¹⁸ Of these descendants, the seventh son of K. Hanan namely Jasmi with Siti Mas'adah had children, one of whom was Zaenal Abidin, who was the teacher of Rifaiyah in Tambangsari now with the other grandchildren of K.

Rifai, i.e. Abdul Kholik and Abdul Rohim. Residents of Tambangsari Hamlet have 40 families. Forty of the Dukuh Tambang residents who were not residents of Rifa'iyah were only Rasijan and Mulyono because before becoming the residents of Tambangsari Hamlet, both had been active in Muhammadiyah. The 40 residents who were originally migrants, now inhabiting as residents of Tambangsari Hamlet and becoming residents of Rifa'iyah are H. Anwar, H. Sobari, Nur Rokhim, and Supar. Thereafter, there are six people from Tambangsari Hamlet who are not native in Tambangsari, namely H. Anwar, H. Sobari, Nur Rokhim, Supar, Rasijan, and Mulyono.¹⁹

The Learning of Tarjumah Book in Tambangsari Hamlet

The thing that has become a tradition for the residents of Rifa'iyah in Tambangsari is learning the Book of Tarjumah with a bandongan system²⁰ in the houses of citizens in turns, in the boarding school (Rifa'iyah) of Nurul Ulum and used as subjects in madrasah diniyah Rifa'iyah. For residents of Rifa'iyah, learning the Book of Tarjumah is a provision of worship so that the tradition of learning among young and old, men and women is still sustainable and learning the book is rare in other villages. Its routine activity is every forty days (*selapanan*) on Wednesday (Wednesday night), specifically for male it is done in the house of residents of Rifa'iyah of Tambang hamlet in turns by presenting the Branch Management of Kedungwinong Village and Regional Administrators of Rifa'iyah Pati Regency. Every Thursday (Thursday night) the Husnul Matholib Book is specifically female in the houses of residents of the Rifa'iyah congregation. Every Thursday (Thursday night) the Book, *Husnul Matholib* is learned especially for females in the house of citizen. The learning activity of *Tabyinal Ishlah*, *Tasyrikhatal Mukhtaj*, *Tadzkiyah*, *Husnul Matholib*, *Takhyiroh*, dan *Abyanal Hawaii*, while non-tarjumah yakni *Fathul Qorib*, *Hadis Arbain*, *Abu Jamroh*, *Bulughul Maram*, *Jurumiyah*, *Tafir Jalalain*, *Maraqiyul Ubudiyah*, *Tanqikhul Qaul*, *Ta'lim Muta'alim*. It is scheduled in the boarding school dan madrasah diniyah Rifa'iyah. The role of *kitab kuning* (classical book) of non-tarjumah is to give effects towards the mindset of the Rifa'iyah citizen which is no more textual as taught by K. Rifa'i in colonial era like the marriage done before the elders after getting married through the KUA institution. In that Era, KUA was considered as colonial supporter so it was illegitimate to marry Rifa'iyah residents only in front of marriage

registrar (*penghulu*). The tambourine culture that lyric accompanied the chanting of *sya'ir*(poem) of adz-Dziba'i Book by Imam al-Barzanji (prophet's *shirah*) by the young generation of Rifaiyah in the Mosque (Rifa'iyah). In Ramadan, the daily learningis scheduled with the Tarjumah Book and other classical books.

Excesses caused by learning the Book of Tarjumah, first, worship is based on the understanding of congregation from the teaching source/book so that the quality of worship is realized. Worship and deed are in accordance with the knowledge they have. The basis for the Rifaiyah congregation is the *al ilmu imamul amal,wa amalu tabi'uhu* (knowledge as a basis for deed) with the spirit expressed by '*ngibadah kanti dingelmuni*' (worship by understanding the knowledge of worship) sourced from the Tarjumah Book. The picture that appears is the village of the *pesantren* with the *santri kalong* and *santri mukim*²¹because they routinely learn the Book of Tarjumah of various ages (children, young, adults, parents).

Secondly, the behavior of the people of Rifa'iyah is based on Islamic teachings with high commitment, for example the low crime in Tambangsari Hamlet and the things in the Tarjumah book which contain resistance to the Dutch colonialism, have now adapted to current conditions, such as the marriage through the religious affairs office is not repeated in the presence of Rifa'iyah figures, they are no longer prohibited from wearing a coat or tie, women are facilitated with a place of congregational prayer and learning in the Rifa'iyah mosque.

Benefit of the Learning of Pegon Book in Digital Era

In the millennial era, Muslims were not deprived of their distinctive cultural roots, namely understanding classical books which contained the basic principles of Islamic teachings that must be maintained. Maintaining the principles is part of an effort in order not to feel alien to the work of ancestors who fought to uphold the teachings of Islam in the fight against colonialism. If the ancestral book is not understood, it is feared that the millennial generation will forget the services of the ancestors who have worked on the Pegon book. Responding to the inability to read Pegon so that it remains familiar with Pegon concrete steps by being taught how to understand Pegon writing from an early age.

The benefits of learning the book with Pegon writing, are first, enabling to recognize Arabic letters in reading and writing from an early age to old age. Second, understanding the contents of the classic Salaf book of the past era along with the text of the texts (al-Quran, hadith, and qiyas). Third is preserving ancestral work. Factors that helped strengthen the sustainability of the Pegon book were the existence of manual book writing by the Rifaiyah congregation in another city and a bookstore. Both exist because of responses from consumers who study in Islamic boarding schools and non-formal madrasah institutions.

D. Conclusion

The pegon book is basically an attempt by the *mushonif* (author of the book) against the Latin language used by the Dutch colonialist in the Indonesian archipelago. This effort is preserved in the form of creating traditional books such as the Pegon-language book by KH Ahmad Rifa'i which is known as the Tarjumah Book with 67 titles containing three basic teachings of Islam, namely beliefs (aqeedah), sharia (law), and morality (ethics). The struggle of the Republic of Indonesia was recognized by the state by being awarded as a national hero of religion in 2004 by President Susilo Bambang Yudhoyono based on Presidential Decree Number 89 / TK / 2004 dated November 5, 2004

The basic teachings in Islam if the millennial generation is unable to read and understand it is feared that the message of Islam inherited from ancestors is meaningless. Preserving the Pegon book basically respects the noble work of the ancestors with Islamic contents and a historical portrait of the nationalism nursery against colonialism to be inherited in the midst of the glamor of the millennial world. Studying the Pegon book makes it easy to recognize, read, and write Arabic letters so that it is useful in learning other Islamic content derived from references written in Arabic. The congregation of Rifa'iyah in Tambangsari Hamlet still preserves the learning of the Book of Tarjumah so that the worship is equipped with the knowledge of worship, having moral knowledge that comes from the work of K. Rifa'i. The content of the Tarjumah book about resistance to the colonial and civil service which was subject to colonialism, now adapted to the present rhythm of being obedient to *ulil amri*. The writing of Pegon was still traditionalized by elders in writing invitations to religious events, Friday sermon and other texts until now.

Endnotes:

¹Carool Kersten. *Mengislamkan Indonesia Sejarah Peradaban Islam di Nusantara*. Baca: Tangerang, 2018, p.78.

²Zainul Milal Bizawie. *Masterpiece Islam Nusantara Sanad dan Jejaring Ulama-Santri (1830-1945)*. Pustaka Compass. Tangerang, 2016, p.276.

³Zamakhsyari Dhofier. 1980. *TradisiPesantren Studi tentang Pandangan Hidup Kyai*. LP3ES: Jakarta, p.44.

⁴Zainul Milal Bizawie. *LaskarUlama-Santri dan Resolusi Jihad Garda Depan Menegakkan Indonesia (1945-1949)*. Pustaka Compass. Tangerang, 2014, p.56.

⁵Amirul Ulum. *Penghulu Ulama di Negeri Hijaz Biografi Syaikh Nawawi al-Bantani*. Pustaka Ulama: Yogyakarta, 2015, p.103.

⁶Abdul Djamil. 2001. *Perlawanan Kiai Desa Pemikiran dan Gerakan Islam KH Ahmad Rifa'i Kalisalak*, LKiS: Yogyakarta, p.3.

⁷Azyumardi Azra. *K.H.Rifa'i sebagai Neo-Caligi/Khawarij*. Makalah diskusi buku Perlawanan Kultural Agama Rakyat di IAIN Jakarta 14 May 2002.

⁸Ahmad Adaby Darban. 2004. *Rifa'iyah: Gerakan Sosial Keagamaan di Pedesaan Jawa Tengah Tahun 1850-1982*. Tarawang: Yogyakarta.

⁹Mastuhu. 1994. *Dinamika Sistem Pendidikan Pesantren*. Indonesian-Netherlands Cooperation in Islamic Studies (INIS). Jakarta, p.25.

¹⁰Khazin. *Jejak-Jejak Pendidikan Islam di Indonesia Rekonstruksi Sejarah untuk Aksi*. UMM Press: Malang, 2003, p.101-102.

¹¹Hamlet of Tambangsari consists of only 1 RT with 40 families, only two person are non-Rifaiyah karena sudah because they had joined in Muhammadiyah before becoming the citizens of Tambangsari, those are Rasijan and Mulyono. The 40 people, only 8 were originally migrants (not residents born in Tambangsari), namely Rasijan, Mulyono, H.Anwar, H.Sobari, Nur Rokhim, Supar, Suwardi, and Sumardi. In addition to two Muhammadiyah people and eight migrants, they were native to Tambangsari Hamlet, so that residents of the hamlet became Rifaiyah's congregation except for two Muhammadiyah citizens.

¹²Bisri Ruchani. 2016. *Pemikiran Ahmad Rifa'idalamNaskah Sihhatu an-Nikah dalam Bunga Rampai Indegenous Pemikiran Ulama Jawa*. Balitbang Kemenag Semarang.

¹³Azyumardi Azra. 1998. *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII dan XVIII*. Mizan: Bandung, p.59.

¹⁴Roger Kembuan. *Bukan K.H Ahmad Rifa'i: Kekeliruan Mengenai Makam Pahlawan Nasional di Bukit Tondata, Minahasa*. Jurnal Esa Genang Balai Pelestarian Nilai Budaya Kemendikbud, Manado, 2015.

¹⁵Shodiq Abdullah. 2006. *Islam Tarjumah Komunitas, Doktrin, dan Tradisi*. Rasail: Semarang, p.101-107.

¹⁶The family tree of K.Rifai from the top sequence, Pangeran Sambernyowo, Ki Ageng Selo, Muhamad Nur Ali, Nur Hadi, Jalaluddin, Muhammad Qorib/Mbah Joko, and Hanan got married with Sailah. Hanan had 7 children, Sajuri, Asnawi, Basri, Mahmudi, Sulipah, Jasmi, and Siti Salamah. After Sailah passed away, Hanan had the second marriage with Khotijah from Sukolilo village and was granted a daughter, Jamirah. After Jamirah passed away, K. Hanan got married with Musriah from Talun village, Sub district-Kayen, Pati, though got divorced (did not have child) because Musriah did not want to live in Tambangsari. Then, K. Hanan got married with Fatimah from Purwodadi, and was not granted any child.

¹⁷Khoul K.Hannan with the rundown of programs: opening, reciting the Holy al-Quran, speech from committee/bani Abdul Hannan, recital of Tarjumah Book, Inauguration of DPD Rifaiyah Pati Regency, Speech of the Head of DPD Rifaiyah Pati, Tadzkirotul Hasanah.

¹⁸First, Sajuri with Supatmi were granted 8 children, i.e. Siti Sulikah, Ishak (born in 1958), Ali Masduki, Ahmad Hambali, Muhamad Baedlowi, Mohamad Tohir, Solikhun, and Muhamad Zaenal Arifin. Second, Asnawi with Siti Rukayah; having 6 children: Siti Mahmudah, Siti Sa'adatun, Syari'ah, Moh. Syafi'i, Aminatuz Zuhriyah, and Moh. Rifa'i. Third, Basri with Siti Marmi (from Bomo, Getas village, Sub district- Wonosalam, Demak) having 2 children, i.e. Siti Juwariyah and Moh. Anshori. Fourth, Mahmudi with Munaseh (from Kayen, Pati) having 10 children, those are Ali Mas'udi (almarhum), Moh. Zaenuri (in Gabus, Pati), Siti Muntipah (in Batam), Siti Mas'amah (in Sukolilo), Siti Syufa'ati (in Wedung, Demak), Siti Masripah, Siti Masfa'ah (Woman Labour in di Malaysia), Siti Saroh (married with Madurese and live in Madura dengan), Siti Masru'ah (in Sukolilo), and Moh. Jalaluddin. Fifth, Sulipah (passed away in 2014) with Rohmad (dari Sukolilo, almarhum) having children, i.e. Siti Munawaroh (in Sukolilo), Ali Anwar (in Sukolilo), Abdul Kholil (in Sukolilo). Sixth, Sulipah with Ali Anwar (from Garung, Kudus passed away in 2015) having children, i.e. Siti Masrukah (in Kudus) and Moh. Nurhadi (di Gadudero, Pati). Ketujuh, Jasmi dengan Siti Mas'adah (dari Talun, Pati), memiliki 9 anak, i.e. Moh. Yusuf (in Talun), Moh Subroto (di Bowong, Sukolilo), Siti Hayati (wafat 2016), Sri Kunanti (Tambang Sari), Siti Zubaidah (Tambang Sari), Nur Ianah (Tambang Sari), Ali Mahmudi (Prawoto, Pati), Zaenal Abidin (Tambang Sari), Agus Jamaluddin (Kayen, almarhum). Bapak Jasmi also had an adopted child named Jasmi. Eighth, Siti Salamah with Sukar (Bowong, Sukolilo) had a son, Moh Abdul Rohim. Ninth, Jamirah with Mustajab (Kedungwinong, Pati) had 4 children, i.e. Moh Rosyidi (almarhum), Siti Surati (Sukolilo), Mukhlisin (Tambang Sari), and Siti Amatun (Purwodadi).

¹⁹Jamaah Rifa'iyah also exists in Baturejo Village, Sub District-Sukolilo (neighbor village) driven by Abdul Syukur, Kasmirah, Syafii, and Nur Aziz). The difference is that in Tambangsari the majority of the people are citizens of Rifaiyah, in Baturejo village as minority organization other than NU dan Muhammadiyah.

²⁰According to Zamahsyari,.....

²¹*Santri kalongisantri* (students) who is learning in an Islamic boarding school and staying in their own house, while *santri mukim* is *santri* who is learning and staying in the dormitory of the boarding school.

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