



The Role of Kyai Abdullah Sadjad's Sufism Education on the Spiritual Success of the Jama'at Thariqat Mulya Jati - Jati Mulya

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Abstract. Society is currently experiencing a spiritual crisis marked by the increasing number of people experiencing anxiety, restlessness, and emptiness. This study aims to determine the role of Sufism education taught by Kyai Abdullah Sadjad to the spiritual success of the Mulya Jati-Jati Mulya congregation. The research method used in this study is a qualitative approach and descriptive method. Data analysis was carried out through three stages, namely data reduction, data display and conclusion drawing/verification. The results of this study explain that Sufism education taught by Kyai Abdullah Sadjad provides an important role for the spiritual success of the Mulya Jati-Jati Mulya congregation. This is evidenced by the acknowledgments of the three informants, that their changes in morality while attending Kyai Abdullah Sadjad's Sufism education were becoming more consistent in worship, always husnudhon, and trusting. Thus it can be concluded that Kyai Abdullah Sadjad's tasawuf education is considered necessary and needed by every individual to build the spiritual success of the congregation of the Mulya Jati-Jati Mulya congregation. So that the existence of spiritual stability in each individual will not cause a loss of divine vision, emptiness of the soul and various other spiritual ailments.

Keywords: *Education of Sufism Kyai Abdullah Sadjad, Spiritual Success, Jamaat Tariqat Mulya Jati - Jati Mulya*

INTRODUCTION

Sufism education is a process of educating, training, and guiding the soul towards Allah SWT through certain practices such as holding back lust, lust and immorality so that noble attitudes and morals are realized. Spiritual success is the realization of something that is dreamed of, in this case the essential dream is the steady faith, monotheism and creed so that one is always able to walk in obedience to Allah SWT. with the existence of Sufism, humans will become more stable in the spiritual.

Nowadays, The society is currently undergoing a transformation in the field of knowledge and technology towards a modern direction. The two sides of modernization are providing human convenience and drowning humans in adversity. Modernization is accompanied by a thirst for humans to give birth to technological innovations, having the assumption that he is God. The assumption teaches that God is not important in life, because he is already able to create something according to his wishes, such a society is a society that has lost the vision of divinity. This creates

a spiritual void, which results in many people experiencing a spiritual crisis and moral degradation (Ubaedillah, 2015).

The spiritual crisis is marked by the increasing number of people who experience anxiety, restlessness, and a void of soul. The next result is the spread of spiritual diseases that lead to stress, frustration, to a decrease in human dignity and threaten the human life itself. Some spirituality experts try to offer values related to the spiritual dimension. Among these values, Islam is known as the dimension of Sufism (Muhayya & et al, 2001).

If spiritual values are embedded in the heart, the mind will be happy and be more careful in acting. Happiness is not achieved from money, position, power and beauty, but happiness is achieved through spirituality, so other happiness will follow by itself. When humans are obsessed with spirituality, they will give birth to a calm, clean, comfortable, grateful heart and enjoy life even though there are many problems that occur (Muttaqin, 2014). Spiritual success in humans can be formed through Sufism education. With Sufism education, humans know the science to purify the soul that cleanses the heart, to submit to the provisions of Allah SWT. and always do good deeds with others for the purpose of seeking the pleasure of Allah SWT (Suryaningsih, 2013).

One of the spiritual teachers (mursyid) in Waru, Sidoarjo is Kyai Abdullah Sadjad, he is an expert in tirakat, always maintains ablution, and istiqomah in pursuing religious symbols. He is also known as a kyai figure who is conciliatory, where there are many events that have not happened, he already knows in advance (Azizah, 2020).

METHOD

The method used in this research is qualitative with descriptive strategy. Descriptive qualitative research aims to describe, describe, explain, explain and answer in more detail the problems to be studied by studying as much as possible an individual, a group or an event (Sugiono, 2018).

This research was conducted between March-May 2022 in the cities of Surabaya and Sidoarjo, namely the homes of each resource person/informant.

The informants of this study involved three members of Kyai Abdullah Sadjad's congregation who were still alive to be asked for information on the role of Abdullah Sadjad's Sufism education in their spiritual success. The following table lists the informants in this study:

Table 1. Research Informants

No.	Name	Age	Address	Study time
1.	Budi Sartono	61 years old	Ketintang Barat, No.4 Surabaya	7 years (1992-1999)
2.	Djoko Hartono	52 years	Ketintang PTT VB No.3-4 Surabaya	13 years (1986-1999)
3.	Kusnan	67 years	Jl. Kundi No. 64 Rrt 1 rw 4 Kepuh Delivery, Waru, Sidoarjo.	21 years (1978-1999)

In this study, the primary data source was obtained by using *in-depth interviews* with informants. Meanwhile, secondary data were obtained from books by Kyai Abdullah Sadjad's santri, namely the work of Mr. Djoko Hartono, the founder of Thariqat Jagad 'Alimussirry, entitled

"*Amaliyah Thariqat Jagad 'Alimussirry*" and a book by Nilatul Azizah, who is a student of Aba Djoko Hartono, entitled "*Uncovering the Teacher's Life Journey. Spiritual TJA*". technique *The in-depth interview* used to obtain data on the role of Kyai Abdullah Sadjad's Sufism education on the spiritual success of the tariqat Mulya Jati-Jati Mulya congregation. Secondary data from several books written by Kyai Abdullah Sadjad's santri were used to find information related to his biography and profile.

Data analysis begins by reading all the data obtained from primary data (*in-depth interviews*) and secondary data (books by Kyai Abdullah Sadjad's santri). Furthermore, reducing the words from the results of the interview and then presenting the data after being reduced with non-static data in the form of ex descriptions and elaborations. Then draw conclusions from the data that has been obtained from field research based on literature review.

The flow in this study is divided into four stages, is the preparation stage is to make research instruments in the form of interview questions and interview questionnaires. In addition to making research instruments at the preparation stage, they also carry out licensing and interview appointments for each resource person/informant. Furthermore, at the implementation stage, namely conducting interviews with each resource person/informant who had previously made an appointment at the preparation stage. Next is the data analysis stage, namely the process of processing research data through three ways, namely reducing, presenting data and drawing conclusions. The last stage is to make a report in the form of a scientific article.

RESULTS AND DISCUSSION

Sufism Education

According to Ahmad D. Marimba, education is a conscious process of guidance by educators on the physical and spiritual development of students towards the formation of an optimal personality (Marinda, 1998). Meanwhile, according to Ibn Qayyim argued that Tarbiyah (education) is an effort to form, care for, and develop human potential to become pious human beings who are able to play a role in carrying out the mandate and responsibility as caliphs on earth and able to carry out what Allah has required him to do in the form of worship duties. to Him, so that the human being is able to walk on this earth to develop all the blessings that have been given to him in order to prosper the earth which is his temporary residence (Sodiq, 2014).

As for some opinions stated that the Sufis are named Sufis because of the purity (shafa) of their hearts and the cleanliness of their actions. On the other hand, it is mentioned that a person is called a Sufi because they are in the forefront (shaff) before Allah, through the elevation of their desires to Him. There are even those who take the term ash-hab al-Shuffah, namely the companions of the Prophet SAW who live in the rooms / foyer of the mosque (they leave the world and their homes to concentrate on worship and be close to the Prophet Muhammad) (Badrudin, 2014). Meanwhile, according to Ibn Ujaibah Sufism, Sufism is a science with which it is known how to reach Allah SWT, cleanse the mind of all despicable morals and adorn it with various commendable morals. The beginning of Sufism is knowledge, the middle is charity, and the end is grace (Sodiq, 2014).

Based on the above understanding, it can be concluded that Sufism education is a process of educating, training, and guiding the soul towards Allah SWT through certain practices such as restraining lust, lust and immorality so that the realization of noble attitudes and morality.

Kyai Abdullah Sadjad

Kyai Abdullah Sadjad is a spiritual teacher with his Sufism teachings. He is an expert in tirakat, always maintains ablution, and istiqomah in pursuing religious symbols. He is also known as a kyai who is a mujahedin where there are many events that have not happened he has known beforehand (Azizah, 2020).



Figure 1. Photo of Kyai Abdullah Sadjad

Image source: documentation of Kyai Abdullah Sadjad's extended family

Kyai Abdullah Sadjad was also an important figure in the process of establishing Thariqat Jagad 'Alimussirry (TJA), as the caretaker of the Jagad 'Alimussirry Islamic boarding school (PPJA) wrote in his book entitled *Amaliyah Thariqat Jagad 'Alimussirry* he said "The founder of TJA and PPJA was actually inspired by Kyai Abdullah Sadjad's message, before he died he advised me to continue the message of his teacher, Abdul Hamid Pasuruan, as well as Hamid received a message from his teacher, Kholil Bangkalan". Kyai Abdullah Sadjad said "*Le (my son) has this mandate, I was given the mandate of my teacher Kyai Addul Hamid Pasuruan and Kyai Addul Hamid Hamid was entrusted with Kyai Kholil Bangkalan*" (Azizah, 2020).

Kyai Abdullah Sadjad founded a jam'iah tariqat named Mulya Jati-Jati Mulya in 1976 with the first 5-6 male students. *Such behavior*, of course, is the diploma from his teachers, along with the scholarly chain of Kyai Abdullah Sadjad (Kusnan, 2022).

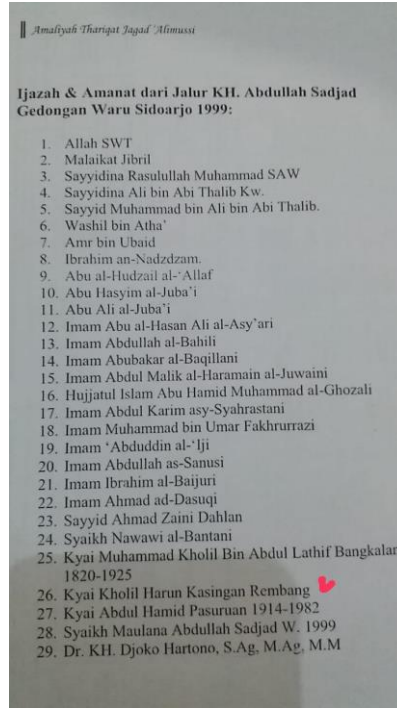


Figure 2. Kyai Abdulah Sadjad's scientific foundation
Image source: amaliyah universe 'alimussirry book 2nd edition

The Spiritual Success

Qur'an explains that the meaning of success, success, and luck is not only related to material things. Islam does not distinguish between people who are rich and have wealth and poor people who do not have property. Islam also does not look at where people from the earth come from. Because, what is used as a benchmark for success in Islam is about the deeds of worship that humans do. This is contained in the word of God as follows:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ۝ ١ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ۝ ٢ وَالَّذِينَ هُمْ عَنْ اللَّغْوِ مُعْرِضُونَ ۝ ٣ وَالَّذِينَ هُمْ لِلزَّكَاةِ
فَاعِلُونَ ۝ ٤ وَالَّذِينَ هُمْ لِأَعْتَابِهِمْ حَقِظُونَ ۝ ٥

Meaning: “(1); (2, namely) one who is devout in his prayer; (3) one who abstains from useless (actions and words); (4) people who pay zakat; (5) and those who guard their private parts.”

As for in another verse it is also stated as follows:

وَالَّذِينَ هُمْ لِأَمْتِنَتِهِمْ وَعَهْدِهِمْ رُءُوفُونَ ۝ ٨ وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ ۝ ٩

Meaning : “(8) And (really lucky) those who keep their mandates and promises; (9) and those who keep their prayers.”

Globally, the above verse describes some of the characteristics of people who are lucky/successful (muflih). There are at least seven characters that become the benchmark, namely: (1) believing, (2) being solemn, (3) staying away from useless things, (4) paying zakat, (5)

guarding the genitals, (6) keeping the mandate and promises, and (7) keep the prayer (Ediction of Nu Online, 2022).

The concept of Sufism Education Kyai Abdullah Sadjad

Mr. Kusnan in an in-depth interview conducted by the author on May 13 2022 explained that, Kyai Abdullah Sadjad's tasawuf education balances the practice of Shari'a (*kethok motto / lahiriyah*) and essence (*ngilmu ati / bathiniyah*), both are balanced. The Shari'a practices taught by Kyai Abdullah Sadjad include carrying out the obligatory and sunnah prayers, obligatory and sunnah fasting, alms and thanksgiving, reading certain wirids and so on. After the practice of shari'ah is correct and carried out well, After the practice of the Shari'ah is correct and well implemented, then gradually teach the practices of nature such as believing in Allah who is omnipotent, always thinking positively (*husnudzon*) towards others, good at taking lessons in every behavior or incident, has an open mind (*legowo*) the heart always prays (*sholat wustho*).

According to **Mr. Budi Sartono**, Sufism education taught by Kyai Abdullah Sadjad included fasting on Mondays and Thursdays for 7 consecutive times, reading certain wirids in the middle of the night, turning on the time between Maghrib and Isha' by reading the Qur'an or wiridan, *qiyamul*, soaking in water on a full moon night, pilgrimage to the graves of Mbah Jaelani and Mbah Kholil Bangkalan, and sowan to the palace of other elderly clerics.

According to the third resource person, **Dr.KH. Djoko Hartono, S.Ag, M.Ag, MM**. There are two kinds, the *firstform Sadjad* sitting behavior, namely students are assigned to sit with wiridan such as reading certain practices with a certain number for example reading sentences of istighfar and sholawat 1000x after fardhu prayers., besides that it is also assigned to carry out sunnah prayers such as rawatib prayer, tasbih, tahajjud, witr and so on. The second form of lelaku is walking, where students are assigned to walk barefoot and wear makeshift clothes from place to place, besides that students are also assigned to make pilgrimages to the tombs of guardians for 40 or 126 days such as pilgrimages to the tomb of Sunan Ampel, Mbah Kholil Bangkalan, Mbah Jaelani Kajeksan Sidoarjo, Mbah Hamid Pasuruan and others. Actually, before being assigned to *mujahadah* sit or walk, students must first carry out the task of purifying the soul from sins) such as doing repentance baths and reading istghfar with a certain number. Kyai Abdullah Sadjad's form of Sufism education in terms of looks does not seem to be divided into 2, namely that is, mentally and physically, including those who *sit* or walk, which can be seen or can be seen with the the Shari'a, for example fasting, prayer, pilgrimage, bathing repentance and so on. . Whereas spiritually, that which is not visible to the eyes of dhlohir or which can only be felt by the heart, such as being taught zuhud, patience, simple life, qonaah, ridho, trustworthiness and *sincerity*, *Sufism Akhlaki*, *Sufism Falsafi*, and *Sufism amali*. (Rusliana, 2016) Meanwhile, Sufism education taught by Kyai Abdullah Sadjad is in the form of dhikr, tawasulan, sunnah fasting, walking, pilgrimage and soaking. All of that is a way of cleansing oneself to approach yourself to Allah SWT. Thus, it can be concluded that Kyai Abdullah Sadjad's Sufism education includes the flow of amali Sufism and Aklaki (*Sunni*).

The role of Kyai Abdullah Sadjad's Sufism education on the spiritual success of Mulya Jati-Jati Mulya tariqat congregation

Based on in-depth interviews conducted by the author with the interviewees, some information was produced including, According to Mr. Kusnan, Kyai Abdullah Sadjad gave a lot of contributions or roles to his spiritual condition, including being more patient, not loving the world (*kedonyan*), sincere, kind think (*husnudhon*) of others, be more enthusiastic and regular (*istiqomah*) in worship. According to Mr. Budi Sartono, Kyai Abdullah Sadjad's Sufism education greatly influences his spiritual condition, but it is important to remember that there is a common frequency or goal between teachers and students. If the impact he felt while attending Kyai Abdullah's Sufism education, he was increasingly consistent in obligatory and sunnah worship, such as praying sunnah rawaib, *qiyamul*, praying witr, fasting Monday and Thursday, fasting Shawwal and so on, besides that he also felt good and comfortable when is worshipping. According to Dr. KH. Djoko Hartono, S.Ag, M.Ag, MM. Everything that is carried out in earnest will definitely have results, including studying Sufism itself. From his experience he felt the fruit of carrying out tasawuf, which manifested in a sense of pleasure and comfort when in a state of worship, more *istiqomah*, beneficial for himself, his family, students and the surrounding community..

Indeed, Sufism education is the best solution to fortify one's self from bad influences caused by the times. Like the purpose of Sufism, The purpose of Sufism education is to decorate oneself with Islamic morals (Nata, 2010). Based on the three informants' statements, it can be concluded that Kyai Abdullah Sadjad's tasawuf education has a very important role in the spiritual success of the Mulya Jati-Jati Mulya congregation, both morally and spiritually with their God. With the establishment of the Jati-Jati Mulya Mulya Order, it is hoped that the congregation will become spiritually stable individuals and have good morals that reflect the values of Islamic teachings in a comprehensive manner.

Some of the student are still *istiqomah* in practicing the teachings of Kyai Abdullah Sadjad's Sufism like Mr. Budi until now he is still carrying out the practice of wirid turning on the time between Maghrib and Isha', fasting Monday-Thursday, *Qiyamul Lail*, and *istiqomah* praying in congregation in the mosque. Meanwhile, other congregations are still carrying out the same practice until now, namely Dr. KH. Djoko Hartono, S.Ag, M.Ag, MM who still eats corn rice, fasts daud, pray with reading dzikr, *istiqomah* praying in congregation, *istiqomah* establishes sunnah prayers, fasting in certain months only by eating vegetables (not sourced from animal elements), seeing the full moon and so on, even his students were also taught the same *lelaku* when he was studying at Kyai Abdullah Sadjad Similar practices are still practiced by Kyai Abdullah Sadjad's son-in-law, namely *being* literate (*melek bengi*), eat boiled green vegetables (*kulup-kulupan*), eat noni fruit, reading certain readings (*wirid*), *istiqomah* praying in congregation at the mosque/mushola.

The importance of the role of Kyai Abdulah Sadjad's Sufism education in spiritual success.

Sufism education aims to make humans better morally, morally towards humans and towards God and the natural environment in which they live. With Sufism, humans are expected to be aware of their obligations to God, namely praying, this worship has been regulated in Islam,

namely doing it according to the Shari'ah and in *essence*. Based on Sufism, humans increasingly appreciate and always see other people with an inner view (*hakikat*), namely when they are able to maintain and care for nature properly (Kusnan, 2022). Thus humans around the world have a good relationship with God, fellow human beings and with the environment.

According to Budi Sartono, Sufism is taught in theory and practice with the hope that the congregation will be successful physically and mentally. In other words, make the congregations of the Mulya Jati-Jati Mulya tariqat who have good morals. This is very important so that the congregation is not affected by the glittering city of Sidoarjo such as clubbing, drunkenness in nightclubs or discotheques. Fortify the congregation to avoid bad traits such as pride, envy, jealousy, lust, anger, and others (Sartono, 2022). Meanwhile, according to Dr. KH. Djoko Hartono, S.Ag, M.Ag, MM. Sufism education is very influential on spiritual success because Sufism's orientation is indeed to get closer to God, however, all of that does not materialize to achieve spiritual success if there is no enthusiasm and sincerity in learning. Of course, it also does not escape the guidance of Allah. Sufism education is very important, especially for young people in this era, there are many out there who are experiencing moral degradation and spiritual dryness. Sufism actually makes humans always remember God, so that by remembering and feeling that God is always watching over them, they don't do things that are immoral and contrary to the Shari'a (Hartono, 2022).

Based on some of the statements above, Kyai Abdullah Sadjad's Sufism education has a logical reason for its application. It is hoped that Sufism will be able to answer the challenges of life in today's modern times, which is to become a cure for the disease of moral degradation and spiritual dryness. In a tariqat institution, it is the mursyid sheikh who acts as a motivator to drive the success or failure of the goals to be achieved. Thus it is able to make a disciple's spirituality always in harmony and any despicable behavior can be overcome and avoided because of the tariqat approach which has a murshid in the role of always guiding and leading the students to the straight and right path. Therefore, this must make positive human spiritual success (Hartono, 2022).

The evidences of the Sufi (Sufi) actor Kyai Abdullah Sadjad who was able to realize spiritual success, among others, the figure of his student who is currently successful in establishing a student boarding school for Jagad 'Alimussirry students and the founder of the tariqat Jagad 'Alimussirry who inherited the idealism of the teacher, besides that among students who another is Mr. Budi who is known by the surrounding community as someone who is diligent in worship and istiqomah in obedience to Allah, the same evidence is experienced by Mr. Kusnan, namely his santri and son-in-law, which Mr. Kusnan is known as a figure who is an expert in fasting, likes to enforce the law and a person who is respected and respected by the community. Among the students of Kyai Abdullah Sadjad above, it is proven that with sincerity and of course guidance from Allah has spiritual stability or in this case can be said to be spiritually successful.

CONCLUSION

Based on the description and analysis that has been presented, the following conclusions can be drawn:

1. Kyai Abdullah Sadjad's form of Sufism education in terms of the practice taught there are two kinds, namely sitting and walking. The behavior of sitting is related to the practices that are done by sitting and staying silent in a certain place, while the behavior of walking is the practice that is carried out by moving precisely such as pilgrimages, walking, meet to pious people and so on. Meanwhile, when viewed from a visible perspective, Kyai Abdullah Sadjad's Sufism education is divided into two, namely dhohir practice and inner practice, dhohir practice for example fasting, prayer, repentance bathing, pilgrimage and so on. Inner practices include sabah, sincere, zuhud, qanaah, legowo, tawakal and so on. Judging from the type of Sufism in general, Kyai Abdullah Sadjad's Sufism education is included in the moral and amali asawuf schools.
2. Kyai Abdullah Sadjad's Sufism education has a role in the spiritual success of the thariqat Mulya Jati-Jati Mulya congregation among these roles, among others, being able to make istiqomah, more stable in worship and benefit the community and optimally practice Islamic values.
3. Kyai Abdullah Sadjad's Sufism education has a very urgent role in this modern era. So with this Sufism education, it can be a cure for moral degradation and spiritual dryness. More specifically, having spiritual stability or in this case can be said to be spiritually successful.

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