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Revealing the Karomah and Contributions of Kyai Basyirun: A Study of Oral Literature and Social Transformation in Karangsuko, Malang

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Abstract

This research is motivated by two things, namely the existence of oral literature studies which are starting to erode, especially in the Karangsuko Malang community and the existence of documentation of the life history of Kyai Basyirun, a cleric who had extraordinary karomah. This research aims to reveal the character that Kyai Basyirun has and his work towards the people of Karangsuko Malang. The research method uses descriptive qualitative with pragmatic research type. Data collection techniques use interviews and documentation. The data analysis technique uses inductive data analysis. The research results show that Kyai Basyirun has a Karomah that can be reached by the five human senses. All of this can be witnessed by those closest to him so that mystical things can be proven by existing witnesses. His contribution to society was enormous and was able to bring about significant change for the better. In reviewing Islamic Studies, Karomah Kyai Basyirun is able to cover six fields, namely the fields of Sufism, Islamic Theology, Social Religious Affairs, Islamic Epistemology, Fiqh, and Education and Culture.

Keywords: karomah; kyai basyirun; oral literature

1. Introduction

The existence of religious figures or Kyai cannot be separated from discussions about the Islamic religion (Muniri, 2018). Kyai is a role model for society, in fact the community really respects Kyai (Malik, 2023). The position of Kyai in society is as the main teacher in spiritual and moral guidance (Zuhri & Rizal, 2022b). Sometimes the closeness of the community to the Kyai is like a father and a child (Syafaah, 2017). Kyai are often asked to provide advice and considerations for maintaining regional security (Hamid, 2019). herefore, society really needs a Kyai figure who can embrace all groups.

The role of Kyai in the village is very important to maintain bad ideologies with the help of his students (Habib, 2018). This is due to the characteristics in traditional society that Kyai have a high position and are

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made central figures (Ansori & Abu Khaer, 2023). Village kyai are not only known by traditional communities, but urban communities really trust the advice given by village kyai (Rozikan, 2021). The existence of village Kyai is very high in public trust because it is far from personal interests.

Azyumardi said that the existence of ulama does not only come from considering scientific expertise but also paying attention to morals and morals as well as the Kyai's closeness to society (Muthalib & Khairuddin, 2023). This was also confirmed by Khalim who stated that people visit Kyai to ask for blessings, especially Kyai who are known to have their own special qualities (Karim, 2017). The Kyai's directions will be a suggestion for the students or congregation and for them the Kyai has his own blessings and karomah (Zuhri & Rizal, 2022b). Karomah is an extraordinary power of someone who has supernatural qualities or extraordinary special qualities. From the community's perspective, karomah is still well maintained today even though it is being pushed back by human reasoning and modernity which has entered remote villages (Zakiah & Hakim, 2016). Karomah has an important role for preaching, karomah can be used to strengthen a servant's faith and increase public confidence in the miracles of the Prophet (Karomah & Wali, 2022).

However, admiration for karomah must be balanced with attention to the message given. This means, if we only pay attention to the karomah that the kyai has then the kyai will only make a legend about his karomah and the wise advice will disappear with time (Cholil, 2018). From admiration for a character, people will talk a lot about the shop, especially if the character has special features. So that the emergence of stories or legends in the form of oral literature in society.

Jamaris said that oral literature is part of society's culture and oral literature is widely spread in society in the form of fairy tales (Alifuddin et al., 2022). Oral literature has a function as a social controller and a means of educating society, because oral literature is born from descriptions of situations and conditions and manners in people's lives (Firmanda et al., 2018). The position of oral literature in traditional society is still maintained orally, not in writing. Therefore, it is important for us to maintain the oral literature that already exists in society. In preventing the loss of oral literature in society, it is necessary to maintain the authenticity of existing stories by utilizing technology (Ryolita & Nurhayani, 2019). s was done by the researchers, they packaged Kyai Basyirun's oral literature into articles for publication so that it could be preserved and read by the wider community.

Kyai Basyirun is a religious figure who comes from Malang, specifically from Karangsuko village. Kyai Basyirun is considered a guardian by the community because he has karomah or privileges that people in general do not have. In his preaching activities, he held routine manaqib, maulid, manaqib, gatherings and recitations. At first, his preaching received negative assessments from ordinary people. However, Kyai Basyirun's tenacity never vanished, he was patient and persistent in preaching so he was able to successfully teach people about halal and haram and how to worship Allah.

The existence of Kyai Basyirun brought many changes to the Karangsuko community where initially, the majority of the people in Karangsuko Village were people who were unfamiliar with Islamic religious knowledge. People rarely perform prayers, and even consider cow's blood as a food ingredient. In other words, this condition is quite worrying considering that religion is a guide for humans to live their lives. Therefore, society needs a figure who has the ability to develop spiritually and morally.

This research plays an important role in preserving literature that has developed and is embedded in the community of Karangsuko, Malang. Oral literature related to Kyai Basyirun's karomah has not been documented narratively, thus allowing the degradation of this oral literature in the lives of the people of Karangsuko Malang.

2. Method

This research is descriptive qualitative research, a study that produces conclusions in the form of a narrative of a phenomenon that occurs (Waruwu & Magister, 2023). The research approach uses a pragmatic method by considering literary works to be conveyed to readers (Zuhri & Rizal, 2022a). The research object was in Karangsuko Village, Pagelaran, Malang Regency where a Muslim scholar named Kyai Basyirun preached.

Data collection techniques use interview and documentation methods. The data sources come from several people, including Hj Jamilah as Kyai Basyirun's daughter, Abdurrahman Saleh as a student, KH Abdul Halim, Kyai Basyirun's neighbor, and Mrs. Rohimah as a student from Kyai Basyirun. Data triangulation is used as a step to ensure that the data obtained is valid data. In data analysis, the author uses an inductive method, where the author will describe the data and draw conclusions from the findings when carrying out the analysis (Zuhri & Rizal, 2022a).

3. Result and Discussion

3.1. Kyai Basyirun's Biography

Kyai Basyirun or familiarly called Bindoro Basyirun, was born in 1919 AD in Wonokerto Village, Bantur Malang and died at the age of 94 years, precisely on 14 May 2013 AD/ 4 Rajab 1434 H. He had 12 brothers, his father was named Taslim and Mother's name is Mishnah. At the age of 7 years, little Kyai Basyirun was left behind by his mother. After his mother died, his father chose to remarry a woman named Mrs. Beni. After getting married, his father experienced economic problems which resulted in him dropping out of school. But after that his father followed his mother who died. So little Kyai Basyirun became an orphan. During his childhood he was cared for by other people who had no family ties to him. The activities involved are looking for grass for animal feed and caring for the children of the people who care for them.

Not long afterward he studied religion at Kyai Kholil's hut in Brongkal Village, Pagelaran, Malang, East Java. In the process, Kyai Basyirun became a servant of Kyai Kholil by looking for grass as animal feed. However, this did not dampen his enthusiasm for studying religion well.

After feeling enough in seeking knowledge. He decided to marry a woman from Boro Village, Gondanglegi, Malang. He did not like the habit of the villagers who often came into contact with those who were not their mahram. So for that reason he divorced his wife. And he continued to study religion again at the Sidogiri cottage. Feeling that he had had enough, he decided to marry a second time to a woman from Karangsuko Village, Pagelaran, Malang.

His enthusiasm never extinguished in seeking knowledge even though he was married. He continued to wander in search of knowledge at the Rudhatul Ulum Ganjar Islamic Boarding School, he did not stay overnight at the boarding school but only took part in activities or recitation routines at the boarding school which was looked after by Habib Umar. His laughter towards parents and teachers can be used as inspiration for today's students in respecting parents and teachers.

From the explanation above, the author is interested in documenting Kyai Basyirun's life history in the form of articles, as a form of preserving the oral literature of Kyai Basyirun's life, and it is hoped that Kyai Basyirun's history can be used as a lesson for today's generation in social aspects of religion and cultural education.

3.2. Kyai Basyirun's Karomah

Karomah is a privilege given to lovers of Allah obtained because of istiqomah in worship. People who have karomah are considered by society to be waliyullah or lovers of Allah. Waliyullah is a person who is loved by Allah and always receives guidance to always do righteous deeds and preach to teach religious and moral knowledge (Karim, 2017). In Sufism, waliyullah can be an intermediary for blessings from Allah SWT. It is also believed that gathering with waliyullah can provide positive vibrations (Fauzi, 2012).

Kyai Basyirun's life before his karomah was seen by the residents of Karangsuko Village, Malang. In everyday life, he became a farmer, every time Kyai harvested in the garden, the results that Kyai harvested were always better than the results of other people who were also farming, until finally the government heard the news and the government wanted to make Kyai Basyirun a Minister of Agriculture, but Kyai Basyirun refused the offer because Kyai didn't like it. Some of Kyai Basyirun's karomahs witnessed by students and the community, this story is taken from the oral expressions of students and the people of Malang, as follows:

3.2.1. The Light that Accompanied the Birth of Kyai Basyirun

Kyai Basyirun's karomah has been known since his birth. During his birth, light also came out of his mother's stomach. The incident was witnessed by people who were at the place. However, many people still do not realize that he is a person who is given special privileges.

3.2.2. Kyai Basyirun's charisma amidst the Ninja Threat

At that time, there was quite a terrible phenomenon, namely the emergence of ninjas. The goal of this ninja group is none other than to eliminate community leaders, scholars and people from high social strata. The atmosphere at that time was very precarious because there were so many ninja members roaming around the community. From this incident, many people sowan to Kyai Basyirun to ask for protection from cruel ninjas.

Kyai Basyirun was never afraid, in fact everyone who came home from his house was always given a message when asked where he was from, to answer "From Kyai Basyirun's house". He always gave a message to everyone who came home from his house. And all those who answered or returned from their homes were not disturbed by the ninja group. From all these incidents, Kyai Basyirun's name became increasingly known everywhere.

3.2.3. Youth's tattoo disappeared after being bathed by Kyai Basyirun

At that time there was a man who sowan Kyai Basyirun a prayer, this man had tattoos all over his body. Kyai Basyirun continued to meet the man with great friendliness. Then Kyai Basyirun took the man to the back of his house, to the pool. Then Kyai Basyirun bathed the man in the pool behind the house. After bathing, the tattoos on the man's body disappeared without any residue.

3.2.4. Kyai Basyirun is a *Kasyaf*

One time there was a man who asked Kyai Basyirun for advice, but the man did not want to enter Kyai Basyirun's house. At that time Kyai Basyirun peeked out from behind the window of the house and he saw the inside of the person's head. He said to his son who was accompanying him in the living room. As follows:

"Inside the man's head was filled with caterpillars that looked like they were hot, because the man's head was boiling and there was a lot of pus."

It can be interpreted that what Kyai Basyirun means about the contents of the man's head is the ugliness, envy, arrogance and despicable nature of a man who visits and is reluctant to enter the house.

3.2.5. Kyai Basyirun and the Title of Haji

Many people in the community were unaware that Kyai Basyirun had performed the Hajj pilgrimage, yet numerous accounts claimed encounters with him in Mecca and Medina during the Hajj. Some neighbors who participated in the pilgrimage even recounted having conversations with him while in the holy land. After the Hajj season concluded and the pilgrims returned to Indonesia, many made it a point to visit Kyai Basyirun and confirmed their meetings with him. These accounts, spread orally, further enhanced Kyai Basyirun's reputation among the people. Interestingly, his title varied among the community; some referred to him as KH. Basyirun, while others simply called him Kyai Basyirun, without adding the title of Haji.

3.2.6. Kyai Basyirun was Running out of Fuel

This story was narrated by Kyai Basyirun’s companion, Gus Wan Ali, who recounted an incident from their days as students. One evening, while traveling to visit a pious scholar, they encountered heavy traffic, and most shops had already closed. Their vehicle ran out of fuel, leaving them in a difficult situation. Without hesitation, Kyai Basyirun fetched water and poured

it into the vehicle's fuel tank. Miraculously, the vehicle started again and was able to take them to their destination, allowing them to complete their visit to the scholar.

3.2.7. Kyai Basyirun's Encounter with Prophet Khidr AS and Jibril

Kyai Basyirun's meeting with Prophet Khidr AS took place at the tomb of Sunan Ampel during his pilgrimage to the Maqbarah of Sunan Ampel. According to his daughter, Kyai Basyirun was approached by an individual who appeared entirely ordinary. It was only later, during their journey back from the tomb, that Kyai Basyirun revealed to his daughter that the person he had encountered was Prophet Khidr AS. It is widely acknowledged that such encounters are reserved for those who possess exceptional favor from Allah SWT.

On another occasion, Kyai Basyirun experienced a handshake with Jibril at a specific location. However, Jibril only manifested his hand during this interaction, which Kyai Basyirun described as a direct connection with the divine messenger.

3.2.8. Kyai Basyirun Receiving Ijazah from Jibril

According to his students, Kyai Basyirun was uniquely privileged to receive sacred practices directly from Jibril. Delivered in a language incomprehensible to his students, Kyai Basyirun instructed them to recite the Hizib Rasul as a means of supplication to Allah SWT. The practice, as conveyed by Kyai Basyirun, is as follows:


بسم الله الرحمن الرحيم

لا إله إلا الله محمد رسول الله صلى الله عليه وسلم

وعلى آله وصحبه أجمعين ، سبحان ربك رب

العزة عما يصفون ، وسلام على المرسلين

والحمد لله رب العالمين ، آمين ، ،

Figure 1. Kyai Basyirun's *Ijazah*

In picture 1 is Kyai Basyirun's *Ijazah* imparted to his students. Behind this *Ijazah*, it is believed that it was a practice conveyed by Jibril to Kyai Basyirun. And this practice has always been read during routine activities led by him and is still maintained today.

His work in preaching was initially widely opposed by the public. The majority of people think that what Kyai Basyirun said was a disgrace to women. This was stated when he explained the issue of Women's Fiqh, which included a discussion regarding women's menstrual blood. This challenge is because the local community is still unfamiliar with religious knowledge. Even though the majority of people opposed him, he still carried out routines which included the study of Fiqih and other religious knowledge. Kyai Basyirun guides his students with patience, enthusiasm and istiqomah. His great hope is that the students can gain knowledge and be on the right path

3.3. Kyai Basyirun's Karomah in the Review of Islamic Studies

3.3.1. Tasawuf Aspect

From a Sufism perspective, karomah is an extraordinary gift given by Allah to human who have a very high level of faith and piety (Musman, 2021). Karamah is often associated with Allah's wali, namely people who are close to Him, as a form of grace, respect, or proof of their closeness to Allah (Abdillah, 2022). Karomah is not the goal of a saint's life, but rather a consequence of their closeness to Allah. A guardian is often unaware of the karomah they have (Fuadi & Ibrahim, 2020).

Kyai Basyirun's karomah appeared when a light came out accompanying his birth which was manifested as a Divine light given to the chosen servant of Allah SWT. This is in line with the concept of nur Muhammad. Another inner side appears in his ability to see supernatural things, where this advantage is only given to people who have extraordinary closeness to Allah. In the context of Sufism, this condition is often considered a level of ma'rifah (Khotimah, 2022).

Not only that, the meeting between Kyai Basyirun and Prophet Khidir AS is a reflection of the spiritual legitimacy of a saint. He also added that the gift of good deeds from the Angel Gabriel is often considered a form of inspired revelation, which is only given to selected servants. The external side is visible in Kyai Bayirun's ability to remove a young man's tattoo when he bathed him. This form of karomah is an implementation of the spiritual process of physically cleansing the soul or what is often called Tazkiyatun Nafs

3.3.2. Islamic Theology Aspect

From the perspective of Islamic theology, karāmah is a manifestation of divine miracles granted by Allah to His chosen servants who have attained a special closeness to God (Zakariya, 2017; Zuhri & Rizal, 2022a). The figure of Kyai Basyirun, known for his kashf (spiritual unveiling), exemplifies the implementation of his elevated status or maqām as a wali (saint). His capacity for kashf is understood as a divine gift rather than a mere result of human effort.

This understanding is further supported by the phenomenon of light accompanying his birth, which is often regarded as a sign of distinction in Islamic tradition. In Islamic history, such occurrences are associated with the birth of Prophet Muhammad SAW (sirah nabawiyah), symbolizing the bringing of light into the world.

3.3.3. Religious Social Aspect

is not limited to spiritual phenomena but also carries significant socio-religious implications (Sekti & Dwi, 2024). In other words, karomah serves as a bridge between the spiritual dimension and social reality. This is exemplified through the lives of individuals endowed with karomah, such as Kyai Basyirun, whose presence inspires faith, strengthens spiritual devotion, and fosters social solidarity within the community.

One of the key lessons from the figure of Kyai Basyirun is his unwavering dedication to spreading Islamic knowledge. Despite initial misunderstandings and suspicions about his methods, he patiently guided people to draw closer to Allah SWT. Furthermore, Kyai Basyirun taught that whatever Allah wills will come to pass, even when it seems beyond reason, as evidenced by his extraordinary karomah.

The accounts of Kyai Basyirun's karomah also highlight the role of Ulama as protectors of society, particularly in the face of physical threats or social conflicts. This was evident during his time when he displayed remarkable charisma and leadership in addressing the rampant activities of the Ninja motorbike gangs. His social standing underscored the principle that ulama prioritize spiritual values above worldly recognition.

3.3.4. Islamic Epistemology Aspect

Islamic epistemology is a branch of Islamic philosophy that examines the sources, methods, and validity of knowledge in Islam, encompassing revelation, reason, and spiritual experience (Badruzaman, 2018; Harahap, 2021). Karomah holds a significant connection, particularly in the spiritual, metaphysical, and rational dimensions.

Karomah is often viewed as a sign of a wali who has achieved closeness to Allah SWT. This demonstrates that knowledge derived from spiritual experience holds validity within Islamic epistemology. Although inherently individual, the karomah of Kyai Basyirun was utilized for the benefit of society, such as resolving the conflicts caused by Ninja gangs and other communal disputes. Practices transmitted from Prophet Khidr AS and Jibril can be analyzed as forms of spiritual knowledge transmission. This ability can be studied as a form of divine knowledge acquired through intuition and spiritual experience.

3.3.5. Fiqih Aspect

Fiqh and karomah hold a complementary relationship within Islam (Muzayanah, 2021; Wahyuddin, 2021). Fiqh provides the foundation of sharia that a wali must adhere to before being granted karomah (divine miracles). Meanwhile, karomah reaffirms the truth of sharia and demonstrates the greatness of Allah. However, Fiqih emphasizes that karomah must not be used as a justification to deviate from sharia law. Instead, karomah should be understood within the framework of faith that aligns with the principles of Fiqih, ensuring it brings benefit and welfare to the community.

The karomah possessed by Kyai Basyirun, demonstrated when he was able to remove someone's tattoo as part of their sincere repentance and commitment to fully practicing Islamic teachings, stands as a testament to the transformative power of genuine intention. Human recognition is far less significant than the acceptance of worship by Allah SWT.

3.3.6. Education and Culture Aspect

Education and Culture cannot be separated because the two are very closely related (Aminullah, 2017; Widyastuti, 2021). Kyai Basyirun's karomah has a positive impact in terms of education and culture, one example is that a santri or student must always respect parents and teachers as exemplified by Kyai Basyirun, he always obeys parents and teachers so that he is successful

in the world and in the afterlife. The culture of noble attitudes inherent in the traditions of Javanese society must always be upheld and carried out in everyday life (Atmaja & Mutia, 2024).

4. Conclusion

Kyai Basyirun has many karomahs that are physical and sensory in nature and can be witnessed by the public. This story can be trusted because there are still witnesses who were contemporary with Kyai Basyirun. Karomah Kyai has an important meaning for the people of Karangsuko and its surroundings. His role colored the lives of the people of Karangsuko who were previously laypeople with the role of Kyai Basyirun, now the people of Karangsuko understand religious knowledge and practice it in their daily lives. Kyai Basyirun taught his students to always respect and obey their parents and teachers. He always imparted moral messages to all his students. In reviewing Islamic Studies, Karomah Kyai Basyirun is able to cover six fields, namely the fields of Sufism, Islamic Theology, Social Religious Affairs, Islamic Epistemology, Fiqh, and Education and Culture.

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