

# ijazah2

*by Uib Ayub*

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## Ritual learning method for mistycal ijazah at Pondok Pesantren Salafiyah

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### ABSTRACT

This study aims to explore mystical ritual learning methods to obtain mystical ijazah in Pesantren Salafiyah (Islamic Boarding Schools). The certificate of mysticism is a gift from the Kiai to the students. The Pesantren Salafiyah, an Islamic educational institution known for its traditional approach to Islamic teaching, provides its santri with unique educational opportunities. This research examines the ceremonial components of receiving a mystical ijazah and explores the methods, practices, and doctrines used by Kiai to assist the spiritual development of Santri. This research uses qualitative research techniques such as participant observation, interviews, and document analysis. These findings show the importance of habits in encouraging the spiritual development of students and creating a strong bond with mystical teachings. Reading sacred texts, practicing meditation (riyadhah), symbolic movements, and physical exercise are components of the ritual. Furthermore, the research conclusion looks at how ritual learning techniques can influence the mystical credentials offered by Pesantren Salafiyah. By combining traditional Islamic education with esoteric teachings, this book highlights a distinctive pedagogical approach and promotes a comprehensive understanding of spirituality. The study also discusses the challenges and opportunities contemporary Islamic educational institutions face in preserving and adapting ritual learning methods in a modern context.

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### 1. INTRODUCTION

Pondok Pesantren Salafiyah (Islamic Boarding School) is the oldest Islamic educational institution and prioritizes understanding *salaf al sholeh* (early predecessor) in understanding Islam [1]. Pesantren is a traditional Islamic educational institution with a long history and an important center of religious education and intelligence for the Indonesian Muslim community; other things, pesantren institutions have their

uniqueness and can adapt to modernity [2]. One exciting aspect of being studied is writing and transmitting knowledge in the context of a mystical science diploma in *pesantren* [3].

Indonesian Salafiyah Islamic boarding schools related to the transmission of mystical science are located in Banten, and the tradition of teaching mystical science has been carried out for a long time. This mysterious science can be called the science of wisdom, including the game of *Debus*. However, in 2010 this practice was declared haram (banned) by the Indonesian Ulema Council (MUI) Banten and Lampung. Nevertheless, the tradition of mysticism and *Debus* is still carried out among Indonesian Salafiyah Islamic Boarding Schools students. Proses *ijazah* (certification) and transmission of mystical knowledge among santri and kiai in Indonesian Islamic boarding schools to understand the relationship of traditional and modern practices in contemporary Islamic education. Diplomas of mystical sciences are usually facilitated by kiai, highly respected religious teachers in the Salafi *pesantren* system [4]. Kiai instructed his students to open the book taught and then continued by reading his characteristics. Kiai is thought to have a deep understanding of magic, which is believed to have originated from the yellow book [5]. As part of its teachings, kiai can provide its students with inscriptions known as *wafaq* or *amulets*, which are believed to meet its users' practical needs and expectations, such as the science of immunity, compassion, and merchandising [6].

The role of Kiai in transmitting mystical knowledge to students in Salafi boarding schools, more deeply about the teaching and learning process of science in the context of this mystical science [7], as well as a contribution to the Islamic scientific tradition in Indonesia. A diploma is a license from someone with religious authority in specific texts and subjects, primarily related to Islamic spiritual science, directly related to mysticism or Sufism, and carried out by students in Salafi boarding schools. Both carried out in weekly recitation of certain books and with *turats* (classics) [4], [5], [8]. The introduction of Sufistic and mystical values is carried out in traditional recitation, namely by reading (*gouliyah*) both from Qur'anic literature and hadith [9]. Then explaining its meaning and purpose for the enlightenment of the souls of students in *pesantren*. More interestingly, they perform *solemn* mystical (magical) rituals (*uzlah*) in sacred places that have luck [10], [11]. Another fact is that students can obtain a diploma of mysticism individually or in groups, and the most appropriate time for them to receive it is in the month of *Rabiul Awwal*, which coincides with the Prophet's Mawlid, the birth of the prophet carrying a deeper meaning to get blessings. Implementing Santri rituals can occur in several sacred places [12], [13].

However, this mystical science is an art that reveals strange manifestations of events. This science has existed in every age and every nation. Mysticism is an ancient science; the power of mystical beings influences how it works through words and actions [14]. In Muslim societies, it tends to have mystical views. This is because the source of their magic is believed to come from religious teachings. In the adventure genre, religious representations often incorporate mystical and magical elements [15]. People use supernatural elements to sustain life (survival), economy, love affairs, and physical power (magic). This research focuses on teaching, understanding, practice, and rituals of mysticism among kiai and santri in Salafi Islamic boarding schools. In addition, this study also considers the role of diplomas in the dissemination of mystical science, as well as the role of kiai in preserving and continuing the tradition of mystical science. This research contributes to understanding religious practices and beliefs in Indonesia, particularly in the context of Islamic education.

This research aims to explore the process of ritual or abstract methods of mystical science diplomas among students in Islamic boarding schools and gain a deeper understanding of mystical practices inherited in Salafiyah Islamic boarding schools and the role of kiai in transferring mystical knowledge to students as well as the part of mystical knowledge among students, as well as the role of mystical sciences research also aims to explore the differences in the process of obtaining diplomas and certifications of mysticism among different kiai.

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## 2. METHOD

This qualitative research uses a case study approach in 3 Pondok Pesantren Salafiyah Islamic boarding schools in Serang and Pandeglang regencies, Banten, Indonesia, and 1 Malaysia. The qualitative research format is shown to explain, infer conditions or symptoms of social reality, and bring the truth to the surface as characters, models, or descriptions of related phenomena, especially the learning of diplomas of mystical sciences. This study collects and analyzes data in the form of human words and deeds and does not try to calculate the data that has been obtained [16]. The data in this study were divided into primary and secondary data through observation and in-depth interviews [17]. Primary data were obtained through in-depth interviews and observations with Kiai, Ustadz, and Santri.

## 3. RESULTS AND DISCUSSION

### 3.1. Pesantren Salafiyah (Islamic Boarding School) Center for Islamic Intellectualism and Mysticism

Studies on Pesantren Salafiyah (Islamic boarding schools) that have been carried out such as in Banten, West Java, or East Java have been carried out by Zamakhsyari Dhofier (1982), Ziemeck (1986), Martin van Bruinessen (1995), and Azyunardi Azra (1999). These scholars discuss pesantren in social change; hence Pesantren has an essential role in the Muslim community and can adapt to modernity [2].

Pesantren can also be called *perguron* (Center religious learning and silat practice) or *padepokan* (hermitage; *semedi*), two words similar to pesantren. Intermix of language, *perguron* can be interpreted as learning (learning) with the teacher, as for the term *padepokan* according to Javanese Banten, taken from the word *depok*, with the addition of *pa* and *kan*, meaning sitting cross-legged while listening to the teacher convey his knowledge to his students. *Padepokan*, where students learn silat, is taught some religious knowledge [18]. So, in the hermitage and hermitage, a teacher and student live together to study and get a diploma or something related to *kanuragan* (magic). *Pondok* means a place used to eat and rest (dormitory) for students, while pesantren comes from the word *Santri*, with the prefix *pe-* and the suffix *-an* which means students' residence [19].

Referring to Azra's opinion that pesantren and *perguron* can be associated with the term college as a center of intelligence, in 1912 there was established Islamic College Al-Khairiyah, Cilegon Banten, and Islamic College Mathlul Anwar, Menes Pandeglang, which was founded in 1916, the initial formation was only for recitation, then became a religious organization of education, and at that, there was a Salafi pesantren. According to Dhofier, this college teaches the classics as the central teachings and the Salafi pesantren with the Sorogon system method. And one of the uniqueness of Banten culture is that the continuity and growth of Salafi pesantren can play its role earlier than other institutions, which then there are differences in recitation and especially pesantren that teach mystical and magical sciences.

### 3.2. The Role of Kiai in the Transmission of Mysticism

In Salafi Islamic boarding schools, kiai is essential in transferring knowledge. They are widely recognized as the spiritual authorities of Islam and mystical sciences, and the Kiai serve as mentors and caliphs in guiding students in the study of mystical sciences. The relationship between Kiai and Santri has a long history and cultural level, especially in the context of Salafi pesantren. The term "Kiai" refers to an Islamic religious leader, teacher, or cleric [20], who usually runs pesantren, teaches and studies classical texts, theology, and philosophy, as well as preachers [21]. What is meant by "santri" is a student who studies Islamic science and practices in pesantren [22]. Kiai is a person who has social status and symbols who are influential in organizing the unity of the group in the interior of the village. Kiai devotes themselves to the ummah and teaches the science of Islam so that it is not subject to external threats such as secularism. The knowledge taught in pesantren is full of wisdom, morals, and sincerity, so teachers and students are always intertwined [23]. Kiai is a spiritual leader in society. Kiai spiritual leadership meditation, mediation, and reflection are three pillars. Inspiration, knowledge, cultural experiences, and local wisdom influence how we meditate. Self-integration, social contact, and intuition are factors in mediating behavior. At the same time, decision-making and self-adjustment are carried out through reflection [24]. Kiai plays an essential role in transmitting mystical knowledge in Salafi boarding schools. They are highly respected as spiritual leaders who have a deep understanding of Islamic teachings and mystical practices [25]. In addition, kiai have loyal steamers.

Thus, the trust of his followers is increasingly attached because the leader is considered to have the ability to know something that happens to his followers. Among members of the order, the term is often called *ma'rifat* [26]. In addition, Kiai is considered to have religious beliefs and practices whose purpose is to purify teachings among the community. One of its purifications is through *dhikr*, a spiritual practice revitalizing faith. *Dhikr* can be done anywhere, at home, in the mosque, and when there is a special event, both day and night. One of the initiators of the *dhikr* was a figure of the *tariqa* who later the community called Kiai Agung, H. Abdul al-Karim; he was a student of a famous *tariqa* figure, Sheikh Sambas, KH. 'Abdul al-Karim, the developer of the Qadariyah wa Naqshabandiyah order. People believe that he is the guardian of God who inherits glory and blessings and even has the power to perform miracles [27]. Azra explained that in the history of Banten, he was known as Kiai Ali, or "kali", because of the "javanization" of the term *qadi*, which came to be known as *qadi* during the Banten Sultanate as "Pakih Najmuddin", which was the highest *qadi* title. in the Sultanate of Banten. This position in the early days of the sultanate was held by scholars from abroad. Pakih Najmuddin played a role in the religious field; even *qadi* played a decisive role in the Banten sultanate and had political influence [28]. Faridl argues that the part of the kiai is not only had religious symbols in the early days of the Banten Sultanate, but the religious symbols of the kiai are also far away, as political advisors to the sultans [29]. In some practices, apart from being advisors to the sultan and doing politics, kiai can also give diplomas of mysticism to students as politicians.

The upbringing of a Kiai has several santri, in pesantren, some communities salaf students about specific concepts that have been very popular among them, namely the concept of the doctrine of *tafakur*, *dhikir*, and *tabaruk* (blessings); a Kiai instills this [30]. So in the future, the approval was obtained through the

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medium of *wasilah* [31]. Santri came to the pesantren at first to learn or gain knowledge, especially religious knowledge, from Kiai; between Kiai and santri interacting with each other, students understand that they are role models. Only when the students submit wholeheartedly will they get blessings from their Kiai so that their efforts to know the truth will be achieved [23]. A student's orientation towards the figure and personality configuration, or in other languages, is the perfect personal *muruah* (authority).

### 3.3. Practice and Process of Transmission of Diploma in Mystical Sciences

#### 3.3.1. Ijazah

Linguistically *ijazah* is a term derived from Arabic from the verb root 'ajaza', which means "to rest," "to fill the rice field with water," or "to quench thirst," and to give "scientific permission or authorization" [32]. Kiai as a teacher or *teacher* (Sundanese: *digugu* = trusted and imitated), especially if the kiai has gone to Hajj, it is a religious symbol attached to the kiai, so kiai is a place of study and recitation. In the pesantren tradition, the term *ngaji* is known, which describes the learning process with kiai. "Ngaji" stands for "sanga siji". According to him, this term originated from the wali songo in spreading Islam in Java. "Songo Siji" in the form of holes found in the human body, namely nostrils, eyes, ears, and so on, then added one more hole, namely the grave hole. Bambang Pranowo said *ngaji*, especially students, cannot be separated from studying and learning religion. Santri (santri) learn religion by opening books in Arabic [18]. In local tradition, the term "*ngaji*" comes from the word "aji," which means noble and *Sakti* (powerful). We can prove this connection in the tradition of the Banten people with the word *aji-aji*, which means prayer, mantra (mantra), and amulet. So *ngaji* in this case, means seeking glory and magic. *Ngaji* is a learning activity to study classical religious books considered sacred by a student who gives himself to a kiai.

A student who wants to practice the practices of wisdom must first have a diploma from a teacher or murshid so that the knowledge provided is easy to practice. According to Tihami, a certificate is a statement of blessing from a magical teacher or murshid to his students to practice or use occult "wisdom." This diploma can also determine the progress or failure of magic or the science of wisdom [33]. A certificate is a statement of blessing from a teacher to his students to practice or use and teach a specific knowledge to others. This diploma is significant because it is believed to determine whether or not the knowledge is provided by teachers to their students. The granting of this diploma is a form of legitimacy for the student from his teacher that he has been considered to have mastered the knowledge (*elmu*) he learned [34].

Several methods are used in teaching mystical science diplomas in the pesantren tradition. First, give a record of prayers, namely the mystical knowledge diploma by Kiai, who has mystical knowledge by delivering it directly to a student [35]. Kiai usually does this method of inheritance of expertise but is rarely done if done on condition that a student is considered worthy to receive it. This eligibility criterion is an adult student considered capable of rational thinking, good behavior, and maintaining his faith creed. In Martin's view, this matter is passed on to senior students who have been reciting with the Kiai for a long time, so the kiai is willing to give it. In addition, the kiai also gives authority and appoints other people (other santri) to be their caliphs, usually senior students. Khalifa can be interpreted as a representative and also a person who guides students in studying [36]. However, there is also a confession from queuing person called Kholil that he got a diploma with complex waterproof knowledge, and he should not spread this science diploma. If this diploma is not heeded, then there will be an accident. See chart flow figure 1.

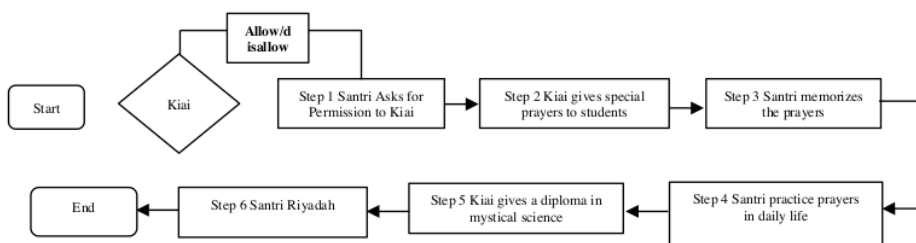


Figure 1: Steps of Obtaining Ijazah ilmu mistik by Giving Prayers to Santri

Second, by shaking hands, doing good, reciting the shahada, prayer, and al-Fatiha, and reciting special prayers on hard water, the last condition is not to sleep at all. It must be sure, if not sure, to fall asleep for a

while; when the dawn is tested, hard water burns it, see flow chart figure 2. Third, by reading (*qoul*), quotations or summaries of mystical books (yellow book) follow the Kiai reading. See Figure 1.

In the realm of pesantren, the diploma of mysticism is in the context of achieving a student's life after graduation. The mystical sciences usually inherited by the Kiai are Hizb-hizb (mystical and religious prayers) [37], virtue, *kebatinan* (mystical), for the strength of the body (physical), to obtain the power of punch (excellent), *kontak* (Ziyad), *asih* (Love: mahabbah) and authority (to the authority of an). Just as a Sufei student gets a diploma of *asih* (Love: mahabbah), which is much-loved by the students because considering that the students are still teenagers approaching adulthood, this tendency is very persistent in practicing (*riyadah*), even he received help of more than ten diplomas, in addition, he also got a certificate of physical strength To prepare himself for life, for 5 (five) years he performed rituals and *riyadah* fasting every day except fasting which is prohibited in Islamic teachings. See Figure 3.

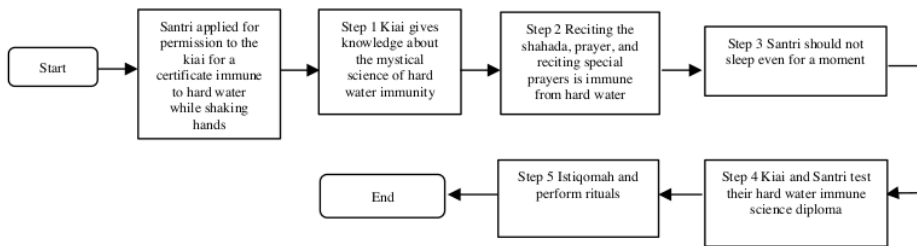


Figure 2: Steps Ijazah Mystical Science Immune to hard water

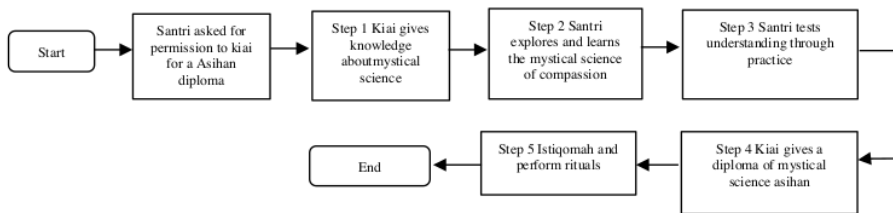


Figure 3: Steps of Obtaining Ijazah ilmu mistik asihan (Mahabbah; love)

Most students, when studying mysticism, come to several kiai in their residences in pesantren. Some students practice diplomas of mystical science from quotations from various books of wisdom written and quoted by Kiai. This quote is written on paper and titled *Ijazah 'ilm al-hikmah*. The students practice wisdom from this Kiai record diploma book because it is more efficient and practical than the original book (*mambaul hikmah*, *khazinatul asror*, and *shamsul ma'arif*). These brief notes are usually in Sundanese and Javanese Arabic Pegon. It seems that Ahmad Sufei revealed that in the quotation notes of writings, various kinds of diplomas, such as *hizb-hizb*, *asih* (mahabbah) (love), making *wafaq*, selling merchandise, looking for a mate, getting blessings, and so on. In line with Marsim a practitioner of mysticism, he revealed that he got a diploma in the science of opening the veil, which is being able to see other mystical creatures. Marsim, one of the artists of Petan Wewe (Banten *ondel-ondel*), who needed help in the technique of summoning mystical beings, he received certificates from some parents who could see mystical creatures. See figure 4

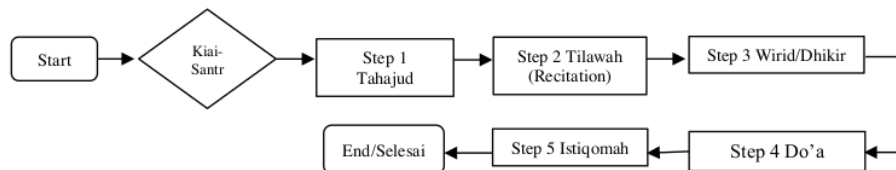


Figure 4: Ritual Learning Method for Mistycal Ijazah

### 3.3.2. Mystic Diploma with Dowry

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Not all students who come to Kiai will get what they want. Keep in mind that the requirements for acquiring wisdom are complicated. On the other hand, kiai determine the requirements only based on the maturity of the students, and there are also kiai that require a few carats of grams of gold called dowry. There are also kiai that only need a few thousand coins, even using *coins* in the form of *gobang* (coins). Rarely found, most kiai require a gram of gold carat and dowry.

The inheritance and diploma of wisdom carried out by the Kiai are different. Certificates can be done kiai in the form of energy transfer to students; there are also kiai who only recite the prayers of the prophet and al-Fatihah to the students, who attract kiai to be passed on by reading shalawat and surah al-fatihah, and the students while opening each page of the book. on which he will receive a diploma, and on each page, the student recites the prayers of the Prophet (sholawat) and al-Fatihah until the end of the book's pages read.

According to Dani, one of the students of the Salafiyah Islamic Boarding School, revealed that he asked for a book certificate from a kiai named Kiai A and was required to give a dowry of 10 grams of 24-carat pure gold as much as ten books of wisdom. If you want more readers, the gold dowry also increases; one book is priced at 1 (one) gram of pure gold. This is done for several days to a month, in addition to other conditions such as performing five daily prayers, *hajat*, prayer, *wirid*, and fasting. The use of this dowry has a symbol of strengthening so that students take wisdom and valuable knowledge.

The books of wisdom certified by a kiai to the students are not to be studied, but the books are wrapped in wrapping paper and stacked according to the first order certified and the book's thickness. The owner's name is written on the top of this package, with beautiful naskh calligraphy. This book package is stored in a place other students need help to reach. Respondent Tubagus, one of the senior students of Pesantren Salafiyah NH Baros Serang Indonesia, took the package from the roof of his *kobong* (room). And when the author ordered to open it, he was unwilling because this was a testament to the kiai that validated and should not be disclosed until the end of his life. In the packaging of these books, for a student, it is a sacredness in itself, even more interesting; in the packaging of these books, in each stack of books, there are several thousand books, the smallest of which is Rp. 1000, - to Rp. 100.000 - (one hundred thousand rupiah), and several grams of 24-carat gold.

In line with what was revealed by Sa'du, a student at Waringin Kurung Serang, he received a certificate from a kiai in Rangkasbitung, Indonesia. He told the process of making the diploma, at first he was ordered by the kiai to open a page of the book; every time he opened the page, he read al-fatihah, and on it was placed a dowry of 10 grams of pure gold. After completing the diploma, Sa'du admitted that he was immediately tested for the efficacy of the knowledge he had gained. Sa'du was tested with a machete in his hand and stomach, but he felt no pain or blood. This is for Sdk because he believes in Allah that the machete will not hurt him.

While his friend was tested by his kiai, because he hesitated, a machete was stuck in his hand, finally bled, and. The Kiai immediately rubbed his hand, then the blood and skin healed as before. This belief arose because he had received a certificate in the form of a book. The more book certificates he had, Sa'du felt that more and more guests came to ask for his help, such as guests who intended to sell land that sold quickly, help come to women who liked their guests, and so on. But Sa'du said there was a bit of confusion because he had always learned logic from his university.

The process of teaching wisdom and magical powers in pesantren is enjoyable. Students are required to give dowry (gold/money) and buy books after completing lessons because this is their primary goal in studying. Regardless of whether the knowledge taught by the kiai is practical, the students test and apply it with their belief in Allah SWT.

### 3.3.3. Rituals, riyadah and mujahadah

To acquire the power of mysticism, it is necessary to perform *riyadah* (the practice of piety) and *mujahadah* (the practice of askesis, dhikr, and spiritual struggle through the Sufi path) in places that are safe and undisturbed by others [38]. To acquire the power of mysticism, it is necessary to perform riyadah (the practice of piety) and mujahadah (the practice of askesis, dhikr, and spiritual struggle through the Sufi path) in places that are safe and undisturbed by others [39], [40]. These places are part of nature that humans can access. While some people practice riyadah and mujahadah, both kiai and santri, there is no boundary between the realm of the spirit and the nature of the world. They may encounter beings other than humans while performing this riyadah. The four-place places that are considered sacred and suitable for uzlah have various motives and have their meanings for those who practice riyadah [41]

### 3.4. The Significance of Mystical Practices in Islamic Education

Mystical practices in Islamic education are essential in understanding religion [3]. Muslim scholars believe that mystical practices influence the individual on his God and more to understand the spiritual values of Islam [42]. In the context of modern and traditional education, mystical rituals will always occur (prevalent) in the practice of this mystical diploma. This will affect students and students in increasing spiritual values and

philosophy and building community morality [43]. In the context of modern and traditional education, mystical rituals will always occur (prevalent) in the practice of this mystical diploma. This will affect students and students in increasing spiritual values and philosophy and building community morality.

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### 3.5. Implications for Islamic Education in Indonesia

The practice of mysticism carried out by the world of education, both modern and traditional (Pesaantren), has implications. First, the importance of the role of kiai in promoting the practice of mystical science diplomas as Islamic science. Kiai's mastery of traditional teaching, including mystical science diplomas, is essential for Islamic education [44]. Second, the importance of integrating traditional and contemporary practices in Islamic education. Traditional practices should not be ignored because they are essential to Islamic education [19]. Third, some orthodox Islamic scholars view mystical practices as forbidden teachings. Another part is that mystical practices among students are an essential part of Islamic education, especially in Indonesia, which has been known for a long time.

## 4. CONCLUSION

Based on findings in the field, almost all students at the Salafiyah Islamic Boarding School in Banten want to obtain a diploma of magic science from Kiai. However, some Kiai and Ustadz are timid in saying that their pesantren need to develop the practice of witchcraft. The transmission of mystic knowledge to students from Kiai is very difficult for students. The magic heritage in this pesantren can be called a diploma. A student who is not directly certified by a kiai, in other words, self-study from several books, then this will not be achieved, and there is a belief that his knowledge will not be a blessing and harm him. Diploma. is a symbol of giving or a sign that he can pass on the knowledge he has received.

There are several forms of magic science diplomas for students, namely through giving kiai directly and studying but with specific conditions for students to gain knowledge. One with another is very different in determining the conditions. Certificate granting process. Each other differs from one kiai to another. First, some only read the writings quoted by the ustad while shaking the hands of students. Secondly, the Kiai ordered them to read the book opened every page, but when the student opened it, he only read the prayer of the Prophet (PBUH), Surat al-Fatihah, and certified books—then wrapped it like gift wrap. Third, kiai inherits supernatural knowledge and directly transfers the third (ziyad) to the student's body.

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