

Moloekatan Gus Miek: The Concept of Tirakat in Restoring the Purity of Kiai Hamim Djazuli's Teachings

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Abstract

The Majelis (Assembly) of Sema'an al-Qur'an became a fairly popular tradition in the community by listening to and living the Qur'an 30 Juz. The Majelis Sema'an al-Qur'an Jantiko Mantab and Dzikrul Ghofilin are popularized by Kiai Hamim Djazuli (Gus Miek). This study explains the Moloekatan tradition derived from the Majelis Sema'an al-Qur'an Jantiko Mantab. Moloekatan, which means following in the footsteps of the holy angel of the coolest of animals in Sema'an al-Qur'an's activities, becomes its uniqueness in the practice of charity. Through socio-historical approaches with observation methods and interviews, this research concluded that the Moloekatan tradition became a derivative-frictions of Majelis Jantiko Mantab activities, which was directly led by one of the sons of the descendants of its founder who was equipped with the concept of riyadhah (tirakat). The form of tirakat in question is puasa (fasting). The jamaah (pilgrims) are encouraged to fast from dawn until the entry of Magrib, but in practice, not all pilgrims can observe fasting and only more emphasize to the khuffadz (memorizers of the Qur'an). The main purpose of the Majelis Sema'an Moloekatan Gus Miek is to restore the blessings of the implementation of Sema'an al-Qur'an and Dzikrul Ghofilin following the teachings of Gus Miek and sanad practice in conjunction with Gus Miek's family.

Keywords: Moloekatan; Purity; Sosio-Historical; Tirakat

Introduction

The *Majelis Istima'il Qur'an* or known as *Sema'an al-Qur'an* is an assembly that has become a tradition in the community, especially in East Java, Central Java, and Yogyakarta Special Region. This arena of pure worship to the presence of Allah was pioneered by its central figure from the *pesantren* (Islamic boarding school) Al-Falah Ploso Kediri, Kiai Hamim Djazuli (Gus Miek) under the name of the *Majelis Sema'an al-Qur'an and Dzikrul Ghofilin Jantiko Mantab*. Thousands of Muslims have become followers of *Sema'an al-Qur'an Jantiko Mantab* Region Yogyakarta carry it out every Sunday *Legi*. The development of the Assembly is increasingly rapid, especially when *Keraton Yogyakarta* (Yogyakarta Kingdom). The spiritual center of Islamic culture has made Gus Miek's heritage event a permanent event commemorating *Hadeging Nagari Dalem Ngayogyakarta Hadiningrat* every year.¹

The Kiai and Ulama supported this religious-spiritual community so that it became increasingly rife because it was divided into small *majelis* that spread in the community. One thing that makes this *Sema'an* event interesting is like the

¹Wibie Mahardhika, "Majelis Sema'an Al-Quran Moloekatan Sebagai Ajang Dzikir Dan Tapa Brata Modern," *Bernas.id*, 2016, <https://www.bernas.id/8779-majelis-semaan-alquran-moloekatan-sebagai-ajang-dzikir-dan-tapa-brata-modern>.

food menu. The worship potion created by Gus Miek is so complete. Comprehensive liver medicine. *Sema'an al-Qur'an* is designed to last a full day, starting from the morning prayers of worshippers to the after Isha.

Thus, the *Sami'in Setia* (Gus Miek term for *Sema'an* pilgrims) also held five prayers. He was starting with Dhuha prayer accompanied by Dhuha prayer, listening to the recitation of al-Qur'an by the *khuffadz* (memorization of the Qur'an) from beginning to end, and performing *Dzikrul Ghofilin* between Magrib and Isha. The highlight of the event itself was the *Khotmil Qur'an* prayer which was said by the Prophet Muhammad attended by no less than 60,000 angels who agreed.²

In the book *The Qur'an a Short Introduction* Farid Esack explained *al-Qur'an fulfills many of function in lives of Muslim*.³ This statement is true; factually, the Qur'an fulfills many functions for the life of Muslims. The reality that arises in society in the private sphere, for example, the Qur'an, is used as a suggestion of treatment, antidote, and solution for the person who is being dogged by problems.⁴

Exactly 20 years since it was pioneering, namely in 2006, Gus Tijani Robert Syaifunawas (Robert Miek), the third son of Gus Miek, raised another menu of worship that was actually in 1990 once ordered by Gus Miek. Nothing else is to accompany the series of *Sema'an* events by fasting sunnah for the sake of the perfect worship known as *Moloekatan*. This is following the 2 (two) hadiths of the Prophet quoted by Gus Miek, *Yusannus Shoum Yaumal Khotmi*, which means circumcised fasting on the day of the *Qur'an* and *Man Khatama Lahu Bishshiamin Dakhalal Jannah*, which means *whoever recites the Qur'an by fasting, then enter him into paradise*.⁵

The tradition of *Moloekatan* more attracted the interest of pilgrims or *Sami'in Setia*, because it was directly led by Gus Miek's son Gus Robert and his son Thuba Topo Broto Maneges (Gus Thuba). While in some places, the implementation of *Semaan al-Qur'an Jantiko Mantab* is not led by Gus Miek descendants but only followers or senior santri Gus Miek. The existence of *Moloekatan Gus Miek* has the goal that the means of worship (*taqarrub*) built following the *pakem* or standard rules that were once designed Gus Miek is to

²Ahmad Baidowi, "PENAZAMAN HADIS TENTANG AL-QUR'AN (Kajian Kitab Al-Masabih an-Nuraniyyah Fi Al-Ahadis Al-Qur'aniyyah Karya KH Abdullah Umar)," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 16, no. 2 (2015): 173, <https://doi.org/https://doi.org/10.14421/qh.2015.1602-02>.

³Farid Esack, *The Qur'an: A Short Introduction* (Oneworld, 2002), 16.

⁴Didi Junaedi, "Living Qur'an: Sebuah Pendekatan Baru Dalam Kajian Al-Qur'an (Studi Kasus Di Pondok Pesantren As-Siroj Al-Hasan Desa Kalimukti Kec. Pabedilan Kab. Cirebon)," *JOURNAL OF QUR'AN AND HADITH STUDIES* 4, no. 2 (2015): 170.

⁵Mahardhika, "Majelis Sema'an Al-Quran Moloekatan Sebagai Ajang Dzikir Dan Tapa Brata Modern."

listen to the verses of the Qur'an through *Sema'an al-Qur'an* 30 Juz with *riyadhah* or *tirakat* curbing the lust of eve through fasting.

Riyadhah in Sufism terminology can be interpreted by mystical exercises that are psychiatric exercises by trying to get used to not doing things that pollute the soul or ascetic discipline or *zuhud* practice. *Riyadhah* can also be interpreted as the process of internalizing the psyche with commendable traits and training always to get used to or leave ugly or destructive characteristics.⁶ *Riyadhah* is also an inner practice or inner exercise that aims in the framework of extracting spirituality.⁷

Related to the tradition of *Moloekatan Gus Miek*, based on the person's narrative in charge of the Assembly, Gus Robert Syaifunnawas explained that *Moloekatan* is the tradition of *Sema'an al-Quran and Dzikrul Ghofilin*, which became Gus Miek's legacy. This is important to know because lately, similar activities have come out of the purity of *mujahadah* as initiated by Gus Miek. Thus, it is considered necessary to restore the method of carrying out the activities of *the Qur'an* to increase the power of spirituality through fasting.

Related to previous research discussing the *Sema'an Majelis Sema'an al-Qur'an and Dzikrul Ghofilin* found including Muhammad Makinudin Ali (2014) who explained the history of Gus Miek and the study of the debate *Majelis Sema'an al-Qur'an* and the authorship of *Dzikrul Ghafilin*.⁸ In addition, there is a writing of Muhibuddin (2014) that explains the thoughts of Gus Miek,⁹ Wahyudi (2020) describing the understanding of *Sema'an al-Qur'anic pilgrim Jantiko Mantab* about *banyu barakah*¹⁰ and the research of Muhammad Agung Setiawan (2021), who discussed *Dzikrul Ghofilin* as Gus Miek's Da'wah Media.¹¹ But from various previous studies have not been found studies that discuss *Moloekatan Gus Miek*.

This research will discuss the historical and philosophical roots of the practice of the *Moloekatan Gus Miek*, making it an interesting study. This discussion is due to the large number of *Majelis Sema'an al-Qur'an and Dzikrul*

⁶Rosihan Anwar and Mukhtar Solihin, *Ilmu Tasawuf* (Bandung: Pustaka Setia, 2014), 89.

⁷Badhrut Tamam, *Pesantren, Nalar, Dan Tradisi: Geliat Santri Menghadapi ISIS, Terorisme, Dan Transnasionalisme Islam* (Yogyakarta: Pustaka Pelajar, 2015), 110.

⁸Muhammad Makinudin Ali, "Gus Miek Dan Perdebatan Dzikrul Ghofilin," *Ilmu Ushuluddin* 2, no. 1 (2014): 35–52, <https://doi.org/10.15408/ilmu-ushuluddin.v2i1.1034>.

⁹Muhammad Muhibuddin, "JALAN MENUJU TUHAN DALAM PEMIKIRAN KIAI JAWA: Telaah Ajaran Gus Miek," *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 9, no. 2 (2014), <https://doi.org/10.21274/epis.2014.9.2.347-376>.

¹⁰Wahyudi and Muhammad Zaini, "Pemahaman Jama'ah Sema'an Al-Qur'an Jantiko Mantab Tentang Banyu Barokah," *IBDA' : Jurnal Kajian Islam Dan Budaya* 18, no. 1 (2020): 31–47, <https://doi.org/10.24090/ibda.v18i1.3536>.

¹¹Muhammad Agung Setiawan, "Dzikrul Ghofilin Sebagai Media Dakwah Gus Miek," *JURNAL ALMISHBAH: Jurnal Ilmu Dakwah Dan Komunikasi* 17, no. 02 (2021): 305–28, <https://doi.org/https://doi.org/10.24239/al-mishbah.Vol17.Iss2.253>.

Ghofilin, which is common, not accompanied by the term *Moloekatan* which is meant to be reading or listening to the Qur'an in a state of fasting. In addition, it will be studied about the differences between *Moloekatan Gus Miek* with other *Sema'an al-Qur'an*. With a chronological discussion of the origins of the *Majelis Sema'an al-Qur'an Jantiko Mantab and Dzikrul Ghofilin* through its figures, then discuss socio-historical studies of the growing tradition of *Moloekatan Gus Miek*.

Research Method

This research used to study the teachings of *Dzikrul Ghofilin* author using the method of collecting library data (library research) to study books related to the theme, such as the book *Dzikrul Ghofilin*. In addition, it will analyze the writings that discuss Gus Miek are well documented in recordings of Gus Miek's speeches, books, journals, and relevant thesis. Aside from books, secondary data is collected through field research methods because the limitations of literature in *Dzikrul Ghofilin* require the author to conduct field research. Field research was conducted by interviewing Gus Miek students and families. Furthermore, the primary data library method classified and described *Moloekatan Gus Miek's* historical study and teachings. Then, for data collection, *Sema'an al-Qur'an Jantiko Mantab* is also carried out by library research methods through recordings of Gus Miek's lectures in the *Majelis Sema'an al-Qur'an Jantiko Mantab* and field research his carried out with interviews with families, Gus Miek *santri-santri*. They are entrusted to run *Sema'an Jantiko Mantab*. From the documentation of Gus Miek's lecture recording in *the Majelis Sema'an al-Qur'an Jantiko*. To understand *Moloekatan*, it will use the concept approach *riyadhah* or *tirakat* as part of self-cleansing (*tazkiyatun nafs*) and total surrender that man has no power other than the power of God. In the *riyadhah* tradition, it is an inner effort to get an outpouring of knowledge from God.

Result and Discussion

Profile of Kiai Hamim Djazuli Gus Miek

Kiai Hamim Tohari Djazuli or Gus Miek is an important *Nahdliyin* cultural figure. He developed the tradition of sufficiency by organizing the study of *Sema'an al-Qur'an Jantiko Mantab* and the recitation of *Dzikrul Ghofilin*, which is widely followed in East Java and Central Java. *Dzikrul Ghofilin* and the *Sema'an al-Qur'an* tradition is a tradition that has been overgrown since the 1970s. Here, Gus Miek represents a Sufi and cultural teacher figure outside the order tradition that is considered *Tarekat Mu'tabarah* and has developed, such as *Naqshbandiyah, Tijaniyah, Qadiriyyah, Qadiriyyah Naqshbandiyah, Naqshbandiyah Khalidiyyah, Shadziliyyah*, and others.¹²

¹²Nur Khalik Ridwan, *Ensiklopedia Khittah NU: Jilid 4*, vol. 4 (Yogyakarta: Diva Press, 2020), 145.

He was born on August 17, 1940 in Kediri to K.H. Djazuli Usman and Nyai Rodliyah (*Mbah Roro Marsyinah*).¹³ Nyai Rodliyah is the daughter of a warrior and *ulama* (scholars) from Trenggalek named K.H. Imam Mahyin, he had a path of descent up to the Prophet Muhammad, as the 31st descendant of Sayyid Hasan, son of Ali ibn Abi Talib with Fatima. Gus Miek's father, K.H. Dazuli Usman is the founder of *pesantren* (Islamic boarding school) Ploso Kediri.¹⁴ He was once in the industry to many teachers, among them to: K.H. Hashim Asy'ari Tebuireng, K.H. Dimiyati Termas, K.H. Khozin Langitan, K.H. Muhammad Ma'roef Kedunglo, K.H. Abdurrahman Sekarputih, Shaykh Al-Aidrus Makkah, and K.H. Ahmad Sholeh Gondanglegi Nganjuk.¹⁵

Since childhood, Gus Miek has looked unique looking *nyentrik* (uncommon). He doesn't like to talk much, likes to be alone, and always bows his head when walking. However, Gus Miek also often goes into the market looking at sellers and often sees people fishing in the river. When his family gathers, Gus Miek always takes the farthest place. At first, Gus Miek was schooled by K.H. Djazuli Usman at the People's School, but it wasn't finished because he was often ditching. After that, Gus Miek learned al-Qur'an from his mother, Hamzah, Khoirudin, and Hafidz. When the lesson was not finished, Gus Miek had asked for afore. The teachers were shaking their heads. When Gus Miek was 9 years old, he had often referred to various the *Ulama* of Sufi. Some of the people he visited were K.H. Mubasyir Mundzir Kediri, Gus Ud (K.H. Mas'ud) Pagerwojo Sidoarjo, and K.H. Abdul Hamid Pasuruan. After that, at Gus Ud Pagerwojo Sidoarjo's place, Gus Miek meets K.H. Ahmad Shiddiq is older. K.H. Ahmad Shiddiq was often opposed to the Sufi tradition of Gus Miek but eventually became his close friend in *Dzikrul Ghofilin*.¹⁶

Gus Miek's habit of going outdoors disquieted his parents. Finally, Kiai Djazuli asked him to go to Lirboyo under the tutelage of K.H. Machrus Ali, who later also opposed his Sufi tradition. In Lirboyo, Gus Miek lasted only 16 days and then returned to Ploso. When he realized his parents were restless due to his return, Gus Miek would replace all of his father's teaching, including teaching the book of *Ihya Ulumuddin*. However, a few months later, Gus Miek returned to

¹³Muhamad Nurul Ibad, *Perjalanan Dan Ajaran Gus Miek* (Yogyakarta: Pustakan Pesantren, 2007), 8–9; Muhibuddin, "JALAN MENUJU TUHAN DALAM PEMIKIRAN KIAI JAWA: Telaah Ajaran Gus Miek," 349.

¹⁴H Ahyar Ruzandy, *KHA Djazuli Utsman: Sang Blawong Pewaris Keluhuran*, IV (Kediri: Widya Wahana Estetika, 2006), 98.

¹⁵Abdurrahman, "Gus Miek Dan Sema'an Al-Qur'an Dzikrul Ghofilin," Tebuireng Online, 2021, <https://www.tebuireng.co/gus-miek-dan-Semaan-al-Quran-Dz/>.

¹⁶Abdurrahman. Lihat juga Setiawan, "Dzikrul Ghofilin Sebagai Media Dakwah Gus Miek," 325.

Lirboyo.¹⁷ While still in Pesantren Lirboyo, at the age of 14 Gus Miek went to Magelang with the aim of obtaining the blessings of knowledge from K.H. Dalhar Watucongol, Kiai Jogorekso Gunungpring, K.H. Arwani Amen Kudus, K.H. Ashari Lempuyangan, K.H. Abdul Hamid Kajoran, and *Mbah* Benu Yogyakarta. In addition, Gus Miek also studied from a Habib who is also famous *nyentrik* (not usually), namely Habib Sholeh bin Muhsin Al-Hamid.¹⁸

After that, Gus Miek returned to Pesantren Ploso, asking to be married. Finally, he married Zainab, the daughter of K.H. Muhammad Karangates, 9 years old. The marriage ended in divorce when his wife was about 12 years old. At this time, Gus Miek has often gone to do his cultural da'wah in various regions, *tabarrukan* to various Sufi teachers, and get a *wirid* (prayer from Kiai) diploma. In 1960 Gus Miek married Lilik Suyati from Setono Gedong City of Kediri. This marriage was on the advice of K.H. Dalhar and approved by K.H. Mubasyir Mundzir, Gus Miek's teacher. According to her teacher, the girl (Lilik Suyati) will be able to accompany her life by looking at the traditions and habits of Gus Miek to preach out of the house. At first, his marriage to Setono Gedong girl was opposed by K.H. Djazuli Uthman and *Nyai* Rodliyah. After a long process, the marriage was finally approved. At that time, Gus Miek had preached to discotheques, gambling establishments, and others.¹⁹

Gus Miek died on June 5, 1993 at Budi Mulia Hospital Surabaya. He was buried in Auliya's Tambak Kediri, accompanied by thousands of Muslims. At the funeral, K.H. Anis Ibrahim of Tulungagung is buried to the west of Gus Miek's tomb, as well as K.H. Ahmad Shiddiq is buried in the south. In this cemetery, there were also no less than 22 people who were mostly teachers and students of Gus Miek. Gus Dur was once offered to be buried here, but he refused.²⁰ Gus Miek is survived by his sons starting with Gus Tajuddin Heru Cokro, Gus Sabuth Pranoto Projo, Gus Robert Syaifunnawas, Gus Orbar Sadewo Ahmad, Ning Fitria Tahta Alfina Pagelaran, and Ning Riyadin Dannis Fatussunnah.²¹

The Beginning of the Practice of Dzikrul Ghofilin and Sema'an *Jantiko Mantab*

The history of *Sema'an al-Qur'an Jantiko Mantab* is not as complicated as *Dzikrul Ghofilin* because it is obvious Gus Miek is the central figure of the

¹⁷Ibad, *Perjalanan Dan Ajaran Gus Miek*, 23; Muhibuddin, "JALAN MENUJU TUHAN DALAM PEMIKIRAN KIAI JAWA: Telaah Ajaran Gus Miek," 352.

¹⁸Nur Kholil Ridwan, "Gus Miek, Dari Khataman Ke Tempat Perjudian," NU Online, 2012, <https://nu.or.id/tokoh/gus-miek-dari-khataman-ke-tempat-perjudian-WF63E>.

¹⁹Ibad, *Perjalanan Dan Ajaran Gus Miek*, 75; Muhibuddin, "JALAN MENUJU TUHAN DALAM PEMIKIRAN KIAI JAWA: Telaah Ajaran Gus Miek," 352.

²⁰Muhibuddin, "JALAN MENUJU TUHAN DALAM PEMIKIRAN KIAI JAWA: Telaah Ajaran Gus Miek," 352.

²¹Ali, "Gus Miek Dan Perdebatan Dzikrul Ghofilin," 41.

founder of *Sema'an al-Qur'an Jantiko Mantab*. Therefore, the exciting discussion of *Jantiko Mantab* is not circular on the figure of the founder but the discussion of Gus Miek's inspiration through the medium of *Sema'an al-Qur'an*. Then its movement until accepted by state institutions as an official government ritual, namely at the Yogyakarta Palace *Pendopo* (large open in front of Java mansion). There are four inspiring arguments Gus Miek taught Sufism through *Sema'an al-Qur'an*, first is Gus Miek's development of the tradition of *Sema'an al-Qur'an* on Pesantren Ploso. The second is Gus Miek's way of celebrating with his guests, the third is criticism of government programs, and the fourth is how Gus Miek celebrates with his guests. the third is criticism of government programs. Fourth is criticism of government programs, and fourth is the way Gus Miek celebrates with his guests. It was the anticipation of Gus Miek in the 2nd century.²²

Set in the history of the entry of *Dzikrul Ghofilin* and *Sema'an al-Qur'an Jantiko Mantab* in the Palace of Yogyakarta, it is one of Gus Miek's strategies to pack the teachings of Sufism among the political elite. Gus Miek deliberately introduced *Sema'an al-Qur'an Jantiko Mantab* at the Yogyakarta Palace. I started from the close friendship between Gus Miek and K.H. Dardiri Lempuyangan, who became a confidant of Keraton Yogyakarta and a spokesman between Ulama in the Keraton Yogyakarta family.²³

Around 1962, Gus Miek has done da'wah in various regions. Gus Miek seemed to decide to concoct the *wirid* (prayer from Kiai) obtained from his teachers rather than joining specific orders, even though the teachers were the *murshid* of the order. From here Gus Miek founded *Jamaah Mujahadah Lailiyah* in 1962 which later developed into *Dzikrul Ghofilin* in 1973.²⁴ Gus Miek, at that time, felt that there had been a split in the body of *tarekat*. The initial meeting was held at H. Khozin's house, Tulungagung, attended by about 50 people attended by K.H. Mubasyir Mundzir, K.H. Rahmat Zuber, K.H. Abdul Madjid Kedunglo (founder of *Shalawat Wahidiyah*), K.H. Jalil Bandar Kidul, K.H. Abdullah Umar, and others. Gus Miek himself was among them the youngest, but his position there led *Mujahadah Lailiyah*.²⁵

From various *riyadhah* and *tabarrukan* trips, Gus Miek finally rearranged the *wirid-wirid* separately obtained from his teachers (Kiai). In his beginning, Gus Miek founded *jamaah mujahadah lailiyah* in 1962 until in 1971 pilgrims pioneered is already quite wide. In 1971, Gus Miek pilgrims and *Nahdlatul Ulama*

²²Muhammad Makinudin Ali, "Ajaran Tasawuf KH. Hamim Jazuli (Gus Miek) Dalam Dzikrul Ghofilin Dan Sema'an Al-Qur'an Jantiko Mantab" (UIN Syarif Hidayatullah Jakarta, 2011), 138.

²³Ali, "Ajaran Tasawuf KH. Hamim Jazuli (Gus Miek) Dalam Dzikrul Ghofilin Dan Sema'an Al-Qur'an Jantiko Mantab," 150.

²⁴Ridwan, *Ensiklopedia Khittah NU: Jilid 4*, 4:146.

²⁵Ridwan, 4:146.

(NU) faced an electoral dilemma. All civil servants were asked to choose Golkar by the ruler. Gus Miek himself did not prevent his followers, who *Pegawai Negeri Sipil* (PNS), from selecting the party of *Golongan Karya* (Golkar) because of the social situation at the time Suharto regime. The metamorphosis of the community built by Gus Miek further shows that he developed the *wirid* tradition outside the established group of orders among NU. The *jamaah mujahadah lailiyah* he built developed into *Dzikrul Ghofilin*.²⁶

In addition to organizing *Dzikrul Ghofilin*, Gus Miek in 1986 also managed *sema'an al-Qur'an*, which several months later this *sema'an* was named *Jantiko*. In 1987 *sema'an al-Qur'an Jantiko* began to be performed in Jember. At that time K.H. Ahmad Shiddiq had become Rais Aam Syuriah PBNU during the 27th NU Conference in Situbondo in 1984.²⁷ Compared to *Dzikrul Ghofilin*, *Jantiko* is growing faster. In 1989, *Jantiko* was renamed *Jantiko Mantab* or *Jantiko Man Taba*. There are also those who interpret *Mantab* as *Majelis Nawaitu Tapa Brata* or *Majelis Tahan Banting*. It is also said that *Man Taba* means anyone who repents.²⁸

Regardless of the story, to pursue the footsteps of Gus Miek as told by Gus Dur (K.H. Abdurrahman Wahid) in his article *Sebuah Wajah Kerinduan*, Gus Miek is indeed overwhelmed by mystery stories. The story will be very much if you want to be taken seriously. However, few still want to dig it to be a long story.²⁹ Pros and cons for the perpetrators of Sufism or the order are always there. It does not rule out the possibility of happening to Gus Miek because each has a territory, position (*maqam*), and duties. However, Gus Miek is an example in his field in spiritual terms, especially in living *al-Qur'an*. Those who follow *Majelis Sema'an al-Qur'an Jantiko Mantab* are the chosen ones. Because it is not easy for everyone to leave their daily work activities to follow the *Sema'an al-Qur'an*, which starts from Subuh the end of the dawn prayer to Magrib. Therefore, Gus Miek then *dawuh* (said) that *Following the Sema'an of the Qur'an should be impregnated first, then speaking its lightweight*.

Thus, it can be said that for *Dzikrul Ghofilin*, there are three arguments of the framer *Dzikrul Ghofilin*. The first is the original work of Gus Miek because before meeting with K.H. Ahmad Shiddiq, Gus Miek had practiced dhikr *Lailiyah*, and the contents are the same as *Dzikrul Ghofilin*. The second argument says *Dzikrul Ghofilin* is the work of three *Ulama* or Kiai, namely Gus Miek, K.H.

²⁶Abdurrahman, "Gus Miek Dan Sema'an Al-Qur'an Dzikrul Ghofilin."

²⁷Muhammad Makinudin Ali, "Ajaran Tasawuf K.H. Hamim Jazuli (Gus Miek) Dalam Dzikrul Ghofilin Dan Sema'an Al-Qur'an Jantiko Mantab" (UIN Syarif Hidayatullah Jakarta, 2011), 147.

²⁸Ali, 142.Ibad, *Perjalanan Dan Ajaran Gus Miek*, 24.

²⁹Abdurrahman Wahid, "Gus Miek: Wajah Sebuah Kerinduan," NU Online, 2018, <https://nu.or.id/esai/gus-miek-wajah-sebuah-kerinduan-OztjV>.

Ahmad Shiddiq, and K.H. Hamid Pasuruan. This evidence is taken from the recording of K.H. Ahmad Shiddiq's speech dated 25 Oktober 1986, which describes the birth of *Dzikrul Ghofilin*.³⁰ The third argument is neutral, not too concerned with the first or second argument, because it views *Dzikrul Ghofilin* as a good practice, seeing Gus Miek, K.H. Ahmad Shiddiq, and K.H. Hamid Pasuruan practicing *Dzikrul Ghofilin* without hesitation.

Introduction between Gus Miek and K. H. Ahmad Siddiq Jember (1926-1991), Rais Syuriah PBNU Period 1984-1991, has united the same vision and frequency in activities and built spiritual brotherhood between the two. The brotherhood was through the media of the *Majelis Sema'an al-Qur'an Jantiko Mantab*, which was merged with the reading of *Dzikrul Ghafilin*. The controversy formulator of *Dzikrul Ghofilin* was completed after Gus Miek's son was married to K.H. Ahmad Shiddiq's daughter (Agus Tijani Robert Syaifun Nawas Hamim Djazuli with Ning Nida Dusturia Shiddiq). On the other hand, the son K.H. Ahmad Shiddiq married Gus Miek's daughter (Agus Hisyam Rifqi Shiddiq to Ning Tahta Alfina Pagelaran Hamim Djazuli).³¹

Sema'an Moloekatan Tradition: Relics of Gus Miek's Spiritual Practice

From the first, Gus Miek opened a study known as called *Jamaah Anti-KO (Jantiko)*. The future also designed a majelis called the *Moloekatan*, practicing not sleeping at night, eating less, sparing speech, and otherworldly pleasures. In addition to *jantiko* activities, Gus Miek built inner communication to equalize frequency with *silaturahmi* (visiting) to elder Kiai, who was already known in his time. Such as K.H. Abdul Hamid bin Abdullah Umar Pasuruan or known as Kiai Hamid (died 1985), K.H. Nahrowi Dalhar Watucongol (1870-1959), Kiai Abdul Hamid Kajoran and K.H. Mubassyr Mundzir. Through the inner communication and *silaturahmi* finally formed a brotherhood in frequency.

As previously stated, there are different versions in preparing *Dzikrul Ghofilin*. The old Pilgrims who have been *sowan* (visiting Ulama) and self-embodied by Gus Miek and Kiai Ahmad Shiddiq and in the clear by Gus Robert Miek and Gus Thuba. That Gus Miek did involve Kiai Abdul Hamid and Kiai Ahmad Shiddiq in the preparation of *Dzikrul Ghofilin*. However, it is all still commanded and accounted for by Gus Miek in the process of novelty and refinement of his old dhikr *lailiyah*.

According to Gus Robert's statement through the official website Instagram, *moloekatan* term yang often used Gus Miek, an ancient language that means *tirakat*, pure worship, special *suluk* that binds and raises the problem of

³⁰Recording of Gus Miek's Lecture in *Semaan al-Qur'an Jantiko Mantab*. Jember, October 25, 1986.

³¹Ali, "Ajaran Tasawuh KH. Hamim Jazuli (Gus Miek) Dalam Dzikirul Ghofilin Dan Sema'an Al-Qur'an Jantiko Mantab," 156–57.

problems. Because *Jantiko Mantab* has many versions. Including the old *santri* from Gus Miek, yang has also disbelieved and used the name *Jantiko Mantab* to attract the interest of the pilgrims. Many *Jantiko Mantab* stand-alone without there with the direction of Gus Miek yang to be a single *Mursyid*, and it is no longer following the teachings of Gus Miek. In the end, Gus Robert Miek asserted following the term Gus Miek above, namely *Moloekatan*, a name given Gus Miek, which is the owner and the person in charge, while clarifying the purity and pakem *amaliah* (practice), affirmed *Moloekatan Gus Miek*.



Figure 1. Symbol of Majelis Sema'a'an al-Qur'an Moloekatan Gus Miek

From the logo above, it can be understood that *Sema'an al-Qur'an* and *Dzikrul Ghofilin* carried out by Gus Miek's son, carries the theme of *Moloekatan Gus Miek*, which is one of Gus Miek's distinctive heritage. The vision of *tirakat* through fasting becomes emphasized by the speaker of the *Moloekatan* theme to become a characteristic of *Moloekatan Gus Miek*. Gus Robert Miek was present at *Majelis Semaan al-Quran Moloekatan and Dzikrul Ghofilin Mantab Jantiko* with *Majelis Nawaitu Tapa Brata: Finding Solutions, Kawula Alit Munajat Ing Gusti di Ilmu Giri* on Thursday, September 6, 2007 from 04.00 to 20.00 WIB. On this occasion, Gus Robert Miek invited the pilgrims to observe sunnah fasting and open together at the peak event after *khatam* (finished) al-Qur'an.³² Fasting requires special sincerity and earnestness of jihad against self-lust. Moreover, Gus Miek named it after *Majelis Mantab* to make it the *Majelis Nawaitu Tapa Brata*, a forum or arena *tajarrud aniddunya* (get out of the enjoyment of the world).

³²N S Suwito, "Eko-Sufisme Studi Tentang Usaha Pelestarian Lingkungan Pada Jama'ah Mujahadah Ilmu Giri Dan Jama'ah Aoliya'Jogjakarta," *Disertasi Di Universitas Islam Negeri Syarif Hidayatullah Jakarta* (2010), 204.

JADWAL SEMA'AN AL-QUR'AN & DZIKRUL GHOFILIN "MOLOEKATAN GUS MIEK"	
1	LANGGAR GUS MIEK PLOSO • Kliwon
2	MAGOM AULLA TAMBAK • Kamis Legi
3	KEDIRI - NGANJUK • Kamis Pahing
4	TULUNGAGUNG - BLITAR • Kamis Wage
5	TRENGGALEK • Jumat Pon
6	PONOROGO • Senin Legi
7	PACITAN • Masjid Mbah Yahudo - Malam Sabtu Kliwon • Kota - Malam Sabtu Pon
8	MAGETAN • Malam Rabu Legi
9	MADIUN • Rabu Legi
10	NGAWI • Minggu Kliwon
11	SOLOTIGO - SEMARANG • Sabtu Wage
12	JOGJA • Sabtu Pahing
13	JOMBANG • Jumat Kliwon
14	JEMBER • Sabtu Kliwon
15	BANYUWANGI • Senin Pahing
16	MALANG • Malam Senin Pon
17	KAB. OKU TIMUR - SUMSEL • Selasa Pahing

Figure 2. Routine Schedule Sema'an al-Qur'an Moloekatan Gus Miek

Based on sources gathered from the *Moloekatan* team, through the picture above, it can be known that the activities of the *Majelis Sema'an al-Qur'an and Dzikirul Ghofilin Moloekatan Gus Miek* are progressing. The development can be seen from the routine activities that have begun to move out of the center from Gus Miek Ploso (Thursday *Kliwon*) to other regions as follows: Tomb of Aliya' Tambak Kediri (Thursday *Legi*), Kediri-Nganjuk (Thursday *Pahing*), Tulungagung-Blitar (Thursday *Wage*), Trenggalek (Friday *Pon*), Ponorogo (Monday *Legi*), Pacitan at Mbah Yahudo Mosque (Saturday *Kliwon*), Pacitan Kota (Saturday *Pon*), Magetan (Wednesday *Legi*), Madiun (Wednesday *Legi*), Ngawi (Sunday *Kliwon*), Salatiga-Semarang (Saturday *Wage*), Yogyakarta (Saturday *Pahing*), Jombang (Friday *Kliwon*), Jember (Saturday *Kliwon*), Banyuwangi (Monday *Pahing*), Malang (Monday *Pon*), East Oku Regency of South Sumatra (Tuesday *Pahing*).

The development of *Moloekatan Gus Miek* pilgrims is supported by the system and network built by Gus Robert and Gus Thuba. Gus Miek's children and grandchildren began to develop *Moloekatan Gus Miek* with professional management starting from establishing a management structure per region (district) by making a coordinator *per travo* (subdistrict). The implementation of *Sema'an al-Qur'an and Dzikirul Ghofilin Moloekatan Gus Miek* must follow the rules of the Kediri center, and all must be in the knowledge of the person in charge of *Moloekatan*.³³

³³This is in accordance with the results of the decision of the Committee of The *Moloekatan Gus Miek* Monday Legi Ponorogo led directly by Gus Thuba Topo Broto Maneges in Ponpes Al-Barokah Ponorogo December 28, 2021.



Figure 3. Examples of Invitations *Moloekatan Gus Miek*

The invitations distributed in each region are in command of Gus Miek's sons Gus Robert and Gus Thuba (Gus Miek's grandson). Both often attend *Sema'an Moloekatan* activities in the regions to invite their attraction and be a descendant of Gus Miek. Gus Robert, on several occasions, gave *tausiyah/wejangan* (giving advice) containing *dawuh-dawuh Gus Miek* (the quotation of Gus Miek), which became a recipe for pilgrims to be resilient people and get the happiness of the afterlife.

Through an interview with Gus Robert in a *Moloekatan* routine, the philosophical meaning of the *Moloekatan* da'wah movement is to restore the activities of the Qur'an following Gus Miek's teachings. He stated that the activities of the Qur'an that developed some were not in harmony with the package that Gus Miek had taught. Gus Robert also said that the *khuffadz Sema'an Moloekatan* were people who are experts in listening to the Qur'an in a state of fasting as taught by Gus Miek. In addition, it also aims to connect the *muttashil* (continued) practice with Gus Miek's descendants.³⁴

³⁴Interview with Gus Tijani Robert Syaifunnawas at Ponpes Al-Barokah Ponorogo December 6, 2021

Table 1. Pilot Activities of Moloekatan Gus Miek at Ponorogo Region

No.	Role of Activities	Executive
1.	Salat Subuh and preamble	K.H. Syaifullah Kediri
2.	Salat Dhuha	<i>Khuffadz</i>
3.	Salat Zuhur	<i>Khuffadz</i>
4.	Salat Asar	<i>Khuffadz</i>
5.	Salat Maghrib	K.H Imam Suyono
6.	Imam Dzikirul Ghofilin	Kiai Anam/Kiai Taqwim
7.	teaching of Kitab <i>al-minah al-saniyyah 'ala al-washiyyah al-matbuliyyah</i> created by Sheikh Abdul Wahhab Sya'roni	K.H. Mahbub Blitar
7.	Juz 30 (Juz 'Ammah)	Kiai Anam/Kiai Taqwim
8.	Shi'ir <i>Amin Ya Allah</i> and <i>Tawassul</i>	Gus Tubha Topo Broto Maneges
8.	Doa Khotmil Qur'an	Kiai Anam/Kiai Taqwim
9.	Muadzin	Muhammad Abdul Ghofur
10.	Shi'ir Ba'da (after) Maktubah	Shi'ir <i>Qur'amunaa</i> created by Kiai Abdul Fattah Mangunsari Tulungagung

The table above describes the person in charge and implementing the series of *Moloekatan* activities in Ponorogo regency on the results of local committee deliberations, with Gus Thuba as the central person in charge.³⁵ The activities of the *Moloekatan* Ponorogo region began Subuh pilgrims continued *Sema'an al-Qur'an* and *Dzikirul Ghofilin* until the completion of the prayer of *khotmil Qur'an* at around 10.00 pm.

***Tirakat* in Moloekatan: An Effort to Restore Purity**

Riyadhah is an exercise, and it is also often referred to as *tirakat*.³⁶ *Tirakat*, according to *Kamus Besar Bahasa Indonesia* (KBBI), is to resist lust such as fasting, abstinence, isolation to a place of silence (*uzlah*). *Tirakat* is a process of cleansing the soul, which is also an effort to balance the purpose of physical and spiritual life. It must be done for those who want to reach a certain level of knowledge learned or seek inner tranquillity to understand the meaning of life.³⁷ *Riyadhah* must be accompanied by *mujahadah* which is interpreted earnestly in the struggle to leave bad traits. The difference between *riyadhah* and *mujahadah*

³⁵This is in accordance with the results of the decision of the *Committee of The Moloekatan Gus Miek* Monday Legi Ponorogo led directly by Gus Thuba Topo Broto Maneges in Ponpes Al-Barokah Ponorogo December 28, 2021.

³⁶Ahmad Warson Al Munawwir, *Kamus Arab Indonesia Al-Munawwir* (Yogyakarta: Ponpes Al-Munawwir, 1984), 586.

³⁷Mega Ariyanti, "Konsep Tirakat Puasa Bagi Penghayat Kepercayaan Kejawaen," in *Seminar Internasional Riksa Bahasa XIII*, 2015, 609, [http://proceedings.upi.edu/index.php/riksabahasa%0Ae-ISSN:](http://proceedings.upi.edu/index.php/riksabahasa%0Ae-ISSN)

is if *riyadhah* is in actual stages while *mujahadah* is struggling to control and press earnestly on each stage *riyadhah*. However, *riyadhah* cannot be separated from *mujahadah*.³⁸ The word *riyadhah* or *tirakat* has almost the same meaning but is only different in mention. Both words were originally derived from Arabic. The meaning of *tirakat* is more likely to fast or rest while *riyadhah* means wider.³⁹ *Riyadhah* itself is part of a person in order. *Riyadhah* tradition is active *dhikr*, reading *istighfar*, fasting Monday and Thursday.⁴⁰

In Western understanding, *riyadhah* is often associated with *asceticism*. *Asceticism* comes from the Greek word *ascetic*, also meaning exercise or *riyadhah*. *Riyadhah* activities or spiritual exercises are generally intended in customs, deeds, and teachings that use *asceticism*. But *asceticism* concerning fasting is an exercise, test, and order for the body to be aware of refraining from eating, drinking, sleeping, and having sex, and the soul's concentration of positive things and restraining the negative. The popular notion of *asceticism* is an exercise of self-control from the world's influence with a simple way of life that is done solely to remember God (*dhikr*), focusing the mind on God and a struggle to resist lust (*mujahadah*). This practice makes us closer to God and connects directly with God.⁴¹

Prophet Muhammad is a Prophet in his life and is often decorated with his pleasure and impeachment qualities. The Prophet also performed the ritual of *khalwa* (snuffing) to draw closer to Allah. From childhood to adulthood, the Prophet never complained of hunger and thirst.⁴² The Prophet Muhammad also often held hunger until he slipped a stone in his stomach. The Prophet was never full of bread made of coarse wheat. Abdullah bin Abbas said the Prophet had several nights in a row, and his family was hungry because he had nothing to eat that night.⁴³

Related to the tradition of *Moloekatan Gus Miek*, which carries the theme of *Sema'an al-Qur'an* while fasting, it was initiated by Gus Miek to restore the spiritual power of the *Majelis Sema'an al-Qur'an*. Hunger resistance will make people quickly absorb the knowledge and light of God's wisdom. With regular fasting, people will be able to resist lust. Then with tightness can be interpreted as

³⁸Totok Jumantoro and Samsul Munir Amin, *Kamus Ilmu Tasawuf*, II (Jakarta: Amzah, 2012), 191.

³⁹Muhammad Abdul Kharis and Alvin Noor Sahab Rizal, "PUASA DALĀ'IL AL-QUR'ĀN: DASAR DAN MOTIVASI PELAKSANAANNYA," *USHULUNA: JURNAL ILMU USHULUDDIN* 4, no. 1 (2018): 16.

⁴⁰Said Aqil Siroj, *Dialog Tasawuf Kiai Said, Akidah, Tasawuf Dan Relasi Antarumat Beragama* (Surabaya: Khalista, 2012), 76.

⁴¹Sismono, *Puasa Pada Umat-Umat Dulu Dan Sekarang*, I (Jakarta: Republika, 2010), 23.

⁴²Lukmanul Khakim, "Tradisi Riyadhah Pesantren," *Al-Isnad: Journal of Islamic Civilization History and Humanities* 1, no. 1 (2020): 44.

⁴³Khakim, 45.

an effort to reduce conversations that are not useful because increasing talk on unnecessary things will make people slip up on mistakes and quarrels. Resistant to parting with humans, often called *khalwat*, attempts to silence the mind and refresh the soul, and make a person's *khusyu'* in worshipping Allah.

In understanding the meaning of *Moloekatan*, you can use a philosophical approach known as the *study philosophy of religion*, which has an understanding: a philosophical examination of central themes and concepts involved in religious traditions. Philosophical approaches in the study of religion seek to find explanations of the concepts of spiritual teachings by examining and finding systems of reason that humans can understand.⁴⁴ One of the uniqueness of the *Majelis Sema'an Moloekatan* has the slogan *kere panggah budal* (no property, but still departs). According to Gus Robert, it illustrates that most *Moloekatan* pilgrims come from the lower middle class. Although a person is in a state of lack of meters, as a creature of God, all have the opportunity to obtain God's grace or affection. Pilgrims are educated to be test-resistant people through controlling passions or desires that are worldly.

Philosophically, Gus Robert struggled to uphold the *Majelis Sema'an* of fasting, just seeking the pleasure of Allah and obeying Gus Miek's orders. It even added the word *Moloekatan* as the name of the Assembly. It is hoped that with the *tetenger* (sign), the *Sami'in* also moved to follow in the footsteps of the holy angels of low animal lust. In this modern era full of infectious moral diseases, the forum community *Sema'an al-Qur'an Moloekatan* promises an atmosphere of effective self-improvement and protection for the ummah. The combination of soul food in prayer, *tadarus*, *dhikr*, and perfect fasting. Get out of the worldly event for almost 17 hours for the sake of the afterlife. Through *tapa brata* (spiritual practice) and a state of hunger to reach the pleasure of Allah, His holy verses also penetrate deeper into the conscious mind and the subconscious of the *Sami'in*. It is more desirable to cleanse the heart and clear the mind, to encourage the revival of noble morals and peace for self, family, community, environment, and neighbor.

The above explanation becomes an early framework to understand the Islamic phenomenon that existed in Indonesia from the beginning of its history does have a close relationship with spirituality and esoteric teachings. Therefore, it is not surprising that the early *pesantren* built by the era *Walisongo* in addition to teaching sharia science in the form of; The teaching of reading the Qur'an, Fiqh is also always interspersed with the emphasis on the importance of *tirakat*. It purifies the mind and the science of wisdom related to spiritualism. The guardians of the early period are also familiar with *karamah* (extraordinary ability from

⁴⁴Benny Kurniawan, "Studi Islam Dengan Pendekatan Filosofis," *SAINTIFIKA ISLAMICA: Jurnal Kajian Keislaman* 2, no. 02 (2017): 58.

wali) stories that arise due to inner cleanliness and practice—the wonders of his magic help in the activity.⁴⁵

Predecessor figures such as Prince Diponegoro also liked to do spiritual practices by fasting and travelling from cave to cave.⁴⁶ Prince Diponegoro fought very famously with his predictions. He is known as a powerful king.⁴⁷ Ronggowarsito is also a santri from Pesantren Tegalsari who is famous for his *tirakat* practices.⁴⁸ Kiai Abdul Hamid Pasuruan himself, as a person close to Gus Miek, is a Kiai who since young experts *tirakat* diligently fast sunnah. The longer, the more often he fasted until finally in his daily life, there is no day without fasting. It's just that many people do not know that he fasts because he is good at hiding it. For example, if you are hosted to eat or attend *kondangan* (invitation). He also sat down to the meal, but he didn't eat. When people are busy eating, he serves the people next to him by picking rice, side dishes, and so on so that people do not know that he is not eating or fasting. If fasting the eaten before daybreak, the fasting month enough with boiled eggs uses salt such as not concerned with eating.⁴⁹

In line with the tradition of *moloekatan* fasting, the practice *riyadhah* fasting is also applied in pesantren is fasting with various kinds of *wirid* that accompany it, as for the form of fasting *riyadhah* contained in pesantren, namely regular fasting like *nyireh*, *mutih*, and *ngerowot*. The most famous fasting in pesantren is the *fasting Dalail Khairat* and the *fasting Dalail Qur'an*. The main goal of santri in carrying out *riyadhah* is to have Saleh-Saleha offspring and to realize knowledge that benefits *fi ad-dunyâ hatta al-akhirah*. Concerning *riyadhah* and *tirakat* traditions, in a *shi'ir* Gus Dur, also emphasizes the importance of both. *Shi'ir* known as *shi'ir tanpo waton* which sounds, *Kelawan Allah kang moho suci, kudu rangkulan rino lan wengi, ditirakati diriyadhahi, Dzikir lan suluk jo nganti lali*. *Shi'ir* underscores a practice for *riyadhah* and *tirakat*. It's just that in *shi'ir*, Gus Dur does not explain the desired concept of

⁴⁵Agus Sunyoto, *Atlas Wali Songo* (Jakarta: Pustaka Iman & LT NU, 2012), 413. Lihat juga Saiful Mujab, "Memahami Tradisi Spiritualitas Pesantren (Sebuah Analisis Sosio-Historis Terhadap Spiritualitas Pesantren)," *Asketik* 1, no. 2 (2018): 85, <https://doi.org/10.30762/ask.v1i2.520>.

⁴⁶Mohammad Ashif Fuadi, "Transformasi Patriotisme Menuju Intelektualisme Dalam Perang Jawa 1825-1830," *The International Journal of Pegon: Islam Nusantara Civilization* 2, no. 01 (2019): 120, <https://doi.org/https://doi.org/10.51925/inc.v2i01.14>.

⁴⁷Peter Carey, *Kuasa Ramalan: Pangeran Diponegoro Dan Akhir Tatanan Lama Di Jawa, 1785-1855* (Jakarta: Kepustakaan Populer Gramedia, 2016), 607.

⁴⁸Sri Wintala Ahmad, *Kitab Sakti Ajaran Ranggawarsita: Membongkar Saripati Ajaran-Ajaran Kebijakan Sang Pujangga Besar*, I (Jakarta: Araska Publisher, 2014), 17. Lihat juga Moh Ashif Fuadi, *Menelusuri Jejak Laskar Diponegoro Di Pesantren; Kajian Historis Pesantren Tegalsari, Banjarsari, Dan Takeran Dengan Laskar Diponegoro Abad XIX* (Malang: Madza Media, 2018), 55.

⁴⁹Uswatun Hasanah, *Biografi Keteladanan K.H. Hamid* (Pasuruan: Lembaga Informasi dan Studi Islam, 2001), 106.

riyadhah. But the important point of Gus Dur's *shi'ir* is that *riyadhah* and *tirakat* are essential and cannot be left to the santri in *thalâb al-'ilmi* (studying).

Conclusion

Based on the above discussion, the tradition of *Moloekatan Gus Miek* is a movement of *Sema'an al-Qur'an* commanded by Gus Miek's son Gus Robert Tijani Syaifunnawas and his son Gus Thuba Topo Broto Maneges. Both want to restore the purity of the tradition of *Sema'an al-Qur'an* according to the *pakem* (purity) taught by Kiai Hamim Djazuli (Gus Miek) at the same time returned sanad *Sema'an al-Qur'an and Dzikrul Ghofilin muttashil* (continued) with *dzurriyah* (descendants) Gus Miek. There is friction between *Majelis Sema'an al-Qur'an and Dzikrul Ghofilin* in terms of means and sanad transmission both from the sons and santri Gus Miek, especially those from Jember.

Moloekatan philosophy that is intended praxis emphasizes *riyadhah* (*tirakat*) by fasting to restrain lust and contains a philosophical meaning to be a consistent person in obedience to be kept away from the nature of animal humility. As before, Gus Miek had made *lailiyahan* activities that do *dhikr* and *sunnah* worship on the night which then the *amaliah* became the forerunner of *Dzikrul Ghofilin*. The practice of fasting *moloekatan* that the worshipers of *Sema'an al-Qur'an* should apply was not fully able to be implemented because not all of them fasted, but rather emphasized to the *khuffadz* to chant the holy verses in a state of fasting to increase the power of spirituality. As written in the slogan *Moloekatan, Kere panggah Budhal* became a driver of the faithful *Sema'an al-Qur'an* to keep abreast of *Moloekatan's* activities despite material deficiencies.

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