

Abstract

This ethnographic study attempts to portray Pesantren Daarut Tauhid in Bandung, Java, in terms of its emergence, its nature and structure, and the role it plays in the reinforcement of Islamic morality in a Muslim community. The initial stages and the foundation of the pesantren are first discussed in order to understand a number of events which were crucial to the emergence of the pesantren. The work then examines the nature of the leader and his followers and the structure of interrelationships between them. Next, the practice of Islam at the pesantren is discussed in order to consider its creativity in expressing Islam. Finally, the work discusses the ways by which the pesantren reinforces religious morality.

The study shows that the establishment of the pesantren was related in some ways to the general phenomenon of Islamic resurgence. However, it does not follow the common notion that Islamic resurgence involves the internal reformation of Islamic practices in response to the local influences of religious practices. It is, instead, more a response to the social problems and ills that are a reflection of the erosion of religious life. Unlike the reformist Muhammadiyah and PERSIS, Daarut Tauhid attempts less to purge Islamic teachings and practices of non-Islamic influences than to call Muslims to a disciplined practice of Islam, regardless of which lines of Islam they follow. In the light of this, Daarut Tauhid focuses its attention on the earnest application of Islamic morality. By choosing this aspect, the pesantren is less likely to be trapped in the endless religious dispute between modernist and traditionalist because the two groups have no disagreement in this respect.

The study also shows that Pesantren Daarut Tauhid, unlike other pesantren, plays a deliberate, direct role in the reinforcement of Islamic morality. First, it is known as the pesantren *Bengkel Akhlaq* (Workshop for Morality), an institution where Muslims can rehabilitate their immoral behaviour. Secondly, daily life is redeveloped to foster Islamic morality in order to refine Muslims' morality. In this sphere, the relationship between the leader and the follower is both collective and personal. Thirdly, *akhlaq* (Islamic morality) is always the central theme of all public talks and written publications. Fourthly, spiritual workshops are regularly conducted in order to provide a forum where Muslims can rehabilitate their morality. Here, the tradition of spiritual weeping is effectively used to generate religious consciousness and, in turn, to propagate virtue.

Pesantren Daarut Tauhid has made a considerable contribution to the pesantren tradition in Java. Geographically, it extends the influence of the pesantren tradition in an urban area whereas most pesantren are concentrated in rural areas. Functionally, it enriches the pesantren tradition as a centre for quick and effective moral rehabilitation. While pesantren conventionally focus on learning

advanced Islamic knowledge, Daarut Tauhid turns to the more practical knowledge of conduct. The existence of Pesantren Daarut Tauhid, with these two distinctive features, can be seen as complementary to the existing pesantren tradition at large, in that it does not belittle rural and conventional traditions of pesantren, but it empowers them by widening their influence to the urban area and enriching their styles.