

TAREKAT AND SOCIAL CHANGE: THE INFLUENCE OF TAREKAT MOVEMENT IN SUKAMANAH REBELLION, AGAINST JAPAN IN 1944

Ahmad Fauzan Baihaqi, Fauzan Syahru Ramadhan, Bahagio Rahardjo, Olga S. Pratama

Universitas Diponegoro, Indonesia

Abstract

This paper examines the influence of the Tarekat movement in the 1944 rebellion against Japanese occupation led by Zaenal Mustafa from the Sukamanah Islamic boarding school in Tasikmalaya, West Java. Following the Kalijati Agreement of 1942, Japan assumed full control over West Java, which sociologically drained and enslaved the people of Sukamanah. Theologically, the Seikerei ritual imposed by Japan was considered a violation of Islamic principles by Zaenal Mustafa, which motivated the rebellion. Using historical methods and a socio-religious approach, this paper analyses the role of religious elites and Sufi orders as the foundation of colonial resistance, testing Sartono Kartodirdjo's hypothesis about the 1888 Banten Peasants' Rebellion. The findings show that although religious factors resulting from Japan's enforcement of Sharia violations and the influence of the tarekat were the basis for the Sukamanah Rebellion, socio-economic factors from Japanese colonialism also triggered the people to rebel. Zaenal Mustafa's role in developing the Syattariyah Sufi order, despite the dominance of political resistance in Java through the Qadiriyyah wa Naqsabandiyah Sufi order, became a new force of resistance in West Java. This paper contributes to understanding the multifaceted factors, beyond religion, that influenced Sufi activism and the colonial resistance movement in Indonesia.

Keywords: Tarekat; Zaenal Mustafa; Sukamanah rebellion; Japan.

INTRODUCTION

Apart from developing through trade routes, Islam spread to many regions in Asia Southeast, including Indonesia, cannot be separated from the existence of the tarekat (*thariqat*). Through tarekat and tasawuf, whose emergence was identified in the 5th century AH or 13th century AD, obstacles in the process of Islamization of the Nusantara can be minimized, the main factor for success this conversion is the ability of Sufis or Sufi leaders to present Islam in attractive packaging (Bruinessen, 2012). Especially emphasizing conformity with Islam or continuity rather than changes in local religious beliefs and practices because the teachings of Sufism in the Sufi orders that entered Indonesia have the closeness of the pattern to previous traditions that are already rooted in society. Such as the concept Guardians who are identified with supernatural abilities have similarities with hermits or ascetics sacred in the Hindu concept from India (Abdurahman, 2018; Azra, 2013).

However, it seems that of the many orders that exist throughout the world, not all of them able to enter the territory of Indonesia, only a few were able to escape and develop. They had libraries where Sufism-related or other books were collected (Tirmingham, 1971). This relates to Arab lands, especially Mecca and Medina as centers of development activities of the Islamic world (Atjeh, 1996). The intermediaries are the scholars of the Nusantara who always make the land of Haramain a main goal of religious learning. Among them studied with great scholars on that time and then spread the knowledge and tarekat that they had learned to the larger community. Finally, the tarekat teachings spread to Nusantara (Huda, 2007). Other factors is because these orders were brought directly by the figures who developed them, generally comes from Persia and India. The two countries are known to have a unique relationship with the first Muslim community in Indonesia (Thohir, 2002).

*Correspondance Author: ahmadfauzanbaihaqi25@lecturer.undip.ac.id

Article History | Submitted: 8 November 2024 | Revised: 25 March, 2025 | Accepted: 6 June 2025 | Publish: 1 July 2025

HOW TO CITE (APA 6th Edition):

Baihaqi, Ahmad Fauzan, et.al. (2025). Tarekat and Social Change: The Influence of Tarekat Movement in Sukamanah Rebellion, Against Japan in 1944. *Juspi: Jurnal Sejarah Peradaban Islam*. 9(1), page.35-46

DOI: <https://dx.doi.org/10.30829/juspi.v9i1.22014>

Along with the process of Islamization of the Nusantara, the ideas of Islamic Sufism were collected in the tarekat also developed, so that the tarekat spread to various regions in Indonesia (Azyumardi Azra, 2004; Bruinessen, 1998). Some areas that are commonly mentioned in connection with the spread of the tarekat in Indonesia, among others, are Makassar, West Sumatra, South Sulawesi, Cirebon, Banten, and Tasikmalaya West Java (Azyumardi Azra, 2004). From the 19th century developments, it is known that there was Islamic revivalism as a reaction to colonialism. The establishment of Tarekat-based pesantrens in rural areas is the embodiment of the basic foundation of Islamic revivalism at that time (Dhofier, 2011). Because of this, the leadership figures of community figures emerged who were not based on the kingdom but the Ulama, Kyai and Hajj in religious and social life. The role of these religious elites in various societal upheavals and the impact of significant social change (Kartodirdjo, 1990).

Since the 19th century, when Colonialism control over trade gave way to direct territorial control. The colonization of islands outside Java brought the Dutch face to face with resistance movements in which Sufi Tarekat appeared to play a role (Bruinessen, 1998). Religious congregations of Tarekat have an integrative role in eliminating vertical segmentation between communities. The presence of colonialism along with modernization creates a widening gap, in many cases leading to situations of social conflict (Kartodirdjo, 1990).

In the treasures of the large Tarekat community in Java, we know *Tarekat Qadariyah wa Naqsabandiyah* (TQN) and Tarekat Syattariyah. The first group is considered to be the answer to the resistance to Colonialism in Java, that they are not just a religious rite but also a political movement (Oman Fathurahman, 2008; Zainurofieq, 2021). KH Zainal Mustafa is a Kyai who leads an Islamic boarding school in Sukamanah, Tasikmalaya that is considered a large part of the *Qadiriya Naqsabandiyah Tarekat* culture in West Java (Ma'shum, 1998). His name became famous when he fought against Japanese troops in 1944. Japanese troops landed in Indonesia (Hak, 2019). after Japan successfully carried out the bombing of the American base, Pearl Harbour on eight December 1941, which started the Asia Pacific War, or Dai Toa No Senso war or the Asia Pacific war The Greater East according to the Japanese. In early March 1942 the Japanese imperial army or Tenno Heika landed in Banten, Indramayu, Remang and other regions in Indonesia. The landing of Japanese troops in Indonesia and the unconditional surrender by the KNIL commander, namely General Terpoorten on March 1942 in Kalijati, West Java ended the history Dutch colonialism in Indonesia (Ricklefs, 2008).

After that, Japan began to launch its expansion by starting to enter the region, others in the Nusantara. One of them is Sukamanah in Tasikmalaya. Japan entered the territory Sukamanah via the route of one colony that landed in Indramayu, from there quickly Kalijati air base was captured, then headed to Ciater to attack the defense center Dutch in Bandung. From here the Japanese army finally arrived in the city Tasikmalaya, Likewise two other colonies also moved into Tasikmalaya. One the colony from Bogor headed towards Ciranjang via Bandung and one colony also moved approaching Purwakarta and also passing through Bandung. The Japanese occupation of West Java in general caused misery to the people in West Java (Nasution, 1997; Yanti, 2011).

The arrival of the Japanese certainly had an influence on the residents of Sukamanah and the surrounding area as part of the intercultural interaction between the colonizers and the colonized. One of them is the obligation to perform Seikerei, which is a form of respect by bowing 90 degrees using the hips as a pivot, like bowing movement, to the Japanese emperor who is believed to be a direct descendant of the gods Japanese sun.. The policy was applied to all agencies that existed at that time. Every morning before work, civil servants, company employees and students schools must follow the policy. This obligation is what is objectionable to Islamic groups, especially clerics. One day around January 1944, in a Singaparna field a ceremony was held. KH Zainal Mustafa was also invited and also attended the ceremony. However, when people were told to do it, KH Zainal Mustafa refused to seikerei . He did not do seikerei which was considered contradictory. With the Islamic religion. KH Zainal Mustafa then left the ceremonial field and immediately returned to the Sukamanah Islamic boarding school. The act that was done spontaneously refused the attention of everyone present and also insulted Japan (Benda, 1980).

Then tension arose between Japan on one side and KH Zainal Mustafa and his followers. There is an interesting phenomenon to study, how deep KH Zainal Mustafa's attitude is fighting against enemies and things that are considered injustice shows militancy and strong Islamic principles. His position as a cleric and leader of a pesantren which certainly supported by his educational background and life, which is certainly a factor which is influential. In addition, ethnographically, Tasikmalaya is one of the places with a fairly strong tarekat color in Sundanese land, KH Zainal Mustafa himself is a follower of the Tarekat Qadiriyyah (Hak, 2019). Therefore, it is interesting according to the author to examine whether there was a correlation between the influence of the tarekat and his militant attitude in against the Japanese invaders (Benda, 1980).

The State of Art in this article is to testing Sartono Kartodirdjo's hypothesis in the case of the Banten Peasants' Revolt in 1888 which emphasizes the Messianic Millenarism movement as a form of Islamic Revival movement in the colonialism era (Kartodirdjo, 1984). Although this paper emphasizes religious factors due to the imposition of Sharia violations from Japan and the influence of Tarekat as the basis for the Sukamanah Rebellion by Zaenal Mustafa, the research findings that there are socio-economic factors due to the pressure of Japanese colonialism also triggered the people of Sukamanah Tasikmalaya Village to dare to rebel at that time (M.D, 1985).

RESEARCH METHOD

Based on the previous description, we see a social fact of violence by the Japanese against the Muslim community in the Sukamanah Islamic Boarding School, Tasikmalaya (Ma'shum, 1998). This makes the social history approach important to explore the events of this rebellion even though it seems to be a mere Religious History (Kuntowijoyo, 2003). The method used in this research is the historical research method. The historical method is a set of procedures or tools used by historians in conducting research and compiling history. This research uses a socio-religious approach with a qualitative methodology where the sources are taken by literature study (Kuntowijoyo, 1995; Toynbee, 1974).

This research reveals the course of the Rebellion which was suspected to be influenced by Tarekat which grew in the Sukamanah Tasikmalaya Pesantren environment in West Java. The novelty in this paper is to reveal factors other than religiosity in Tarekat activism which has always been a common view of other authors, here the author gets the significance of the findings that social changes in society due to the socio-economic pressure of the Japanese Colonial made the fire of rebellion anger can erupt just like that plus the Japanese coercion to practice *Seikerei* which they considered a violation of the principle of community belief. As is commonly seen, the important role of the religious elite and the *tarekat* (religious order) became the foundation of the colonial resistance (Bruinessen, 1998; Kartodirdjo, 1990).

In this writing, a primer historical method as the systematic writing of history in general begins with heuristics and closes with historiography (Gottschalk, 1985; Kuntowijoyo, 1995). In the first stage, researchers conducted data collection (heuristics) by searching archives at the National Library, Diponegoro University Library, and 20th century colonial archive sites. For authentic and original sources that have credibility both digitally and visiting local libraries. To obtain quality information, the second stage is verification with internal and external criticism of sources that have been sorted based on several categorizations. Then the third stage is data interpretation, the author can obtain interrelated meanings regarding the development of Tarekat at West Java. And the final stage of this History of Education research is that the author conducts the last stage, namely Historiography. Researchers write chronologically to convey the findings of the development of Tarekat in the archipelago, especially West Java, then the course of the Rebellion because of its causes and consequences.

RESULT AND DISCUSSION

An Introduction to Sufism, *Tariqah* and its Spread

Etymologically, the discussion of *tariqah* comes from the Arabic '*Thoriqoh*' or *Al-Thariq* which means the path travelled by foot. From this understanding, the word is then used in the

connotation of meaning the way a person does a job, both commendable and despicable (Atjeh, 1996; Shihab, 2009). The word tarekat, in general, refers to a method of training or practice (*zikir, wirid, muraqabah*) also at the institution of teachers and students who grow up with it. This term later developed into an organization that grew around typical Sufi methods or an institution that houses the understanding of Sufism (Al-Barsany, 2001).

According to the term Sufism, tarekat means the journey of a *salik* (follower of tarekat) towards God by purifying oneself or the journey that must be taken by someone to get as close as possible to God (I, 1993). From the definition above, It appears that there is such a close relationship between Sufism and Sufism, that it seems difficult to distinguish between the two and one cannot be separated from the other. Sufism is an ideology of the institution that oversees it, namely tarekat (Al-Barsany, 2001). Or in other words, tarekat are schools of thought in Sufism. And the tarekat is an implementation of a Sufism teaching which then developed become a Sufi organization in order to implement the teachings of Sufism together. From the latest data obtained by the author, it is known that the growth of the tarekat has started in the 3rd and 4th centuries AH, such as Al-Malamatiyah which was founded by Hamdun Al-Qashshar or Taifuriyah which refers to Abu Yazid Al-Bushtami, or Al-Khazzaziyyah which refers to Abu Sayid Al-Khazzaz. However, this order and the like are still in a very simple and modest form (Taftazani, 1976).

The development and progress of the new tarekat was widely identified in the 5th century AH. or 13 AD as a continuation of the activities of the previous Sufis. This can be seen from the genealogy order that is always connected with the name of the founder (T.W Arnold, 1913). The order that was recorded to have appeared first Kali is a Qadiriyyah order developed by Sheikh Abdul Qadir Jailani who then it developed rapidly in Baghdad, Iraq, Turkiye, Saudi Arabia to Indonesia, Malaysia, Singapore, Thailand, India, China. Then the Rifa'iyah order appeared in Morocco and Al-Jazair. Then there is the Suhrawardiyah of North Africa, Central Africa, Sudan and Nigeria. This order then developed rapidly through students who were appointed as "teacher", taught and spread to Islamic countries which then branched and had branches so that they became very numerous (Azyumardi Azra, 2004).

In its development, Sufism itself is divided into two schools, the first school Sunni Sufism developed by Sufis in the 3rd and 4th centuries H, followed by Al-Ghazali and his followers from the tarekat sheikhs, such as Shaykh Ahmad Al-Rifa'i and Shaykh Abdul Qadir Jailani, namely Sufism which has a practical moral outlook and relies on The Qur'an and Sunnah (Bruinessen, 1998). The second is philosophical Sufism which combines Sufism with various mystical streams from outside Islam, such as in Hinduism or theosophy in neo-platonism, such as Suhrawardi and Ibn Arabi (Shihab, 2009).

KH Zainal Mustafa: The Pioneer Behind the Rebellion

Tasikmalaya has long been known as one of the cities of Islamic boarding schools in West Java. This is not only because of the large number of Islamic boarding schools that are established there, but also Tasikmalaya residents are also known to be devout in practicing their religion. Of the many Islamic boarding schools located there, one that has a history of high patriotism in history the struggle of the Indonesian people is the Sukamanah Islamic boarding school, Singaparna with its figures who led the resistance against the Japanese invaders, KH Zainal Mustafa (Ma'shum, 1998).

He began studying the book religion through his father and the village cleric. After graduating from his public school wandering from one Islamic boarding school to another for 18 years (Hak, 2019). During that period of study, in the eyes of his fellow students, Hudaemi was a famous teenager, intelligent, diligent and obedient to the teacher. After completing all his education at these Islamic boarding schools, in 1927 he went to Mecca for the Hajj and studying religion. He lived there for 3 months, after returning from there he changed his name became Zainal Mustafa. And when he returned to his homeland he founded an Islamic boarding school Sukamanah (Hak, 2019).

At the time of the founding of the Sukamanah Islamic boarding school, in those years in Indonesia there was a Revival of Islam where figures such as HOS Tjokroaminoto, Agus Salim, Abdul Muiz and KH Ahmad Sanusi are actively raising awareness of good politics towards Indonesia in general and towards the West Java region (Hak, 2019; Kartodirdjo, 1990). The political climate is also then blows to Sukamanah. Under these conditions, KH Zainal Mustafa tended to choose NU as his political direction, The reason for his entry into NU is still controversial. According to Drs. Yusuf Abdullah (UNISBA) KH Zainal Mustafa once studied at the Tebu Islamic boarding school Ireng Jombang, the center of NU at that time. However, what is certain is that there is a big possibility he never went there (Ma'shum, 1998).

KH Zainal Mustafa began to be active in the NU organization in 1933. In the organization He once served as deputy chairman of the NU Tasikmalaya Syuriah under Kyai Ruhiyat who served as Rois. There are not many records regarding his career in NU, but Fuad Muhsin, his son-in-law, said that KH Zainal Mustafa had done a lot of service in attracting Tasikmalaya business circles to join NU. In His position as the administrator of NU Tasikmalaya made his name increasingly well-known and his influence increasingly greater (Suryanegara, 1996).

KH Zainal Mustafa is known as a progressive cleric since the Dutch colonial era, The progressive attitude was supported by the condition of the NU movement which at that time was growing rapidly and tended to be progressive. The momentum was when the congress was held NU in 1938 in Banten, when the Dutch authorities intended to ratify regulations on marriage. At that time NU and Muhammadiyah gave a strong reaction and then forming the MIAI organization. His progressive attitude as a cleric is demonstrated by his constant efforts to raise awareness. Muslim groups, scholars and all students to know their position and function in the midst of society, namely as a leader of the people who must be dynamic and creative, becoming role model for society and as a defender of justice and truth (Suryanegara, 2009). Because of this principle, he considered dangerous and always monitored by the authorities, both the Dutch colonialists and Japan (M.D, 1985).

Like Dutch colonialism, the Japanese were also very repressive towards the nationalism movement in Java (Bouwisma, 1996). During the Japanese occupation, his attitude was firm and uncompromising, with foreign parties remains the same. The Japanese invaders who came to Indonesia at the beginning March 1942. Japan entered the Sukamanah area via a single colony route that landed at Indramayu, from there the Kalijati air base was quickly captured, then headed to Ciater to storm the Dutch defense center in Bandung. From here the Japanese army then finally arrived in the city of Tasikmalaya. Likewise, two other colonies also moved entering Tasikmalaya. One colony from Bogor headed towards Ciranjang via Bandung and one colony also moved closer to Purwakarta and also passed through Bandung (Nasution, 1997).

The arrival of Japan has more or less changed the social order of society in local area, as a result of social, economic and cultural interactions between the parties colonizers with colonies. One of them is the obligation to carry out Seikerei, namely a form of respect that is only given to the Japanese emperor who holds the title *tenno* Haika as a direct descendant of *Amaterasu Omikami*, the Japanese sun god (Benda, 1980; M.D, 1985).

The most controversial Seikerei policy was enforced in all Japanese colonised institutions at the time. Every morning before work, civil servants, company employees and school students had to follow the policy. This obligation had received objections from Islamic groups, especially the ulama, because it was considered to resemble the movement of bowing in worship but worshipping in another place. In fact, this policy also became a long debate between Islamic figures and the Japanese, including Buya Hamka, Kyai Mas Mansyur and young Muhammadiyah figures, as well as NU figure Abdul Qahar Muzakkar. KH Zainal Mustafa was one of those who also opposed this policy, the difference is that he was more harsh with the Japanese than other figures who were more accommodating (Suryanegara, 1996).

The Role of Tarekat and Social Movement

The existence of the tarekat cannot be separated from the teachings of Sufism which existed previously. Etymologically, Sufism comes from the Arabic word *shuuf* which means feather. At that time, Sufi experts wore clothes made of sheep's wool as a symbol of humility (Mulyati, 2006). Meanwhile, in terms of terminology, Sufis define Sufism itself according to the inner experiences that they have each felt. And because the dominance of this inner expression, then there are various definitions. So it is difficult put forward a comprehensive definition. From several definitions of the Sufis, Noer Iskandar defines that Sufism is pure awareness (*fitrah*) which directs the true soul to good deeds in order to get as close to Allah as possible (Shihab, 2009).

In the view of traditionalist Muslims, Tarekat brings to life practices that can be a medicine for the community. The variety of practices inherited by a *Mursyid* to his *santri* through the tradition of commemorating religious holidays every Islamic religious momentum is very loved by the community and shapes the character of their Islamic style in general. This is what is suspected to make the followers of the Tarekat Movement in Indonesia very large, although some are just sympathisers (Pijper, 1987).

The important role of the Tarekat in the development of the Islamic world began to be seen at the time the fall of Baghdad. The Sufis played an increasingly important role in maintaining the integrity of the Muslim World (Thomas Walker Arnold, 1913). And then the task of maintaining Islamic unity and broadcasting Islam to distant places passed into the hands of the Sufis, including Indonesia. In Indonesia, the development of tarekat has existed since the early process of Islamization, because through the teachings of this tarekat, which contains the teachings of Sufism which have closeness of style to previous traditions that are already rooted in society, spread Islam in Indonesia can take place peacefully without causing much conflict (Azyumardi Azra, 2004).

However, apart from the big role of Sufism and Sufism in the Islamization of the Nusantara, in The journey of the tarekat is also not free from contamination from outside parties who claim to be tarekat but does not have a clear origin, apart from that there are some similarities in character The teaching of the congregation with previous traditions which tended to be mystical also had implications against the confusion of understanding and misconceptions regarding the tarekat (Bruinessen, 2012).

Understanding these conditions in Indonesia is a basic and important criterion for any serious study and research on the tarekat in Indonesia. Indifference and lack of attention to these differences will result in a negative public view towards Sufism in general. Perhaps this impression is what drives Indonesian clerics Sunni Sufism adherents founded the Mu'tabarah Sufism organization which formulated the criteria what can determine which tarekat is valid and which is not (Mulyati, 2006). This institution also monitors the activities of the tarekat for fear of falling into spiritual confusion. The following are some criteria for a mu'tabarah tarekat: 1) Fully based on Islamic law in its implementation, 2) Adhere to one of the four schools of jurisprudence, 3) Following the path of Ahlussunnah wal Jamaah. 4) Having a diploma with a continuous sanad (teacher lineage) until the prophet Muhammad (Mulyati, 2006; Shihab, 2009).

One of the orders considered influential in the spread of Islam in Indonesia is the Syattariyah Order. The name of this tarekat is attributed to Shaykh 'Abd Allah Al-Syaththari (d.890 H/1485 AD), a scholar who still had family ties with Umar Suhrawardi, a scholar who popularized the Suhrawardiyah order. This order born in Central Asia and rooted in the Indian region. In the Indian context, this order emerged as a religious expansion movement that focuses more on its mission carry out the expansion of Islamic preaching to non-Muslim groups by directing it more towards the struggle to improve moral and spiritual values through the spread of Islamic teachings (Mulyati, 2006; Oman Fathurahman, 2008).

And in this effort, Shaikh 'Abd Allah Al-Syaththari and his followers developed the tendency to adapt to local traditions and rituals that are still heavily influenced by Hindu rituals. According to Martin Van Bruinessen, the Shattariyah order is relatively easy to combine with various local traditions, so that it becomes the most "grounded" order among other orders (Bruinessen, 1998).

This accommodating attitude on the one hand will make it easier to attract the attention of non-Muslims to embrace Islam, and can even be considered as the key to success the development of the tarekat, but on the other hand, this also resulted in many new concepts Sufism and the rituals of the Sufi Order which are syncretic and have similarities with the concepts and Hindu rituals (Bruinessen, 2012).

As for its relation to the development of the Syattariyah order in the Nusantara, the name Abdurrauf Al-Sinkili cannot be separated. He is a scholar who comes from the area Sinkil, in the northwest coast of Aceh (Oman Fathurahman, 2017). He once prominent person who holds the highest position in the spread of the Syattariyah order in Haramain (Oman Fathurahman, 2008). The beginning of the development of Syattariyah in the Malay-Indonesian region cannot be separated from his return from the forbidden land in the second half of the 17th century, precisely in 1661 AD. As- Sinkili spent nine teen years in the holy land studying various sciences. Islamic science. And after that he returned to his homeland to develop the teachings of the tarekat This is the one that tends more towards neo-Sufism (Azyumardi Azra, 2004). Among the most characteristic The prominent feature of neo-Sufism is the teaching of mutual approach between the teachings sharia with the teachings of tasawwuf (Mulyati, 2006).

According to Fazlur Rahman's view, the center of attention Neo-Sufism is a socio-moral reconstruction of Muslim society. This is different from Sufism, previously which mainly emphasized the individual, not society. As-Sinkili is perhaps the most authoritative scholar in spread the Syattariyah order in the Nusantara region considering that there were no other figures in historical records mentioned besides him (Azyumardi Azra, 2004). As a leading scholar, many Muslims from various regions who are interested in learning from him. Among the many his students, the most prominent of whom was Shaikh Burhanuddin from Ulakan, Pariaman West Sumatra and Sheikh Abdul Muhyi from Pamijahan, Tasikmalaya, West Java (Azyumardi Azra, 2004; Thohir, 2002). In terms of the spread of Islam and the tarekat, Sheikh Abdul Muhyi, who studied in Aceh to As-Sinkili is a figure who cannot be forgotten because he is one of the main links the spread of the Tarekat Syattariyah in West Java and is considered to be the spreader of Islam in Southern West Java (Huda, 2007).

After completing his studies with As-Sinkili, he and his friends As-Sinkili took his students to Baghdad and then to Mecca for more deepen religious knowledge and perform the Hajj pilgrimage. After completing pilgrimage, Sheikh Haji Abdul Muhyi returned to his homeland. After getting married, he began went on an adventure with his wife and parents. They then arrived at Darma, including the Kuningan area, West Java. At the request of the local Muslim community, he settled there for seven years (1678-1685) to educate the community with the teachings Islam. After that he wandered again and arrived in the Pameungpeuk area, Garut, West Java. He settled in Pameungpeuk for 1 year (1685-1686) to spread Islam among the population who at that time still adhered to Hinduism (Ma'shum, 1998; Oman Fathurahman, 2008).

We have previously discussed the important role of Tarekat as a religious movement that has an impact on social change. Tarekat leaders, both Kyai and Ulama, have become elites who are respected by the community as a reaction against colonialism (Fu'ad Jabali, 2002; Kartodirdjo, 1990). K.H. Zaenal Mustafa is considered to be affiliated with the Syattariyah Order. As a religious elite, his charisma was able to bring the resistance movement in Sukamanah Tasikmalaya. Although from among the elite of the West Java NU faction whose people were more in the Qadariyah wa Naqsabandiyah Tarekat (Hak, 2019; Zainurofieq, 2021).

After living in Lebaksiuh for four years, Zaenal Mustafa chose to live in a cave, now known as Safar Wadi Cave in Pamijahan, Tasikmalaya, West Java. After living and educating his students in a cave for a long time, he and His followers set out to spread Islam in the village of Bojong while occasionally returning to Safar Cave Wadi. About 2 km from Bojong he founded a new village called Kampong Safar Wadi. In that village he built a mosque (now a mosque complex Agung Pamijahan) as a place of worship and center of Islamic education. Thanks to his hard work, the Syattariyah order spread widely in Tasikmalaya and the surrounding areas. West Java is another (Huda, 2007). This is one of the reasons why Tasikmalaya is still this is a religious area and has a fairly strong

tarekat nuance. Among Abdul Muhyi's students who also later helped spread Islam and the tarekat in areas in West Java listed in the Syattariyah tarekat books in English Javanese are Abdullah and Haji M Hasanuddin, Karang, Sapardi; Sheikh Abu Hasan, King Galuh; Kiyai Hasan Maolani, Lengkon; Kiyai Nur Muhammad, Pasir Astana; and Bagus Muhammad Reza, Sukaraja (Huda, 2007).

The Course of the Sukamanah Rebellion

On February 25, 1944, KH Zaenal Mustafa led his students to put up resistance. However, because the forces are not balanced, this resistance can be crushed by Japan. Many of KH Zaenal Mustafa's followers were arrested and on the 25th In October 1944, he and his followers who were caught were sentenced to death. Islamic boarding school Sukamanah, which is located in Cimerah village, with all its activities will be easily absorbed by society and influence the surrounding community, because it has become the basis of village traditions. As a single legal entity, where one village community is one with another a bond of fate and responsibility. The condition of the village is like this on the one hand profitable, meaning there is unity of action, but on the other hand it makes the village like glass. All activities in it are easy to read so that it does not recognize the confidentiality factor. It is not impossible that village factors like this will be easily known by Japan if it is preparing a protest movement (Thohir, 2002).

Meanwhile, the Japanese used intelligence to monitor these activities, unfortunately they exploit Indonesians themselves. In this case, they using Cimerah residents such as Arif, Suhro, and Ardi. The report given by intelligence made the Japanese authorities believe that the activities at the Sukamanah Islamic boarding school can lead to instability and compromise security. For this reason, through letters and couriers, the Tasikmalaya Kempetai has repeatedly called Kh. Zainal Mustafa to come to his office. The calls were not answered. was once heeded by KH. Zainal Mustafa, because everyone knows that whoever has been called by a kempetai never returned to his family safely. The courier who brought the summons returned empty-handed. Kh. Zainal Mustafa He just said that he was busy and would come when the time came, but if the kempetai He wants him to be able to receive it at any time in Sukamanah. It's understandable how the anger of the Tasikmalaya Kempeitai at that time. Even the Japanese ruler also sent Sutisna Sanjaya (member of Cuo Sangin) and Kh. Sobandi from the Cilenga Islamic boarding school to provide advice (Nasution, 1997).

Apparently the event that will be busy will occur the following day, Friday 25 February 1944 coincided with the 1st of Maulud (Rabiul Awwal 1316 Hijri). Before Friday prayers KH. Zainal Mustafa gave instructions on the impacts that would occur due to an attitude of not heeding the orders of the Japanese authorities and the detention of the Singaparna sub-district head's group that. In front of the students, Zainal Mustafa told all students to do preparation to face the reaction of the Japanese authorities which could come at any time. Although every soldier is needed in the defense system, but Kh. Zainal Mustafa is quite tolerant (Hak, 2019).

In front of his students, he gave them the freedom to choose between joining marching to face Japan or not. K.H. Zainal Mustafa, if they don't come it would be better to just go back to their respective villages. However, the answer from the students was actually on the contrary, they generally choose to stand behind Kh. Zainal Mustafa. When Muslims in Sukamanah performed Friday prayers, while K.H. Zainal Mustafa preached from the pulpit and heard the sound of vehicles entering the gate Islamic boarding school. However, Kh. Zainal Mustafa asked his students to remain calm in place until Friday prayers are over. Only after Friday prayers, accompanied by several students, did Zainal Mustafa come out. He headed towards the yard of the Bangka building (now the building of the Kh. Zainal Mustafa Junior High School). There were four people The Japanese *Kempeitai* were already waiting. One of their men asked for can talk to the people present. Zainal Mustafa patiently answered his stick as a sign that he asked for everyone's protection not to grab it and to be there place because Nippon wanted to talk. However, the talk was incitement and provocation (Hak, 2019).

The Japanese Kempetai said that K.H Zainal Mustafa did not cooperate even opposing the Japanese rulers and seizing Japanese weapons and that means a criminal act must be eradicated by the Japanese rulers. Why were they present, the Kempeitai soldiers? said that they will not get any consequences and sanctions. That means, it remains safe. on the condition that they are willing to ask for forgiveness and regret, return the weapons which was seized, and promised not to fight Japan, and to hand over the leadership of the Islamic boarding school sukamanah. And the competition threatened to fight against Japan. This is a dangerous action, because Japan is known as a brave army and officer. Who has been able to destroy America and if a Japanese person is killed in sukamanah or in Indonesia it means it must be replied with 1000 Indonesians. Of course the students became furious and angry. In an instant, an ajengan who as a commander named Najmuddin, he quickly threatened the soldier kempetai. The situation was getting out of control. The Kempeitai soldiers were apparently ready. by means of violence, so that there is no other way except for KH. Zainal Mustafa to immediately ordered a resistance action (Hak, 2019).

The order was instantly met with a fire response war began to rage. Several people immediately got into a fight with the four soldiers until they were stopped rice fields that were flooded. In the commotion, three Kempeitai soldiers were killed, but another managed to escape with injuries. Realizing that there were enemies who escaped, a santri named Nurpuad immediately arrested him because the Kempeitai soldier had time to fire a shot at him, Nurpuad fell dead at the scene. It was because of the commotion that he was buried, while the three Kempetai soldiers were buried on the rocky mountain (Hak, 2019). As a result, the Sukamanah area was surrounded from various directions; east, west, south and north. Unmitigated, special forces with a strength of six companies were brought in from all headquarters in West Java. Respectively, one company of foot soldiers who functioned as a covering force to prevent any escape from Sukamanah out of the area, two companies of Japanese police (*kempetai*), two companies of heiho, and one company of special forces (*tokubetsu keisatsu*) which moved from the west and headed directly to the Sukamanah boarding school (Benda, 1980; Hak, 2019).

Actually, after Dzuhur, the Sukamanah Islamic boarding school was surrounded, and when it was time Ashar slipped, Japanese troops increasingly penetrated the Islamic boarding school. Japanese soldiers used the native people as a shield against the Samtri and the Sukamanah population. The natives were placed on the front lines. Apparently the tactic was quite effective. it seems the students were shocked and started to hesitate. The students who remained on the front line ran back to report it to KH Zaenal Mustafa who always taught so that they are not allowed to fight with their own people. The dormitories were damaged, items such as clothes, jewelry, bicycles, books and anything of value belonging to the santri, the people and the leaders of Sukamanah was robbed and transported because it was considered as war booty belonging to *Dai Nippon*. The teachings of the remaining Sukamanah troops continued, while above Sukamanah roars a Japanese bomber plane hovering in circles for two days and two nights, escorted by 4 hunting aircraft monitoring and to scare the people so that they do not help the fugitive Sukamanah. Pamphlets were distributed from the air containing the death penalty for those who are sympathetic to helping Sukamanah. With Thus all followers of Kh. Zainal Mustafa have become public fugitives, wherever they go. They hid but could not escape the danger that always threatened their lives, namely being captured and handed over to the Japanese fascist government (Hak, 2019).

Further impacts can be felt as a result of the Japanese nature of using sispersos strategy (social service percentage system) in dealing with the Sukamanah protest this movement. The Japanese government established a branch of the Office of Religious Affairs (*shumuka*) throughout the presidency in Java on March 5, 1944 or exactly 15 days after the outbreak of the movement Sukamanah protest. At that time, the guard and inspection of the people and troops sukamanah is still ongoing. Maybe the formation of the shumuka office is not the direct impact of the Sukamanah protest movement, however, if we look at the time it was established and the purpose of its establishment, it seems that the establishment of this office is an urgent need for Japanese government. The establishment of Shumuka has two objectives Firstly, the Japanese rulers wanted to establish closer contact with the regions with the hope that the people of Java will be aware of *Dai Nippon's* wisdom of respecting Islam also reduces the misunderstandings that according to

Japan many Muslims still have. (Benda, Bulan Sabit dan Matahari Terbit: Islam di Indonesia Pada Masa Pendudukan Jepang, 1980) One of the monumental events that shows his militancy and strong beliefs as a Muslim who holds fast to the principles that occurred in January 1944. One day In that month, in a Singaparna field a ceremony was held. As usual during the Japanese occupation, civil servants, staff, teachers, school children and invitations gathered in the field to attend the ceremony (Benda, 1980; Bruinessen, 1998).

Zainal Mustafa also invited and attended the ceremony, but when people were told to performing *seikerei* KH Zainal Mustafa spontaneously refused. He did not perform *seikerei* which considered contrary to the Islamic religion. KH Zainal Mustafa also left the field ceremony and immediately returned to the Sukamanah Islamic boarding school. The act was carried out in this spontaneously attracted the attention of everyone present and also insulted Japan in a big way. Directly From here the open conflict between KH Zainal Mustafa and Japan began. And immediately, not long after that, physical resistance was carried out by KH Zainal Mustafa and his followers his students fought against Japan which was recorded in the history of the Indonesian people's struggle took place. KH Zainal Mustafa himself eventually experienced defeat because of imbalance in the number of troops and weapons. As for Japan, to divert the issue of this rebellion. They established branch offices for religious affairs (*shumuka*) throughout the presidency in Java in March 5, 1944 or exactly 15 days after the Sukamanah protest movement erupted. At that time also, guarding and inspection of the Sukamanah people and troops is still ongoing (Hak, 2019).

The establishment of this office had the aim of obscuring Japan's mistakes, by saying that through this institution the Japanese authorities wanted to establish closer contact with the regions with the hope that the people of Java will be aware of Dai Nippon's wisdom (Ricklefs, 2008). Respecting Islam also reduces the misunderstandings that Japan believes many Muslims still have. But even so, despite the defeat he experienced, the resistance he what KH Zainal Mustafa did is very worthy of appreciation and emulation as a symbol of resistance based on the spirit of defending one's beliefs and liberate themselves from the colonial rule of other nations.

CONCLUSION

As for the relationship with the Sukamanah rebellion, being located in an area with a fairly high tarekat existence does not guarantee that information about the relationship between the pesantren there and the existing tarekat will be widely available. In addition, to find data on the spread of tarekat in Tasikmalaya, what tarekat is dominant and how tarekat intersected with pesantren leaders in Tasikmalaya during the life period of KH Zainal Mustafa is not an easy thing because of the limited data that can be presented. Therefore, in this case the author tries to analyze the possibilities that can be presented. KH Zainal Mustafa studied in several different pesantren, but there is no information about his contact with tarekat. The only clue is that he studied in NU-based pesantren. This is also the reason for his involvement in the NU organization upon his return from the holy land. This is also not a clear clue since people within NU itself do not all share the same tarekat since NU is not a spiritual organization, but an Islamic mass organization that is the home of most of the tasawwuf movement in Indonesia.

The militancy that he showed in opposing the Japanese colonialists according to the final results obtained by the author arose due to two factors, first due to the influence of the development of the NU organization which was increasingly progressive, which was first seen when the 1938 NU congress was held in Banten. Secondly, KH Zainal Mustafa was driven by a strong sense of patriotism and nationalism seeing the condition of the Singaparna people who generally suffered, both from a social perspective in general, and from an economic perspective in particular. Regarding Sukamanah, in this area Japanese cruelty was also felt. The minimal economic situation made the people even more tormented due to Japanese extortion politics, when the people had to hand over their paddy to each harvest. The distribution or entry and exit of goods was also not easy to do. This was felt by Cimerah residents and also Sukamanah students. A santri who normally took provisions from his home area had to follow the check-point at the Singaparna kudang. At that post, the luggage had to be checked and opened, and was often confiscated. The Japanese also

conducted a rice collection operation which amounted to ten percent of the total income. this operation was mentioned to be sent to areas that lacked rice. the Japanese authorities would pay in cash at a price of f4 per quintal plus clothing materials, geretan and kerosene. The Japanese authorities' propaganda took place mainly in Garut, Tasikmalaya, Ciamis and Sumedang.

However, in reality the promise was never kept. Payments were never received by farmers, so the condition of the community, which was almost entirely dependent on agricultural products, became even more painful. The condition of the community that had been filled with such symptoms made KH Zainal Musthafa, as a religious and community leader in the region, moved to organize resistance to the Japanese government. At this point, the author sees that the motive for Sukamanah's resistance is more inclined to be caused by economic factors. There were also religious factors there, such as KH Zainal Mustafa's rejection of seikeirei, but that does not necessarily indicate a strong relationship between tarekat and rebellion. Unlike the case of the Banten peasant rebellion which was clearly influenced by the Qadariyah-Naqshabandiyah tarekat leaders in 1888. However, in the context of the influence of this tarekat on KH Zainal Mustafa's militancy against the Japanese, the author does not find a clear correlation between the two. What I found was a rebellion that was motivated by economic factors and the spirit of religious patriotism in defending the creed and territory. One thing that the author is able to explore a little is the influence of the organization he belonged to, namely NU, which in 1938 was increasingly progressive, which seems to have influenced his tough attitude towards the Japanese occupiers.

REFERENCES

- Abdurahman, D. (2018). Diversity of Tarekat Communities and Social Changes in Indonesian History. *Sunan Kalijaga: International Journal of Islamic Civilization*, 1(1), 61–92. <https://doi.org/10.14421/skijic.viii.1217>
- Al-Barsany, N. I. (2001). *Tasawuf, Tarekat dan Para Sufi*. Jakarta: PT Raja Grafindo.
- Arnold, T.W. (1913). *The Preaching of Islam: A History of the Propagation of the Muslim Faith*. London: Constable & Company Ltd.
- Arnold, Thomas Walker. (1913). *The Preaching of Islam: A History of the Propagation of the Muslim Faith*. London: Constable and Company.
- Atjeh, A. (1996). *Pengantar Ilmu Tarekat*. Jakarta: Logos Wacana Ilmu.
- Azra, A. (2013). *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII & XVIII, Akar Pembaruan Islam Indonesia*. Jakarta: Prenada Media.
- Azyumardi Azra. (2004). *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII & XVIII (Edisi Revisi)*. Jakarta: Kencana.
- Benda, H. J. (1980). *Bulan Sabit dan Matahari Terbit: Islam di Indonesia Pada Masa Pendudukan Jepang*. Jakarta: Pustaka Jaya.
- Bouwsma, E. T. (1996). The Indonesian Nationalist and The Japanese “Liberation” of Indonesia: Vision and Reactions. *Journal of Southeast Asian Studies*, 27(1). Retrieved from <https://www.jstor.org/stable/20071754>
- Bruinessen, M. van. (1998). Studies of Sufism and the Sufi Orders in Indonesia. *Die Welt Des Islams*, 38(2), 192–219. Retrieved from <https://www.jstor.org/stable/1570744>
- Bruinessen, M. van. (2012). *Kitab Kuning: Pesantren dan Tarekat*. Yogyakarta: Gading Publishing.
- Dhofier, Z. (2011). *Tradisi Pesantren: Studi Pandangan Hidup Kyai dan Visinya Mengenai Masa Depan Indonesia*. Jakarta: LP3ES.
- Fu'ad Jabali, J. (2002). *Islam in Indonesia: Islamic Studies and Social Transformation*. Montreal: Indonesia-Canada Islamic Higher Education Project.
- Gottschalk, L. (1985). *Mengerti Sejarah* (N. Notosusanto, Trans.). Jakarta: UI Press.

- Hak, N. (2019). *Pemikiran dan Perjuangan K.H. Zainal Musthafa*. In M. Wildan, *Tokoh-Tokoh Muslim Indonesia Kontemporer*. Yogyakarta: Idea Press.
- Huda, N. (2007). *Islam Nusantara: Sejarah Sosial Intelektual Islam di Indonesia*. Yogyakarta: Ar-Ruzz Media.
- I, D. A. R. (1993). *Ensiklopedi Islam di Indonesia*. Jakarta: Departemen Agama.
- Kartodirdjo, S. (1984). *Pemberontakan Petani Banten Tahun 1888*. Jakarta: Pustaka Jaya.
- Kartodirdjo, S. (1990). *Pengantar Sejarah Indonesia Baru: Sejarah Pergerakan Nasional dari Kolonialisme Sampai Nasionalisme*. Jakarta: PT. Gramedia.
- Kuntowijoyo. (1995). *Pengantar Ilmu Sejarah*. Yogyakarta: Yayasan Bentang Budaya.
- Kuntowijoyo. (2003). *Metodologi Sejarah (Kedua)*. Yogyakarta: Tiara Wacana.
- M.D, S. (1985). *Perlawanan Rakyat Indonesia Terhadap Fasisme Jepang*. Jakarta: Inti Idayu Press.
- Ma'shum, S. (1998). *Karisma Ulama: Kehidupan Ringkas 26 Tokoh NU*. Bandung: Mizan.
- Mulyati, S. (2006). *Mengenai dan Memahami Tarekat-Tarekat Muktabarah di Indonesia*. Jakarta: Kencana.
- Nasution, A. . (1997). *Sekitar perang kemerdekaan Indonesia*. Bandung: Angkasa.
- Oman Fathurahman. (2008). *Tarekat Syattariyah di Minangkabau: Teks dan Konteks*. Jakarta: Prenada Media Group.
- Oman Fathurahman. (2017). Shattāriyah Silsilah in Aceh, Java, and the Lanao Area of Mindanao. *Journal of the Malaysian Branch of the Royal Asiatic Society*, 90(1). Retrieved from <https://www.jstor.org/stable/26527790>
- Pijper, G. . (1987). *Fragmenta Islamica: Beberapa Studi Mengenai Sejarah Islam di Indonesia Awal Abad XX*. Jakarta: UI Press.
- Ricklefs, M. . (2008). *Sejarah Indonesia Modern 1200-2008* (Tim Penerjemah Serambi, Ed.). Jakarta: PT. Serambi Ilmu Semesta.
- Shihab, A. (2009). *Akar Tasawuf di Indonesia antara Tasawuf Sunni dan Tasawuf Falsafi*. Tangerang Selatan: Pustaka Iman.
- Suryanegara, A. M. (1996). *Menemukan Sejarah: Wacana Pergerakan Islam di Indonesia*. Bandung: Mizan.
- Suryanegara, A. M. (2009). *Api Sejarah (Vol. 1)*. Bandung: Salamadani.
- Taftazani, A. (1976). *Madkhal ila Al-Tasawwuf Al-Islami*. Cairo: Dar Al-Tsaqafah.
- Thohir, A. (2002). *Gerakan Politik Kaum Tarekat*. Bandung: Pustaka Hidayah.
- Tirmingham, J. (1971). *The Sufi Order in Islam*. Oxford: Oxford University Press.
- Toynbee, A. J. (1974). *A Study of History*. New York: Oxford University Press.
- Yanti, E. N. (2011). *Pendudukan Jepang di Jawa Barat Tahun 1942-1945* (Universitas Jember). Universitas Jember. Retrieved from <https://repository.unej.ac.id/xmlui/handle/123456789/22497>
- Zainurofieq, Z. (2021). Gerakan Politik Kaum Tarekat dalam Sejarah Indonesia. *Jurnal Iman Dan Spiritualitas*, 1(4), 547-552. <https://doi.org/10.15575/jis.vii4.15027>