

ABUYA DIMYATI'S IDEA IN DEVELOPMENT OF TRADITIONAL ISLAMIC STUDIES AND SPIRITUALISTIC

**(Islamic Studies at Pondok Pesantren
Cidahu Pandeglang)**

Anis Fauzi

IAIN Sultan Maulana Hasanuddin Banten

jantera_anis@yahoo.com

Koyah

MIN 1 Pandeglang, Banten

jantera_anis@yahoo.com

Abstract

This study aims to understand deeply to the idea of Abuya Dimyati in development traditional Islamic educational and spiritualistic, so it produces an image of a well-organized and complete. This research uses descriptive method with the intention of collecting information about the status of existing symptoms, using the method of observation, interviews and documentation. The techniques in data collection used guidelines of observation, interview guidelines, and documentation guidelines. The results showed that: First, idea of Abuya Dimyati in development of traditional Islamic studies at boarding school of

Cidabu Pandeglang basically more emphasis on textual understanding. The approach used is more oriented towards the reading completion of a book and then move to the next book so that the curriculum is not classical. Second, idea of Abuya Dimyati in development of spiritualistic studies at boarding school of Cidabu Pandeglang more emphasis on the teaching of tarekat (wirid), Abuya z\ikr using Tarekat al-Qodiriyyah, an-Naqsyabandiyyah, al-Khalwatiyah, and asy-Syadz\iliyyah.

Keywords: *Idea, Abuya Dimyati, Islamic Studies, Traditional, Spiritualistic.*

Abstrak

Penelitian ini bertujuan untuk memahami secara mendalam ide Abuya Dimyati dalam pengembangan pendidikan islam tradisional dan spiritualistik, sehingga menghasilkan potret organisasi dengan baik dan lengkap. Penelitian ini menggunakan metode deskriptif dengan tujuan mengumpulkan informasi tentang status gejala yang ada, dengan menggunakan metode observasi, wawancara, dan dokumentasi. Teknik dalam pengumpulan data yang digunakan adalah pedoman observasi, pedoman wawancara, dan pedoman dokumentasi. Hasil penelitian menunjukkan bahwa: Pertama, ide Abuya Dimyati dalam pengembangan studi Islam tradisional di Pesantren Cidabu Pandeglang pada dasarnya lebih menekankan pada pemahaman tekstual. Pendekatan yang digunakan lebih berorientasi pada penyelesaian membaca buku dan kemudian beralih ke buku berikutnya sehingga kurikulum tidak klasik. Kedua, gagasan Abuya Dimyati dalam pengembangan studi spiritualistik di Pesantren Cidabu Pandeglang lebih menekankan pada pengajaran tarekat (wirid), zikir Abuya menggunakan tarekat al-Qodiriyyah, an-Naqsyabandiyyah, al-Khalwatiyah, dan asy-Syadz\iliyyah.

Kata Kunci: *Ide, Abuya Dimyati, Studi Islam, Tradisional, Spiritualistik.*

A. Introduction

At the beginning of the 19th century, the education system in Indonesia is still traditional and known only one type of education called “authentic teaching institution” or Islamic schools in the form of mosques, “langgar”, “surau”, and Islamic boarding. Basic education is called “a place to pray”, while next level education is a boarding school that both of them there are no formal linkage.¹ The education system is focused on learning to read the Holy Qur'an, prayer implementation and knowledges related to the principal of the religion teaching. “a place to pray” is not institutionalized well. In the next development, after Indonesia became independent and was followed by the establishment of the Department of Religion, non-formal institutions began enhanced its curriculum, which raises the educational institutions called *madrasah diniyah*.² Except a place to pray that majority in Java, in Sumatra also known Islamic institution called “surau”. Before the advent of Islam, in Minangkabau had have “surau” which functions was not like now that has been Islamization, but rather as a place to worship of ancestral spirits. According to historians, “surau” in West Sumatra was first established in the time of King Adityawarman in 1356 at the Gombak hill region. Adityawarman kingdom is a kingdom that had Hindu-Buddhist background.³ It becomes clear that the institutions of Islamic education in the beginning is an institution with non-Islamic tradition in its development perceived Islamization because there are similarities in the learning process.

¹ Nor Huda, *Islam Nusantara* (Yogyakarta: ar-Ruzz Media, 2007), p. 370.

² *Ibid.*, p. 375.

³ Khozin, *Traces of Indonesian Islamic Education: Historical Reconstruction to Action* (Malang: UMM Press, 2006), p. 77.

Not only Surau, terminology of pesantren in the development of an Islamic institution, was taken from the word “santri” (student), with an augmentation *pe+an* which means residence of students. By C.C. Berg, the word “santri” was considered a derivation of the term of “shastri” Indian language that means people who knows the sacred books of Hinduism. Even, according to de Graff and Pigeaud, pesantren (boarding) is a continuation of similar institutions of pre-Islamic era in Indonesia called “mandala” and dormitories. Both institutions are as a hermitages that although institutional has been transformed into the form of boarding schools, but the practices of pre-Islamic asceticism is still maintained.⁴

Teaching and learning process taught in surau is the teaching of the Qur'an, worship, faith and morality. Teaching the Qur'an traditionally taught through Bagdadiah methods, to the sort of hijaiyah letter. Worship is taught practically. Matter of Faith taught through song, while morality is taught through stories.

In the 20th century, surau educational system degraded and then developed into a boarding school. Pesantren education is one of the noble traditions in education and teaching in Indonesia that historians stated there are differences of opinion on the origin of the pesantren. Some suggest that boarding schools are traditions of pre-Islamic education, while others view that boarding school is purely as Islamic tradition.

The pattern of education in boarding school is a very unique pattern. There is a harmonious relationship between the “santri” (student) and “kiai” (teacher), and the mosque as a center of activity. The other uniqueness of learning

⁴ Huda, *Islam Nusantara*, p. 378.

system using *sorogan* and *wetonan* method. The first is students facing the teacher one by one and bring a book to be studied. Teacher read out sentence by sentence, translate and explain the contents then students listened. The second method is study method, in which students attend classes by sitting around teacher.

Even as a tradition that rooted in the culture of Islamic Indonesia, boarding school has existed since several centuries before and can be seen as a continuation of established traditions that similar in Islamic countries from among the Sufis as tradition of *zawiyah* and *ribath* in India and the Middle East, but a very interesting reality is that traditional Islamic education system is growing rapidly at the turn of the last century. Large boarding school in complex of Jombang-Kediri like Tebuireng, Tambak Beras, Rejoso, Denayar, Jampes, Lirboyo, and others which have huge influence on national life, including through the organization of Nahdlatul Ulama grow and develop more or less as a rival of colonial formal schools.⁵

A spiritual education as a concept, the education system that emphasizes the spiritual or spiritual development capabilities with spiritual standards that can be felt by learners to achieve the perfection of life according to Islamic view. Development of spiritual abilities are not limited to students, but also includes all educational actors. It starts from the assumption that education is to educate and follow the worship. Worship in functional is aim to enlighten spiritual.

Spiritual-based education is based on the belief that education is the activity of worship to Allah. Man was created as a servant of the holy God and was given the mandate to maintain holiness. In general, spiritual-based education

⁵ Nurcholish Madjid, *Islamic Doctrines and Civilization: a Critical Review of the Issues of Faith, Humanity, and Modernity* (Jakarta: Paramadina, 2000), p. xii.

focuses on spirituality as the main potential in mobilizing every act of education and teaching, in this case understood as normative inspirational source in education and teaching, and spirituality as well as educational purposes. Aware or not, the people of Indonesia appear the dualism of education: General Education and Religious Education. One type of religious education (in this case Islam) is “boarding school”. Although there is a presumption that the reforms undertaken by the traditional boarding school just a matter of adjustment to the demands of the era. The kiai in Java than a fence or an intermediary representing culture of Middle East Culture or metropolitan culture of major cities in Indonesia. To deal these conditions, finally today, many traditional Islamic boarding schools that modernize education in his school, but on the other hand still retaining the traditional patterns because it seems still relevant to economic conditions. Related to that condition, in this case Suprayitno amplified that found their traditionalisation and modernization of education in schools due to the response to the economic conditions and the needs of the community except the aims to complete the demands of making harmony between the needs of spiritualism and materialism needs. It could be argued that the existence of pesantren is just a self-adjustment to the demands of the era.

In rapid development of education, the needs and demands of science and technology is increase. No exception “boarding” that has position corresponding to the functions are in a dilemma. *The first*, boarding schools is still in the position of orthodoxy, which shut out the outside influences that considered would contaminate as *agents of moral force* for the people. *Second*, boarding schools are required to keep follow the development of the era and available from outside influences. This will impact in change to the values of

boarding school's orthodoxy that had been used as the basic of life. The problem which is still perceived by educational institutions of boarding school, especially boarding schools which are still traditional is the fact that there is interests of individuals who leave the education goal orientation in general and in particular, so it needs a reorientation of the goal. The existence of the curriculum not only includes subjects, but also the various aspects related to the learning process and implementation guidelines for education such as assessment, counseling, until the administration and management of educational institutions curriculum itself. The first factor that cause a lack of ability of schools to follow and master the development of era lies in the lack of vision and purpose that brought in boarding school education. Relatively, a little schools are able to formulate educational purposes consciously as well as to put it in the stages of the work plan or program. This condition, according Nurcholish Madjid is caused by the tendency of the vision and goals of boarding school submitted to the process of improvisation that chosen by kiai or together with his assistant.⁶ As a result, almost all boarding schools are the result of individual businesses or private (individual enterprise), because of the personality of its founder so the dynamics of pesantren will be seen.⁷ Even Zamakhsyari Dhofier indicated mostly kiai who were in Java assume that a pesantren can be likened to a small kingdom where kiai is the absolute source of power and authority (*power and authority*) in a boarding school life and the environment.⁸ Consequently, policies and authorities that

⁶ Yasmadi, *Modernisation of Pesantren: Nurcholish Madjid Criticism Against Traditional Islamic Education* (Jakarta: Ciputat Press, 2002), p. 72.

⁷ Nurcholish Madjid, *Cubicles of School: a Portrait of the Trip* (Jakarta: Paramadina, 1997), p. 78.

⁸ Zamakhsyari Dhofier, *Pesantren Tradition: Kyai Worldview Studies* (Jakarta: LP3ES, 1994), p. 73.

are in authority of kiai. So almost no writing formulation of the curriculum, goals and objectives of education schools, except only depend on decision of kiai. Actually impact of kiai has adverse effect to the school and its progress towards a better direction. It is based on the background of a kiai who also has many limitations and deficiency. One of the limitations is reflected in the ability to hold the response to the development of society. For example, there is a kiai who not be able to read and write Latin, have a greater tendency to resist or hinder the knowledge of Latin literacy added into the boarding schools curriculum. Other example, a pesantren leader who are no longer able to follow and master the development of advanced era are more likely to resist and change the boarding school to follow the development of the era.

The problem which is still perceived by educational institutions, especially boarding schools are still traditional is the attitude of individual interests that leave the orientation of the purpose of education in general and in particular, so it needs to reoriented to the goal. The existence of the curriculum not only includes subjects, but also the various aspects related to the teaching and learning process, and guidelines for making education such as assessment, counseling, until the administration and management of educational institutions curriculum itself.

Traditional boarding school of Cidahu Pandeglang is a boarding school that still exist until now and in demand by people from various backgrounds and various regions around Pandeglang, Banten even throughout Indonesia. Boarding school founded by Abuya Dimyati (RIP) in Cidahu Village, Cadasari District of Pandeglang, Banten now forwarded by his son Abuya Muhtadi Dimyati. Buya Dimyati pioneering schools in Cidahu Village Pandeglang around 1965 and has

delivered many renowned scholars such as Habib Hasan bin Ja'far Assegaf who leads Majelis Nurul Musthofa in Jakarta and many more disciples who founded his pesantren. Boarding school of Cidahu Pandeglang, Banten never be devoid of the guests and knowledge-seekers. Even being a place of reference of students, officials, until kiai in Pandeglang region in particular and the region of Banten in general.

Abuya Dimiyati known as a qualified scholars figure. Not only teaches the science of Shariah but also live a life with the approach of Sufism.⁹ So far the Abuya Muhtadi (son) still maintains a previous tradition such as sorogan and wetonan system. With this system, the kiai can determine directly the ability of his students if he could read the "yellow book" or not. On the other hand, this system can also be followed by surrounding communities, so it is possible the existence of good relations between the boarding schools with the surrounding community.

Compared with most scholars, Abuya Dimiyati took up unique spiritual path. In each journey on requiring knowledge of one boarding schools to another, Abuya is always reading holy Qur'an and teaching activities. This also applied to the students. Abuya known as complete scholars because not only able to teach the book, but also in the arts of calligraphy or "khat". In this calligraphy art, Abuya teaches all kinds of calligraphy as *kebuhi*, *tsulutsi*, *divani*, *divani jalliy*, *naskhiy*, and others. He is also highly proficient in the science of reading the Qur'an.

⁹ Murtadlo Dimiyati, *Manakib Abuya Dimiyati in Charm Step in Two Worlds* (Copyright Reserved, 2009), p. 114.

B. Discussion

1. Idea of Abuya Dimiyati in Development of Islamic Education

Traditional Islamic education (pesantren or Islamic boarding school) is the oldest traditional Islamic educational institutions in Indonesia. Pesantren is an institution that can be said is a form of natural process of development of the national education system. Because, before the advent of Islam to Indonesia, there is institution similar with pesantren already exist in Indonesia and Islam continuing it, preserve, and Islamization it. So, Pesantren is the result of acculturation absorption of Hindu-Buddhist culture and Islamic culture which is transformed into an institution known as pesantren today. According Abudin Nata, Islamic education in Indonesia before 1900 still has halaqah characteristic (*non-klasikal*). As K.H. Hasyim Asyari's Islamic education style, teaching methodology is still dominated by sorogan system, where teachers read books in Arabic and explain it to the local language and then the students listen, the material taught is still around religion science.¹⁰

The roots of the historical existence of pesantren in Indonesia can be traced as far back, i.e. in the early of the arrival of Islam in the archipelago and undoubtedly pesantren was intense involved in the Islamization process. While the process of Islamization, pesantren with sophistication has made accommodation and socio-cultural transformation of the pattern to life of local people. Therefore, in a historical perspective, the birth of pesantren not just to complete the importance needs of education, but also for Islam expansion. That case became identity of Islamic boarding school at

¹⁰ Abudin Nata, *History of Islamic Education: in the Classical Period and the Middle Ages* (Jakarta: RajaGrafindo Persada, 2013), p. 194.

the beginning of growth. Namely as a center of Islamic expansion and as an educational institution.

Pesantren is the oldest educational system in Indonesia. It is a source of inspiration that never relief for science lover and researchers, they are trying to unravel its anatomy of various dimensions. From the crater, as an object of study that has been born.

Traditional Islamic educational institutions (Salafi) basically just teach the science of religion, while the study or subject area is the classic books in Arabic, or more commonly known as the yellow book. Religion lessons studied in educational institutions of traditional Islam is the Qur'an with tajwid and its interpretation, aqa'id and science of kalam, fiqh and ushul fiqh, hadith with mushthalah hadith, Arabic language with his knowledge, tarikh, mantiq, and mysticism. The methods that are commonly used in traditional Islamic educational institutions that *wetonan*, *bandongan*, *sorogan*, and *bafalan*. Qualification in traditional Islamic educational institutions are not restricted as in educational institutions that use the classical system. Generally, preferment of students is marked by graduated students and changing of the book being studied. So, level of education is not marked by upgrading the class as in formal education, but on the acquisition of books that have been assigned from the lowest to the highest book.¹¹

2. Education System of Abuya Dimiyati

a. Curriculum

In general, any boarding school does not have a clear curriculum as used in formal Islamic education institutions.

¹¹ Samsul Nizar, *History of Islamic Education: History of Education Tracing the Traces of Education of Prophet Muhammad until Indonesia* (Jakarta: Kencana Media Group, 2011), p. 287-288.

The educational curriculum traditionally used in Pondok Pesantren Cidahu Pandeglang are: *First*, education and teaching takes place in a structure, methods and even the literature that is traditional with emphasis on teaching and more to textual understanding (*letterlijk* or *harfiyah*), the approach is more oriented on finishing to read a book or books then move on to the next book so that the curriculum is not classical. *Second*, the general pattern of traditional Islamic education have always give sub-cultures of schools that stand up on a foundation of *ukhrawi* are implemented in the form of absolute submission to the kiai, prioritizing worship, glorify kiai or religious teacher in order to obtain the essentials knowledge of religion.

b. Teaching methods

Teaching methods of Abuya in educating his students used seven methods:

1) Wetonan and bandongan

Wetonan is the teaching system implemented by way of kiai reading a book in a certain time and students bringing the same book and listen kiai. While listened, the students also get an explanation of kiai about the book read by the kiai. Then, *bandongan* is teaching series system with *sorogan* system and *wetonan*, *bandongan* system is done by a students does not have to show that he understands the lesson. The kiai usually reads and translates the easy words. This third teaching patterns were takes place solely dependent on the kiai, because everything related to time, place and lesson material (curriculum) is located on the kiai or ustaz that determine the success of teaching and learning process

in boarding school, because the authority of kiai is very dominant in lead of the school.¹²

2) *Memorizing (tahfizh)*

Memorizing is a teaching methodology. Memorization in general applied in the subject that is *nazham* (poem) and not *natsar* (prose), and it is generally limited to the rules of Arabic language, are like *Nazam al-'Imrit* {i>, *Alfiyyah Ibn Maalik*, *Nazam al-Maqs* {u>d, *Nazam Jawaahir al-Maknu* >n, etc. However, there are also several books of prose (*natsar*) to be used as memorization through the memorizing system. In this methodology, students are usually given the task to memorize a few verses or lines from a book, and then read it in front of the kiai or ustaz.

3) *Sorogan*

Sorogan is a learning method which is conducted by the students to read in front of the kiai, and if student do mistake kiai immediately corrects it, *sorogan* methods is done by students who have more capabilities, this is where the students can show his skills in reading yellow book and interpret or otherwise.

4) *Muhawarah*

Muhawarah is an activity to practice conversing in Arabic made by students during their stay in the cottage. *Muhawarah* exercise or *muhadatsah* done once or twice a week combined with *muhadarab kitabah*, which purpose is to train students to speech.

5) *Mudzakarah* or *munaqarah* or *bahts al-masa'il*

Mudzakarah is a scientific meeting in which discussion about the actual problems of religious. At

¹² Dhofier, *Pesantren Tradition*, p. 28-32.

the time of this *mudzakarah* students test his skills by citing arguments sources in the classic book.

6) *Majelis taklim*

Majelis taklim is a medium to deliver the lesson of Islam which are general and open. The congregation consists of various background knowledge, and is not limited by differences of age and sex.

7) *Fath al-kutub*

Fath al-kutub is an exercise of reading books activity (mainly classic books) are generally assigned to senior students at the boarding school. As a method, *fath al-kutub* aims to test students abilities in reading yellow book, especially after they understand the grammar of Arabic language. This method is usually reserved for students who are already going to complete his education at boarding school.

c. Pattern of traditional Islamic education

- 1) The tradition of submission and obedience of students to the kiai;
- 2) The pattern of simple life (ascetic);
- 3) Independence;
- 4) The development of climate and tradition of mutual assistance and brotherly atmosphere;
- 5) The tight discipline;
- 6) Dare to suffer to achieve goals;
- 7) Life with high level of religious.

d. Materials or books that taught

Educational material of traditional Islamic boarding school at Cidahu Pandeglang is teaching classical Islamic books which is the only formal instruction given to the

students. Overall classic books taught in educational institutions of salafiyah classified into eight groups: (1) Nahwu sciences and neuroscience; (2) fiqh; (3) ushul fiqh; (4) hadith; (5) tafsir; (6) tauhid (unity of God); (7) mysticism and ethics; (8) other branches like tarikh and balaghah. The books cover a very short text to text consisting of thick volumes about the hadith, tafsir, fiqh, ushul fiqh, and mysticism. All of this can also be classified into three groups: basic, medium, and big books.¹³

Abuya is a kiai who *mutafannin* (master various sciences). Not only able to teach the books, hizib and shalawat, but starting from the book of the smallest to the greatest book, both *syar'iyah*, *adabiyyah*, *riyadlah*, and *'aqliyyah*.

3. Abuya Dimiyati's Idea in Spiritualistic Education

Spiritual thought in Islam known as sufism, or Islamic mysticism. Al-Qur'an and hadith become a source of understanding of sufism.¹⁴ Sufism is a branch of Islam that emphasizes spiritual dimension or aspect of Islam. This spirituality can take diverse forms in it, in relation to humans. Sufism emphasizes the spiritual aspect than the physical aspect. In relation to life, sufism emphasizes life hereafter than mortal world. Whereas in relation to religions, sufism more emphasis on the esoteric rather than eksoteric. Sufism emphasizes inner interpretation rather than outward interpretation. Sufism emphasizes its spiritually aspect in its various aspects, because the experts of sufism (sufis) believe the spiritual world than physical world. They believe that the spiritual world is more essential and real than the physical world, even the ultimate cause of all that exists is (that we call God) also spiritual. Because it is the true reality and it is

¹³ Dhofier, *Pesantren Tradition*, p. 50-51.

¹⁴ Samsul Hadi, *Islamic Spiritual* (Malang: UIN Malang Press, 2007), p. 7.

spiritual. So real ontological status of “God” that spiritual so that sufis believe that He is the only reality true “origin” and also as a place to go back.¹⁵

As described earlier, since childhood Abuya has been accustomed to hold tasbich without tired and he did it in a very long time. Since the childhood Abuya has been mastered and the self-habit to did zikir Tarekat al-Qodiriyyah wa an-Naqsyabandiyyah.

Compared with most scholars, Abuya Dimiyati has unique spiritual path. In any journey on requires knowledge from boarding one to another is always followed by read the holy Qur'an and teaching activities. This also applied to the students. Known as a complete scholar because not only able to teach the book but also in the arts of calligraphy or khat. In this calligraphy art, Abuya teaches all kinds of calligraphy as *khufi*, *tsulutsi*, *divani*, *divani jalliy*, *naskhiy*, and others. He is also highly proficient in the science of reading the Qur'an.

For Abuya life is worship. Throughout his life, Abuya always carry Isyroq Prayer (2 cycles), Dluha Prayer (8 cycles), Tasbih Prayer (4 cycles), Awwabin Prayer (20 cycles), Hadiyah Prayer or Unsi Prayer (i.e. sunnah prayers commonly done by experts of tasawuf with purpose in order to reward of the prayer is always delivered by God to a person or the Muslims or anyone in desired) for 2 cycles. Abuya do $4 \times 2 =$ reward is delivered to: (a) his father; (b) his mother; (c) his first wife; (d) Muslims. Prayer to keep faith 2 cycles (maintain the faith), prayer in order to get easiness in *sakaratul maut* (2 cycles), Tahajud Prayer (8 cycles), Hajat Prayer (2 or 4 cycles), and Witir Prayer (11 cycles), particularly in the month of Ramadan plus with Tarawih many as 20 cycles. Around 1970, Abuya implement Tarawih Prayer alone by reading

¹⁵ Mulyadhi Kartanegara, *Dipping into Lubuk Sufism* (Jakarta: Erlangga, 2006), p. 3.

the Qur'an in every cycles, then every year, juz to juz of the Qur'an is always increase, so since around the 1980s Abuya always finished Qur'an every Tarawih Prayer, Abuya done this activity every year until his death.

In the case of *aurad* (wirid), Abuya zikir using Tarekat al-Qadiriyyah, an-Naqsyabandiyyah, al-Khalwatiyah, and asy-Syadziliyyah. When talking about it, the thoriqoh usually tell to H. Muhammad Murtadlo, except it there are still certain wirids which unworthy to shared with H. Muhammad Murtadlo, according to the narrative of Abuya. Besides tarekat, also various hizib and shalawat, including shalawat that had been developed by Syekh al-Imam Abu Abdillah bin Sulaiman al-Jazuli Muhammad called *Dala'il al-Khaira* and *tadarus* Qur'an. Special event on Friday night ritual, family and all the students reciting poems ad-Diba'i, Abuya always read *manaqib* Syekh Abdul Qadir al-Jilani, named *Lujain ad-Da'ni*, when implemented *marhaban* ritual stands as *takzim* to Prophet Muhammad, Abuya stood up anyway.

Abuya taught start from 06.00 AM till 11.30 AM, then Abuya prayer Zuhur, *qailulah* (take a nap) approximately ¼ hour, and then Abuya do Zuhur prayer in congregation continued with the sunnah prayer and wirid. Finish wirid, Abuya immediately opened the book and read Qur'an until Ashar, then carry out the Ashar prayer in congregation. Done Ashar prayer and wird, then recite Qur'an again until Magrib arrived, followed by the sunnah prayers and wirid until Isya'.

When finished wirid, then continued with teaching until about 00.00 PM every night. When the clock showed 01.00 AM, Abuya do *qiya'm al-lail* (worship night or *taqarrub*) till Fajr, sometimes if there are guests, Abuya meet between 00.00 AM until 01.00 AM, sometimes he (K.H. Dimiyathi Kaliwungu) invited to accompany Abuya to met guests. So,

Abuya teaches every day more than 10 hours, with different subjects. Almost no time to sleep and rest.

In everyday, Abuya always fasted except for 5 days that prohibited every year. This worship has been done for 51 years, since about 1952 until his death in 2003. Recalling that since childhood Abuya accustomed to not eating, and if even eat just a little, shows that since childhood Abuya were not interested in worldly pleasures, Abuya has the posture straight and look always health physically, has sharp gaze and loud sound, and also with his hearing. Abuya using sticks instead of merely sickened by the elderly, but in order to undergo the Sunnah of the Prophet.

Abuya lived together with all sorts of wirid and zikir, various of sunnah prayers and *tafakkur*, also busy with educating, almost no time for anything other than educational and worship. Eating is only a few mouthfuls, so did the rest, Abuya sleep at night is only about 10 minutes, it is because he did Tahajud Prayer.

How touching journey of Abuya in foothold to seek *maqam* that blessed by Allah. This prompted us to do *tafakkur* about treatiseness of Prophet Muhammad.

The Prophet should be subjected to infinity test that is never felt by the other Prophet before, with profound emotion, Mother of the Faithful Aisyah R.A., once stand over the tomb of the the Prophet and said:

“O you who never wore silk, and never sleep on a thick mattress, O people who left this mortal world, his stomach was never satisfied even bread made from flour or coarse grain, O people who happy to sleep on the mat than in on a thick mattress, O man who never slept through the night, due to fear/tremble of Sa’ir hell.”

His struggle is exemplary. For the people of Pandeglang Banten, Mbah Dim is an elders figures difficult to replace.

Born in 1925 known as personal homely and adherents of the congregation respected.

Abuya Dimiyati also famous as a boarding school teacher and advocate of the doctrine Ahlusunah Wal Jama'ah. His boarding in Cidahu, Pandeglang, Banten never be devoid of the guests and knowledge-seekers. Even being a place of reference to students, officials until kiai. During his life, Abuya Dimiyati known as a teacher of teachers and kiai of kiyais. Banten people dub him as Nails of Banten.

Abuya Dimiyati known as qualified scholar figure. Not only teaches the science of Shariah but also live a life with the approach of Sufism. Abuya known as adherent of Naqshbandiyya Qodiriyyah congregation,¹⁶ until now has thousands of students. They are spread all over the country and even overseas. While still alive, his boarding never be devoid of reciting Qur'an activity. Even Mbah Dim has special session (majelis) that called Seng session. It is taken Nicknamed like this because every wall mostly made of zinc. In this place Abuya Dimiyati also received important guests such as government officials and foreign dignitaries. This Seng session then use for daily recitation since the fire up until his death.

Abuya studied to elder kiai in Java. Among them Abuya Abdul Chalim, Abuya Muqri Abdul chamid, Mama Achmad Bakri (Mama Sempur), Mbah Dalhar Watucongol, Mbah Nawawi Lined Jogja, Mbah Khozin Bendo Pare, Mbah Baidlowi Lasem, Mbah Rukyat Kaliwungu and much more. All of his teachers comes down to Syekh Nawawi al-Bantani. Abuya said, elder kiais have criteria of Caliphate or perfect mursyid, after Abuya studied, soon elder kiais died.

¹⁶ Nurokhim, *Charismatic and Phenomenal Kyai: Bibliography and Life Inspiration* (Jakarta: IRCiSoD, 2015), p. 57.

When studied at Watucongol, Abuya has been asked to teach by Mbah Dalhar. One unique story when he first came to Watucongol, Mbah Dalhar apprise the santri tomorrow will come “a lot of book”. And it proved when he studied at Watucongol until another boarding, until Abuya settled, he lectured and scraping books. In Pondok Bendo, Pare, Abuya more known as “Mbah Dim Banten”. Because, his skillful in every boarding that transitted there is always an increase of students in reading Qur'an.

4. Abuya Dimiyati's Idea in Traditional Islamic Education and Spiritualistic

Application of traditional Islamic education system that is applied by Abuya are: *First*, by the material science. Abuya educate started from ordinances of wudlu, prayers and others, even eat maner is not out of his control, also sleep too. To foster a sense of *birr al-wa>lidain*/respect to both parents and obedient to them, Abuya very instilled fear for their child to hear and implement what was he ordered, so when Abuya was giving a sermon outside the time of reading Qur'an, his son or daughter to be in *tawadlu* and *khusyu'* attitude and should not be answered before requested, also when he walked, sons and daughters should not be crossed in front of him. *Second*, Abuya emphasized that always *taqarrub* to God by doing certain wurd that begins with a wurd that can educate the mind, then also required to perform wurd for the salvation of souls and bodies of the possibility of things that are not desirable, such as body aches prolonged, dementia called AIN SICK (sick due to people praise them), so the obedience of a child can be created, however these two things are not as easy as what is desirable in its implementation.

The system applied is in line with the philosophy of tasawuf. Actually, these two systems is not uncommon or

rare for the kiai, but consistent in doing it that difficult and rare to implement. Furthermore, Abuya and his wife always compact and konssiten in teaching, so when doing penance/*riya>d}ah* a certain *wirid* should be done while fasting in a certain time is always in control in its implementation. The doctrine specifically created to educate their child as if would tend dictator, so it should not be doing a job no matter how small and light as any. This is done in order to keep in mind that being students of the things that will disturb the concentration in a discipline that is being pursued. Abuya really have faith that a job directly related to the real world would be much help. In the case of sunnah fasting especially in certain months, especially the month of Rajab, all of students required to carry out fast. They are a full month to break his fast borne by Abuya, as well as on Ramadan. Abuya always prepare for break the fast for the students in the hope of abundant blessing. The only formal instruction provided in an environment of traditional Islamic educational institutions. The books of earlier scholars that they memorize carefully without any discussions left behind, and they do the memorization face to face with kiai or teacher. Because the primary purpose of this teaching is to educate prospective scholars.

As described earlier, since childhood Abuya has been accustomed to holding tasbich tirelessly and did it in a very long time. Abuya since childhood has been mastered and the habit of dhikr Thariqah al-Qadiriyyah wa an-Naqsyabandiyah.

In everyday life Abuya always fasted except for 5 days that prohibited every year. This worship has been done for 51 years, around 1952 until his death in 2003. Recalling that since childhood Abuya accustomed to not eating, and even ate just for a little, shows that since childhood Abuya were

not interested in worldly pleasures, Abuya has the posture straight and look always health physically, has sharp gaze and loud sound, as well as his hearing. Abuya using sticks instead of merely sickened by the elderly, but in order to undergo the Sunnah of the Prophet.

Abuya lived together with all sorts of *wirid* and *zikir*, various sunnah prayers and *tafakkur*, too busy with educating, almost no time for anything other than educational and worship. Eating is only a few mouthfuls, so did the rest, Abuya sleep at night was only about 10 minutes, it is because he took Tahajud Prayers.

Abuya is not only known in the homeland but also abroad, especially Mecca because he was mursyid of Thariqah Syadziliyah which have representatives in Mecca Syekh Ahmad Damanhuri al-Bantani.

C. Conclusion

Based on the discussion above, it can be deduced as follow: *First*, idea of Abuya Dimiyati in development of traditional Islamic education in Islamic boarding school Cidahu basically more emphasis on the education system, starting from the curriculum, methods, patterns of education at boarding school and the material taught by Abuya to his students, while the curriculum of traditional education taught by Abuya to his students at Islamic boarding school Cidahu Pandeglang are: (1) education and teaching takes place in a structure, methods and even the literature that is traditional with emphasis on teaching is more to the understanding of textual (*letter lijk* or *harfiyah*); (2) the approach is more oriented towards the completion of the reading of a book or books then move on to the next book so that the curriculum is not classical; (2) the method used is memorizing, *wetonan*, *sorogan*, *muh}a>warah*, *mu}a>karah*, and *fath} al-kutub*; (3) the pattern

of education that is applied is a tradition of submission and obedience of the students to kiai, simple lifestyle (ascetic), independence, development of climate and tradition of mutual help and the atmosphere of brotherhood, strict to the discipline, dare to suffer to achieve the goal, life with high level of religious. The material/books that are taught include Syar'iyah, Adabiyah, Riyadlah, and 'Aqliyah.

Second, idea of Abuya Dimiyathi in spiritualistic education development at Islamic boarding school at Cidahu Pandeglang more emphasis on the teaching of tarekat (*wirid*), Abuya *ẓikīr* using Thariqah al-Qadiriyyah, an-Naqsyabandiyyah, al-Khalwatiyah, and asy-Syadziliyyah. In fact he is a mursyid congregation of Syadziliyah which have representatives in Makkah Syekh Ahmad Damanhuri al-Bantani, except thariqah, as well as various *hiẓib* and *shalawat*, including *shalawat* that had been developed by Syekh al-Imam Abu Abdillah Muhammad bin Sulaiman al-Jazuli called *Dala>'il al-Khaira>t* and *tadarus* al-Qur'an. On special event Friday night ritual, family and all the students reciting poems Marhaban/ad-Diba'i, Abuya always read Manaqib Syekh Abdul Qadir al-Jilani.

Third, idea of Abuya Dimiyati in traditional Islamic educational and spiritualistic basically emphasizes the importance of the reciting Qur'an and learning, which is often delivered and reminded Mbah Dim to the students and kiai is not to be abandoned *ngaji* because of others activities or because of age factor. Therefore, the Qur'an is not age restricted. Until, Mbah Dim said that "Thariqah aing mah ngaji!", which means the Qur'an and learning is my thariqah. For Abuya life is worship. Throughout his life, Abuya always carry Isyroq Prayer (2 cycles), Dluha Prayer (8 cycles), Tasbih Prayer (4 cycles), Awwabin Prayer (20 cycles), Hadiyah Prayer or Unsi Prayer (i.e. sunnah prayers commonly done

by experts of tasawuf with purpose in order to reward of the prayer is always delivered by God to a person or the Muslims or anyone in desired) for 2 cycles. Abuya do $4 \times 2 =$ reward is delivered to: (a) his father; (b) his mother; (c) his first wife; (d) Muslims. Prayer to keep faith 2 cycles (maintain the faith), prayer in order to get easiness in *sakaratul mant* (2 cycles), Tahajud Prayer (8 cycles), Hajat Prayer (2 or 4 cycles), and Witr Prayer (11 cycles), particularly in the month of Ramadan plus with Tarawih many as 20 cycles.

In the case of *anra>d* (*wirid*), Abuya *zikir* using Thariqah al-Qadiriyyah, an-Naqsyabadiyyah, al-Khalwatiyyah, and asy-Syadziliyyah, when talking about it, these thariqahs the usual talk to H. Muhammad Murtadlo. Except it, there are still certain wirid that improper to talk with H. Muhammad Murtadlo, according to the narrative of Abuya. Besides thariqah, also various *hizib* and *shalawat*, including *shalawat* that had been developed by Syekh al-Imam Abu Abdillah bin Sulaiman al-Jazuli Muhammad called *Dala>'il al-Khairat* and *tadarus* al-Qur'an. Special event of Friday night ritual, family and all the students reciting poems Marhaban/ ad-Diba'i, Abuya always read Manaqib Syekh Abdul Qadir al-Jilani, named *Lujain ad-Da>ni>*, when implemented Marhaban ritual stands as the lord of the Prophet Muhammad, Abuya stood up anyway.

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