THE DYNAMICS OF TEGALSARI (SANTRI AND DESCENDANTS OF PESANTREN TEGALSARI PONOROGO KIAI’S IN 19-20TH)

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ABSTRACT

Pesantren Tegalsari in Ponorogo District, East Java Province, is one of the oldest pesantren institution which was built in the early 18th by Kiai Ageng Muhammad Besari. Along its history, this pesantren was involved to some historical events in the higher or wider geographical scope, such as Geger Pacinan 1742. As an educational institution, to date, this pesantren have a heavy influence toward community, especially for Ponorogo society.

Based on those background, this article is going to "re-formulate” 1) the process of the birth and development of the Pesantren Tegalsari; and 2) the role of santri and descendants of Tegalsari kiai’s in society in 19-20th. By using historical research methode which is a method to examine and critically analyze the records and trails of the past, the author performs data mining from the written document, especially of the Babads and the Nederlands-Indie colonial archive, interviews, and the observations.

From those sources, a variety of historical data was found, including folklore. The existence of folklore which is pretty much in this object requires the author to verify its authenticity (authenticity), credibility (validity), and utility (usefulness). From this research it can be concluded that the birth and development of the Pesantren Tegalsari have solid links with Islam Nusantara tradition bearer, the Wali Songo. Its relationship that is not just in heredity, but also in knowledge genealogy, brings impact to santri and descendants of Tegalsari Kiai’s who has a role as social elite and spread to many regions, both as Kiai langgar and pesantren or officials and political activists.

Keyword: Pesantren Tegalsari, santri, descendants of kiai.

1 DOSEN TETAP DAKWAH IAI SUNAN GIRI PONOROGO
INTRODUCTION

Pesantren Tegalsari in Ponorogo has interesting dynamical history. As a *pesantren* (Islamic education) institution - that irrefutable as a form of the oldest Islamic learning center in Nusantara, it is even believed as the first institution, especially in Java Island, where Van Bruinessen (1999) strongly presumed that there was no evidence about the existence of other pesantren before Pesantren Tegalsari.

The existence of this Pesantren that was founded by Kiai Ageng Muhammad Besari in the early of 18th century was very important in the spread of Islam, especially in Ponorogo. Moreover, if it referred to the five basic elements of Pesantren according to Dhofier (1994), namely pondok (dormitory), mosque, students, *kitab kuning* learning, and kiai, so, pesantren Tegalsari can be categorized as the oldest pesantren as stated by Van Bruinessen above.

In Tegalsari, the most famous figure was the founder, Kiai Ageng Muhammad Besari, who had been as a consultant of Sunan Paku Buwono II, King of Surakarta. Then, there was also his grandson, Kiai Kasan Besari, who became a teacher of R. Ngabehi Ronggowarsito, *pujangga* of Keraton Surakarta. In addition, there was RT Cokronegoro, the son of Kiai Kasan Besari, that was a Bupati (regent) of Ponorogo in 1856-1882 and had a pioneering heritage in the Masjid Agung (Great Mosque) Ponorogo, which is still stands in the town center Ponorogo until now (Purwowijoyo, 1985). Then HOS Tjokroaminoto, the grandson of RT Cokronegoro, the great-grandson of Kiai Kasan Besari, or sixth generation of Kiai Ageng Muhammad Besari.

Among the students, the figure who could be the role model was Kiai Abdul Mannan, the grandfather of Syekh Mahfudz Termas, one of famous *ulama* (scholars) in Nusantara who taught and wrote many works in Mecca. Before founding Pesantren Tremas in Pacitan, Raden Mas Bagus Sudarso, the forename of Kiai Abdul Mannan, who had ever studied in Pesantren Tegalsari under the tutelage of Kiai Ageng Muhammad Besari (Ulum, 2015). Furthermore, there was Pesantren Coper that was established by Kiai Muhammad Iskak, the first son of Kiai Ageng Muhammad Besari, and Pesantren Gontor – now is Pondok.
Modern Darussalam Gontor, that was established by Kiai Sulaiman Jamal, a student and a son in law of Kiai Kasan Kalipah bin Kiai Kasan Besari. Therefore, according to the background above, this writing was aimed to determine the sketch process of the born of and development of Pesantren Tegalsari, and would be continued to the students role and descendants of their Kiai in society.

**RESEARCH METHOD**

The research method that was used in this research was Historical research method, which is a method to examine and critically analyze the records and trails of the past, comprises heuristic, verification, interpretation, and historiography (Gotschalk, 1981). As data mining objects, written documents were used as the primary data source. In the studies in general, the documents such as autobiography, private letters, diaries, newspapers, government documents, and folklores can be used (Kartodirdjo, 1979).

In term of this research, this research was a study of the object of Nusantara culture, so that the documentary sources such as Serat, Babad (chronicle), etc could not be ignored at all, either in form of traditional works (simply written and not published yet can be acquired in community) or modern (written and published modernly or commercially).

This writing also was written based on observation and confirmatory interviews against several otititative sources related to the research object. The use of documents, interviews, and observation carried out in this writing also included folklore that lives in the community related to the object of research.

Folklore, either in form of legends, fairy tales, stories, expression of speech, belief, or in other forms, according to Danandjaja (2002), are important to be used in this research. By using folklore, it can be seen how folks (related society) think and perpetuate important things in their life.
THE ROOTS OF TEGALSARI

In the effort of spreading Islam and establishing Kadipaten (regency) in Ponorogo at the same time, a brother of Sultan Demak Raden Patah, Bathoro Katong, was aided by Ki Ageng Mirah and senior students from various regions, especially from Demak and Bagelen. The coming of those students was done in several stages. The first wave is along with babad alas (tripe) process, the opening of land for the first time by Bathoro Katong, or at the beginning of its spread in society. And at the later stage, when Bathoro Katong already defeated Ki Ageng Kutu that previously controlled Kademangan Surukubeng and rejected Islam. With the priority task to strengthen Islam propagation in the southern of Ponorogo, especially in areas of ex-Kademangan Surukubeng, this latter group of students were placed to the area that now is in the area of Kecamatan Jetis and Kecamatan Sambit Kabupaten Ponorogo (Purwowijoyo, 1985).

Among the group of preacher students on this phase and area, the writer estimated that there was a figure of Pangeran Sumendhe Ragil. This figure was known as a son of Sunan Bayat, the second Adipati (Duke) of Semarang in the period of sultanate Demak Bintoro who let his position gone (resigned) and preached in the area that now is Kabupaten Klaten, Central Java Province. Perhaps, due to follow his father who became ulama of Islam preacher, pangeran Sumendhe Ragil became likewise he was. He helped to spread Islam in Ponorogo and after he passed away, he was buried in the area of his pioneering land, Setono (now become as a hamlet of Tegalsari village), it is about 10 km in the south of the centre of Ponorogo and located near Keyang river, Jetis (Guillot, 1985).

Although there was no scientific data related to the lifetime of Pangeran Sumendhe Ragil, but this question could be answered by adjustment to his father lifetime, Sunan Bayat. As known, that Sunan Bayat lived in the same period of Raden Patah and Sunan Kalijogo, the same lifetime of Bathoro Katong. In addition, it was also known that the grave of Sunan Bayat at Bukit Jabalkat in Bayat, Klaten, Jawa Tengah, was built around the year of 1526. Thus, it can be estimated that Pangeran Sumendhe Ragil, as a youth, had lived during the period of Bathoro Katong. It means that there is a great possibility that pangeran Sumendhe Ragil was one of “the students from Demak or Bagelen who had been propagated to spread Islam in Ponorogo” – as mentioned above.
Regarding the role of Pangeran Sumendhe Ragil in preaching Islam, it can be described by admiration of Kadipaten Ponorogo government that made Setono, as pioneer location and where he was buried, as a *perdikan* (fief or freed) village in order to make his descendants would take care his tomb (Guillot, 1985). By hereditary, Setono as *perdikan* village managed by the descendants of pangeran Sumendhe Ragil, but in the discussion here, the comments particularly given to Raden Donopuro or Kiai Donopuro, who became a teacher for Kiai Ageng Muhammad Besari. Kiai Donopuro was a *canggah* or fourth generation after Pangeran Sumendhe Ragil. In detail, the lineage was known as follows: Kiai Donopuro bin Singonojo bin Kiai Raden Nojo bin Raden Wongso bin Pangeran Sumendhe Ragil (Kasiman, tt).

The continuity role of hereditary finally culminated in the period of Kiai Donopuro. This Setono *perdikan*’s head, who remained in charge of tending the grave of his predecessor, simply lived accompanied by his students (Poernomo, 1987). Finally, in the early years of 18th century, came two brothers Muhammad Besari and Nur Shodiq that wanted to study about Islamic theology to these descendants of Sunan Bayat. These two brothers were sons of Kiai Anom Besari from Kuncen, Caruban, Madiun.

A married couple, Kiai and Nyai Anom Besari had genealogical descent that were respected among the Java community in particular. From both sides of this figure, there were relationship with the descendants of Sunan Ampel on one side and Prabu Brawijaya V on the other side. It was as written in the manuscript *Sejarah Kyai Ageng Tegalsari* in catalog EAP061.3.105 which can be summarized as follows:

1. Prabu Brawijaya V had son Raden Patah, Sultan Demak Bintoro; then he had son Sultan Trenggono; then he had son Panembahan Prawoto; then he had son Panembahan Wirasmoro; then he had son Pangeran Demang I or Raden Jalu Adipati Kediri in 1585; then he had son Pangeran Demang II or Raden Irawan; hen he had son Kiai Abdul Mursyad; then he had son Kiai Anom Besari
2. Raden Rahmat or Sunan Ampel had son Sayyid Qosim Syarifuddin or Sunan Drajat; then he had son Pangeran Trenggana, Adipati Surabaya; then he had son Raden Panji Wirya Krama, Adipati Surabaya; then
he had son Raden Panji Jayalengkara, Adipati Surabaya; then he had son Pangeran Pekik Jenggolo, Adipati Surabaya; then he had son Pangeran Pengampon; then he had son Raden Satmoto or Kiai Ngarobi; then he had daughter Nyai Anom Besari.

THE BORN OF TEGALSARI

According to Poernomo (1985), the arrival of the two brothers from Caruban Madiun to be students of Kiai Donopuro Setono was in 1700. Meanwhile, according to Syamsuddin (2015), the three sons of Kiai Anom Besari (Ketib Anom, Muhammad Besari, and Nur Shodiq), all of them went to Setono to study. Then, after feeling sufficiently in their studies, they imprisoned in a cave named Gua Bedali, eastern of Ponorogo, for three years. Three years of penance was meant for their blessings, for their family, and also for their students later. As imprisoned stock for three years, they only brought three stalks of corn. The story of this hermitage delivered by Syamsuddin and not written in the notes of Purnomo, as confirmed also by its speakers.

In short, the young Muhammad Besari married to the daughter of Kiai Nur Salim. Although Kiai Nur Salim was not quite famous compared to Kiai Donopuro in their era, this Kiai also had royal blood in him. In manuscript EAP061.3.105, it had been stated that Kiai Nur Salim was still the descent of Ki Ageng Mentawis or Ki Ageng Pemanahan. It means, this Kiai was also still the descent of Prabu Brawijaya V, similar with Kiai Anom Besari Caruban, Muhammad Besari’s father.

After marriage, Kiai Donopuro commanded his pride student to clear his own land in the east of Pondok Setono. Land cleared by Muhammad Besari was Kiai Donopuro’s farm (tegalan), so that this farm would be named Tegalsari. Pondok Setono and the land cleared by Muhammad Besari separated by Keyang river; Pondok Setono was in west of the river, and Tegalsari was in the east of the river.

In Tegalsari, and with the blessing of Kiai Donopuro, Muhammad Besari also established pesantren (islamic boarding school). And along with the decline of Pesantren Setono because of condition of Kiai Donopuro already getting old and eventually died, Setono’s students
were commanded to move to Pesantren Tegalsari (Guillot, 1985). Not only about the moving of Setono’s students to Tegalsari, *perdikan* (fief) status that was owned by Kiai Donopuro also came down to Kiai Ageng Muhammad Besari – *starting from here written KAMB*. It also means that KAMB inherited the position of the leader/head of that *perdikan* village. According to Syamsuddin (2015), the movement of the center of religious activities and administration from Setono to Tegalsari was reasonable because the *pulung* (blessings) were already moved too, so that if in the previous Tegalsari was a farm/land of Setono, since KAMB period Setono became the branch of Tegalsari.

Then, associated to the period of the establishment of Tegalsari, the writer saw that consideration is needed towards the existing sources. Among the sources that explicitly mentioned the number of year was Poernomo notes (1985) that stated that the arrival of Muhammad Besari to Setono was in 1700. This statement can be synchronized with the Gulliot notes that stated it happened in early year of 18th century. Meanwhile, Van Bruinessen (1999) stated that there was no evidence of any pesantren before Tegalsari. In addition, in the same place he also stated that 1742 as the year of Tegalsari establishment. The statement of Van Bruinessen was in line with Fokkens (1877) that related the establishment of Pesantren Tegalsari with the arrival of Paku Buwono II to Ponorogo as the effect of fled of Geger Pecinan incident. Likewise Gulliot, that actually had attention toward the process that took place in Setono, but also stated that 1742 as the early existence of Pesantren Tegalsari under the reign of KAMB.

According to the writer, the born of Tegalsari was before 1742 as believed by many indonesianists. There were several arguments that can be proved: first, the opinion of Van Bruinessen who linked the arrival of Paku Buwana II as “endorsement to” the born of Pesantren Tegalsari, impressed that this Pesantren was *an object* of Keraton Surakarta. Although it was compatible with the Javanese mind world that looked on the background or support from Keraton as an important thing, this argument was not in accordance with the real fact. In the period of KAMB, the relationship between Pesantren Tegalsari and Keraton Surakarta were relatively equal. Moreover, Pesantren Tegalsari tended to be more
excellent because it could help Keraton Surakarta to run the governance; as the story of Geger Pecinan where Kiai Tegalsari helped Paku Buwana II in his refuge to Ponorogo, and also the senior students, Bagus Harun, that helped to scramble back Keraton.

In addition, the *perdikan* status that was carried by Tegalsari was the continuation from Setono, that was acquired since the period of the descendants of Pangeran Sumendhe Ragil, ancestors of Kiai Donopuro, much earlier before the arrival of Paku Buwana II in Tegalsari. Meanwhile, awarding of Paku Buwana II to Tegalsari, that was called by other academicians as *fief* status, according to the writer, was more oriented to the re-affirmation of that relationship status.

Second, the story of Paku Buwana II arrival in Tegalsari, either in Indonesianists’ notes or Poernomo’s, it was stated that the arrival of Paku Buwana II was not deliberate because it happened in the period of the evacuation of King Surakarta. According to the sources above, especially from Fokkens (1877), Paku Buwana II came to Tegalsari because of his interest after hearing the voice of praise chanted by the students of Pesantren Tegalsari in one night.

Hearing he sound of praise that sounded like “hum of bees in the hive”, Paku Buwana II wanted to come to the Pesantren in hope to “get medicine (from his pain as result of Geger Pecinan incident”). So, before the arrival of Paku Buwana II, in Tegalsari was already exist such uniquely Pesantren activities undertaken by KAMB along with his students. Then, after having arrived at Tegalsari, Paku Buwana II “begged to KAMB to be prayed” all at once promised to “make Tegalsari as the birth place of Islam in Surakarta.”

The promise of Paku Buwana II to make Tegalsari as the birth place of Islam (pesantren?), according to the writer, it was more motivated by the desire of King Surakarta in order to regain his right and dignity. When finally Paku Buwana II remained to give high appreciation to KAMB, it might be appreciated as “*katresnan*” (affection) that was given by the king to the people who had helped him. Moreover, when the support to make the birth place of Islam in Tegalsari was interpreted as the establishment of Pesantren, of course this argument was not right, because there was a pesantren already existed in Tegalsari before the arrival of Paku Buwana II.
Third, in Poernomo (1985), it was straightforward mentioned the year and period that could be reference. Starting from the arrival of Muhammad Besari to Setono in 1700, his studies time to Kiai Donopuro, estimated for three years, and continued to stay after being married until cleared the land in Tegalsari for one year.

If it was added with imprisoned period in Gua Bedali for 3 years, the movement of Muhammad Besari to Tegalsari at the latest it occurred in 1707. If adding the learning period in Setono, perhaps because three years were seen too short in learning tradition to achieve high knowledge, ten, twenty years, even thirty years though, 1737 was still earlier than the arrival of Paku Buwana II in Tegalsari. Thereby, by using the benchmark of Muhammad Besari’s arrival to Setono in 1700 – that was supported by Poernomo and Gulliot, so Pesantren Tegalsari almost certainly was established before 1742.

Fourth, the mention of figure 1742 by Van Bruinessen besides referred to the time of Paku Buwana II arrival, it was also in line with the Guillot’s note (1985) about *liste des chefs du perdikan de Tegalsari* (Chief list of fief Tegalsari) as follows:

I. Mohammad Besari (1742-1773?)
II. Ilyas (1773? – 1800?)
III. Kasan Yahya (1800 - 1820?)
IV. Kasan Besari (1820? – 1862)
V. Kasan Anom I (1862 – 1873)
VI. Kasan Kalipah (1873 – 1883)

From the list above, it is known that the figure 1742 was the beginning of the official term of KAMB as the head of perdikan Tegalsari - if it was calculated since granting Paku Buwana II promises that already mentioned by the writer as *katresnan*. In fact, the status of a fief already owned by KAMB as the successor of Kiai Donopuro in Setono. In another word, it was a reaffirmation of the fief status of a new relationship with Keraton Surakarta, which was given after the extinction of Geger Pecinan incident. As an educational institution or a boarding school, or as the
holder of a fief status inherited from Setono, Pesantren Tegalsari had existed since before the year 1742.

Regardless of the debate about the beginning of the establishment of this pesantren, there appeared the knowledge transformation process and good appreciation of the teaching of Islam for its students. From year to year, preceded by KAMB as a pioneer of Pesantren Tegalsari, the descendants continued to show efforts to develop this educational institution. After the death of KAMB, students and his descendants continued to have an important role in many fields.

**DIASPORA OF TEGALSARI ELITE**

From the historical background and ancestors in such a way, the dynamics of the next Pesantren Tegalsari is also interesting, especially in terms of the role of Pesantren Tegalsari community, both students and descendants of the kiai. And specifically from the descendants of many kiai’s, if classified, there were two kinds: the backgrounds breed of students (the descendants of Kiai and the wife who also the children of kiai or students); and the background breed of nobility (the descendants of Kiai from noble wife).

This classification may need to be discussed further, because the fact of KAMB, the first Kiai Tegalsari, was not only had a background as a student-kiai (Sunan Ampel), but also noble (Brawijaya V). Thus, this classification can not strictly used to generalize Tegalsari society. Because on one hand, a resident of Tegalsari – even almost all Java society, was a genealogically patrician (patriarch), and on the other hand it does not plug the students tradition owned.

**Kiai of Langgar and Pesantren**

As a teaching institution of Islam, of course diaspora of students and descendants were diaspora in continuing syiar (Islamic preach). From a study conducted Guillot (1985), it was true that the deployment done by Tegalsari people in spreading Islam was straightforward. Among them, as described by “Tegalsari people who choose between [continue to nyantri
(study) in] many pesantren on the north coast, in Sumenep, Surabaya, Tuban, Demak, Cirebon, and others, or establish a pesantren in the south, in Magetan, Madiun, Pacitan, Ponorogo, Tulungagung, Kediri, and others.

From those statements, it is known that Tegalsari people, both students, relatives of kiai, as well as Tegalsari communities and surrounding areas, many of them moved to study the knowledge of religion more in other pesantren in the northern region of Java or directly established new pesantren in southern Java. It was proven, because there were so many evidences that both large and small pesantren in the southern region of Java had been linked to Pesantren Tegalsari, either as students or descendants of kiai. In this discussion, the writer took famous pesantren in Ponorogo as an example, namely Pondok Modern Gontor.

The story of Pondok Pesantren Gontor began when Tegalsari was under the reign of Kiai Kasan Kalipah, a brother of Kiai Kasan Anom and the son of Kiai Kasan Besari. At that time, between the years of 1873 - 1883, came a student from Cirebon named Sulaiman Jamal or Sulaiman Jamaluddin, the son of Kanjeng Jamaluddin, Penghulu Keraton Cirebon, and the grandson of Pangeran Adipati Anom Hadiraja, relatives of Keraton Cirebon (Zarkasyi, 2005). In Pesantren Tegalsari, Sulaiman was an excellent student and close to Kiai Kasan Kalipah. Because of his excellent ability compared to other students, Kiai Kasan Kalipah felt pity to him and deigned to marry him to his own daughter. This means that Jamal Sulaiman was the son in law of Kiai Kasan Kalipah.

After that marriage, and along with sufficient knowledge possessed by Sulaiman Jamal, his father in-law gave him confidence to open their own pesantren in Gontor, about 3 kilometers east of Tegalsari, along with 40 students who were brought from Tegalsari. At that time, this area was a “black” area which became the headquarters of drunks and robbers, so that the growing folklore that the name “Gontor” comes from a state of “kotor (dirty)”. According to Gontor community, the name “Gontor” means “Nggon kotor or dirty areas”. The term “kotor” is used to describe the dirty morality of the people who live in this place (Ihsan & Hakim, 2004).

In a village on the edge of Malo River, Kiai Sulaiman Jamal pioneered Pesantren Gontor with his wife. Over time, this married couple from
Cirebon and Tegalsari got their descendants later named Archam Anom Besari. As adult, Archam Anom Besari continued his parents work to manage Gontor. And under the reign of Kiai Archam Anom Besari, there were many students who came from the Pasundan. According to the writer, most likely including many students from Cirebon, because Kiai Sulaiman Jamal, the founder of pesantren Gontor, was also from Cirebon.

Then Kiai Archam Besari had son Santoso Anom Besari. This grandson of Kiai Jamal Sulaiman then married with Roro Sudarmi, relatives of Bupati Madiun Surodiningratan (Usuluddin, 1994). This third caregiver of Pesantren Gontor then possessed seven children, namely: Rohmat Sukarto, Sumijah Hardjodipuro, Sukatmi, Sumilah, Ahmad Sahal, Zainuddin Fanani, and Imam Zarkasyi. Under the leadership of Kiai Santoso Anom Besari, Pesantren Gontor began to recede due to lack of anticipation to prepare a cadre of successors. The Gontor reflux period was approximately equal to the period of Tegalsari reflux in the early of 20th century. According to the writer, this is related to the Colonial Government policy in the field of education, such as teacher regulation (goeroe ordonantie) and “wild” school regulation (wildescholen ordonantie).

Enforcement of those regulation affected the dynamics of pesantren. In the goeroe ordinantie, for example, the colonial government supervised all teachers who provided instruction at all levels of education in the community. That very strict control was intended to restrict religious knowledge taught by teachers (kiai, ajengan, buya, etc.). Not only to the teachers, the colonial government also supervised the educational institutions through the regulation of “wild” school. Under this rule, the Colonial Government had the authority to close educational institutions, especially pesantren, if those institutions judged by the government as illegal schools. Thus, the decline of Islamic schools or pesantren in the early years of the 20th century was very reasonable.

Luckily, during that crisis, Nyai Santoso Anom Besari very concerned about the education pursued by her children, especially the three last child, namely Ahmad Sahal (born 1901), Zainuddin Fanani (born 1905), and Imam Zarkasyi (born 1910). They were sent to many pesantren, starting from the closest to home as Pondok Josari and Pondok Joresan.
(both were also pesantren that were founded and nurtured by descendants of KAMB) and middle distance like a Pondok Jamsaren Solo. Until to the farthest distance, where Imam Zarkasyi had been sent to study in “Normaal Islam” Padang, West Sumatra, under the care of Mahmud Yunus, one of the leaders of Islamic education reform in Indonesia (Asro, 2003).

After three siblings went home back from pesantren, they set back their ancestors’ pesantren. These three siblings, or more popular called Trimurti, refound Gontor in 1926, stems from the idea that obtained in the Congress of Moslems in Surabaya - at that time the Moslems in Indonesia were concerned to send a delegation in Congress of Moslems in Mecca, however the difficulties to find figures who were able to master Arabic and English as well. As notes, in the 1926 congress, it was decided to send two representatives, HOS Tjokroaminoto who was a grandson of Kiai Kasan Besari, and KH Mas Mansyur from Muhammadiyah.

Trimurti finally refound Gontor named Pondok Darussalam Gontor. And from Imam Zarkasyi’s experience that ever studied in modern education in Padang, the system that combined elements of Padang (the ability to capture the dynamics of the value of modernity and Islam) with Java (persistence and depth to learn Islam) finally applicable. Finally in 1936, coinciding with the celebration of 10 years of revival of Pondok Gontor, formed Kulliyatul program Mu’allimin al-Islamiyya (KMI).

At first, the establishment of KMI was rejected because totally reorganize the education system that was run in pesantren, so that there were many differences with salaf pesantren as always understood and accepted by society. This condition had led to this pesantren got labeled as “Pondok Modern”, even the label eventually became the official name of this school had until now: Pondok Modern Darussalam Gontor.

The existence of Pondok Modern Gontor that still exist and including the largest pesantren in Indonesia today, according to the writer, undeniable showed the great role inherited by descendants of Kiai Tegalsari. Although the education system in Pondok Modern Gontor was different from the one run by his ancestors in Pesantren Tegalsari, the appreciation shown by the caretaker of Pondok Modern Gontor against
its predecessors - at least by recognizing the link among descendants, it is commendable.

Besides Pondok Modern Gontor, among pesantren in the branches of Tegalsari that still exist till now is Pesantren Coper (founded by Kiai Muhammad Iskak bin KAMB), Pesantren Darul Hikam Joresan (founded by descendants of Kiai Coper), and Pesantren Darul Huda Mayak Ponorogo.

Not only through the pesantren which focused on the education of students in particular, the deployment that was done by “Tegalsari people” also constructed in establishment of mosque. In contrast to the pesantren, of course, the use of mosques in spreading the Islamic religion focused on the introduction of religion in the general public. The simplest knowledges about Islam, such as the obligation of shalat, fasting, recite the short surah in the Qur’an, was taught in mosques or langgar (mini-mosque) in the village. As was done by Kiai Imam Puro, founder of the Masjid Imam Puro, in Sukosari Babadan Ponorogo.

Stories about Kiai Imam Puro started from the presence of a student in Pesantren Tegalsari came from Banten. The student from Banten was excellent student and later accepted to be the son in law of KAMB. Karomah (knowledge and blessings) that he had then owned by his son, Imam Puro, who later became one of the kiai langgar that quite influential and legendary in Ponorogo society, particularly in Desa Sukosari, Kecamatan Babadan, and surrounding areas. Until now, the relic mosque of Kiai Imam Puro - which is also named Imam Puro, still strongly standing despite being built since the latter half of the 18th century. Sukosari and surrounding communities, who received Islamic da’wa from Kiai Imam Puro, also reflected as a religious community and are able to live the teachings of religion (Ma’shum, 2015).

**Officials and Activists**

In the other field, especially in the governmental field, the comprehensive role of students or descendants of Kiai Tegalsari obtained by Kiai Kasan Besari’s child from his noble wife, RA Murtosiyah who is the prince of Surakarta. Their first child, RT Martodipuro became
Wedana Maospati and his younger brother, RT Cokronegoro, became Bupati Ponorogo. As the son of a daughter of Surakarta, not surprisingly, if he had high enough position in governance. Aside from the hereditary factors, their cooperative attitude towards the Dutch East Indies colonial government to avoid a physical confrontation or political motivation also seems interesting to study.

As Emmerson’s statement in Indonesia’s Elite: Political Culture and Cultural Politics (1976), quoted by Dhofier (1994) as follows:

As long as Islam is considered anti-colonial, priyayis more likely to develop a pattern of religious life that is more “kejawen” than choosing to be “santri”. The Dutch fear to people who are very inclined towards Islam affect the structure and opportunities in indigenous personnel administration; when a patih (regent assistant) who reported that insulted Islam promoted by Dutch to be Bupati (regent), then it became a clear lesson for his friends.

From that opinion, can be assumed that the sons of Kiai Kasan Besari from his noble wife does have the motivation like this, but their existence as the sons of a great teacher of Islam is must also be considered. During the reign of RT Cokronegoro (served on from 1856 to 1882), the development of Islam were overlooked. Kauman Mosque, the main mosque in Ponorogo until now, which was founded in 1843 by the first Bupati (Regent) of Ponorogo under the administration of the Dutch East Indies colonial government, RA Mertohadinegoro (served 1837-1854), but the formal name of the mosque is Masjid Agung RT Cokronegoro (the Great Mosque Cokronegoro), referring to the name of the Bupati of Ponorogo who was also the son of Kiai Kasan Besari. The use of that name, presumably showed a very significant role in the development of the mosque in particular, and the development of Islam in general. Among the relics that are symbolic in this mosque is a bedug or “big drum” made by teak wood from Selentuk forest, south Pulung. In addition, he also left a pair of small cannon as a decoration in front of the mosque (Purwowijoyo, 1985).

As governance officials under the Dutch East Indies colonial government, RT Cokronegoro was awarded Gouvernement Gour Ster Orde van Orange Nassau Koninklijk Nederlandsche Leger, so he was called
by the people who did not speak fluent Dutch as Gusti Lider. Then, when there was rebellion Kampak Patik happened during the reign of the Bupati RT Cokronegoro II (served in 1882-1914), his son, Gusti Lider was also taking on the role. Although had been retired as Bupati, he was able to reduce the uprising that took place in 1885 with peace and satisfaction of all parties. As an important note, this uprising also led by far relatives of KAMB descent in Coper, namely Raden Martorejo. Besides there was Lider on the government side and Raden Martorejo on the rebel side, there was also important role of Raden Martodipuro, bekel of Desa Karanggebang, who was the son of RT Martodipuro, Wedana Maospati. In that uprising, Raden Martodipuro who was the nephew of RT Cokronegoro I, as well as a cousin of RT Cokronegoro II, played a role to catch Raden Martorejo and his followers.

RT Cokronegoro I, besides had a son RT Cokronegoro II who also served as Bupati of Ponorogo, had also Raden Cokroamiseno who later lived in Madiun and served as a wedana (district officer) in Kepatihan Pleco (Santosa, 2010). Wedana Kepatihan Pleco then had a son named Oemar Said, who was born on August 16, 1882. As a priyayi’s (noble) son, little Oemar Said was educated with a western education. In addition, as a descendant of the great kiai of Tegalsari, his parents also gave Islamic education to him.

After twenty years old, young Oemar Said studied in OSVIA Magelang, a gubernemen school that prepared their students to be employees of the civil service in the Dutch East Indies colonial administration. And the years later, this great-grandson of Kiai Kasan Besari continued working in government office and in the Dutch company, from Ngawi until Surabaya. In Surabaya, his soul of movement grew due to his interaction with other movement figures in Surabaya, such as KH Mas Mansyur and KH Abdul Wahab Hasbullah.

In the early days of the national movement of the 20th century, the figure that after pilgrimage stripped his priyayi’s label and preferred to use the name of HOS (Haji Oemar Said) Tjokroaminoto joined Sarekat Dagang Islam (SDI) founded by H. Samanhudi in 1905 in Surakarta. In this anti-colonialist organization, the role of Tjokroaminoto as a highly leader was visible, so that he was dubbed as “Si Gatotkaca Sarekat Dagang Islam”.

— 106 —
Even in SDI Congress in Surabaya in 1912, H. Samanhudi entrusted the reins of SDI leadership to HOS Cokroaminoto. That congress also decided that the first national movement organization in Indonesia with Islamic background named Sarekat Dagang Islam changed to Syarikat Islam. This name change was mainly because this organization wanted to embrace all people, not just people with the merchant (pedagang).

As the leader of Syarikat Islam, Tjokroaminoto also drove the Al-Islam Congress in 1922. Through Syarikat Islam and a variety of his work as a nationalist political activist, until now HOS Tjokroaminoto’s name was known and respected as one of the pioneering figures of the Indonesian national movement. For his services, this figure that also had nicknamed Ongekronde Koning van Java (Javanese King without a Crown) were granted title of National Hero according to the Decree of the President in 1961.

The existence of RT Cokronegoro and HOS Cokroaminoto, as part of the descent of Kiai Tegalsari that played a role in the field of state, was very important because it demonstrated the fact that even now Pesantren Tegalsari is no longer great, its name would be unforgettable as a vessel which bore figures with large contributions in the history’s journey of the movement in Indonesia.

CONCLUSION

Sanad (genealogy) that existed on the path of ancestors aristocratic ruler (Brawijaya V) and preachers (Sunan Ampel), and coupled with a significant role-relationship- in the environmental authorities in that period (Keraton Surakarta) showed that sociological building that formed Pesantren Tegalsari is compatible with the characteristic of Islam Nusantara. It had a solid relationship from the various aspects, both from the aspect of heredity, spiritual, and others.

Moreover, the existence of diaspora performed by students and descendants of Kiai Tegalsari, provided great benefits for the community. Although Pesantren Tegalsari as an educational institution is no more active, its folk (students and descendants of Kiai) that spread in the community could take important roles, such as kiai langgar, kiai
pesantren, officials and political activists. The spread of students and descendants of Kiai in many regions, with various characters, showed the extent of the coverage of Tegalsari folk diaspora.

In Gontor for example, the great teachings of predecessors could be combined with the renewal of the education system to meet the challenges of modernity. The descendants of Kiai Tegalsarri who later established Gontor, provided that Tegalsari’s folk was receptive to new ideas. Although the reputation of Pesantren Tegalsari was strong enough as a model of pesantren at that time, but the founders of Gontor was able to receive the new model in the form of Islamic teaching system. In this case, the principle of *al-muhāfazah ʿala al-Qadim as-Salih al-akhżu wa bi al-Jadid al-aṣlaḥ* which is the typical concept in Islam Nusantara can be applied very well. This blend was finally proven to make Gontor can survive and thrive. Until now, Gontor had contributed much, not only for the communities around Ponorogo, but also the people of Indonesia and even for the international world.

Although this time the activity of knowledge in Pesantren Tegalsari was already very different from its magnificent in the past, the traces of Islam Nusantara tradition still exist among communities, which in turn, can be the role model of the most tangible of Pesantren Tegalsari as one of the cultural heritage of Islam Nusantara.

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