



Historical Review of Gebang Tinatar Tegalsari Pesantren and its Genealogy Relationship with Lirboyo, Ploso, Jampes, and Bendo Pesantren

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Abstract: *Indonesia has thousands of the oldest educational institutions, namely pesantren. According to Dutch Indonesianist Martin van Bruinessen, the first pesantren institutionally was pesantren Tegalsari Ponorogo. The pesantren was founded by Kiai Ageng Muhammad Besari but experienced its heyday in the 19th century by Kiai Hasan Besari, the grandson of the founder of pesantren. Along with the dynamics of the ups and downs of Pesantren Tegalsari, the line of the intellectual struggle of pesantren continued by its descendants such as Pondok Modern Gontor and Pesantren al-Islam Joesan. Interestingly, there is an even further genealogical relationship between the popular salaf pesantren in Kediri, namely Pesantren Lirboyo, Ploso, Jampes and Bendo, which have thousands of students. This research will reveal the historical study of Pesantren Tegalsari and its genealogical relationship or relationship with the pesantren-pesantren. Through the approach of literature studies, observations and interviews, this study concluded that there is a genealogical relationship between the four popular pesantren through the descendants of the Kiai Mesir Durenan Trenggalek taken by the son-in-law by the Tegalsari breed. So, the offspring between four pesantren at Kediri and Tegalsari connected with Tegalsari Pesantren through the path of women (wives). Kiai Mesir itself is the son of Kiai Yahuda, a Ulama from Lorok Pacitan.*

Keywords: Genealogy, Tegalsari, Lirboyo, Ploso, Jampes, Bendo.

Abstrak: Indonesia memiliki ribuan lembaga pendidikan tertua yakni pesantren. Menurut Indonesianis asal Belanda Martin van Bruinessen bahwa pesantren pertama secara instiusional adalah pesantren Tegalsari Ponorogo. Pesantren tersebut didirikan oleh Kiai Ageng Muhammad Besari namun mengalami masa kejayaannya pada abad ke-19 oleh Kiai Hasan Besari yakni cucu dari pendiri pesantren. Seiring dinamika pasang surut Pesantren Tegalsari, maka garis perjuangan intelektual pesantren dilanjutkan oleh para keurunannya seperti Pondok Modern Gontor dan Pesantren al-Islam Joresan. Menariknya, terdapat hubungan genealogis yang lebih jauh lagi diantara pesantren-pesantren salaf populer di Kediri yakni Pesantren Lirboyo, Ploso, Jampes dan Bendo yang kesemuanya memiliki ribuan santri. Penelitian ini akan mengungkap kajian historis Pesantren Tegalsari dan hubungan genealogis atau hubungan nasabnya dengan pesantren-pesantren tersebut. Melalui pendekatan studi pustaka, observasi dan wawancara, penelitian ini menghasilkan kesimpulan bahwa adanya hubungan genealogi antara empat pesantren populer tersebut yang melalui keturunan Kiai Mesir Durenan Trenggalek yang diambil menantu oleh trah Tegalsari sehingga keturunannya bersambung dengan Tegalsari melalui jalur perempuan (istri). Adapun Kiai Mesir sendiri merupakan putra Kiai Yahuda seorang ulama dari Lorok Pacitan.

Keywords: Genealogi, Tegalsari, Lirboyo, Ploso, Jampes, Bendo.

1. Introduction

Islam in Indonesia is one of the largest religions of Islam in the world. The entry of Islam in Indonesia raises several questions about who is the first bearer. Many of the historical theories that explain the Islamization of the Nusantara (Archipelago) such as Arabic, Gujarat, Persian, and Chinese theories.¹ After Islam entered Indonesia, Walisongo became the successor of the spreader of Islam in the Nusantara. Walisongo had a massive role in spreading Islam, especially on Java island and around his tomb. They have their characteristics in the application, although they became the pioneer in establishing Pesantren huts in Java. Informing Islamic educational institutions cannot be separated from the role of the Nine *Wali*.² The

¹ Achmad Syafrizal, "Sejarah Islam Nusantara," *Islamuna: Jurnal Studi Islam* 2, no. 2 (2015): 1, <https://doi.org/10.19105/islamuna.v2i2.664>.

² Moh. Ashif Fuadi, "Islamization and the Transition of Power in Nusantara According to Kiai Abul Fadhol's *Ahlā Al-Musāmarah*," *ISLAMICA: Jurnal Studi*

term spreader of Islam in Java is known as Walisongo, who managed to Islamize the population of Java. Since the first and oldest guardian (wali), Sheikh Maulana Malik Ibrahim, his tombstone dated 822 H/1419 M was found then continued by other *Wali*. The last and 9th *Wali* were Sheikh Nurullah, who managed to Islamize the entire West Java region, and then his children and grandchildren expanded it. The completion of Islamization in Java then continued to spread throughout the Nusantara.³

The beginning establishment of Islamic education centers occurred in the 9th century AD and until the 14th century AD in Barus in North Sumatra. So, it is not surprising that Barus can develop into a cosmopolitan city from the middle of the 10th century AD to the 15th century AD. Besides, it is also a center of Islamic religious education in the Nusantara. At that time, the inscription (information code) on the tombstone was in Arabic. Islam developed as a great power in those centuries and made Indonesia the most dynamic region. Therefore, as part of the study of government, the Barus site becomes very important because the site can reveal the beginning of the establishment of Islamic educational institutions in Indonesia. It is a long process that can give birth to Ulama's and figures who can change the Indonesian nation from the original Hindu Buddhism to the largest Muslim population in the world.⁴

Pesantren (Islamic Boarding School) is a typical Indonesian education that has developed in society. Since its inception, the activities carried out in Pesantren are very simple, only focusing inside the mosque and followed by a few students. Then the cottages were built as a place to rest.⁵ In Indonesia, the role of boarding schools is not only focused on an educational institution. However, Pesantren

Keislaman 16, no. 1 (2021): 81,
<https://doi.org/https://doi.org/10.15642/islamica.2021.16.1.80-104>.

³ Zamakhsyari Dhofir, *Tradisi Pesantren: Studi Pandangan Hidup Kiai Dan Visinya Mengenai Masa Depan Indonesia* (Jakarta: LP3ES, 2019), 34.

⁴ Dhofir, 31.

⁵ Ainun Lathifah, "Peran K.H. Mohammad Nizam As-Shofa Dalam Mendirikan Dan Mengembangkan Yayasan Pondok Pesantren Ahlus-Shofa Wal-Wafa Simoketawang Wanoayu Sidoarjo Tahun 2002-2015" (UIN Sunan Ampel Surabaya, 2016), 1.

huts acted as scientific institutions, training institutions, community development institutions, and religious institutions that tried to fight the invaders.⁶ In the next stage, Pesantren huts become social institutions that provide their characteristics for the development of the surrounding community. His role turned into a community development agent and a renewal agent.

The definition of Pesantren is an Islamic religious education institution that has grown and developed and has been recognized by the surrounding community. With a dormitory system whose daily students learn Islamic spiritual science through daily studies and activities led by a Kiai.⁷ The emergence of the term Pesantren comes from Arabic, namely *funduq*, which means lodging. C.C. Berg believes that the time Pesantren comes from the word *Shastri*, which means in Indian, a *Ulama* (scholar) who is an expert in Hindu scriptures. While the word *Shastri* comes from the word *shastra* implies a book that discusses religious science and science. With this term, the original meaning of Pesantren is an educational institution that teaches its students about spiritual science.⁸ From the origin of the word santri, many Ulama's argue that Pesantren institutions are religious education institutions of the Indonesian nation when embracing Hindu Buddhism called "mandala," which was Islamized by the Kiai.⁹

In another version, Pesantren itself, in its primary sense, means "place of learning of students," while cottage means a simple house or residence made of bamboo.¹⁰ Other literature also says that it is likely that the name "Pondok" comes from Arabic, namely *funduq*, which

⁶ Hidayat Tatang, Syamsu Rizal Ahmad, and Fahrudin, "Peran Pondok Pesantren Sebagai Lembaga Pendidikan Islam Di Indonesia," *Jurnal Pendidikan Indonesia* 7, no. 2 (2018): 461.

⁷ Azizah Nur, "Sejarah Dan Eksistensi LDII Di Kelurahan Mendahara Ilir Kecamatan Mendahara Kabupaten Tanjung Jabung Timur" (UIN Sulthan Thaha Saifuddin Jambi, 2020), 91.

⁸ Rosyid Zaiful et al., *Pesantren Dan Pengelolaannya* (Pamekasan: Duta Media Publishing, 2020), 8.

⁹ Dhofir, *Tradisi Pesantren: Studi Pandangan Hidup Kiai Dan Visinya Mengenai Masa Depan Indonesia*, 41.

¹⁰ Enung K. Rrukianti, *Sejarah Pendidikan Islam Di Indonesia* (Bandung: Pustaka Setia, 2004), 103.

means a message or lodging for travelers.¹¹ Mastuhu defines Pesantren as a traditional Islamic educational institution to study, understand, explore, live and practice Islamic teachings by emphasizing the importance of religious issues as guidelines in everyday life.¹² In its history, Pondok Pesantren also accompanied the beginning of the journey and development of Islam. As an educational institution that breathes Islam, Pesantren huts can grow and develop. Not only born in the middle of the city but also remote villages. According to Amal Fatullah, the phenomenon of the rapid development of the Pesantren is none other because the value of Islamic teachings itself is legitimate, universal, open to everyone, and arranged in an explicit written script.¹³

According to Zamakhasyari, Pesantren must have at least five essential elements: cottages as santri dormitories, mosques as religious education centers, teaching classics, students as students, and Kiai as educators or leaders.¹⁴ In general, Pesantren huts have an essential role in Islamic educational institutions, da'wah institutions, and community development institutions.¹⁵

Pesantren Tegalsari is one of Java's oldest Pesantren, established in 1742.¹⁶ Pesantren, which stands in Ponorogo, has a vital role in the journey of Islamic history in the Nusantara. Pesantren Tegalsari was founded by Kiai Ageng Muhammad Besari, he was once an advisor to Sunan Pakubuwono II (King Kartasura).¹⁷ The santri comes from the

¹¹ Samsul Nizar, *Sejarah Sosial & Dinamika Intelektual Pendidikan Islam Di Nusantara* (Jakarta: Kencana Prenada Media Grup, 2013), 184.

¹² Mastuhu, *Dinamika Pendidikan Pondok Pesantren* (Jakarta: INIS, 1994), 9.

¹³ Amal Fathullah, *Solusi Islam Atas Problematika Umat: Ekonomi, Pendidikan Dan Dakwah* (Jakarta: Gema Insani Press, 1998), 102.

¹⁴ Nizar, *Sejarah Sosial & Dinamika Intelektual Pendidikan Islam Di Nusantara*, 182.

¹⁵ Badri and Munawiroh, *Pergeseran Literatur Pesantren Salafiah* (Jakarta: Puslitbang Lektor Keagamaan, 2007), 3.

¹⁶ Martin Van Brunessen, *Kitab Kuning, Pesantren Dan Tarekat: Tradisi-Tradisi Islam Di Indonesia* (Bandung: Mizan, 1995), 25.

¹⁷ Dawam Multazamy Rohmatulloh, "AKAR DAN BUAH TEGALSARI: DINAMIKA SANTRI DAN KETURUNAN KIAI PESANTREN TEGALSARI PONOROGO," *Mozaic Islam Nusantara* 4, no. 1 (2018): 2, <https://doi.org/https://doi.org/https://doi.org/10.47776/mozaic.v4i1.119>.

young people of the north coast. Another study mentioned that the first Pesantren was an Pesantren established in 1819 in pekalongan, Madiun, Rembang, and Surabaya. But there are also notes that the first Pesantren is Pesantren Giri, located north of Surabaya. Sunan Giri founded this Pesantren in the 17th century AD, led directly by descendants of the Prophet and Wali. At the same time, Mastuhu explained that the first Pesantren in the Nusantara had existed since the 13th-17th century AD. It coincided with Islam's entry into the Nusantara.¹⁸ Of the various reports that appeared, the report was rejected by Martin Van Bruinessen because the report could not be used as a reliable source to explain the events in the 17th century AD. Even Pesantren reported only educational institutions similar to Pesantren, and its status is unofficial as an Pesantren.¹⁹ Because basically, Pesantren huts must have five elements: houses, mosques, book studies, santri, and Kiai.²⁰

The first Dutch survey of indigenous education conducted in 1819 AD gives the impression that the real Pesantren did not yet exist throughout Java. Pesantren educational institutions are reported in Priangan, Pekalongan, Rembang, Kedu, Surabaya, Madiun, and Ponorogo. There is no official education in other areas except informal education provided in private homes and mosques. Madiun and Ponorogo, where Tegalsari is located, had the best education. It is where children from the north coast go to continue their lessons and teaching.²¹ Seeing the ups and downs of the development of Pesantren, especially in developing Islamic education during the Dutch government, is very poor and supportive. Almost four decades

¹⁸ Moh. Ashif Fuadi, "Genealogi Walisongo Dalam Kitab Ulama Nusantara: Studi Komparatif Kitab Tarikh Al- Auliya' Dengan Ahla Al-Musamarah," *Jurnal Islam Nusantara* 05, no. 1 (2021): 9, <https://doi.org/10.33852/jurnalin.v5i1.267>.

¹⁹ Rosyid Zaiful, Fauzi Achmad, Mustajab, Subakti dan Horiadi, "*Pesantren dan Pengelolaannya*" (Pamekasan: Duta Media Publishing, 2020), hlm. 8.

²⁰ Basyri Abdul Karim, *Strategi Pembelajaran Kitab Kuning: Transformasi Penguatan Sistem Subkultur Pondok Pesantren Indonesia* (Makassar: LPP UNISMUH Makassar, 2021), 11.

²¹ Martin Van Bruinessen, *Kitab Kuning Pesantren Dan Tarekat* (Yogyakarta: Gading Publishing, 2020), 93.

later, Pesantren in Java has increased. It shows that the Pesantren education system in Jawa is maintained, developed, and appreciated by the Muslim community in Indonesia.²²

After the period of Pesantren Gebang Tinatar Tegalsari Ponorogo, which Kiai Muhammad Ageng Besari founded, the descendants and students spread throughout the region, especially in Java, by establishing Pesantren and spreading religious knowledge. The golden age of Pesantren Tegalsari is actually under the tutelage of its founder, Kiai Hasan Besari. He has many famous students, such as solo palace poet Ronggowarsito, Prince Diponegoro, and Kiai Abdul Mannan, one of the founders of Pesantren Tremas Pacitan.²³

Among the popular Pesantren still associated with the Tegalsari breed are the Modern Pesantren Gontor Ponorogo and Pesantren Joresan Ponorogo. The relationship in question is genealogically (nasab genealogy), where the descendants of Tegalsari established the two Pesantren. But this study will reveal the genealogist relationship between Kiai Ageng Muhammad Besari Tegalsari and four popular Pesantren in Kediri, with many students, namely Pesantren Lirboyo, Ploso, Jampes, and Bendo. The four Pesantren are pretty strong in maintaining the salaf tradition. So, this study must reveal the genealogical relationship of the four Pesantren with Pesantren Gebang Tinatar Tegalsari, which became the oldest Pesantren and had thousands of students, and in its time became one of the intellectual axes in Java.

2. Methods

Talking about historical research is the same as research in general. It's just the stages that distinguish between historical research and other research. As for the scenes in historical research, the first is heuristic. The second is the criticism, the third is the interpretation,

²² Basyri Abdul Karim, *Strategi Pembelajaran Kitab Kuning: Transformasi Penguatan Sistem Subkultur Pondok Pesantren Indonesia* (Makassar: Unismuh, 2021), 9.

²³ Moh Ashif Fuadi, *Menelusuri Jejak Laskar Diponegoro Di Pesantren ; Kajian Historis Pesantren Tegalsari, Banjarsari, Dan Takeran Dengan Laskar Diponegoro Abad XIX* (Malang: Madza Media, 2018), 141.

and the fourth is historiographic. The first is heuristic, which is the collection of data sources. The collection of data sources can be divided into two primary and secondary. The primary source is the source obtained from the first person, while the secondary source is from the second person.²⁴

After collecting sources, making source criticism tests the authenticity of data sources. After collecting data, we directly try the data sources collected. At the same time, the source criticism itself is divided into two, namely internal and external. Internal criticism is a criticism that is assessed based on the time of the data source. In contrast, external criticism is judged based on the informant's age or the information's relationship to the data source. After we do the data collection, we criticize the suggestion or test the authenticity of the data source. The third stage is the interpretation of the data source. The fourth is the history of historiography writing in the form of scientific works. This scientific work can be in the form of papers or value journals that become stages in historical research.²⁵

3. Results and Discussion

The Establishment of Pesantren Tegalsari Ponorogo

Pesantren Tegalsari cannot be separated from Pesantren Setono, which is taken care of by Kiai Donopuro. The founder of Tegalsari Kiai Ageng Muhammad Besari is a student of Pesantren Setono. After Muhammad Besari married, Kiai Donopuro ruled his pride santri to *mbabat alas* (clearing land) east of Pesantren Setono. The ground opened by Muhammad Besari was originally a *moor* (garden) owned by Kiai Donopuro. Later this land was named Tegalsari.²⁶

Along with the receding of Pesantren Setono and seeing the condition of Kiai Donopuro himself, who was getting older (old),

²⁴ Kuntowijoyo, *Pengantar Ilmu Sejarah* (Yogyakarta: Tiara Wacana, 2013), 70.

²⁵ Kuntowijoyo, 80.

²⁶ Moh. Poernomo, *Sejarah Kiai Ageng Muhammad Besari Tegalsari Jetis Ponorogo* (Jakarta: HUS Danu Subroto, 1987), 14.

Setono students were ordered to move to Pesantren Tegalsari.²⁷ Geographically, the boundary between Pesantren Setono and the land opened by Muhammad Besari is separated by the Keyang River. Pesantren Setono is located on the west of the river. At the same time, Pesantren Tegalsari is east of the river.

Genealogically Kiai Donopuro is the son of Prince Sumendhe Ragil, son of Sunan Bayat, The Second Duke of Semarang during the Sultanate of Demak Bintoro. He later resigned his position and preached in the Bayat area, which is now in Klaten Regency, Central Java Province. It is most likely because it follows his father's footsteps, who became a cleric spreading Islam. Prince Sumendhe Ragil also spread Islam in the Ponorogo region until he died buried in his stub land. Setono is currently one of the hamlets in Tegalsari Village, about 10 km south of the city and located near the Keyang River, Jetis District. The existing evidence is in the form of relics of the mosque that stood in 1600, while the former relics of the Pesantrennya are almost non-existent.²⁸

Chronologically, the arrival of three brothers from Caruban Madiun for *nyantri* on Kiai Donopuro Setono occurred in 1700. Knowing the fame of Kiai Donopuro, three brothers, namely Ketib Anom, Muhammad Besari, and Nur Shodiq, asked permission and blessing from his father, Kiai Anom Besari, to go to study at Pesantren Setono. According to Poernomo, in Tegal sari historical data, Kiai Donopuro's life is quite unpretentious, living a quiet and serene life accompanied by his students.²⁹ It indicates that Kiai Donopuro was quite famous because many students came to study for him.

After feeling long enough *nyantri* in Pesantren Kiai Donopuro, one day, Muhammad Besari and his sister walked south from Setono Village until arriving at the Dukuh Mantup area (now entering

²⁷ Guillot, "Le Role Historique Des Perdikan Ou Villages Francs: Le Cas de Tegalsari," *Archipel* 30 (1985): 139.

²⁸ Haris Daryono Ali Haji, *Dari Majapahit Menuju Pondok Pesantren; Santri-Santri Negarawan Majapahit Sebelum Walisongo Dan Babad Pondok Tegalsari* (Tulungagung: Surya Alam Mandiri, 2009), 194.

²⁹ Poernomo, *Sejarah Kiai Ageng Muhammad Besari Tegalsari Jetis Ponorogo*, 13.

Ngasinan Village Jetis Subdistrict). After arriving in the middle of the road, Nur Shodiq felt thirsty. Then they asked for coconuts from one of the residents (coconut owners), namely Kiai Nur Salim, nicknamed Ki Ageng Mantup. After being allowed, Muhammad Besari picked by patting his hands until a few coconuts fell. Knowing how to pick like that, Kiai Nur Salim reprimanded Muhammad Besari for feeling that many coconuts had not been harvested into falling out. In addition to charging, Kiai Nur Salim also showed how to pick better fruit, namely by arching the trunk of the coconut tree so that it could choose only the coconut of choice.³⁰ It shows that the level of mastery of kanuragan Kiai Nur Salim is higher than that of the young Muhammad Besari. Long story short, they then got acquainted and discussed in several ways until Kiai Nur Salim was amazed at *the* reliability (cleverness) of the young Muhammad Besari and intended to match the santri of Caruban Madiun with his daughter.³¹

Genealogy, from the male path Kiai Ageng Besari is a descendant of Prabu Brawijaya V. While from the path of kiai Ageng Besari's mother is a descendant of Sunan Ampel in the following order: Kiai Ageng Besari bin Nyai Anom Besari (Kuncen Madiun) bin Raden Satmoto (Surabaya) bin Prince Pengampon (Surabaya) bin Prince Pekik Jenggolo (Imogiri Bantul) bin Pangeran Kemayoran (Surabaya) bin Panji Wiryokromo/Duke of Surabaya bin Prince Trenggono/Duke of Surabaya bin Raden Qosim Sunan Drajat bin Raden Rahmat Sunan Ampel.³²

³⁰ Poernomo, 15.

³¹ Poernomo, 16.

³²Silsilah Kiai Ageng Besari di Komplek Makam Tegalsari.

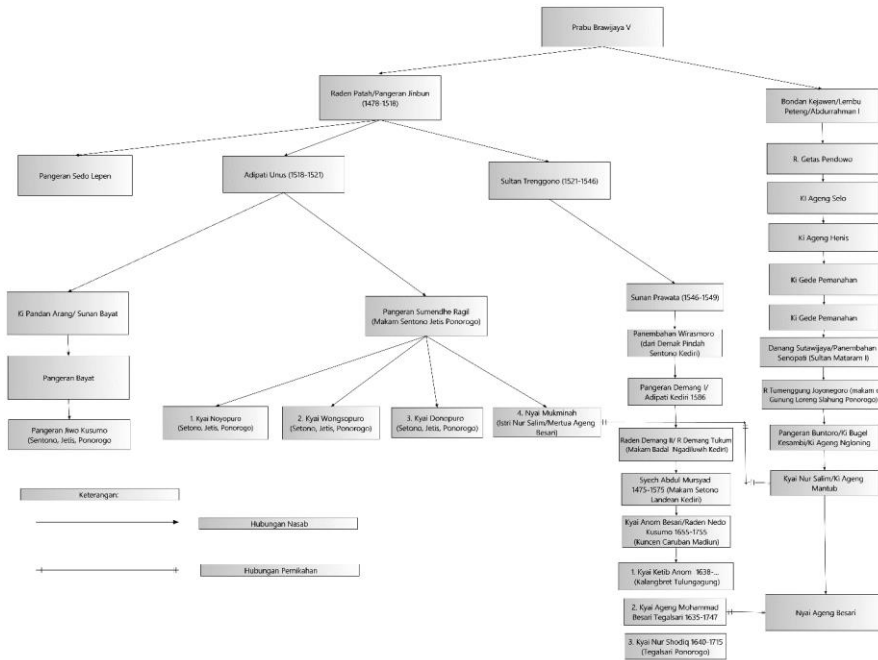


Figure 1. Tegalsari genealogy with Donopuro Pesantren sourced from Tegalsari's Document

Based on the nasab explanation, it can be classified that Kiai Ageng Muhammad Besari has a *nasab* (lineage) line background that is not single because it inherited the descendants of Ulama's from Sunan Ampel and inherited the noble breed from Brawijaya V.

As for some opinions that mention the year of the establishment of Pesantren Tegalsari. Among the sources that explicitly mention the number of years is the record of Kiai Poernomo in the History of Kiai Ageng Muhammad Besari. In the note, it is said that the arrival of Muhammad Besari to Setono occurred in 1700. This opinion can be synchronized with Guillot's record that the event happened in the "early years of the 18th century".

More specific figures are suspected by some Ulama's, such as Martin van Bruinessen who stated that "there is no evidence of the existence of Pesantren before Tegalsari." In addition, in the same place, van Bruinessen also mentioned the figure of 1742 as the year of

establishing Pesantren Tegalsari.³³ This opinion is in line with the statement of Fokkens. They attributed the establishment of Pesantren Tegalsari with the arrival of Paku Buwono II to Ponorogo due to being displaced from *the geger pecinan* event.³⁴ Likewise, Guillot, who paid attention to the process in Setono, mentioned 1742 as the beginning of the existence of the Pesantren Tegalsari under the leadership of Kiai Ageng Muhammad Besari.³⁵

According to the author, 1742 as the year of birth of the Pesantren Tegalsari is inappropriate because Kiai Ageng Besari had previously settled in Tegalsari in the early 18th century. Thus, using the benchmark of the year of Muhammad Besari's arrival to Setono in 1700, supported by Kiai Poernomo and Guillot, the Tegalsari Pesantren almost certainly stood before 1742. Especially approaching that year, the mention of the number 1747 tombstone signifies the death of Kiai Ageng Muhammad Besari. The counting of the haul or the anniversary of the founder's death of Pesantren Tegalsari also began in 1747. Until this writing, in 2022, Pesantren Tegalsari commemorated the 274th Haul Kiai Ageng Muhammad Besari.

In the 19th century, Pesantren Tegalsari could be considered the most prominent Pesantren in Java. After the death of Kiai Muhammad Ilyas, the leadership of the Pesantren was continued by Kiai Hasan Besari. At that time, the popularity and influence of Tegalsari Pesantren were extensive. Even the Colonial Government report mentioned that this Pesantren was the most famous Pesantren in Java, so "no one can consider himself an expert in religion if he has never been present in Tegalsari."³⁶

A Resident of Madiun, when asked by the Madiun Resident about the religious situation of his region, described that "there are 4 (four) major religious centers, namely Tegalsari (Ponorogo), Sewulan

³³ Brunessen, *Kitab Kuning, Pesantren Dan Tarekat: Tradisi-Tradisi Islam Di Indonesia*, 25.

³⁴ Fokkens, *De Priesterchool* (TBG, 1877), 319.

³⁵ Guillot, "Le Role Historique Des Perdikan Ou Villages Francs: Le Cas de Tegalsari," 139.

³⁶ Guillot, "Le Role Historique", h. 146.

(Madiun), Banjarsari Kulon (Madiun), and Banjarsari Wetan (Madiun). Other religious centers followed, depending on the steps and policies taken by the four centers." On the same page in the article that referenced the Madiun Resident's letter, Guillot even mentioned that there are nearly 50 Pesantren affiliated with this Tegalsari Pesantren.³⁷

During the golden age of Tegalsari, under the leadership of Kiai Hasan Besari, famous students, including Bagus Burhan, were known as Ronggowarsito. He became a renowned poet who is believed to be the last poet of Javanese land. Given the title of "closing poet," he also became a student of Kiai Hasan Besari.³⁸ Of course, it was also followed by the sons of the Surakarta Palace. In addition, one of the sons of Kiai Mojo (Diponegoro War spiritual advisor) named Kiai Imam Puro also studied at Pesantren Tegalsari. Kiai Mojo is also from Surakarta.³⁹

Although the surrounding community is not very familiar with the name "Pesantren Gebang Tinatar," history has recorded it as the foundation of government in the Nusantara. Likewise, Pesantren networks in Indonesia, especially in Java, can almost be connected through blood ties, such as Pondok Modern Gontor Ponorogo, Lirboyo, and Ploso Kediri.

In addition to Pondok Modern Gontor, among the Pesantren in the Tegalsari network that until now exists is Pesantren Darul Hikam Joresan (founded by descendants of Kiai Ishak Coper). Nyai Muhammad Toyyib is the son of Kiai Ishak son of Tegalsari, while Kiai Muhammad Toyyib is the founder of Pesantren Joresan.⁴⁰

The Tremas Pacitan Pesantren was founded by Kiai Hasan Besari's student Kiai Abdul Mannan, the son of Demang Semanten Raden

³⁷ Guillot, "Le Role Historique Des Perdikan Ou Villages Frangs: Le Cas de Tegalsari," 156.

³⁸ Mastuki and Ishom El-Saha, *Intelektualisme Pesantren: Potret Tokoh Dan Cakrawala Pemikiran Di Era Pertumbuhan Pesantren* (Jakarta: Diva Press, 2003), 69.

³⁹ Peter Carey, *Kuasa Ramalan: Pangeran Diponegoro Dan Akhir Tatanan Lama Di Jawa, 1785-1855* (Jakarta: Kepustakaan Populer Gramedia, 2016), 940.

⁴⁰ Poernomo, *Sejarah Kiai Ageng Muhammad Besari Tegalsari Jetis Ponorogo*, 14.

Ngabehi Dipomenggolo. He has a small name Raden Mas Bagus Sudarso. After returning *home from* Pesantren Tegalsari Ponorogo under the tutelage of Kiai Hasan Besari, he initially established Pesantren in Semanten (2 km to the north of Pacitan), then moved to the Tremas area in 1930.⁴¹ Pesantren Banjarsari was founded by Kiai Ageng Besari's son-in-law, Kiai Muhammad bin Umar.⁴²

Genealogy Lirboyo, Ploso, Jampes, and Bendo Pesantren with Tegalsari Pesantren

Based on an interview with one of the descendants of the *Bani Mesir* (the clan of Kiai Mesir), even though the relationship of the Tegalsari Pesantren with the primary Pesantren in Kediri is connected through the *Bani Mesir*. Kiai Abdul Masyir, or the community around Durenan Trenggalek, often refers by Mbah Mesir. The mention of the name Mbah Mesir is due to the Javanese tongue that always recites the original letters (Arabic) with Javanese tongue vowels, so the name Abdul Masyir changed to Mbah Mesir. If traced, Kiai Mesir is the son of Kiai Yahuda of Lorok Pacitan, one of the figures known to have magic and is still a descendant of Panembahan Senopati, the founder of the Mataram kingdom in the late 16th century. Kiai Abdul Masyir is very famous for the height of his religious knowledge, so he had an affinity with the Regent of Trenggalek at that time. Because of this familiarity, he is always invited by the Regent of Trenggalek to the pendopo.⁴³

Furthermore, the relationship between Pesantren Ploso, Jampes, Bendo, and Lirboyo with nasab Tegalsari is as follows: Kiai Ihsan is the founder's son of Jampes Kediri Pesantren named Kiai Dahlan bin Saleh (ujang Saleh). Kiai Ihsan was born in Jampes in 1901 as the second of 14 children. Kiai Ihsan's grandfather, named Kiai Saleh, came from Bogor, West Java, and studied at various Pesantren in East

⁴¹ Perguruan Islam Pondok Termas, *Biografi Masyayikh Pondok Termas* (Pacitan: Lingkar Media, 2015), 7.

⁴² Mohammad Noor Syamsoehari, *Silsilah Kiai Ageng Muh. Bin Umar Banjarsari-Dagangan Madiun & Kiai Ageng H. Abdurrohman Tegalrejo, Takeran-Magetan* (Madiun: Kalangan Keluarga, 1984), 17.

⁴³ Wawancara dengan Kiai Faruq Samthohana April 2022.

Java in his youth. For several years the young Saleh studied in East Java until finally, he married a girl named Isti'annah bint Kiai Mesir, a charismatic cleric from Durenan Trenggalek village. Istianah was the ninth of the ten sons of the princess Kiai Mesir. Among Isti'annah's brothers is Kiai Mahyin, Kiai Jazuli Ustman's in-laws, founder of Al Falah Ploso Kediri Pesantren. As for Kiai Mesir, Istianah's father was the second of sixteen children of Kiai Yahuda's sons and daughters, a clerical figure from Nogosari Lorok District, Pacitan Regency.⁴⁴

Kiai Mesir was the second child of Kiai Yahuda of 16 children. Kiai Yahuda lives in Lorok Pacitan. In addition, to be known as *'alim*, Kiai Yahuda is also known as a person who is an expert in kanuragan and martial arts. It's just that Kiai Mesir is the only child of Kiai Yahuda, who is not taught kanuragan, hoping that his son will focus on religion.⁴⁵

After marrying Isti'annah, Saleh, commonly called daily with Ujang Saleh, lived in Ngadi Village, Mojo Kediri District, approximately 18 km south of the city, until Kiai Saleh died at a relatively young age of 33 years and was buried in Semarum Kec. Durenan Village, Trenggalek Regency. Kiai Saleh is survived by four sons, each mubarak, Mubari (little name Kiai Dahlan), Muhajir, Muhaji.⁴⁶

Then Kiai Dahlan married Artimah, daughter of Kiai Sholeh Banjarmalati, Mojoroto, Kediri. Kiai Sholeh Banjarmalati is still the son of Sheikh Abdul Musyad Setono, Landean Kediri. Kiai Sholeh Banjarmalati is also the in-laws of Kiai Ma'ruf Kedunglo with his daughter named Nyai Hashanah and the in-laws of Kiai Abdul Karim (Mbah Manab) Lirboyo through Nyai Dlomroh.⁴⁷ But the marriage did not continue. They divorced after being blessed with four children, each of whom was: the woman who died as a child, Bakri, who would later be known as Ihsan. Dasuki, Marzuqi known as Kiai Marzuqi Dahlan, the caretaker of the boarding school Lirboyo Kediri.

⁴⁴ M. Sholahuddin, *Napak Tilas Masyayikh, Biografi 15 Pendiri Pesantren Tua Di Jawa Madura* (Kediri: Zamzam, 2017), 35.

⁴⁵ Sholahuddin, 36.

⁴⁶ Sholahuddin, 37.

⁴⁷ Sholahuddin, 40.

Kiai Ihsan alias Bakri died in 1952, while Dasuki who lived in Jasem Village, Mojo, Kediri died in 1964. Kiai Marzuqi Dahlan, who Kiai Abdul Karim's son-in-law took, died in 1975. Kiai Marzuqi is the father of Kiai Idris Marzuqi (Lirboyo's nanny), who died in 2014.

He was related to the history of the birth of KH. In Magelang in the mid-19th century, after the Diponegoro War, Abdul Karim ended. In a Dukuh Banar, Deyangan Kawedanan Mertoyudan Village. Although it is located remotely in Magelang's southern region, the place of exile and the last base of The Diponegoro Warriors was detected/touched by the Dutch. It was in 1856 KH. Abdul Karim was born in what was then the exile of Prince Diponegoro's army. At that time, the grip of the invaders was still solid. Manab is the short name of Abdul Karim, the third of four children of Abdur Rohim and Salamah. Manab's desire to wander and study seems to be getting more intense after he learned of the charisma of Diponegoro's followers, such as Kiai Imam Rofi'i from Begelen Purworejo, Kiai Hasan Bashori from Banyumas, and Kiai Mlangi from Sleman and others. Manab was so amazed because of these Ulama's' depth of religious knowledge. The Dutch became very afraid to face them.⁴⁸

Kiai Dahlan died on the 25th of Shawwal in 1928. After his departure, the Pesantren leadership was temporarily replaced by his younger brother Kiai Kholil. However, it was not long before Bakri (Kiai Ihsan) had completed his scientific woes. He studied at Pondok Pesantren Bendo Pare Kediri, which was taken care of by his uncle, Kiai Khozin (known as Kiai Muhajir). So, in 1932, Bakri had become the caretaker of Pondok Pesantren Jampes. Shortly after becoming the caretaker of Pondok Jampes, he performed hajj and changed his name to Kiai Ihsan. Kiai Ihsan died in 1952 at the tomb in White Village around Pesantren Jampes.⁴⁹

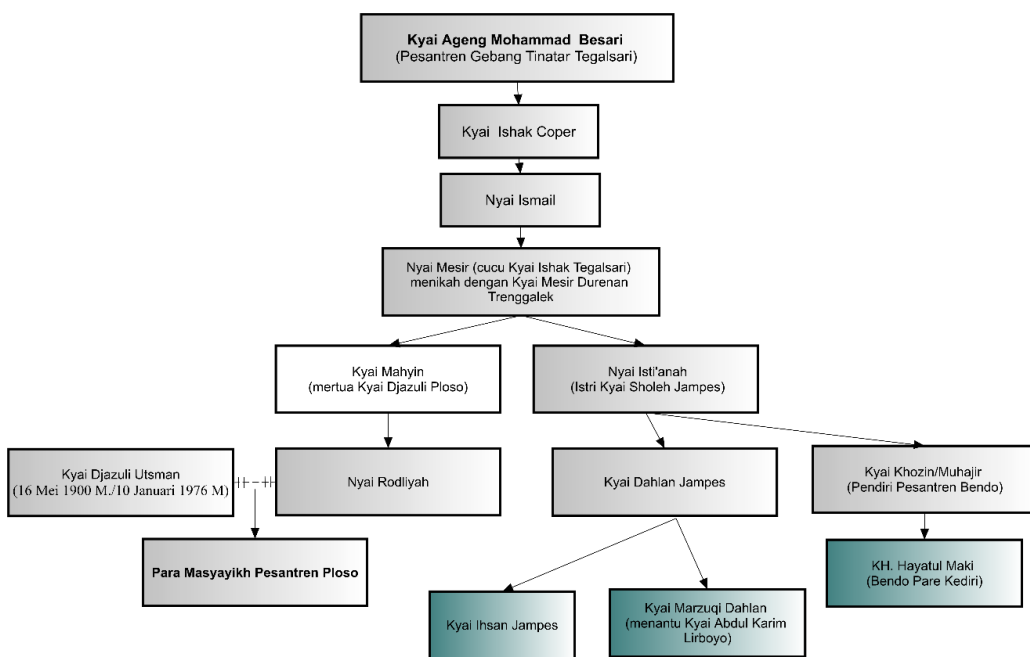
The relationship of Pesantren Ploso with Tegalsari is through the marriage of Kiai Djazuli with Kiai mahyin bin Kiai's daughter, Kiai

⁴⁸ Tim Sejarah Ponpes Lirboyo, *3 Tokoh Lirboyo* (Kediri: BPK P2L, 2011), 6.

⁴⁹ Busrol Karim A Mughni, *Syekh Ihsan Bin Dahlan Jampes Kediri* (Kediri: Jampes, 2012), 38.

Mesir. Gus Miek's mother, Nyai Rodhiyah, is the third wife of Kiai Djazuli. Nyai Rodhiyah is the actual name Roro Marsinah, a young widow of Salihah, daughter of Kiai Mahyin, who divorced from her first husband, Kiai Ihsan Jampes.⁵⁰

Nyai Rodhiyah grandson Kiai Mesir has a lineage up to the founder of Mataram. The lineage is: Roro Marsinah (Nyai Rodhiyah) bint KH. Mahyin Durenan bin Kiai Mesir Durenan (*Kiai Mesir later became the son-in-law of the kiai Hasan Besari Tegalsari family*) bin Kiai Yahuda Lorok Pacitan bin Dipokerti Rejoso Pacitan bin Kiai Syu'aib Mataram Yogyakarta bin Mertonolo bin Kahito bin Tokahito bin Prince Semalib bin Panembahan Senopati bin Ki Ageng Archeran bin Prince Hanis bin Ki Ageng Selo.⁵¹



⁵⁰ H Ahyar Ruzandy, *KHA Djazuli Utsman: Sang Blawong Pewaris Keluhuran*, IV (Kediri: Widya Wahana Estetika, 2006), 31.

⁵¹ Muhammad Nurul Ibad, *Perjalanan Dan Ajaran Gus Miek*, Cetakan (Yogyakarta: Pustakan Pesantren, 2007), 6.

Figure 2. Tegalsari Pesantren's relationship with Ploso, Jampes, Lirboyo, and Bendo Kediri Pesantren is quoted from various sources

According to Nurcholis Madjid, the existence of Pesantren that first stood in Java was Pesantren Tegalsari in Ponorogo. It stands on the land of the gift of Surakarta silence nurtured by Kiai Hasan Besari in its golden age. This Tegalsari Pesantren model inspired the birth of Pesantren Tremas Pacitan, Tremas inspired Pesantren Tebuireng Jombang, and Tebuireng inspired the entire Pesantren system on the island of Java.⁵²

4. Conclusions

From the above discussion, it can be concluded that pesantren Tegalsari becomes the oldest pesantren (read: first) according to Martin Van Bruinessen because it has a pesantren system that has the carrying capacity of five basic elements, namely the existence of Kiai, santri, mosque, dormitory and *kitab kuning* (yellow book). Pesantren Tegalsari experienced a golden age during the time of Kiai Hasan Besari who is the grandson of the founder of Pesantren Tegalsari who has many students include the man of letter at Kasunanan Surakarta Kingdom namely Raden Ronggowarsito, Kiai Abdul Mannan pesantren Tremas and Prince Diponegoro who reportedly studied to Kiai Hasan Besari. In its development, the students and descendants of Tegalsari continued the line of intellectual struggle by establishing pesantren, which is now a large pesantren in Ponorogo, such as Pesantren Modern Gontor. Not only in the Ponorogo region, through the Kiai Mesir Durenan Trenggalek who married Nyai Mesir Grandson of Kiai Ishaq Coper, son of the founder of Pesantren Tegalsari. Then his descendants established large and influential pesantren in Kediri, such as Lirboyo, Ploso, Jampes and Bendo Kediri, who were members of the Bani Mesir (family alliance of Mesir). By paying attention to the genealogical relationship, there are likely

⁵² Nurcholis Madjid, *Kaki Langit Peradaban Islam* (Jakarta: Paramadina, 1997), 56.

many more pesantren-pesantren in Java that still have a genealogical relationship with Tegalsari pesantren on a wider geographical scale.

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