



The Hierarchical Leadership in Sufi Order: Duties and Positions of Imam Khususi in the Tariqa Qadiriyyah wa Naqsyabandiyah al-Usmaniyah

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Abstract

This article elaborates on the hierarchy in Tariqa Qadiriyyah wa Naqsyabandiyah (TQN) al-Usmaniyah in Kedinding, Surabaya. This study investigates the history, task, and position of Imam Khususi. Besides, this article also explores the similarity and differences of Imam Khususi in various Tariqa of various terms. The significance of this study deals with the term Imam Khususi as one of position in as a leader in the hierarchy in TQN turns out to be strange for other TQN order, especially for TQN Mranggen and TQN Magelang. The findings of this study describe that the term of Imam Khususi as one of positions in hierarchical leadership in TQN was firstly introduced by KH. 'Utsman, the position of Imam Khususi is between *murshid* and *murid*, and the task is to help *murshid* in leading *Majelis Khususiyah*, and Imam Khususi has the similar position as caliph sugra in TQN Mranggen dan it is also similar as *badal* in TQN Berjan or many others TQN which get *irsyad* license from TQN Mranggen.

Keywords: Hierarchical leadership, Imam Khususi, Tariqa Qadiriyyah wa Naqsyabandiyah.

Introduction

A Tariqa is the latest development of the form of Sufism. Sufism began as a personal practice, but as time passed, it evolved into a structured and

organized Sufi brotherhood.¹ According to Harun Nasution, the Tariqa undergoes three stages of development. The first stage is the *khanaqah*. This stage first appeared in the 10th century. At this stage, the Tariqa was still simple, without strict regulations. Sufi practices can be done individually or collectively. At this stage, a sheikh and several of his students live together in the *khanaqah*. The second stage is *Tariqa*. This stage first appeared in the 13th century. At this stage, the Tariqa had established its rules, teachings, and methods. The centers of Sufism learning had emerged with their respective organization history. The third stage is *ta'ifah*. This stage had emerged in the 15th century. At this stage, the Tariqa was transformed into an institution that preserves the teachings, rules, and methods of Sufi practices by its sheikh. It is a stage where sheikh transmits the teachings, rules, and methods of Sufi practices to his *murid*. At this stage, the Tariqa is currently growing to numerous regions outside of its birthplace by opening branches.²

The organizational structure within the Tariqa evolved at the same time as the Tariqa itself. At the *khanaqah* stage, the Tariqa organizational structure only has sheikhs and *murid*. In the stages of *Tariqa* and *ta'ifah*, especially those who already have branches outside the region, the organizational structure developed, with the addition of assistants or deputy sheikh. Thus, the Tariqa organizational structure developed into sheikhs, assistants or deputy sheikhs, and students. The assistant or deputy of the sheikh in the Tariqa is often called the caliph or *badal*.³

As one of the largest Tariqa organizations in Indonesia, Tariqa Qadiriyyahwa Naqsyabandiyah (henceforth TQN) has a complete organizational structure as in the state of *ta'ifah*, which consists of sheikhs, assistants or deputy sheikhs, and students. In TQN, the sheikh is called the *murshid* and the students are called *ikhwan*.⁴ While the naming of assistant or

¹ Noer Iskandar Barsany, *Tasawuf, Tarekat, Dan Para Sufi* (Jakarta: Srigunting, 2001), 73.

² Harun Nasution, *Islam Rasional* (Bandung: Mizan, 1996), 366.

³ Sokhi Huda, *Tasawuf Kultural: Fenomena Shalawat Wahidiyah* (Yogyakarta: LKiS, 2008), 65.

⁴ The tarekat teacher has many titles, including syekh, *murshid*, baba, and pir. This also happens to the students. They are sometimes called *murid*, *darwis*, *faqir*, *ikhwan*, or jamaah. The difference in the mention of teachers and students of this tarekat, seems to be caused by different countries. According to Trimigham for instance, Syekh is the usual designation of the tarekat teacher in Egypt, Pir and *Murshid* in Iran and India, and Baba di Turki. While the students are called *murid* in

deputy sheikh in TQN differs from other Tariqa organization. For example, TQN Cukir called it caliph, while TQN Rejoso, before the leadership of KH. Musta'in Romly calls it *badal*. Despite the differences, the naming of caliph or *badal* are two familiar terms in TQN, even in others Tariqa in Indonesia,⁵ such as Tariqa Naqsyabandiyah Khalidiyah, the competitor of TQN.⁶

An interesting naming is found in TQN al-Usmaniyah in Kedinding, Surabaya. A TQN led by KH. 'Utsman al-Ishaqy has another name for the assistant of *murshid*, which is Imam Khususi. This term sounds unfamiliar to other TQN schools, especially TQN Mranggen⁷ and TQN Magelang.⁸ An intriguing question arises 'for fellow TQN, the term Imam Khususi is unfamiliar, let alone for people outside the TQN? This question prompted this paper to be written. This paper explores the Imam Khususi in TQN Al-Usmaniyah, From the history, the appointment, duties, and position in the leadership structure. This paper also identifies the similarities between the Imam Khususi in TQN Al-Usmaniyah with other positions such as *murshid* and *murid* in other TQN from different schools.

There has been considerable studies on the hierarchical leadership in TQN, especially with regard to Imam Khususi. However, the majority of them only mention a little in the sub-chapters in descriptive way. A deeper study on Imam Khususi, which is close to the focus of this research is the study conducted by Yon Machmudi entitled *Kepemimpinan Murshid Dalam Tarekat Qadiriyyah Wan Naqsyabandiyah Di Rejoso, Jombang, Jawa Timur* (1997). This study discusses the hierarchy at TQN Rejoso from KH. Kholil to KH. Dimiyati Romly became the *murshid*. However, the locus of the study was different from this study. The study only slightly discuss Imam Khususi

Turki, *darwis* in Persia and central Asia, *faqir* in Arab, and *ikhwan* in Magrib. See J. Spencer Trimingham, *The Sufi Orders in Islam* (Oxford: The Clarendon Press, 1971), 174–75; Ziaulhaq Hidayat, *Tarekat Naqsyabandiyah Khalidiyah Babussalam (TNKB): Dari Doktrin, Seni Hingga Arsitektur* (Jakarta: LSIP, 2015), 76.

⁵ Yon Machmudi, "Kepemimpinan *Murshid* Dalam Tarekat Qadiriyyah Wan Naqsyabandiyah Di Rejoso, Jombang, Jawa Timur" (Skripsi, Depok, Universitas Indonesia, 1997), 136.

⁶ Ahmad Hasan Afandi, *Kontroversi Politik Kyai Tarekat: Studi Pergeseran Orientasi Politik Kyai Tarekat Qodiriyyah Wa Naqsyabandiyah* (Surabaya: Scopindo Media Pustaka, 2020), 78–79.

⁷ The statement of Prof. Dr. KH. Abdul Hadi, one of the main managers of TQN Mranggen, on 24 March 2021.

⁸ Interview with Fahrizal, the *badal* of TQN KH. Muhda'i Magelang, on 22 September 2020.

without tracing the history of the term. Thus, research carried out by Machmudi is different from this research. This study explores the history of Imam Khususi As well as seeks to find similarities with TQN from other schools outside TQN al-Usmaniyah.

This study was conducted using field research. The data employed in this research is in the form of library and field data. Field data were obtained through interviews and document study. Data triangulation was carried out to ensure the validity of the data prior to discussion and conclusion drawing.

The Tariqa Qadiriyyah wa Naqsyabandiyah al-Usmaniyah

Tariqa Qadiriyyahwa Naqsyabandiyah (TQN) is one of the Tariqa founded by the original *ulema* of the archipelago named Sheikh Khattib Sambas. He is originated from Sambas, West Kalimantan and later settled in Mecca to his death. Sheikh Khattib founded TQN in the early 19th century. After his death, in 1876, the leadership of TQN was handed over to his favorite *murid* who also came from the archipelago, Syekh Abdul Karim from Tanara Banten.⁹

Based on its teachings, TQN is a combination of several Tariqa. They are Tariqa Qadiriyyah, Naqsyabandiyah, Anfasiyyah, Muwafaqah, and Junaidiyah. In the book *Fathul 'Arifin*, it is abbreviated as *نقط جم*.¹⁰ However, because the most dominant were Tariqa Naqsyabandiyah and Tariqa Qadiriyyah, they become a new name called Tariqa Qadiriyyahwa Naqsyabandiyah.¹¹ The merging of several Tariqa into one independent Tariqa by *murshid* is something natural in Tariqa Qadiriyyah.¹² Syekh Khatib is *Murshid Kamil Mukammil* from Tariqa Qadiriyyah and Tariqa Naqsyabandiyah. The *sanad* and *ijazah* of the murshidship of the two Tariqa were attained from several teachers, the most important of which was Syekh

⁹ Martin van Bruinessen, *Kitab Kuning: Pesantren Dan Tarekat* (Bandung: Mizan, 1995), 275.

¹⁰ Nun indicates Tariqa Naqsyabandiyah, Qaf indicates Tariqa Qadiriyyah, Tha' indicates Tariqa al-Anfas, Jim indicates Tariqa al-Junaidiyah, and Mim indicates Tariqa al-Muwafaqah. Khatib Sambas, *Fath Al-'Arifin* (tt: Khanaqah Khaliliyah Nadsyabandiyah Mujaddidiyah, th), 2.

¹¹ Ma'mun Mu'min, "Sejarah Tarekat Qodiriyyah Wan Naqsabandiyah Piji Kudus," *Fikrah* 2, no. No. 1 (June 2014): 366.

¹² Amir Al-Najjar, *Al-T{ururuq al-S{ufiyah Fi Mis{r* (Kairo: Maktabah Anjlu al-Mishriyyah, tt), 155.

Syamsuddin.¹³

According to several experts, such as Zamakhsyari Dhofier, Martin van Brinessen, Sri Mulyati, Zulkifli, and Dadang, TQN was established in Java -which then spread to the archipelago- through the three caliphs of Syaikh Khatib, namely Syaikh Abdul Karim Banten, Syaikh Talhah Cirebon, and Syaikh Ahmad Hasbullah Madura. In the 1970s, the three caliphs gave rise to four centers for the spread of TQN in Java, which are Suryalaya (Abah Sepuh and Abah Anom), Pangentongan (KH. Falak), Rejoso Jombang (KH Romly Tamim), and Mranggen Demak (KH Muslih). Suryalaya and Pangentongan from Syaikh Thalhah. Rejoso from Syaikh Ahmad Hasbullah. Mranggen Demak from Syaikh Abdul Karim.¹⁴ In contrast to the descriptions of experts mentioned earlier, a study conducted in 2015 proffers that in Java, Syaikh Khatib Sambas has four caliph s. It is said that in the 1970s, there were nine TQN learning centers. The caliph that was not covered by previous researchers was Syaikhona Kholil Bangkalan Madura. Meanwhile, the understudies learning centers were TQN Berjan Purworejo (Syaikh Zarkasyi), TQN As-Shalhiyah Dawe Kudus (KH Muhammad Shiddiq), TQN Pare Kediri (KH. Zamrodji), TQN Cukir (KH. Adlan Aly), and TQN al-Usmaniyah Sawah Pulo, Surabaya (Syaikh 'Utsman al-Ishaqi).¹⁵ The latter is studied further in this paper.

TQN al-Usmaniyah, was founded by KH. 'Utsman al-Ishaqy. He studied and received his *ijazah* of murshidship from KH. Romly Tamim, a *murshid* in TQN Rejoso Jombang. Despite having no relatives with KH. Romly Tamim, KH. 'Utsman is an important figure in TQN Rejoso. He became one of the leadership chains in TQN Rejoso after KH. Romly Tamim passed away. This is because KH. Musta'in Romly, the son of KH. Romly Tamim and a *murshid* in TQN Rejoso after him, did not get *ijazah* of murshidship directly from his father, but from KH. 'Utsman. Therefore, in

¹³ Sri Mulyati, *Tasawuf Nusantara: Rangkaian Mutiara Sufi Terkemuka* (Jakarta: Kencana, 2006), 176.

¹⁴ Zamakhsyari Dhofier, *Tradisi Pesantren: Studi Tentang Pandangan Hidup Kyai* (Jakarta: LP3ES, 1994), 90; Martin van Bruinessen, "Shari'a Court, Tarekat and Pesantren: Religious Institutions in the Banten Sultanate," *Archipel* 50 (1995): 165–99; Sri Mulyati, *Mengenal Dan Memahami Tarekat Tarekat Muktabarah Di Indonesia* (Jakarta: Kencana, 2006), 259; Dadang Rahmad, *Tarekat Dalam Islam: Spiritualitas Masyarakat Modern* (Bandung: Pustaka Setia, 2002), 100.

¹⁵ Aly Mashar, "Genealogi Dan Penyebaran Tariqa Qadiriyyahwa Naqsyabandiyah Di Jawa," *Al-A'raf* XIII, no. No. 2 (2016): 233–62.

the lineage of TQN Rejoso there is KH. 'Utsman among KH. Romly Tamim and KH. Musta'in Romly.¹⁶ There is also information stating that KH. Musta'in Romly also obtained his *ijazah* of murshidship from his father, but he was asked to continue his Tariqa education to KH. 'Utsman before becoming a *murshid*.¹⁷

KH. 'Utsman was the *murid* and one of the main caliph s of KH. Romly Tamim. According to several sources, at least, KH. Romly Tamim has six caliph , which are KH. 'Utsman, KH. Bahri Mashudi Mojosari, KH. Makki Karangates Kediri, KH. Maksoem Djafar Porong, KH. Muhammad Kediri, and KH. Musta'in Romly.¹⁸ According to Zulkifli, there are still several caliph s of KH. Romly. They are KH. Muhammad Abbas Buntet, KH. Sonhaji Kebumen, KH. Muhammad Shiddiq Dawe Kudus, KH. Adlan Aly Cukir, KH. Imron Hamzah Surabaya, KH. Shohiburrohman Jepara, KH. Mansur Anwar Paculgowang, and Kyai Muhdar Rejoso.¹⁹ Endang Turmudzi added one more name, that is, KH. Zamrodji Pare Kediri.²⁰ Of the many caliphs of KH. Romly Tamim, KH. 'Utsman and many *murid* in TQN Rejoso regard him as a *murshid* of TQN Rejoso after KH. Romly.²¹

After obtaining *ijazah* of murshidship from KH. Romly Tamim, KH. 'Utsman moved and expanded TQN in Surabaya, in Pesantren Raudlatul Muta'allimin Darul Ubudiyah, Jatipurwo, Sawah Pulo, Kenjeran, Surabaya.²² Initially, students of in TQN KH. 'Utsman only came from

¹⁶ Zamakhsyari Dhofier, *Tradisi Pesantren: Studi Tentang Pandangan Hidup Kyai*, 81; Achmad Asrori al-Ishaqy, *Al-Muntakhabat Fi Rabitlati al-Qolbiyah Wa Silati al-Ruhiyah al-Juz'u al-Rabi'* (Surabaya: Al-Khidmah, 2009), 284.

¹⁷ Martin van Bruinessen, *Tarekat Naqsyabandiyah Di Indonesia* (Bandung: Mizan, 1996), 178; Nur Syam dan Suko Susilo, *Jejak Politik Lokal Kaum Tarekat* (Surabaya: Jenggala Pustaka Utama, 2020), 42.

¹⁸ Martin van Bruinessen, *Tarekat Naqsyabandiyah Di Indonesia*, 179; Achmad Asrori al-Ishaqy, *Al-Muntakhabat Fi Robithoti al-Qolbiyah Wa Shilati al-Ruhiyah al-Juz'u al-Robi'*, 284.

¹⁹ Zulkifli, *Sufism in Java: The Role of Pesantren in The Maintenance of Sufism in Java* (Jakarta: INIS, 2002), 112–14.

²⁰ Endang Turmudzi, *Struggling for The Ulama: Changing Leadership Roles of Kiai in Jombang East Java* (UNU: E Press, 2006), 108.

²¹ Kharisudin Aqib, *Al-Hikmah: Memahami Teosofi Tarekat Qadiriya wa Naqsyabandiyah* (Surabaya: Bina Ilmu, 2000), 59–61.

²² Rosidi, "Konsep Maqamat Dalam Tradisi Sufistik KH. Ahmad Asrori Al-Ishaqy," *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 4, no. No. 1 (June 2014): 31.

Surabaya and Madura,²³ over time it expanded to other areas in East Java. Moreover, after the two main caliphs of KH. Romly, KH. Makki Karangates Kediri and KH. Bahri Mojosari handed over all his students to KH. 'Utsman. KH. 'Utsman was neutral in the political turmoil in TQN Rejoso since the decision of KH. Musta'in Romly to support Partai Golkar in the 1970s. Because of this turmoil, many students and caliphs of KH. Musta'in Romly moved to TQN KH. 'Utsman.²⁴

During his life, KH. 'Utsman only appointed one caliph. He is KH. Achmad Asrori Al-Ishaqy. KH. Asrori, as he is known, is the fourth son of KH. 'Utsman.²⁵ On 17 Ramadhan 1398 H/ 21 August 1978, KH. 'Utsman took a *bai'at* of KH. Asrori as a *murshid* in TQN. During the life of KH. 'Utsman, KH. Asrori acted as deputy. After the death of KH. 'Utsman on 8 January 1984, he became a *murshid*. In 1985, KH. Asrori moved the center of TQN from Sawah Pulo to Kedinding Lor, and added Al-Usmaniyah after the name of the Tariqa he developed. Therefore his TQN is known as TQN Al-Usmaniyah. At the time KH. Asrori became a *murshid*, TQN Al-Usmaniyah was growing rapidly. The congregation is not only from Java, but also from other regions in Indonesia. TQN Al-Usmaniyah was also established in Malaysia, Brunei Darussalam, and Singapore.²⁶

On Tuesday, August 18 2009, after suffering from illness for about 3 years, KH. Asrori passed away at the age of 58 years. After his death, the *murshid* of TQN Al-Usmaniyah was in *fatrah* (no *murshid*). This is because, until his death, KH. Asrori did not have a caliph and did not appoint a *murshid*. Nevertheless, TQN Al-Usmaniyah is well established until now, even the congregation is growing.²⁷

Imam Khusus: A Term made by KH. 'Utsman al-Ishaqi

The term Imam Khusus if formed from the word imam and khushushi. The word 'imam', linguistically comes from Arabic امام with the

²³ Sri Mulyati, *Mengenal Dan Memahami Tarekat Tarekat Muktabarah Di Indonesia*, 262; Martin van Bruinessen, *Tarekat Naqsyabandiyah Di Indonesia*, 97.

²⁴ Martin van Bruinessen, *Tarekat Naqsyabandiyah Di Indonesia*, 181.

²⁵ Rosidi, "Konsep Maqamat Dalam Tradisi Sufistik KH. Ahmad Asrori Al-Ishaqy," 31.

²⁶ Interview with Kyai Rosyid, The first leader of TQN Al-'Utsmaniyah, on 22 May 2021.

²⁷ Rosidi, "Konsep Maqamat Dalam Tradisi Sufistik KH. Ahmad Asrori Al-Ishaqy," 33–34.

meaning of being followed or the head.²⁸ Al-Munjid added the definition of 'imam', which are in front of the people and general leaders.²⁹ The Great Indonesia Dictionary, translated the word 'imam' to be (1) prayer leader, (2) leader or chief of state; 3) the title of leader or *penghulu*, (4) the leader of *madzhab*, 5) the priest who presides over church ceremonies, and (6) priest.³⁰ Almost in line with the Great Indonesia Dictionary, Britannica explained the meaning of the word imam in Islam is the person who leads the prayer or the leader of the Muslim community.³¹ It can be concluded that the meaning of the word 'imam' is a person who becomes a leader or role model.

The word *khusufusi* refers to Khususiyah. The omission of the last few letters is usually done to make it easier to pronounce. Linguistically, the word 'Khususiyah' comes from Arabic *خصوص* which means special or certain.³² The word is added with *ya' nisbah* at the end of the word to be *خصوصية*. *Ya' nisbah* is the addition of *ya' tasydid* at the end of the word for nationalization. In addition, *ya' nisbah* functions to change nouns into adjectives.³³ Thus, the meaning of the word 'Khususiyah' is specificity or special. The term 'Khususiyah' used in TQN al-Usmaniyah refers to a *Majelis* of dhikr, *tawajjuh*, kneel down, *munajat*, and praying to Allah to *murid* specifically tool be *bai'at* to the teachers in Tariqa, which is held once a week at a time and place approved by the Tariqa teacher.³⁴ It is concluded that the word 'Imam Khususi' is a person who becomes) a leader on a special *Majelis* of the students have taken the *bai'at*.

²⁸ Ahmad Warson Munawir, *Al-Munawir: Kamus Arab-Indonesia*, 14th ed. (Surabaya: Pustaka Progresif, 1997), 400.

²⁹ Louwis Bin Naqula Dhahir Al-Ma'luf, *Al Munjid Fi Al-Lughah Wa Al-A'lam* (Beirut: Dar al-Masyriq, 2007), 18.

³⁰ Badan Pengembangan dan Pembinaan Bahasa Kemdikbud, "Arti Kata Imam - Kamus Besar Bahasa Indonesia (KBBI) Online," accessed August 25, 2021, <https://kbbi.web.id/imam>.

³¹ Adam Zeidan, "Imam Definition, Concept, History, & Meaning," Encyclopedia Britannica, accessed August 25, 2021, <https://www.britannica.com/topic/imam>.

³² Ahmad Warson Munawir, *Al-Munawir: Kamus Arab-Indonesia*, 343.

³³ Muhammad ibn Abdillah ibn Malik, *Taqrirat Alfiyah Ibn Malik Fi Al-Nah{wi Wa al-S{arfi Jilid 2* (Kediri: Madrasah Hidayatul Mubtadi'in Lirboyo, 2004), 72.

³⁴ Achmad Asrori al-Ishaqy, *Tuntunan Dan Bimbingan: Pedoman Kepemimpinan Dan Kepengurusan Dalam Kegiatan Dan 'Amaliyah Ath Thoriqoh Dan Al-Khidmah* (Surabaya: Al-Khidmah, 2014), 49–50.

Khususiyah is a special *Majelis* for *murid* who have taken the *bai'at*. Thus, *murid* who have not taken the *bai'at* are not allowed to attend it. TQN al-Usmaniyah called those who have not taken the *bai'at* as a *muh{ibbin* or *jama'ah*.³⁵ *Muh{ibbin/ jama'ah* are allowed to participate in all *Majelis* held by TQN al-Usmaniyah except for the *Khususiyah Majelis*. In addition to *Khususiyah*, TQN al-Usmaniyah held several other *Majelis*, including *Mejelis Dzikir*, *Maulid*, *Manaqib*, *Ta'lim*, *Majelis Haul*, *Majelis* of evening prayer, *Majelis Nisyfu Sya'ban*, *Majelis Khotmil Qur'an*, and so on. Everyone is welcomed to attend these *Majelis*.³⁶

The person who is appointed as the leader of the *Majelis*, except for the *Majelis Khususiyah* is called the Imam of *Majelis*. The place can be given to Imam Khususi or other figures that have been agreed upon by the *jama'ah*.³⁷ Even at certain times, such as *mauidhah hasanah*, *Yasin* prayer, *maulid* prayer, or closing prayer in *Mejelis Dhikr*, *Maulid* and *Manaqib*, as well as *Ta'lim*. It is suggested that the Imam *Majelis* is given to invited figure, *kyai*, or *pinisepuh*, who is not a *murid* in TQN al-Usmaniyah or *jama'ah Al-Khidmah*, one of the organization of TQN al-Usmaniyah.³⁸

In the history of TQN, Imam Khususi as the part of *Tariqa* hierarchy in three centers of TQN. They are TQN Al-Usmaniyah, TQN Rejoso, and TQN Berjan. In addition to the three TQN centers, usually the term Imam Khususi is a temporal designation for someone who leads *Khususiyah*. The place can be given to *murshid*, *caliph*, or *badal*.³⁹ This is similar to the Imam of *Majelis* in TQN Al-Usmaniyah. That is, Imam Khususi is not placed as part of the hierarchical leadership.

There has been limited literature that clearly show when and who first used the term Imam Khususi as part of the hierarchical leadership in TQN. However, because only TQN al-Usmaniyah, TQN Rejoso, and TQN Berjan to use it, the answers are expected to be generated from the three places.

The first source is TQN al-Usmaniyah. In TQN al-Usmaniyah, Imam Khususi as part of the hierarchical leadership has existed since KH. 'Utsman

³⁵ Achmad Asrori al-Ishaqy, 48.

³⁶ Achmad Asrori al-Ishaqy, 89–102.

³⁷ Interview with Kyai Rosyid on 22 May 2021.

³⁸ Achmad Asrori al-Ishaqy, *Tuntunan Dan Bimbingan: Pedoman Kepemimpinan Dan Kepengurusan Dalam Kegiatan Dan 'Amaliyah Ath Thoriqoh Dan Al-Khidmah*, 87–88.

³⁹ Interview with Fauzul Muna, *dzuriyah* TQN Dawe Kudus, on 12 January 2020.

became a *murshid*. This is as explained by KH. Najib Mayan Kediri, one of the Fatwa councils and Imam Khususi, who is honored by TQN al-Usmaniyah⁴⁰ and by Kyai Rosyid, the first leader of TQN al-Usmaniyah. Kyai Rosyid advised that in discussing leadership in TQN Al-Usmaniyah, leadership in informal organizations should be differentiated. In an informal organization, the leader hierarchy of TQN al-Usmaniyah is *murshid* – Imam Khususi- *murid*, while in a formal organization it consists of management from the Central Level, Provincial Level, City Level, and the village level. The informal organization in TQN al-Usmaniyah, in which there is Imam Khususi, has existed since KH. ‘Utsman led the organization, yet the formal organization was arranged when KH. Achmad Asrori was the *murshid*.⁴¹

The second one is TQN Rejoso. Despite being older than TQN al-Usmaniyah, Imam Khususi as part of the leader only existed during the murshidship of KH. Musta’in Romly, and continued to be maintained during the murshidship of KH. Rifa’i Romly and KH. Dimiyati Romly. During the murshidship of KH. Romly Tamim, a *murshid* before KH. Musta’in Romly, The leadership in TQN Rejoso does not use the term imam khususi, but the term *badal*. Thus, during the murshidship of KH. Romly Tamim, the hierarchy in TQN Rejoso is not *Murshid* – Imam Khususi- *Murid*, but *Murshid* – *Badal* - *Murid*. It is different again with the leadership during the Murshidness of the founder of TQN Rejoso, KH. Khalil. During his murshidness, because there were not too many followers, the hierarchical leadership of TQN Rejoso were *Murshid-Murid*.⁴²

Third, TQN Berjan is now led by *murshid* KH. Muhammad Chalwani. The leadership structure is *Murshid* – Imam Khususi – *Badal* – *Ikhwan*.⁴³ Given the existing structure at the TQN center, which received an *ijazah irsyad* from the *murshid* TQN Berjan before KH. Chalwani, it is most likely that the term Imam Khususi s part of the leadership structure at TQN Berjan only existed during the leadership of KH. Chalwani.⁴⁴

As mentioned earlier, there is a very close relationship between KH.

⁴⁰ Interview with KH. Muhammad Najib Mayan Kediri on 30 June 2021.

⁴¹ Interview with Kyai Rosyid on 10 July 2021.

⁴² Yon Machmudi, “Kepemimpinan *Murshid* Dalam Tarekat Qadiriyyah Wan Naqsyabandiyah Di Rejoso, Jombang, Jawa Timur,” 136.

⁴³ Interview with Khoirul Imam on 12 January 2020, and Anwar on 5 September 2021.

⁴⁴ Interview Fahrizal pada tanggal 25 September 2020.

'Utsman and KH. Musta'in Romly. KH. 'Utsman is the main caliph and the spiritual teacher of KH. Musta'ian Romly. KH. Musta'in was ordered by his father to learn to perfect his spiritual stage to KH. 'Utsman before being a *murshid*.⁴⁵ Data states that KH. Musta'in Romly got his *ijazah* of murshidship from KH. 'Utsman, not from his father.⁴⁶ Regardless of differences of opinion regarding the *ijazah* of murshidship of KH. Musta'in Romly, KH. 'Utsman first served as a *murshid* than KH. Musta'in Romly. Hence, it can be concluded that KH. 'Utsman was first to use the term Imam Khususi compare to KH. Musta'in Romly. In addition, the phenomenon of *murid* following the teacher is a common or even obligatory the Tariqa tradition.⁴⁷

Regarding which one is the first TQN to use the term Imam Khususi in TQN Berjan and TQN al-Usmaniyah, we can trace it from the lifetime of KH. 'Utsman and KH. Chalwani. KH. 'Utsman was born in 1916 (1334 H) and died in 1984 (1404 H),⁴⁸ Meanwhile KH. Chalwani was born in 1954 and is leading TQN Berjan until now.⁴⁹ Based on the lifetime of these two *murshid*, KH. 'Utsman was the first to use the term Imam Khususi compare to KH. Chalwani. Thus, the tentative conclusion is that the term Imam Khususi in TQN was initiated by KH. 'Utsman.

Imam Khususi: from Appointment to the Placement

This part discusses the procession, duties, and the place of Imam Khususi in the informal leadership of TQN al-Usmaniyah.

1. The Procession of Imam Khushuhi

The text of the five pillars of TQN al-Usmaniyah explains that Imam Khususi e people who have been appointed by the *murshid* to serve as Imam Khususi.⁵⁰ This infers that Imam Khususi was a *murid* in TQN al-Usmaniyah. This implies that the only one who can

⁴⁵ Martin van Bruinessen, *Tarekat Naqsyabandiyah Di Indonesia*, 178; Nur Syam dan Suko Susilo, *Jejak Politik Lokal Kaum Tarekat*, 42.

⁴⁶ Zamakhsyari Dhofier, *Tradisi Pesantren: Studi Tentang Pandangan Hidup Kyai*, 81.

⁴⁷ 'Abdul Qadir al-Jailani, *Al-Ghunyah Li T{alibi T{ariq al-H{aq 'azza Wa Jalla Juz 2* (Beirut: Dal al-Jail, 1999), 179.

⁴⁸ Ahmad Ja'farul Musadad, *Murshid Tarekat Nusantara: Biografi, Jaringan, Dan Kisah Teladan* (Yogyakarta: Global Press, 2021), 145–50.

⁴⁹ Tim PP An-Nawawi, *Mengenal KH. Nawawi Berjan Purworejo* (Surabaya: Khalista, 2008), 167.

⁵⁰

appoint the Imam Khususi is the *murshid*.

The appointment of Imam Khususi is the prerogative of the *murshid*. In TQN al-Usmaniyah, even though the final decision is in the hands of the *murshid*, the *murid* who are the administrators of the Tariqa has contributed in the procession. This is clearly explained in the book *Tuntunan dan Bimbingan TQN al-Usmaniyah*:

“The selection of Imam Khushushi was carried out in several ways. It includes selecting local clerics. After the Tariqa administrators have selected 2-3 candidates for the future Imam Khususi [from *murid-murid* in the TQN, pen], Then, the Tariqa administrators brought the candidates for Imam Khushushi before the assembly where Tariqa teachers can meet the candidates. [Then, pen] the future Imam Khushushi was determined and announced to *murid/jama'ah* Khushushi”.⁵¹

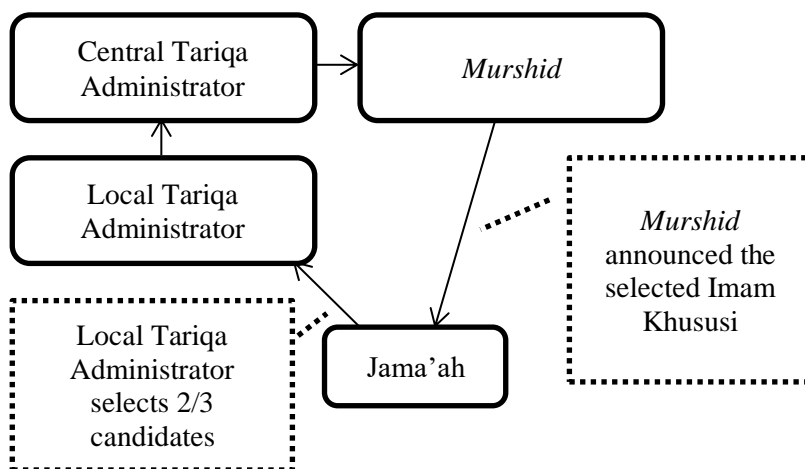
The quote above explains that the process of selecting and appointing Imam Khususi in TQN al-Usmaniyah consists of several stages of (a) The Tariqa administrators selected 2/3 local *murid* who are deemed to have met the classification, (b) The Tariqa management proposes the selected *murid* to the *murshid*, (c) *Murshid* decides who is elected as Imam Khususi, and (d) *Murshid* announced the selected Imam Khususi to *jama'ah*.

Following the Standard Operating Procedure of the text of Five Pillars, when nominating candidates for Imam Khususi, he Tariqa management must make a submission letter to the *murshid*, through the Tariqa management, using the following format: Name of the mosque / Musholla, Address, Number of *jama'ah*, by attaching the names and addresses of the *jama'ah*, The time of khushushi, Distance to the nearest khushushi, Manager phone number, The data from the candidate of imam include:

Name and *Bin*, Place and Date of Birth, Age, Address, Education, Occupation and Position.⁵²

⁵¹ Achmad Asrori al-Ishaqy, *Tuntunan Dan Bimbingan: Pedoman Kepemimpinan Dan Kepengurusan Dalam Kegiatan Dan 'Amaliyah Ath Thoriqoh Dan Al-Khidmah*, 75–76.

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The *murid* who can be submitted as candidates for Imam Khususi should meet the criteria of (a) *istiqomah* in carrying out the *'amaliyah* obligations and Khususiyah, (b) *istiqomah* in attending *Majelis* held and suggested by the *murshid*, (c) having an attitude of *tawadhu'*, humble, and tolerance to kyai, ustadz, elders, and fellow servants of Allah, and d) have a strong concern for the *jama'ah* and all activities organized or recommended by *murshid*.⁵³

The criteria indicate that the candidate for Imam Khushui at TQN al-Usmaniyah is not identified from age, educational status, or social status. It is more emphasis on those who have loyalty to the Tariqa, good personalities, and high social concerns. However, in reality, usually, those who have these criteria are those who have been previously identified by the *murid* in TQN al-Usmaniyah in the area.

Based on the explanations, the process of appointing Imam Khususi in TQN al-Usmaniyah used a hybrid decision making combining topdown and bottom up.⁵⁴ in the procession of the

⁵³ Achmad Asrori al-Ishaqy, *Tuntunan Dan Bimbingan: Pedoman Kepemimpinan Dan Kepengurusan Dalam Kegiatan Dan 'Amaliyah Ath Thoriqoh Dan Al-Khidmah*, 75–76.

⁵⁴ For further explanation regarding top-down, bottom-up, and hybrid in decision making see Y. H. Kim, F.J. Sting, & C.H. Loch, "Top-Down, Bottom-Up, or Both? Toward an Integrative Perspective on Operations Strategy Formation," *Journal of Operations Management* 32, no. 7 (2014): 462–74; Frischer Frank, *Handbook*

appointment of Imam Khususi, *murshid* does not immediately make a decision without asking for an opinion (topdown), or the decision is submitted based on a mutual agreement (bottom-up). What the *murshid* in TQN al-Usmaniyah, which is KH. Achmad Asrori, is to as for proposal from the subordinates and make the final decision (hybrid).

2. Duties and Position of Imam Khususi

The Tariqa, like any other organization or community, began as a small group of people who increased in size over time. The number of congregations is getting bigger and the coverage area is getting wider. This occurs either at the development of a new Tariqa or the development of a new center.⁵⁵ He acts as an organizational leader of the Tariqa and a teacher for the Tariqa students in following the path of Sufism. *Murshid* is obliged to guide the *murid* one by one. However, because the number of *murid* is getting bigger and the scope of the Tariqa area is getting wider, the *murshid* faces challenges. Therefore, he appointed assistants from the *murid* who were considered capable.⁵⁶ In TQN al-Usmaniyah, among the assistant of *murshid* is called Imam Khususi.

The position of Imam Khususi in TQN al-Usmaniyah, is the deputy of *murshid* in running the Khususiyah. He leads the Khususiyah in the area he is placed. He cannot lead the Khususiyah in another area unless ordered by the *murshid* or at the request of the local Tariqa management.⁵⁷ In TQN al-Usmaniyah, the appointment to lead the Khususiyah in another area occurred for several reasons. First, because the Khususiyah in that area has just established. When there is a new Khususiyah, the one who becomes Imam Khususiyah for the 1-5 round is the Imam Khususi from the nearest area upon the appointment of a *murshid* or Tariqa management.⁵⁸ Second, in the

of Public Policy, Analysis Theory, Politics, and Methods (London & New York: CRC Press, 2007), 89–91.

⁵⁵ Harun Nasution, *Islam Rasional*, 366.

⁵⁶ Sokhi Huda, *Tasawuf Kultural: Fenomena Shalawat Wahidiyah*, 65.

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⁵⁸ Achmad Asrori al-Ishaqy, *Tuntunan Dan Bimbingan: Pedoman Kepemimpinan Dan Kepengurusan Dalam Kegiatan Dan 'Amaliyah Ath Thoriqoh Dan Al-Khidmah*, 80.

Majelis Khushushi Kubra, the local Imam Khususi should not take a role. The one who should be Imam Khususi is Imam Khususi from other areas that have been agreed upon by the Advisory Council, the Management of the Tariqa, and the Management of al-Khidmah.⁵⁹ Third, when the Imam Khususi in the area has an *'udzur*. Imam Khususi who replaces the Imam Khususi from other regions appointed by the coordinator/chairman of the local Tariqa management. Fourth, when there is no Imam Khususi in the *Majelis Khususiyah*.

The last one recently occurred at the *Majelis Khususiyah* in Selangor, Malaysia. After the only Imam Khususi in the area, KH. Zubaidi bin H. Asrori, passed away in 7 July 2021, based on the decision of the central committee dan al-Khidmah, the next *Majelis Khususiyah* is led by Imam Khususi from Singapore, KH. Badrussalam. TQN al-Usmaniyah is in *fatrah murshid*, and the appointment of Imam Khususi is the *murshid*'s authority. Then, there was no appointment of the new Imam Khususi.⁶⁰

Apart from leading the *Majelis Khususiyah*, Imam Khususi, he has an obligation to attend *Majelis Khususiyah* in Pesantren asl-Salafi al-Fitrah Kedinding, Surabaya as well as recording the data of people who want take the *bai'at*. Imam Khususi only records the name. The next process is submitted to the Tariqa management. The process starts with Imam Khususi recording the data of *jama'ah*, then the data is submitted to the local Tariqa management. The management of the local Tariqa reports it to the management of the central Tariqa. The central administrator and *murshid* determine the time and place of *bai'at*. After everything has been decided, the central management will make a notification letter and submit it to the management below it until it reaches the applicant.⁶¹

According to the explanation of KH. Najib, the task of Imam Khususi in TQN al-Usmaniyah when *fatrah murshid* has increased, which is to guide the *jama'ah* whom haven't taken the *bai'at* but attending the *Majelis Khususiyah* to *maqbarah* KH. Achmad Asrori to ask for permission in attending the *Khususiyah*.

⁵⁹ Achmad Asrori al-Ishaqy, 84–85.

⁶⁰ Interview with Kyai Rosyid on 10 July 2021.

⁶¹ Achmad Asrori al-Ishaqy, *Tuntunan Dan Bimbingan: Pedoman Kepemimpinan Dan Kepengurusan Dalam Kegiatan Dan 'Amaliyah Ath Thoriqoh Dan Al-Khidmah*, 77.

“There are..., there are *jama'ah* who have not taken the *bai'at* but attending *khushushi*. How come attending *dhikr* is prohibited? But, I can't invite others. But, if anyone wants to join *Khushushi*, that's okay. Later, if there is an opportunity, I will take him to Kyai Rori himself. Let him ask the permission himself”.⁶²

In TQN al-Usmaniyah, Imam Khususi is the deputy *murshid*. However, they have no authority other than the tasks that have been described. Imam Khususi has no authority to take the *bai'at* of a new *murid*, appoint Imam Khususi, or appoint his deputy.

“Imam Khususi who is appointed and has been appointed by a *murshid*/Tariqa teacher is not given any power and/or authority at all, and therefore, he is not allowed to appoint and/or appoint someone, or another person as a substitute for himself and/or to represent himself as Imam Khususi. If there is more than one in a *khushushi*, they are leading the *khushushi* in turn, there is no deputy of imam/ *badal*”.

In one *Majelis Khushushi*, Imam Khususi can be more than one person. They work alternately, and they have the same position as Imam Khususi because in TQN al-Usmaniyah there is no *badal* of deputy Imam Khususi.

The similarity of Imam Khususi in TQN outside al-Usmaniyah

In Java, the spread of TQN can be grouped into four from Syekh Abdul Karim, Syekh Tolhah, Syekh Hasbullah, and Syekhona Khalil Bangkalan. The spread from Syekhona Khalil is not as fast and as big as the other three lanes.⁶³ Considering this, the description of Syekhona Khalil is not included in this study.

This part compares the position of Imam Khususi and the position of *murshid-murid* in other TQN. Since TQN al-Usmaniyah is the lane from Syekh Hasbullah, the comparing TQN is TQN from Syekh Tolhah and Syekh Abdul Karim. Syekh Tolhah is represented by TQN al-Mubarakiyah Suryalaya, while Syekh Abdul Karim is represented by TQN Syekh Muslih Mranggen and TQN Berjan. Other TQN centers will still be discussed when deemed necessary. The reason for taking the two representatives from the line of Sheikh Abdul Karim is that, although they come from the same lines,

⁶² Interview with KH. Najib on 30 June 2021.

⁶³ Aly Mashar, “Genealogi Dan Penyebaran Tariqa Qadiriyyahwa Naqsyabandiyah Di Jawa,” 214–33.

the terms used in their leadership structure are different. The three representatives of the TQN center and the addition of TQN al-Usmaniyah, have shown variations in the naming of leadership positions *murshid* in TQN in Java.

The first is the TQN al-Mubarokiyah Suryalaya. The leadership structure in TQN, which is famous for its program for handling drug addicts (*Inabah*) is a *murshid* – wakil talqin – *ikhwan*.⁶⁴ This structure was maintained in TQN Abah Gaos, Ciamis,⁶⁵ one of the *wakil talqin* who later declared himself as the successor of Abah Anom.⁶⁶ The position of wakil talqin is between *murshid* and *murid/ikhwan*. His task is to foster *ikhwan* to follow Tariqa, including leading the *khotaman* of Khususiyah. The wakil talqin has the authority to represent the *murshid* and to *talqin* (another way to say *bai'at*) the *murid*.⁶⁷

Second, the leadership structure TQN Sheikh Muslih Mranggen centered at the Pesantren Futuhiyyah is *murshid* – caliph – *murid*. The position of caliph is between *murshid* and *murid*. In TQN Mranggen, caliphs are divided into caliph *sugra* and caliph *kubra*. Caliph *sugra* is a *murid* appointed by *murshid* to help him in guiding the *murid* and leading the *tawajjuhan* (another way to say *khotaman* and Khususiyah). Yet he has no authority to take a *bai'at* of the *murid*. Meanwhile, caliph *kubra* has the authority to *bai'at* the *murid* baru.⁶⁸ Caliph *kubra*, in some other TQN centers is also called the *murshid*. This is common in TQN centers whose *murshid* got the *ijazah* irsyad from Syekh Muslih, such as TQN KH. Zamroji Pare Kediri,⁶⁹

⁶⁴ Gunawan Anjar Sukmana, "Hierarki Tarekat Qadiriyyah Naqsyabandiyah Suryalaya Relasi Dan Fungsi Struktur Nilai Pranata TQN," in *Tarekat Qadiriyyah Naqsyabandiyah Studi Etnografi Tarekat Sufi Di Indonesia* (Sleman: Deepublish, 2015), 195.

⁶⁵ Interview with Muhammad Lutfi, one of the *ikhwan* in TQN Abah Gaos, on 12 January 2020.

⁶⁶ Rido Kurnianto, "Kajian Simbol Kupu-Kupu Terbang Ke Langit Pada Tarekat Qadiriyyah Naqsyabandiyah Tasikmalaya," *Maraji': Jurnal Studi Keislaman 2*, no. 2 (March 2016): 382–99.

⁶⁷ Gunawan Anjar Sukmana, "Hierarki Tarekat Qadiriyyah Naqsyabandiyah Suryalaya Relasi Dan Fungsi Struktur Nilai Pranata TQN," 195.

⁶⁸ Interview with Muhammad, one of the administrators in TQN Mranggen on 3 September 2021.

⁶⁹ Kharisudin Aqib, *Al-Hikmah: Memahami Teosofi Tarekat Qadiriyyahwa Naqsyabandiyah*, 57–58.

TQN KH. Shiddiq Dawe Kudus,⁷⁰ and an TQN TGH Abdul Hamid Mahmud Mataram NTB.

In this place, *Murshid - badal - murid/jama'ah*... the Caliph is the *Murshid* himself... Caliph the person who is appointed by *Murshid* to take the *bai'at* independently...⁷¹

My father took his *ijazah* of murshidship from KH. Luthfi Mranggen (son of Sheikh Muslih, pen). Now, it is continued by his brother, Abdul Hamid Mahmud. Yes... My father and brother are the caliph *kubra* from KH. Lutfi, but they are called *murshid*. Here... there are *murshid, badal*, and *murid*.⁷²

Third, the leadership structure in TQN Berjan consists of *murshid* – Imam Khususi – *badal* – *ikhwan*.⁷³ The duty and authority of *badal* is to help and replace *murshid* in leading the *khotaman, sewelasan, and manaqiban*. Meanwhile, Imam Khususi, also has the authority to raise the level of *wirid ikhwan*, but he is not entitled to take the *bai'at* since it is the absolute authority of the *murshid*.

...*murshid - imam khususi - badal – ikhwan*. *ikhwan* are the terms for all those who have taken *bai'at*. Imam Khususi has the right to level up *wirid ikhwan*... in addition to the authority of... (then, pen) *badal* is authorized to lead *sewelasan*, lead *khataman khuwwajikan*, lead the *manakib*. (Imam Khususi, pen) cannot do that, only *murshid* who can do that.⁷⁴

Based on the explanations above, it can be understood that there are differences and variants of the naming of leadership structure between *murshid* and *murid* in TQN in Java, they are Imam Khususi, caliph *kubra*, caliph *sugra*, wakil talqin, and *badal*. To ease us in finding the similarity of Imam Khususi TQN al-Usmaniyah with several leadership positions in other TQN, see the following table:

⁷⁰ For further explanation regarding *murshid* relations in TQN Pare Kediri and TQN Dawe Kudus with Syekh Muslih Mranggen, see Aly Mashar, "Genealogi Dan Penyebaran Tariqa Qadiriyyahwa Naqsyabandiyah Di Jawa," 250–57.

⁷¹ Interview with Fauzul Muna on 12 January 2020.

⁷² Interview with Muhammad Zamroni, adik dari TGH. Abdul Hamid Mahmud on 5 September 2021.

⁷³ Interview with Fahrizal on 22 September 2020

⁷⁴ Interview with Khoirul Imam on 13 January 2020

Table 1. The Similarity and Differences of Imam Khususi in TQN in Java

Type of Position	Tasks			
	Leading Khususiyah	To <i>Bai'at</i> new <i>Murid</i>	To appoint assistant	Level up the Dhikr
Caliph <i>Kubra</i>	Yes	Yes	Yes	Yes
Caliph <i>Sugra</i>	Yes	No	No	No
Wakil Talqin	Yes	Yes	No	Yes
Imam Khususi TQN B	Yes	No	No	Yes
<i>Badal</i>	Yes	No	No	No
Imam Khususi TQN U	Yes	No	No	No

Table 1 depicts that Imam Khususi in TQN al-Usmaniyah ve the same duties and authorities with the caliph *sugra* in TQN Mranggen and *badal* in TQN Berjan as well as TQN under the caliph *kubra* TQN Mranggen. They have different designations but are the same in duties and authority. The two Imam Khususi in TQN Berjan and TQN al-Usmaniyah, even though they have the same designation, they have different duties and authorities. Imam Khususi in TQN Berjan increases the level of dhikr, while the one in TQN al-Usmaniyah cannot do that. Imam Khususi in TQN Berjan has the same duties and authorities as wakil talqin in TQN Suryalaya, except in the authority to take the *bai'at*.

Conclusion

From the discussion, it can be concluded that Imam Khususi is the person appointed by the *murshid* to replace him as leader of *Majelis Khususiyah*. In TQN, KH. 'Utsman was the first to use the term Imam Khususi as a part of the Tariqa leadership structure. In TQN al-Usmaniyah, Imam Khususi has the task of leading the *Majelis Khususiyah*, recording the *murid* to *bai'at*, and sending the *murid* who attend Khususiyah but haven't taken the *bai'at* asking permission directly to KH. Achmad Asrori in his grave. Imam Khususi in TQN al-Usmaniyah have the same duties and authority with caliph *sugra* in TQN Mranggen and *badal* in TQN Berjan as well as several TQN centers who received their murshidship from TQN Mranggen, such as TQN Pare Kediri, TQN Dawe Kudus, and TQN TGH Abdul Hamid Mahmud Mataram. Imam Khususi in TQN Berjan ve more in common with the wakil talqin in TQN Suryalaya, except in the authority to give *bai'at*.

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