

The Value of Rifai`Yah's Struggle in Searching for His Legality amid the Polemic on Accusations of Heresy, Pekalongan Regency 1965-1999 as a History LessonRisma Sofiatil Ulya¹**Abstract**

This study aimed to (1) determine how the form of rifa'iyah called heretical teachings. (2) knowing the polemical form between the Jama`ah Rifa`iyah and the community. (3) Jama`ah Rifa`iyah attempts to get themselves legality. The research method used is historical, through heuristic measures, source criticism, interpretation, and writing of history or historiography. The results obtained conclusion is that Rifa`iyah teachings focus on the perfection of worship, which has been largely ignored by the public at large. Five Pillars of Islam is the belief of the creed as a differentiator between Muslims and infidels, does not mean leaving the four other pillars of prayer, alm s , fastin , pilgrimage. The misunderstanding, which led to charges of heresy. (2) Jama`ah Rifa`iyah gets Nahdliyin terror of the physical and psychological as well as a ban from Central Java High Court. (3) Approaching the ruling political class, open to the scientific study of the Rifa`iyah and actively disseminating the teachings of the Rifa`iyah .

Keywords: *Learning Outcomes, Concepts Map, Lectures Vary*

Introduction

According to Deliar Noer, modern Islamic movements in Indonesia generally emerged in the 20th century, for example Syarikat Islam (1912), Muhammadiyah (1912), Persyarikatan Ulama (1917), and Islamic Union (1920). Based on the opinion above, according to Sodik Abdullah (2006, p. 1), modern Islamic movements in the 19th century were seen as a "gestation period" for the birth of a movement, whether in the form of ideas, initial movements, invitations or suggestions from individuals or community groups (Noupal).

One of the Islamic purification movements in Indonesia that was born in the 19th century AD was the Rifa'iyah Movement, or also called the Santri Tarjumah movement which was organized by KH Ahmad Rifa'i (1786-1870) in Kalisalak, Batang, Central Java. Sartono Kartodirdjo typologizes the movement led by KH Ahmad Rifa'i as puritanical orthodox Muslim revivalism, namely an Islamic purification movement that wants to return the Islamic practices of society (Java) to the practices and traditions of early Islam. Meanwhile, Nahar Nahrawi et al. identified this movement as a "fiqhization movement", namely a movement to popularize fiqh (Islamic law) in the midst of the religious life of Indonesian Muslims which emphasizes religious orientation.

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sufistic and pays little attention to the experience of sharia (fiqh, Islamic law) (Abdullah, 2006, pp. 1-2). KH Ahmad Rifa'i was a great scholar who succeeded in compiling dozens of Javanese books containing Islamic teachings for social, political and economic contexts in the early 19th century (Suparno, 2016, p. 154) . Religious books written by Kh Ahmad Rifa'i in the form of poetry, Javanese song poetry, 65 natsar and nastrah forms, 500 Tandih and 700 Nadzam prayers and answers examine the three fields of Islamic Sharia knowledge, namely Ushuluddin, Fiqh and Sufism rational, while the books written in the country of Ambon are four book titles and 60 Tanbih, all of which are in Malay (Amin, 1996 , p. 118-119). Apart from Reformation and Revivalism, the Rifa'iyah Movement also became a protest movement against traditional bureaucrats and the Dutch Colonial Government (Musyarafah, 2010). His protest doctrines were outlined in books he wrote himself, as a complement to the book Tarjumah.

The level of protest carried out by KH Ahmad Rifa'i only reached the point of instilling anti-Dutch and anti-traditional bureaucratic feelings, which was also shown in disobeying and not recognizing orders from existing formal institutions (Sudrajat, 2017). The Rifa'iyah movement criticized and underestimated formal authorities. The radical attitude shown by KH Ahmad Rifa'i drew hatred from several parties who felt offended by his teachings and movements (Iswanto, 2017). The result was that apart from the colonial government arresting and exiling the kyai to Ambon and Tondano, following the destruction of his Islamic boarding school in Kalisalak, the colonial government and native bureaucrats also gave a heretical stigma to KH Ahmad Rifa'i with the intention of stemming the influence of his teachings from the sympathy of the wider community (Jafar, 2006) . This heretical stigma then developed and was passed down from generation to generation, even until Indonesia became independent.

Method

The method used in this research is a historical method that examines and critically analyzes records and relics of the past. This method is a way of solving problems by using data or relics of the past to understand events that occurred and to reconstruct past events imaginatively (Gottschalk, 1984: 18). The stages of the historical research method are as follows: Heuristics is an activity of collecting traces of the past (Wardah, 2014) . Data collection activities or heuristics include activities to search for and collect historical sources including written, printed materials and other sources that are deemed relevant to the problem being studied (Alian, 2012). Source Criticism is an activity to assess, test or select historical

traces in an effort to obtain sources that are correct, original and relevant to the study being discussed (Pardi, 2013) . Source criticism is intended to determine the credibility of historical traces (Widjan, 1988: 21). Interpretation, often also called interpretation (Yusiana, 2016). This means interpreting the data obtained after verification into a historical story. Historiography is the final series of historical research methods which Louis Gottschalk defines as a process of imaginative reconstruction of the past based on data obtained through that process (1986: 32).

Results and Discussion

Teachings that are *ubudiyah* in nature are found in the Tarjumah books which contain language about various issues of worship, in the fields of monotheism, fiqh and Sufism (Darban, 2004 , p. 29). In the field of monotheism, KH Ahmad Rifa'i emphasized the importance of faith in Allah Almighty and the Prophet Muhammad saw, therefore KH Ahmad Rifa'i emphasized the shahada element in understanding the Pillars of Islam compared to other pillars (prayer, zakat, shaum, Hajj) which is considered only as an obligation after a person makes the shahada (Mazidah, 2017) . This teaching is known as the One Pillar of Islam, which then provoked a lot of polemics in society. In the field of Fiqh, KH Ahmad Rifa'i is based on the legal sources of the Koran, Sunnah, Ijma' and Qiyas. This legal basis is no different from that of Islamic scholars in general in Java.

He explained that Ijma' and Kiyas are sources of law that stand alone apart from the original source. The teachings of Sufism, KH Ahmad Rifa'i, prioritize moral perfection, by personalizing praiseworthy qualities and keeping away despicable qualities (Syafe'I, 1997) . KH Ahmad Rifa'i taught eight praiseworthy qualities and eight despicable qualities. Including eight praiseworthy qualities, namely *zuhud*, *konaah*, patience, trust, *mujahadah*, *ridha*, gratitude, sincerity (Husnaini, 2016) . Meanwhile, the eight reprehensible traits are *hubuddunya*, *itba`ul hawa*, *ujub*, *riya*, *takabur*, *hasud*, *sum`ah* (Syarbini, 2012) . Teachings that were in the nature of a protest doctrine against the Dutch East Indies Government and traditional bureaucrats. The teachings of this protest doctrine are found in the books *Tariqah* and *Nazam Wikayah*. In his doctrines, Ahmad Rifa'i emphasized that the Dutch were infidels. KH Ahmad Rifa'i also taught that the gentry who held positions: village head, regent, *tumenggung* and queen, were considered feudal sources who insulted the people (Muftadin, 2017).

Ahmad Rifa'i considers religious leaders, such as princes, ulama and pilgrims who support the infidel government (the Netherlands) as misleading religious leaders, because they do not

obey Allah's commands and judge Islamic law. (Darban. 2004 , p. 43) In the mid-60s the conflict that befell the Rifa'iyah residents erupted, this time the conflict involved conflict with the Nahdliyin residents. The Nahdliyin, who were mostly educated by bureaucratic clerics during colonial rule - the type of clerics who were condemned by Ahmad Rifa'i as accomplices of the infidel rulers - have continued the inheritance of the hatred of previous ulama towards Rifa'iyah (Fuad, 2015) . The hatred of Nahdliyin residents towards Rifa'iyah is allegedly due to the attitude of Rifa'iyah residents who established their own management. In 1965, Rifa'iyah residents founded the Rifa'iyah Islamic Education Foundation as a forum for Rifa'iyah da'wah and students. In 1967 Rifa'iyah was reported by one of the Nahdliyin kyai to the High Prosecutor's Office, the kyai demanded that Rifa'iyah be disbanded or frozen (Mahmud, 2010).

However, this demand was not granted by the government. Unrelenting, the Nahdliyin continues to aggressively instigate provocations against its citizens to shackle Rifa'iyah. In a sermon, Kyai Maliki, one of the leading clerics from NU, said that people who call Islam but do not want to do the 4th Friday Friday three times are called infidels. The kyai's statement in the context of the hottest issue at that time was a criticism of the residents of Rifa'iyah, who incidentally were having problems in holding their own Friday prayers. Rifa'iyah was banned from holding Friday prayers alone in her neighborhood. Based on the differences in teachings that Rifa'iyah residents understand and the general public, namely regarding the differences in the requirements and pillars of Friday prayers with the understanding of existing mosque takmirs - most of whom are controlled by Nahdliyin people - which causes quite a few Rifa'iyah residents to abandon prayers. Friday congregation in mosques. The first establishment of Friday prayers for Rifa'iyah residents in Meduri Tirto was blocked by disturbances from Nahdliyin residents. At that time the Baiturrahman mosque, which was already packed with Rifa'iyah congregation, was surrounded by Nahdliyin residents.

Then one of the besiegers entered the mosque and then forcibly pulled KH Ali Munawir from the sermon pulpit. The preacher was dragged away and the Friday congregation was forcibly disbanded. Tensions between Rifa'iyah and Nahdliyin resurfaced during the inauguration of Rifa'iyah's management in Tirto. In the final hours before the event was held, security forces canceled the event. Previously, they admitted that they had received information that there would be massive riots if the event took place. Rifa'iyah suspects that the threat of rioting was created by the Nahdliyin, because the inauguration event was a very urgent need. The committee then asked for help from Muhammadiyah Youth, as a result, Muhammadiyah was willing to help by moving the event to the Youth Building in Pekalongan City. Seeing that

Rifa'iyah still insisted on holding the event along Jalan Tirto, Nahdliyin residents were on alert to prevent Rifa'iyah residents from attending the event. However, the incident that resulted in a physical clash did not occur, allegedly because Nahdliyin residents realized that Muhammadiyah was supporting the implementation of the event and the flow of Rifa'iyah residents to the event. Rifa'iyah did not receive massive intimidation from the Nahdliyin or any group, this was because Rifa'iyah at that time already had quite an intense close relationship with the Regent of Pekalongan, which started from the time of Regent H Soetedjo Manoet Hardjo in the mid-1970s (Nurani, 2017).

This close relationship is related to Rifa'iyah's attitude which shows positive support for Golkar and the running of the government. Rifa'iyah obtained political asylum protection concessions from this relationship. Therefore, for approximately a decade, the existence and development of Rifa'iyah in Pekalongan was relatively stable without any disturbance. Despite this, efforts to challenge Rifa'iyah's existence have not subsided, it could be said that these efforts are maintained and working beneath the surface. Ulama from the Nahdliyin group, the majority of whom control bureaucratic positions in the government, both the MUI and the Regional Religious Department, used their authority and influence to sue Rifa'iyah. Therefore, at the urging of ulama who were at odds with Rifa'iyah, the Central Java High Prosecutor's Office issued the Central Java High Prosecutor's Decree No. Kep-012/K.3/4/1981 dated 2 April 1981 concerning the prohibition of the development of the Islamic religion Alim Adil (another name for Rifa'iyah) and its guidebook Riayatul Muhimmah written by KH Ahmad Rifa'i in the jurisdiction of the Central Java High Prosecutor's Office.

However, the decree on the prohibition did not have much impact on the development of Rifa'iyah, in fact the legality of the ban on the book Riayatul Himmah was fought for by the Rifa'iyah congregation within 2 months after the decree was issued. In 1989, unexpectedly, a kyai who had always had good relations with Jama'ah Rifa'iyah in Pekalongan uttered words that the wider community did not like to hear. He was a well-respected sepu cleric. His residence, Cokrah Kedungwuni, has a fairly large taklim assembly. He likes to give lectures around various places and often gives religious lectures on Candra amateur radio, Wonopringgo Pekalongan. The NU cleric's lecture touched on the one Pillar of Islam that Rifa'iyah residents believe in. The Kyai believes that the belief that the Pillar of Islam is one is wrong and wrong. This allusion was conveyed in language that was not pleasant for the public to hear in a religious broadcast on Candra radio whose voice could be heard by people throughout the Pekalongan Residency. Rifa'iyah's teachings, which teach one Pillar of Islam

while the others are obligations, have invited polemics among ulama. The NU Thoriqot congregation, which is part of the Thoriqoh Al Muta`barah An Nahdliyah organization throughout Central Java, raised this issue at the Bahssul Masail (problem solving) which took place at the Great Mosque in Kebumen. The event which lasted two days from 21 to 22 January 1995 was attended by 100 Nahdliyah ulama throughout Central Java (Khuluk, 2000). Of these opinions, there are those who say that Rifa'iyah's teachings are apostate, but there are also those who say that they are still Islamic but less than perfect, that their aqidah is wrong and other opinions.

Unilateral actions from Nahdliyin residents, bans from the Central Java High Prosecutor's Office or wars of opinion in newspapers have not caused a decline in public interest in studying at Rifa'iyah Islamic boarding schools (Mahmud, 2014) . This is the success of Rifa'iyah residents in maintaining internal communal solidarity in the face of the waves of hostility and conflict that befell them. At least, even though it was somewhat unsuccessful in attracting outsiders to become its followers, Rifa'iyah succeeded in protecting its citizens from an exodus from their congregation. Responding to the polemic that emerged after the *Ulumul Qur'an Journal* published an article written by Dr. Kuntowijoyo regarding *Serat Cebolek* in the early 1990s, KH Ahmad Syadzirin Amin felt that it was necessary to correct the history of the figure of KH Ahmad Rifa`i and his teachings and movements. To correct the erroneous myth about KH Ahmad Rifa`i in *Serat Cebolek* above, a number of historical experts and religious scholars held a National Seminar in Yogyakarta, on 12-13 December 1990. The seminar had the theme: Revealing the XIX Century Islamic Reformation of KH Ahmad Rifa`i's Movement: Continuity and Change. The steering committee for the seminar included Dr. Kuntowijoyo, M Dawam Rahardjo, KH Khairuddin Hasbullah and Drs. Tashadi. Meanwhile, the material presented in this seminar was an Introduction to the KH Ahmad Rifa`i Movement by Prof. Dr. Sartono Kartodirdjo, and material regarding Tawhid in the Views of KH Ahmad Rifa`i presented by Dr. Musa Ashari (Daily Published, Thursday 29 November 1990 edition). In this National Seminar, almost all Rifa'iyah figures and ulama throughout Indonesia attended by invitation. The results of the National Seminar which was held over two days produced five conclusions, as quoted from the charter of the Yogyakarta Center for the Study of History and Traditional Values (see attachment 5), including:

1. The teachings of Tauhid, Fiqh, Sufism of KH Ahmad Rifa`i are included in the teachings of Ahli Sunnah wal Jama`ah. The nature of its renewal lies in its efforts to purify Islamic teachings in accordance with the Al-Qur'an and Sunnah.

2. The character KH Ahmad Rifa'i is a figure of a cleric who, besides being a preacher, is also an anti-colonialist fighter. The profile of the figure KH Ahmad Rifa'i is a model for Jama'ah Rifa'iyah-Tarajumah in particular and the Islamic community in general in practicing and developing Islamic teachings.
3. Jama'ah Rifa'iyah Tarajumah is a community that was formed in the mid-19th century and in its development was able to withstand the pressures of colonialism, and after independence was able to follow changes in society.
4. Documentation and studies regarding the biography and works of KH Ahmad Rifa'i and Jama'ah Rifa'iyah Tarajumah are still very limited, and further research efforts are needed.
5. Based on the four points of conclusion mentioned above, the Seminar decided that the pioneering and struggle of KH Ahmad Rifa'i was an invaluable contribution to the history of the nation's struggle. Therefore, the Seminar proposed that KH Ahmad Rifa'i be appointed as a National Hero. For this purpose, the following steps are left entirely to Jama'ah Rifa'iyah Tarajumah.

Another effort taken by Jama'ah Rifa'iyah to create a positive image in society is to intensively collaborate with magazine editors, namely by sending a request to publish a profile of KH Ahmad Rifa'i in the relevant magazine. The publishers of these magazines include *Ulumul Qur'an* and *Qibla*. Jama'ah Rifa'iyah also adopts an open arms attitude towards researchers in related scientific disciplines, students who want to write theses and special groups of scientific reviewers who want to research about Rifa'iyah. Taking advantage of the Reform Movement which was currently surging in all aspects of national and state life, on October 1 1999 the Rifa'iyah Central Leadership sent a letter numbered 054/PPRifa'iyah/X/1999 regarding the Request for Review of the Decree.

Central Java Prosecutor's Office Number: Kep.012/K.3/4/1981 dated 2 April 1981 concerning the prohibition of the Development of the Alim Adil Islamic Religion and its Guidebook *Riayatul Muhimmah* written by KH Ahmad Rifa'i in the jurisdiction of the Central Java High Prosecutor's Office. As a result, on November 1 1999 the Central Java High Prosecutor's Office issued Decree Number: Kep-40/P.3/DSB.1/11/1989 which stated the revocation of Decree Number: Kep-012/K.3/4/1981 concerning the prohibition of Alim's Islamic teachings Adil (Rifa'iyah) and his guidebook *Riayatul Muhimmah* by KH Ahmad Rifa'i. This provides relief to all Jama'ah Rifa'iyah throughout Central Java. In Pekalongan Regency itself, the peak of the confirmation of Jama'ah Rifa'iyah's legality was marked by the elevation of KH Ahmad Syadzirin Amin to become Chairman of the Pekalongan Regency MUI for the

1999-2000 period, as well as confirming him as the first Rifa'iyah cleric who succeeded in breaking through the dominance of NU ulama at the helm of the Regency MUI, Pekalongan .

Conclusion

The efforts of Jama'ah Rifa'iyah Pekalongan Regency to seek its legality and ward off the heretical stigma against it have taken various methods, namely asking for political protection from the ruling group by showing a warm attitude of support for it. Encouraging the holding of the National Seminar in Yogyakarta in 1991, the results of which provided positive scientific confirmation of the figure of KH Ahmad Rifa'i. Apart from that, Jama'ah Rifa'iyah is also active and open in providing information regarding what and who Rifa'iyah is to the broader public.

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