

FROM SUFISM TO RESOLUTION: EXAMINING THE SPIRITUAL TEACHINGS OF TAREKAT SHIDDIQIYAH AS THE THEOLOGY OF PEACE IN INDONESIA

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Abstract

This research reveals an important phenomenon in maintaining peace in religious diversity and different understandings. All countries yearn for a harmonious and stable socio-religious system without any religious conflict. However, the exact formula has not been fully reached, including in Indonesia. There were conflicts based on differences in religious understanding that led to social-psychological pressure and acts of violence that led to regional exile. This research explores the regularity pattern of the socio-religious system implemented by an Islamic Sufism order of Tarekat Shiddiqiyah in Jombang, East Java. Thus, it can become a role model for the theology of peace in the archipelago and even globally. Several significant research results were found in this research. First,

spiritual teachings applied by Tarekat Shiddiqiyah focus on practicing *riyadhah* (inner movements) and eliminating the feelings of envy, fanaticism, inappropriate claims, and unkind self-righteousness, which potentially become the leading cause of religious conflict. Second, the spiritual teachings elements of Tarekat Shiddiqiyah reduce and resolve religious conflicts through several principles, including 1) the aspects of humanity through the principle of peace, 2) the concept of balance through the principle of correlation, 3) the concept of comprehensiveness through the principle of *Ihsan*.

Keywords: Spiritual Religion, Tarekat Shiddiqiyah, Conflict, Peacebuilding

A. Introduction

The emphasis of human theology on certain religious streams aims to eliminate social pathologies and create complete peace. The religious dimension does not merely regulate vertical relationships (*rububiyah* worship), but the complexity of religion also extends to the horizontal area (*insaniyah* worship). In this area, the theological selection serves to sow human affection, love, peace, and serenity. Religion can remove the barriers of egoism, immorality, conservative, destructive, fanatical, and so forth in horizontal relationships that can cause social problems (Rosowulan, 2019). Having a religion is the same as holding responsible for maintaining social balance, avoiding conflict, and creating peace.

Cannella and Huerta (2019) state that religion functions as a solution to every human problem; religious people mean to love peace, society, and human beings. The presence of religion in human history is also undeniable that it comes

with the basic needs of humans as beings who need other supernatural powers, namely God. Therefore, it is strictly improper for religious people to damage, and it is outside the path of religious goals. That means religious and non-religious people have different goals. People with religion have religious guidelines for living in social and global contexts, while those who are not religious utilize the ability of reasoning as a central guide.

By confirming this synthesis, John W. Berry wrote in an article that humans' social background does not show whether it is plural or mono- in general, human religious tendencies depend on the understanding of religion and cultural beliefs they live. Religion plays a dual role; it regulates and limits the arrogance of humans, while on the other hand, it teaches the harmony of every difference (Berry, 2005). If we look closely, Berry's opinion wants to argue that religion is inherent in humans, even though some people do not recognize it as religion. Thus, humans basically do not expect conflicts.

The conclusion of the analysis of the sociology of religion above implies that the significant role of religion in human peace is not only felt in the local and national context yet has become a global consensus phenomenon. Therefore, this consensus is different from the reality that occurs; this is not because of the wrong existence of religion but because of the human "way of religion," which is not in line with religious rules (Hakam *et al.*, 2019). That is meant by – borrowing from Dahrendorf's term – "distortion of religious values", in which the central value of religion is not manifested in all the attitudes and words of the adherents of the religion itself (Simajuntak, Saraswati, & Sukirno, 2019).

The paradox between religious values and religious acts is reflected in the global religious pattern, especially in Indonesia. Religious center-based community means an anti-communist and atheist country in which our country is a country adhering to religious pluralism; Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. Every religion does not hold on to the same foundation, even though it has one home-based of belief. Every religion has a sect, *madzab* (school or order), *sempalan* (distinct sects or splinter groups), and so forth, either from the Sufistic-theological or other approaches (Hannan & Haryanto, 2019). Even though, in the end, the theology is esoteric (i.e., the goal is the same, but the process is different), in reality, it turns out to be a dilemma in practice.

In several records of religious conflicts, it was reported that besides conflicts between religions, Indonesia was also shrouded by internal conflicts of religious beliefs. Ideologies that are often contradictory include modernist and traditionalist, Puritanism and conservative, and the last is extremist and moderate ideology. The potency of religious sectarian conflicts in Indonesia deserves attention (Ahmad, 2019). Mass media data revealed that as many as 250 deviant sects and 50 of them developed in Java (Wahid, 2018). This means that the existence of religious schools in Indonesia has a positive-constructive impact; on the other hand, it can pose a severe negative-destructive threat to the system of socio-religious unity.

During the threat of social integration with a religious background, Tarekat Shiddiqiyah was presented by presenting a theology of peace. Since its establishment, until it has

expanded to various regions, Shiddiqiyah's existence has been able to remove the barrier of resistance to religious conflict. It is considered a Sufi tarekat (a community that provides spiritual and physical training to a group of Muslims based on its order or school) that spreads love for social harmony. The spirit of religious rituals motivates followers to reduce conflict, teaches people about harmony, and strengthens the theology of peace (Arif, 2019). Therefore the conditions of the social system driven by the Shiddiqiyah school can live peacefully in diversity. The existence of the Shiddiqiyah sect plays an important role in creating peace due to the pluralism of religious traditions, as well as fortifying the Sufi spirituality of religious adherents; thus, it will not make a base of conflict.

Therefore, the ritual spirit of Shiddiqiyah School can be a role model for modern Sufi tarekat that can create an integrative social bond and reduce potential conflicts, which is interesting to investigate more deeply. Besides the religious spirit of Tarekat Shiddiqiyah, there is also conflict resistance contained in the teachings of Shiddiqiyah. The results of this study can be used as an example of religious sectarian conflicts in Indonesia in particular and globally in general.

Researchers have conducted various similar studies, including Tedy (2018), who conducted research about the existence of the teachings of Tarekat Shiddiqiyah, starting from history to the spiritual teachings of Sufi that are believed to be. This research illustrates how Tarekat Shiddiqiyah never has conflicts and puts any encouragement as the priority. Every ritual (amaliyah) of Tarekat Shiddiqiyah contains a philosophy of peace (Tedy, 2017). However, his research intends to describe the teachings of Tarekat Shiddiqiyah

without connecting the harmony concept and a sense of peace for the society due to a religious sect.

Then, Anjania (2018) examined the role of Tarekat Shiddiqiyah, referring to the continuity of education in Pekalongan. In her findings, she confirmed that Shiddiqiyah's spirituality was able to have a significant influence on children's knowledge, intelligence, and psychology. However, her study does not discuss religious sectarian conflicts in detail as a result of thinking. Thus, this study merely examines the spiritual influences of Tarekat Shiddiqiyah on science and public education. Therefore, the significance of this research becomes the nexus of Sufism spirituality and the resistance to the threat of religious conflicts in the perspective of peacebuilding theory based on the two preliminary studies above.

B. Theoretical Framework

1. Religion in Spirituality

The term "spirituality" more popularly refers to religion or matters relating to divine affairs than its original meaning. It is etymologically derived from the word "spirit", which means "soul and religion", ritual or feeling related to the components of the spirit, soul and religion (Hudaeri, 2009). Whereas terminologically, it has a broad meaning, it can relate to aspects of the philosophical area as opposed to the flow of materialism as well as in Christian circles that view religion as the spirit of a dead body (Burke *et al.*, 2004).

The above meaning implies that spirituality is related to the spirit, soul, faith, and "inner aspects" of

the human heart in believing in something. In contrast, Macquarrie (2003, as cited in Wasid, 2011) has different opinions on interpreting spirituality. According to him, spirituality means history, a different cultural context, a synonym for wisdom, intellectual capacity, and a non-physical life force. This meaning describes the broad nature of the meaning of “spirituality” which concerns intellectual, cultural, and divine issues. However, the aspect of spirituality is not a cultural or intellectual practice but a tendency to believe through a process of thinking and being civilized.

From the interpretations of the experts above, it is clear that spirituality refers to beliefs and realities based on the non-physical dimension (transcendent) concerning the relationship between God and humans. Religious spirituality aims to achieve the true essence of life. Therefore, the dimensions of spirituality are identified, including beliefs related to non-physical, esoteric dimensions, religious, metaphysical, and souls of being Sufi. Spirituality is synonymous with a religious spirit, namely faith, belief, and the human heart which is related to religious emotions (Dhavamony, 1973).

Agus (2006) divides religion in spirituality into three things, namely: ecstasy, epistasis, and theistic. The aspect of ecstatic is related to the feeling of the soul that is unified with the aspects of religious and divine ritual values. In this condition, the ego attached to humans is buried deep and replaced with the nature of religious values. The aspect of anastasis is the soul feeling that absorbs into its nature; this is when the soul feels at one

with all worldly activities. Then, the aspect of theistic is when humans feel that their love for God is more than anything else in the world, prioritizing the afterlife compared to others. In this condition, the ultimate goal of life is a love of God (Ruslani, 2000).

Religion in spirituality is also known as a transcendental belief. The transcendent dimension is a belief in God through what is perceived by adherents of certain religions as an eternal belief in something that is not visible. Therefore, religious spirituality has a religious ritual dimension that aims to cultivate the heart and soul to have faith, trust, and believe in God through heart rituals. Spirituality is related to religious rituals but in the aspects of goals, values, hearts, and minds (Nai'imah, 2021). Thus, spirituality concerns the physical side of ritual as an introduction from the spirituality side of the ritual to the basics of faith and belief as non-physical nuances.

The logical and spiritual impact of religion can be seen in how to truly feel about pain, suffering, and death. These feelings lead to spiritual experiences and interpret religious rituals towards the values and goals of these rituals. Events that befell a religious adherent, knowledge, and individual life, whether good or bad, become the effect of spirituality. These effects can be felt by nature, environment, and society united by spirituality.

2. Ideology of Tarekat Sufi

The presence of Tarekat in the world is not a new thing. History recorded that it has existed for centuries,

even since the time of the Prophet. The spread of Islam in Medina included the sect as a dam of deep theological beliefs. The core is that Tarekat is synonymous with the way to get closer to God, although, in various world rituals, the purpose of the Tarekat is to get closer to God. It should be noted that the main principle of Tarekat is to have the continuity of the *murshid* (the head of a religious order or tarekat) through the chain (sanad) that reaches the Prophet. Tarekat that has already reached Rasulullah was called Tarekat *mu'tabarah* (not a well-recognized Sufi sect based on Sharia and included in the creed of Sunni Islam). Tarekat, which has not reached God, usually cannot exist longer because the primary teaching is to increase faith in God through a Sufi path.

It has to be uncovered by referring to the historical roots of Tarekat in Indonesia. Tarekat was initially developed by India (Gujarat). It is mentioned that Syamsuddin al-Sumatrani, Hamzah Fansuri, and Nuruddin ar-Raniri got the degree of Tarekat in India and brought it to Indonesia, but the name of its Tarekat was not mentioned clearly. However, in the following century, Tarekat Syattariyah flourished from India, and expanded to Mecca and Medina. Then, many Indonesians graduated from Tarekat Syattariyah in Mecca and Medina; thus, Tarekat Syattariyah developed rapidly in Indonesia (Mulyati, 2002). Therefore, it was found that the first Sufi in Indonesia was Hamzah Fansuri (Zulkifli, 2002).

Besides Tarekat Syattariyah, Tarekat Qadariyyah spread in Javanese areas such as Banten and Cirebon. According to history, Sheikh Abdul Qadir Jaelani once

spread Islam in Java, and even there were *maqams* as evidence. Tarekat Qadariyah emphasizes the consistency of *dhikr* and meditation as its central teachings. Thus, Banten, Cirebon, and other areas of Java believe that meditation is a part of devotion to God (Bruinessen, 1995). Furthermore, in 1960 AD, Syamsuddin, a student of Hamzah Fansuri, became the first figure of the ideology of Wujudiyah with the teaching of *martabat tujuh pertama* (seven dignity of seven first) in Indonesia. This teaching was adapted from the teachings of Ibn Arabi, namely emanation, which is also popular in Indonesia (Zulkifli, 2002).

Tarekat Qadariyah has been developing in the land of Java until today, well-known as Tarekat Qadiriyah and Naqsyabandiyah. This sect is the largest in Indonesia, founded by Sheikh Ahmad Khatib Samba, one of Indonesia's Sufis and Muslim scholars. In the spread of Islam, he was a famous Islamic preacher in the land of Java (Mulyati, 2002). One of his teachings is embedded in the book *Fath al-'Arifin* which is famous and has become well-known literature throughout the library in Southeast Asia; the book describes the basic teachings of *dhikr* practice that reached the Prophet (Masyhuri, 2006).

From the development of this main tarekat, the final goal of the tarekat in Indonesia is to get closer to God through *dhikr* rituals and practices, which are inherently continued up to the Prophet. Each tarekat that develops in Indonesia has different methods of *riyadhoh dhikr*, different founders, and different spiritual teachings. Because the tarekat moves on the spiritual side, it

does not mean it eliminates the aspect of *dhahiriyyah* (practice). Some tarekat use the *dhahiriyyah* aspect as the success measurement of spiritual teachings that have been applied.

3. Flow Concept Theory of Peace Building

Peace and social harmony are human future goals generally. Naturally, humans from different various backgrounds and religions want peaceful conditions. In order to achieve it, humans' evil thoughts and self-characteristics overpower the innate nature of existence, and they choose the wrong path that creates corruption and conflict indeed. The arrival of religion, one of which aims to create peace between humans, is arranged in such a way as a guideline. In reality, it occurs differently because of differences in understanding of religion, leading to conflicts with different religious backgrounds internally and externally between religions. Thus, the concept of peace becomes the goal of human religious diversity in nature.

One theory for measuring social peace in the context of different religious traditions and religions is peacebuilding. This theory was initiated by Boutros-Ghali (1992), who served as general secretary of the United Nations (UN) in 1992. Boutros-Ghali defines peacebuilding as:

Comprehensive efforts to identify and support structures tend to consolidate peace and advance a sense of confidence and well-being among people.

Through agreements ending civil strife, these may include disarming the destruction of weapons repatriating refugees, advisory and training support for security, reforming or strengthening governmental institutions and promoting formal and informal processes of political participation (Boutros-Ghali, 1992).

This definition is reinforced by Galtung (1996) and Knight (2004). Galtung (1996) conducted international research in Norway, finding that the theory of peacebuilding is forming community harmony through the implementation of stimulant social change through economic, social, and political reconstruction and development. Thus, Galtung emphasized that the theory of peacebuilding emphasizes long-term processes, resolving the roots of conflict, and contradicting assumptions to achieve real peace (Miall, 2002).

The theory strategy of peacebuilding has several time stages, including short-term, mid-term, long-term, and various dimensions such as political, social, and international. The theory of peacebuilding is generally carried out by domestic actors such as the community, government, and non-governmental organizations. However, external actors such as International Organizations and International Non-governmental Organizations (INGOs) facilitate and encourage efforts at the theory of peacebuilding (Miall, 2002).

The theory of peacebuilding includes a transitional stage and a consolidation stage. In the transitional stage, it has a structural and cultural orientation. A governance-based approach is a dominant approach used during the

transition period, where the norms of religious peace restoration are focused on the aspect of civil society. The second stage is consolidation. This stage involves the actors' political task force involved in the conflict to discuss it to agree on a sense of peace. In the final stage, it is necessary to design an operational state policy system while utilizing local resources to manage religious conflicts at the same time (Miall, 2002).

Fetherston (2000) illustrates the theory of peacebuilding as part of an action to strengthen structures to strengthen peace and avoid recurring religious and social conflicts. These actions are generally carried out by religious personnel, promoting human rights and strengthening government institutions. Essentially, the theory of peacebuilding resolves conflicts through the functions of society and the state by making conflict material for studying state policies, and it is also influenced by the structure of society.

C. Data Collection

This study intends to reveal the spiritual teachings of Tarekat Shiddiqiyah. The researchers' hypothesis states that this tarekat is the only tarekat that not only practices the Sufism aspects but also runs for managing its educational organizations and the community's economy. Those aspects significantly impact social stability, which affects the reduction of religious conflict. Therefore, Tarekat Shiddiqiyah is important to be scrutinized as a description of a tarekat that can reduce religious conflict in Indonesia. This research needs to be carried out; thus, the researcher will only use

primary data, and then the researcher takes the data directly into the field by acting as a key instrument researcher (key of date) (Bisri, 2004).

Researchers took samples directly to the research location in Losari Village, Ploso District, Jombang Regency, East Java Province, the center of Tarekat Shiddiqiyah from the past up to now. The location selection was based on the consideration of the research's originality and accurate data, heading directly into the primary sample research center. These two reasons then make researchers interested in conducting this study, especially in the aspect of conflict resolution. The researcher chose a purposive sample to determine the objective sample (Moleong, 2017). The researcher believes that the center of Tarekat Shiddiqiyah provides grounded data.

The researcher used two methods to collect the data: interviews and non-participatory observation (Bungin, 2018). The collected data were not directly used as the original data needed in the research but are analyzed interactively. If there is a deficiency in specific categories, data collection has to be carried out again (Sugiyono, 2014). After the researcher believed that the data were complete, they were then analyzed through the interactive model of qualitative data analysis. According to Miles et al. (2018), qualitative research data can be analyzed interactively with three stages throughout the study: data reduction, data display, and drawing the conclusion. The data collected were re-checked before being concluded by looking for contradictory, paradoxical, and ambiguous data. Then, the data were validated through triangulation to ensure their validity and reliability.

D. Result of Research

1. Tarekat Shiddiqiyah in Jombang

In its history, Tarekat Shiddiqiyah has recently emerged since the 19th century, specifically in Losari Village, Ploso District, Jombang Regency, East Java. It was first pioneered by a Sufi *murshid*, Sheikh Muchammad Muchtar bin Haji Abdul Mu'thi al-Jombangi called as Kiai Muchtar, the favorite student of Sheikh Syuaib Jamali al-Bantani. After completing the process of *nyantri* (being students in pesantren) and *ngabdi* (voluntarily self-dedication in pesantren) there, with the encouragement from his teacher, he established a tarekat organization that focuses on getting closer to God, inclining the hearts in the afterlife, and avoiding worldly desires. Kiai Muchtar is considered worthy of spreading the teachings of the tarekat because of his ability to maintain characteristics of *wara'* and has arrived at the *maqam* level of *ma'rifat* (Arif, 2019).

The first name used for his tarekat was not Tarekat Shiddiqiyah, but it was Tarekat Khalwatiyyah. Then he added the name of the Tarekat Shiddiqiyah-Khalwatiyyah. However, it was finally changed to Tarekat Shiddiqiyah after being instructed by his teacher to change the name. This name was not related to the Sufi rituals carried out, but more likely looking for a name that was easily understood by the community and had a meaning relevant to Islamic values (Nasih, 2016). The most important thing is that the ritual practice does not change though even the name has changed. The name

of Tarekat Khalwatiyah is considered too difficult to be known by the public.

Based on the chain of *sanad*, Tarekat Shiddiqiyah legitimized that their teachings are directly connected to the Prophet Muhammad. The documentation data stated that the *sanad* of Tarekat Shiddiqiyah is connected to the spirit of *al-mahfudz*. In detail, the chains of Tarekat Shiddiqiyah are from *Rabbul Arbab*, Sayyidina Jibril, Sayyidina Muhammad Rasulullah, Sayyidina Abu Bakar As-Shiddiq, Sayyidina Ali, Sayyidina Hasan, Sheikh Imam Zainal Abidin, Sheikh Muhammad al-Bakir, Sheikh Imam Ja'far Shodiq, Musa al-Kadhim, Sheikh Abil Hasan Ali, Sheikh Ma'ruf al-Karkhi (Yazid Busthami), Sheikh Siri Suqthi, Sheikh Junaidi al-Baghdadi, Sheikh Abi Bakar as-Sibli, Sheikh Abdul Wachid at-Tamimi, Sheikh Faruq at-Tustusi, Sheikh Abi Hasan Ali al-Asykari, Sheikh Abi Sa'id Mahzumi, Sheikh Abu Muhammad Muhyidin, Sheikh Abdul Aziz, Sheikh Muhammad al-Huttaqi, Sheikh Syamsuddin, Sheikh Syarifuddin, Sheikh Nurrudin, Sheikh Waliuddin, Sheikh Hisyamuddin, Sheikh Yahya, Sheikh Abu Bakar, Sheikh Abdul Karim, Sheikh Usman, Sheikh Abdul Fatah, Sheikh Murodi, Sheikh Syamsuddin, Sheikh Ahmad Khatib al-Makki, Sheikh Ahmad Syuaib Jumali al-Bantani, to Sheikh Muchammad Muchtar bin Haji Abdul Mu'thi al-Jombangi.

The spread of Tarekat Shiddiqiyah in Jombang did not take long to get a congregation. From 1960 to the 1970s, the congregation of Tarekat Shiddiqiyah reached hundreds in total. This success cannot be separated from *musyrif* (caliph, the language of Tarekat Shiddiqiyah)

in preaching this tarekat's teachings. It is easier for this teaching to be accepted since the type of Jombang society is traditionalist, which is not fragmented by modern teaching. In 1972, Tarekat Shiddiqiyah had five caliphs in Ploso Village. Even though they were still 35-40 years old, they played a significant role in introducing Tarekat Shiddiqiyah to the broader community.

Heretofore, Tarekat Shiddiqiyah has developed both in the spiritual realm and the educational and economic aspects. Of course, this is a part of the *dakwah* strategies of spreading Tarekat Shiddiqiyah throughout the archipelago. Shiddiqiyah Education Foundation has been established and inaugurated ten branches in Losari Village, Jombang, as a home base. Currently, it has been inaugurating 32 branches throughout Indonesia such as in Lamongan, Mojokerto, Pasuruan, Ngawi, Kudus, Demak, Jakarta, Lampung, Sumatra, and other areas.

Our tarekat has spread widely, to everywhere, students and also murshids, in Lampung, Surabaya, Jakarta, Lamongan, Kalimantan and all provinces. This tarekat is not hard flow, non-intrusive, and non-pushful. Sufis are such so, depending on the willingness of the heart. We do not invite, yet we introduce it to people. They ask questions often, yes we explain, suddenly they want to be guided to murshid. Not only among the common people but even those who have been members also joined. In order to expand our teaching, we also have institutions, we help the poor, that is the purpose of our existence here (Ali Muhtarom, interview, May 10, 2021).

The width aspects of Tarekat Shiddiqiyah add to its distinctiveness and uniqueness compared to other tarekat, which are only focused on the side of *uluhiyah*. However, it does not mean that Tarekat Shiddiqiyah becomes a massive socio-religious organization, but it makes the non-spiritual (worldly) aspect a manifestation of getting closer to God. Because, after all, faith and theology must be able to provide social and environmental effects. Therefore, Tarekat Shiddiqiyah plays a role in balancing socio-religious conditions, being able to stem the potential for religious conflict, and creating different religious harmonies. This is the strength of the Tarekat Shiddiqiyah to be accepted by many communities in Indonesia.

2. Spiritual Teachings of Tarekat Shiddiqiyah

The basic teaching principles of the Tarekat Shiddiqiyah rely on total submission and obedience to Allah. Humans are required to act wisely to build a harmonious relationship with those who are worshiped. Therefore, it takes knowledge about their existence as a servant or being and makes Allah the only one who can be relied on, asked for help, worshiped, and believed to be true. Therefore, humans are taught the correct procedure in the form of *riyadhah* (Tarekat Sufi movement) to get closer to Allah in the form of *dhikr* and meditation. A person's spirituality can be seen in how to treat others, act in daily routines, and behave in the social realm because the level of one's faith is also manifested through ways of thinking and behaving (Dodi, 2018a).

Humans are taught how to get closer to God; thus, humans do not drown in the transience of a world full of anger, social jealousy, classes, fanaticism, confession of truth, and socio-religious conflicts. The knowledge and religious practice that must be mastered first by humans is how to get closer to Allah; only then can another knowledge be learned. According to Tarekat Shiddiqiyah, it is required to have a firm guide to be a truly religious person because the challenges from outside are burdensome. Therefore, the basis of Tarekat Shiddiqiyah teachings is the sentence of *lailaha illallah* which means there is only a God and no one else (Mufid, 2006).

The sentence of *lailaha illallah* is not only a speech and an appreciation of the monotheistic nature of Allah, but has dimensional content as vast as the ocean. Tarekat Shiddiqiyah states that the sentence of *lailaha illallah* is composed of 12 letters that are closely related to the three essential elements of human beings, namely: 1) age of life at night is 12 hours, 2) age of life during the day is 12 hours, and 3) in one year there are 12 months. If the age of 12 hours (both day and night) is filled with 12 letters arranged into sentences of *lailaha illallah*, then the human being is said to be the age of *qadar*. The basis of this argument is the letter of *al-Qadar*. The meaning of the 12 letters is analogized to the numbers 1 and 2. If those are added to 3, the meaning of the 3 is the letter *alif*, the letter *lam*, and *huruf ha'*, which are signs of doing life. The signs are: 1) the letter *alif* contains the sign of monotheism *rububiyah*, 2) the letter *lam* contains the signal of monotheism *uluwiyah*, and 3) the letter *ha'* contains the sign of monotheism *dzatiyah* (Mu'thi, 2001).

In Islam, it is necessary to confirm reading two sentences of the creed if you want to embrace Islam. Therefore, to be legitimate followers of Tarekat Shiddiqiyah, they must go through the process of self-purification called *bai'at*. *Murshid* performs *bai'at* or caliph are appointed to be a representative to perform it by *murshid*. Then, prospective followers and *murshid* perform *ijab-qabul* (agreement) between them called *bai'at*. This *bai'at* procession is a part of the requirements. The rule is that without *ba'iat*, people will not get any blessings from the Prophet through the chains of the *murshids*, teachers, scholars, or Islamic leaders.

Yes, first of all, in a special place, far from the crowds and witnessed by other followers. The *murshid* recites the deeds of benevolence, reciting *dhikr* very specifically, then those who are sworn with full confidence follow the words of the *murshid*. Its function is let it be valid as it is arranged, and also the heart is getting stronger, stronger. We feel happy, peaceful with *baiat*, our hearts are watered with glory, confidence, and love for Allah and His messenger. *Murshid* is the one we respect, we honor, he is a scholar, *Ulama* (Islamic leader) (Ali Muhtarom, interview, May 10, 2021).

From the process of *bai'at* to becoming a follower of Tarekat Shiddiqiyah, there are two procedures. The first is *dhikr jahar nafi isbat*. Before following the *baiat jahar*, students are required to fast for three days to repent and be grateful for the creation of human beings from the four elements of the earth. Then, take a bath of repentance,

come out of forgetfulness to God and go into remembrance of God. Afterwards, performing the practice after the obligatory prayers, including the circumcision prayer of repentance for two *raka'ahs* followed by the pray *fardlu* (obligatory pray for Muslims). It consists of several steps; 1) reciting *fatihah* specifically as the *wasilah* and the guidance of Islam, the *wasilah* is conveyed to the Prophet Muhammad, the Prophets and Messengers of Allah, the companions of the Prophet and the family of the Prophet, the saints of Allah, the *ulama*, the religious martyrs, the pious people, and all the believers' men and women in the lands from the East to the West, who travel by land or sail the seas, all angels in the seven layers of the heavens and the seven earths especially Jibrael, Mikael, Israfil, and Azrael, 2) reciting *istigfar* by asking for forgiveness of the sins to Allah, 3) prostrating *nashukha* repentance, 4) reciting the prayers of the Prophet, 5) reciting *dhikr jahar nafi isbat laa ilaaha illalloh* for 120 times after pray *fardlu* (Mu'thi, 2001).

The second is *dhikr sirri* (secret with silence) in the heart by chanting *Ismu dzat*, Allah ..., Allah ..., Allah for 300 times after praying *fardlu*. The third is *thobib rukhani dhikr* for the seven days in the form of *dhikr sirri* by saying *ismu dzat* through inhaling, breath-holding, and exhaling. The goal is to treat mental or heart disease for psychological and physical health. It should be consecutively done every morning and evening for seven days. The fourth is the 40 days of *thobib rukhani dhikr*. The fourth subject matter is similar to the third procedure but should be implemented every night for 40

days. The fifth is *dhikr fatihah*. The sixth is *dhikr ayat nur*. The last is *bai'at kholwatan* and *fida'an* (Mu'thi, 2001).

3. Spiritual Teaching Social Conflict Perspective Theory of Peace Building

The teachings of Tarekat Shiddiqiyah understand that the name "Shiddiqiyah" is analogous to a philosophical value of principles and teachings, namely the firm and gentle nature of Abu Bakar as-Siddiq. The lineage or *sanad* of this tarekat continues from Abu Bakar to the Prophet, even in one of his books *Tanwirul Qulub fi Mu'amalati Ghuyub* written by Sheikh Muhammad Amin Kurdi Al Arbili, in the chapter of *Faslun fi Aabil Murid Ma'a Ikhwanih*. It is explained that Tarekat Shiddiqiyah has a link from the Caliph Abu Bakar and is recognized by the Prophet as tarekat *mu'tabarah* (Akhmad, 2012).

During the rapid development of Tarekat Shiddiqiyah, from 1970 to 1999, there were obstacles from the Nahdhatul Ulama (NU) organization. Sheikh Muchammad Muchtar bin Haji Abdul Mu'thi al-Jombangi was invited by the organization to *tabayyun* about Tarekat Shiddiqiyah through the congress forum, but Kiai Muchtar refused it because his Sufism teaching is spiritual and religious; thus, it cannot be presented in the congress. Finally, in 1971, NU stated through the *Jami'iyah Ahli Tariqah al-Mu'tabarah Indonesia* (JATMI) deliberation forum that Tarekat Shiddiqiyah was included as an illegal Tarekat (ghairu mu'tabarah); thus, the NU followers were asked not to follow Tarekat Shiddiqiyah (Shodiq, 2015).

As it was considered an illegal tarekat to be illegitimate, Tarekat Shiddiqiyah did not rebel or be hostile to NU and its affiliated organizations. Kiai Muchtar believes that the tarekat sect is not a radical or frontal social organization but has the same goal of getting closer to Allah through different rituals or approaches. Conflict is the same as injuring the principles of Tarekat Shiddiqiyah. In the end, it continues to run even though it is considered illegitimate by tarekat organizations in Indonesia. The spirituality ritual that is built puts forward the improvement of the *qalb* (heart). It inclines toward the power of God; this inclination creates a feeling of love for fellow human beings and softens the heart from religious egoism or traditions. Therefore, it was not a severe problem for Tarekat Shiddiqiyah, even though it was plagued by conflict.

The authority attitude of Tarekat Shiddiqiyah, taking the passive path and focusing more on fostering existence, is a manifestation of the contradictory assumption of peacebuilding conveyed by Galtung (1996). He stated that creating simultaneous social change is to get rid of resistance to things that can cause conflict (Knight, 2004). The religious conflict is rooted in insulting and claiming as the response to injustice related to beliefs that will only cause a loss on the side of the peace foundation (Amalee & Lincoln, 2007).

The theology of peace for Tarekat Shiddiqiyah is portrayed from the basic principles of spirituality in elevating other human beings. The first is the basic principle of humanity. It is reflected in Tarekat Shiddiqiyah's activities by reducing potential social conflict resistance.

The potential resistance referred to is social problems that can erupt into a conflict at any time, either on social or religious background, such as poverty, disability, physical and mental suffering, lack of knowledge, respect for others in differences, and bad attitudes. For this reason, Tarekat Shiddiqiyah provides free medical treatment and compensation for the poor or disaster victims, organizes routine rituals, helps widows and orphans, and manages other social activities. This tarekat organization also follows *dhikr kautsaran* without any regular and incidental command; people are invited to know God more closely in this aspect of *dhikr*. Tarekat Shiddiqiyah's activities align with what Galtung (1996) said, that to fix the conflict sector through transition and community participation by looking for the value of structural problems.

Apart from direct violence, Galtung (1996) emphasized another form of violence, namely structural violence, which was not carried out by individuals but hidden in smaller and broader structures. Penetration, segmentation, marginalization, and fragmentation, as part of exploitation, are reinforcing components in structures that block formation and mobility from struggling against exploitation. Galtung (1996) claims patriarchy as direct, structural, and cultural violence. Patriarchy creates a dichotomy between public and private roles, productive and reproductive, which forms unequal power relations between men and women. As a peace activist, Galtung's educational value of conflict resolution was considered quite wise. According to him, what should be hated is patriarchy, not men. Violence is not only done by men

but also by women. Various forms of violence can be eradicated and replaced with peace. If everyone agrees not to commit physical violence, in which there is gender-based violence, everyone will also get peace (Dodi, 2018b). Dredging the problem through activities by spicing up the spiritual rituals of Tarekat Shiddiqiyah is an effective way to measure potential conflicts (Miall, 2002).

The second is the principle of correlation. One of the spiritual teachings of Tarekat Shiddiqiyah is to perform *dhikr kautsaran*, a *dhikr* ritual that regularly awakens the spirit to draw closer to God and introspection of all past deeds by evaluating, appreciating, balancing emotion, and eliminating bad habits. In this ritual, the congregation of Tarekat Shiddiqiyah performs mysticism not only to organize *ukhrawi* (hereafter life) but to organize worldly life. The principle of correlation is precisely the theory of symbolic interaction invented by Galtung's (1996) modern sociological realms, which produce a pattern between *ukhrawi* (hereafter life) and worldly when linked to each other. It will be correlatively formed and interrelated to be inseparable from producing the true spirit of humanity (Galtung, 1996).

The life of *ukhrawi* is reflected in *dhikr* activities and other spiritual rituals, while life worldly concerns oneself, family, social environment, and culture. These elements worldly rely on the *ukhrawi* aspect. Therefore, it did not stand freely and wildly. This element is also related to the causes of conflict if they were separated. Differences around family, social, and society, in general, are not a reality, but the reality is that everything is related

to creating a common sense (Miall, 2002). Differences in religious ideology are not problematic; they are considered normal because they are God's creatures with the same position to be humanized. They build an understanding construct as part of how to get closer to Allah.

The third is the principle of *ihsan*. In this case, Tarekat Shiddiqiyah provides a comprehensive understanding of Islamic values and principles with a correlative approach. For instance, Islam is divided into three main components; Islam, Faith, and Ihsan. Islam teaches about sharia or religious rituals that are practical, and faith teaches about theological studies, the science of *kalam*, and *usul al-din*. Meanwhile, the aspect *ihsan* discusses tarekat and Sufism or *tasawwuf*. In this third aspect, there is a goal to be closer to Allah by forming morals and cleaning up from evil (Santalia & Irwanto, 2018). Therefore, Tarekat Shiddiqiyah has a part in their tarekat teaching called an element of *ihsan* that has the main goal of getting closer to Allah.

With this element of *ihsan*, humans are taught to be calm about the meaning, essence, and identity of life. At present, the backgrounds of religious conflict always revolve around the same axis, namely fiqh or sharia, even though they have the same goal. The problem of *amaliah* in worship is very sensitive and fanatical because religion focusing solely on practice is prone to conflict (Call, 2016). Therefore, believers should not be stuck with a "procedure" or "process" but move together to achieve the goal of drawing closer to God. Conflicts such as the burning of worship places, religious sharia harassment, and other sensitivities that frequently become the motive

for religious conflicts are just sharia-based issues. A superficial understanding of sharia potentially causes religious conflict. In the teachings of Tarekat Shiddiqiyah, all aspects of sharia and faith must be based on the element of kindness, which can present God in every deed.

The manifestation of each Tarekat Shiddiqiyah's teachings is illustrated by the correlation between worldly with *ukhrawi* (life hereafter), humanity, justice, and equality, and inclination to theology in comparison with religious rituals (sharia). As Rubin reveals, the value of a belief is more important than religion itself (Rubin, 2006). The reduction of religious conflict has been changed since it was initially focused on or slightly influenced by differences in religious understanding. Currently, it has been shifted to become the essence of Allah as an instrument of all religious elements, such as sharia and faith. Religion is defined as *manabur*, the guidance of the tarekat throughout one's own religious life, without the slightest release. Therefore, the community in which Tarekat Shiddiqiyah exists always looks peaceful with this construction of understanding.

In the context of tarekat, religious sects, and even other religions in social interaction within society, Tarekat Shiddiqiyah does not shift its focus on them but has a responsibility to keep individuals from being deviated from their existence as God's creatures. Even though there are religious organizations that judge or accuse them of being illegal (*ghairu mu'tabarah*) tarekat, this claim does not affect them. The followers of Tarekat Shiddiqiyah have been equipped with a people-to-people system of preaching, and

their identity strengthened to make the spiritual teachings of the tarekat a guideline. As a result, the social interaction component within the social system works successfully in the tarekat organization because each individual has understood his position as a human being.

Thus, the role of Tarekat Shiddiqiyah in a plural social system occupies the social spirit of each individual by fixing the “inside” of human egoism through theological-spiritual power, touching the heart and soul, and straightening the essence of life with a comprehensive method of understanding religion. Tarekat Shiddiqiyah focuses more on solving every social conflict that arises from non-religious or religious problems by exploring the potential of the “heart” in religion, not tracing the “process” towards God.

E. Conclusion

Based on the discussion mentioned earlier, important conclusions can be drawn, including: first, the spiritual teachings practiced by Tarekat Shiddiqiyah focus on improving the strong sensitivity of human spirituality. Therefore, it always makes them inclined toward the nature of God, getting closer to *riyadhah* (inner movement), and eliminating feelings of envy, fanaticism, inappropriate claims, and unkind self-righteousness, which potentially causes a fundamental problem of religious conflict. The center for reforming the heart through spiritual movements is manifested in the sentence of *lailahaillah*. It should be done in order to get contact with both worldly life and the hereafter. The process of humanizing servants carried out by Tarekat Shiddiqiyah

is hierarchical-causal, starting with the tarekat presenting the heart to the real social context manifestation.

Second, some elements of Tarekat Shiddiqiyah's spiritual teachings are in a position to reduce and resolve religious conflicts to create peace in the perspective of peacebuilding theory. It includes: 1) the principle of peace through humanitarian aspects. The principle of humanity is reflected in the activities of Tarekat Shiddiqiyah by reducing potential social conflict resistance, 2) the concept of balance through the principle of correlation. One of the ritual spiritual teachings of Tarekat Shiddiqiyah is to carry out the *dhikr kautsaran*, which creates the introspection of all past deeds by evaluating, appreciating, balancing emotion, and eliminating bad habits. Tarekat Shiddiqiyah with mysticism is not only to organize *ukhrawi* (the hereafter), but also to organize worldly life, 3) the comprehensive concept through the principle of *ihsan*. In this case, Tarekat Shiddiqiyah provides a comprehensive understanding of Islamic values and principles with a correlative approach that leads to a peaceful socio-religious system.

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