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THE EXISTENCE OF THE SHIDDIQIYAH ORDER OF KALIBAGOR KEBUMEN AND ITS SOCIO-RELIGIOUS INFLUENCE

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Abstrak:

Penelitian ini membahas tentang kemunculan tarekat shiddiqiyah di Desa Kalibagor Kabupaten Kebumen. Permasalahan yang akan dibahas adalah tentang sejarah, dinamika penyebaran, dan pengaruhnya dalam masyarakat. Berdasarkan permasalahan yang ada, penelitian ini tergolong penelitian sejarah yang secara metodologis dimulai dari pemilihan topik, pengumpulan sumber, verifikasi sumber, interpretasi data dan historiografi. Adapun metode penggalian data adalah observasi, Interview dan dokumentasi dengan menitikberatkan pada sumber primer berupa buku tarekat shiddiqiyah, Interview, dan penelitian terdahulu. Penelitian ini menghasilkan kesimpulan bahwa Tarekat Shiddiqiyah Kalibagor dibawa oleh Kiai Ja'far Shodiq, seorang khodamul ulum sepulanganya dari Pesantren Shiddiqiyah Ploso Jombang. Masa perkembangan tarekat dimulai dengan berdirinya pesantren Mambā'ul Mubasysyirīn Majma'al Bahroin pada tahun 2001, yang menjadi pusat kegiatan shiddiqiyah seperti kautsaran dan khalwat. Vonis tarekat ghoiru mu'tabar dan klaim sesat shiddiqiyah di Kalibagor menjadi cair atas penjelasan dan bukti sanad tarekat. Eksistensi shiddiqiyah Kalibagor mampu memberikan dampak positif terhadap perkembangan sosial keagamaan seperti dalam pendidikan pesantren, rutinan dzikir kautsaran bersama dan kegiatan santunan anak yatim membawa pengaruh masyarakat lebih agamis.

Kata Kunci: *Historis; Tarekat; Shiddiqiyah Kalibagor; Sosial Keagamaan*

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Abstract:

This research discusses the emergence of shiddiqiyah orders in Kalibagor Village, Kebumen Regency. The issues that will be discussed are history, the dynamics of its spread, and its influence on society. Based on existing problems, this research is classified as historical research that methodologically starts from topic selection, source collection, verification, interpretation, and historiography. While the method of extracting data through observation, interviews, and documentation by focusing on the primary source in the form of shiddiqiyah order books, interviews, and previous research. This research resulted in the conclusion that the Kalibagor shiddiqiyah order was brought by Kiai Ja'far Shodiq, a khodamul ulum, after returning from the Shiddiqiyah Pesantren Ploso Jombang, the period of development of the order began the establishment of the Mambā'ul Mubasysyirīn Majma'al Bahrain pesantren in 2001 which became the center of shiddiqiyah activities such as kautsaran and khalwat, the verdict of the ghairu mu'tabar order and the false claims of shiddiqiyah in Kalibagor became liquid on the explanation and evidence of the order sanad (transmission). The existence of shiddiqiyah Kalibagor can have a positive impact on the development of religious society is realized in pesantren education, routine dhikr kautsaran together, and orphan compensation activities bring the influence of a more religious society.

Keywords: Historical; Order; Shiddiqiyah Kalibagor; Socio-Religious

INTRODUCTION

Islam entered the archipelago through several channels of Islamization, namely the channels of trade, marriage, education, and Sufism.¹ According to Ricklefs, this important process will still be a discourse in presenting an academic study of the history of the entry of Islam. From the aspect of when, from where, and who brought it.² As one channel of Islamization, Sufism is estimated as the entry of Sufism teachings into the archipelago around the 13th century AD.³ The teachings were developed in the 16th century

¹ Marwati Djoned Pusponogoro and Nugroho Notosusanto, *Sejarah Nasional Indonesia*, Jilid III (Jakarta: Balai Pustaka, 1990), 189.

² M.C. Ricklefs, *Sejarah Indonesia Modern* (Yogyakarta: Gajah Mada University Press, 1991), 3. Lihat juga Nor Huda, *Sejarah Sosial Intelektual Islam di Indonesia* (Jakarta: Raja Grafindo Persada, 2015), 1.

³ Azyumardi Azra, *Jaringan Ulama: Timur Tengah Dan Kepulauan Nusantara Abad XVII Dan XVIII: Melacak Akar-Akar Pembaruan Pemikiran Islam Di Indonesia* (Jakarta: Mizan, 1994), 30.

through figures such as Hamzah Fansuri (d. 1527), Abdul Rauf Singkel (d. 1639), Ar-Raniry (d. 1644), Burhanuddin Ulakan (d. 1693), and others.⁴

There are two kinds of division of Sufism character in the archipelago, namely *falsafi* (theoretical) and *Sunni /amali* (practical). Both have been in the archipelago, and among the evidence are the existence of al-Burhanpuri's *at-Tuhfāt al-Mursalāh* (d. 1620) and Abdul Karim al-Jili's *Insan Kamil* (d. 1424), al-Ghazali's *Ihya Ulūmiddin* (d. 1111), and so on.⁵ Sufism was eventually organized into *tarekat* (order), so it can be said that it is an institutionalized Sufism.⁶ *Tarekat* originated from the word *tharīqah* means a path essential to draw closer to God.⁷

Various kinds of *tarekat* (order) recorded to enter the archipelago in the early period include the *syattariyyah order*. The order was detected entering Sumatera throughout the 16th and 17th centuries.⁸ The Sufis gave an understanding of the teachings of Sufism to the *awām* (general Muslim). Thus, many *awām* people rushed to participate in the dhikr assembly of Sufism, so the assembly developed into a separate group called the order.⁹

Tarekat continues to develop so that many streams develop in Indonesia and the world. *Jam'iyah Ahli al-Tharīqah al-Mu'tabarāh al-Nahdliyyah* (JATMAN) grouping order into two types, namely *mu'tabarāh* and *ghoiru mu'tabarāh*. *Tarekat Mu'tabarāh* is a school of the order whose *muttashīl* (connected) the transmission reached the Rasulullah. In contrast, *ghoiru mu'tabarāh* is a *munfashīl* (unconnected) order.¹⁰

One of the controversial order is *shiddiqiyyah order*. *Tarekat of shiddiqiyyah* is centered in East Java, located in the Ploso District of Jombang Regency. *Tarekat* was taught in 1958 AD by a *mursyid* named Kiai Moh. Mukhtar, on the advice of his teacher, Sheikh Shuaib.¹¹ According to Dhofier (1994), this order does not exist in other countries, so it is not classified as *mu'tabarāh* (connected the transmission), and it is not involved in the

⁴ Rosita Baiti and Abdur Razzaq, "Teori Dan Proses Islamisasi Di Indonesia," *Wardah* 28, no. 16 (2014): 139.

⁵ Alwi Shihab, *Antara Tasawuf Suni Dan Tasawuf Falsafi: Akar Tasawuf Di Indonesia* (Jakarta: Pustaka Iman, 2009), 56.

⁶ Agus Riyadi, "Tarekat Sebagai Organisasi Tasawuf (Melacak Peran Tarekat Dalam Perkembangan Dakwah Islamiyah)," *At-Taqaddum* 6, no. 2 (2016): 359–85.

⁷ Awaluddin, "Sejarah Dan Perkembangan Tarekat Di Nusantara," *El-Afkar* 5, no. 2 (2016): 125–34, <https://doi.org/http://dx.doi.org/10.29300/jpkth.v5i2.1139>.

⁸ Martin Van Bruinessen, *Kitab Kuning, Pesantren Dan Tarekat*, cetakan II (Yogyakarta: Gading Publishing, 2015), 225.

⁹ Aqib Kharisudin, *AL-HIKMAH Memahani Teosofi Tarekat Qadiriyyah Wa Naqsyabandiyah* (Surabaya: PT. Bina Ilmu, 2019), 20.

¹⁰ Aziz Masyhuri, *Ensiklopedi 22 Aliran Tarekat Dalam Tasawuf*, ed. Abdul Muiz (Surabaya: Imtiyaz, 2011), 46.

¹¹ Armin Tedy, "Tarekat Mu'tabaroh di Indonesia (Studi Tarekat Shiddiqiyyah Dan Ajarannya)," *El-Afkar* 6, no. 1 (2017): 35.

Nahdlatul Ulama (NU) cultural network in Jombang. Therefore, there is a possibility that this order is considered unimportant by some circles. In addition, the order (tarekat) seems very *exclusive* (closed).¹² Meanwhile, Martin van Bruinessen (2015) also stated that the *shiddiqiyyah* order is a local order, so it only exists in Indonesia.¹³ Furthermore, Turmudi (2004) explains that the *sanad* (transmission) of the *shiddiqiyyah* order is unclear because it only ends on Amin al-Kurdi (a 19th-century figure) and does not mention the following chain that connects to Kiai Mukhtar.¹⁴

However, in its development, the spread of *shiddiqiyyah* brought by its members spread to several regions in Indonesia, one of which spread to Kalibagor Kebumen Village. The spread of tarekat *shiddiqiyyah* was carried out by Kiai Ja'far Shodiq. The arrival of *shiddiqiyyah* gave the Kalibagor people a socio-religious change from the *abangan* (general Muslim) to become more religious. In the early phases of the spread of the *shiddiqiyyah* order, Kiai Ja'far found various kinds of problems in society, including the rejection and acceptance of the community for the teachings of the *shiddiqiyyah* order. But in the end, people are willing to accept it.¹⁵

There is still little writing or academic study on the *shiddiqiyyah* order in Kebumen, so the author has to do a lot of interviews or get involved directly in the field. However, Abdul Syakur's latest work was published under the title *Tarekat dan Gerakan Sosial Keagamaan, Dinamika Tarekat Shiddiqiyyah di Indonesia* (2021)¹⁶ became the main rereferensi. The author studies a lot mainly in the form of verification and interpretation of data. The book results from the author's dissertation research on the *shiddiqiyyah* order in maintaining its existence in the midst of the dynamics of socio-religious, political, cultural, and economic life, one of which is relevant in the research of *shiddiqiyyah* Kalibagor.

From the above background, the author wants to reveal the historical study of the *shiddiqiyyah* order in Kalibagor and its dynamics and social-religiosity influence. Furthermore, the author will focus on its emergence, dynamics, and impact on society. Status controversial order began from

¹²Zamakhshari Dhofier, *Tradisi Pesantren: Studi Pandangan Hidup Kyai Dan Visinya Mengenai Masa Depan Indonesia* (Jakarta: LP3ES, 1994), 83.

¹³Bruinessen, *Kitab Kuning, Pesantren Dan Tarekat*, 245.

¹⁴Endang Turmudi, *Perselingkuhan Kiai Dan Kekuasaan* (Yogyakarta: PT LKiS Pelangi Aksara, 2004), 63.

¹⁵The real name of Kiai Ja'far Shodiq is Sugeng Prayitno, he got the name Ja'far Shodiq after returning from pesantren, the title or name Ja'far Sodiq itself is a name given on the basis of a hope which is the meaning of the name itself, namely as a person who brings the truth, this information is obtained when Interview with Sugeng Prayitno (54), Kalibagor, 13 November 2020.

¹⁶Abd. Syakur, *Tarekat & Gerakan Sosial Keagamaan; Dinamika Tarekat Shiddiqiyyah Di Indonesia*, ed. Ahmad Munjin Nasih, II (Yogyakarta: Arti Bumi Intaran, 2021).

ghairu mu'tabaroh or some of its *anti-mainstream* teachings such as dzuhur prayers after *Friday*. But, until now, is still maintained its existence in Kalibagor village.

In this study, the author used historical research methods. According to Kuntowijoyo (2013), historical research has five stages: theme selection, heuristics, verification, interpretation, and historiography.¹⁷ This type of research uses historical research, so the approach used is the historical method, which is a method for studying and exploring facts and drawing conclusions about past events.¹⁸ This research is also qualitative research. In qualitative research, data mining techniques can be done in three ways: first, observation is used to observe actions, behaviours, conditions, and things that are not words. Second, interviews to get data in the form of words from informants. Third, documentation to obtain document data such as books, articles, files, photos, and other documents about the research, such as books or articles about the history of the *shiddiqiyah order*.

DISCUSSION

Tarekat as a Sufism Organization

Sufism and *tharīqah* (spiritual path) are inseparable. Both are likened to two sides of the same coin. The Sufi group emerged to cleanse of soul (*tazkiya al-nafsi*) to draw closer to God.¹⁹ The Sufis then classified several parts: *shari'ah* (Islamic law), *tharīqah* (spiritual path), *haqīqah* (truth), and *ma'rifah* (mystical knowledge).²⁰ Sufism, in general, is a philosophy of life and a certain way of human behaviour in an effort to realize moral perfection, an understanding of the nature of reality, and spiritual happiness.²¹ According to Abul Wafa' al-Taftazani (1979), Sufism generally has five psychic, moral, and epistemological characteristics corresponding to all forms and mysticism, namely moral elevation, disappearing (*fana'*) in absolute reality, direct intuitive knowledge, and peace/happiness.²²

The word *tasawuf* (Sufism), according to one of the closest views, is the word *shuf*, which means "coarse wool." This understanding is associated

¹⁷ Kuntowijoyo, *Pengantar Ilmu Sejarah* (Yogyakarta: Tiara Wacana, 2013), 70.

¹⁸ Wasino and Endah Sri Hartatik, *Metode Penelitian Sejarah: Dari Riset Hingga Penulisan* (Yogyakarta: Magnum Pustaka Utama, 2018), 3.

¹⁹ Moh Ashif Fuadi and Rustam Ibrahim, "Implementasi Tasawuf Syekh Abdul Qadir Al-Jailani Dalam Majelis Manakib Al Barokah Ponorogo," *Al-Adabiya: Jurnal Kebudayaan Dan Keagamaan* 15, no. 02 (2020): 227, <https://doi.org/10.37680/adabiya.v15i02.576>.

²⁰ Annemarie Schimmel, *Mystical Dimensions of Islam* (Chapel Hill: Univ of North Carolina Press, 1975), 117.

²¹ Abu al-Wafa al-Taftazani, "Madkhal Ila Al-Tasawwuf Al-Islami" (Kairo: Dar al-Saqafah li al-Tiba'ah wa al-Nasyr, 1979), 3.

²² Al-Taftazani, 6.

with someone who wants to enter Sufism must replace a luxurious dress with a coarse woolen cloth. It symbolizes the simplicity and sincerity of God's servants in distancing themselves from the material world and focusing on the spiritual realm.²³ In the earliest period, those known as the *zuhud* (asceticism) group pursued this kind of effort.²⁴

According to his terminology, Sufism is an attempt to draw as close as possible to God by using man's intuition and spiritual and emotional potential so that he truly feels in his presence. This achievement effort is carried out through long stages called *maqāmāt* and *ahwāl*.²⁵ In the 9th and 10th centuries AD, the early Sufi period, Sufism was still an individual phenomenon that emphasized ascetic living to emulate the Prophet Muhammad's spiritual life fully. Furthermore, in the 11th and 12th centuries AD, Sufi elites were concerned with instituting their spiritual teachings in a practical mystical system for easy study and practice by their followers.²⁶

In the next stage, Sufism experiences the development of meaning. Sufism was originally practiced individually, as was the case in the early days of Islam until the 11th century. There is a gradual transformation of Sufism from merely a doctrine to an organization (*tarekat*). This phenomenon occurred throughout the 12th century to the present.²⁷ As an organization of Sufism, the form of the order experienced a very long journey and experienced three stages: *khanqah*, *thariqah*, and *thaiifah*.²⁸ In this context, Trimmingham (1999) explains that the *khanqah*, between the teacher and his student assembly, often moves around and has a minimum rule of thumb for living a simple life in *zawiyah*, *ribath* or *pesantren* (Islamic boarding school).²⁹

In the second stage, *thariqah*, 13th century, doctrines, rules, and methods were transmitted. During this period, there was a continuous development of the schools of mysticism. Genealogically *thariqah* comes from someone enlightened. They adapted the mystical spirit in organized Sufism to the standards of tradition and legalism. The development of new types of collective methods.³⁰ The third stage, *thaiifah*, 15th century. The

²³ Al-Taftazani, 21.

²⁴ J Spencer Trimmingham, *Mazhab Sufi*, Terj. Luqm (Bandung: Penerbit Pustaka, 1999), 2.

²⁵ Rosihan Anwar and Mukhtar Solihin, *Ilmu Tasawuf* (Bandung: Pustaka Setia, 2014), 71.

²⁶ Sri Mulyati, *Mengenal Dan Memahami Tarekat-Tarekat Muktabarah Di Indonesia* (Jakarta: Kencana Prenada Media Grup, 2004), 6.

²⁷ Lindung Hidayat Siregar, "Sejarah Tarekat Dan Dinamika Sosial," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 33, no. 2 (2009): 171.

²⁸ Riyadi, "Tarekat Sebagai Organisasi Tasawuf (Melacak Peran Tarekat Dalam Perkembangan Dakwah Islamiyah)."

²⁹ Siregar, "Sejarah Tarekat Dan Dinamika Sosial," 172.

³⁰ Trimmingham, *Mazhab Sufi*, 86.

transmission of *baiat* (inauguration) together doctrines and rules. Sufism became a popular movement. New foundations were formed in the thariqah schools, branching out into many “orders” that completely merged with the cult of the saints.³¹

The following process, Sufism, was originally only a form of worship practice taught specifically to a certain person. Then at a later stage became a community that formed a social force that gave rise to Sufi organizations, such as the *qadiriyyah order*, *naqsyabandiyah*, *shadziliyah*, *syattariyah*, and others, whose naming of the orders was identical to the name of the founding figure.³²

The tarekat that enter and develop in Indonesia are numerous. From the 17th to the 19th century, the orders that entered Indonesia were the orders that developed in Makkah and Medina. as a meeting route for the traditions and sciences of the mursyid teachers with the style of *sunni-akhlaki* Sufism.³³ Some of the orders developing rapidly in Indonesia are *qadiriyyah order* and *naqsyabandiyah order*.³⁴

As for the status of the ordo Sufi, there are two kinds in Indonesia: the *mu'tabarrah order* (recognized *sanad*) and the *ghoiru mu'tabarrah order* (not recognized). The institution of the legitimacy of the order in Indonesia is shaded by the organization of the association of the orders, which is the Autonomous Body of the *Nahdlatul Ulama* (NU), namely *Jam'iyyah Ahli Thariqah al-Mu'tabarrah an-Nahdliyyah* (JATMAN) as many as 43 orders. See *Muktamar XI Results JATMAN in Pesantren Al-Munawwariyyah Malang* on January 10-14, 2012. Related to the *shiddiqiyyah order*, although it is still controversial and has not been recognized by JATMAN, *mu'tabarrah's* confession of the shiddiqiyyah order was issued by JATMI (*Jam'iyyah Ahli Thoriqoh Mu'tabaroh Indonesia*) at its *Muktamar* in 2009.³⁵

History of the Shiddiqiyyah Order in Jombang

The order of shiddiqiyyah Jombang was founded by Muhammad Mukhtar. He was born in Losari, Ploso, Jombang, on August 28, 1928 to Haji Abdul Mu'thi and Nyai Nasihah, all of whom had 11 children.³⁶ Kiai Mukhtar

³¹ Trimmingham, 99.

³² Siregar, “Sejarah Tarekat Dan Dinamika Sosial,” 173.

³³ Martin Van Bruinessen, “The Origin and Development of Sufi Orders (Tarekat) in Southeast Asia,” *Studia Islamika* 1, no. 1 (1994): 1–24, <https://doi.org/10.15408/sdi.v1i1.864>.

³⁴ Bruinessen, *Kitab Kuning, Pesantren Dan Tarekat*, 240.

³⁵ Syakur, *Tarekat & Gerakan Sosial Keagamaan; Dinamika Tarekat Shiddiqiyyah Di Indonesia*, xx.

³⁶ Tedy, “Tarekat Mu'tabaroh di Indonesia (Studi Tarekat Shiddiqiyyah Dan Ajarannya),” 41.

during his education learned from pesantren to pesantren even though it was only for a short time, such as Pesantren Bahrul 'Ulum Tambakberas, Pesantren Darul Ulum Peterongan. After his father died, he was encouraged to study spiritual science and Sufism at Kiai Munthoha in Kedungmacan village, Sambong, Jombang. Kiai Munthoha is also famous as a teacher of the *akmaliiyyah order*. He learned this lesson and followed it thoroughly.³⁷

Furthermore, Kiai Mukhtar's introduction to the teachings of the *shiddiqiyyah order* began during his encounter through a teacher-student relationship with Sheikh Ahmad Syu'aib Jamali al-Bantani.³⁸ Sheikh Syu'aib Jamali gave him the *khalwatiyyah order* for five years, from 1954 to 1959. After it was deemed sufficient, the Shaykh Syu'aib recommended to him to combine his order, namely *shiddiqiyyah*, with *khalwatiyyah*. Kiai Mukhtar stated that Sheikh Jamali's will to him to rename the *khalwatiyyah order* with *shiddiqiyyah* was in the framework of restoring his original genealogy, which was continued to Abu Bakr Ash-Shidiq's friend.³⁹ According to Abu Bakar Aceh, such a change in the name of the order is common, for example, the *naqsyabandiyah order*, which was previously Persian.⁴⁰

In teaching this order (*tarekat*), Kiai Mukhtar did not want to be called the order's founder. According to him, the order ini existed long before. As for his position, it is just as a savior of the order that people have forgotten. The teaching of *shiddiqiyyah* is like the boat has sunk, but because of its urgency, the boat must be reused.⁴¹

The spread of the teachings of this order in the early period was very difficult because it faced various obstacles, both from the people who already had established religious-spiritual traditions, especially the NU tradition group.⁴² The biggest and most significant hurdle resulted from the decision of the *Jam'iyyah Ahli Thariqah Mu'tabaroh* (FTM-NU) congress in 1971 in Magelang, Central Java. The decree established the verdict that the *shiddiqiyyah order*, as *ghairu mu'tabaroh*, had negative consequences.⁴³

³⁷ Syakur, *Tarekat & Gerakan Sosial Keagamaan; Dinamika Tarekat Shiddiqiyyah Di Indonesia*, 73.

³⁸ Tedy, "Tarekat Mu'tabaroh di Indonesia (Studi Tarekat Shiddiqiyyah Dan Ajarannya)," 35.

³⁹ Turmudi, *Perselingkuhan Kiai Dan Kekuasaan*, 84.

⁴⁰ Aboebakar Atjeh, *Pengantar Ilmu Tarekat; Uraian Tentang Mistik* (Solo: CV. Ramadhani, 1985), 303. Lihat juga Syahrul A'dam, "Etos Ekonomi Kaum Tarekat Shiddiqiyyah," *Al-Iqtishad: Jurnal Ilmu Ekonomi Syariah* 3, no. 2 (2011): 315.

⁴¹ Syakur, *Tarekat & Gerakan Sosial Keagamaan; Dinamika Tarekat Shiddiqiyyah Di Indonesia*, 78.

⁴² Sehat Ihsan Shadiqin, "Tarekat Shiddiqiyah Dalam Masyarakat Jawa Pedesaan," *Substantia* 14, no. 2 (2012): 212.

⁴³ Mukhtar Mu'thi, *Informasi Tentang Tarekat Shiddiqiyyah*, Edisi "Peringatan Hari Shiddiqiyyah Ke III, 27 Rojab 1414 H./ 9 Januari 1994 M (Jombang: Yayasan Pendidikan

In addition to the *shiddiqiyah order*, among the orders categorized as local orders are the *akmaliiyyah*, *anfasiyyah*, and shalawat *wahidiyyah* (*pseudo tarekat*).⁴⁴

In an attempt to reassure the disciples amid the various issues that plagued the *shiddiqiyah*, the *mursyid shiddiqiyah* (Kiai Mukhtar Mu'thi) made it clear about the validity of the *shiddiqiyah* genealogy as written or referred to in the book of the *tanwīr al-Qulūb; fī mu'āmalat 'Allām al-Ghuyūb* by Sheikh Muhammad Amin al-Kurdi al-Irbil. The pages 500-502, the genealogy of the *shiddiqiyah* was continued through Salman al-Pharisee and Abu Bakr Siddiq.⁴⁵ Here's the genealogy: 1. Allāh Swt. 2. Jibrīl 'alaihi Salam 3. Muhammad Saw. 4. Abū Bakr as-Siddīq 5. Salmān al-Fārisi 6. Qāsim bin Muhammad bin Abū Bakr as-Siddīq 7. Imam Ja'far as-Sādiq 8. Syeikh Abū Yazīd, Tayfūr bin 'Isā bin Sarusyan al-Bastāmiy 9. Syeikh Abū Hasan, 'Alī bin Ja'far al-Khāqaniy 10. Syeikh Abū al-Fadl bin Muhammad al-Tūsiy al-Farmadiy 11. Syeikh Abī Ya'qūb, Yūsuf al-Hamdāniy 12. Syeikh 'Abd al-Khāliq al-Ghazduwani bin al-Imām 'Abd al-Jalīl 13. Syeikh 'Ārif al-Rikwari 14. Syeikh Mahmūd al-Anjari Faghnavi 15. Syeikh 'Alī al-Rumaytani 16. Syeikh Baba as-Samani 17. Syeikh Amir Kulali ibn as-Sayyid Hamzah 18. Syeikh Muhammad Bahā' ad-Dīn an-Naqsyabandi bin Muhammad bin Muhammad Syarif al-Husayn al-Ausy al-Bukhāriy 19. Syeikh Muhammad bin 'Alā'iddin al-Atari 20. Syeikh Ya'qūb al-Jarkhi 21. Syeikh Nasiruddin 'Ubaydillah al-Ahrār as-Samarqandi bin Mahmud bin Syihāb ad-Dīn 22. Syeikh Muhammad az-Zāhid 23. Syeikh Darwis Muhammad as-Samarqandiy 24. Syeikh Muhammad al-Khawajghi al-Amkani as-Samarqandiy 25. Syeikh Muhammad al-Bani billah 26. Syeikh Ahmad al-Fārūqi 27. Syeikh Muhammad Ma'sūm 28. Syeikh Muhammad Saufu ad-Din 29. Syeikh Nūr al-Badwani 30. Syeikh Habīb Allāh al-Janijani Muntahir 31. Syeikh 'Abdillah ad-Dahlawi

About the above genealogical affirmation, Kiai Mukhtar confirms the truth of his explanation by quoting the book of *Tanwīr al-Qulūb* on page 539, which reads: "You know the epithet (naming) of the genealogy varies due to the change of period. For the genealogy that dates from sahaba abū Bakr as-Siddīq Ra to Sheikh Tayfūr ibn 'Isa, Abū Yazīd al-Bastāmi is named Shiddiqiyah. Meanwhile, from Sheikh Tafūr to Sheikh Abi Ya'qub Yusuf al-

Shiddiqiyah Pusat, 1994), 16.

⁴⁴ Shobaruddin, "Melacak Akar-Akar Tasawwuf Dan Tarekat Di Indonesia," *Tsaqafah: Jurnal Ilmu Pengetahuan & Kebudayaan Islam* 2, no. 1 (2005): 32.

⁴⁵ Mukhtar Mu'thi, *Tanggapan Shiddiqiyah Terhadap Idaroh Syu'ubiyyah Jam'iyyah Ahliith Thoriqoti Mu'tabaroh Annahdliyyah Kabupaten Dati II Demak Jawa Tengah; Perihal Konfirmasi Tarekat Shiddiqiyah* (Jombang: Yayasan Pendidikan Shiddiqiyah Pusat, 1998), 9.

Hamdani is called Tayfūriyyah; From al-Hamdani to Sheikh Amir Kulali ibn as-Sayyid Hamzah, named Khuwajikaniyyah; From as-Sayyid Hamzah to Sheikh Ya'qūb al-Jarkhi, it was named al-Naqshabandiyah; From al-Jarkhi to Sheikh Abdillah al-Dihlawi, called mujaddadiyah; From al-Dahlawi to Sheikh Muhammad Amīn al-Kurdi, it is named after the Khālidiyah".⁴⁶

The confirmation of the lineage of the sanad of the *shiddiqiyyah order* held by Kiai Mukhtar takes the path of sahaba Alī ibn Abī Thālib as in the book of *Fath al-'Ārifīn* received from his teacher Sheikh Shu'aib Jamali.⁴⁷ The *silsilah* (genealogy) is as follows: "Muhammad Mukhtar Mu'thi, of Sheikh Jamali, of Sheikh Khatīb al-Makkī, of Shamsuddin, of Muradi, of Abdul Fattāh, of Sheikh 'Usmān, of Abdul Karīm, of Sheikh Abū Bakr and Sheikh Yahyā, of Khishamuddin, of Waliyuddin, of Nuruddin, of Sharifuddin, of Shamsuddin, of Thahaqi, of Abdul Azīz, of Abū Muhammad Muhyīn, of Abū as-Sayyid al-Sayyid al-Makhrūmīn, of Abū as-Sayyid al-Makhrūmīn, from Ibn Husn al-Azhari, from Abu al-Faraj Turtūsī, from Abd al-Wāhid Lamini, from Abī Salaji, from Abū al-Aqli al-Qāsimi, from Sirri al-Taqtir, from Ma'rūf al-Karkhī, from Ma'ālī al-Qadīm, from al-Imām Ja'far al-Sādiq, from Muhammad al-Bāqir, from Alī Zayn al-'Ābidīn, from Sayyidina Husayn bin Fātimah, from Sayyidinā 'Alī, from Abū Bakr al-Shiddīq, from Prophet Muhammad Saw., from Gabrielīl of Allāh Ta'ālā."

From the above two genealogical paths, Kiai Mukhtar convinced the *shiddiqiyyah* disciples and the general public, who doubted the validity and existence of the order while asserting that the *shiddiqiyyah order* was valid because the sanad was to be continued. Furthermore, he thinks the evidence about the legitimacy and originality of *shiddiqiyyah* are quite clear. Despite this, Kiai Mukhtar still left it to each individual and felt he had no right to force people to believe him.⁴⁸

Although many circles, such as Martin van Bruinessen, grouped the *shiddiqiyyah order* into the category of local order,⁴⁹ however, in the process of its development, the order expanded into and out of Indonesia. The order spread to various corners of Indonesia, even to neighboring countries such as Singapore, Malaysia, and Brunei Darussalam, so that the students of the *shiddiqiyyah order* continue to grow every day, and it is estimated that now more than five million people.⁵⁰ At this time, *shiddiqiyyah* not only existed

⁴⁶ Muhammad Amin al Kurdi al Irbili, *Tanwir Al Qulub Fi Mu'amalati 'Allam Al Ghuyub* (Beirut: Dar al-Fikr, 1992), 539.

⁴⁷ Mu'thi, *Informasi Tentang Tarekat Shiddiqiyyah*, Edisi "Peringatan Hari Shiddiqiyyah Ke III, 27 Rojab 1414 H./ 9 Januari 1994 M, 15.

⁴⁸ Mu'thi, 20.

⁴⁹ Bruinessen, *Kitab Kuning, Pesantren Dan Tarekat*, 203.

⁵⁰ Turmudi, *Perselingkuhan Kiai Dan Kekuasaan*, 80.

as a religious institution but transformed towards other fields, including educational, social, and economic institutions. This transformation proves that many students of the order have not questioned the pros and cons regarding the verdict of *ghoiru mu'tabar*, which continues to be an issue.

The Existence of the *Shiddiqiyah Order* in Kalibagor village: Its History and Dynamics

Kiai Ja'far Shodiq is one of the religious leaders in Kalibagor village, Kebumen Regency. He was also a *khoddāmul ulūm*⁵¹ (cadre) of the *shiddiqiyah order*, which was given the mandate to teach the practices of the *shiddiqiyah order* in Kalibagor. He was born on October 5, 1967 in Kedondong, Kalibagor Village, Kebumen Regency. He was the first child of Hadi Waluyo and Lugiem.⁵²

Despite being born into an underprivileged family, Kiai Ja'far has a fairly good educational history. His first education began when he was seven years old at the primary school of SDN 2 Kalibagor in 1975. In 1981 he continued his studies at SMP 5 Kebumen and then at SMA Tamtama Kebumen in 1984. but unfinished he graduated from high school, he stopped going to school and decided to study at pesantren.⁵³ Initially, her parents did not allow him to study at pesantren because he did not have a fee. However, with a strong determination to learn, in 1985-1986, he was finally allowed to study at his first Pesantren in Jember, namely the Pesantren Raudlatut Tholabah Kebunsadeng under the leadership of Kiai Kharomain Thohir. After a year there, he moved to pesantren Majma'al Bahrain Jombang under the leadership of Kiai Muhammad Mukhtar Mu'ti.

While in the Pesantren Majma'al Bahrain Ploso Jombang, he was taught about Sufism, soul recognition, dhikr, and order. The pesantren means "the meeting of two seas," namely the sea of sharia and *haqiqah* (essence).⁵⁴ According to Muhaimin (1997), pesantren and tarekat are two institutions that usually bear the traditional Islamic stamp. These two institutions have the same mission, namely to convey and preserve Islamic traditions dari

⁵¹The four levels of the *shiddiqiyah order* builders are *Mursyid*, *khalifah*, *khodamul ulum*, and the last is *murid*. As for *khodamul ulum* or it can be interpreted as a cadre of the *shiddiqiyah order* who is in charge of preaching and conveying the teachings of the order to the community. However, a *khodamul ulum* is not allowed to worship like the *khalifah* (there are 47 people) or *mursyid* (1 person/Kiai Mukhtar), see Mu'thi, *Informasi Tentang Tarekat Shiddiqiyah*, Edisi "Peringatan Hari Shiddiqiyah Ke III, 27 Rojab 1414 H./ 9 Januari 1994 M, 19.

⁵²Interview with Kiai Ja'far Shodiq Pada 24 Oktober 2021.

⁵³Interview with Sugeng Prayitno (54), Kalibagor, 13 Oktober 2021.

⁵⁴Interview with Sugeng Prayitno (54), Kalibagor, 13 Oktober 2021.

generation to generation, so it can be said that the Pesantren Majma'al Bahrain at that time were classified as traditional pesantren.⁵⁵

The existence of the Kalibagor *shiddiqiyah order* began after Kiai Ja'far Shodiq finished seeking knowledge at the Pesantren Majma'ul Bahrain Ploso Jombang in 1994. In the beginning, Kiai Ja'far Shodiq only taught his family. Kiai Ja'far Shodiq also did not directly say that the teachings are the order's teachings, so they still teach basic Islamic science.⁵⁶ Furthermore, Kiai Ja'far began to be trusted by the community to lead activities such as *yasinan*, *tahlilan* and *selamatan*. After being asked several times to lead religious events, Kiai Ja'far finally took advantage of the momentum of the recitation to introduce the teachings of the *shiddiqiyah order*.⁵⁷

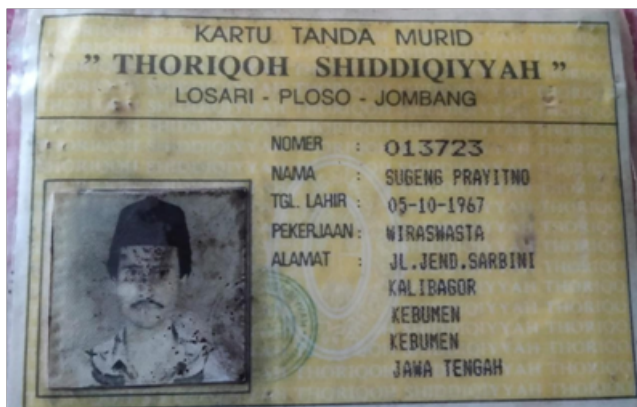


Figure 1. Student Identity Card carrying the Order of Shiddiqiyah Kalibagor

At the time of the pioneering of the *shiddiqiyah order* in Kalibagor, it was initially less visible because it was only the learning of reading and writing the Qur'an to children. With time, people's sympathy has become stronger. Not only do children come to their homes to study religion, but also adults.⁵⁸ The proselytizing strategy carried out by Kiai Ja'far is quite

⁵⁵ A.G. Muhaimin, "Pesantren and Tarekat in the Modern Era: An Account on the Transmission of Traditional Islam in Java," *Studia Islamika* 4, no. 1 (1997): 1, <https://doi.org/10.15408/sdi.v4i1.785>.

⁵⁶ Interview with Ja'far Shodiq (54), Kalibagor, 13 November 2020.

⁵⁷ When referring to the method or model of proselytizing Rosulullah, it turns out to be quite varied. Once Rosulullah once preached in secret then blatantly. One time Rosulullah once preached verbally, in writing then by *uswah* (example), see Ridwan Rustandi and Syarif Sahidin, "Analisis Historis Manajemen Dakwah Rosulullah Saw Dalam Piagam Madinah," *Jurnal Tamaddun : Jurnal Sejarah Dan Kebudayaan Islam* 7, no. 2 (2019): 365, <https://doi.org/10.24235/tamaddun.v7i2.5503>.

⁵⁸ Photos taken during the process of Interview with Kiai Ja'far Shodiq pada 24 Oktober 2021.

unique with coffee or just relaxing, so it does not appear that what is being talked about in the teachings contained in the teachings of the *shiddiqiyah order*. Kiai Ja'far's status as an alumnus of Pesantren Majma'al Bahrain Jombang is something that many people don't know.⁵⁹



Figure 2. Shiddiqiyah logo on the front page of the Pesantren

In the early days of the development of *shiddiqiyah*, Kiai Ja'far used Musholla as a center of activity, for example, dhikr and the typical recitation of *shiddiqiyah order* such as dhikr *kautsaran*. However, as the number of pilgrims increased, Kiai Ja'far thought that the Musholla could not fit and would not be effective in carrying out its proselytizing, so there was a desire to establish a pesantren. The desire was realized in 2001 by establishing the Pesantren Mambā'ul Mubasysyirīn Majma'al Bahroin.⁶⁰

Thus, the pesantren became one of the media used by Kiai Ja'far in spreading the teachings of the *shiddiqiyah order*. He and the community used the place as a place for religious activities of the *shiddiqiyah order*. Its existence positively impacted the community's understanding of religious science.⁶¹ The author's observation found that the purpose of the students who came was not all to learn religion. Still, some came to pesantren to ask for knowledge of magic (supernatural powers). This fact is based on the confession of one of the Kalibagor residents. This is certainly reminiscent of the work of the figure of Kiai Mukhtar, who was initially also considered

⁵⁹ Interview with Ja'far Shodiq (54), Kalibagor, 13 Oktober 2021.

⁶⁰ Photos taken during the process of Interview with Kiai Ja'far Shodiq pada 24 Oktober 2021.

⁶¹ Interview with Ja'far Shodiq (54), Kalibagor, 13 November 2020.

a shaman or powerful person before the development of the Jombang *shiddiqiyah order*.⁶²

In 2001 the Pesantren Mambā'ul Mubasysyirīn Majma'al Bahroin was notarially valid.⁶³ The existence of the deed can be understood that the presence of a *shiddiqiyah order* pesantren in Kalibagor Village is declared legal. The curriculum model of learners Pesantren Mambā'ul Mubasysyirīn Majma'al Bahroin is slightly different from pesantren in general, where students who study religion at the pesantren do not stay for many years. The students who usually come only stay for a few days are termed *kalong* (not sedentary). The student (*santri*) Pesantren Mambā'ul Mubasysyirīn Majma'al Bahroin are mostly from Purwokweto, Purbalingga and come from local residents.⁶⁴ By paying attention to the phase of the change of Sufism to the order, according to Trimmingham (1999), then in the early pioneering of the *shiddiqiyah order* here is identical to the *khanaqah* period or the early days of the formation of the Sufi dormitory, which could be realized in *khanaqah*, *ribath*, or *zawiya*.⁶⁵

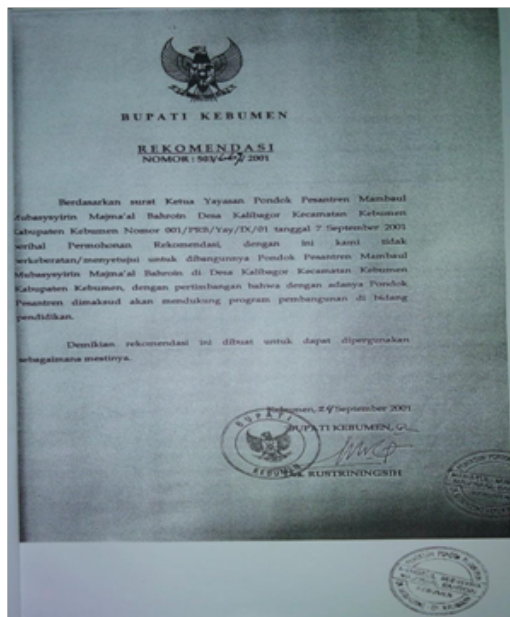


Figure 3. Deed of Pesantren Mambā'ul Mubasysyirīn Majma'al Bahroin 2001

⁶² A'dam, "Etos Ekonomi Kaum Tarekat Shiddiqiyah," 318.

⁶³ This photo of the Notarial Deed was obtained by the author from the Proposal for the construction of the Pesantren Mamba'ul Mubasysyirīn Majma'al Bahroin during the process of Interview with Ja'far Shodiq (54), Kalibagor, 13 Oktober 2021."

⁶⁴ Interview with Ja'far Shodiq (54), Kalibagor, 13 Oktober 2021.

⁶⁵ Trimmingham, *Madzhab Sufi*, 90; Siregar, "Sejarah Tarekat Dan Dinamika Sosial," 134.

The author's observations also found that the influence of the Kalibagor *shiddiqiyah order* was clearly seen in the presence of symbols of the *shiddiqiyah order* and photos of Kiai Mukhtar (*Mursyid*) in people's homes. The discovery of photos and emblems in Kalibagor is proof of the existence of the *shiddiqiyah order* in the region and the *kaustaran* activities centered on the Pesantren Kiai Ja'far.⁶⁶ When referring to the process of changing Sufism to order, according to Trimingham (1997), at this stage, it has entered the second phase, namely *thariqah*, where the formation of the teachings, rules, and methods of Sufism taught by Kiai Ja'far until centers appear that teach Sufism with its genealogy.⁶⁷

The *shiddiqiyah order* in Kalibagor has its ups and downs in its spread. Kiai Ja'far, as a spreader figure, has its ways of defending the teachings of *shiddiqiyah* that he brought, for example, relating to the verdict of *ghoiru mu'tabaroh* in 1973,⁶⁸ which is feared to affect the level of public trust. In response to this, the Kalibagor community, which was dominated by *awām* (general Muslim) at first, many did not expect it. The community only knows that what is taught by Kiai Ja'far is the guidance of religious teachings that contain the value of goodness, not the teachings of a certain order.⁶⁹ The challenge of Kiai Ja'far is more about the introduction of the *awām* community to be more familiar with religion with the characteristics of *shiddiqiyah*. The bigger issue is the attempted defense of Kiai Ja'far in the verdict regarding the practice of dzuhur prayers after Friday, which actually includes the *shiddiqiyah* tradition, which is not rigid.

But despite this, to convince the legitimacy of his sanad order as well as the clarification of the heretical verdict, Kiai Ja'far mentions his genealogy as follows:⁷⁰ Kiai Ja'far Shodiq, from Khalifah Marzuki Imron, from Khalifah Munif, from Khalifah Jakun, from Khalifah Shaikhu Umar, from Mursyid Kiai Muhammad Mukhtar Mu'thi, from Sheikh Shaykh Sha'aib Jamali, from Sheikh Khatib al Makkī, from Shamsuddin, from Muradi, from Abd.

⁶⁶ Based on the author's observations in several houses around the Pesantren Kiai Ja'far on 20 November 2021.

⁶⁷ Trimingham, *Mazhab Sufi*, 167; Andi Eka Putra, "Tasawuf Dan Perubahan Sosial-Politik (Suatu Pengantar Awal)," *Jurnal TAPIS* 8, no. 1 (2012): 362.

⁶⁸ Syakur, *Tarekat & Gerakan Sosial Keagamaan; Dinamika Tarekat Shiddiqiyah Di Indonesia*, 144.

⁶⁹ Interview with Ja'far Shodiq (54), Kalibagor, 13 Oktober 2021. However, in certain situations some Kalibagor residents questioned the originality of the sanad *tarekat shiddiqiyah* but responded calmly, besides questioning the dzuhur prayers after Friday as happened in other cities such as Lamongan, lihat Sri Rahayu Faizah, "Tarekat Siddiqiyah: Studi Kasus Salat Jumat Desa Sri Rande Kecamatan Deket Kabupaten Lamongan. 1972-1973: Studi Kasus Shalat Jumat" (UIN Sunan Ampel Surabaya, Undergraduate Thesis, 2013), 73.

⁷⁰ Interview with Ja'far Shodiq (54), Kalibagor, 13 Oktober 2021.

Al Fattāh, from Sheikh ‘Usmān, from ‘Abd al Karīm, from Sheikh Abū Bakr and Sheikh Yahyā, from Khishamuddin, from Waliyuddin, from Nuruddin, from Sharifuddin, from Shamsuddin, from Thahaqi, from Abd al Azīz, from Abū Muhammad Muhyī al Dīn, from Abū as-Sayyid al Makhrūmīn, from Ibn Husn al Azhari, from Abu al Faraj Turtūsī, from Abd al Wāhid Lamini, from Abī Salaji, from Abū al Aqli al Qāsimi, from Sirri al Taqtir, from Ma’rūf al Karkhī, from Ma’ālī al Qadīm, from al Imām Ja’far al Sādiq, from Muhammad al Bāqir, from Alī Zayn al ‘Ābidīn, from Sayyidina Husayn ibn Fātimah, from Sayyidinā ‘Alī, from Abū Bakr al Shiddīq, from Prophet Muhammad Saw., from Gabrielīl from Allāh Ta’ālā.

In the current situation, related to the accusation that the shiddiqiyah gave heresy, the *Mursyids*, *Khalifah*, and *khodamul ulum* (including Kiai Ja’far) responded with an attitude full of self-introspection. One of them is by clarifying the subject matter of the order so that it is easy to learn by the public, especially so that it can be shown that the teachings of the shiddiqiyah order are true and Islamic because they are based on the Qur’an and Hadith. For this reason, *Mursyid* (Kiai Mukhtar) gradually made efforts including systematizing the lessons of the *shiddiqiyah order* which include: the basic lessons of dhikr, which are classified into 7 (seven) main lessons obtained through the bai’at process; give tawhid lessons; and gives shari’a lessons, especially the concept of fardhu prayer, dhikr after prayer, lessons on zakat, lessons on marriage, and others, all of which are written in the form of treatise books published by the *shiddiqiyah* printing unit. The *shiddiqiyah order* is quite phenomenal in Indonesian society. An order whose existence is considered ghoiru mu’tabarrah. However, in its development, it has survived and continues to develop until now.⁷¹

Efforts to Maintain the Existence and Socio-Religious Influence of the Shiddiqiyah Order Kalibagor

Religious teachings greatly influence the unification of perceptions of people’s lives. Its presence is functional as a “social glue,” fostering social solidarity and transforming one’s life into a better life to maintain social stability.⁷² Based on the theory of Agency theory presented by Giddens, every human being is an agent or actor who has a purpose. The concept of an agent is generally associated with freedom, an act of creativity and

⁷¹ Syakur, *Tarekat & Gerakan Sosial Keagamaan; Dinamika Tarekat Shiddiqiyah Di Indonesia*, 179.

⁷² Middy Boty, “Agama Dan Perubahan Sosial (Tinjauan Perspektif Sosiologi Agama),” *Istinbath* 15, no. 02 (2015): 47.

originality.⁷³ This theory correlates with the role of a figure in making a difference or influencing society. This fact also aligns with the results of the struggle for the proselytizing of Kiai Ja'far in Kalibagor, which was able to revitalize religious activities in the region.

Some concrete forms of socio-religious influence on the existence of the order in Kalibagor are as follows: *First*, the establishment of a pesantren located behind the house of Kiai Ja'far shodiq as the center of activities of *shiddiqiyah* Kalibagor. The pesantren is also used for meetings of kalibagor village residents and other religious rituals such as *yasinan*, *tahlilan* and *selamatan*.⁷⁴

Secondly, the activity of dhikr together through dhikr *kautsaran* is one of the methods used by Kiai Ja'far in maintaining the existence of the teachings of the *shiddiqiyah* order. The holding of dhikr together proves that the activities carried out are in accordance with the teachings of the *Shiddiqiyah* order. For James J. Fox, *Kautsaran* is the main ritual that shows the locality of the *Shiddiqiyah* order. *Kautsaran* has been one of the components that supported the establishment of *Shiddiqiyah* as an institution of order.⁷⁵ The locality of *Shiddiqiyah* also appears in the *kautsaran* ritual. The *Kautsaran* dhikr is a dhikr containing several short surahs in the *Qur'an*, *bāqiyatus Shālīhāt*, *kalimah tayyibah*, *nafī ithbāt*, and *Asma al-husna*. *Kautsaran* is also arranged based on the virtues advocated in al-*Qur'an* and hadith.⁷⁶ Dhikr *kautsaran* was composed by Kiai Mukhtar based on spiritual inspiration received during his spiritual journey (*mujāhadah*) in the range of 1956 from East Java to West Java.⁷⁷ The *dhikr kautsaran* is performed by Kiai Ja'far and its members; occasionally, *shiddiqiyah* members also come to the Pesantren Kiai Ja'far for *khalwat* (dhikr meditation).

Third, in the social aspect, maintaining the existence of the *shiddiqiyah* order is packed with not only religious nuances but also social activities such as orphan compensation. This shows that *shiddiqiyah* also teaches mutual sharing, especially to orphans and the *poor*.⁷⁸ In its spread, Kiai Ja'far cultured the local Javanese culture with *shiddiqiyah* teachings such as *sadranan*, *tingkepan*, and even not infrequently, people who came to ask for

⁷³ Anthony Giddens, *Teori Strukturasi: Dasar-Dasar Pembentukan Struktur Sosial Di Masyarakat* (Yogyakarta: Pustaka Pelajar, 2010), 6–7.

⁷⁴ Interview with Ja'far Shodiq (54), Kalibagor, 13 Oktober 2021.

⁷⁵ Rizqa Ahmadi, "The Politics of a Local Sufism in Contemporary Indonesia," *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 16, no. 01 (2021): 69, <https://doi.org/10.21274/epis.2021.16.01.59-82>.

⁷⁶ Mukhtar Mu'thi, *Kautsaran Dan Dasar-Dasar Wirid Kautsaran* (Jombang: al-Ikhwan, 2012), 39.

⁷⁷ Mu'thi, 4.

⁷⁸ Interview with Ja'far Shodiq (54), Kalibagor, 13 Oktober 2021.

treatment.⁷⁹ In an effort to spread the teachings of *shiddiqiyah*, the method carried out by Kiai Ja'far is similar to the pattern of proselytizing developed by his teacher, Kiai Mukhtar Mu'thi, which combines the traditions of Javanese mysticism and Sufism.⁸⁰

Based on the interview results, Kiai Ja'far had been a *Jurkam* (campaigner) during the momentum of the 2005 and 2010 Kebumen regional elections. A Kiai has a strategic role in Indonesian politics. Kiai's role as a preacher, educator, merchant, and political leader indicates the close relationship between a Kiai and his role as a leader of social institutions and a political leader.⁸¹ This is in line with the character of the Jombang central *shiddiqiyah order* under the leadership of Kiai Mukhtar, which often intersects with national political patronage from the new order era to the reform era.⁸² About the authority of Kiai Ja'far as a *khoddamul ulum*, it does not make it feel heavy-hearted to serve and spread the teachings of the *shiddiqiyah order* to the community. The pesantren also is used for *kautsaran* with members of the *shiddiqiyah order* on certain days and every *selapanan* (35 days) once.

In creating social harmony, Pesantren Mambā'ul Mubasysyirīn Majma'al Bahroin following *shiddiqiyah* guidebook. The content of the guidebook reads, "Because the noblest principle glorifies human beings, we are obliged to glorify our fellow human beings, whether human beings are ourselves or our fathers, our mothers, our brothers, our wives, our husbands, our children, our friends, our teachers, our disciples, our neighbours, our superiors, our subordinates, our nation, or other nations. We glorify something glorified by Allah Ta'ala. According to our ability, we glorify by word, by deed, by heart".⁸³

Another evidence of influence is the community's involvement in building the Pesantren Mambā'ul Mubasysyirīn Majma'al Bahrain. Kiai Ja'far invited the citizens and the government to inform them that he built pesantren on his property. Dhofier (1994), in his book, says that pesantren and tarekat are very related. Tarekat itself is a manifestation of the pesantren tradition.⁸⁴ In summary, *shiddiqiyah order* in Kalibagor became known to the community after the return of Kiai Ja'far Shodiq from Pesantren Shiddiqiyah Jombang preached spreading the teachings

⁷⁹ Interview with Ja'far Shodiq (54), Kalibagor, 13 November 2020.

⁸⁰ Ahmadi, "The Politics of a Local Sufism in Contemporary Indonesia," 68.

⁸¹ Munawir Fuad Noeh, *Kyai Di Panggung Pemilu, Dari Kyai Khos Sampai High Cost* (Jakarta: Renebook, 2014), 47.

⁸² Ahmadi, "The Politics of a Local Sufism in Contemporary Indonesia," 63.

⁸³ Kyai Much. Muchtar Mu'thi, *Guidelines for Shiddiqiyah-2 Students, Association with Fellow Human Beings*, (Jombang, YPS 1404 H), 2-3.

⁸⁴ Zamakhsyari Dhofier, *Tradisi Pesantren: Studi Pandangan Hidup Kyai dan Visinya Mengenai Masa Depan Indonesia* (Jakarta: LP3ES, 1994 M), 79.

of shiddiqiyah to the people of Kalibagor Village by establishing Pesantren Mambā'ul Mubasysyirīn Majma'al Bahroin as a center of religious activities.

CONCLUSION

From the above discussion, it can be concluded: that first, the emergence of the shiddiqiyah order in Kalibagor Kebumen was brought by Kiai Ja'far Shodiq after his return from studying at the Pesantren Majma'al Bahrain Jombang in 1994. Kiai Ja'far is a *khodamul ulum* or cadre of shiddiqiyah order that the center authorizes to spread the teachings. Secondly, the dynamics of the Kalibagor *shiddiqiyah order* in its distribution also experienced ups and downs due to (especially) the lack of religious understanding of the kalibagor village community, so teaching religious knowledge (*tarekat*) requires extra patience and the right strategic approach. In addition, the issue of controversy over the status of the order considered *ghoiru mu'tabar* (unconnected) and the issue of the rules of dzuhur prayers after Friday also affect the level of public trust. However, with the explanation and evidence of sanad given by Kiai Ja'far, the Kalibagor people can understand and be willing to accept the teachings of the order. The order of shiddiqiyah Kalibagor grew further after establishing pesantren Mambā'ul Mubasysyirīn Majma'al Bahroin as a center of activity until now within the local scope (village). Third, *shiddiqiyah* Kalibagor activities can positively impact the socio-religious development manifested in Pesantren education, the routine of dhikr kausaran, and social compensation for orphans. The *shiddiqiyahi* teachings brought were able to stimulate the change of society from the previous *abangan* (general Muslim) to a more religious one.

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