

Research Article

The Naqshabandiyah Khalidiyah Order: Syaikh Imam Manaqib's Role in Sufi Preaching in Adiluwih, Pringsewu 1960-1988

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Abstract.

This study examines the Sufi teachings of Sheikh Imam Manaqib, with a focus on his role in spreading the Naqshbandiyya Khalidiyya Sufi order in Adiluwih and its surrounding areas. Sheikh Imam Manaqib, originally from East Java, migrated to Lampung in the 1950s and chose Adiluwih as his place of residence. This study employs a historical research approach with a social perspective. The author utilizes the Great Man Theory as an analytical tool. The results revealed that Sheikh Imam Manaqib played a significant role in his Sufi mission by dedicating himself to disseminating knowledge and seeking spiritual enlightenment. Sheikh Imam Manaqib developed a profound understanding of Sufism through formal and informal education in East Java, especially at the Islamic boarding school Mambaul Hikam. His teachings encompassed various subjects, ranging from the fundamentals of Sufism to the practical implementation of the doctrines of the Naqshbandiyya Khalidiyya order. Additionally, unique practices such as “Turu Mayit” were taught to seekers as part of their spiritual development. Sheikh Imam Manaqib’s efforts in teaching the Naqshbandiyya Khalidiyya order resulted in the rapid formation of a thriving community, officially recognized by the Central Lampung Regent in 1988. His legacy continues to have an impact to this day, influencing spiritual seekers from various age groups and backgrounds. This research provides insights into Sheikh Imam Manaqib’s distinctive approach to teaching the Sufi order and underscores the enduring influence of his teachings on the Lampung community.

Keywords: Sufi Order, Sufism, Naqshbandiyyah Khalidiyah, Sheikh Imam Manaqib, Sufi Preaching

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1. Introduction

The spread of the Naqshbandiyya Khalidiyya Sufi order in Adiluwih, Pringsewu, from 1960 to 1988 had a significant impact on the spiritual and social life of the local community. Central to this narrative is the key figure, Sheikh Imam Manaqib, who played a pivotal role in disseminating Sufi teachings in the region. In the history of Islam, scholars or spiritual guides (mursyid) hold a crucial role in the lives of the community or society at large. Therefore, it is understandable why Moeflich, in his book “Sejarah

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Sosial Intelektual Islam di Indonesia” (2012), positions scholars as special figures on the stage of history, accumulated from their various roles (Hasbullah, 2012. hlm 20), Ranging from providing guidance on religious teachings to addressing societal issues on a broad scale. Scholars serve as a reference point for the community, idealized by the people (Nasution, 2014, hlm 18). Their position in society is that of “al-Umma al-Wasatan,” meaning they serve as role models for the community amidst the complex currents of life, filled with dynamics of change, challenges, and sometimes dilemmatic and problematic choices within society (Harjani, 2009, hlm 3). In this role, scholars are present to provide guidance and encourage the practice of “amal ma’ruf nahyi munkar” (enjoining what is right and forbidding what is wrong).

The term “role” in the context of the Indonesian dictionary (KBBI, n.d.) means a set of behaviors expected to be possessed by a person in a societal position. In this case, the meaning aligned with the title of the role of Sheikh Imam Manaqib is how the behavior or conduct of Sheikh Imam Manaqib in his mission to teach Sufi teachings, specifically the Naqshbandiyya Khalidiyya order in Adiluwih. This becomes the focal point of this writing study. In the social life of the Adiluwih community in Pringsewu district, from his early years until his passing in 1988, he was a highly respected and revered figure among the people.

Looking back several centuries, around the 19th century, the existence of Sufi orders was very strong in the archipelago of Nusantara. Especially during the peasant uprising in Banten in 1888, which was led by peasants who had a background as scholars (Abdurrahman, dudung & Nur, n.d.). These scholars were found to predominantly adhere to the Sufi teachings of the Qadiriyya and Naqshbandiyya orders. However, there are numerous Sufi orders present in Indonesia, with the largest being the Qadiriyya and Naqshbandiyya, and the second-largest being the Naqshbandiyya order. The Naqshbandiyya order has three branches: Mazhariyya, Mujaddidiyya, and Khalidiyya, and it is the Khalidiyya branch that will be the main focus of discussion (Bruinessen, 1992). The introduction of Sufi teachings in the archipelago of Nusantara also followed the paths of Islamic missionaries and indigenous individuals who performed the Hajj pilgrimage to Mecca, simultaneously studying Islam in the Arabian lands. It is worth noting that these Sufi orders did not only originate from Mecca, but also from places like Palestine, India, Iraq, and so forth (Bruinessen, 2020.hlm.225-241).

The community of Adiluwih and several surrounding regions indeed have a significant following of Sufi teachings (orders), one of which is the Naqshbandiyya order. It is from this point that the author encounters the issue of how the Sufi order, particularly the Naqshbandiyya Khalidiyya, made its way into Adiluwih. However, in the 1950s, the

Adiluwih region was not yet densely populated; it was still a wild, forested area.(Syafi'i, 2022)

The Naqshbandiyya Khalidiyya Sufi order taught by Sheikh Imam Manaqib is similar to other Naqshbandiyya Khalidiyya orders. The teachings of the order aim to deepen one's connection with the Almighty, Allah SWT. However, what is unique here is one of the practices to become a member of the order, which involves simulating sleep like a deceased person, by lying on one's side and folding the hands. For every Muslim individual who has embraced the teachings of the order, there is a noticeable difference compared to those who have not learned the order. This is because many who follow the order intentionally lead a simple life in every aspect. Living simply is part of the teachings of asceticism (zuhud), which means abandoning all worldly luxuries. (Ziaulhaq, 2015.hlm. 31-32)

Based on an article from the Journal "The International Journal Of Humanities & Social Studies," Vol. 8 Issue 4, published in April 2020. The journal is titled "Characteristics of Sufism Naqsyabandiyah Khalidyah Tarekat in Indonesia: The Case of Central Sulawesi," written by Nurhayati Abd Rasyid from the State Islamic Institute of Palu, Indonesia. Nurhayati writes about the characteristics of the Khalidiyah Tarekat, particularly in the case of Central Sulawesi. The main focus of the discussion is on the role of the tarekat teacher (Mursyid). In her writing, Nurhayati states that the Naqshbandiyya Khalidiyya tarekat establishes a connection between Allah SWT and its followers through the intermediary of a teacher. The teacher serves as a guide/facilitator for each disciple on their path towards God-consciousness, which is the ultimate goal.

The second article from *Almufida: Journal of Islamic Sciences* is titled "Tharekat Naqshbandiyya Khalidiyya Saidi Sheikh Prof. Dr. H. Kadirun Yahya, MA at the Panca Budi University of Development, Medan," written by Sakban Lubis. He centers this article on the role of Kadirun Yahya from his initial introduction to the Naqshbandiyya Khalidiyya tarekat to becoming a Mirsyid. Sakban Lubis also writes about the teachings brought by Sheikh Yahya, such as wasilah (spiritual means), suluk (spiritual journey) as a practice, surau (Islamic study center) as a teaching place, and the karamah (spiritual gift) of Sheikh Kadirun Yahya. Meanwhile, the article that the author conducts here aims to bring to light another figure in Lampung, especially in Adiluwih, Pringsewu. It also touches on one of the practices of the Naqshbandiyya Khalidiyya tarekat that he taught, namely the practice of "turu mayit" (spiritual death simulation), which has not yet emerged in the examination of the above article.

Hopefully, this article can provide insights for readers regarding the Sufi studies in Indonesia, particularly in Lampung. The significance of this article lies in addressing the

question of the role of Sheikh Imam Manaqib in Sufi Da'wah in Adiluwih, Pringsewu in Adiluwih, Pringsewu from 1960 to 1988.

2. Methods

This research employs historical research methods (heuristic, criticism, interpretation, and historiography) (Abdurrahman, 2011) combined with a social approach. Primary information was obtained through interviews with prominent figures in the Adiluwih community who possess in-depth knowledge of Sheikh Imam Manaqib's role in disseminating the teachings of the Naqshbandiyya Khalidiyya Sufi order. In the heuristic phase, the author collected primary data through interviews with contemporaries, such as Sheikh Imam Manaqib's children, and surviving disciples of his order. The first interviewee was Kyai Ahmad Syafi'i, 67 years old. The second interview was conducted with Siti Juwayriyah, 53 years old. The interview with Siti Juwayriyah was conducted alongside her husband, Wahyudi, 52 years old, who is also a pioneering disciple of Sheikh Imam Manaqib. Lastly, an interview was conducted with Siti Mardiyah, 53 years old, who is also considered a pioneering disciple. Additionally, a literature review was conducted, which involved seeking written sources. Secondary sources included trusted journals related to Sufi orders, especially the Naqshbandiyya, as well as books such as "Kitab Kuning, Pesantren dan Tarekat" by Martin Van Bruinessen, which served as one of the sources in the study of the tarekat (Madjid, 2021.hlm. 16-22).

The second phase involved source criticism, where the author selected various interviewees, including the children and disciples of Sheikh Imam Manaqib. In terms of internal criticism, the oral sources (interviews) were cross-referenced to ensure consistency among different informants. This was also done with other written data. In the third phase, the author employed the Great Man Theory, a historical theory attributing the driving force and causes of historical events to Great Individuals or Figures. This theory, proposed by Thomas Charley and James A. Froude, posits that individuals like statesmen, emperors, kings, generals, prophets, as well as religious figures like scholars and ulama, serve as catalysts for historical events ((See Sulasman, 2014, 125-126). The theory was used by the author to interpret Sheikh Imam Manaqib's role in his Sufi missionary work in the Adiluwih community. Additionally, the author also employed a social approach, as the research focused on the social conditions of the Adiluwih community. Therefore, it can be categorized as a historical study of thought.

3. Results and Discussion

A. Historical Review of Tarekat in the Indonesia

Tarekat means path, way, position, belief, and religion. So, tarekat is indeed a way or path to regulate life towards the true existence (Allah SWT). According to the Modern Dictionary Arabic-English, tarekat means way, method, and system of belief. In terms of terminology, tarekat is a journey of a salik (follower of tarekat) towards God by purifying oneself, or a journey one must undertake to get as close as possible to Allah SWT (Said, 1994). Tarekat, in its broad sense, is a way or guidance in performing a worship in accordance with the teachings of the Prophet Muhammad, as exemplified by him and practiced by his companions, tabi'in, and succeeding generations up to the present teachers, scholars, in an uninterrupted and clearly traceable lineage (Imron Aba, 1980). Therefore, tarekat can be interpreted as a path towards Allah by practicing the knowledge of monotheism, jurisprudence, and Sufism, through performing acts to achieve a goal (Said, 1994).

Zamakhsary Dhofier, an Islamic anthropologist, divides tarekat into two forms. First, tarekat that is practiced according to the procedures established by tarekat organizations. Second, tarekat that is practiced according to procedures outside the regulations of tarekat organizations (Dhofier, 1982). Zamakhsary Dhofier also states that tarekat can specifically be considered an organization, namely a group that performs specific dhikr practices and conveys an oath determined by the leader of that organization (mursyid). Tarekat that is not practiced according to the procedures of tarekat organizations is found within the environment of pesantren (Islamic boarding schools) and daily life, where a kiyai (Islamic teacher) generally leads the community in dhikr after prayers, followed by local residents, especially the students at the pesantren. Thus, essentially, what a kiyai does is not significantly different from what is practiced by tarekat organizations (Dhofier, 1982). According to Martin van Bruinessen, an anthropologist from the Netherlands, tarekat is a path that refers to a system of meditation exercises, as well as practices (muraqabah, dhikr, wirid, and so on), linked to a series of Sufi teachers and organizations that have distinctive characteristics. In terms of its function, tarekat is not solely focused on religiosity (Bruinessen, 1996). Each tarekat constitutes an extended spiritual family, and all its members consider themselves brothers and sisters to one another.

Tasawuf, derived from the word "shafa," which means purity, is to purify oneself from impurities or worldly influences in order to draw closer to Allah SWT (Kartanegara, 2006). While tarekat and tasawuf share the same goal of drawing closer to Allah, their practices

differ. The worship practices of tarekat are organized, with all rules prescribed by the teacher, or mursyid, and a pledge (baiat) must be taken before engaging in worship practices (Dhofier, 1982). In contrast, tasawuf is practiced individually and is not bound by organizational structures.

Tarekat Naqsyabandiyah is one of the recognized tarekat (with a traced lineage to Prophet Muhammad) that has flourished and garnered many followers in the Islamic world. The founder of this tarekat is Sheikh Muhammad bin Muhammad Bahaudin Bukhari an-Naqsyabandy. Sheikh Naqsyabandy was born in Bukhara, Russia, in the year 717 H/1318 CE, and passed away in Bukhara, Russia, in the year 791 H/1389 CE. Naqsyabandy was born into a family well-versed in the Islamic faith. When he was born, Naqsyabandy was immediately taken by his father to Baba al-Samasi (d. 740 H/1340 CE), who at that time was a prominent saint. Naqsyabandy's arrival was warmly welcomed with great joy (Gommo et al., 2022).

Naqsyabandy was extremely diligent in seeking knowledge and was devoted to the practice of tasawuf. Upon reaching adulthood at around 18 years old, he studied tasawuf under Muhammad Baba as-Samasi and settled in Samas, about 4 km from Bukhara, where he was born. Naqsyabandy was appointed as a khalifah (successor) by Muhammad Baba as-Samasi before the passing of his teacher. Naqsyabandy then furthered his knowledge of tarekat under Sheikh Amir Sayyid Kulal al-Bukhari (d. 772 H/1371 CE). Amir Sayyid was also one of the successors appointed by Baba as-Samasi, much like Naqsyabandy (Imron Aba, 1980). Naqsyabandy was extremely diligent in seeking knowledge and was devoted to the practice of tasawuf. Upon reaching adulthood at around 18 years old, he studied tasawuf under Muhammad Baba as-Samasi and settled in Samas, about 4 km from Bukhara, where he was born. Naqsyabandy was appointed as a khalifah (successor) by Muhammad Baba as-Samasi before the passing of his teacher. Naqsyabandy then furthered his knowledge of tarekat under Sheikh Amir Sayyid Kulal al-Bukhari (d. 772 H/1371 CE). Amir Sayyid was also one of the successors appointed by Baba as-Samasi, much like Naqsyabandy (Van Bruinessen, 1998).

Sheikh Yusuf is also known for his role in the development of the Khalwatiyah Tarekat in Makassar. Throughout his life journey, it is widely stated that Sheikh Yusuf did not limit himself to studying just one tarekat. He was initiated by a renowned sufi in Sumatra, namely al-Raniri from Aceh, and received ijazah (authorization) in Tarekat Qodariyah. Upon arriving in Yemen, Sheikh Yusuf learned Tarekat Naqsyabandiyah from a prominent Sheikh in Arabia, namely Muhammad Abdal-Baqi. In Madinah, he studied tarekat under Ibrahim al-Karani, and several years later, he was initiated into the Khalwatiyah Tarekat in Damascus. Thus, Sheikh Yusuf not only adhered to Tarekat

Naqsyabandiyah, but he also delved into several other tarekats and became a member of those orders (Umam, 2006).

Upon Sheikh Yusuf's return from Makkah to Banten, the presence of Tarekat Naqsyabandiyah continued to grow, garnering a substantial number of followers. Behind the expansion of Tarekat Naqsyabandiyah, Sheikh Yusuf was evidently active in the political affairs of the Banten kingdom and served as an advisor to the ruling authority at the time. Moreover, the presence of Tarekat Naqsyabandiyah was combined with the Syatariyah Tarekat. Consequently, during that period, the influence of Tarekat Naqsyabandiyah expanded beyond Banten. The integration of Tarekat Naqsyabandiyah with Tarekat Syatariyah is evident in their worship practices, wherein the *wird* or *dhikr* performed by the followers of the tarekat yields remarkable benefits. It is such elements that greatly influenced the growth of Tarekat Naqsyabandiyah, resulting in its widespread dissemination (Bruinessen, 1996).

The development of Tarekat Naqsyabandiyah surged in the 19th century, characterized by the influx of pilgrims who had performed the Hajj and studied Islam in the Arabian Peninsula before returning to Indonesia (Bruinessen, 1990). By the 19th century, a center of Tarekat Naqsyabandiyah had been established in Makkah under the leadership of Sulaiman al-Zuhdi, specifically in Jabal Abu Qubais. According to Snouck Hurgronje, the Tarekat Naqsyabandiyah led by Sulaiman al-Zuhdi in Makkah had numerous followers from various regions, including Turkey, Indonesia, and Malaysia. It was from Makkah that the Tarekat Naqsyabandiyah subsequently spread widely to various regions in Indonesia.

In Indonesia, Tarekat Naqsyabandiyah developed in its own distinctive forms: Tarekat Naqsyabandiyah Muzhariyah and Tarekat Naqsyabandiyah Khalidiyah. Tarekat Naqsyabandiyah Muzhariyah, originating from Muhammad Saleh az-Zawawi, spread extensively and even reached Turkey. In Indonesia, it proliferated in regions like Pontianak, Madura, and East Java. Meanwhile, Tarekat Naqsyabandiyah Khalidiyah traced back to Sheikh Ismail al-Minangkabawi (Hadi, 2011).

In Indonesia, the tarekat Naqsyabandiyah went through a process of combining two tarekats: Tarekat Naqsyabandiyah and Tarekat Khalwatiyah. In the historical progression of tarekats in Indonesia, a significant figure in this merger was Sheikh Yusuf al-Makassar. Sheikh Yusuf was one of the proponents of the tarekat movement in Makassar, where he was initiated by several renowned sufis, including Sheikh Raniri and Sheikh Hamzah Fansyuri. With the fusion of these two tarekats, Tarekat Naqsyabandiyah and Tarekat Khalwatiyah both flourished in Makassar (Hidayat & Syahrul, 2017).

Throughout the historical development of Tarekat Naqsyabandiyah in Indonesia, several figures influenced and propagated this tarekat. One influential figure was Sheikh Ahmad Qushasyi, who pioneered this tarekat movement in Sumatra. In the early 18th century, Sheikh Ahmad Qushasyi studied Islamic sciences in the Arabian Peninsula and received authorization from various eminent scholars in Makkah. He then returned to Sumatra and began teaching this tarekat to the local populace. Sheikh Ahmad Qushasyi's influence was so significant that he is considered the father of the tarekat in Sumatra (Bruinessen, 1996). The tarekat Naqsyabandiyah has continued to evolve in Indonesia to this day. Its various branches still have devoted followers actively participating in religious activities. Although its history and development have not always been extensively documented, the influence of this tarekat is palpable in the religious traditions and spirituality of Indonesia.

In Indonesia, various forms of tarekat have entered and flourished, including tarekat sammaniyah, sattariyah, Qadiriyyah, Qadiriyyah Wa Naqsabandiyah, and naqsabandiyah. Tarekat entered Indonesia in the same period as the spread of Islam to the archipelago, specifically in the 13th to 16th centuries. Some branches of Tarekat Naqsyabandiyah underwent a fusion of two tarekats: the Qadariyah and Naqsyabandiyah Tarekat. This tarekat resulted from the merger of the Qadariyah and Naqsyabandiyah tarekats, founded by Sheikh Ahmad Khatib Sambasi (d. 1875 CE). This tarekat gained extensive prominence in Indonesia, particularly in Java, and was considered one of the largest tarekats in the country, spreading to Malaysia, Brunei Darussalam, and Singapore. Its role is inseparable from the sufis who played a pivotal role in the peaceful spread of Islam in the archipelago, initially arriving through port cities. Since its entry into Indonesia, tarekat has undergone significant development. It served as a platform for educating and imparting religious values and became a means of propagating resistance against colonialism during the colonial period. When the maritime kingdoms fell, the role of religious leaders transitioned from being advisors in royal courts to becoming leaders of pesantrens (Islamic boarding schools) (Abdurrahman, dudung & Nur, n.d.).

The development pattern of this tarekat mirrors the spread of Islam in the archipelago. Initially embraced by the aristocracy, it subsequently extended to the common people. Within royal circles, tarekat was utilized as a measure of spiritual strength, legitimacy, and a means to fortify a ruler's position. Given the multitude of tarekats introduced to Indonesia by Hajj pilgrims who had studied in Makkah and returned with various tarekats acquired in the Arabian Peninsula, the most renowned tarekat in Indonesia, Qadiriyyah Wa Naqsabandiyah, became the second largest tarekat after Qadiriyyah Wa Naqsabandiyah, namely the Naqsabandiyah Tarekat. In the Indonesian territory itself,

this tarekat entered and thrived in various regions, but there are some areas that emerged as dominant centers, such as West Kalimantan, where the community largely consisted of people from Madura. (Bruinessen, 2020)

B. Tarekat Naqsyabandiyah Khalidiyah di Lampung

As discussed earlier, the Naqsyabandiyah Tarekat is one of the tarekats with a significant number of followers. Naqsyabandiyah has three branches: Mazhariyah, Mujaddidiyah, and Khalidiyah. In the Khalidiyah branch of the Naqsyabandiyah Tarekat, it is associated with Khalid Dhiya' Al-Din, also known as Maulana Khalid or Khalid Al-Kurdi. He was the founder of the Naqsyabandiyah Khalidiyah Tarekat, which emphasized a puritanical spirit and activism in its teachings (Bruinessen, 1992).

The development of the Naqsyabandiyah Khalidiyah Tarekat in Indonesia is an intriguing phenomenon. This tarekat has gained a significant following and has spread to Muslim regions in Asia, including Turkey, Bosnia-Herzegovina, and the Volga Ural region in Russia. The growth of this tarekat was accelerated by the emergence of new branches such as the Naqsyabandiyah Mujaddidiyah and Naqsyabandiyah Khalidiyah.

Maulana Khalid al-Baghdadi played a central role in the modernization of the Naqsyabandiyah Khalidiyah Tarekat. He is recognized as an Islamic reformer in the 13th century (Ensiklopedi 22 Aliran Tarekat Dalam Tasawuf, hlm 179-180). Leading the expansion of the influence of this tarekat to Syria, Hijaz, Iraq, Anatolia, the Balkans, and Kurdistan in the 19th and 20th centuries (Algar, 1976). Maulana Khalid also spurred changes in the structure and spirit of the tarekat, nurturing a puritanical and activist ethos. Many of his successors and caliphs were even directly involved in politics, including in the resistance against Russia in regions like Daghistan and Kurdistan (Bruinessen, 1996, hlm 67).

In Indonesia, the growth of the Naqsyabandiyah Khalidiyah Tarekat was led by Sheikh Ismail al-Minangkabawi, a figure from Minangkabau. He is considered the first tarekat figure from Minangkabau and delved into the teachings of the tarekat after studying in the Arabian Peninsula for 35 years (30 years in Mecca and 5 years in Medina) (Mulyati, 2006, hlm 160). Ismail was initiated into the Naqsyabandiyah Khalidiyah Tarekat by Khalifah Abdallah Arzinjani in Mecca. Afterward, he taught this tarekat in Mecca before embarking on a journey to Southeast Asia. In Singapore, a hub for Hajj pilgrims, Ismail successfully spread the Naqsyabandiyah Khalidiyah Tarekat and garnered many followers, including from Indonesia. However, when anti-Naqsyabandiyah movements emerged, Ismail returned to Mecca. Nevertheless, the development of this tarekat continued thanks to Ismail's disciples who carried on his teachings.

The influence of the Naqsyabandiyah Khalidiyah Tarekat in Indonesia is highly significant. By the 1850s, this tarekat had already established a presence on the island of Java, particularly in West Java and Central Java (Bruinessen, 1992). Despite receiving widespread support, there were also criticisms, especially from figures like Sayyid Usman and Salim bin Samir. In addition to Ismail, Sulaiman al-Zuhdi or Sheikh Jabal Abu Qubais from Mecca also played a crucial role in the development of this tarekat in Indonesia. He appointed a caliph from Semarang, namely Muhammad Hadi, who successfully attracted followers from various backgrounds. Muhammad Hadi himself had two sons, K.H. Manshur and Kiyai Zahid, who continued to lead the tarekat in Girikusumo and Solo. The influence of Sulaiman al-Zuhdi also extended to Sumatra and Malaya through Sheikh Abdul Wahab from Rokan, Central Sumatra. Abdul Wahab learned the tarekat from Sulaiman al-Zuhdi and managed to appoint 120 caliphs in Riau and Malaya (Bruinessen, 1996, hlm 135-136).

In the 1880s, the development of the Naqsyabandiyah Khalidiyah Tarekat in Indonesia accelerated significantly. Pilgrims who studied under the sheikhs in the Arabian Peninsula played a crucial role in spreading this tarekat, especially in Sumatra and Java. Almost all Sumatrans residing in Mecca at that time became members of this tarekat. In Java, the tarekat gained followers from various segments of society, not only from the traditional elite. The followers of the Naqsyabandiyah Khalidiyah tarekat were spread across various regions, such as:

1. The Naqsyabandiyah Khalidiyah Tarekat in the island of Java in the 1850s to the 1860s, spreading to various regions including Central Java and West Java.

2. The Naqsyabandiyah Khalidiyah Tarekat entered and flourished in Minangkabau around the 1860s. Later on, the influence of the Naqsyabandiyah Khalidiyah Tarekat was particularly strong in North Sumatra due to Sheikh Abdul Wahab Rokan. The development of the tarekat brought by Sheikh Abdul Wahab Rokan became known as the Naqsyabandiyah Khalidiyah Tarekat of Babussalam, commonly referred to as Basilam/Besilam by the local population. Its development took place approximately in the 19th to 20th century, coinciding with the widespread influence of tarekats during that time (Lubis, 2018)

3. As for the development of the Naqsyabandiyah Khalidiyah Tarekat in Lampung, there is limited available data. However, in the 1950s, when Sheikh Imam Manaqib underwent spiritual practices and their sequences, the tarekat Naqsyabandiyah Khalidiyah was already present and growing. It was taught by Sheikh Imam Djazuli, who received it from his mentor Muhammad Fadhil Malang, tracing back to Umar Sufyan Baran Kediri and Sheikh Yahya Baran Kediri in East Java (Syafi'i, 2022).

The Naqsyabandiyah Khalidiyah Tarekat in Adiluwih emerged around the early 19th century, brought by the spiritual leader Djazuli. Djazuli, also known as Mbah Djazuli, was the teacher of Sheikh Imam Manaqib. Mbah Djazuli propagated the teachings of the Naqsyabandiyah Khalidiyah Tarekat in Java, originating from Baran Kediri in East Java. From East Java, Mbah Djazuli decided to go to Lampung to spread the influence of the Naqsyabandiyah Khalidiyah Tarekat. During Mbah Djazuli's time, the Naqsyabandiyah Khalidiyah Tarekat was based in a residence in Adiluwih Village, which is currently situated west of the Adiluwih market (Syafi'i, 2022)

After Sheikh Imam Manaqib made the decision to move from Java to Lampung, he first studied the tarekat under Mbah Djazuli in the 1950s. Upon completing his tarekat education and being initiated by his teacher, Sheikh Imam Manaqib began teaching the students who were learning the fundamentals of religion from him. From that point on, Sheikh Imam Manaqib's activities included teaching students who resided both in the vicinity and elsewhere. He also served as a deputy mursyid for the congregation of Mbah Djazuli's tarekat. Then, in 1970, Sheikh Imam Manaqib was officially appointed as a Mursyid by Mbah Djazuli. Afterward, Sheikh Imam Manaqib became the central figure of the Naqsyabandiyah Khalidiyah Tarekat, taking over the central leadership position that was previously held by Mbah Djazuli. Meanwhile, the Naqsyabandiyah Khalidiyah Tarekat taught by Mbah Djazuli relocated to Payung Makmur in Lampung Tengah Regency (Syafi'i, 2022)

C. Sufi Preaching Syaikh Imam Manaqib

1) Biography Syaikh Imam Manaqib

Sheikh Imam Manaqib was not originally from Lampung. He hailed from East Java, born in Udan Awu, Belita, East Java on October 3, 1930 AD / 1349 H, and passed away on Saturday, April 13, 2002 AD / 1423 H. Sheikh Imam Manaqib received both formal and non-formal (religious) education in East Java, with his Islamic boarding school named Mambaul Hikam. He was an active figure who participated in various organizations around him, including the Jamiyyah Ahli-Thariqah al-Mutabarah an-nahdliyyah (Jatman) tarekat organization. It wasn't just tarekat organizations that he was involved in; he also participated in other organizations such as Pemuda Ansor Nahdhatul Ulama, as well as Dewan Suro. (Wahyudi, 2023)

Sheikh Imam Manaqib decided to transmigrate from East Java to Lampung around the 1950s and chose Adiluwih as his place of residence. In his transmigration, he did not participate in any government-sponsored programs; rather, he simply moved from his place of origin to spread knowledge and seek new knowledge. In reality, when Adiluwih was still inhabited by only five families and the surrounding area was still

dense wilderness with few inhabitants. After a few years, he returned to Kediri, East Java, to fetch his family, namely his wife named Hj. Siti Zainab, and his eldest son named Ahmad Syafil. He decided to stay and live with his family while teaching the values of Islam. (Syafi'i, 2022)

In his role as a preacher, Sheikh Imam Manaqib was very intense in teaching the tarekat to his students who chose to join the tarekat. This is evidenced by the significant number of students in the Naqshabandiyah Khalidiyah tarekat that he taught. Sheikh Imam Manaqib received tarekat teachings from his teacher named Mbah Djazuli, who was also a Javanese person who transmigrated to the Lampung region. Sheikh Imam Manaqib initially settled in Adiluwih to focus on activities in the surau, teaching young children and teenagers about the Quran, as well as the book of fiqh as a guide for worship.

2). Tarekat Naqshabandiyah Khalidiyah: Syaikh Imam Manaqib

Sheikh Imam Manaqib's role in the Naqshabandiyah Khalidiyah Tarekat involved educating and teaching the tarekat to the people of Adiluwih and its surrounding areas. He began teaching around the late 1960s, after completing his tarekat education and becoming a mursyid (spiritual guide) following in the footsteps of Mbah Djazuli. He taught the tarekat to individuals, starting from the basic understanding to the practical application of worship to Allah SWT according to the teachings of the Naqshabandiyah Khalidiyah Tarekat. This ultimately led the students (santri) to achieve their ultimate goal of spiritual tranquility and closeness to Allah SWT. Additionally, he explained the chain of spiritual transmission (sanad) from his tarekat teacher, Sheikh Imam Manaqib, back to Mbah Djazuli and ultimately to Prophet Muhammad SAW.

After receiving certification as a Mursyid (tarekat guide) from Mbah Djazuli, he proceeded to establish a mosque and build an Islamic boarding school (pondok pesantren). Around 1988, the boarding school received official recognition from the Central Lampung Governor. As the years passed, the number of students in the boarding school, both in general Islamic education and specifically in the tarekat, increased significantly. The original house and small surau (small Islamic assembly building) could no longer accommodate the growing number of students, prompting Sheikh Imam Manaqib to establish the boarding school. It is worth emphasizing that Sheikh Imam Manaqib established the boarding school not only for young students, but also for tarekat students from various age groups. Interestingly, a significant portion of the students were adults or elderly individuals (Syafi'i, 2022).

A unique aspect arises from Sheikh Imam Manaqib and his wife. They received their tarekat from different sources but both remained committed to the Naqshabandiyah

Khalidiyah Tarekat. Sheikh Imam Manaqib received his tarekat teachings later than his wife, Nyai Hj. Siti Zainab. She received her baiat (spiritual initiation) during her youth while studying Islamic knowledge at a pesantren. Despite the chronological difference in their baiat, they both remained united and consistent in teaching the tarekat to the students who sought guidance from Sheikh Imam Manaqib (Wahyudi, 2023) he teachings of the Naqsabandiyah Khalidiyah Tarekat by Sheikh Imam Manaqib were not significantly different from the teachings of the same tarekat in Java or other regions. However, during the course of this research, several activities were identified. These included weekly tarekat meetings every Tuesday, starting shortly before noon and extending until approximately 2:00 PM local time. Another similar activity occurred on Tuesdays, but with a slight variation in timing – specifically, on the 1/8th day of the month. This event catered to a specific group of students known as the “badal” (deputy) who received additional advice, practices, and so forth from the mursyid of the tarekat. In contrast, other regular students, referred to as the ordinary santri, participated in collective dhikr (remembrance of Allah) with Sheikh Imam Manaqib (Mardiyah, 2022)

Several key elements in the teaching of the Naqsabandiyah Khalidiyah Tarekat were conducted by Sheikh Imam Manaqib in the mosque he and his students established. These elements closely aligned with those of other Naqsabandiyah Khalidiyah Tarekats: Taubat (Repentance), Suluk (Spiritual Journey), Tawajuhan (Orientation towards God), Dhikr Activities (Remembrance of God), and Turu Mayit Practice (Spiritual Encounter with the Deceased). The Turu Mayit practice stands out as a unique aspect compared to other practices or rituals.

a. Brief Explanation of the Practice of Turu Mayit

Before an individual decides to join the tarekat, there is an interesting practice they undergo. Apart from learning the basics of sufism/tarekat, there is a practice called “Turu Mayit,” which translates to “sleeping like a corpse” in Indonesian. This practice is carried out following the ritual of burying a deceased person. The person lies on their right side with their hands folded across their chest, similar to the posture of prayer, and their legs stacked in the same manner as a deceased person. The purpose of this practice is to remind every seeker (salik) to contemplate death, to remember that death may come at any moment. The position of “sleeping like a corpse” must not be altered until the seeker truly forgets, becomes completely unaware, and falls asleep naturally. If the position changes after forgetfulness has occurred, it is permissible. It is important to note that the “sleeping like a corpse” position serves as a prelude before actual sleep. After performing various rituals, the seekers are initiated (bait) by the Mursyid, namely

Sheikh Imam Manaqib before his passing. He was then succeeded by his eldest son, Kiyai Ahmad Syafi'i, who became the new Mursyid (spiritual guide) (Mardiyah, 2022)

b. Dzikir

Dhikr is the practice of remembering the name of Allah SWT, the Lord who created the universe and everything within it. The purpose of dhikr is to always remember Allah in every circumstance, both in prescribed worship and in other aspects of life. Dhikr activities are conducted in various tarekats, but the specific implementation may vary. In the case of the Naqshabandiyah Khalidiyah Tarekat, dhikr is performed subtly, known as "dzikir qalbi," as mentioned above..

Kegiatan Khususiyah.

Within the teachings of Sheikh Imam Manaqib in the Naqshabandiyah Tarekat, there is a special activity known as "Khususiyah." This activity involves engaging in dhikr, sending prayers, and sometimes reciting the manaqib (poetry praising the Prophet) to honor the lineage of the Naqshabandiyah Khalidiyah Tarekat, which traces back to Prophet Muhammad (SAW). Khususiyah is typically conducted once a year, in conjunction with the anniversary celebration of the Islamic boarding school also established by Sheikh Imam Manaqib. This event often takes place on the peak night of the boarding school's celebration and continues to be observed to this day. During this occasion, students of the Naqshabandiyah Khalidiyah Tarekat make an effort to attend, socialize with fellow students, and pay their respects to the Mursyid of the tarekat. .

The research on the role of Sheikh Imam Manaqib in teaching the Naqshabandiyah Khalidiyah Tarekat reveals distinctive practices compared to other tarekat traditions. For instance, followers are instructed to diligently perform specific spiritual practices given by Sheikh Imam Manaqib. These practices must be observed every day, whether in the morning, afternoon, or evening. They are not limited to immediately after the obligatory prayers, but rather can be performed following any of the five daily prayers, as long as they align with the specified quantity provided by the Mursyid and follow the guidance taught.

Sheikh Imam Manaqib's efforts in teaching the tarekat yielded significant results. From the early 1970s through the late 1980s, marked by the official recognition of the boarding school he established by the Regent of Central Lampung in 1988, there was a substantial increase in the number of followers. This accounts for the period during which he and his wife, together, initiated and built the tarekat community. This provides a glimpse into Sheikh Imam Manaqib's role in imparting the mystical teachings of the Naqshabandiyah Khalidiyah Tarekat. It is worth noting that the development of this tarekat under his guidance took place between 1970 and 1988.

3.1. Impact of Sufism on the Adiluwih Community

The development of Sufi teachings imparted by Sheikh Imam Manaqib has had a significant influence on the way of life in Adiluwih. The community's way of life has become more religious, with increased devotion to the Creator. This point constitutes a substantial impact within the tarekat, regardless of the specific tarekat. After all, if an individual does not undergo positive changes or improvements from their previous state, the teachings conveyed by the Mursyid do not penetrate the depths of their heart. Nevertheless, the influence of the Naqshabandiyah Khalidiyah Tarekat emphasizes the primary goal for every seeker, which is to draw closer to their Creator.

In the Adiluwih community and its surrounding areas, those who study Sufi teachings, based on observations of their social lives, tend to have a greater appreciation for the life bestowed upon them by their Creator. Their social lives are not driven solely by endless worldly pursuits. Many of the Mursyids and their students lead simple lives, far from the extravagances of the world. This applies to both young and older students alike.

Even though they lead simple lives, they still consider how to sustain themselves with basic necessities. The majority of the Mursyids and their students centralize their livelihoods around trade. However, their approach to trade differs from that of conventional merchants. They engage in trade while incorporating their teachings, such as sending blessings to the Prophet Muhammad (SAW). Additionally, other students become educators, viewing this role as a realization of the teachings they receive from Sufi doctrine. Nearly all of Sheikh Imam Manaqib's students engage in social life by becoming traders and educators.

4. Conclusion

Sheikh Imam Manaqib played a pivotal role in disseminating the teachings of the Naqshabandiyah Khalidiyah tariqa in Adiluwih and its surrounding areas. Originally from East Java, he transmigrated to Lampung in the 1950s and settled in Adiluwih with his wife and children. His significant role in Sufi preaching in Adiluwih had a profound influence. Particularly, his role in imparting the tariqa to his students who showed great interest in Sufi teachings, specifically in the teachings of the Naqshabandiyah Khalidiyah tariqa. He provided regular teachings through meetings held every week on Tuesdays, and there were many other gatherings as well. The development of the Naqshabandiyah Khalidiyah tariqa was greatly influenced by Sheikh Imam Manaqib, especially after he

was appointed as the Mursyid in the 1970s, and subsequently, his teacher/Mursyid, Mbah Djazuli, moved from Adiluwih to Payung Makmur in Central Lampung. Unique practices like the “Turu Mayit” (Sleeping like the Dead) became a crucial part of spiritual education for the seekers. Sheikh Imam Manaqib’s efforts yielded results in the formation of a rapidly growing community, which was officially recognized by the local government in 1988. The legacy of his teachings continues to impact individuals of various ages and backgrounds, demonstrating the enduring influence within Lampung society. This research provides profound insights into Sheikh Imam Manaqib’s distinctive teaching methods in spreading the tariqa, as well as the significant impact he had on the local community. This reaffirms his central role in the development of spirituality and the dissemination of tariqa teachings in Lampung.

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