

Social Conflict Of Kyai Tarekat Qodiriyah Wa Naqsabandiyah In Jombang Regency

Ahmad Hasan Afandi, Darsono Wisadirana, Sanggar Kanto, Helmi Mochtar

Abstract: The participation of the religious elite (Kyai tarekat) in practical politics, automatically invites prolonged conflict in the body of the tarekat organization. The Islamic community in Jombang which was once united by an Islamic political ethic became divided, as a result of Kyai Musta'in in 1977 shifted support from the PPP party to Golkar. This difference in political orientation occurred among religious leaders, particularly within NU. They maintain affiliation with the only PPP Islamic party, and Kyai Musta'in is affiliated with Golkar. This gave birth to a situation where mutual blame occurred. Furthermore, the split conflict gave birth to two tarekat institutions, firstly Jamiyah Tarikat Qodiriyah Wan Naqsabandiyah under the Kyai Mustainid Mursid commander continued to run in Rejoso Ponpes Darul 'Ulum, Kyai Adlan was formally recognized by the NU organization when he was also elected as the leader of Jamiyah Expert Thariqat al Mutabarrah an Nadhiyah at a conference in Semarang in 1979. This study uses a qualitative method with the Phenomenology approach. To help unravel the social and political conflicts of the tarekat clerics in Jombang, the writer uses the Lewis Coser Conflict Theory. The results of the study analyzed the Qodiriyah Wa Naqsabandiyah Rejoso tarriarchal conflict split, which impacted in 1978 the establishment of a new tarekat organization namely Jam'iyah Al Mu'tabarrah Tarekat Expert and Nahdliyyah (JATMAN), then in 1999 the formation of the Jamiyah Mujahada of the Qodiriyah Congregation Wan Naqsabandiya (Jamu Taqwa) at Undar. tarekat organizations in Jombang each have pilgrims or supporters who are equally interested by the community..

Keywords: Social, Conflc, Kyai Tarekat, Qodiriyah wa Naqsabandiyah.

1 INTRODUCTION

Conditions in Jombang, According to Turmudi in initiating political development, there was a difference in understanding about the political perspective of the nahdliyin when Kyai Musta'in Romly Pesantren leader Darul 'Ulum also as a murshid of the Qodiriyah wa wa Naqsabandiyah secretly supported the government party namely Golkar, welcoming the election year 1977. [1] This shift in support not only marked deviations and disruptions to the existing social structure, but also showed symptoms of division among the Kyais in Jombang, followed by differences in understanding or hidden conflicts between his followers. This difference in orientation occurs among religious leaders, the Kyai-Kyai especially in the internal NU, which maintains affiliation with the only Islamic party, PPP, and Kyai Musta'in and his close associates affiliated with Golkar. This gave birth to a situation where attempts at mutual blame occurred [2]. Muslims in Jombang, which were once united by an Islamic political ethos, became divided. In short, Kyai Musta'in himself, with the transfer of support from PPP to Golkar, was finally left by his followers, except for only the loyal followers of his own leader and the pesantren students. [3] For these loyal followers, this Kyai's attitude did not cause problem. They believe that the teachings of the Kyai Musta'in remain true, they also emphasize the necessity of absolute obedience to the teacher as long as he is not shirking.

Subsequently the clash led to the creation of two governing bodies, the first of the Qodiriyah Wa Naqsabandiyah Jamiyah Company under the right of the Roman Reign Mustain Romly to remain in the Darul 'Ulum Ponpes Rejoso, Kyai Adlan was formally recognized by the NU when he was also elected as Jamiyah Ahli Tarekat Al Mutabarrah An Nadhiyah at a motel in Semarang in 1979. There are two important points related to the formation of Jamiyah Expert Thariqah al Mutabarrah an Nadhiyah by the NU. The first is the loss of legitimacy to Kyai Musta'in, both as the leader of a large Islamic organization (JATMI) that has been in operation since 1957 and as the leader of Qodiriyah Wan Naqsabandiyah. NU no longer formally recognizes the orders led by Kyai Musta'in although he continues to lead the orders after joining Golkar. Both Nadhiyah said affiliation with the NU emphasized that the organization was an NU organization under the leadership of Kyai Adlan Ali located in the vicinity of Diwek Jombang. The two leaders of the organization are the same disciples of the Roman Reign Tamim Rejoso, the organization operating with the support of its followers to this day (Rejoso's affiliates to Golkar and the Cukir Orders affiliated to the PPP). With the passage of time in modern times, political and political interactions often take the path of political parties. This is possible, since the orders and political parties have the same pattern, the rules have a pattern of intimacy that is symbolized by the bai'at symbol. As for political parties, there is a pattern of recruitment that is tailored to AD / ART. Members of the commander are afraid to violate bai'at because of the "threat" of heavy sanctions on life after death. Meanwhile, political parties fear AD / ART violations because of the "threat" of disqualifying party membership.[4] Further Changes in political orientation around religious leaders have been evident since the beginning of the reforms. In the era of reform, there was a huge change in the socio-political map compared to the time of the New Order. At the time of the New Order it was implemented a very limited system of knowledge, consisting of only one party and two political parties. At that time there was also a single majority held by Golkar, while the other two parties PPP and PDI were the 'complaining patients' party [5]. This situation creates a political ethos that not only strengthens the unity of the people, but also emphasizes the

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importance of the political struggle that a Muslim should have. It is this ethos that underpins the life of the religious community, though later marked by a different ideological orientation. Because the legitimacy that Kyai gives to politics is very helpful in shaping the orientation of the people, the existence of various political affiliations may tend to group them [6] Debates like this are indeed never going to end, because each will show a variety of ethical and practical arguments to support his opinion. In this paper the two opinions will be laid as a basis for further examining how the political practices of pesantren and analyzing their implications in a balanced way, both towards the existence of pesantren as well as changes in the structure and economy of the community. For the purposes of the analysis of this paper, the writer deliberately took a Location in Jombang from 1977 to 2009. To clarify the reality of the social-political conflict of the tarekat clerics in Jombang.

2 LITERATURE REVIEW

The study Social Conflict of Kyai Tarekat Qodiriyah wa Naqsabandiyah in Jombang Regency is a complex field, because it requires careful analysis from various points of view. Given this complexity, the study uses Lewis Coser's social conflict theory to clarify the extent to which the dynamics of the religious elite conflict in Jombang Regency

3 METHOD

This study uses qualitative methods, more emphasis on using the researcher himself as a tool. Researchers must be able to uncover social phenomena in the field by mobilizing their sensory functions in order to be able to uncover hidden data through speech language, body language, behavior and expressions that develop in the respondent's environment. [7] The approach to be used in this research is a phenomenological approach that is a study that seeks to find the "essence" meaning of a phenomenon experienced by several individuals. [8] To apply phenomenological research researchers use hermeneutic phenomenology (which focuses on the texts of life texts and life experiences). Or transcendental phenomenology (researchers try to choose a phenomenon by setting aside prejudices about the phenomenon).

4 RESULT

4.1. The Dynamics of Social Conflict in the Kyai Tarekat Qodiriyah Wa Naqsabandiyah in Jombang

The Qodiriyah Wan Naqsabandiyah Order has developed well in various regions in Indonesia. Specifically in East Java the Pesantren Darul 'Ulum in Rejoso Peterongan Jombang is the center. However, due to differences in political views of the Qodiriyah wa Naqsabandiyah tariqah, it split into three groups in the Jombang district. In terms of the teachings of amliyah, dzikir, wirit and ritual ceremonies, there is no difference between the Rejoso tariqa, the Cukir tarekat, and the Undar tarekat because they both originate from the Qodiriyah wa Naqsabandiyah tarekat Darul 'Ulum Rejoso Peterongan Jombang. Because of differences in attitudes and political responses to government politics, the life map of the Qodiriyah wa Naqsabandiyah Rejoso Ahli, which was originally intact and united in the teachings and amaliyah order of the peaceful and peaceful Ahli, experienced turmoil and conflict and finally broke into three groups of patterns of political behavior ; Qodiriyah Tarekat Wan Naqsabandiyah

(ITQON) pesantren Rejoso, Jamiyah Al Mu'tabaroh Tarikat Expert and Nahdhiyah Cukir, Jam'iyah Mujahadah Qodiriyah Wa Naqsabandiyah (Jamu Taqwa) pesantren Undar Jombang. n discussing various conflict situations that occur, the author uses his theory Lewis Coser to parse and analyze the occurrence of conflict. In the theory of social conflict coser distinguishes realistic conflicts from unrealistic ones. In order to be more informed in this discussion according to the opinion of Lewis A. Coser, the theory of conflict discusses about, hostility in intimate social relations, conflict functionality and conditions that affect conflict with outside groups and social group structures.[9] So as to be able to unravel the potential conflicts that occur in the Kyai tarekat, whether social conflict is motivated by differences in beliefs, teachings, norms, and behavior. Therefore, in order to be more in depth review on the establishment of the Organization of the Association of the Qodiriyah Tarah Wa naqsabandiyah (ITQON) pesantren Rejoso, the establishment of Jam'iyah Ahli Tarekat Al Mu'tabaroh An-Nahdiyyah (JATMAN), and Jamiyah Mujahada Tarekat Qodiriyah wa Naqsandiyah (JAMU TAQWA).

4.2. Ikatan Tarekat Qodiriyah wa Naqsabandiyah (ITQON)

The Qodiriyah Wan Naqsabandiyah Order in Rejoso began when Kyai Kholil and Kyai Tamim Isyad led the Rejoso boarding school. At the time Kyai Kholil often went to Mecca, as a badal sheh (representative of the sheikh) his job was to take care of the trips of those who carried out the pilgrimage. in Makkah Kyai Kholil met with a Qodiriyah wa Naqsabandiyah teacher from Madura Syekh Ahmad Hasbullah, one of whom was given his Ershad diploma from Syekh Ahmad Khatib Sambas, founder of the Tarekat Qodiriyah Wa Naqsabandiyah. [10]. From this meeting, Kyai Kholil studied tarekat to Kyai Ahmad Hasbullah, Kyai Kholil performed bai'at to Kyai Ahmad Hasbullah bin Muhammad Madura and won the trust as a tarekat teacher or murshid. After returning to his hometown (Rejoso), Kyai kholil taught this tarekat to the students and the community around the Rejoso boarding school, including those in Bai'at were his own brother-in-law before he died in 1937, Kyai Kholil advised that those who continued as murshid were Kyai Romly Tamim. Kyai Kholil has the opinion that Ershad's diploma or becoming a murshid has nothing to do with his children or relatives or even his close friends, but the murshid is given to people who are able to master the basis of attachment, inferiority, clean heart to receive the irshad certificate. Therefore the murshid cannot be requested but follows a fatwa from the teacher or follows what the teacher has instructed his students (Interview Muhammad Zainul Ibad As'ad, 25 February 2016). Before receiving Ershad Kyai's certificate Romly Tamim was somewhat hesitant to assume the responsibility of the leadership of the tarekat which was felt quite heavy and felt inadequate so he waited for istikhroh and permission from his teacher, Kyai Hasyim Asy'ari (not a tarekat teacher). [11]. After several auditions and getting permission from his teacher, finally Kyai Romli Tamim agreed to accept the murshid position mandated by his brother-in-law to lead the Rejoso tariqah. Kyai Hasyim Asy'ari advised that practicing the tarekat does not deviate from the provisions of the shari'ah. Therefore, before practicing tarekat, one should learn Shari'a correctly. The leadership of Kyai Romly Qodiriyah wa Naqsabandiyah was increasingly flooded by worshipers, when Kyai Romly created the deeds or wirit istighotsah, this practice was used in routine rituals in the events of the tarekat activities to be made the ultimate practice by pesantren-pesantren on Java island. Kyai Romly Tamim became Murshid for 21 years (1937-1958), and ended in 1958 with the return of Kyai Romly to

Rahmatullah, the leadership of the Tarekat experienced a vacuum, according to the opinion of pilgrims who can be trusted said that there were two leadership vacancies, namely pesantren leaders and leaders tarekat. Gus Ulif said, that the mosque priest after Kyai Romly died was controlled by his younger brother, Kyai Umar Tamim from 1958 to 1971, even though the role of Kyai Umar in the development of the Rejoso pesantren was rarely known because he did not occupy a strategic position, he was tasked with supporting from behind financial donations students in matters of food and other needs while Kyai Romly controls the leadership of pesantren and tarekat. The murshid leadership vacancy in Rejoso, was filled by Kyai Musta'in. Furthermore, Kyai Musta'in continued to strengthen his position as a murshid of the Qodiriyah wa Naqsabandiyah Rejoso order. Its influence extends to areas outside Jombang. he increasingly grew to become a charismatic leader. In 1965, seven years after leading the tarekat and at the same time becoming the leader of the Darul 'Ulum Islamic boarding school he founded the University of Darul' Ulum. Ten years later in 1975 at the congress V Jam'iyah Al Mu'tabaroh (JATMI) tarekat expert held on 2-5 August in the city of Madiun attended by branches and regions throughout Indonesia, Kyai Musta'in Romly was successfully elected as chairman of the organization. With the composition of the management of Rois Aam Kyai Chafidz Rembang, Rois Awwal Kyai Muslih Abdurrahman Meranggen Semarang, Rois Tsani Kyai Adlan Ali Cukir Jombang, Katib Awwal Kyai Ach. Muuthohar meranggen Semarang and Katib Tsani Kyai Ali Ahmad Jombang. Kyai Chairperson Musta'in Romly Rejoso Jombang, chairman of one Kyai Masruhan Meranggen Semarang, two chairs Kyai Thoyib Thohari Semarang, chairman of three Kyai Ma'sum Abdurrahman Jakarta, Wk Secretary General H. Achmad Anwar Bandung, and A. Baiduri Luqman, BA Jombang. [12]. Ahead of the elections in 1977, Kyai Musta'in declared himself to join Golkar. Although this was stated as his personal attitude that had nothing to do with the Islamic boarding school, the Qodiriyah wa Naqsabandiyah or the University of Darul 'Ulum. But the reaction of his followers was quite strong, especially the TQN practitioners, his position as a murshid was shaken even when his validity as a murshid was questioned again. The membership of the TJN Rejoso tarekat initially broke apart, because generally they were supporters of the symbolic party of the Ka'bah of the United Development Party (PPP). Finally, a strong reaction from the tarekat gave birth to the Qodiriyah wa Naqsabandiyah tariqa, centered in Cukir under the leadership of Kyai Adnan Ali. Since then until now the center of the Qodiriyah wa Naqsabandiyah order in Jombang has been divided into two, one in Rejoso and the other in Cukir. Whereas Kyai Usman did not openly react to defectors Kyai Musta'in Romly. He simply separated himself from Rejoso by developing the Qodiriyah wa Naqsabandiyah order based in Sawahpulo / Kedinding Lor Surabaya. In the tarekat, the divisions continued to grow so that the name of the tarekat federation under the NU established in 1957 Jam'iyah Ahli Tarekat Mu'tabaroh Indonesia (JATMI) at the 1979 NU Conference in Semarang was added by An Nahdliyyah to Jam'iyah Ahli Tarekat Al Mu'tabaroh An Nahdliyyah, the addition of the word was intended to bring the federation to NU, namely JATMAN. So since then JATMI and JATMAN have not been met in terms of political support. After leading the Tarekat for about 27 years (1958-1985) Kyai Musta'in died on January 21, 1985, his position as murshid was replaced by his younger brother, Kyai Rifa'i Romly. The appointment of Kyai Rifa'i as a murshid that seems to be running smoothly and smoothly actually has quite a principal problem among the tarekat. The leadership of Kyai Rifa'i

ran for 9 years (1985-1994) on December 12, 1995, Kyai Rifa'i died due to a traffic accident and was buried in the cemetery of the Darul 'Ulum Rejoso Islamic boarding school, so automatically the murders of the Qodiyah Wa Naqsabandiya Tarekat in the boarding school Rejoso experienced a leadership vacuum. At the time of this study the tarekat leadership was still centered at the Darul 'Ulum Islamic Boarding School Rejoso, the murshid, namely Kyai Dimiyati Romly, Kyai Dimiyati Romly replaced the murshid of Kyai Rifa'i Romly. It is important to note that Kyai Dimiyati Romly did not receive Ershad's diploma from the previous murshid even though it was his own brother. But Kyai Dimiyati Romly received his Ershad certificate from Kyai Ma'shum Ja'far who received his Ershad diploma from Kyai Romly Tamim and Kyai Musta'in Romly. Kyai Dimiyati Romly Also bai'at as murshid by Kyai Muba'id who was bai'at by Kyai Musta'in from Nganjuk witnessed by Kyai Nurcholis from Mojokerto (Interview with Dimiyati Romly, March 7, 2016). Finally, a strong reaction from the tarekat gave birth to the Qodiriyah wa Naqsabandiyah tariqa, centered in Cukir under the leadership of Kyai Adnan Ali. Since then until now the center of the Qodiriyah wa Naqsabandiyah order in Jombang has been divided into two, one in Rejoso and the other in Cukir. Whereas Kyai Usman did not openly react to defectors Kyai Musta'in Romly. He simply separated himself from Rejoso by developing the Qodiriyah wa Naqsabandiyah order based in Sawahpulo / Kedinding Lor Surabaya. In the tarekat, the divisions continued to grow so that the name of the tarekat federation under the NU established in 1957 Jamiyah Ahli Tarekat Mu'tabaroh Indonesia (JATMI) at the 1979 NU Conference in Semarang was added by An Nahdliyyah to Jam'iyah Ahli Tarekat Al Mu'tabaroh An Nahdliyyah, the addition of the word was intended to bring the federation to NU, namely JATMAN. So since then JATMI and JATMAN have not been met in terms of political support. After leading the Tarekat for about 27 years (1958-1985) Kyai Musta'in died on January 21, 1985, his position as murshid was replaced by his younger brother, Kyai Rifa'i Romly. The appointment of Kyai Rifa'i as a murshid that seems to be running smoothly and smoothly actually has quite a principal problem among the tarekat. The leadership of Kyai Rifa'i ran for 9 years (1985-1994) on December 12, 1995, Kyai Rifa'i died due to a traffic accident and was buried in the cemetery of the Darul 'Ulum Rejoso Islamic boarding school, so automatically the murders of the Qodiyah Wa Naqsabandiya Tarekat in the boarding school Rejoso experienced a leadership vacuum. At the time of this study the tarekat leadership was still centered at the Darul Islamic oarding School 'Ulum Rejoso, the murshid, namely Kyai Dimiyati Romly, Kyai Dimiyati Romly replaced the murshid of Kyai Rifa'i Romly. It is important to note that Kyai Dimiyati Romly did not receive Ershad's diploma from the previous murshid even though it was his own brother. But Kyai Dimiyati Romly received his Ershad certificate from Kyai Ma'shum Ja'far who received his Ershad diploma from Kyai Romly Tamim and Kyai Musta'in Romly. Kyai Dimiyati Romly Also bai'at as murshid by Kyai Muba'id who was bai'a by Kyai Musta'in from Nganjuk witnessed by Kyai Nurcholis from Mojokerto (Interview with Dimiyati Romly, March 7, 2016) The procession of establishing Kyai Dimiyati as murshid was not completely smooth like the previous murshid. One of the Kyai Darul 'Ulum Rejoso said that those who wanted a successor to the murshid after Kyai Rifa'i died there were three first names, Gus Mudjib Must'ain the third son of Kyai Musta'in Romly because at that time there was a cult among the jama'ah that he as a substitute for the murshid furthermore, it was supported by some of the caliphs who considered him the right person to replace the position of the

murshid and despite his relatively young age, the assumption was based on the opinion of [11] Kyai Musta'in once conveyed a message to his tarekat that " Gus Mujib in Rejoso while Gus Lukman at UNDAR Jombang "is what inspired and strengthened Gus Mujib's position in replacing the leadership of the Qodiriyah Wa Naqsabandiyah leadership among the tarekat. The latency developed when the pilgrims asked who gave the Ershad Diploma to his murshid, conveyed by his close caliph that Gus Mujib had been bai'at Kyai Musta'in through a dream because Kyai Musta'in died first before giving Ershad the Diploma to Gus Mujib directly. (Asnawi interview, March 2, 2016) Secondly, Kyai Damanhuri is a brother of Kyai Rifa'i son-in-law of Kyai Hasan pondok Genggong located in Probolinggo, in a more appropriate view to continue the leadership relay because at that time he was the chairperson of Jamiyah Expert of the Mu'tabaroh Tarekat (JATMI) religious organization at formed by the NU organization for the first time in 1957. Another opinion said that Kyai Damanhuri was older than Kyai Dimiyati, both regarding age and science in the field of tarekat. Of the three selected murshid candidates, Kyai Dimiyati Romly, this has been known since Kyai As'ad Umar as leader of the boarding school Darul 'Ulum told the public that the murshid of the Qodiriyah wa Naqsabandiyah Rejoso was Kyai Dimiyati Romly. Muhammad Zainul Ibad As'ad (Gus Ulif), said that the presence of Kyai Dimiyati at that time did not want the position or did not want to occupy the position of murshid, but the reason of Kyai As'ad Umar was first, to lead the Rejoso order must be from the Rejoso Pesantren and clearly diploma irsyadnya, incidentally Kyai Dimiyati at that age was ripe and residing in the Darul 'Ulum boarding school Alhusna. The second consideration, if the murshid of the tarekat shifts from the pesantren, the mandate of the ancestors to continue the ritual tradition of the pesantren Darul 'Ulum Rejoso as a place for Sufism experts will disappear. Third, to maintain the integrity of the tarekat tarekat so that disputes do not occur among his followers. Kyai Dimiyati's leadership apparently changed the pattern outlined by Kyai Rifa'i in terms of centralizing power. It is very possible that Kyai Dimiyati gave more opportunity to his kholifah to do bai'at for his followers. Not only that, this was done to be normal because his followers grew even though in 1999 he was shocked by his nephew's declaration namely Gus Mujib Musta'in founded the Jamiyah Mujahadah tarekat Qodiriyah Wa Naqsabandiyah (JAMU TAQWA) year of March 29, 1999 M / 19 Dzulqo'dah 1419 H, based in the Tawajuh Building, Darul 'Ulum Jombang University. As a murshid of Kyai Dimiyati, around 500 caliphs were assisted in the Jombang area, each region was led and supervised by the tarok members. To do bai'at Kyai Dimiyati Romly is assisted by Kyai which is divided into two regions. Jombang to the east by Kyai Ma'sum Ja'far Porong and Jombang to the west of Kyai Muba'id Nganjuk. Rejoso tarekat is included in JATMI members, JATMI East Java chairperson is Kyai Damanhuri, Kyai Dimiyati Romly's younger brother, with the incident of misuse of tarekat finance such as collection of membership card fees, at that time Kyai Dimiyati founded ITQON (Qodiriyah wa Naqsabandiyah tarekat association) until now. After the research was going on, heard the news that Kyai Dimiyati returned to Rahmatullah at Airlangga Hospital, before he died he received intensive treatment at the hospital due to diabetes in his suffering. Kyai Dimiyati Romly died at 13.08 WIB on Wednesday, May 18, 2016 at the age of 75 years. After the death of Kyai Dimiyati, there were two leaders at the Darul 'Ulum Islamic boarding school, having experienced a vacancy. First, the leadership of the tarekat Qodiriyah wa Naqsabandiyah, secondly, the Chairperson of the Darul 'Ulum Rejoso Islamic Boarding

School Board. On the seventh day after commemorating the death of Kyai Dimiyati Romly, it was announced to the public at the Darul 'Ulum boarding school that the post of chairman of the Islamic Boarding School Darul 'Ulum was occupied by Kyai Kholil Dahlan and the position of the murshid of the Qodiyah wa Naqsabandiyah pesantren in the rank of kiai Tamim Romly to continue leadership TQN. Kyai Tamim Romly is the younger brother of Kyai. Dimiyati Romly. Kemursyid an Kyai Tamim Romly, is different from what has been obtained by previous siblings. Chozin Dahlan, said that Kyai Tamim's murshid was obtained during Kyai Dimiyati Romly's position as a murshid in Rejoso, he received bai'at from a tarekat teacher in Suryalaya, West Java, Kyai Sonhadji. Kyai Shonhaji received an Ershad diploma from Kyai Usman al Ishaqi in Surabaya, so that the syllable of the murshid of the Qodiriyah Wa Naqsabandiyah tarekat automatically did not include Kyai Rifa'i and Kyai Dimiyati Romly because the Syllabic diploma of Ershad was different. Qodiriyah Wa Naqsabandiyah headquarters at the time Kyai Dimiyati was at Al Husnah Dormitory. While the ITQON office of the Kyai Tamim tarekat, moved in the boarding house of the Induk Darul 'Ulum dormitory next to Dormitory II, next to the Al Qozali dormitory, the first floor of the Bani Tamim Dormitory.

4.3. Jam'iyah Ahli Tarekat Al Mu'tabaroh An Nahdliyyah (JATMAN).

The existence of the Jam'iyah Ahli Tarekat Al Mu'tabaroh An Nahdliyyah was started from the Qodiriyah wa Naqsabandiyah Rejoso sect split into two, after its leader Kyai Mustain was secretly approaching the 1977 election joining the government party Golkar. To coordinate the followers of the tarekat who have different understandings with the actions taken by Kyai Musta'in, NU then formally established another tarekat organization as Jam'iyah Ahli Tarekat Al Mu'tabaroh An Nahdliyyah. Although this organization coordinates various tarekat, but basically it is initiated and managed by the followers of the Qodiriyah wa Naqsabandiyah tarekat. Although the establishment of the Jam'iyah Tarekat Al Mu'tabaroh An Nahdliyyah as an effort to disappoint Kyai Musta'in's actions, the ritual practices are the same as the Qodiriyah wa Naqsabandiyah tariqa based in the Darul 'Ulum Rejoso boarding school in Jombang. The formation of JATMAN was initially aimed at accommodating followers of the Rejoso tarekat who were confused and disappointed by the political steps taken by Kyai Musta'in. The Cukir Tarekat is only a subtle transformation of the Rejoso Tarekat which was formerly led by Kyai Musta'in and a similar association founded by NU in 1957. Jam'iyah Ahli Tarekat Al Mu'tabaroh An Nahdliyyah, was first created in Yogyakarta (Kaliurang). Many Kyais urged NU to do something in line with their dissatisfaction with Kyai Musta'in, who made a contradictory political move to support Golkar, whereas in general NU supported the existence of PPP. This step is done with the aim of reducing the possibility of negative reactions from Kyai Musta'in. The document for the formation of the NU tarekat in Jombang was marked by 3 people, namely Kyai Baidlowi (Syuriah NU), Najib Wahab (chairman), and khatib (Secretary), formally in 1978 (after the election) based on the Decree of the Jombang Branch NU Management 2085 / kpts / Tarf / BI / 1978 dated 14 Shofar 1398 H to coincide on January 25, 1978 M. The establishment of the NU tarekat in Jombang was then submitted to the NU Conference in Semarang in 1979, the Nahdlatul ulema tarekat became the embryo of Jam'iyah Ahli Tarekat Al Mu'tabaroh An Nahdliyyah. And Kyai Adlan Ali from Jombang was appointed as the main beneficiary murshid. The appointment of Kyai Adlan Ali to become the murshid of the

carving order automatically removed the Kyai Musta'in from the Qodiriyah wa Naqsabandiyah tarekat. Because the diploma received by Kyai Adlan Ali came from Kyai Muslih Abdurrahman, however, there was another opinion that developed among the Rejoso tarekat caliphs that Kyai Adlan Ali received bai'at from Kyai Romly Tamim, father of Kyai Musta'in, so there was a growing opinion among the tarekat organizations of Rejoso that Kyai Adlan Ali received bai'at from Kyai Romly Tamim, father of Kyai Musta'in, so that the existence of the tarekat organization was established. looks very political because of its establishment after there were differences of understanding from Kyai Musta'in in supporting certain political parties and the NU Organization appointed Kyai Adlan Ali as national leader Jam'iyah Expert Thoriqah al Mu'tabaroh an Nadhiyah at the Congress in Semarang in 1979. After the death of Adrian Ali in 1991 there were three murdered Cukir sergeants who could do good for his followers. These three murmurs are Makki Makhi, Hisham Maids, and Sholihin Maids, these three are commonly known as the Caliph caliph (Main Caliph). The Taruk Cukir also has four sugro caliphs (small caliphs), they are Kyai Abdullah Sajad, Khoerul Anwar, Rifai Marzuki and Kyai Abdul Hamid. The presence of the sugro caliphate is not the same as the qubro caliph, the caliphate may not perform bai'ad to his followers whereas the qubro caliphate can perform bai'ad to his followers in exchange or the principal assistant of the mosque, both in the organization and in the matter of ritual worship. In doing so secretly Cukir's orders follow the same pattern as Rejoso's orders because they have the same root as Rejoso's orders. Although the formation of the Qidiriyah wa Naqsabandiyah (Cukir) was the result of a crackdown on Kyai Musta'in political action, his caliphs throughout East Java succeeded in organizing and, coordinating and recruiting former Qodiriyah wa Naqsabandiyah leaders Kyai Musta'in. As stated by Turmudji imitating the opinion of the Kyai abdullah saying that the Cukir Taruk has 73 special places, each led by a priest assisted by one to three badal (successors). [1] Other important notes on Cukir's insistence that he continue to be a lifelong supporter of the ruling party, while the NU formally frees all its members from participating in politics without having to oblige any political party. The existence of Jubilee Organizations in J Wave in relation to political developments in the NU has shifted their view and understanding by politically validating the formation of the Cukir order by the NU organization with the aim of accommodating the Kyai and pilgrims disappointed by the political action of Kyai Musta'in secretly preparing for the 1977 elections in favor of the Golkar government party. But all the Rejoso cadets in J Wave and outside until now remain affiliated to the NU. The pattern of political support of the orders remains the same regardless of the NU's decision to free its members from affiliation to the ruling party. With the passage of time, the existence of the orders in the wave is now the destination of politicians and government officials in securing their position and seeking voice support for its glory. Because the governing body is thought to be able to mobilize its tarekats and their supporters through the leadership to win a political contest in the vote by vote.

4.4. Jam'iyah Mujahadah Tarikat Qodiriyah wa Naqsabandiyah (Jamu Taqwa)

The birth of the Jam'iyah Mujahadah Tarikat Qodiriyah wa Naqsabandiyah (Jamu Taqwa) did not start in a political difference but began because of differences in understanding about the appointment of the discipleship to continue the leadership of the Rejoso tarekat after the murshid Kyai Rifa'i died in a car accident

on 12 December in 1994. Although the establishment of the Jam'iyah Mujahadah Mu'tabaroh Qodiriyah wa Naqsabandiyah Tarekat as an effort to disappoint the replacement of the murshid in Rejoso or more inclined towards organizational power because the establishment of Kyai Dimiyati Romly as murshid tends to have the support of the Darul 'Ulum Islamic Boarding School, namely the Kyai As'ad Umar, the assumption of his followers that the one who should continue is Gus Mujib Musta'in as the son of Kyai Musta'in Romly. Jam'iyah Mujahadah Tarikat Qodiriyah wa Naqsabandiyah (Jamu Taqwa) was first raised in Jombang, its center at the University of Darul 'Ulum Jombang. The appearance of the tarekat was due to the large number of followers of Gus Mujib, especially lecturers and leaders of the UNDAR Dean, urging Gus Mujib to do something, along with their dissatisfaction with Kyai As'ad Umar who made the step of announcing to the public that Kyai Dimiyati Romly as Murshid of the tarekat in Rejoso. But Gus Mujib also felt uneasy about this action, because there was still a close relationship with Kyai Dimiyati (his uncle or sister of the kyai musta'in father of Gus Mujib Musta'in). But on the encouragement of his followers so that Gus Mujib Musta'in did the formation of Jamu Taqwa, so the steps taken tried to involve the Rejoso tarekat kholifah to support the formation of the tarekat organization like Kyai Arwani Muchid Mojosoongo. (Interview with Shobih, March 2, 2016) Choir, also said that the formation of the Jamu taqwa was actually a motive for escaping because he did not have a place in the Darul 'Ulum Islamic boarding school (Choir Interview 2 March 2018). Supporting the formation of the Jamu Taqwa tarekat which was centered at Darul 'Ulum University on the grounds of preserving the tradition [13] of the previous tarekat namely, at the time of the murshid Kyai Musta'in held a rutinan event at Pondok Rejoso and at Undar Jombang (there was the term Rejoso as Makkah, undar Madinah). (Interview with Roichan, 9 March 2016). However, there are some opinions that say that the Undar lecturers' encouragement in the formation of the tarekat is that most of the information conveys, there is a desire to secure his position, because Gus Mujib Musta'in at that time served as Chancellor of Darul 'Ulum University (1997 - 2001). In place of Gus Lukman Hakim Musta'in The establishment of the tarekat was initially aimed at accommodating followers of the Rejoso tarekat who were confused and disappointed by the move of Kyai As'ad Umar as the Boarding School Board of Trustees to determine Kyai Dimiyati as Murshid of the Rejoso order. Jamu Taqwa is only a subtle transformation from the Rejoso tariqa which was led by Kyai Musta'in then Kyai Rifa'i shifted to the JDD Jamu Taqwa carriage with murshid Gus Mujib Musta'in (interview Sobirin, March 29, 2016) The official document for the establishment of the Jamu Taqwa order was submitted by Lutfi Husni, the Jamu Taqwa was formally established in Jombang, East Java on March 29, 1999 M / 19 Dzulqo'dah 1419 H for an unspecified time, in accordance with AD / ARD Article 1 of Taamu Taqwa Jamu Taqwa can open branch offices or representatives in other places, both inside and outside the territory of the Republic of Indonesia based on the decision of the management, with Syuriah's agreement as the supervisor. Jamu Taqwa is domiciled and headquartered in Tawajuh Building, Darul 'Ulum University in Jombang, East Java. (Basic Rules of Jamu taqwa, 2017) The appointment of Gus Mujib Musta'in became murshid of the Qodiriyah Wan Naqsabandiyah order at the Jam'iyah Jamu Taqwa automatically issued Kyai Rifa'i and Kyai Dimiyati Romly from the pedigree of the Qodiriyah wa Naqsabandiyah order. Because the diploma received by Gus Mujib Musta'in came from Kyai Shodiq Solihi Suci who received a murshid diploma from Kyai Muslih

Abdurahman Merangen Semarang. But there was an opinion expressed by Sujuthi that the Ershad diploma obtained by Kyai Shodiq Solihi was from Kyai Musta'in and Kyai Romly so that the existence of the murshid Abdul Mujib Musta'in still had a relationship with Kyai Musta'in and Kyai Romly Tamim. Shobirin Noer, also agreed with Sujuthi's opinion that Kyai Shodiq Solihi received a bai'at from Ershad, a discipleship from Kyai Muslih Abdurahman Meranggen and from Kyai Romly Tamim Rejoso. So that the existence of murshid Gus Mujib is no longer in doubt in accordance with the rules and pedigree of the Qodiriyah wa Naqsabandiyah order. As for those who took Abdul Mujib Musta'in to study at the Kyai Shodiq Solihi to receive bai'at murshid including Kyai Wahab Mojoagung, Kyai anshori and Kyai Arwani. As proof of the validity of Gus Mujib as Murshid of the Qodiriyah wa Naqsabandiyah order, he received a charter signed by Kyai Sodik on October 3, 1995 to coincide with 8 Jumadil Qubro ula in 1416 H. So rumors were developing among followers of the tarekat, which said Abdul Mujib Musta'in in baiat Kyai Musta'in through mimpis is not true, because he has received a legitimate bai'at from Kyai Sidiq Solihi Kudus. (Sobirin interview, 28 March 2019). However, there are other opinions that developed, Lutfi Husni, said that at that time circulating murshid news received by Kyai Dimiyati Romly from Kyai Ma'sum Jakfar was not connected muqothi, because Kyai Ma'sum Jakfar when in Rejoso was a Khadam from Kyai Ma'sum Jakfar Romly or the assistant kholifa in tarekat tarekat has not yet received a diploma from Ershad of the murshid and from Kyai Romly. And also the discipleship received by Kyai Dimiyati after the determination of Kyai As'ad Umar to replace Kyai Rifa'i Romly. It was marked by the large number of followers of the Rejoso tarekat moving to Undar to continue to Gus Mujib as a valid murshid (Husni Interview, 29 March 2019) In doing so secretly Jamu Taqwa Undar's orders follow the same pattern as Rejoso's rules because they have the same root as Rejoso's rules. Although the organization of the Jamiyah Mujahadah order Qodiriyah wa Naqsabandiyah was the foundation of Kyai As'ad Umar's political actions, its caliphs throughout East Java managed to coordinate and coordinate and recruit former Qodiriyah wa Naqsabandiyah leaders Kyai Rifa'i to become members of Jamiyah Mujahadah tarekat Qodiriyah Wa Naqsabandiyah. The specialty of these orders is almost the same as the specialty of Rejoso's orders, all the same readings just send a genealogy of genealogy to Rejoso. In addition to this set of beds are being developed at the Darul 'Ulum Agung Malang boarding house, Gus Mujib Musta'in's residence. Also in Madura, Bali, Mataram, Kalimantan, Sulawesi, and NTT. Noteworthy for the political support of the Jamu taqwa mursyid political support, he is affiliated with the Peacekeeping Party, which is marked as a member of the House of Representatives of the Gus Dur-era PKB faction, a choice that distinguishes political support from Rejoso and Cukir orders. The political support made by Gus Mujib Musta'in is at odds with the political support that Kyai Musta'in has made. The line of succession of Rejoso's legends to Golkar in the era of Kyai Musta'in, Kifah Rifai and Kyai Dimiyati was still consistent, while his brother-in-law Undar began his political career to the Peoples' Party (CPB), where he immediately became a member of the House of Representatives. In addition to being a member of the House of Representatives, he also serves as the Rector of the University of Darul 'Ulum Jombang. But Gus Mujib's support for the PKB came to an end when there was a conflict of Rector's dualism with KH.Abdurrahman Wahid at the University of Darul 'Ulum J Wave. Gus Dur was appointed Rector in 2002 by the chairman of the founding board of NY. Hj Jumiatiin Musta'in. And Gus Mujib Musta'in was appointed by H.

Lukman Hakim Musta'in and then re-appointed by Hj, Makmuratus Sa'diyah, As a result of the leadership's dualism of political support is turning (Asnawi interview, March 26, 2016). With the passage of time, the existence of the orders in the air has been the destination of politicians and government officials in securing their position and seeking voice support for its glory. Because the governing body is thought to be able to mobilize its congregants and their supporters through the leadership to win a political contest in the vote by vote. This argument is contrary to the results of the support of a murdering Muslim nominee who was nominated as a leader in the district of Jombang, failing to get the support of his tarekat in view of Gus Mujib's vote with Suharto as a Regent candidate and a Regent deputy in Jombang. From the polling results released by KPUD it indicates that the Suyanto-Wijono (Tono) clone had 353,255 votes. Meanwhile, the Nyono-Halim clan led by the Golkar Party, the CPB and the SMEs came in second with 241,678 votes. Meanwhile, the Suharto-Mudjib (Harum) Democratic party and 10 non-parliamentary parties received only 36,482 votes.

5 DISCUSSION

Sociologically, conflict is defined as a social process between two or more people (it could be a group) where one party tries to get rid of the other party by destroying it or making it helpless. Conflict means the perception of differences in interests (perceived divergence of interest) or a belief that the aspirations of the conflicting parties are not achieved simultaneously. Lewis A. Coser, interpreting conflicts that occur within the general public does not merely show negative functions, but can also have a positive impact. Therefore conflict can be beneficial for the system concerned. For Coser, conflict is one form of interaction, as is also the case with George Simmel, that conflict is one of the basic forms of interaction, and the conflict process is related to alternative forms such as cooperation, competition in various ways and not countless complex.[9] Seeing the potential for conflict in the Qodiriyah Wan Naqsanadiyah Tarekat in Rejoso, it is not a matter of differences in Shari'a and nature, but rather differences in political support by a kyai. It is unique to note that in the view of sociology, conflict tends to eliminate and kill one another. However, the facts in the field show that the three tarekats in Jombang are increasingly in demand by followers, so that a question arises as to what makes the religious organization (tarekat) workable, and always in tarekat. This is in common with Cosser's opinion in his theory that in fact the conflict did not have to be interpreted negatively, that what united them so that they did not finish each other was due to several factors including the first, all rituals and practices were the same but only beliefs about the bai'at irshad of discipleship different. secondly, modern diera with the sophistication of technology and art can not provide answers to the meaning of life, it is really needed by modern humans who experience inner emptiness and spiritual freedom. Third, the liveliness of religious life and the excitement of the community, both in rural and urban areas practicing the teachings of the tarekat, part of modern efforts to find answers to the reality and meaning of life that cannot be resolved by technology. Of the three realities of conflict that occurred in the Qodiriyah wa Naqsabandiyah tariqah in Rejoso Jombang, according to the theory, cosers tended to be interpreted as realistic Conflicts originating from disappointment over special demands that occur in the pattern of social interaction relationships from the estimation of the possible benefits of the tarekat followers. Coser stated, disputes or conflicts can take place between individuals,

groups (Collectivities), or between individuals and groups. However, conflicts between groups and between groups are always in place. people live together. According to Coser conflict is also an important element of interaction, and it must not be said that conflict is always bad or divisive or destructive. Conflicts can contribute significantly to the sustainability of groups and strengthen relationships among members such as facing common enemies, can integrate people, produce solidarity and involvement, and make people forget their own internal disputes that occur in the Rejoso Tarekat, the Undar Tarekat, and the Cukir Tarekat. Therefore in the future it can be concluded by researchers that the tarekat which will gain a place in the hearts of the people of the future is a tarekat that is free of "politics". A pure tarekat which aims taqquarub ila Allah, draws closer to Allah the Most Peaceful, Most Prosperous (Assalam). The tariqa should be oriented to the divine, devoid of things of a worldly nature, the management of the heart for the midst of the spirit of its impact on the life of the state and society in matters of peace. It must be paradoxical with a gray world of politics that is difficult to fence off hearts about things that are high deception, making it difficult to fortify worldly desires that are still dominated by mere lust. In terms of the teachings of amaliyah, dzikir, wirid and other ritual ceremonies there is no difference between the Rejoso order, the Cukir order and the Undar order because they both originate from the Qodiriyah order of the Naqsabandiyah Wan Pesantren Darul 'Ulum Rejoso. The reference books used as guidelines for his practice are Samratul Fikriyah and Fatuhad Al Rabbaniyah which contain the main teachings and practical practices that must be carried out by the practitioners of the Qodiriyah wan Naqsabandiya. Because of differences in the political attitude of the leaders of the tarekat, the Qodiriyah Tarekat Wan Naqsabandiyah Rejoso tarekat's map of life, which was originally intact and united in the teachings and amaliyah of the tarekat, which was calm and peaceful, experienced upheaval and conflict so that it finally broke into three groups of political behavior patterns of the Kyai tarekat, including the Rejoso order, the Cukir order and the Undar order. The Rejoso Tarekat has a "Adaptive compromise" political behavior with indicators adjusting / accommodating the will of the government by declaring joining Golkar. Willing to accept government assistance, assist government programs, especially in the field of education and get a quota of DPRD / DPR RI members. The Cukir Tarekat behaves antagonist with indicators rejecting golikarisation and supporting PPP, the cekat tarekat believes that Muslims must channel their political aspirations through Islamic parties or based on Islam. Criticizing Abdurrahman who appeared to be close to the government (ahead of the 1997 elections), and stated that the Kyai who received government assistance, was not in the interests of Islam but personal. Undar tarekat behaves in a "comparative" political manner with indicators willing to cooperate with the government, but provides support to the PKB party of NU people. Conducting religious activities by getting help and support from the government apparatus and receiving assistance from the government and openly insisting on government officials to participate in tarekat activities. Kyai's tarekat political behavior which is accommodative is certainly based on rationalistic, realistic and substantivistic thinking patterns in understanding the teachings of Islam in relation to the preparation of the concept of community, nation and state life. Rationalistic thought patterns display rational and contextual interpretations. Whereas Subantivism thinking tends to emphasize content rather than formalism. In terms of looking at the state, it does not matter, whether the state takes a certain form that is important is the

ethics and morality of religion that must be put forward [14] Analysis of the political orientation of the three tarekat, above in 2009 no longer affiliated with certain political parties, but more inclined to support the election. and freeing the entire tarekat to determine their respective choices, despite differences in choice with their murshid. From the description above, it can be concluded that the Qodiriyah Wa Naqsabandiyah Rejoso tarekat was split into three as a result of the movement carried out by Kyai Mustain Romly as murshid carrying out political support from the PPP to Golkar in 1977, the action resulted in the emergence of the Jam'iyah tarekat Al Mu'tabaroh An Nahdliyyah (JATMAN), led by Murshid Kyai adlan Ali from Cukir in 1978 and confirmed at the 1979 NU Conference in Semarang. Furthermore, the establishment of the Jam'iyah Mujahadah tarekat Qodiriyah wa Naqsabandiyah (Jamu Taqwa) in Undar was led by murshid Kyai Mujib Musta'in due to a difference in understanding of the appointment of Murshid Kyai Dimiyati Romly in Rejoso. Political affiliation by murshid Kyai Mujib Musta'in joined the nation's Awakening Party. Whereas the political orientation of the three tarekat above in 2009 no longer affiliates to certain political parties, but rather tends to support the election. and freeing the entire tarekat to determine their respective choices, despite differences in choice with their murshid.

6 CONCLUSION

From the description above, it can be concluded that the Qodiriyah Wa Naqsabandiyah Rejoso tarekat was split into three as a result of the movement carried out by Kyai Mustain Romly as murshid carrying out political support from the PPP to Golkar in 1977, the action resulted in the emergence of the Jam'iyah Ahli Tarekat Al Mu'tabaroh An Nahdliyyah (JATMAN), led by Murshid Kyai adlan Ali from Cukir in 1978 and confirmed at the 1979 NU Conference in Semarang. Furthermore, the establishment of the Jamiyah Mujahadah tarekat Qodiriyah wa Naqsabandiyah (Jamu Taqwa) in Undar was led by murshid Kyai Mujib Musta'in due to a difference in understanding of the appointment of Murshid Kyai Dimiyati Romly in Rejoso. Political affiliation by murshid Kyai Mujib Musta'in joined the nation's Awakening Party. Whereas the political orientation of the three tarekat above in 2009 no longer affiliates to certain political parties, but rather tends to support the election. and freeing the entire tarekat to determine their respective choices, despite differences in choice with their murshid.

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