



The Motives of Muhammadiyah Community Following the Majelis Dzikir of Al-Khidmah

(Case Study of Tarekat Community of al-Qadiriyyah wa al-Naqsyabandiyyah al-Utsmaniyyah)

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Abstract

The Tarekat is an organized system of *wirid*, *riyadah*, and *mujahadah* under the direction of a *mursyid* (spiritual teacher) that promotes the pursuit of meaning and the deepening of religion as a means of perfection with an emphasis on the profound (esoteric components). With the emergence of the Majelis Dzikir of Al-Khidmah community-preserving assembly organization by Shaykh Ahmad Asrori al-Ishaqi, the tarekat al-Qadiriyyah wa al-Naqsyabandiyyah (TQN) al-Utsmaniyyah expanded quickly. This tarekat is followed by people from all backgrounds, including members of Muhammadiyah, through numerous inclusive variations. This study explores the motivations of the Muhammadiyah community and how they perceive TQN al-Utsmaniyyah. The instrument of analysis in this study is Max Weber's Social Action Theory. It is a qualitative-descriptive study employing a phenomenological approach. The participants in this study were members of the Muhammadiyah community who were interested in taking part in the development of TQN al-Utsmaniyyah. The results showed that TQN al-Utsmaniyyah is regarded by Muhammadiyah people from two perspectives: *first*, the side of the tarekat that has inclusive qualities and various types of ease and ritual lightness, making the teachings of the tarekat seem more engaging and practical. *Second*, from the *mursyid* of TQN al-Utsmaniyyah's part, Shaykh Ahmad Asrori al-Ishaqi, who is famous for being a charismatic individual who is kind, competent, and has a strong sense of community, The majlis dzikir of Al-Khidmah is followed by Muhammadiyah adherents for instrumental rational action factors and value-oriented acts, or decisions made by someone based on careful consideration and good or poor values.

Keywords: *Action Motives, Majlis Dzikir, The Tarekat al-Qadiriyyah wa al-Naqsyabandiyya al-Utsmaniyyah, Muhammadiyah.*

Introduction

Modern times should be peaceful due to technological advancements and simpler living conditions. In actuality, though, all the comforts, joys, and external luxuries that science, technology, and materialism offer only serve to breed stagnation and discontent. This occurs as a result of modern society's disregard for one aspect of human nature, specifically the spiritual or metaphysical realm. (Mulyati, 2004). Tamami mentions Auguste Comte, who claimed that modern beings are those who have attained the positivistic thinking stage. Humans have advanced to the point where they are no longer limited by universal religious and philosophical beliefs and have attained a thorough understanding of the underlying causes of all natural occurrences. Modern humans perceive other people as machines made up of

different mechanical parts because they hold a materialistic worldview. Modern citizens are experiencing a spiritual crisis because they no longer believe in spirituality because it has never existed materially. (Tamami, 2011).

Sufism has gained increasing popularity recently among the general public. Sufism has been considered a “thirsty cure” for the community’s dryness. Sufism is a discipline that investigates how to be as close to God as you possibly can. Sufism also teaches how to purify the heart from many types of disturbances, eliminate the weaknesses of common people, avoid anything associated with lust, and hone one’s spirituality’s precious attributes (Ahmad Saifuddin, 2014). However, sufism was still a distinctly individual phenomenon in the third century, emphasizing an ascetic lifestyle in order to fully imitate the Prophet Muhammad’s spiritual life. In order for its followers to easily absorb and implement their spiritual teachings, the Sufi elite made an effort in the fifth century to institutionalize them in a practical mystical system. Whereat, they established Sufism as a Sufi organization composed of *sheikhs*, disciples (*murid*), and Sufi doctrines or teachings, referred to as tarekat, in the seventh century (Riyadi, 2014). The tarekat al-Qadiriyyah wa al-Naqsyabandiyyah is one of the 45 congregations that have been recorded, according to information from JATMAN (*Jam’iyah Ahli at-Thariqah al-Mu’tabaroh an-Nahdliyyah*). Under KH. Ahmad Asrori Al-Ishaqy's direction, this tarekat is quite developed and expanding quickly over the archipelago (Nurkholim, 2017).

Literature Review

Numerous academic publications have examined the Muhammadiyah organization’s history, theology, and activities. However, there isn’t much research on the spiritual side, particularly on tarekat inside the Muhammadiyah, and the authors identified a particular study that contradicts this data. *Al-ruju’ ila al-Qur’an wa al-Sunnah* (return to the Qur’an and Sunnah) is the Muhammadiyah movement’s guiding principle, which is emphasized in the book *Sufi Without Congregation (Sufi Tanpa Tarekat)*. This phrase indicates that Muhammadiyah abstains from actions that are obviously opposed to the teachings of the Koran and hadith in matters of faith and worship. Muhammadiyah’s spirituality goes beyond merely comprehending and obsessing about the vertical link with the Supreme Creator; it also manifests itself in useful deeds and pursuits that directly address the concerns of the ummah (Khozin, 2013).

According to a different study, KH. Ahmad Dahlan, the founder of the Muhammadiyah, is a person who is highly influenced by the ideas of the Sufi authors al-Ghazali, ibn Taimiyah, and Ibn Qayyim. The findings of this study show that although the Muhammadiyah organization does not now recognize the idea of sufism, it nonetheless suggests reading *dzikir* (remembrance, reminder, or mention) because it is one of Islam’s teachings. It is not acknowledged that *dzikir* is recited 99, 1000, or 4444 times because *dzikir* taught in Muhammadiyah is the remembrance taught by the Prophet (Rahayu, 2014). According to research findings that are consistent with the study mentioned above, Muhammadiyah contains some element of sufism, even if it is simply implicit. The life of one Muhammadiyah figure, A.R. Fakhrudin, who is very close to the realm of Sufism, is like *zuhud*, *patient*, and *sincere*; therefore, Muhammadiyah does not fundamentally reject it if one is guided by the description of Sufism as soul purification (*tazkiyat al-nafs*) (Rohimah, 2017).

Research Method

This study is qualitative, and the phenomenological method was applied because the research's primary focus is on actual phenomena. Since phenomenology is seen as an established methodology, it is often used in religious studies (Dhavamony, 1995). Weber asserts that phenomenology is a legitimate social theory and an effective tool for examining social phenomena. Phenomenology is an individual experience that is reflected in the shape of effectively meaning-filled behaviors (Tom Campbell, 1995).

This study is a field study since the information gathered was received from the field and is pertinent to the topic under investigation. Primary and secondary data are the sources of information that served as the foundation for this study. In order to make it easier for researchers to examine the object or social situation under study, informants are chosen as primary data sources and research participants who are considered to know the most about what is expected (Sugiyono, 2007). The requirements are Muhammadiyah adherents who attend the *majlis dzikir* of the tarekat, TQN al-Utsmaniyyah students with Muhammadiyah backgrounds, and Muhammadiyah opponents who have interacted with Sheikh Ahmad Asrori al-Ishaqi. Secondary data for this research includes paperwork, archives, and books. The book *Al-Muntakhobat*, audio recitation, the Al-Khidmah and tarekat manuals, among other works by KH. Ahmad Asrori Al Ishaqy, are among them. In qualitative research, data analysis occurs both during the data gathering process and after it has been completed. The researcher will review the answers given by the participants after the interview. The researcher will keep asking questions if the results of the analysis of the answers to the interviews are inadequate until they generate information that is regarded as reliable.

Max Weber's theory of social action will be applied as an instrument for analysis in this study. For Weber, studying social action involves looking for an individual's motivation or subjective perception of social action. The formal rationality movement had a big impact on Weber. Formal rationality takes into account the actor's decision-making process when selecting tools and objectives (Margaret M. Polomo, 2010). Max Weber distinguishes social action theory into four parts: instrumental rationality actions, value rationality actions, affective actions, and traditional actions (Bryan S. Turner, 2012).

Result and Discussion

Majlis Dzikir and The Tarekat

The word "*majlis*" is a variant of "*isim makan*", which denotes a seat, a gathering spot, or a council. The word "*dzikir*", meanwhile, derives its etymology from the Arabic words *dzakara*, *yadzakuru*, *dzukr/dziker*, which imply to mention, comprehend, recall, glorify, or purify (Munawwir, 1997). *Dzikir* and tasawuf or tarekat are closely associated since *dzikir* is like the Sufis' main source of nutrition. Academic scholars have drawn out the schools of tasawuf based on the commemorative activities carried out by earlier scholars. The three schools of sufism - *akhlaqi*, *falsafi*, and *'amali* - are commonly divided into these categories by sufi scholars (Abuddin Nata, 1996).

The Qur'an and hadith provide evidence for *dzikir*. For instance, QS. Ali Imran: 191, QS. Al-Ahzab: 35, and QS. Al-Baqarah: 152. In the meantime, the evidence for hadith includes, for instance, the words of the Prophet Muhammad SAW, who said that no people should

assemble to remember Allah unless angels surround them; they would provide these people with mercy and peace, and Allah will remember them by His side (Ibn Majah, 2008).

According to the scholars of tarekat, *dzikir* is the tarekat's strongest basis because, according to Muhammad Darniqah, without persistent *dzikir*, a person cannot enter the presence of Allah SWT. Furthermore, they categorize *dzikir* into different categories so that it can be performed whenever and wherever:

First, dzikir slowly (sirr) and dzikir loudly (jahr). The Prophet Muhammad engaged in both of these commemorative rituals. The basis of *dzikir* aloud, for instance, was stated by Abdul Wahhab al-Sha'rani, who claimed that a follower of tarekat (student) who consistently recites *dzikir* aloud indicates that he has high sincerity in doing the ritual of tarekat, so the potential to immediately open his heart will be bigger (Abdu al-Wahhab al-Sha'rani, 1988). The basis for slow *dzikir*, however, is a hadith that claims that reciting slowly is the greatest way to remember (*dzikir*) because doing so is more sincere and further from the notion of riya (Muhammad Darniqah, tt).

Second, dzikir alone and dzikir together. Worship done in congregation is more important than alone. Because with the congregation you will meet many people, greet each other, help each other and share positive energy. The weak will meet the strong, the stupid will meet the pious and the stiff will meet the soft (Saifuddin Aman, 2014).

Third, dzikir muqayyad (limited) and dzikir mutlaq (free). *Dzikir muqayyad* is performed at specific times, places, or events. For example, *muqayyad* (limited) is performed after prayer, while traveling, and before and after eating and drinking. *Dzikir* performed at specific locations, such as at Raudhoh, the al-Haram mosques in Makkah and Madinah, etc. While *dzikir mutlaq* (free) refers to *dzikir* that cannot be restricted by location, time, or the presence of other individuals. This kind of *dzikir*, which can be performed while standing, sitting, or lying down, is prescribed in Qs. Ali Imran: 191 (Yusuf Khottor Muhammad, 1999).

The tarekat scholars persuade their adherents that *dzikir* is the most effective defense against all foes, including demons, *jinnns*, and people. According to Dzun Nun al-Mishri, who was cited by al-Sha'rani, if mischances (*bala'*) down to a group of people while some of them are reciting *dzikir*, then those mischances will flee because Allah will defend those who constantly remember Him (al-Sha'rani, 1988). According to al-Bayhaqi, the amount of *dzikir* recitation determines how close to humanity Satan is. Satan will keep away from those who perform *dzikir* because *dzikir* has a light that will frighten Satan; otherwise, if the person neglects to perform *dzikir*, Satan will consume his heart (al-Bayhaqi, 2003).

Therefore, tarekat and *dzikir* are closely related, one might even assert that they are two inseparable elements. The tarekat is interpreted as a "way" or "method" to worship and get closer to Allah SWT. by doing the practices that have been exemplified by the Prophet Muhammad, carried out by friends (*sahabat*) and *tabi'in*, and then consistently connected by the tarekat teachers (*mursyid*). The transmission carried out by a tarekat teacher to the next tarekat teacher is termed a tarekat lineage (*silsilah*) (Ahmad Warson Munawwir, 1997).

Tarekat is often associated with *shari'a* and *haqiqa*. The three elements are used to describe the level of religious appreciation of a Muslim, believer or *muhsin*. All these components are complementary and not contradictory. Al-Qushairy said that *shari'a* that is not based on *haqiqa* will not be accepted, likewise on the contrary the *haqiqa* that is not based on *shari'a* will not reach the degree of the true *haqiqa* (al-Qushairy, 2011).

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Zayn al-Din al-Malyabari explained that a *salik* must go through three stages of ascent. *First, shari'a*, which is interpreted by carrying out all the obligations of Allah SWT. and avoiding all His prohibitions. *Second, tarekat*, which is interpreted by pursuing a deeper spiritual path, such as being *wara'*, asceticism (*zuhud*) and so on. *Third, haqiqa*, which is the ultimate goal of the journey of the *shari'a* and *tarekat* as well as the highest achievement in the form of *ma'rifa* and *musyahadah* (Abu Bakr, tt).

The emergence of the *tarekat*, which is the growth, application, and spread of the *tasawuf* teachings, is inextricably linked to the existence of *tasawuf* in general, particularly the transition from individual to *tarekat* organizational *tasawuf*. Without studying *tasawuf*, one cannot study the *tarekat* itself. This *tasawuf* served as the foundation for the ultimate emergence of *tarekat* as a practical category of *tasawuf* (Sokhi Huda, 2015). The *tarekat* use a variety of techniques depending on whether they are acting as a *tasawuf* organization or a practical spiritual path. Some people practice *qiyam al-layl*, remembering (*dzikir*), meditation, dancing and listening to music, as well as other methods for purifying their souls (*tazkiyat an-nafs*). But they all seek the same thing, a closer relationship with Allah in itself (Ahmad Zurrug, 2004).

The heights of their accomplishments are not different because of the different types of *tarekat* or methods used. The *wasilah* (intermediary), the rules, and the procedures are the only aspects that differ. With regard to a *salik's* various requirements, he will choose a way in accordance with his capacity, strength, character, time, and environment. All *tarekat* that are in accordance with the *shari'a* corridor are the *wusul* (destination) path to Allah. The many *tarekat* operate effectively and with a single goal in mind. Therefore, most of the verses of the Qur'an which explain about *tarekat* or the way of *wusul* use *mufrad* (singular) word forms not *jama'* (plural) such as "*sabilu rabbaka*", "*sabiluhu*", "*sabili*"; because only one finish line is achieved, namely direction into the presence of Allah SWT (al-Ishaqy, 2009).

Muhammadiyah and Its Spirituality Path

On 8 Dzulhijjah 1330 H, or 18 November 1912 M, the Muhammadiyah organization was founded. K.H. Ahmad Dahlan, the organization's founder, was born with the name Muhammad Darwis in Yogyakarta in 1869. At the public mosque of the Yogyakarta sultanate, his father, Abu Bakar, served as an imam or *khatib*. In addition, Maulana Malik Ibrahim, also known as Sunan Gresik and one of the sacred guardians, is an ancestor his relatives (Sembodo Ardi Widodo, 2011). The emergence of this organization was prompted, among other things, by the *tajdid* movement (reformation of Islamic thinking), which was sparked by Muhammad Ibn Abd al-Wahhab (1703-1792) in Saudi Arabia, Muhammad Abduh (1849-1905), Muhammad Rashid Ridha (1865-1935) in Egypt, and others. Each of these individuals has a unique cognitive process that sets them apart from one another. If Muhammad Ibn Abd al-Wahhab stressed the need for spiritual purification, which made his movement more puritanical (purifying), Muhammad Abduh stressed the use of modern culture and the pursuit of education, which made his movement more modernist and populist. While this was happening, Muhammad Rashid Ridha highlighted the significance of adherence to the Quranic texts within the context of Islamic thinking, known as *al-ruju' ila al-Qur'an wa al-Sunnah* (return to the Quran and Sunnah). Therefore, the movement is more scriptural (textual), which later became the root of fundamentalism (*al-usuliyah*) in the Middle East (Syafiq Al-Mughni, 2011).

Muhammadiyah is spreading quickly over the archipelago, which demonstrates that Indonesians accept it. The growth of Muhammadiyah can be roughly divided into two categories, namely:

- a) Vertical development refers to the growth and across the nation spread of the Muhammadiyah movement. In the form of the creation of regions in each Province, Regency, branches and twigs, and a large number of members dispersed everywhere.
- b) Horizontal development is the development and expansion of Muhammadiyah's charitable efforts, which cover various areas of life. This is due to the consideration that it is expanding and there are many things that Muhammadiyah must work on, in accordance with its aims and objectives. Then these working units were formed in the form of assemblies and bodies (Mustafa Kamal Pasha and Ahmad Darban, 2003)

While the identity of Muhammadiyah can be seen from Muhammadiyah movements. Including:

1) *Muhammadiyah as an Islamic movement*

From the background of the founding of Muhammadiyah it is clear that in fact the birth of Muhammadiyah was inspired, motivated and encouraged by the teachings of the al-Quran, and what is driven by Muhammadiyah has no other motive except solely to realize Islamic principles in real life. Strictly speaking, Muhammadiyah wants to try to show the face of Islam in a real, concrete form and can be internalized, felt and enjoyed by the people as *rahmatan lil alamin*.

2) *Muhammadiyah as an Islamic propagation movement*

This is acknowledged by various parties who state that Muhammadiyah is seen as a *da'wah* (propagation) movement that emphasizes the teaching and deepening of Islamic values. This can also be seen in the basic strategies or strategies for the struggle of Muhammadiyah, namely Islamic propagation (*da'wah islam*), *al-amar al-ma'ruf an-nahy an al-munkar* (commanding right and forbidding wrong) with the community as the field or arena of struggle.

3) *Muhammadiyah is a movement of reformation (tajdid)*

Tajdid denotes revival, purification, improvement, modernisation, and similar concepts. According to Mustafa Kamal Pasha and Ahmad Darban (2003), *Tajdid* Muhammadiyah is meant to be an interpretation of experience and an embodiment of Islamic principles while conforming to the Quran and Sunnah.

There is no formal definition of Sufism as it is generally practiced among NU, which is highly heavy with *dzikir*, in the official documents of Muhammadiyah. The existence of *dzikir* as a method of *taqarrub* (getting closer to Allah) is acknowledged by the Muhammadiyah organization even though it does not reject it (Masyitoh Chusnan, 2002). On the other hand, it is possible to examine evidence of spiritual values in Muhammadiyah from a number of official Muhammadiyah papers. Points 3 and 4 of the document *Matan Keyakinan dan Cita-Cita Hidup Muhammadiyah* (MKCH), which deal with concerns related to Muhammadiyah's interpretation of religion, will be included for further clarification. Others consist of:

1. The 3rd point of MKCH Muhammadiyah: Muhammadiyah in practicing Islam is based on:
 - a) Al-Qur'an: The Book of God that was revealed to the Prophet Muhammad SAW;

- b) Prophet's Sunnah: Explanation and implementation of the teachings of the Qur'an given by the Prophet Muhammad SAW by using common sense in accordance with the spirit of Islamic teachings.
2. Point 4 of MKCH Muhammadiyah: Muhammadiyah works for the implementation of Islamic teachings which cover the following areas:
 - a) Creed (*aqidah*)
 - b) Morality (*akhlaq*)
 - c) Worship (*ibadah*)
 - d) Worldly Activities (*muamalat duniawiyah*)
3. Muhammadiyah strives to establish a true Islamic faith devoid of polytheism, bid'ah, and superstition (*khurafat*) while upholding the Islamic teachings' tolerance concept.
4. Muhammadiyah seeks to sustain excellent moral standards by sticking to the teachings of the Qur'an and the Prophet's Sunnah rather than human-made values.
5. Muhammadiyah works for the upholding of worship as guided by Rasulullah SAW, without additions and changes from human.
6. Muhammadiyah seeks to implement *muamalat duniawiyah* as the world governance and community development, based on Islamic teachings, and considers all acts in this sector to be worship to Allah SWT (Majalah Suara Muhammadiyah, 2015).

Looking at the MKCH Muhammadiyah text above, it is clear why Muhammadiyah is not following tarekat, because there are fundamental differences in practicing religion, particularly in the field of worship practices such as *dzikir*, *ratib*, reciting *wirid* or certain verses accompanied by the sound of rebana, perform dance movements to accompany the *wirid* that is read, in the form of breath settings containing certain *dzikir*. Muhammadiyah does not follow the examples given above since there are no guidelines. Tasawuf is therefore discernible in the Muhammadiyah, whether from the public behavior of select leaders or from official Muhammadiyah writings, which are thought to contain tasawuf principles that are broadly relevant, especially for communities like that which exists today. It was interesting to observe that several Muhammadiyah members were present at a performance of majlis dzikir of tarekat, and some of them were even reported to have delivered verse (*bay'at*) to the *mursyid*.

The Tarekat al-Qadiriyyah Wa al-Naqshabandiyyah (TQN) al-Utsmaniyyah and The Jama'ah al-Khidmah

Tarekat al-Qadiriyyah Wa al-Naqshabandiyyah is a combination of the two groups of tarekat, al-Qadiriyyah and al-Naqshabandiyyah, founded by Abdul Qadir al-Jilany (d. 1166) and Muhammad Baha al-din al-Naqsyabandy (d. 1389). Syeikh Ahmad Khatib Sambas, an Indonesian Sufi who passed away in 1875, joined both of the two tarekat (Martin van Bruinessen, 1992). In the archipelago, this tarekat has the most adherents and is most popular and progressive (Sri Mulyati, 2004). The rational and strategic explanation that the two core teachings are compatible, particularly in terms of the forms of *dzikir* and procedures, makes it possible for the unification of the two tarekats' fundamental teachings. The al-Qadiriyyah order places a strong emphasis on its teachings about the *dzikir jahr nafy al-itsbat*, whereas the al-Naqshabandiyyah order places a strong emphasis on the *dzikir sirr ism* or *dzikir latif* model.

With this collaboration, it is intended that the students of tarekat will be able to practice Sufism to a greater extent and more successfully (Wawan Nurkholim, 2017).

The majority of the Indonesian Muslim scholars who studied under Sheikh Khatib Sambas while he was in Mecca were from that country because he was an Indonesian Muslim. One of his well-known pupils was Sheikh Ahmad Hasbullah Ibn Muhammad from Madura, who eventually lived and died in Makkah. Through Sheikh Muhammad Utsman al-Ishaqy, the father of KH. Ahmad Asrari, the al-Qadiriyyah Wa al-Naqshabandiyyah congregation was able to come to him (Martin van Bruinessen, 1992). Al-Utsmaniyyah was added to the name of this tarekat by KH. Ahmad Asrori al-Ishaqy as a statement and a description of the tarekat he commanded, inherited from his predecessor KH. Muhammad Utsman.

Tarekat al-Qadiriyyah Wa al-Naqshabandiyyah al-Utsmaniyyah combines two congregations, hence the rituals that are conducted are those of the two congregations. Following each prayer, the tarekat al-Qadiriyyah ritual involves reciting “*La ilaha illallah*” 165 times out loud, whereas the tarekat al-Naqshabandiyyah ritual entails saying “Allah” 1000 times in your heart. The Tarekat al-Qadiriyyah Wa al-Naqshabandiyyah al-Utsmaniyyah adherents are also required to perform the communal ritual *al-Khususiyah al-Khatmiyyah* once a week in addition to these two types of recollection. These three rituals can only be performed by those who have attended the initiation (*bay'at*) of the tarekat, those who have attended the initiation are called students. KH. Ahmad Asrori al-Ishaqy divides *bay'at* into three types:

First, tasyabbuh. That is, taking *bay'at* to a murshid because of good prejudice (*husnudzan*) towards members of the tarekat, even though they do not have the aim and intention to enter the murshid teaching (*tarbiyah*). So he just went along with practicing the tarekat teachings.

Second, tabarruk. That is *bay'at* with the aim of getting the blessing of the *mursyid* and getting the *ruhaniyyah* (spiritual) lineage, even if only briefly and without carrying out the tarekat's performance.

Third, tarbiyyah. That is taking *bay'at* with the aim of wanting to become a true tarekat disciple, having noble desires, being patient in the *mujahadah* and entering into *mursyid* management (al-Ishaqy, 2009).

This division of initiation (*bay'at*) into three types is the ritual transformation of the tarekat carried out by al-Ishaqy, because previously none of many *mursyid* had performed it. Thus the prospective followers of The Tarekat al-Qadiriyyah Wa al-Naqshabandiyyah al-Utsmaniyyah can choose one of the three types of *bay'at* with different consequences. Those who choose the third *bay'at* are obliged to perform all the The Tarekat al-Qadiriyyah Wa al-Naqshabandiyyah al-Utsmaniyyah rituals, while those who choose number one and two are not required to do so.

To support the activities of The Tarekat al-Qadiriyyah Wa al-Naqshabandiyyah al-Utsmaniyyah, al-Ishaqy created a religious organization called Jama'ah Al-Khidmah. This organization was founded on December 25, 2025, and has received legality from the Ministry of Law and Human Rights. The Tarekat al-Qadiriyyah Wa al-Naqshabandiyyah al-Utsmaniyyah and the Jama'ah Al-Khidmah are like two sides of a coin that are completely different but cannot be separated. Jama'ah Al-Khidmah is a kind of event organizer for carrying out the rituals of tarekat al-Utsmaniyyah which followed by thousands of people.

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By using a unique da'wah method, namely by following street children's hobbies such as playing music, hanging out and so on; these young people were gradually able to receive the knowledge that al-Ishaqy inserted through small talk when they were together. As time went on, more and more young people became interested in the closeness made by Sheikh Ahmad Asrori al-Ishaqy, so that in the end, al-Ishaqy invited them to hold an assembly of *manaqib* and recitation in Gresik. This assembly was filled with readings of *manaqib* of Shayikh Abdul Qadir al-Jilani, readings of the *mawlid* of the prophet, and religious discussion (Rosidi, 2014), this study group became the forerunner of the Jama'ah Al-Khidmah organization.

In addition to this da'wah strategy, another factor that made the tarekat under the command of sheikh Ahmad Asrori al-Ishaqy develop widely and be easily accepted by various groups including Muhammadiyah followers, was dividing the congregation (*jama'ah*) into three groups, whereas in general a tarekat only It has two components namely *mursyid* and *murid*. The three types of jama'ah al-Ishaqy are *muridin*, *muhibbin*, *mu'taqidin* or Jama'ah al-Khidmah.

In the Leadership Guidelines put together by al-Ishaqy himself, the three categories of followers are described as follows: A student (*murid*) is someone who has given *bay'at* to the tarekat teacher. *Muhibbin* are those who love and assemble together, have solid and unalterable intentions, and adhere to the *amaliyah* and morals of the tarekat teachers or the upright predecessor scholars (*salaf al-shalih*) and elders. The *mu'taqidin*, also known as jama'ah al-Khidmah, are a group of persons who take part in public activities that have been founded and practiced by the preceding cousins and tarekat teachers (al-Ishaqy, 2014).

The Variety of Motives of Muhammadiyah Followers

Social action is an individual action as long as the action has subjective meaning or significance for him and is directed at others. This researcher found several variants of the motives of Muhammadiyah followers when joining The Tarekat al-Qadiriyyah Wa al-Naqshabandiyyah al-Utsmaniyyah, al-Ishaqy. Before meeting and attending al-Ishaqy, H. Agus Salim, a prominent businessman who is a member of Muhammadiyah and lives in Gresik, stated that he had never engaged in any activities of *majlis dzikir*, *tahlilan*, and others, which are features of Muhammadiyah followers in general. Even after joining the tarekat, al-Ishaqy jokingly told him, "You used to be rich in the PKI". Agus Salim saying:

I was drawn to Kyai Asrori because of his attitude and temperament. Not because he is a *mursyid*; I had no idea. Not because of his *karomah* or wisdom, either, because I can't assess the depth of his understanding. He is a humble person, which attracted my curiosity in joining his tarekat. So much heart tug.

Weber's theory of social action divides human social action into four categories: instrumental rational social action, value-oriented social action, affective social action, and traditional action (Margaret M. Palomo, 2010). H. Agus Salim's motivation for joining tarekat al-Utsmaniyyah is thus a value factor, according to his narrative. He modified his feelings for al-Ishaqy by accepting *bay'at* of tarekat and followed him wherever al-Ishaqy went. This action is focused towards *mahabbah* values in Sufism and then enters the concept of *suhbah* and *sidq al-tawajjuh*. The word *mahabbah* is derived from the two letters *ha* and *ba* in the word *hubbub*. The implication is that when individuals fall in love, their souls and bodies leave them, and they always accompany the people they love (al-Qushairy, 2011).

Abah Suto conveyed a different motive for his action when he recounted the beginning of his participation in the remembrance ceremony (*majlis dzikir*). An elderly who lives in Prambon Village, Balongpanggung, Gresik, lives in a Muhammadiyah majority environment. He was even the *ta'mir* of the Muhammadiyah mosque before the land of *waqf* was given for the construction of the NU prayer room. However, after the presence of The Tarekat al-Qadiriyyah Wa al-Naqshabandiyyah al-Utsmaniyyah through Jama'ah al-Khidmah he changed direction because he was interested in the method of *dzikir* he was holding. According to him, he has long felt anxiety and spiritual emptiness. While he was in the Muhammadiyah environment, he felt restless and asked questions because of the prohibition on sending prayers and remembrance (*dzikir*) together in his environment. Gradually after the jama'ah al-Khidmah taught *dzikir* of tarekat at the NU musholla, he was attracted by the aesthetics and harmonization of tones when reciting the *dzikir*. Finally, with the help and invitation of his colleagues, he joined the tarekat al-Utsmaniyyah:

I grew up in a Muhammadiyah set where there was no NU; in fact, I used to serve as the *ta'mir* of mosque. Being quite honest, I'm not delighted about being prohibited from sending prayers (*do'a*) to relatives of the deceased. Next, there came the *Manaqib Al-Khidmah* ceremony, which was conducted in the NU prayer room. Why are the songs so good and calming to my heart when I tried to join in? Then I frequently participated in hearing Kyai Asrori's recital (*da'wah*) before taking *bay'at*. I often cried because of how well he handled issues and how gently he delivered lectures. Since then, I have defined life goals and a guide to help me live this life, and it has become meaningful for supplies in the afterlife.

Abah Suto initially only joined in on his friend's invitation when he attended the *majlis dzikir Al-Khidmah* (commemoration assembly). In the end, a different feeling that had never been felt before was produced through curiosity and participation in the action. He was able to focus on and feel at ease in his heart through the tarekat memory inside the framework of Al-Khidmah. The musical intricacies of the melodies and tones used in the *majlis dzikir Al-Khidmah* serve as a sort of brand for The Tarekat al-Qadiriyyah Wa al-Naqshabandiyyah al-Utsmaniyyah, which serves as the main draw for those attending the *majlis dzikir tarekat* (Rosidi, 2019). Abah Suto shared the inner experience of his followers, who appeared to be hypnotized by his comfort and ease of mind without even realizing it. He ultimately participated in the tarekat al-Utsmaniyyah initiation and discovered a new stepping stone in wading through life after beginning from this place of comfort and calm. An example of an instrumental rational action motive is Abah Suto's inner experience.

Another Muhammadiyah follower, H. Ainul Huri explained his interest in The Tarekat al-Qadiriyyah Wa al-Naqshabandiyyah al-Utsmaniyyah. H. Ainul and his extended family have a Muhammadiyah background. Even when his older brother died, his extended family did not participate in sending prayers as is the character of Muhammadiyah, only his family and the family of his deceased brother gathered for performing *tahlil*:

"The people in my extended family and the neighborhood where I live are all adherents of Muhammadiyah. The wonderful thing is that Kyai Asrori never treated anyone unfairly, regardless of their background or even their faith. He has sympathy for all people. He remarked, "I feel sorry for Muhammadiyah people like me if the majlis dzikir, tarekat, and Al-Khidmah are only for NU people." In order to accommodate those who wished to first do the deeds of pious people, he formed Jama'ah Al-Khidmah. He also liberated his followers to join NU, Muhammadiyah,

The Motives of Muhammadiyah Community Following the Majlis Dzikir of Al-Khidmah – Rosidi, Abdulloh Hanif

religious sects, and political organizations. When you get together, it's crucial to let go of that attached identity. I joined the jama'ah Kyai Asrori when I was economically successful, but I don't understand why my soul was lacking. Then, where do you want to run if it's like that? he queried, suggesting that he was aware of the situation. The fact that I was being led in his direction made me even more determined to follow him."

The experience of H. Ainul Huri unequivocally demonstrates instrumental rationality and value motives. Despite never having heard of al-Ishaqy before, he had a close relationship with him thanks to his deceased older brother, H. Ridwan Nasir. His proximity to H. Ainul and numerous sermons that are full of serenity and are consistent with reason are the causes of his motivation. H. Ainul was a logical individual, and al-Ishaqy's method of delivery was similarly logical, which resulted in an action, namely the commencement of tarekat al-Utsmaniyyah.

Conclusion

The opinions of Muhammadiyah adherents toward The Tarekat al-Qadiriyyah Wa al-Naqshabandiyyah al-Utsmaniyyah can be examined from two viewpoints. *First*, the tarekat has an inclusive character with various modifications made by the tarekat leader, including establishing the Jama'ah al-Khidmah to support his teachings. This makes the tarekat's teachings seem more practical and easy to attract various groups without losing the essence of values and its humility. *Second*, Shaykh Ahmad Asrori al-Ishaqy is regarded as a charming, kind, and competent people from the *mursyid* perspective. In contrast, there are just two reasons for Muhammadiyah adherents' acts in the *majlis dzikir* of the tarekat al-Qadiriyyah wa al-Naqshabandiyyah al-Utsmaniyyah: instrumental rational social action and value-oriented social action.

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