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APPENDIXIES

1. Glossary

1.	*Alun-alun*	:	The main square situated in front of *keraton* or in front of the official residence of the regents, and so forth.
2.	*Da'i*	:	The preacher
3.	*Dakwah*	:	Islamic mission
4.	*Hadith*	:	The prophetic tradition consists of Muhammad's utterances, deeds, and agreement. It is a second highest resource for Islam after the Quran.
5.	*Ka'ba*	:	A square-shape building used for a center *qibla* direction
6.	*Kitab kuning*	:	Traditional authoritative Islamic references with its yellow papers widely used in pesantrens in Indonesia
7.	*Meso (level)*	:	Middle range
8.	*Murid*	:	Students in sufism terminology
9.	*Murshid*	:	Master/ teacher in Sufism terminology
10.	*Mustasyar*	:	Advisory board for *syuria* department in Nahdlatul Ulama organization
11.	*Peci*	:	Particular cap usually used during praying
12.	*Pesantren*	:	Islamic boarding school
13.	*Santri*	:	Students of Islamic boarding school
14.	*Sarung*	:	Sarong
15.	*Syuriah*	:	Deliberative body in Nahdlatul Ulama's who is in charge of producing a most authoritative' NU fatwas, it is a sort of legislative council in the country. Syuriah led by a supreme leader
16.	*Ulama*	:	Religious scholars
17.	*Ushul fiqh*	:	Basics of Islamic jurisprudence
18.	*Wayang kulit*	:	Shadow puppet

2. Interview Consent Form

Persetujuan Wawancara

Penelitian Media dan Kyai

Saya **Fazlul Rahman** adalah mahasiswa pada Program Studi (Prodi) Strata-3 Inter-Religious Studies (IRS), Sekolah Pascasarjana Universitas Gadjah Mada (SPs-UGM). Saya sedang melakukan penelitian untuk kepentingan penulisan disertasi mengenai dinamika Kyai dan media.

Sebagai bagian dari penelitian ini saya akan mewawancarai Anda sebagai responden/narasumber. Lamanya wawancara dapat disesuaikan berdasarkan kesepakatan dan/atau perkembangan diskusi. Wawancara juga dimungkinkan dilakukan lebih dari satu kali sesuai dengan kebutuhan penelitian dan kesepakatan dengan Anda. Anda dipersilahkan menjawab sesuai dengan apa yang Anda pandang layak dan sesuai. Anda juga berhak untuk tidak menjawab jika merasa terganggu dengan pertanyaan saya.

Seluruh hasil wawancara bersifat rahasia, hanya diakses oleh saya, dan dipergunakan untuk kepentingan penelitian dan akademik saja.

Persetujuan responden/narasumber

Saya setuju/tidak setuju wawancara ini direkam.

[ ]Setuju
[] Tidak setuju

Saya setuju/tidak setuju nama asli saya disebutkan dalam karya tulis akhir (mis. artikel jurnal, artikel surat kabar, bagian dari buku, disertasi, dll.) yang dapat diakses oleh khalayak luas.

[] Setuju
[] Tidak setuju

(Catatan: Nama asli narasumber hanya muncul dalam laporan penelitian. Jika narasumber tidak setuju nama aslinya disebutkan, maka dalam karya tulis akhir nama narasumber akan disamarkan atau tidak disebutkan)

Saya telah mengetahui tujuan dan maksud wawancara yang akan dilakukan. Saya bersedia secara sukarela untuk diwawancarai. Dengan alasan tertentu yang tidak harus disampaikan kepada pewawancara, saya berhak untuk menghentikan wawancara kapanpun.

Saya telah mengetahui dan menyadari konsekuensi dari wawancara ini termasuk publikasi dari hasil penelitian selama hal tersebut sesuai dengan kaidah-kaidah akademik yang berlaku.

Saya berhak untuk meminta bagian-bagian dari wawancara yang saya pandang akan mempersulit saya di kemudian hari untuk dihilangkan atau diabaikan.

Jika ada pertanyaan mengenai penelitian ini saya akan mengontak langsung pewawancara atau institusi tempat pewawancara berasal.

Bondowoso, __,_____ 2015

_____   _____

KH. Asy'ari Fasya   **Fazlul Rahman**

3. Semi Structured Interview's Questions

- Personal identity
1. Could you please tell me shortly the history of your family
2. Could you please tell me about your education history
3. Do you have any formal position in any religious/non religious organization?
4. Current activities? (except taking care and leading *pesantren* and santris)?

- The *kiai*-ness
1. People know you as a Kyai, where do you think you get this title from?
2. what can a Kyai do with this title?/ what authority does the kyai own from this title?
3. How do you think the way maintain this kind of religious honorific title?
   Menurut pak Kyai, apa saja factor yang dapat menjaga muruah gelar seabgai seorang kyai?

- *Kiais* and media
1. What do you think media is?
2. What media do you consume?
3. Are the santri allowed to use media? Why?
4. As a kyai, do you see any different living with the presence of media from living with no media? In what area? Example?
5. Is there any different in the *Pesantren* and santri's life? In what area? Example?
6. Do you see that media give some impacts on Kyais' religious authority? on the relationship between Kyais and santri? On Islamic learning tradition in a *Pesantren*? On any other areas?

- Islam and Media
1. Where is the place of media in Islam?
2. Is there any different for Islam as religion before and after the coming of media?
3. What about for Muslim religious organization (e.g. MUI, Muhammadiyah, and NU?
4. How should Muslim society sees the media? Where should they place media?
5. how should Muslim religious institution, like MUI, Muhammadiyah, NU, see media
6. How do you see the future of media (of Internet)? For Islam? For Muslim? For Muslim religious organization in Indonesia

- *Kyais* and Internet
1. Do you use Internet?
2. How do you use Internet? How often in a day? What are particular websites usually accessed during online?
3. Do you use any gadgets connected to Internet?

4. Do you have any accounts in social media? Blog? Website?
5. Are you involved in any online activity?
6. As a Kyai, how do you see Internet?
7. As a kyai, do you see any different living with the presence of Internet from living with no Internet? In what area? Example?
8. Is there any different in the *Pesantren* and santri's life? In what area? Example?
9. Do you see that Internet give some impacts on Kyais' religious authority? on the relationship between Kyais and santri? On Islamic learning tradition in a *Pesantren*? On any other areas?