

Transmission of Local Wisdom: Ijazah of Magi Science in Santri the Salafiyah Islamic Boarding School Banten Indonesia

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ABSTRACT

This study examines how the graduating process at the Salafiyah Islamic Boarding School in Banten, Indonesia, provides Santris with magical knowledge. In addition to providing religious instruction, pesantren is a site for the transmission of mystical and spiritual traditions based on Sufism and indigenous knowledge. The key subjects of this study include the different magical disciplines that are studied and used, the mystical experience of Santris, the complexity of the transmission of magical information, and the process by which kiai award certificates. The study uses a qualitative methodology through observation and in-depth interviews with Kiai and Santris in Banten's Serang and Pandeglang regions. The results of the study show that the transmission of magical knowledge is facilitated by a strong spiritual connection between kiai and Santris, with a certificate acting as a symbol of moral and spiritual legitimacy. This approach emphasizes moral development, mental readiness, and worship discipline in addition to cognitive mastery. The mystical Santris experiences, which include spiritual dreams, karomah experiences, and symbolic exchanges with teachers, are thought to be a part of the spiritual path leading to a closer relationship with God. The magical knowledge gained includes self-defense, medicine, safety, and the opening of sustenance within the framework of Islamic teachings. This study indicates that the continuation of the Islamic spiritual inheritance across the archipelago depends on salafiyah pesantrens, which combine Islamic normative teachings with indigenous knowledge and mystical experiences.

Keywords : *Salafi Islamic Boarding School, Magic; Degree, Knowledge Transmission, Local Wisdom, Spirituality, Banten.*

INTRODUCTION

A historic Indonesian educational institution, the Banten Salafiyah Islamic Boarding School is renowned for its commitment to disseminating knowledge in the social, theological, and even magical sciences. It has won numerous accolades for its work (Sartika et al., 2024). A bright generation, known as Santris, has been exposed to the esoteric realm of magical science in this revered setting. They are deeply researching and disseminating this secret science (Zamzami, 2018).

The transmission of knowledge at the Banten Salafiyah Islamic Boarding School includes mysticism, Sufism, Sufism, and other spiritual traditions that are deeply integrated into the curriculum (Ni'am, 2015). This technique of transmission is rooted in a centuries-old tradition that emphasizes oral talk, diplomas (gifts), mentoring, and experiential practice (Al Ayubi, 2016; Yulia Andriani & C. Adelia, 2022). Of course, by prominent Kiai and spiritual ustads (teachers) of pesantren who maintain and pass on religious knowledge to the next generation, especially to

the Santris. While the curriculum usually includes texts from classical magical books along with spiritual activities including dhikr, riyadhah, and mujahadah (meditation and asceticism). The Santris gain insight into the secret dimension and develop a deep awareness of the Godhead and themselves by exploring the hidden dimension of reality through these practices (Irawan, 2022).

Although the transmission of magical knowledge at the Banten Salafiyah Islamic Boarding School is popular and mysterious, there are some parts that are still unclear and mysterious. One of the factors that has not yet been identified involves the complexity of the process of induction into the circle of magical studies. Only senior Santris who are considered ready for further teaching are selected, but the selection criteria and methods are often kept secret and only known by Kiai and ustadz as spiritual guides at the pesantren (Arifin & Rhoyachin, 2019). The true essence of the mystical encounters experienced by the Santris during their magical educational journey at the pesantren is largely not revealed to those who are not part of this holy place (Abidin et al., 2023). These experiences, which often require increased spiritual awareness and a relationship with God, are considered to be deeply personal and sacred experiences (Mashuri et al., 2024), never revealed to others who are not initiated. Another component that is still a secret is the importance of getting magical knowledge obtained by the Santris.

At the Banten Salafiyah Islamic Boarding School, magical knowledge is taught for a number of interconnected reasons that benefit Santris as well as the larger Islamic society. At the individual level, enlightenment and spiritual development are the primary objectives (Mashuri et al., 2024; Reading, 1991). Santris pursue a transforming journey towards self-discovery through magical studies and practices in an effort to become closer to spiritual perfection and the Divine. Islamic magical knowledge transmission aims to maintain a rich spiritual past and guarantee that the mystical facets of the religion are transmitted from one generation to the next (Kirabaev, 2023). The Banten Salafiyah Islamic Boarding School nurtures spiritually enlightened people to improve the spiritual well-being of the wider Muslim community, foster a stronger bond with God and advocate the virtues of compassion, humility, and devotion. The spread of magical knowledge can help combat the rise of materialism and spiritual alienation in contemporary culture. Santris are guided toward a life full of meaning, purpose, and spiritual fulfillment by the Banten Salafiyah Islamic Boarding School, which offers students access to specific knowledge and mystical rites to help alleviate the spiritual unhappiness that is common in today's world (Sharma et al., 2020).

In order to fully understand the level of spiritual awareness involved, this study aims to: (1) ascertain the complexity of the magical studies diploma and transmission process in the Salafi Islamic Boarding School; (2) investigate the mystical experiences Santris had at the Banten Salafiyah Islamic Boarding School; and (3) investigate the magical knowledge acquired by the Santris and their belief in applying it.

METHOD

They adhere to these customs because they see them as a component of the spiritual legacy left by earlier scholars, and they believe that their use should always remain within the bounds of proper religious teaching and not contravene Islamic law. The Santris view magical knowledge as a way to gain everyday protection and rewards from Allah and to become closer to Him. Interviews with Santris and ustadz were conducted to gain a deeper understanding of their experience in receiving and transmitting magical knowledge. This qualitative approach and field study is used by researchers to obtain in-depth and contextual data on the practice of transmitting magical knowledge at the Banten Salafiyah Islamic Boarding School. The research location is at the Salafiyah Islamic boarding school in Serang Regency, and Pandeglang Regency Banten, Indonesia

RESULT AND DISCUSSION

Kiai and Santri as a symbol of Religion

1. Kiai

According to Hiroko Horikoshi, quoted by Ayatollah Humaini that the kiai in the rural community of the village, the role of a kiai is very important in regulating the unity of the group. Kiai is a figure who devotes himself to teaching Islamic religious knowledge to his people with the aim of protecting them from the influence of secular beliefs that can threaten (Humaeni, 2017). The knowledge taught in Islamic boarding schools is not only academic, but also loaded with the values of wisdom, morals, and sincerity. The relationship between the kiai and his Santris is very close and lasts until any time (Pribadi, 2014). However, on the other hand, the kiai must also submit to the rules and norms set by their people. There are a number of rules that regulate kiai behavior, such as prohibiting trading in the market or even limiting kiai activities only to teaching Santris (Hudaeri et al., 2020). The tendency of a kiai to shape the direction of the pesantren is influenced by his own character and personality. Some tend to live a sufistic lifestyle so that the pesantren they lead is oriented towards Sufism, while others are more interested in politics, sharia, or wisdom. Despite this, the kiai still exudes a charismatic leadership spirit and has a loyal following.

According to Moh. Hudaeri (2020), one of the main characteristics of charismatic leadership is having loyal and obedient followers. The followers sought to follow what their leaders said and emulate their behavior. The relationship between a leader and a follower is often similar to a family relationship, where a very close emotional connection is established. Leaders have a moral obligation to guide their followers on an ongoing basis, even when they are not asked. The motivation and advice given by the leader is considered to be something that reflects the extraordinary qualities of personality, which is believed to come from the power of God. The attachment of followers to their leaders is stronger because they believe that leaders have the ability to know and understand their circumstances, which

among members of the order is often referred to as ma'rifat (Yusuf, 2020).

In nurturing, kiai has a number of Santris who are considered to have religious knowledge. However, Santris are sometimes considered as an obstacle to change because of their tradition. Nevertheless, they came to the pesantren with the aim of learning religious knowledge from their kiai. The relationship between kiai and Santris interacts with each other, and Santris understand very well that their kiai is a role model (Hidayat & Abdussalam, 2020). Only if the Santris submit wholeheartedly, they will obtain barokah from their kiai so that their efforts to know the truth will be achieved. In Banten society which is very thick with religious nuances, the position of kiai and santri is very large. Kiai and santri have a high social status and are respected by the community. The community sees kiai and santri as the main link between them and transcendent divine powers, and they have a great dependence on them in dealing with daily life (Hudaeri et al., 2020).

In the history of Banten, it is known as Kiai Ali, or "kali", because of the "jawanization" of the term qadi, which was later qadi during the Banten sultanate known as "Pakih Najmuddin", which is the highest qadi title in the sultanate of Banten (Al Ayubi, 2012). This position in the early days of the sultanate was held by scholars, who came from abroad. Pakih Najmuddin played a role in the religious field, and even qadi played a decisive role in the sultanate of Banten, and had influence in the political field. The local people of Banten say that a scholar as a qadi is a kiai who during the Banten sultanate had a high role, not only playing a role in taking care of politics, but also this kiai qadi, teaching Islamic teachings, through classic texts (Al Ayubi & Alif, 2021). Moreover, the scholars who first acted as qadi were scholars from abroad, who of course taught classical books. The role of the kiai did not only have religious symbols, in the early days of the Banten sultanate, the religious symbols of the kiai had actually gone a long way, as political advisors to the sultans.

2. Santri

The Salafiyah Islamic Boarding School is one of the educational institutions in Indonesia that has a strong bond with local culture and has experienced growth and development. Intellectuals have debated the origin of Islamic boarding schools throughout history. Pesantren are thought to have originated from Hindu religious culture and were then absorbed by Muslims (Al Ayubi, 2012), as stated by Zamaksari Dhofier (1980). The development of pesantren is closely related to structural transformation changes. Islamic boarding schools were initially rural-based and then metamorphosed into urban, standing in urban locations, whose Santris were drawn from the area (Allen & Buresh, 2002).

Salafiyah Islamic boarding schools accommodate Santris, namely individuals who gain knowledge under the guidance of a kiai who live in kobong (huts) (Al Ayubi & Alif, 2021). The term "santri" has a complex history, hence the term "santri" comes from the Tamil language which means "teacher" or "person who learns". CC Berg connects the term "santri" with the Indian language, specifically

"shastri", which means "one who understands the sacred texts of Hinduism". The term "santri" can be etymologically related to the word "cantrik" in Sanskrit and Javanese which means "a person who always follows his kiai" (Al Ayubi, 2012).

At the Islamic boarding school, Santris take part in learning led by a kiai or ustadz. This educational approach often uses traditional methods, with instructors reading the text (pegon) aloud to attentive Santris (Aziz et al., 2022). Santris have the autonomy to choose the texts and books they want to read based on their interests and abilities. The activities of Santris at the pesantren follow the learning plan that has been set. In salafiyah Islamic boarding schools, Santris do not have to follow a predetermined period of recitation. And there is no time dimension representing the length of the year of study of Santris in salafiyah Islamic boarding schools, usually influenced by insufficient knowledge, or the lack of many Santris with science diplomas by their parents.

Transmission and Diploma Complexities

In the pesantren's tradition, the role of a kiai as a teacher is not only to teach, but also as a figure who becomes an example for his Santris. Kiai, in Sundanese culture, is respected and imitated, especially by those who have performed the hajj. They become religious symbols attached to the kiai, so that the kiai becomes a place of learning and recitation for Santris (Yani et al., 2022). Meanwhile, the concept of ngaji comes from the word "sanga siji," which is thought to have originated from the wali songo in spreading Islam in Java (Al Ayubi, 2016). Ngaji is a learning activity that studies the classical books of Islam, and is considered sacred for a Santri who endows himself to the kiai.

At first, the Santris or some of them lived in the kiai's house. They help the kiai in their daily work such as in the rice fields, fields, or herding their livestock. However, as the number of Santris increased, the kiai were no longer able to provide jobs for them. So the Santris began to build their own huts or small buildings where they lived. Going to a pesantren is synonymous with going to a cottage or "mondok" for those who want to become a Santri (Fitriah, 2020). The Santris had to manage their own livelihoods, and most relied on monthly remittances from their parents.

In the tradition of Islamic boarding schools, there is also the concept of a diploma which is a symbol of the authority of a kiai (Faisal et al., 2022). A diploma is a blessing or graduation given by the kiai to his Santris to practice or use the knowledge given, especially in terms of wisdom or magic (Idriz, 2007). There are several ways to inherit magical knowledge in the pesantren's tradition. One of them is that kiai directly gives the knowledge to a Santri who is considered worthy of receiving it (Bahrul Ulumi, 2007). However, this method is rarely done and is usually given to Santris who are senior and are considered rationally mature and maintain their beliefs well.

Diplomas can also be given to Santris to act as a kiai or obtain certain authority in teaching the knowledge to others. The highest degree is when a Santri is

entrusted to act alone as a kiai and take baiat on his own behalf (Zamzami et al., 2022). Nevertheless, they still show absolute obedience to their kiai. However, there is a risk if the diploma is not heeded properly, as happened in a story where a Santri did not comply with the requirements of his diploma and suffered serious injury as a result. In addition, the term caliph is also present in the tradition of debus art in Banten, where a caliph serves as the chairman and supervisor in the debus art (Al Ayubi, 2016). This caliph guides Santris in learning and practicing the basics of debus science and obtaining a diploma from the caliph. When Santris are considered capable and have absorbed all the knowledge given, they are given a diploma to teach it to others (Hudaeri, 2010).

The eligibility criteria of a Santri in receiving the inheritance of wisdom are also considered from their maturity and their obedience in carrying out worship such as five-hour prayers and fasting. A diploma is an important requirement because it determines how "effective" or useful the knowledge given. The scientific chain of wisdom is inseparable from the role of teachers, and even without a diploma from a kiai, practicing wisdom can be fatal (Tihami, 2019a).

In the tradition of Salafi Islamic boarding schools, the word diploma has an equivalent with the word diwuruk, which means taught or graduated to Santris (Al Ayubi, 2016). Diplomas have become a popular language among salafiyah Santris in teaching the sciences of wisdom to fellow Santris from kiai. This shows how important the symbolism of the diploma is in regulating the relationship between kiai and Santris, as well as in inheriting magical knowledge in the pesantren tradition (Zamzami, 2018). In conclusion, a diploma has great symbolic importance in the pesantren tradition and is more than just a letter or document. The diploma is a representation of the kiai's authority and trust in passing on magical knowledge to the following generation, as well as the tight relationship between the kiai and the Santris.

Transition and Ijazah Process

At a salafiyah Islamic boarding school, the process of transmitting and awarding a mystical studies diploma is a journey full of intricate details and profound traditional values. The Santris and Kiai receive significant spiritual and cultural benefits from the transfer of magical knowledge at Salafi Islamic boarding schools, in addition to knowledge (Hadzantonis, 2019). First and foremost, it's critical to acknowledge that Islamic scientific traditions passed down through the generations are preserved in Salafi Islamic boarding schools. The transmission of magical knowledge begins with a strong relationship between Kiai and Santris. Kiai takes on the role of a teacher who not only imparts knowledge but also acts as a spiritual role model for the Santris. They aid Santris in fully comprehending Islamic beliefs, especially magical science, which is regarded as an important aspect of Islamic scientific heritage (Helmy et al., 2018).

In Salafi Islamic residential schools, the term "Ijazah" holds great

significance. A diploma is a sign of a Santri's skill and depth of knowledge in magical science, not merely a license or certificate. Before awarding diplomas, the kiai thoroughly evaluates the Santris' aptitude, dedication, and character (Fitriah, 2020). In salafiyah pesantren, magical knowledge can be passed down in a number of ways. One of these entails Kiai giving Santris direct guidance (Rafi'i & Qudsy, 2020). Because it allows Santris and teachers to communicate closely while maintaining the integrity and authenticity of the material presented, this method is regarded as the best.

Santris that are judged worthy can also receive diplomas from Kiai that impart magical knowledge. This certification signifies not only the conclusion of a study phase but also the kiai's trust and expectation that the Santris will practice and share the magical knowledge with total honesty and accountability (Tihami, 2019a). But there is also a significant moral obligation for the Santris in the process of imparting magical knowledge at Salafi Islamic boarding schools. They must uphold the integrity and validity of the knowledge they have been taught and apply it with all due seriousness and sincerity. This is done not only for selfish reasons but also to uphold the integrity of Islamic boarding schools and Islam's overall scientific legacy. In addition to strengthening traditional values in Islamic society, the transmission of magical knowledge in salafiyah Islamic boarding schools creates a tight bond between teachers and Santris. It displays fidelity, devotion, and adherence to the Islamic principles that have been transmitted from one generation to the next.

As a result, the process of teaching and granting magical study credentials in salafiyah Islamic boarding schools is a spiritual and cultural journey that unites Santris to profound Islamic piety and scientific values in addition to being an academic one.

The Mystical Experience of the Santris obtained magical knowledge

Mystical experiences are not unusual at the Banten Salafiyah Islamic Boarding School. Santris frequently describe encounters that transcend reason and venture into profoundly spiritual realms (Zatsepina et al., 2024). The cultural background, customs, and religious beliefs that form the basis of the pesantren must be understood in order to fully comprehend the degree of spiritual awareness engaged in these mystical experiences. Spiritual experiences of the Santris often involve a range of events that are incomprehensible to reason and science (Fitriyah et al., 2016). Among these are experiences thought to be signs of miracles or karomah, visions of supernatural beings, and feelings of spiritual presence. For the Santris, these experiences are tangible evidence of God's power and their closeness to Him, rather than merely strange or frightening.

According to NH, a Santris from Kalimantan, one of his mystical experiences is that he frequently sees spirits or otherworldly entities. The Santris admitted that they often saw spiritual entities such as jinn or other supernatural beings, both in

dreams and in a conscious state. Some of them even claim to have communicated with these creatures and received messages or clues that were considered intuition. Still from his narration, other mystical experiences involve feeling an intense spiritual presence or experiencing events that are beyond human comprehension. For example, reporting that he felt the presence of a deceased kiai or guardian of Allah in their prayers or meditations. They believe that such presence brings blessings and protection to them on their spiritual journey. In line with what a Santri named IB said that he had been given a prayer diploma 4444 times, he had a dream of meeting a kiai who gave a diploma, and saw that his kiai was very young with neat clothes.

Not infrequently, Santris experience events that are considered signs of miracles or *karomah* (Al Ayubi, 2016). Examples are medically inexplicable healing experiences, events that illustrate God's protection in dangerous situations, or the extraordinary abilities possessed by some of them. However, the mystical experience at the Banten Salafiyah Islamic Boarding School is also viewed critically and carefully. Although it is valued and considered part of the spiritual journey, the kiai and ulama always emphasize the importance of maintaining the correct creed and not falling into *shirk* or *bid'ah*. They teach the Santris to always refer to the Quran and hadith in understanding and interpreting the spiritual experiences they have experienced.

For the Santris at the Banten Salafiyah Islamic Boarding School, the experience involves a very deep level of spiritual awareness (Kushwah et al., 2017). They consider these encounters to be a gift from God and a part of their path toward Him. They become more pious, deepen their relationship with Allah, and enhance their religion as a result of these events (Hashim & Taeali, 2022). For the Santris, the mystical encounter is merely one phase of a protracted spiritual journey rather than the ultimate goal. They think they will get even more spiritually aware and closer to the real truth if they keep trying, worshiping, and learning more about religion.

The Origins and Magical Knowledge Obtained by Santris

Magical sciences with origins in Islamic religious traditions have long been taught and studied by the pupils at the Banten Salafiyah Islamic Boarding School. The magical sciences that these Santris study have their roots in the past, when mystical rituals and the use of supernatural abilities became an essential component of Islamic religious rituals. However, in the context of the Banten Salafiyah Islamic Boarding School, the magical knowledge learned is inseparable from the framework of pure Islamic teachings and the correct understanding of religious teachings. One of the magical sciences studied by the Santris is the science of resistance to sharp or dangerous objects, such as hard water (Tihami, 2019b). The origins of this science can be traced in the traditions of Sufism or Sufism, where Sufis often claim to have the ability to overcome physical pain or danger with their spiritual powers (Bahrul, 2007). The Santris at the Banten Salafiyah Islamic Boarding School practice this

knowledge with the belief that they can protect themselves from harm with the help of Allah and the spiritual strength they develop through worship and devotion.

Additionally, the Santris learn a range of magical skills related to self-defense, household, and family. They participate in particular prayers, Quranic passages, or dhikr that are believed to have the power to expel or reject bad energy or dangerous supernatural beings (Humaeni, 2015). They have a strong belief in employing these magical practices because they truly think that Allah is the source of all strength and protection. In addition to learning self-defense, Santris also study magical science related to healing or treatment (Abidin et al., 2023). They use medicinal plants that are believed to have substantial therapeutic properties, healing prayers, or holy water. Their practice of these magical practices was motivated by their belief that God is the Almighty Healer and that He can cure any disease or pain.

In addition to learning magical science for self-defense and medicine, the Santris also learn magical science related to luck, success, or sustenance. They do specific prayers, known as dhikr, which are believed to grant access to food or bring prosperity in a number of areas of life (Tihami, 2019b). They are confident in their capacity to pursue these magical sciences because they have hope and faith in Allah, the Owner of All Fortune and the Source of All Sustenance.

It is important to keep in mind that the magical science activities of the Santris at the Banten Salafiyah Islamic Boarding School do not go against the fundamental tenets of Islam. They follow these traditions because they consider them to be a part of the spiritual heritage provided by prior scholars, and they feel that their application should always stay within the confines of appropriate religious doctrine and not violate Islamic law. The Santris see magical knowledge as a means of getting closer to Allah and obtaining His daily protection and benefits.

CONCLUSION

It was found that the pesantren developed into an environment where magical and spiritual elements occurred within the context of Islamic education in order to assess the level of spiritual awareness involved in Santris' mystical experiences at the Banten Salafiyah Islamic Boarding School. Although there are opinions that link this pesantren to Hindu influences that were later embraced by Islam, its roots are in Indonesian indigenous culture.

The Santris of the Banten Salafiyah Islamic Boarding School participate in the transmission of magical knowledge through a variety of channels, including mystical practices acquired within the pesantren, diplomas or blessings bestowed by the kiai, and inheritance of the kiai. They participate in learning that emphasizes spiritual and religious elements while being guided by the kiai. The surrounding population still regards them as charismatic and barokah because they believe in the supernatural abilities of the Santris, even if their belief in performing magical science is informed by Islamic ideals taught in Islamic boarding schools.

Despite being a regular Islamic educational institution at first, the Banten Salafiyah Islamic Boarding School has developed into a place where mystical beliefs and spirituality grow greatly. Santris can so discover and develop deep spirituality and mystical experiences in pesantren, in addition to learning about religion. This demonstrates the complexity and diversity of Islamic education in Indonesia, where spiritual and traditional elements continue to change and blend together in contemporary settings.

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