

# THE POTENTIAL DEVELOPMENT STRATEGY OF PESANTREN LITERATURE TO SUPPORT A RELIGIOUS TOURISM TOWARDS A CREATIVE INDUSTRY

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## ABSTRACT

*Pesantren's* literature is a cultural treasure which exists in Indonesia. *Pesantren's* enchantment can be viewed from many sides; i.e. environment, education, teaching, human, even customs and arts. These conditions provide a variety of potential to be optimized. The aim of this study is to expose the potential and model of *pesantren's* literature to support religious tourism as a creative industry. The result of this study is to optimize the potential development strategy of *pesantren's* literature and to support religious tourism as a creative industry. *Pesantren's* literature is used as one of religious tourism attractions that brings the economic life towards a creative industry, and to create other economic activities beneficial for the grassroots' level.

**Keywords:** *pesantren's* literature, religious tourism, creative industry

## INTRODUCTION

*Pesantren* (Islamic boarding house)'s literature is an existing cultural treasure in Indonesia. *Pesantren's* enchantment can be viewed from many sides, either environmental, education, teaching, human, or even customs and arts. In *pesantren*, students are educated and taught various fields of religion, such as Arabic syntax and morphology (*nahwu-sharaf*), Islamic law (*fiqih*), the system of Islamic jurisprudence (*ushul fiqih*), the messages of prophet Muhammad (*hadist*), Qur'anic exegesis (*tafsir Al qur'an*), Islamic theology (*tauhid*), Sufism / mysticism (*tasawwuf*), various texts on the history of Islam (*tarikh*), rhetoric (*balaghah*) (see Dhofier 1982:60, Ziemek 1986:163), including knowledge of *adab* (literature or *arudz*, poetry). The books used as references are often referred as yellow books or *kitab kuning* (Wahid 1984), because the classical books were generally written in Arabic by Eastern scholars on yellow papers as their masterpieces. In addition, the yellow books also contain history of the prophets, *waliyullah* (holy

person), pious men, and poetry. Besides, there are *pesantrens* teaching mysticism, *wirid* (passage of Koran), *salawatan* (short prayers for prophet Muhammad) and *sy'i'iran* (poetry) in Javanese language to *santri* (students). Therefore, everything relates to this literature is called *pesantren's* literature. On the other hand, most *pesantren* also presents a wealth of historical religious event, which is often visited by people who wants to *ngalap barokah* (look for blessing) all the time. People flock to the sites of artifacts, manuscripts of philology or the results of other works left by *pesantren's* ancestors. Unfortunately, it seems there is no institution responsible for managing this phenomenon as a marketable religious tourism industry. It is a creative industry that can develop the life of the society's economy.

## RESEARCH METHOD

This research uses R&D approach (Research and Development). The general purpose of the research is to produce a model of potential

management and development strategy of *pesantren's* literature to support the religious tourism as a creative industry. Thus, this research seeks to produce a map of the potential and the model of development strategy of *pesantren's* literature to support the religious tourism as a creative industry through the development and validation.

The study was conducted at several *pesantrens* in Central Java region, especially the northern coastal area (*pantura*). The research subjects were *kyai* (the leader of *pesantren*), *santri* (students), community leaders, local tourism agencies and stakeholders with the focus on the development of *pesantren's* literature to support religious tourism as a creative industry. Thus, the locations and subjects of the study were purposively defined through considering the stages and special purposes of research. In the **preliminary study**, it was uncovered and described the needs analysis about the portrait and the meaning of *pesantren's* literature that support towards religious tourism industry in order to realize the creative industries. In the **development stage**, it was designed and implemented a development model (hypothesis) and strategy to support the *pesantren's* literature to support the religious tourism as a creative industry. Then, in a limited scale, the model, accompanied by the impact group was designed and implemented to support the religious tourism as a creative industry. In the **validation phase**, the model and the impact were designed and implemented in the broader scope.

The data collection in this study were grouped into three sections namely; preliminary study, development study and validation test. In the preliminary study, besides reviewing the literature, it was also used questionnaire techniques, observation, documentation, and FGD (focus group discussion). In general, the

three techniques (questionnaires, observation and documentation) were used simultaneously to complete each other.

## DISCUSSION

*Pesantren* was mentioned as a subculture providing a variety of expressions and creative works as a part of archipelago's culture. For the time being, the regional literature arose in parts. It was because of *pesantren's* participation in forming the Islamic characters of this archipelago. Islamic Literature was considered to be an expression of beauty and purposed for worship, and it was usually developed through *pesantren's* education. Then, this literature was known as *pesantren's* literature.

Anhari Basuki (1989:29) defines that *pesantren's* literature is all literary works (written and oral), which was born and developed among *pesantren*, especially in the period after the birth of *pesantren*, and then developed in Java island. The characteristics of *pesantren* literature are; (1) born in *pesantren*, (2) the literary work rooted in the Qur'an, Hadith, and sacred stories in Islam, (3) the introduction was after the 1800s, (4) using a mixture (Arabic and Javanese), and the writing feature used Arabic letters and equipped with punctuation (*pegon*) (Basuki 1988:31). Besides those, an existing Arabic translation in Javanese can also be used as the feature. Among those literary works having the characteristics are *syi'ir*, mysticism, *wirid*, *qasidah*, *manakib* and so on (Thohir 1999:271).

Ultimately, *pesantren's* literature can be classified based on the original terms of creation and the language use. Those are universal and local literature. Universal literature is a type of Islamic literature which is not only known by the *pesantren* or Islamic communities in Indonesia, but also recognized by the Moslem inhabitants of various regions and countries. The examples of

this literature are (a) the form of prose which contains some stories / biographies of holy figures, such as the story of the companions of prophet Muhammad, and *manakib Sheikh Abdul Kadir Al Jilani*; (b) the form of poem (qasida), such as poems of *maulid nabi* (the birth of prophet Muhammad) as set out in the book *Adz Dziba, An Nasar, and Syaroful Anam*. Whereas, the local one was born and introduced in certain pesantren or particular Muslim communities, such as *syi'ir, shalawatan, mysticism, and tembang* (songs) which uses the local language (Java) or mixed with Arabic. The example of local literature are *syi'ir Laka ya Robb* by Haji Zakaria, *Erang-Erang Panjang* by kyai Sirat Payaman Magelang, and *Badrul Bahi* by Sayyid Abdurrahman ibnu Ahmad (Basuki: 1988).

### **Kajen as the Central Portrait of *Pesantren's* Literature in Java Island**

Kajen is an example of a unique and interesting portrait of the village. Kajen is a village located in Pati regency in Central Java, a village with no rice field area. However, Kajen has a progressive education sector. There are 42 pesantrens, more than five (5) *madrasah* (Islamic schools) and one Islamic university. Because of that, Kajen is known as a "*Kampung Santri* (Islamic students village)". It is very impressive for the record of a village. Besides "Kampung Santri" and pilgrimage of Muslims from various regions, a man as *waliyullah* once lived in this village, named K.H Ahmad Mutamakkin (*Mbah Mutamakkin*). He was the precursor of Kajen village existence. Currently, there are 42 Islamic boarding schools (pesantren) and thousands of students studying in Kajen. Trading and selling services come into this promising business area. Therefore, there are lots of small restaurants or food stalls and grocery stores around pesantren in Kajen. Because of having lots of customers, these food

stalls and grocery stores develop rapidly. It is more than enough to support the daily needs of people around pesantren.

The existence of pesantren as a center of Islamic studies and *dakwah* (religious proselytizing) makes Kajen well-known or called "Kampung santri". The uniqueness of village life can be seen every day, especially in the morning and afternoon. The students are busy walking along the roads of village to centers of education places. In the solemn evening, people read the Holy Qur'an well. On Thursday night (Friday's eve), people and students come to read *Yasin* (one of chapter in the Qur'an) and *tahlil*. They pray to Allah and say prayers at the grave yard of Syech Ahmad Mutamakkin, a pioneer who was considered as a *waliyullah* by the village community.

This ritual has not only religious and divine value, but also economic one. Besides as the center of worship and religious activities for students and local communities, the existence of the grave yard also brings luck in the course of economic activities around it. It can be proved by the existence of permanent buildings that provide a variety of needs and souvenirs, foods and beverages, bookstores, and telecommunication facilities. This development brings blessings to the people around Kajen. They can get their daily needs by selling products to the pilgrims that come every day especially on Thursday evenings.

### **The Site of Sheikh Mutamakkin: a Phenomenon of *Pesantren's* Literature**

Sheikh Ahmad Mutamakkin was a local figure who became forerunner and ancestor for Kajen people and surroundings. He motivated and inspired the people to establish pesantren which was later known as the typical of Kajen. The society in Pati regency believed that sheikh

Mutamakkin was a *waliyulloh* who had more capability in the field of spiritual (knowledge of Islam ) and the supernatural (*karomah*). He was born in Cebolek (a village which was located 10 km away from the town of Tuban, East Java), hence his name came to be called *Mbah Bolek*. *Al-Mutamakkin* was a name of title acquired after his education in the Middle East, which means people who had courage or believed about his purity. Historically, sheikh Mutamakkin was a figure who had a controversial idea. At that time, there was a warm issue about different thought of Islam (exoteric and esoteric thoughts). An exoteric Islam was a thought which clang to the *syariat islam*, while esoteric Islam was a thought which had a tendency to substantial values of Islam through Sufism. Sheikh Mutamakkin represented the second group in this case. Sufism defined that the highest position was when a man could unite (became one) with his creator (Allah SWT). These thought had a place in most people's hearts at that time because they were carried by the culture and the old teachings (Hindu-Buddhist) that the doctrine identically accepted mystical things.

*Serat* (historic papers) of *Cebolek* with Haji Akhmad Mutamakin as the main character became special in the Javanese literary works because it had successfully fused between teachings of Islam and mystical in Java. This compilation was written in *Serat Dewa Ruci*. The manuscripts of *serat Cebolek* was found in the authentic script part of the National Library in Jakarta and Oriental Manuscripts Section at the Library of Leiden University, Netherlands. This work was a work of Kyai Yasadipura I. He was a famous Javanese poet in the early of Surakarta who lived during the reign Pakubuwono III (1749-1788) until Pakubuwono IV (1788-1820). Kyai Yasadipura was a court poet who wrote poetry and history. He was also a spiritual teacher of the

King at that time. He was a great poet who was well respected when he was still alive. *Serat Cebolek* was written in the form of new Javanese poem with *macapat* type. It was presented by using Javanese variety *ngoko* (wild speech level) except on certain parts of dialogue that required the characters to use a variety of Javanese *Krama* (polite speech level). Overall *serat cebolek* was one of Javanese literary works that could perpetuate the religious life of Javanese people as a Java community development in the beginning of the Islamic religion in Java. Sheikh Mutamakkin taught *ilmu tekad* (determination spirit) which was contrasted with *syara'* (Islamic law) of the Javanese in Mataram kingdom at that time. According to *Serat Cebolek*, *syariat* or *syara'* was a "container" to achieve perfection in life. While the core teachings of the true life itself manifested by the poet through the story of *Dewa Ruci* that previously had been known as *Dewa Ruci* Song, a tale which told original Javanese religiosity.

In the treasure of Javanese literature, *Serat Cebolek* was an important book that contained illustrations of religious syncretism in Java. Poerbatjaraka in Javanese literature assumed that *Serat Cebolek* that came from Surakarta era had helped to popularize *Serat Dewa Ruci* to the Javanese society. Another researcher, PJ Zoetmulder, in his study of mysticism stated that *Serat Cebolek* was very relevant to be discussed as a part of Javanese mysticism. Besides him, Rinkes took also *Serat Cebolek* as one of his references in writing about *Sunan Panggung* (a nickname of *waliyulloh*). Pigeaud in the Javanese literature classified *Serat Cebolek* as a didactic narrative story and then placed it in a group with *serat Darmo Gatholoco* and *Darmo Gandul*. Both of them discussed more about Javanese mystical literature. He also stated that *Serat Cebolek* related with the story of *Nitik (Panitik)* which

underlied the supernatural concept of Sultan Agung Mataram, Mangkubumi, and other Javanese kings.

Haji Ahmad Mutamakkin lived in Cabolek village, Tuban- East Java, in the age of Sunan Amangkurat IV (1719-1726) and PB II (1726-1749). He brought and taught about *ilmu hakekat* (the essence of life) which was prohibited by most scholars in Java at that time. It was because the doctrine of *ilmu hakekat* was considered as contrary to the concept of *syara'*. The *Ulama* (a man who has wide knowledge about Islam) agreed to ask the king to punish Haji Ahmad Mutamakkin because his teaching had been disturbing religious life of Islam in Java, and it was very dangerous for ordinary people. Finally, *ulama* sent Ketib Anom Kudus to the King. However, there was no decision from the king. The king Amangkurat IV hurriedly died due to the illness. Shiekh Mutamakkin's problem was delegated to Paku Buwana II as the next King. The decision was overthrown after arguing opinion between Shiekh Mutamakkin and Ketib Anom Kudus. By admitting his guilt and promising not to spread the doctrine of *ilmu hakekat*, then Haji Ahmad Mutamakkin was excused by the King.

In his paper, syeikh Mutamakkin used the teaching of *serat Dewa Ruci* to explain the concept of *hakekat* stage. Knowledge of the divine in *serat Dewa Ruci* was a Javanese people reflection of their sense of divine by using various sources and experiences of their religiosity. The "red" Islam even had its own place in Javanese society. It was caused by the common perception about the conduct of worship and *hakekat ilahiyah* (the Godlike nature) of its adherents. The adherents were Javanese people who had learned about dynamism and animism, Hindu-Buddhist, until Islam which was brought by the pious men. Presently in Java, this belief still

exists in the form of ways of belief in God the Almighty.

### **The Potential of Religious Tourism Industry Development in Pesantren**

*Pesantren* is an educational and social institution which is very interesting to be examined, especially its role and ability in the process of knowledge transformation. *Pesantren* is also able to keep the history of its education development. In reality, *pesantren* can prove its existence, although there are bad impacts of global capitalism with all its complexities. In addition, *pesantren* can counter the culture and as an alternative value in the current of social movements which grow continuously with the value and unique culture and indigenosity. *Pesantren* has high bargaining competitiveness in the battle of values and culture. *Pesantren* has special theory and concept to face the modernism. It is *mukhafadzatu ala al-khodimi al-Salih wal-akhdzu bil-jadidi al-aslah*. It means that we have to retain all the old values which are still relevant and good, and replace with something new, useful and brings benefits. Through this concept and theory, *pesantren* undergoes the process of change naturally and wisely. This concept is taken and implemented by *pesantren* using spiral method, spinning and proceeding slowly but surely towards better changes. Besides, considering all aspects in surrounding, *duniawiyah* (worldly) and *ukhrowiyah* (eschatological matters) is also important part in changing process.

*Pesantren* as a basis recruitment for Moslems still has a special appeal because it is still consistent with the tasks and functions. Those are guiding people continuously in case of *amar ma'ruf nahi munkar* and saving humanity from the omission of existence and purpose of life that will avoid the error of the world and

hereafter tortures. More than that, *pesantren* continues to make corrections, opens itself to review the classic texts, and reads the signs of recent times which is increasingly frenzied that tends to drown critical awareness of society.

If it is viewed from the national angle, *pesantren* is one of Indonesian assets which has local and indigenous characteristics. Through these characteristics, *pesantren* has considerable potential to participate in the process of Indonesia resurrection from the weakness. Economically, *pesantren* is an independent institution that is able to finance itself without a long development process. Moreover, in the certain case and stage, *pesantren* is able to participate actively in community development through various programs and concentration. In the political and social fields, everybody knows that *pesantren* took part in the founding of Indonesia both physically and in thoughts.

Thus, actually *pesantren* has concentration of sustainability science by observing and understanding the past to the present and future life with a religious zeal. The zeal is Islam as religion *rahmatan lil al-alamin* obliged the whole, universal and inclusive. The maturity of a civilization as well as knowledge can be seen through awareness of the ancient heritage. The deeper sense will influence to all the more in the toughness and maturity. The potential of Kajen as a "*kampung santri*" with various activities and dynamics of science education can be developed as a promising religious tourism area. If there are lots of participants to realize this stage, Kajen will become an icon and barometer of *pesantren* education which has a bright future and tremendous potential as religious tourism industry area.

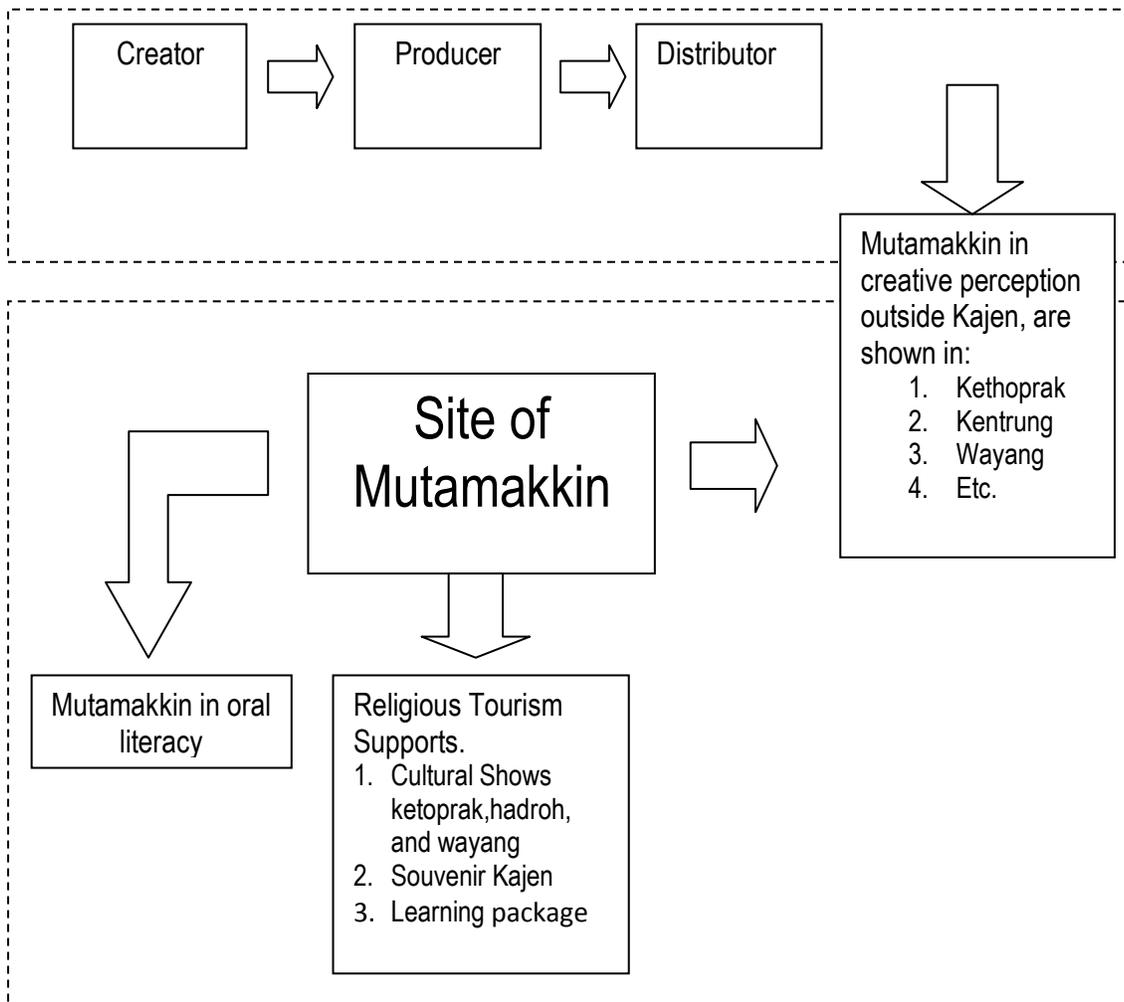
## **The Development of Religion Tourism Industry in Pesantren Kajen**

Kajen has a great potential to be a profitable religious tourism area. It is supported by the existence of many *pesantrens* with various students. In addition, there is the grave yard of *Mbah Mutamakkin* as the center of religious tourism development in Kajen. By this condition, Kajen people can take advantages of the area by establishing central businesses of economy. Around the grave of *Mbah Mutamakkin*, many souvenir sellers support the development of this religious tourism. The myths of *Mbah Mutamakkin* has a special attraction for pilgrims to *ngalap barokah*. Besides the grave of Waliyullah, Kajen also has several legacies of *Mbah Mutamakkin*. One of them is the mosque in the middle of Kajen village. The mosque is patterned like the great mosque of Demak. This mosque has been renovated several times, but still looks original; the two pillars located at the front (then called *Saka Nganten*) and two doors in the north and south. Inside the mosque, there are pulpit, inscribed boards and *dairoh* (rounded copper plate) which have high content of philosophy and Sufism. The wood pulpit is Sheikh Mutamakkin's own work. This pulpit is decorated with high artistic value of ornament motives. There are many interpretations of the symbols carved in the pulpit. One of them is a crescent moon and a heron. These symbols mean a spirit and prayer for his descendants in order to be able to reach the noble ideals. There is also a growing flower carved from bud to blossom. Although there are many interpretations, the people believe that anyone and in any circumstances offspring, the God will give *khusnul khotimah* (happy ending), as contained in the board "*Sing penditku ngusap embunku* " (my offspring would wipe my forehead). In Kajen's mosque, it is found the

head of the dragon of *Aji Saka* (legendary figure of Islamic history in Java and considered as creator of *Saka* calendar year). In this mosque, there are also inscribed boards (boards of three walks). Both boards are filled with beautiful Arabic writing in the calligraphy form and have a

full order value of Sufism. Besides the mosque of Kajen, there is a well as Mutamakkin's legacy in Bulumanis village. This well is believed that the fresh water will not run out and will taste un-salty even it is located only 1 km from the sea.

**Chart 1. Religious Tourism Development Model of Mutamakkin's Site as a Creative Industry Center.**



**The Model of Religious Tourism Development for Creative Industries**

In the context of pilgrimage tourism development, there are three important things to do, i.e. the excavation of local history, the historical values, and the meaning of history. The object of pilgrimage tourism is a historical place which

should meet those three elements. The three elements will attract tourists as a form of learning history. By learning the history, most of tourists will appreciate the objects they visit. The Excavation of local history and values or the meaning of history is to support the tourism sector. Automatically, it requires a historical

research. In this case, the historian can take part and contribute with his professionalism to do the work. The Excavation can be done by applying standard methods of historical research with its history. This method consists of four stages: heuristic (collecting sources), criticism (assessment of resources), interpretation (connecting the historical facts) and historiography (the writing of history). Variety of sources both oral history (history and oral traditions), written (contemporary sources and books), visual (photos and drawings), and objects (artifacts) can be used for those purposes (Garraghan, 1957: 104-123). Interviews about history and oral traditions occupy an important position in this research activity, because of local history is often confronted with the limitations of written sources. Similarly, this research method can be applied to excavate the history and values of local history in the objects of pilgrimage tourism in Kajen.

Kajen has a potential to be developed as a village of tourist pilgrimage. Therefore, the history and values of local history of Kajen needs to be excavated because it can support the tourism sector. The result of historical research can be used for writing a guidebook. Below is an illustration of religious tourism development model of Mutamakkin's grave as a creative industry center.

The researcher concludes that the pesantren's literature is a cultural treasure in Indonesia. *Pesantren* has exotic angles that can be viewed from many sides; environmental, education, teaching, human, or customs and arts. Optimizing potential and development of *pesantren's* literature strategy could be done through the following way. Mutamakkin's literary works support the religious tourism industry as a creative industry. Pesantren's literature can be used as one of the religious tourism attraction

that can develop the economy of the people through the creative industries, and other economic activities beneficial to the grassroots level.

Kajen as a *kampung santri* has an oral literary culture about Mutamakkin's sites that are potential to be developed because the site of Mutamakkin is not only as a place of pilgrimage/religious tourism, but also as a creative industry. One of the creative industries that can be developed is the publication of books (publishing industry) about the site of Mutamakkin, tour guide, or *pesantren's* history in Kajen. The development of religious tourism in Kajen also needs assistance from the **UMKM** (Small and Medium Enterprise), cinematography, and local governments. The people economy can be raised up by the development of *pesantren's* literature in supporting the religious tourism as a creative industry.

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