

Theosophy for Social Piety: Investigating the Tariqa Shiddiqiyah Doctrine on the Implementation of Faith into Humanity

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Abstract: This article examines the Shiddiqiyah *Tariqa* theosophy, which has produced people who care about welfare and humanity. This study took a qualitative model, and the data needed was about *Tariqa* teachings and the life activities of the *Tariqa* adherents collected through involved observation, documentation, and in-depth interviews with the *Murshid*, 5 caliphs, and 20 *Tariqa* adherents which were then analyzed using holistic interpretation technique. The results showed that the Shiddiqiyah *Tariqa* teaches *Mālikiyyah* monotheism doctrine namely the unity insight between servant and the King (*manunggale kawulo lan Gusti*). Humans, as servants, must glorify the King by magnifying His name, working for Him, and adapting themselves to Him, for example, working diligently, because He is also diligent at working to bring prosperity to His servant. This teaching formed the *Tariqa* adherents into moderate people who, apart from being diligent in *dhikr*, were also diligent in work.

Keywords: *dhikr*; *Mālikiyyah* monotheism; prosperity; Shiddiqiyah *Tariqa*; theosophy.

Abstrak: Artikel ini mengkaji teosofi tarekat Shiddiqiyah yang telah berhasil membentuk pengikutnya menjadi manusia-manusia yang peduli terhadap kemanusiaan. Penelitian ini mengambil model kualitatif, dan data yang dibutuhkan meliputi ajaran tarekat dan aktifitas kehidupan penganutnya yang dihimpun melalui pengamatan terlibat, dokumentasi, dan wawancara mendalam dengan sang mursyid, 5 khalifah, serta 20 pengamal tarekat yang selanjutnya dianalisis dengan teknik interpretasi holistik. Hasilnya menunjukkan, bahwa Tarekat Shiddiqiyah mengajarkan zikir berbasis tauhid 'Malikiyyah', yaitu suatu doktrin kemanunggalan antara hamba (manusia) dan tuannya (Allah, Sang *Khāliq-Sang Raja*) yang dikemas dalam semboyan 'manunggale kawulo lan Gusti'. Sebagai hamba, manusia harus memuliakan Raja dengan mengagungkan nama-Nya, bekerja untuk-Nya, serta mengaktualisasi sifat-sifat mulia Sang Raja kedalam diri hamba, seperti, bekerja yang rajin dan tekun sebagaimana Sang Raja telah terus berkarya untuk memenuhi hajat hamba-hamba-Nya. Ajaran ini membentuk sikap moderat para pengamal tarekat sehingga disamping mereka rajin berzikir juga bersemangat dalam bekerja meraih kesejahteraan hidup.

Kata Kunci: zikir; tauhid *Mālikiyyah*; kesejahteraan; Tarekat Shiddiqiyah; teosofi.

1. Introduction

The *Tariqa*, as a Sufi order, originally represented Muslim organization that sought inner peace through intensification of *dhikr* and *taqarrub* to Allah (closer to God) (Nur, 2000), then in its development, it formed a solid collectivity and was able to realize a large program, both religious in nature, social, political, economic and others (Haron, 2005). In addition, the *Tariqa* also appears as an institution of indoctrination that can shape, and even change, human personality (Ul-Haq & Khan, 2018). In this context, the leader of *Tariqa* called *Murshid* (the sufi teacher) plays an important role in determining the role of the *Tariqa* (Bruinessen, 2014). Furthermore, the existence of *Tariqa* becomes important and is taken into account in the constellation of political life and government (Turmudi, 2004), for example, there were cases where the *Tariqa* was able to combat the tyranny of the authorities

and subvert it, such as the experience of the Sanusiyyah *Tariqa* which had driven out the colonial government in North Africa (Evans-Pritchard, 1963); there are also *Tariqa* whose vision and mission are useful to support government development programs and directions (Bruinessen, 1994).

However, it is undeniable that there is a *Tariqa* that only concentrates on teaching *dhikr* and *wirid* ritual to welcome death to achieve happiness in the hereafter. This last *Tariqa* model has become a common perception in the Muslim community there is a common understanding that “in order to gain salvation in the hereafter, joining a *Tariqa* is mandatory”. It is on account of that through *Tariqa*, the human will come near to the love of God before finally obtaining absolute mercy and bliss. Such a phenomenon is frequently introduced to the community, giving rise to distrust of critics of sufism, such as Mahmud Abd al-Ra’uf, that *Tariqa* members engaged only with the religious affair, without regard to their own material need (Nur, 2000).

To dismiss negative assumptions about the *Tariqa* aforementioned, this article presents an interesting phenomenon, namely a *Tariqa* that since its beginning, has conceptually synergized with the Government’s principle regarding community prosperity and the life of the nation as well as the prospering people’s lives and educating the lives of the nation. Such a vision lead that *Tariqa* not merely as a *dhikr* teaching institution but also as a vehicle for human awareness of the significance of worldly life and social piety altogether. The *Tariqa* name is Shiddiqiyyah. Regarding this Shiddiqiyyah *tariqa*, there are many studies such as conducted by Mukhammad Abdullah (Abdullah, 2017), Misbahul Munir (Munir, 2013), and Tasmuji (Tasmuji, 2019) whose conclusion confirms that the Shiddiqiyyah have been concretely involved in the economic, bussines, and humanitarian practices.

As it has been observed, the Shiddiqiyyah *Tariqah* is the only *Tariqa* that bases its socio-religious life on the foundation of the Indonesian nation-state, namely the ‘Pancasila’ (five basic principles of the Indonesian State). Pancasila, for Shiddiqiyyah is the basis of a special and Islamic Indonesian nation. Because it teaches Divinity as the first principle; humanity as 2nd and 5th principles; and Indonesian nationality as in 3th and 4th principles. On that basis, Shiddiqiyyah made Pancasila the basis of the *tariqa* and taught the love of the Indonesian homeland to its adherents with the tagline ‘*hubb al-watan min al-iman*’. The main goal of making Pancasila the basis of the *tariqa* is to get political patronage from the state, namely the New Order Government (Pemerintah Orde Baru), in the form of acknowledging that Shiddiqiyyah is a legitimate *tariqa* and does not conflict with the government, so that anyone and any group, especially the NU *tariqa* organization, should not hinder the Shiddiqiyyah *tariqa*, let alone accusing it being an illegitimate *tariqa* (*tarekat ghairu mu’tabar*). Consequently, the orientation of the *Tariqa* is to primarily strengthen the spirit of nationalism.

Strictly speaking, the Shiddiqiyyah *tariqa* teaches love to fellow human beings as a manifestation of love for the homeland. On this basis, the Shiddiqiyyah *tariqa* invites its adherents to be happy to donate and help the needy poor as well as to provide real support for orphans as proof of their faith in Allah Swt. as the vision of the *Tariqa* which is ‘*manunggalnya keimanan dan kemanusiaan*’ (unity of faith and humanity) (Syakur, 2014). So, this *Tariqa* has succeeded in leading its adherents to be loyal to the government by conducting community empowerment activities (Dodi, 2018), building up a national fraternity, helping the poor, and rescuing victims of natural disasters. An interesting topic that is worthy of further inquiry is the theosophical doctrine of the *Tariqa* itself. What is the theosophical doctrine of the Shiddiqiyyah *Tariqa*? How does the Shiddiqiyyah *Tariqah* apply its theosophical doctrine to the praxis of human piety? Finally, this article focuses to present the reality of the theosophical doctrines of the Shiddiqiyyah *Tariqa* which has framed the spirit of social piety of its adherents.

Many aspects of the Shiddiqiyyah *Tariqa* had been studied, including; *firstly*, about the work culture of *Tariqa* followers whose focus is on the measurement of their economic ethos (Fawait, 2019); *secondly*, about business models developed by Shiddiqiyyah *Tariqa* followers (Munir, 2013); *thirdly*, about the economic ethos of the Shiddiqiyyah *Tariqa* members encouraging them to work as an entrepreneur rather than becoming a civil servant (A’dham, 2015); *fourthly*, discussing the nationalism of Shiddiqiyyah *Tariqa* adherents as a part of faith resonance (Budi, 2016); and *fifthly*, considering the contribution of the Shiddiqiyyah *Tariqa* in integrating the value of faith and humanity (Abdullah, 2017).

All the results of the above studies indicate that the *Tariqa* moves following the guidance of religious insight. Such a proposition forms the basis for the work of this article to explain Shiddiqiyah theosophy insight which is considered to be the driving force of *Tariqa's* actions; or on the other hand, it is assumed that the *Tariqa* theosophy doctrine is a spiritual value system that forms the character of the *Tariqa* adherents so that the study of the Shiddiqiyah *Tariqa* theosophy is urgent and significant.

2. Research Method

This research was conducted qualitatively in the form of a case study on followers of the *Tariqa* Shiddiqiyah. The data gathered includes both verbal and non-verbal information found in the documents of *Tariqa*, their symbols and rituals, etc. An understanding of the teachings of the *Tariqa* and its implementation in the practice of life were also inspected. This research comprised a number of interviewees: a *Murshid*, 5 *khalifahs* (deputies), and 20 *Tariqa* adherents. For clarity, it can be seen in the following table 1.

Tabel 1 data and its retrieval

Kinds of data	Data sources	Data collection techniques
Symbol of Shiddiqiyah	Document	Documentation
Ritual of <i>Tariqa</i>	Document	Documentation and observation
Dhikr Practices of Shiddiqiyah	5 caliphs and <i>Tariqa</i> adherents	Involved observation
Doctrine of <i>Tariqa</i>	Mursyid of Shiddiqiyah (Mughtar Mu'thi)	in-dept interview

The data obtained from the observation of *Tariqa* symbol and Bay'ah ritual were analyzed with a holistic interpretation method; combining explanations of the teachings and understandings of *Tariqa* delivered by informants on various occasions so the information attained will be clear and systematic, while the experience of the informants during they follow the *Tariqa's* activities were analyzed by discursive interpretation method.

3. Results

Origin and founder of the Shiddiqiyah Tariqa

The Shiddiqiyah *Tariqa*, by most observers, is considered as an indigenous *Tariqa* as it emerged and developed in Indonesia (Shobaruddin, 1426). It means that Sufis did not find this *Tariqa* came from the Middle East or South Asia along with other *Tariqa* which spread to, and branched out in Indonesia (Bruinessen, 2014). The founder who is also the first *Murshid* of the *Tariqa* Muhammad Mughtar bin Haji Abdul Mu'thi (Mu'thi, 1995). He was born in Losari, Ploso, Jombang, on August 28, 1928.

After his father's death, Mughtar was motivated to pursue spiritual knowledge, so he studied Sufism under Kyai Munthoha in Kedungmacan village, Sambong, Jombang. Munthoha is a well-known teacher of the Akmalisyah *Tariqa* in that community. Mughtar joined this *Tariqa* lesson to the end (Mu'thi, 2001).

Mughtar Mu'thi became acquainted with the Shiddiqiyah *Tariqa* while teaching in Lamongan in 1951 through his teacher named Sheikh Ahmad Shu'aib Jamali al-Bantani (Mu'thi, 1994). Initially, Shu'aib taught him the Khalwatiyyah *Tariqa*, a new *Tariqa* for Mughtar, and Mughtar practiced it for later five years, from 1954-1959. Thenceforth, Shu'aib recommended combining his *Tariqa* with the Shiddiqiyah *Tariqa* he had studied beforehand. Sheikh Shu'aib insisted Mughtar teach the Shiddiqiyah *Tariqa* to the people, and at the same time, Mughtar was also forced to replace Sheikh Shu'aib's position as *murshid* of the Khalwatiyyah *Tariqa*, as Sheikh Shu'aib wish to go abroad -Persia or Iran- to propagate his Sufism teachings. This historical fact also explained that Sheikh Shu'aib Jamali

insisted on replacing the Khalwatiyah *Tariqa* with the Shiddiqiyyah *Tariqa* because the Khalwatiyyah name was originally Shiddiqiyyah (interview with Sami'an 2006). In order to fulfill his Master will, in 1959, Muchtar Mu'thi returned to his birthplace, Losari, Ploso, Jombang, to teach and spread the Shiddiqiyyah *Tariqa* until today.

In fact, Muchtar refuses to be called the founder of the *Tariqa* because according to him, this *Tariqa* had existed long ago, and his position was only as a torchbearer of the *Tariqa* that everyone had forgotten (Muchtar preaching 2019). Thus, Muchtar's motivation in spreading the teaching of the Shiddiqiyyah *Tariqa* are; *first*, the spiritual desire to realize the will of his spiritual teacher to build and lead this *Tariqa*; *Second*, the form of socio-cultural conditions surrounding the Losari community in particular, and the Muslim community in Indonesia, in general, namely the spread of heretical sects, such as the '*Aliran Islam Sejati*' and the '*Aliran Kebatinan-Kejawen*' accompanied by moral decadence, crime, theft, robbery, gambling, and adultery.

Shiddiqiyyah Tariqa symbols and doctrines

Figure 1 is a symbol of the Shiddiqiyyah *Tariqa* illustrates the existence of the *Tariqa* as a way of life for its practitioners:

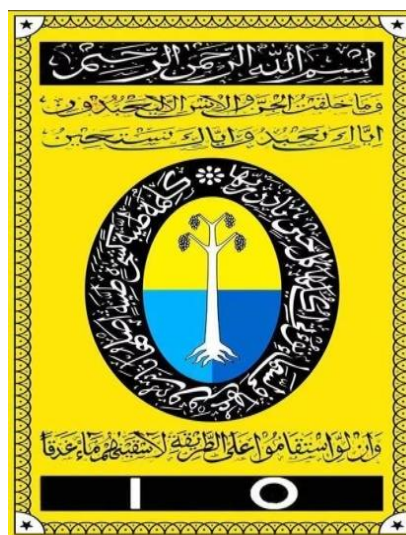


Figure 1 The Coat of Shiddiqiyyah *Tariqa*

The main elements in the symbol include color, scripts, sacred signs, shapes, and calligraphy (Mu'thi, 2002). As Mu'thi explained, yellow is the dominant color in the plaque inspired by the Qur'an Chapter al-Baqarah (2) verse 69:

They said, "Call upon your Lord to show us what is her color." He said, "He says, 'It is a yellow cow, bright in color-pleasing to the observers."

Based upon the Qur'anic source above, yellow in the Shiddiqiyyah symbol owns two meanings; *firstly*, the followers of Shiddiqiyyah should propagate affections to other human beings. *Secondly*, the Shiddiqiyyah member should committed sins (Mu'thi, 2000). In addition, the symbol of the *Tariqa* is also stained black at the top and the bottom as a symbol of darkness inspired by Hadith: "*Indeed, Allah created all His creatures in the darkness*".

According to the *Murshid*, black symbolizes eternity; the epitome of the beginning and the end, as well as the symbol of genesis. An Arabic inscription in white color was also written on the black background, namely *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ* (*In The name of Allah the Most Gracious and Most Merciful*). At the bottom of the symbol, we can find the number 10 (read: zero-one) written in white. As white signifies 'pure' and 'clean' as a meaning embedded within, the number 1 and 0 symbolizes the sentence *بِسْمِ اللَّهِ*

الرحمن الرحيم. Thus, the word “*basmalah*” is written both on the top and the bottom parts of the symbol (Mu’thi, 2000).

The sentence *بسم الله الرحمن الرحيم* itself possesses essences: *First*, the disciples of Shiddiqiyah should realize that Allah is truly a Loving and Merciful to His servants. *Secondly*, the disciples of Shiddiqiyah are demanded to receive God's love for them. As the *Murshid* argued, when someone has realized the love of Allah in every moment, surely they will acquire a real love for his God as well. In addition, if the love is already firmly rooted in their *qalb* (heart), mankind will surely grasp the feeling of gratitude to Allah.

Under the sentence of *Basmalah*, it is al-Qur’an Chapter Surat al-Dzariyat verse 56 is also written in Arabic. The translation of the verse is “*And I did not create the jinn and mankind except to worship Me.*” The purpose of including the verse on the symbol is to remind the disciples of Shiddiqiyah to always repent and realize the primary intention of their creation is only to worship Allah; implying the fact that Shiddiqiyah disciples should not effortlessly neglect their devotion and worship to Allah under any circumstances. Consequently, neglecting worship means deviating from the true purpose of their existence.

The before mentioned verse is later continued with al-Qur’an Chapter al-Fatihah verse 5: *اياك نعبد واياك نستعين*. In English, the verse utters, “*You are the only one we worship and we ask You for help.*” The purposes of this verse are to emphasize Shiddiqiyah's members to worship none but Allah. Moreover, parts of Shiddiqiyah should always ask for help from Allah for any good purposes. It means that Muslims should not be arrogant; consciously recognizing their weakness as God’s servant that they will not able to achieve all their objectives without the help of Allah (Mu’thi, 2000).

In the middle of the emblem is an image of a tree with fruits put inside an oval shape. This image is a metaphor of the ultimate testimony of Islamic faith; *لا اله الا الله (Lā ilāha illa Allāh)*. The sentence itself is the basic principle of Shiddiqiyah's teachings.

The tree is surrounded by the verse of the Holy Koran which explains that the monotheistic doctrine of Shiddiqiyah teaches that the life of muslim must benefit others. These are six tree roots in the symbol of Shiddiqiyah. This represents the root of the *Tayyibah* tree of the six principles of Islamic faith: belief in Allah; belief in the Angels; belief in Divine scriptures; belief in the prophets of God; belief in the day of judgment; and belief in Allah's destiny. In the picture of the tree, there is 1 (one) trunk and 4 (four) branches. One tree means the first pillar of Islam which is *Shahadah* or testimony of Islamic faith (the Tawhid Shahadah and the Prophetic Shahadah). In addition, the other four branches represent the other four pillars of Islam: prayer (*salat*), *zakah* or donation, fasting, and hajj pilgrimage. The fruit of the tree is *ihsan* or good deeds and piety due to Allah.

The tree in the plaque is leafless due to the absence of information regarding the leaves in the Qur'an. There are purposes for placing several verses in the plaque. For those who follow the Shiddiqiyah should not forget that the basic teachings of Shiddiqiyah are the *dhikr* *لا اله الا الله* (There is no God except Allah). In addition, the *tayyibah* sentence personifies a high-quality tree in which we can take pleasure in its fruit all the time *-taqwallah*. It needs to be understood that no matter how good a tree is; it will not cultivate good fruits without proper carefulness (Mu’thi, 2000). The *dhikr* *لا اله الا الله* epitomizes a tree, while the soul of each Shiddiqiyah disciple is suggested as the earth; Accordingly, the disciple should stay away from despicable minds and adopts a positive mentality to care for the tree. The well-maintained tree, in the end, will result in the good fruit, the *taqwa*.

The oval shape is colored by both dark and light blue. The two colors are the epitome of *haqiqa* (the essence) and the *shari’a*. The dark blue represents the ocean of spirituality while the light blue symbolizes physical elements and the *shari’a*.

Along with the interview, the *Murshid* describes the essence (*haqiqa*) and the *shari’a* aspect. Broadly speaking, there are two main rules in the Qur'an: the duty and the prohibition. The duty is divided into two; The first duty is the obligation addressed to the human mind/spiritual areas such as: believing in Allah, His angels, His messengers, His Divine Books, the Day of Judgement, and His Predestination; while the second duty is the obligation addressed to human physical aspects, such as an order for

prayer, donation, fasting, pilgrimage, and others. Similarly, the prohibition is divided into two as well: The first is the prohibition addressed to human psychological aspects; such as prohibition to despair, to be jealous, to be envy, to be arrogant, etc. The second prohibition is addressed to human physical aspects, such as prohibition to steal, to drink alcohol, to deceive another human being, etc.

These all duties and prohibitions which are addressed to the human mind/spiritual aspects are called *haqiqa*. In contrast, the commands and prohibitions which are addressed to human physical aspects are called *shari'a*. The symbol of *haqiqa* and *shari'a* oceans is based on verse 60 of al-Qur'an Chapter al-Kahfi in the term of '*majma' al-bahrayn*' -the meeting point of two oceans-. The inclusion of the two oceans in Shiddiqiyah symbol system suggests all Shiddiqiyah disciples should not neglect their physical and spiritual virtues for their physical and spiritual health and happiness (Mu'thi, 2000). The oval shape also suggests the Shiddiqiyah family realize their first existence as a *nutfah* -the unity of two holy water of man and woman-. In this context, the oval shape symbolizes an egg. If everyone remembers the fundamental meaning of their physical existence from the beginning to the end, they will be safe from being *takabbur* (arrogant).

On May 1, 1974, al-Qur'an Chapter *al-Jinn* Verse 16 was added to the symbol of Shiddiqiyah. Right under the oval circle. The following is the added verse:

...وان لو استقاموا على الطريقة لاسقينهم ماء غدقا".

And [Allah revealed] that if they had remained straight on the way, We will give them an abundant supply of water.

From the description of Shiddiqiyah symbol above, it can be seen that the basic principle of the Shiddiqiyah *Tariqa* theological insight is monotheistic doctrine (*tawhid*) which has been externalized in the sacred sentences of *Lā ilāha illā Allāh* (لا اله الا الله).

There is a further explanation concerning the sentence *Lā ilāha illā Allāh*; as it is composed of 12 letters. These twelve letters becoming elements of the phrase لا اله الا الله consists of 3 types of letters. Twelve (12) comprises of 1 and 2, which is equal to 3. This figure shows that there are three types of letters: alif (ا), lam (ل) and ha' (ه) constitutes the deepest essence, while the outer face is لا اله الا الله. Moreover, the Murshid described that each letter is responsible for a particular meaning; Alif is the symbol of *tawhid* Rubūbiyyah; Lām is the sign of *tawhid* 'ulūhiyyah; and finally Ha' represents *tawhid* Mālikiyyah or *tawhid* Dhātiyyah (monotheism of the Essence of God) (Mu'thi, 2001).

In the tradition of Shiddiqiyah *Tariqa*, a disciple is required to read the following *dhikr* as an introductory utterance before practicing *dhikr*:

Bismillāh al-Raḥmān al-Raḥīm; Ingsun (derived from Arabic "Insun": insan ruhani) nulis kalimat lā Ilāha illā Allāh ono ing lembaran kertas (ibarate awak-jasad insun), rambut, kulit, daging, otot, balung, sumsum; Tintae emas, Qolame pikiran. Cahyone koyok cahyone srengenge; Kanggo madhangi dalane urip Ingsun ing dunyo tumeko akhirat; Nawaitu Taqarruban ilā Allāh, Afḍalu al-Dzikri fa'lam Annahu 'lā Ilāha illā Allāh' (3 times), then reciting "Muhammad Rasulullah.

The English translation is below:

In the name of Allah, the Compassioned, Merciful; I wrote the sentence '*lā ilāha illā Allāh*' on a sheet of paper (as my body), hair, skin, flesh, muscle, bones, marrow; The ink is gold, the pen is mind, the light is as bright as the sun, to illuminate my life's path in the world until hereafter; I intend to approach God, Allah, as best as I can. To remember Allah consciously means to say, "*Lā ilāha illā Allāh*" (3x), then to say, "Muhammad Rasulullah, 1x.

The recitation is continued later with the *dhikr sirri*:

Bismillah al-Raḥmān al-Raḥīm, 'wa Nahnu Aqrabu ilaihi min ḥabli al-warīd': Utawi pareke Dzat Allah iku bangsa ma'nawi, ora ono kang weruh kajobo mung Allah Ta'ala dewe; Utawi Zat Allah iku luweh parek marang ing sun ketimbang saking wulu, kulit, daging, getih, otot, balung, sumsum; Utawi Dhat Allah iku luweh parek marang ing sun ketimbang saking pangrungu, paningal, pangucap, pangerasa, ubah, meneng ing sun; Utawi Zat Allah iku luweh parek marang ing sun katimbang saking ketek, krentek, musek, eleng lan sirr ing sun.

Bismillah al-Raḥmān al-Raḥīm; ‘We (Allah) are closer to him (human) than own veins’: The proximity of the essence of God Allah is spiritual in nature. No one knows it except Allah Himself; Now, the Essence of Allah is closer to me than my feathers, skin, flesh, guts, muscles, bones, and marrow. Now, the Essence of Allah is closer to me than my hearing, sight, pronunciation, taste, motion, and my silence. The Essence of Allah is closer to me than my sense, intention, will, memory, and my spirit.

The main purpose of reading the preceding *dhikr* is to provide awareness that God, Allah, is always present in life.

Transforming the Tariqa’s theosophical doctrine into the praxis of humanity

The Shiddiqiyah teachings are further stated in the jargon, ‘manunggale keimanan lan kemanusiaan’ or ‘the unity of faith and humanity’. Based on this motto, the movement of Shiddiqiyah then manifested by establishing Tariqah institutions such as; 1) Yayasan Pendidikan Shiddiqiyah/YPS or ‘The Shiddiqiyah Education Foundation’. This foundation engaged in organizing teachings of the Tariqa such as bay’ah ritual; 2) Tarbiyatul Ghulam wal Banat Institution or ‘THGB’ clocked in a formal teaching and education system from the elementary level and upwards; 3) Yayasan Sanusiyah or ‘Sanusiyah Foundation’. The Foundation was established as a communication and discussion platform for the deputies/caliphs of the Murshid for the development of Shiddiqiyah teachings and formulate the ways to disseminate them to the community locally, nationally, and internationally; 4) Jam’iyah Kautsaran Putri ‘Fatimah binti Maimun Hajarullah’ or ‘Women’s Kautsaran Dhikr Organization’. This fourth institution performs as a Shiddiqiyah women’s communication forum focuses on an advance of the welfare of the Shiddiqiyah family; 5) Dhilal Berkat Rahmat Allah (DHIBRA) is the fifth foundation founded for managing the financial aspect of the Tariqa. It carries on the task to seek funds and cooperates with Bank Rakyat Indonesia (People Bank’s Indonesia), a government-owned operating bank, in managing funds subsidize the activities of the Tariqa. DHIBRA also stands for business and economic affairs of the Tariqa; making it a wealthy Tariqa as it is financially independent. 6) Last but not least, Shiddiqiyah also supervised its latest established institution named ‘Organisasi Shiddiqiyah’ (ORSHID) or Shiddiqiyah Organization. Despite its young age as an institution founded within Shiddiqiyah body compared with another institution, ORSHID occupied a very significant function as it coordinates the whole Tariqa institutions and in charge of the development of each. This institution is led by experts in various fields of sciences and competencies. ORSHID is also responsible for organizing funds collected by Tariqa’s business units such as MAAQOO, a drinking water company; ‘Mufasufu Shiddiq Jaya-Lestari’ (MS), a tobacco factory, honey industry, and herbal medicine laboratory.

All of Shiddiqiyah institutions are projected as a vehicle to realize the mission of ‘*manunggale keimanan lan kemanusiaan*’ mentioned earlier. Observing these ventures, the *Tariqa* does not only deal with religious affairs but as well as actively contributes to the needs of humanity. It has been documented that the *Tariqa* has engaged in several philanthropy endeavors such as providing regular meals for orphans and poor people around cities. When the tsunami struck Aceh in 2004, the *Tariqa* contributed aids to relieve the victims. It was reported that soon after hearing the news of the earthquake, the Murshid called on the Shiddiqiyah’s large families to provide financial assistance, food and clothing supplies, and, as well as reserve energy generators to rebuild livable houses. Similarly, as an earthquake devastated Yogyakarta in 2006, Shiddiqiyah members assisted the victims in the form of fiscal aids, household appliances, clothing, and habitable shelters.

4. Finding and Discussion

There are several important points related to the theosophy of Shiddiqiyah principally concerning three conventions: The unity of God, Allah, nature, and human being in their symbol; the methods for establishing the right relationship between the three entities; and with respect to the technique of *dhikr* to social piety.

It should be understood, that theosophy is a mental-spiritual effort to discover God majesty utilizing intuition prowess as a complement to logic capacity (Sender, 2007). As such, there is a difference between Theosophy and Theology; Theology seeks to know the existence of God logically (Sayari, Mamat, & Hasbullah, 2019), while Theosophy tries to grasp the presence of God in a spiritual way (Asprem, 2014; Sand, 2020) by cleansing the heart and strengthening their divine inner (Gavrylenko, 2019) so that one can 'present' before God (Nur, 2000). To arrive in this level, a human being must execute a spiritual practice called *sulūk* (Rani & Singh, 2020).

5.1. The Shiddiqiyah view of God, Allah, nature, and humans

There are three elements needed in dissecting Shiddiqiyah's theosophy, namely the concept of God, nature, humans, and the relationship between the three (Ershadinia, 2019). In the teachings of the Shiddiqiyah, Allah Almighty is The Ultimate Essence, The Creator of the universe *-al-Khāliq-*. Meanwhile, humans are God's creature or *al-makhlūq*. Between these two entities, a proportional relationship must be established where humans must acknowledge Allah as the only object worshiped. Therefore, humans are required to be always grateful to Him by *dhikr* as stated in the Shiddiqiyah symbol through the Quran (51): 56. Thus, Shiddiqiyah does not go beyond the norm of demarcation theology which teaches that Allah is different and separate from human because He is the Creator and human is as His creatures. However, theosophically, Shiddiqiyah teaches that Allah always surround humans with His breadth, so it is said that Allah is close to human as the king who rules and protects his servants (Rudolph, 2020).

In Shiddiqiyah's theosophy, Allah encompasses everything, so the universe is His vastness. However, He is very close to His creatures. Allah is present between mankind with or without certain ritual ceremonies, and witness everything as He said in the Quran (57): 4, "*wa Huwa ma'akum ainamā kuntum*" (He is always with you wherever you are), and the Quran (2): 115, "*fa ainamā tuwallū fašamma wajh Allah* (wherever you are, there God is present). On that basis, Allah is considered Transcendent on one side and also Immanent on the other side. He is transcendent, because He is not possible to be handled by the human physical sense. Regarding God, Muchtar defined God that God is '*ora rupo, ora warno, ora gondo, ora manggon, ora kroso, ora nyuoro*'. It means that 'God is formless, colorless, odorless, does not live in a certain space, cannot be felt, and do not speak'. According to Shiddiqiyah theological concept, God in no way implies any form in the universe and does not need a place within as the universe itself is already within His reach. Here, Shiddiqiyah goes beyond an ordinary theology thus forming an independent theosophical view. According to Shiddiqiyah, the relation between Allah and living beings is not absolutely separate, and not as a unity as *wahdat al-wujūd* -unity of being-concept altogether (Ali, 2019; Morrissey, 2020; Sayari et al., 2019).

Meanwhile, Allah is also regarded as immanent as well. Because He is *al-Laṭīf* (The Subtle One, The Most Gentle) that penetrates and *al-Muta'ālī* (the Self-Exalted) goes beyond all of His creations so He is able to present everywhere and witnesses every single event ensued. The closeness of God with His creatures is taught in the introductory sentence of *bay'ah* ritual of *dhikr sirri* following Al-Quran Chapter Qaf verse 16: "*wa Nahnu aqrabu ilaihi min ḥabl al-warīd*" This verse means that God said: '*We are closer for him than his own veins*'. Adhere to this concept, worshipping Allah -especially *dhikr-* must be done with a complete awareness that Allah is present before them in the form of distinguished divine power that is an Abundant, Blessing and Loves all His creatures. Thus, Shiddiqiyah conveys an appropriate consciousness of being together with Allah. Shiddiqiyah also charges anyone who believes that Allah is located in the sky, because according to Shiddiqiyah, positing God means in a 'place', and it deviated from a theosophy manner (Zarkasyi, Zarkasyi, Prayogo, & Nur Rifa Da'i, 2020). For that purpose, Shiddiqiyah teaches the concept of '*Manunggale Kawula lan Gusti*' or '*Manunggale Gusti lan Kawula*' (unity of being; the unity between slave and Master). This doctrine, however, varies from the common understanding of the unity of being in Islamic mysticism. In Shiddiqiyah teaching, *Manunggale Kawula lan Gusti* and *Manunggale Gusti lan Kawula* are outlined by Mu'thi as below:

The concept of *Manunggale Kawula lan Gusti* is very different from the concept of '*Manunggale kawula-Gusti*' presented by Sheikh Siti Jenar. The description of "unification" in *Manunggale* is impossible to be worldly expressed; *Manunggale* is not the same as the 'unification of honey and

its sweet taste' or 'unification of water and its salty taste' and even contrast to the 'unification of fire and its heat'. Because those such unifications are yet considered separated (*faṣl*) one another. According to Shiddiqiyah, "*Manunggale Kawula lan Gusti*" is the unification which is not '*faṣl*' nor '*waṣl*' (united) as it does not meet and does not separate from each other (Mu'thi, 2002).

Strictly speaking, Shiddiqiyah refuted the concept of '*manunggali kawulo-gusti*' as it was taught by Sheikh Siti Jenar which is considered by many as a theophanic (Samsudin, 2017). According to experts, the main reason why Sheikh Siti Jenar theosophy -*Manunggale Kawula-Gusti*- was commonly denied because surely, humans cannot unite with God (Burhanuddin, 2020). Equivalently, Shiddiqiyah also dismisses *waḥda al-wujūd* or 'the unity of existence' proposed by Ibn 'Arabi, because Shiddiqiyah observes it unorthodox (Davids & Waghid, 2019). Shiddiqiyah also sees *Waḥda al-wujūd* delivered an atrocious impact; *waḥda al-wujūd* alleged as a movement of anti-humanity, as *waḥda al-wujūd* sees mankind in a union, substantially, with Allah. People then will be vanished, immersed in Allah. As it is deemed that man has been combined with God, the unity implies that human would not need to carry out their task as God's servant. *Sharī'a*, by consequence, is not required to be accomplished. Such an understanding, is principally dangerous in Islam (Parrott, 2019).

In contrast, the '*manunggale kawulo lan Gusti*' doctrine as it is teaching delivered by Shiddiqiyah is regarded virtuous for some reasons: *Firstly*, Shiddiqiyah adherents realized themselves as slaves who are commanded to worship the only True King, Allah; glorify and sanctify Him. *Secondly*, Shiddiqiyah pupil understood that are simply God's creature. They are not Allah, the God Almighty; although they believe in that they should set themselves achieving glory on God's side through a sincere surrender to His will and by accomplishing His instruction.

According to Shiddiqiyah doctrine, the slave's awareness of worshiping God in a sincere way is defined as *Mālikiyyah* monotheism. It is one of Shiddiqiyah theosophical vision represent the nearness of Allah and His servant as 'The King of kings' or *Mālik al Muluk*/مالك الملك that rules all kingdoms. The 'all kingdoms' mentioned was intended by Shiddiqiyah as the whole human hearts; Considering each human being is conceptualized as a royal unit with his heart (*Qalb*) as king (المالك) controlling entire parts of the human body. It regulates the complete activities of the five senses, maintains the function of the brain, deeming body parts as his servants (Sparby, 2020). The quality of the body also depends on the situation of the heart; imaging if the King situation is good, then the servant who under his protection must be good as well. Conversely, if the king is sinful, we can arrive in an understanding that his servants are immoral in the same way. It means that if the quality of the heart is favorable, human personality will be marvelous in like manner. On the contrary, if the condition of the heart is poor, the personality of humans will be damaged, inflicting the fall of their dignity as God's creature.

Shiddiqiyah conceptualized this as a 'conditionally unity'. Conditional unity does not determine that *qalb* will perform legs role or and legs will stand in doing *qalb* job. Unity in this sense does not mean that the *qalb* functions as a physical body or the body functions as the *qalb*. If so, the unity itself belongs to *waḥdat al-wujūd*. The unity is expected not in the value of substance but in the context of circumstances (Rudolph, 2020).

5.2. Shiddiqiyah dhikr technique towards social piety

The Shiddiqiyah theosophy teaches that man should put himself as a servant of Allah and realizes Allah as The Most Merciful King to His servant. The servant's duty, on the other hand, is to glorify the King's Name by multiplying dhikr and work hard to obey King's command. Economical efforts, as Tariqa taught, are observed as part of dhikr. It is on account of humans, as long as they are working, will identify themselves adjoining with Allah as He is The King who always fulfills the needs of His servants. Such dhikr techniques are construed as 'dhikr in social piety' (Zakaria & Salleh, 2018). Performing this dhikr, Shiddiqiyah people will not solely earn their wishes and needs but also cultivating prosperity, protecting the environment, realizing welfare for surrounding communities, etc. (Wargadinata, Maimunah, & Indah, 2020).

Based on such a philosophical awareness, the followers of Shiddiqiyah diligently work as they have generated natural resources to realize prosperity to encourage fellow human beings, in particular, who are impoverished.

Mālikiyyah monotheism which is a projection of '*manunggale kawulo lan Gusti*' is a moderate theosophy which mediates the two extreme poles, namely *waḥda al-wujūd*, which puts God and a sufi traveler inseparable being, and *ulūhiyyah-rubūbiyyah* monotheism, which creates distance between a Muslim and God, Allah, as The Creator. While *Mālikiyyah* monotheism teaches a harmonious and close relationship between humans (as slaves) and Allah (as Lord or King). God, Allah, is understood as wise, kind, and gentle Master to His servants (slaves), glorifying and placing them on His side if they work well (Zarzycka, Tychmanowicz, & Krok, 2020).

With this *Mālikiyyah's* monotheistic consciousness which is based on the spirit of '*manunggale kawulo lan Gusti*' Shiddiqiyah's disciples are also persuaded to become citizen with a moderate religious-understanding; as they always enunciate *dhikr*, their bodies were eager to work altogether. By reason of Shiddiqiyah has not only dealwith the *dhikr* for the sake of hereafter salvation but also inspect the importance of worldly life (Sarr, 2019), the Shiddiqiyah Tariqa is classified as a 'neo-sufism' *Tariqa* (Rafiuddin & Pauzi, 2015). Later, Shiddiqiyah fellows have become accustomed to enrich prosperity for mankind such as in business activities, empowering the community, social care (Budhwani & McLean, 2019) based on the jargon '*manunggale keimanan lan kemanusiaan*' (unity of faith and humanity). About theosophy of Shiddiqiyah tariqa as above can be seen in the following table 2.

Tabel 2 Indicators of kinds of Shiddiqiyah tariqa theosophy

Kinds of theosophy	Indicators	Points of social piety
Understanding Allah Swt.	He is The King of kings who is nearest one to His servans	Allah is close to human as the King who rules and protects His servants; He was considered
Human consciousness	They are servants of Allah who must submit and work according to His instructions to get His blessing	Transcendent on the one hand and also Immanent on the other;
Understanding Universe	That's the manifestation of Allah's Majesty where humans understand Allah's Grace	Whit the awareness of 'Malikiyyah monotheism' as above the adherents of Shiddiqiyah are eager to dhikr
Human relationship with Allah in the world	Allah as the King of mankind always accompanies His servants with the abundance of His mercy and blessing; humans must always do dhikr to adapt the closeness of Allah by identifying themselves with the noble qualities of Allah.	with the phrase 'La Ilaha Illa Allah' while working hard to get Allah's Grace in the world so that they can help fellow humans as Allah always loves humans. That is the awareness of ' <i>manunggale keimanan lan kemanusiaan</i> ' (unity of faith and humanity).

6. Conclusion

In the view of Shiddiqiyah theosophy, Allah The God Almighty is An Eternal Essence, The Light of life which transcends the universe. He is Unique; goes beyond the senses of human beings and different from all being. Even so, Allah is always present and close to all of His servants; including their five senses and also involved with them to work in order to achieve their needs. The Shiddiqiyah *Tariqa* teaches its adherents to consistently experience God's love so they repay that love to God as well. For this purpose, the *bay'ah* of *Tariqa* signaled them to perform 'self-union *dhikr*', namely 'adaptive *dhikr*' by adapting themselves in the deeds of Allah. This *dhikr* was done not only by reciting the *ṭayyibah* sentence (*Lā ilāha illa Allāh*) verbally but also by being eager to be a good servant of God who works

sincerely; improving resources to find God's blessings and capable to aid fellow humans who are poor and needy.

Allah is A True Perfect, but the misunderstanding of His teaching will generate negative effects on their personalities. Such confusion emerged with the rise of terrorist groups who abandon the values of humanity in the name of God; massacring fellow human beings and bring upon disaster to the earth.

Finally, a further recommendation regarding this research is that this Shiddiqiyah theosophical research was descriptive-explorative, so the results appear in a confirmative nuance. Therefore, there is a need for further study which is critical to build scientific-dialectics in the field of Sufism.

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