

## **Kyai Haji Abbas Abdul Jamil's Da'wa Model: The Combination Between Tradition Aspects with Psychosufism**

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### **Abstract:**

*This article discusses the religious thoughts of K.H. Abbas Abdul Jamil regarding manhaj in carrying out preaching and social approaches and solutions to problems in society. Since the literature discussing the figure of K.H. Abbas Abdul Jamil Buntet mostly talks about his struggle and heroism, this research aims to explain the other side of K.H. Abbas Abdul Jamil regarding religious thought and his approach to society. The researchers used a qualitative approach to discuss K.H. Abbas Abdul Jamil's thoughts. Data were obtained through interviews with families and santri (students)/alums regarding daily life and how to educate santri. The data were then analyzed with related literature. The results of this study revealed that, among others, the approach to society taken by K.H. Abbas Abdul Jamil in carrying out his preaching mission was through a shar'i approach by applying qawā'id fihiyyah and an approach to the culture and habits of the community. In conclusion, societal problems need to be solved using the right approach. K.H. Abdul Jamil intelligently used his qawā'id fihiyyah analysis skills and socio-cultural approaches as his manhaj preaching.*

**Keywords:** *preaching, qawā'id-fiqhiyyah, kiai, society, culture*

## INTRODUCTION

This article discusses the thoughts and views of K.H. Abbas Abdul Jamil regarding the *manhaj* built to provide solutions to religious thinking and social reality. This article is built from the assumption that as a *kiai* (cleric) who leads an Islamic boarding school, K.H. Abbas Abdul Jamil certainly has a comprehensive knowledge of religious thought. For this reason, the question to be answered in this article is how Kiai Abbas formulates a body of knowledge of classical religious literature as a guide in teaching *santri* and providing religious understanding to the public.

Studies on the figure of K.H. Abbas Abdul Jamil, as written by several previous researchers, are related to the history of his heroism, including as a determinant of the people's resistance in Surabaya on November 10, 1945 (Baharsyah, n.d.; Bizawie, 2014), tarekat expert (Muhaimin, 2001), and has high *kanuragan* (*Kanuragan* It is a physical and supernatural ability of a person who is usually related to martial arts, both outwardly and mentally, in the form of the ability to attack or defend) knowledge (H Ahmad Zaini Hasan, 2014; Bizawie, 2014) (Rosyidin, 2016). Nevertheless, no study has examined the religious thoughts of K.H. Abbas Abdul Jamil. Hence, this article fills the void in this study.

In the Islamic boarding school world, the *kitab kuning* (yellow book) or classical literature is the primary reference and source of knowledge (Van Bruinessen, 1995). The *kiai* in the Islamic boarding school use the *kitab kuning* as a reference and textbook for their *santri*. *kitab kuning* itself is the work of earlier scholars who discussed many aspects of religion, but in Islamic boarding schools in Indonesia, *Fiqh* is the leading study or reference (Van Bruinessen, 1995). The *Fiqh* books taught also vary from "small" to "big" books (Madjid, 1997). Although it is the primary reference to *Fiqh*, Islamic boarding schools also study books on *hadith*, *tafsir* (interpretation), and *Sufism*. Various books written by Islamic scholars in these studies have become references for Islamic boarding school *kiais*. Among the books discussing *hadith* are *Shohih BuK.H.ari* and *Muslim*, discussing *tafsir* is *Tafsir Jalalain*, and discussing *Sufism* is *Ihya Ulumuddin* and *al-Hikam*. Aside from discussing the book of interpretation, Islamic boarding schools also study knowledge related to understanding *hadith* (*ulūm al-Hadīṭ*) and interpretation (*ulūm al-Qur'an*). In society, *kiai* 'meets' with local traditions and culture. This culture differs from the culture of the author of the book. The contact between religious literature and local culture produced a synthesis of thought known as *Islam Nusantara* (Qomar, 2015; Umam, 2018). It is religious thought and practice that references religious literature while preserving culture.

For this reason, this study aims to provide an explanation and elaborate on the *manhaj* of K.H. Abbas Abdul Jamil in building religious thought and his life practice; besides referring to the yellow books, it is also influenced by local culture, in this case, Cirebon (Muhaimin, 2001; Bizawie, 2014). In many cases, K.H. Abbas Abdul Jamil refers

to the yellow book without giving up his identity as a Cirebonese (Hasan, 2014; Clifford, 1960; Dhofier, 1982; Muhaimin, 2001). Another thing that needs to be seen in discussing manhaj from K.H. Abbas Abdul Jamil is that it cannot be separated from the network of friends and teachers. K.H. Abbas has a network with other kiai in Cirebon (Farihin et al., 2019) and outside Cirebon (Muhamad Rizki Tadarus, 2016). This network was established when K.H. Abbas Abdul Jamil studied at Islamic boarding schools and Mecca. This friendship network relates to religious understanding and the resistance movement against colonialism. Scholars who founded the Nahdlatul Ulama organization and fought against colonialism were scientifically connected (Lisyanti et al., 2022; Rofahan, 2022). The network and scientific connectivity with teachers are known as *sanad*. *Sanad* is the transmission of knowledge and the reference in action. This study used a qualitative approach with data from interviews with families and alums about daily life and how to educate *santri*. The data were then analyzed with related literature.

## DISCUSSION

K.H. Abbas Abdul Jamil (1879-1946) Buntet was the fourth generation who took care of the Buntet Islamic boarding school. In lineage genealogy, almost all Cirebon scholars continue their lineage to Sunan Gunung Jati, including K.H. Abbas Abdul Jamil (Cirebon Ulama network). Kiai Abbas is the son of K.H. Abdul Jamil and Nyai Qariah. He is K.H. Abdul Jamil bin Kiai Raden Muta'ad bin K.H. Raden Nurudin bin Raden Muridin bin Pangeran Punjul bin Pangeran Kebon Agung bin Pangeran Sutajaya Seda Ing Tambak bin Pangeran Natamanggala bin Pangeran Sutajaya Seda Ing Demung bin Pangeran Wirasuta Jaya Wira Upas Gebang bin Pangeran Sedang Kemuning bin Pangeran Muhammad Arifin bin Syarif Hidayatullah. Another version is from Panembahan Girilaya bin Pangeran Sedang Gayam bin Panembahan Ratu I bin Pangeran Sedang Kemuning bin Pangeran Muhammad Arifin bin Syarif Hidayatullah (Farihin et al., 2019).

As a child, he first learned Al-Qur'an from his father and K.H. Kriyan Buntet. His adolescent years were devoted to gaining knowledge from one Islamic boarding school to another. Among his teachers at that time were K.H. Nasuha Sukansari (Plered), K.H. Hasan Jatisari (Weru), and K.H. Ubaidah (Tegal). He has also studied at the Tebuireng Islamic boarding school (Jombang) under K.H. Hasyim Asyari. It did not stop there. At Tebuireng, Kiai Abbas met with Kiai Wahab Hasbullah (1888-1971) and Kiai Abdul Karim Lirboyo. The three of them are good friends. Apart from being friendly with the two, Kiai Abbas was also friendly with Kiai Amin Babakan, Kiai Jauhar Arifin Balerante, Kiai Syatori Arjawinangun, Kiai Samsuri Wanantara, and other kiais (Aziz, 2016; Farihin et al., 2019).

Like the generation of great Indonesian scholars in the 19th century, he used the opportunity to perform the pilgrimage as a momentum to gain knowledge. His contemporaries from Indonesia are K.H. Baqir (Yogyakarta), K.H. Abdillah, and K.H. Wahab Hasbullah (Surabaya). At the Masjid al-Haram, he studied, among others, with SheiK.H. Ahmad K.H.atib al-Minangkabawi, SheiK.H. Ahmad Zubaidi, and SheiK.H. Mahfudh at-Termasi. He was a brilliant learner. It was also supported by the fact that when

he was still in Indonesia, he had become a senior santri. In Mecca, during his free time, he mentored some fellow Javanese santri. Among those whom K.H. Abbas had mentored were K.H. K.H. olil (Balerante) and K.H. Sulaeman Babakan (Ciwaringin).

Returning from the Holy Land, the public increasingly respected K.H. Abbas Abdul Jamil. He did not stop continuing his studies at the Tebuireng Islamic boarding school under K.H. Hasyim Asyarie. At that time, he co-founded the Lirboyo Islamic boarding school in Kediri together with K.H. Wahab Hasbullah and K.H. Manaf. He also introduced the tarekat Tijaniyah— besides, he is undoubtedly a murshid of the tarekat Syattariyah— at the Buntet Islamic boarding school. The contact of the tarekat Tijaniyah with the Syattariyah in the Buntet Islamic boarding school later became unique with more color from the tarekat Tijaniyah until now (Farihin et al., 2019).

Furthermore, K.H. Abbas Abdul Jamil began to take over the leadership of the Buntet Islamic boarding school in his hometown. He invited all members of his extended family to participate in building this institution, especially teachers. The santris came from all over the region. At the beginning of K.H. Abbas Abdul Jamil's leadership, the management of the Buntet Islamic boarding school began to be improved, including intensifying learning activities, renovating buildings, and constructing new buildings (Mansir et al., 2020; Suzana et al., 2021). However, K.H. Abbas Abdul Jamil's breakthrough was introducing the madrasah system in Islamic boarding schools. While maintaining traditional methods, such as sorogan, bandongan, and reciting kalong/pasaran, in 1928, K.H. Abbas Abdul Jamil founded Madrasah Abna'oul Wathan, which taught general studies. According to Muhaimin, Kiai Abbas' revolutionary move was inspired by the words of Imam As-Shafi'i: "Maintain the good old values and take (only) new, better values" (AG Muhaimin, 2002, pp. 320–321; Karim, 2017).

Another thing that K.H. Abbas Abdul Jamil also implemented was the madrasah curriculum, namely 85% religious studies and 15% general subjects. General fields of study taught include arithmetic, fahurrozi (philosophical interpretation), al-jughrafiyah (geography), al-llughah al-wathaniyah (Indonesian), al-thabīyyah (natural science), and tariK.H. al-wathāniyah (national history). K.H. Abbas Abdul Jamil also modified the name of the madrasah to make it seem more academic with the name Madrasa Salafiyah Syafi'iyah, with two levels of education, i.e., preparatory and Ibtidaiyah, each of which takes three years to complete. Thus, since Kiai Abbas Abdul Jamil led the Islamic boarding school, there have been five types of education systems implemented in Islamic boarding schools: sorogan, bandongan, halaqah (seminars), madrasi (madrasah system), and reciting pasaran (AG Muhaimin, 2002, p. 323).

K.H. Abbas is also a muqaddam of the tarekat Tijaniyah. Kiai Abbas Abdul Jamil is one of the "Seven Great Kiai" who became the main muqaddam of the tarekat Tijaniyah in the West Java region, appointed by SyeK.H. Ali ibn Abdullah ath-Thayyib al-Madani who came from Medina. The seven muqaddams were SyeK.H. Ali ibn Abdullah ath-Thayyib al-Madani, who later settled in Bogor, K.H. Asy'ari Bunyamin Garut, K.H. Badruzzaman

Garut, K.H. Uthman Damiri Cimahi (Bandung), and three brothers from Buntet: K.H. Abbas Abdul Jamil, K.H. Anas Abdul Jamil, and K.H. Akyas (Baharsyah, n.d.)

Apart from the religious sciences, K.H. Abbas Abdul Jamil also taught them martial arts. It later became a substantial capital for the santri to participate in defending the country's independence from the invaders. The Buntet Islamic boarding school also became an essential base for jihadi paramilitary troops, such as the ranks of Hezbollah, Sabilillah, or PETA (Defenders of the Motherland), especially during the era after the 1945 Proclamation. Besides that, he also formed two squads of santri's paramilitary troops: Asybal and Athfal.

K.H. Abbas Abdul Jamil died in 1946. His body was interred in the family grave complex at the Buntet Islamic boarding school, Cirebon. The deceased had two wives: Nyai Asiah and Nyai Zaenah. His children are K.H. Mustahdi, K.H. Mustamid, K.H. Abdullah, and K.H. Nahduddin Royandi. After the death of K.H. Abbas, the leadership of the Buntet Islamic boarding school was held by K.H. Mustahdi. This figure has been studied, among others, with K.H. Amin (Babakan Ciwaringin), K.H. Dimyati (Termas), K.H. Hasyim Asy'ari (Tebuireng), and K.H. Abdul Manan (Lirboyo). After K.H. Mustahdi returned to *Rahmatullah*, the leadership of this Islamic boarding school was successively given to (late) K.H. Mustamid, (late) K.H. Abdullah, and K.H. Nahduddin Royandi (since 2008).

### **Kiai Abbas: Embracing and Protecting the Community**

K.H. Abbas's thoughts about preaching were recorded in action. From the interview results, Kiai Abbas was known by many circles and social classes. In interacting with other people, K.H. Abbas used the "language" of the other person. If the person invited to be good were a champion, K.H. Abbas would talk about the science of *kanuragan*. If the interlocutor were a trader, Kiai Abbas would use the language of economics. He understands his interlocutors and uses his knowledge and language according to *siyaqul kalam* (Sentence Context)

Kiai Abbas was also close to ethnic Chinese. In fact, one of his foster children was ethnic Chinese. By embracing without force, the Chinese ethnic child studied at the Islamic boarding school, mastered Arabic grammar and became one of the teachers at the madrasah at the Buntet Islamic boarding school (Chowas, 2019).

Included in the thought of K.H. Abbas Abdul Jamil who is very famous and can change the paradigm of Islamic Boarding School management is that he describes Islamic Boarding School as like a market. According to him, both Islamic Boarding School and markets must serve anyone who comes regardless of gender, domicile, age, social status, background, and others. In addition, the types of needs are not the same. People come to the market because they need rice, meat, flour, vegetables, chili, salt, and others. Similarly, people coming to Islamic Boarding School qira'at (reading), jurisprudence, tawhid (unify), tafsir (explanation/interpretation) or learning to read. Therefore, he recommended that all kiai and all ustadz who master this knowledge must be able to serve the students who

come. Such a picture is what K.H. Abbas Abdul Jamil often conveys to his family. This is intended to stimulate them to play an active role in taking part in the Buntet Islamic Boarding School to continue the struggle of their ancestors (Rosyidin, 2016).

The embracing societal approach K.H. Abbas Abdul Jamil adopted even made a thug aware. Kiai Ahmad Zaini Hasan (Muhammad Syakir, 2021) told the story of Kiai Abbas in the mugging incident. One day, a thug and a champion threatened his safety, but K.H. Abbas Abdul Jamil defeated him. Besides being a great scholar with high charisma, K.H. Abbas Abdul Jamil also had good martial arts. Many parties wanted the person to be brought to the police, but K.H. Abbas Abdul Jamil prohibited it (Karim et al., 2020). The thug was forgiven and allowed to return to his house. K.H. Abbas Abdul Jamil's attitude without revenge made the thugs realize and repent.

The preaching strategy carried out by K.H. Abbas Abdul Jamil was exemplified in the Walisongo preaching - nine guardians who spread Islam in Indonesia - especially on Java Island. Walisongo's preaching communication pattern was not in the form of inviting communication but in the form of communicating a new culture, playing on old traditions that had taken place in Indonesia. This pattern of building a new cultural dialogue with the old culture influenced the meaning of preaching in the Indonesian context. Specifically, Walisongo's preaching pattern is based on the pattern of management and development of community culture. This culture can be developed by incorporating universal values, local wisdom, and rahmatan lil'alamiin Islamic teachings (Tajuddin, 2015).

K.H. Abbas Abdul Jamil carried out at least two significant preaching dimensions. First, the truth conveyed was a message about the value of life and human life that should be understood, accepted, and even used as the basis of human life. Second, openness means conveying messages between dai and mad'u humanely based on rationality and without coercion. Therefore, the history of preaching in Indonesia, including that carried out by K.H. Abbas Abdul Jamil, is preaching in a persuasive, peaceful, moral exemplary manner and displayed hospitality (Bungo, 2014; Mas'udi, 2015).

Preaching persuasively is a way to convey preaching messages or religious teachings in a way that can convince and influence others. In preaching persuasively, da'i or preachers try to invite others to understand and practice religious teachings in a gentle and friendly way so that listeners can well receive the message conveyed. This preaching is carried out in several ways, including understanding the audience, using easy-to-understand language— including the local language, giving examples or role models, communicating emphatically, and maintaining attitudes and behavior.

Seeing the pattern of preaching carried out by K.H. Abbas Abdul Jamil leads to a psychosufistic preaching approach. Psychosufistic theory is a psychological approach developed by Roberto Assagioli in the early 20th century (Zohar & Marshall, 2007). This holistic view of psychology emphasizes integrating all aspects of one's personality, including the physical, emotional, mental, and spiritual dimensions. The goal of psychosufism is to help individuals achieve an understanding of the self and the whole by integrating and harmonizing the different parts of personality, or "psycho-syntonic parts,"

into a unified whole. This process involves exploring and reconciling inner conflicts, identifying and realizing one's potential, and connecting with a deeper meaning in life. Psychosufism also draws inspiration from various psychological and spiritual traditions, including Jungian psychology, mindfulness meditation, and Eastern spiritual practices. This approach is often used in therapy and self-development and has been applied to various fields, including education, business, and spirituality, and is being used in preaching communication.

Moreover, psychosufism is used as a frame of mind in preaching communication. The authors see that the pattern of preaching communication built by Walisongo leads to a psychosufistic approach, a psychological view of understanding the teachings of Sufism so that it can be used as a framework for determining religious attitudes and behavior that adheres to religious and human values. The psychosufistic approach will direct the ummah to act and behave in an Islamic manner even amid differences and the swift changes of the times (Tajuddin, 2015).

It is also a perspective of Islamic psychology in preaching motivated by the teachings of Sufism in determining religious or preaching attitudes and behavior (Tajuddin, 2015; Mujib, 2015). Rhetoric is built on three pillars of preaching: prioritizing wisdom, emotional approach, and social and spiritual intelligence. Even when there must be a debate using logic or rational intelligence, it must be done logically. In preaching, there are *adab al bahsyi wa al-munādharah* and *bahts al-masā'il* (Syam, 2020).

The psychosufistic approach is closely related to the teachings of Sufism (People who study, practice and teach Sufism/Asceticism), which provide human guidance for cleansing the soul, improving morals, and developing physically and mentally. Therefore, according to Imam Junaidi (Isa, 2016), Sufism is noble and abandons all despicable morals. It is a study of the personality theory in a tasawuf or Sufistic approach. It is also related to how the personality is seen from the perspective of Sufism, which prioritizes *dzawqiyah* (inspiration and taste) thoughts (Mujib, 2015). The procedural meaning of psychosufism is by sharpening the heart's structure through self-purification (*tazkiyah an-nafs*). It can open a veil that can become a barrier between Allah's knowledge and the human soul so that humans gain disclosure (*al-kasyf*) and can reveal the soul's true nature (Mujib, 2015).

### ***Manhaj* of Religious Thought**

In the view of K.H. Abbas Abdul Jamil, Fiqh or sharia is to facilitate society. As a *kiai*, he received guests from outside the city and the local community daily. They came for consultations related to Islamic law. Fatwas from Kiai Abbas considered the condition of people and aspects of benefit.

In one history, there was a debate between K.H. Mahrus Ali (Lirboyo Islamic boarding school) and Prof. Dr. Ibrahim Hoesen on the status of women as religious judges. K.H. Mahrus thought women could not be judges, while Ibrahim Hoesen thought women could be judges. The two *kiais* argued with arguments and references to books. During the break, Ibrahim Hoesen approached K.H. Mahrus and said he was a *santri* of K.H. Abbas

Abdul Jamil Buntet. Knowing this, K.H. Mahrus finally agreed that women could become religious judges. The reason is that K.H. Abbas Abdul Jamil certainly educates santri to see Fiqh as a dynamic perspective and considers the benefits (taken from various sources from interviews with families and santri/alums who are now kiai as well, including K. Farid Wajdi: Caretaker of the An-Nur Buntet Islamic boarding school, K.H. Dalil: one of the Buntet Islamic boarding school and alumni of Tebuireng Jombang Islamic boarding school, K.H. Umar Anas (late): grandfather of one of the authors, Mr. Amirudin: alumni of Tebuireng Jombang Islamic boarding school/Caregiver of K.H. Wahid Hasyim/junior santri of K.H. Abbas Abdul Jamil).

Manhaj syar'ī, as part of the compulsory study in Islamic boarding schools, has an inevitable necessity, which is also an essential part of K.H. Abbas Abdul Jamil's thinking. Fiqh's methodology (manhaj), which includes qawā'id and ushūl, is also an important thing that underlies K.H. Abdul Jamil's preaching. Preaching carried out as a tradition of Nahdliyyīn – Nahdliyyīn is the term for members/community/Jemaah of Nahdlatul Ulama founded by K.H. Hasyim Asy'ari. It cannot be separated from manhaj Fiqh, which contains formulations of ijtihadiyah, ijthihad related to the preaching used by Nahdliyyīn commonly referred to as ijthihād al-wāqi'i. It is where the da'i conducts ijthihad waqi'i with mad'u to achieve the goal of preaching in the context of statehood, nationality, and society based on Islamic values and Indonesian cultural-cultural values in each region. Preaching in need of da'i ijthihad is to respond to social realities that originate from textual preaching messages (Al-Qur'an and Al-Sunnah) and contextual preaching material (the reality of life or *al-waqi'i* in the form of situations and conditions and local wisdom) (Syukur, 2015). The principles of Fiqh also strengthen the cultural approach model carried out by Nahdliyyīn:

احمدا لفظة على القديم الصالح والأخذ بالجديد الصالح

*"Maintaining the previous good values and taking new, better values."*

This rule is interpreted as an effort to introduce Islamic law to the community with a soft approach, which has attracted most traditional people living in rural areas. The model for this approach is to accept local culture and wisdom, which are also part of past products, as long as they do not contain shirk or change the cultural content and the local wisdom changed from being non-Islamic to having Islamic content (Ansori, 2014).

Additionally, the relevance of the method is a crucial element in supporting the successful process of a preaching activity. When a good enough preaching material is presented without the support of a suitable method, it will not achieve maximum results (Jawwas, 2016).

However, the formulation of Fiqh constructed hundreds of years ago is clearly insufficient to answer all the current problems. The social, political, and cultural situation is different. Also, the law itself must rotate according to space and time. If it is only based on the formulation of the text, what if legal issues are not found in the textual formulation of Fiqh? Does it have to be mauquf (missed)? In fact, when it comes to legal issues, the law is



not permissible for scholars (fuqahā). It is where the need for a "new Fiqh" accommodates new problems that arise in society.

For this reason, individuals must return to manhaj, taking the methodology used by the former ulama and ushul fiqh, and qawā'id (Ulum, 2017). Among them was done by K.H. Abbas Abdul Jamil. New Fiqh does not mean making new Fiqh rules but carrying out ijtihad based on existing qawā'id and ushūl and other scientific prerequisites and implementing them in daily life. In the field of preaching related to various fields of the community's social life, the necessity of using this preaching Fiqh was also used by K.H. Abbas Abdul Jamil.

Likewise, the interest in the re-actualization of understanding and reinterpretation of qawā'id and ushūl fiqh aims to provide a basis for his preaching and his life close to all levels of society and all groups. Thus, using various arguments in the preaching that he carried out was needed so that integral mastery of qawā'id and ushūl fiqh became necessary.

For example, his closeness to the community and even to other ethnicities, for example, Chinese ethnicity or friendship with thugs, has a good purpose, at least, so that they get guidance or at least they no longer have suspicions about the preaching carried out by K.H. Abbas Abdul Jamil. "Al-umūr bi maqāshidihā" means the value of everything depends on its purpose. Purposes are essential things that become the foundation of something besides intentions.

Another part of the preaching method, like the manhaj commonly used by nahdliyin (nahdliyin: community members consisting of scholars, kyai, santri, or anyone affiliated with or as members of the Jamiyah/Nahdlatul Ulama organization) - and at least the trustees in Indonesia, is assimilating local wisdom with Islamic teachings or imparting an Islamic spirit to the culture, traditions, and customs of society. It then needs to provide a basis for qai'dah that is precise in its application, how these traditions and culture are used as a mode or at least a means of preaching that the public can follow. It then caused the principle of "al-umūr bi maqāshidihā" to be used as part of the foundation of preaching by nahdliyin and was also used by K.H. Abbas Abdul Jamil as nahdliyin.

Manhaj (manhaj: way, technique or method based on applicable methods) of K.H. Abbas Abdul Jamil in preaching internally as a principle of preaching development, which is still preserved in the Al-Islah Sidamulya Astanajapura Cirebon Islamic boarding school, refers to the four principles of the social role of Islamic boarding school. The first is al-mas'uliyah ad-diniyyah (religious capability), implemented in the Islamic boarding school's tips in fighting for Islamic preaching, which is the foundation of hope for solving all masa'il ad-diniyyah (Religious Issues). The second is al-mas'uliyah ats-tsaqafiyah (educational capability), which further enhances the quality of learning and education of the people. The third is al-mas'uliyah al-amaliyyah (practice capability), which prioritizes realizing Islamic/sharia law in personal and social life. Fourth is al-mas'uliyah al-K.H.ulukiyyah (moral capability), which focuses more on the behavior of al-aK.H.lak al-karimah. From the statement above, it can be concluded that the social role of Islamic boarding schools

grows and develops as a driving force for societal transformation; community development cannot be separated from the touch of Islamic boarding schools (Dzikri, 2019).

These are only a few things related to K.H. Abbas Abdul Jamil's *manhaj* preaching, which cannot be separated from efforts to assimilate culture and tradition while at the same time using the *qawā'id* and *ushūl fiqh* development patterns which are characteristic of Islamic boarding school studies, especially the *nahdliyin* (Kulkarni & Karim, 2022). At least, it is done because of the heterogeneity and diversity of Indonesian society, so there is a need for an appropriate *manhaj*, which is the primary basis.

## CONCLUSION

Bringing together and harmonizing the classic books, which are the references for *kiai* in Islamic boarding schools, with the lives of people with traditions is not easy. It is because the two are sometimes opposite. For this reason, it is necessary to have the ability to re-read classic texts and a good understanding of local traditions. Among the community groups that can harmonize this is the *kiai* in the Islamic boarding school. The *kiai*, including K.H. Abbas Abdul Jamil, view that the texts of *kitab kuning* need to be understood according to the context of the times. The *kiai* of the Islamic boarding school formulate and rearrange the ideas in the text so that they are in accordance with the conditions of the society they are facing. In this way, the community gains legitimacy for their actions, and the *kiai* can embrace the community so that they behave better. The way of thinking of K.H. Abbas Abdul Jamil in preaching cannot be separated from the *manhaj fikiran* or the method of thinking, which is inseparable from the principles of Fiqh. In inviting people to goodness, K.H. Abbas Abdul Jamil also emphasizes the importance of the benefit aspect by using language that the community can understand. In this way, people feel protected. It is realized that this research is very minimal, this is due to limited study materials and literature as well as sources obtained and other factors. However, this study has the potential to be developed as a treasure of Indonesian Islamic thought, and researchers hope for input and support for further research.

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