

TRACES OF STRUGGLE AND THE ROLE OF KIAI AHMAD SIRADJ BIN UMAR PANULARAN SURAKARTA, 1878-1961

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Abstract

This research is a biography of Kiai Ahmad Siradj bin Umar Panularan from 1878-1961. The problem discussed in this study is about the struggle for proselytizing and the treasures of the relics of Kiai Ahmad Siradj especially in da'wah. This research is qualitative research with a historical approach by collecting past research through books, articles, and online news and amplified by interviews. This research resulted in a conclusion. First, Kiai Ahmad Siradj was a figure who promoted Islamic proselytizing in the 20th century in Surakarta and became a disciple of Kiai Imam Bahri Mangunsari Nganjuk, Kiai Dimiyathi Tremas, and Kiai Sholeh Darat. Second, Kiai Ahmad Siradj also joined the Barisan Kiai group, which fought alongside the Hizbullah troops in defending independence, especially in the Solo region. Kiai Ahmad Siradj's struggle in pioneering the Nahdlatul Ulama organization in Surakarta is evidenced by his arrival with Kiai Mawardi at the first NU Mukhtamar in Surabaya in 1926. Even his descendants became administrators of NU Surakarta, including Kiai Yahya Cholil Tsaquf and Gus Yaqut Cholil Qoumas, Chairman of PBNU and Minister of Religious Affairs, are his descendants. Third, Kiai Ahmad Siradj is known as a saint who has a da'wah bil hikmah (wisdom) is a follower of the Qadiriyyah wa Naqsyabandiyah who left the pesantren, wirid/dhikr, and the writings of the pesantren book, such as *safinat al-najā*, *fathu al-qorib*, *durratu al-bahiyah*, *sullamu al-taufiq* which is still stored in the pesantren.

Keywords: Kiai Ahmad Siradj; Indonesian ulama; biography.

INTRODUCTION

The arrival of Islam in Indonesia is not the same in each region, nor is the Islamic kingdom in each area that has a different socio-political and cultural situation. According to experts such as Snouck Hugronje and J. Pijnapel, Islam entered Indonesia has several opinions, namely in the 7th century A.D., and some argue that Islam entered Indonesia in the 13th century A.D. in Samudra Pasai (Fuadi, 2021, p. 81).

Perhaps more importantly, it is that Islam generally entered peacefully. The assimilation between the new religion and the local culture made the Indonesian people at that time accept the new religion well. This media of da'wah is inseparable from the role of the *ulama* or *da'i* or *kiai*, who can directly fuse the new religion with local culture and customs (Lubis, 2007, p. 169).

The development of Islam in Indonesia has not escaped the role of *kiai*, who are involved in local kingdoms. As is the case in the Surakarta region, the territory of the heir kingdom of the Mataram kings. Islamic values since the reign of Pakubuwana II have become part of the power of Kasunanan Surakarta; this is acculturated by the existence of Islamic traditions such as *Grebeg Sura*, *Sekaten*, *Grebeg Maulud*, *Grebeg Besar* etc. (Najmudin, 2020, p. 5)

At the periode of Pakubuwana III, the existence of *kiai* was increasingly considered. Currently, the King brought in *kiai* to be the spiritual teacher or the King's advisors and to guide their crown prince, who was later prepared to be the kingdom's successor. In addition, *kiai* also received the authority to develop Islamic proselytizing

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and education in the city of Surakarta through Islamic boarding schools (Najmudin, 2020, p. 9).

One of famous *kiai* in Surakarta in the 20th century was Kiai Ahmad Siradj bin Umar Panularan (d. 1961). He is one of the *kiai* who has an essential role in the development of Islam in Surakarta. The role of Kiai Ahmad Siradj bin Umar Panularan in spreading Islam in the Greater Solo area was quite large. One of the pieces of evidence of his current legacy is the As-Sirajd Islamic boarding school located in Laweyan, and his teachings are still being taught in the message. The book he taught was al-Qur'an, hadith, *safinat al-najā, fathu al-qorib, durratu al-bahiyah, sullamu al-taufiq* (Rizem, 2016, p. 71)

Kiai Ahmad Siradj studied to major *kiai* in Java, such as Kiai Imam Bahri at the Mangunsari Islamic boarding school in Nganjuk, East Java and to Kiai Dimyathi at-Tremasi (d. 1934) at the Termas Islamic boarding school, Pacitan, East Java. He recently studied with Kiai Sholeh Darat (d. 1903) in Semarang, Central Java. These three great scholars shaped the personality and thought of Kiai Ahmad Siradj on Islamic education (Rizem, 2016, pp. 78–80).

Kiai Ahmad Siradj is also famous among the people for his *karamah*. Physically, the appearance of Kiai Ahmad Siradj is quite easy to recognize because in everyday life and when traveling far, they often dress distinctively by wearing *iket* (headgear), gloved "wulung" and wearing *gampanan* (wooden slippers). This clothing model is somewhat like the clothes worn by other *kiai* of the Surakarta Palace. Not only the peculiarity of dressing alone but also known as an *alim* (pious), wise and charismatic. Each of his utterances is famous for having several *sasmita* (sign of God). Even in the Surakarta region and its surroundings, many refer to him as a *waliyullah* (God's trustee) with his knowledge and *karamah*. Like many people in Surakarta, Mbah Siradj (his nickname) often wears a wand when walking and wear footwear in the form of *teklek* (wooden slippers). Intermediary, the wand is said to be able to drive away floods that will enter the Panularan area (Suharso, 2017, p. 77)

Departing from the various explanations above, the author is interested in researching the history and struggle of Kiai Ahmad Siradj bin Umar Panularan (1878-1961) with the formulation of research problems, namely about biography, the struggle for Islamic proselytizing, which is the legacy of Kiai Ahmad Siradj bin Umar Panularan in Surakarta. A study generally uses the previous research to position the point of view of the study with previous research. The problem is that there is still little research that discusses in detail the influence of Kiai Ahmad Siradj in the 20th century which comes from his students such as Kiai Habib and the study of the Kiai Ahmad Siradj *tarekat* (order) through his written manuscripts. In addition, it also connects it with figures who are now taking part in the national arena such as Kiai Yahya Cholil Tsafiq and Gus Yaquut Cholil Qoumas who serves as chairman of Pengurus Besar Nahdlatul Ulama (PBNU) and Minister of Religious Affairs.

Two studies have been carried out on this figure. The first is *Mengenang Jejak Kiai Ahmad Siradj/Sala Mahur: Waliyullah, Berkaramah Banyak* by Hakim Adnan and conducted in 1989. This research discusses the *karamah* or advantages possessed by Kiai Ahmad Siradj bin Umar Panularan during his lifetime. The second *Menelusuri Jejak Enam Kiai Solo Raya* by Afkar Institute and conducted in 2017. This book discusses the

the “Six Kiai” and their influence in Great Solo region. Kiai Ahmad Siradj bin Umar Panularan is one of them. However, they have not been complemented by reading the manuscripts of Kiai Ahmad Siradj's legacy and in-depth interviews so that this research can complete the previous study.

RESEARCH METHOD

This research is library research with a data analysis method using literature review, online media, supported by interviews and observations. The primary source is a source that shows direct testimony at the time of the event with interviews of some descendants of dan alumni of Kiai Ahmad Siradj and course referencing previous written sources. Then data analysis is assembled in historical writing (historiography), a form of reconstruction of sources that have been carried out by criticism until it becomes a historical event (Kuntowijoyo, [2013](#), p. 74).

The written data found in this study is a book that discusses biographies, archives, and documents obtained from the caretaker of the As-Siradj Islamic boarding school. The author also collected oral data obtained by conducting interviews conducted at the As-Siradj Islamic boarding school, which became a resource person named Kiai Thohir, who is the administrator of the As-Siradj boarding school and is also a direct descendant of the fourth generation of Kiai Ahmad Siradj bin Umar Panularan and Kiai Habib Ihsan who was a disciple considered a grandson by Kiai Ahmad Siradj. He is also the founder and caretaker of Pesantren al-Huda Doglo Boyolali. The author verifies the authenticity and credibility of sources by using internal and external criticism to examine the truth of the document content or the level of authenticity of the data. Interpretation is often referred to as historical analysis and then writing of history that is systematically arranged so that readers easily know it.

RESULT AND DISCUSSION

Profile of Kiai Ahmad Siradj bin Umar Panularan

Ahmad Siradj bin Umar Panularan was born in 1878 A.D., the son of Kiai Umar or well known as Imam Pura. Kiai Imam Pura has a lineage with Sunan Hasan Munadi, the uncle of the King of the Sultanate of Demak Bintoro, Raden Patah. Kiai Ahmad Siradj has the lineage from Umar bin Rabani bin Arief bin Sunan Satapura bin Sunan Hasan Munadi bin Sunan Ghairu Ma'lum bin Sunan Kalijaga. Sunan Hasan Munadi himself was assigned by Raden Patah to the village of Nyatnyono to Islamizing the slopes of northern Mount Merbabu (Suharso, [2017](#), p. 77). The family archive entitled *K.H. Ahmad Siradj Silsilah Bani Sunan Kali Jaga* wrote that Kiai Ahmad Siradj has 8 siblings, namely Ibu Nyai Abdul Syakur (Tapang), Kiai Chalil (Solo), Kanah (Tapang), Khusairi (Tapang), Kiai Djuwedi (Tengaran), Kamnah (Tapang), Kuncung/Sumaeroh (Tapang), and Kiai Daldiri (Tingkir).

Kiai Ahmad Siradj had several brothers, including Kiai Cholil and Kiai Djuwedi. He grew up among families who obeyed the Islamic religion, making himself aware of the importance of Islamic religious education in the lives of the general public so that he had the idea of providing Islamic religious education to the wider community (Suharso, [2017](#), p. 76). He was a great *kiai* in Surakarta. He believed by many to be a

waliyullah with his various *karamah*. For the people and its surroundings, he was known as one of the wise, pious, and charismatic *kiai* (Hakim, [1989](#), pp. 1–2).

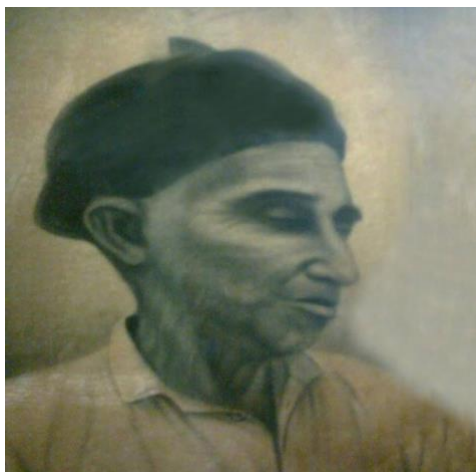


Figure 1. Portrait of Kiai Ahmad Siradj
Source: Kiai Ahmad Siradj Family Archives, 2022

Kiai Ahmad Siradj had only one child, namely Kiai Shoimuri who had nine children, namely Tamam (Boyolali), Basyirah (Tuban), Karimah (Tuban), Mujab (Sidoharjo), Sabiq (Makkah), Muhsinah (Rembang), Kafiah (Sragen), Mr. Makin (Rembang), and Mubin (Solo). Of the nine sons and daughters of Kiai Shoimuri, only Kiai Mubin is continuing the proselytizing struggle of Kiai Ahmad Siradj by managing and establishing the As Siradj Islamic boarding school in Laweyan, Surakarta.

Education and Personality

As a young man, kiai Ahmad Siradj referred to several great *kiai* in Java such as Kiai Imam Bahri at Pesantren Mangunsari Nganjuk, East Java and to Kiai Dimyathi at-Turmusi at Pesantren Tremas Pacitan, East Java. He is the younger brother of Kiai Mahfudz Tremas Pacitan. Preexisted at that time, the Pesantren Tremas experienced the first revival period so that it could be categorized as "first golden age". Because in this period, many students came from various regions to study at Pesantren Tremas. Briefly, it can be explained that the educational history of Kiai Ahmad Siradj was one of the students of Kiai Sholeh Darat Semarang (1820-1903) (Suharso, [2017](#), p. 78).

Kiai Ahmad Siradj was regardless of ethnicity, religion, race, or social status. According to Kiai Thahir, he had a warm relationship with a Catholic meatball seller in Notosuman and a Chinese named Father Petrus Sugiyanto. They had a good relationship and frequently visited each other. Even until now, every *haul* (commemoration event) of Kiai Ahmad Siradj, the family of the meatball seller is still willing to send three goats and a few quintals of rice as gift to *haul* event.

Kiai Ahmad Siradj's friendship with Father Petrus Sugiyanto was very good; even he was often invited to dine-in and often prayed at Sugiyanto's house. He did not hesitate to eat one plate with his students or people who wanted to socialize with himself. He likes to help poor people and being philanthropic. His high morality and commendable behavior made him popular as a virtuous community leader in Surakarta.

This story illustrates him as a pluralist and then imitated by great figures in the modern century and former President of Republic of Indonesia, Kiai Abdurrahman

Wahid (Gus Dur). He is also able to open relations with non-Muslims by conducting many dialogues. According to Gus Dur, inter-religious dialogue is very necessary to strengthen nationality and plurality of Indonesia.

Initiator of the Nahdlatul Ulama in Surakarta

Kiai Ahamad Sirajd is one of the ulama figures who pioneered the Nahdlatul Ulama (NU) in Kota Surakarta. It is recorded that Kiai Ahmad Sirajd and Kiai Mawardi had participated in the first congress of Nahdlatul Ulama (*Muktamar*) in Surabaya on 21-23 September 1926 or Rabi'ul Awwal 1345. At that time, Kiai Ahmad Sirajd and Kiai Mawardi (d. 1943) came as envoys from the young clerical group from the city of Solo (Suharso, [2017](#), p. 83).

After that, there is nothing that can be told from the story of Kiai Ahmad Sirajd's struggle with the Nahdlatul Ulama organization in Surakarta due to limited data and sources. However, according to the narrative of one of the speakers, Ajie Najimudin, who serves as the chairman of LTNU Surakarta, said that: First, the figure Kiai Ahmad Sirajd was one of the first-generation figures who co-founded the in Surakarta, especially in the city of Solo. Second, Nahdlatul Ulama in the city of Solo has existed since 1926, the early years of the establishment of the Nahdlatul Ulama organization, albeit in a small scope. Until now, the city of Solo has become a city of movements with various religious traditions. Then in the book resulting from the 23rd Muktamar Nahdlatul Ulama in Surakarta. Stated and acknowledged that Kiai Ahmad Siradj bin Umar Panularan was an influential figure in the Nahdlatul 'Ulama proselytizing movement in Surakarta. However, there is no concrete evidence to describe Kiai Ahmad Siradj's struggles at the Nahdlatul Ulama organization in Surakarta (Najmudin, [2022](#)).

His descendants then continued Kiai Ahmad Siradj's struggle with Nahdlatul Ulama. Like his son named K.H. Shoimuri (d. 1983) was once Rais Syuriyah PCNU Boyolali. Then continued by his grandchildren, including Nyai HJ. Basyiroh Shoimuri (chairman of PP IPPNU for the second term), K.H. Mubin Shoimuri (d. 2007) (chairman of PCNU Surakarta), K.H. Tamam Shoimuri (Rais Syuriyah PCNU Boyolali), K.H. Makin Shoimuri (caretaker of Raudhatut's daughter's Islamic boarding school Thalibin Leteh Rembang), and so forth. This role proves that proselytizing is carried out not only on the pulpit but can also be done with an example of deeds and movements of organizations. Kiai Habib Ihsan said that Kiai Ahmad Siradj preached the teachings of Islam in the city of Surakarta through *bil hikmah* (wisdom) and by giving examples of good deeds to the community. Not by proselytizing on the pulpits like the preaching clerics in general.

Kiai Ahmad Siradj is also close to the leaders. One day in 1935, he was invited the Muslim Imam to travel. When he arrived at Mangkunegara Temple, Kiai Ahmad Siradj met someone unknown to the Muslim Imam. The two immediately hugged each other tightly, describing the familiarity. Finally, after observing for a long time, Imam Muslim understood that the one who had a conversation between Kiai Ahmad Siradj and the person was Kanjeng Gusti Adipati Arya Mangkunegara VII. The conversation ended at around 2:30 A.M., and they immediately left Mangkunegaran temple. In addition, Kiai Ahmad Siradj also established visiting with Sri Susuhunan Paku Buwana X. He was the spiritual advisor of Pakubuwono X (1866-1936), accustomed to seeing and feeling the distress of the common people. His generosity is *mafhum* (understood) for the public.

He put forward humanist and inclusive ways of proselytizing. Every haul of Kiai Ahmad Siradj is held on 27 Muharram for various pilgrims. Even is also from Catholic and Chinese circles (Hafinuddin, [2020](#)). This illustrates the role of Kiai Ahmad Siradj not only accepted by Islamic boarding schools, but also by the palace and non-Muslim. Even, this proves that the figure of Kiai Ahmad Siradj is a humanist figure.

Although a kyai, Mbah Siradj's appearance is different from that of other scholars. Ronggojati Sugiyatno, who, since childhood with his father, became the primary aide of Mbah Siradj, recalled that the charismatic cleric always wore traditional clothes both at home and when traveling, preaching, or performing congregational prayers in mosques. Sugiyatno said he did not know why Mbah Siradj was wearing the clothes. But during the ten years of following Mbah Siradj, he saw a way of proselytizing close to the cultural approach (Isnanto, [2019](#)).

A Fighter in Defense of Independence and Have Several *Karamah*

In 1945, during the struggle to seize and defend the Indonesian state's independence from the invaders' clutches, Kiai Ahmad Siradj participated in the struggle in the group "Barisan Kiai". Barisan Kiai formed in late 1945, contains the elders, whose advice is expected to be in warfare. In addition to burning the spirits of the fighters, some also carried weapons and participated in the war, and some took up arms and participated in the front (Suharso, [2017](#), p. 81). Other scholars who are members of this kiai line include Kiai R. M. Adnan, Kiai Abdurrahman, Kiai Ma'ruf Mangunwiyoto, Kiai Abdul Karim Tasyrif, Kiai Martoikoro, and Kiai Amir Thohari. As one of the members of the kiai ranks, Kiai Ahmad Siradj is often brought in before the fighters of the Hezbollah army to give briefings and rallies, both physical and spiritual (Soepanto, [1992](#), p. 36).

Barisan Kiai unpopular among the movement for independence. Different for example with the army Pembela Tanah Air (Peta), Lasykar Hizbullah leader Kiai Haji Zainul Arifin or Lasykar Sabilillah which is under the command of Kiai Haji Masykur. Barisan Kiai no less persistent than the three warriors above, and directly under the leadership of Kiai Wahab Chasbullah himself, as Kiai Haji Saifuddin Zuhri recounted in the book *Departing from Pesantren*. However, neither in the book *Berangkat dari Pesantren* nor *Guruku Orang-orang dari Pesantren*, Kiai Saifuddin does not explain the complete structure of Barisan Kiai (Mun'im, [2011](#)).

Existence of Barisan Kiai this is indeed very secretive, because its members are composed of the elder kiai, who indeed never appear on the surface. Nevertheless, they are respected figures. Hizbullah Surakarta's book, published by alumni of *Laskar Hizbullah*, reveals a little about the existence of Barisan Kiai. But that little group is enough to open the of organizational secrecy Barisan Kiai. Mentioned, Chairman of the Barisan Kiai in Central of Java by Kiai Haji Ma'ruf, Barisan Kiai in Solo is led by Kiai Haji Abdurrahman whose age is very old, in Sragen was led by Kiai Haji Bulkin. The kiai became the guide when the enemy came and had to attack. The establishment of Barisan Kiai this is not known exactly, as it is a commitment of the kiai for a long time and is 'distinctive' (Mun'im, [2011](#)).

The Army of Hizbullah was founded at the end of Japanese occupation on December 8, 1944. The Hizbullah army consists of Islamic youths and students from all regions in Indonesia. The beginning of the establishment of the Hezbollah Army was to become a reserve force of Pembela Tanah Air (Peta). Because at that time, Japan, which

had given the blessing to Muslim figures to form a military force, was in distress due to confrontation with the allies. However, over time, as well as the emergence of various urges from Muslim figures for Japan to give independence to Indonesia, the Hizbullah Army also changed its direction. They no longer work for Japan's benefit but for the independence of Indonesia (Nashrullah, 2021).



Figure 2. The Hizbullah Troops

Source: (Nashrullah, 2021)

The book *Mengenang Jejak Kiai Ahmad Siradj Sala* mentions that Abdullah Adnan, a veteran of Indonesian freedom fighters, ex-Hizbullah warriors, and troops' *Lawa-Lawa*", once upon a time he and other troops belonging to Hizbullah gathered in Bengawan Solo. At that time, the Dutch army had already begun to enter the city of Solo to hold the second military aggression in 1948. That's when Kiai Ahmad Siradj and members of the kiai inspected Hizbullah's troops of about 50 people. Suddenly a member named Hayyun was approached by Kiai Ahmad Siradj and then hugged by him as he said, "*ahlul Jannah, ahlul Jannah*" soon, the Dutch army came with several tank troops passing through the Flower Market towards the south (Suharso, 2017, p. 83). Hayyun advanced himself bravely while carrying a grenade, then pulled out, and a grenade was thrown at the Dutch tank. When the tank exploded, the Dutch soldiers inside the tank also included Hayyun, the grenade thrower. Thanks to the moral encouragement and prayers of Kiai Ahmad Siradj, the fighters became motivated when facing the Dutch army (Hakim, 1989, pp. 4-5).

As one of the leaders of the Central Java Hizbullah, Kiai Haji Saifuddin Zuhri, said in the book *Berangkat dari Pesantren*, at that time Kiai Haji A. Wahid Hasyim, was forced to also participate in moving the Supreme Headquarters of Hizbullah (under the leadership of Kiai Haji Zainul Arifin) and Sabilillah (led by Kiai Haji Masykur), who was originally based in Malang to Solo, because Malang was occupied by the Dutch. The city of Solo was chosen because of its strategic location in the face of attacks on the Mojokerto-Jombang front and the Malang-Kediri front. In addition, it is also very strategic in dealing with the increasing acts of terror of the Communists in the Madiun-Kediri, Madiun-Bojonegoro, and around Semarang areas. Finally, the location of Solo, which is close to Yogyakarta, can strengthen the security of the capital area. Another thing that is certainly an important consideration, in Solo is also the headquarters of the Barisan Kiai of Central Java, led by Kiai Haji Ma'ruf Mangunwiyata, the caretaker of

the Jenengan Islamic Boarding School. Also, the forces of Hezbollah Surakarta (Sunan Bonang Division), commanded by Lt. Col. Muh. Munawar and Sabilillah Surakarta led by Major Arman. For logistical and medical purposes, mothers (including muslimat NU Surakarta led by Mahmudah Mawardi) helped at the Hizbullah Health Center located in Tegalsari Village, Laweyan. Among the functions of the hall, in addition to being a place of treatment, it is also to work on medicines, find clothing materials, and raise donations in the form of money and thing (Najmudin, [2022](#)).

The spirituality and martial spirit of Kiai Ahamd Siradj flowed to one of his favorite disciples of Kiai Muslim Imam Pura (Mbah Liem). The Muslim kiai later became known as the eccentric kiai, who founded the Pancasila Sakti Islamic Boarding School. A name that symbolizes his love for a unitary state with the basic ideology of Pancasila that continues to be fought for even though he voiced the jargon of the Republic of Indonesia “*Harga mati*” and always prayed for the security of the Republic of Indonesia. Muslim kiai are also known for their fight for tolerance. Mbah Liem is also known as the spiritual teacher of the 4th President of the Republic of Indonesia, Abdurrahman Wahid. Although he is not active in the NU management, Mbah Liem was present at the NU’s congress events (Rasyid, 2021). Furthermore, based on an interview with Kiai Habib Ihsan, Kiai Yahya Cholil Tsaquf Chairman of PBNU (2021-2025) and Yaqut Kholil Qoumas Chairman of Gerakan Pemuda Ansor and at the same time as Minister of Religious Affair is the grandson of Kiai Ahmad Siradj from his mother's path, namely Nyai Muhsinah binti Kiai Shoimuri bin Kiai Ahmad Siradj.

Kiai Habib Ihsan said that Kiai Ahmad Sirajd preached to spread Islam in the Surakarta city area and to give examples of good deeds to the community (*bil hikmah*) by using his *karamah*. Here are some examples of *bil karamah* proselytizing in Kiai Ahmad Sirajd: guiding his disciples, Kiai Habib was a disciple and adopted son of Kiai Ahmad Sirajd. At the age of 5, little Habib was invited by his father, the village chief in the Doglo Boyolali area, who was an employee of the Surakarta palace envoy. When he met Kiai Sirajd, he asked Habib's father, "Who is this? one day, this child will become a kiai and a village head". Hearing that, Kiai Habib's father was very grateful, as Kiai Ahmad Siradj said, "on condition that this child must obey and obey me" after Kiai Ahmad Sirajd ordered that little Habib to go to Kiai Mashud Boyolali until he finished the people's school or Sekolah Rakyat from the 4th grade until 6th grade of the elementary school.

After completing the basic level of education, little Habib returned to the Kiai Ahmad Sirajd hut. Then after some time, the little Habib was ordered by Kiai Ahmad Sirajd to study with his younger brother, Kiai Haji Cholil, who was in Solo, with a record of only 41 days of learning. After that, the little Habib departed, escorted by his father to the place of Kiai Cholil Kauman. Excitedly on the first day, Kiai Habib came to the place where Kiai Haji Cholil only told him to cook water and made three glasses of drinks for himself, his wife, and Kiai Habib. After some time, he came to Habib as he said “*bukak en mulutmu le*” or in Indonesian means (open your mouth son).

The days passed; the routine on the first day passed by the little Habib for 41 days, but on the 41 day, which originally K.H. Cholil could not enter the mouth of the little Habib, suddenly K.H. Cholil's hand could enter the mouth of the little Habib, after which he said: "it is khatam tomorrow there is no need to come here anymore." Then

little Habib went home to Kiai Ahmad Siradj's house. Upon arriving home Kiai Ahmad Siradj, little Habib was greeted by Kiai Ahmad Siradj at the door while asking the little Habib, "already *khatam* son?". After 41 days of studying with Kiai Haji Cholil, the little Habib was ordered by Kiai Ahmad Siradj to learn the Qur'an to the Kiai of Umar Mangkuyudan Solo. After that, Kiai Ahmad Siradj called little Habib's father to inform him that the young Habib would be transferred to the Rejoso Peterongan Jombang Islamic boarding school, where Kiai Romli Tamim and Kiai Haji Dahlan Cholil had many students. After that, Kiai Ahmad Siradj ordered the young Habib to return to Solo and continue his studies at the Ploso Kediri Islamic boarding school owned by Kiai Djazuli.

After a few months of studying at the Ploso Kediri boarding school, the young Habib experienced discomfort and eventually returned to Solo to meet Kiai Ahmad Siradj to tell stories and ask for Kiai Ahmad Siradj's opinion on moving the Islamic boarding school to his place Kiai Haji Toha in Banjar Kidul Kediri. Kiai Ahmad Siradj also ordered the young Habib to spend the night and sleep with Kiai Ahmad Siradj. The next day before the young Habib left, Kiai Ahmad Siradj advised, "don't go back to Solo before three years; tomorrow, we will meet again in the afterlife." Finally, the young Habib went to the Banjar Kediri Islamic boarding school. Arriving at the boarding school, the young Habib was greeted by Kiai Haji Toha at the door, saying, "you can see his grandson Kiai Ahmad Siradj? want to be sidelined? last night Kiai Ahmad Siradj came here handing over you". The young Habib was shocked because Kiai Ahmad Siradj had slept with the young Habib last night. Then the young Habib studied with Kiai Haji Toha as instructed by Kiai Ahmad Siradj, and after two years, the news was heard that Kiai Ahmad Siradj had passed away. Because of his loyalty to Kiai Ahmad Siradj, the young Habib continued his studies for five years and returned to Solo to meet his parents. Kiai Habib, in its development, led the Al-Huda boarding school in Doglo Boyolali. A few years later, Kiai Habib also served as the chairman of the Boyolali regional parliament. This event follows what the Kiai Siradj said to the little Habib when they first met: "one day you will become a kiai and a lurah".

The other *karamah*, there are still a few others when he married his son Shoimuri to Nyai Latifah in Boyolali. After the event, Kiai Ahmad Siroj followed on foot. Surprisingly, Kiai Ahmad Siradj had arrived at his house in Panularan, Laweyan. Nyai Sa'diyah Ali also experienced a similar incident. Once with Kiai Ahmad Siradj traveled to Boyolali from Karang Gede. The time to leave was already the Maghrib call to prayer. But Kiai Ahmad Siradj reached the Dawung Boyolali Mosque before *iqomat* and still heard the praises. However, the two places are far away and reached on foot (Hakim, 1989, p. 7).

Dasuki has also experienced something similar. Once asked, Kiai Ahmad Siradj to travel from Paesan village to Boyolali, about 10 km away. Arriving at the intended place, it turned out that the prayer beads of Kiai Ahmad Siradj were left in Paesan. Then, Kiai Ahmad Siradj ordered Dasuki to get him, and Dasuki set out to take Kiai Ahmad Siradj's prayer beads. Dasuki departed when the call to prayer had been made. But strangely, when he returned to the Kolasan Boyolali mosque, he arrived before *the iqomat* prayer Maghrib was offered. According to him, it is the blessing of Kiai Ahmad Siradj (Hakim, 1989, p. 8). The story of *karamah* Kiai Ahmad Siradj is quite like one *kendil* (place of rice) becomes a lot, the rain is not wet, through a great flood, and the last is to give a message through dreams.

At that time, Kiai Ahmad Siradj was experiencing illness which then passed away on Monday, 27 Muharram 1381 Hijra or June 10, 1961; at that time, Kiai Zaenal Makarim (Karang Gede) dreamed of meeting Kiai Ahmad Siradj. "Why am I sick? Don't you be upset?" asked Kiai Ahmad Siradj to Kiai Zaenal Makarim in a dream. Kiai Zaenal Makarim was surprised, and then immediately he went to Solo to visit Kiai Ahmad Siradj. Arriving in Solo, it turned out that the body had been dispatched to Jalan Rajiman, Kadipolo, Solo (Hakim, [1989](#), p. 11).

There is another story, on the eve of the day of Kiai Ahmad Siradj's death, at around 05:00 A.M., the dream of being visited by Kiai Ahmad Siradj, and waking him up while saying "Never mind, I'm first, you catch up". How surprised Habib was. Immediately, Sayyid Abdullah went to Panularan, where the house of Kiai Ahmad Siradj. It was news that Kiai Ahmad Siradj had passed away at 4:00 A.M. that day. Surprisingly, at 04.00 am Kiai Ahmad Siroj died, at 05.00 he was visiting Kepatihan, said Sayyid Abdullah (Hakim, [1989](#), p. 12). Kiai Ahmad Siradj breathed his last in the city of Solo; in a statement on his tombstone, Mbah Siradj died on Monday, 27 Muharram 1381 Hijra or June 10, 1961 A.D. His body was interred in the public burial place (TPU) of The Hajj Cemetery, Kartasura District, Sukoharjo Regency, Central Java (Suharso, [2017](#), p. 85).

Relics of Kiai Ahmad Siradj: Pesantren, Tarekat (Ordo), and Dhikr

During his lifetime, Kiai Ahmad Siradj established a Pesantren on Jalan Honggowongso 57 Panularan Village, Laweyan District, Surakarta City, Central Java. The books he taught besides the Qur'an and Hadith were *safinat al-najā*, *fathu al-qorib*, *durratu al-bahiyyah*, and *sullamu al-taufiq*. This *pesantren* was built by Kiai Ahmad Siradj at first just a *gedhek* (bamboo). At the beginning of its establishment, Pesantren As-Siradj was very crowded, as well as the environment around *pesantren*. Around it, there are also various well-known educational institutions such as Pesantren Jamsaren, Al-Islam, Mamba'ul Ulum, and so on. Then after Kiai Ahmad Siradj died in 1961, the *pesantren* was taken care of by Kiai Shoimuri. This *pesantren* as-Siradj developed when it was taken care of by Kiai Mubin Shoimuri, son of Kiai Shoimuri. The *pesantren* building developed and was built up to four levels with a characteristic green color. Kiai Mubin, who had been the chairman of Tanfidziyah PCNU Surakarta from 2003-2008, took care of Pesantren as-Siradj until he died in 2007. After the death of Kiai Mubin, the students who graduated left the *pesantren*, and finally, the *pesantren* became deserted until now (Suharso, [2017](#), pp. 79-80).

Kiai Ahmad Siradj is famous for adhering to one of the most significant orders in Indonesia, namely the Qadiriyyah wa Naqshabandiyah order. This *tarekat* (ordo sufism) was followed by the emergence of Sufism teaching centers led by prominent Sufis such as Sheikh Abdul Qadir al-Jailani, whose Sufism teachings became the basis of the Qadiriyyah order. Later, at the beginning of the 14th century, the Naqshabandiyah order was founded by Sheikh Muhammad Bahauddin An-Naqshabandi in Khurasan, and the Syathariyyah order was founded by Sheikh Abdullah Asy-Shatthari were also born. These orders then spread throughout the world, including to the Archipelago, through the spreaders of Islam. Reached its peak in the 17th-18th centuries, along with the Javanese who went on hajj (Bruinessen, [2015](#), p. 230).

One of the largest orders of order in Indonesia is the Qadiriyyah wa Naqshabandiyah order which is a result of the merger of two major orders, namely the Qadiriyyah order

founded by Sheikh Abdul al-Qadir al-Jailani and the Naqshabandiyah order founded by Sheikh Bahauddin al-Naqshabandi of Turkistan. The merger of the two orders was then modified so that an independent order was formed and had differences from the two-parent orders. The difference is mainly found in the forms of *riyadhah* and its rituals. This kind of merger and modification is indeed something that often happens in the Qadiriyyah order, such as the tradition of *manaqiban* and *dziba'an* in the Qadiriyyah order is also carried out in the Qadiriyyah wa Naqshabandiyah order (Bruinessen, 2015, p. 234).

This order was founded by a great cleric, Sheikh Ahmad Khatib al-Sambasi, the grand imam of masjid al-Haram in Makkah. He was from the Sambas Nusantara, who lived until the end of his life in Makkah in 1878. Sheikh Ahmad Khatib was a murshid of the Qadiriyyah order and the murshid of the Naqshabandiyah order. However, he only mentions the genealogy of his order from the *sanad* (transmission) of the Qadiriyyah order. Until now, there has been no exact information from which *sanad* Sheikh Ahmad Khatib received *bai'at* (inaugurated) the Naqshabandiyah order, but what is clear is that at that time, there had been a center for the spread of the Naqshabandiyah order in Makkah and Medina (Bruinessen, 2015, p. 240). Especially in terms of the type of dhikr and its methods. The Qadiriyyah order emphasizes its teachings on the dhikr *Jahr* (voice), while the Naqshabandiyah order emphasizes the model of *dhikr sirr* (silence), or *dhikr lathaif* (Mu'min, 2014, p. 365).

With the merger, it is hoped that his disciples can achieve a higher degree of entitlement more effectively and efficiently. The entry of the *qadiriyyah wa naqshabandiyah* order into Mecca was explained by some scientists, such as Snouck Hurgronje reported that when he was studying in Mecca, he saw that there was a headquarters of the Naqshabandiyah Order at the foot of Jabal Qais mountain (Dhofir, 2015, p. 141). According to Trimingham, there was a Sheikh from Minangkabau *bai'at* (inaugurated) in Mecca in 1845. According to Van Bruinessen, both the Qadiriyyah and Naqshabandiyah orders were brought to Mecca through his followers from India (Trimingham, 1999, p. 508).

As a murshid, Sheikh Ahmad Khatib had the authority to modify the order he led. In the Qadiriyyah order, there is freedom for those who have attained the degree of murshid. The naming of this order is inseparable from the inferiority of the attitude and glorifies the teacher Sheikh Ahmad Khatib as the founder of the two orders (Qadiriyyah Naqshabandiyah). So, he didn't put his name on the Khatibiyah order or the Sambasiah order. Because indeed, this order is the result of its *ijtihad* (Kahmad, 2002, p. 100).

Sheikh Ahmad Khatib has combined some of the order's teachings into an independent order. Sheikh Ahmad Khatib had many disciples and caliphs from several regions of the Archipelago. He later sent down many disciples among his famous caliphs, namely Sheikh Abdul Karim al-Bantani, Sheikh Ahmad Thalhah al-Cireboni, and Sheikh Ahmad Hasbullah al-Maduri (Kahmad, 2002, p. 101).

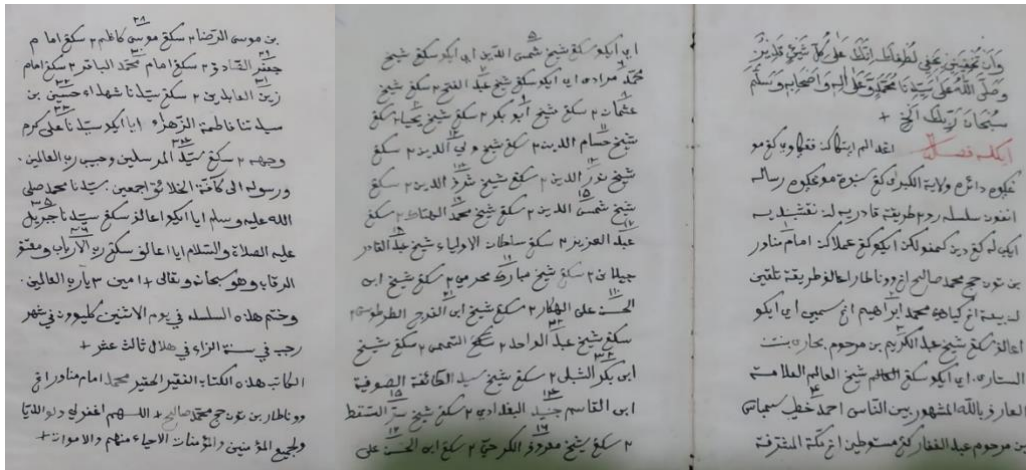


Figure 3. Sanad Tarekat Kiai Ahmad Siradj

Source: Family Archives of Books by Kiai Ahmad Sirajd, 2022

According to the relics of the Records of Kiai Ahmad Siradj, he has a scientific sanad that he wrote in the book he wrote as follows: 36. Allah Almighty, 35. Malaikat Jibril, 34. Prophet Muhammad, 33. Sayidina Ali ibn Abi Talib, 32. Sya'iidina Husain bin Fataimah azzahro, 31. Sayidina Ali Zainal Abidin, 30. Sayidina Muhammad Baqir, 29. Sayidina Ja'far Shodiq, 28. Sayidina Imam Musa al-Kadim, 26. Sheikh Abu Hasan Ali ibn Musa Ar-Ridho, 25. Sheikh Ma'ruf al-Kar khi, 24. Sheikh Sirri as-Saqoti, 23. Sheikh Junaid Al-Baghdadi, 22. Sheikh Ibn Bakar As Shaibli 21. Sheikh Abul Wakhid At-Tamimi. 20. Sheikh Ibn Farojd At-Turtusi 19. Sheikh Ibnil Khasan Ali Al-Hakari, 18. Sheikh Mubarak Mukharromi, 17. Sheikh Abdul Qadir Al-Jailani, 16. Sheikh Muhammad Al-Hitami, 15. Sheikh Shamsuddin 14. Sheikh Sharifudin, 13. Sheikh Nuruddin, 12. Syekh Waliyudin Sheikh Nuruddin, 11. Sheikh Hisamudin, 10. Syekh Yahya, 9. Syekh Abu Bakr, 8. Sheikh Usman, 7. Sheikh Abdul Fattah, 6. Sheikh Muhammad Muradi, 5. Syekh Syamsudin, 4. Sheikh Ahmad Khatib as-Sambasi bin Abdul Ghaffar, 3. Shah Abdul Karim al-Bantani, Kiai Muhammad Ibrahim, 2. Imam Munawir bin Tuan Haji Muhammad Sholeh, 1. Kiai Ahmad Siradj Panularan Solo.

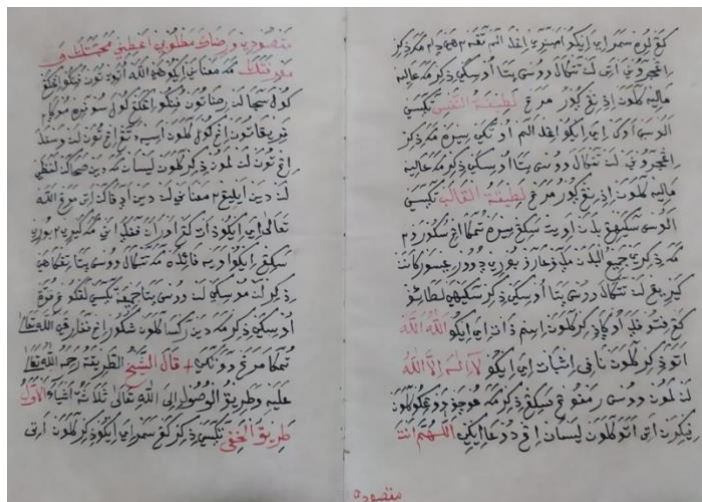


Figure 4. Dhikr Iahi Anta Maqshudi Kiai Sirajd

Source: Family Archives of Books by Kiai Ahmad Sirajd, 2022

From the picture above plus the caption from Kiai Thohir, the above quote can be read *ilāhiy anta maqshūdiy wa ridlōka mathlūbiy a'thinī machabbataka wa ma'rifataka*, Dhikr wirid which is still practiced by the family and descendants of kiai Ahmad Siradj which means "Oh Allah only you are what we go to, we ask for your grace, your *ridho*, your love, your *mahabbah*, and your *ma'rifat*." This kind of *dhikr* is still practiced today by the family and descendants of the kiai Ahmad Siradj every time before *shalat* (prayed).

Dhikr amaliyah read by Kiai Ahmad Siradj for self-preservation from birth and mental disorders is *Hasshontukum bil hayyil Qoyyūmil Ladzī Lā yamūtu abada. Wa dafa'tu ankumus sāa bi alfi alfi Lā haula walā Quwwata illā billāhil Aliyyil Azhīm*. It means: "I fortify thee by calling the name of *Allah al Hayyul Qoyyum the Most Living and All-Independent*) and I reject you with millions of sentences of *hauqolah*."

Dhikr on every day Jum'at after performing Friday prayers, based on the writings of Kiai Ahmad Siradj is to read surah al-Ikhlās, al-Falaq, an-Nas 7 times each and pray, " *Allahuma yā ghanniyu yā khamīd ya mubdiu yā mu'īd yā rohīmu ya wadūd aghninā bi halālika an harōmika wa bitho'atika an maksiatika wa bifadzlika amman shiwāka*". The sentence means, "O my Lord who is all-rich again all-praised, the all-beginning again the power of returning, the all-merciful all-loving, suffice me by Your lawful gift, not the illegitimate. And satisfy me by thy mercy."

Kiai Habib Ihsan explained that Kiai Ahmad Siradj was remembered and prayed for his services in spreading Islam in a humanist and pluralist way. Kiai Ahmad Siradj never distinguished religion or ethnicity while associating. He had many friends to unite the people and keep his teachings on pluralism similar to the role model of Gus Dur.

CONCLUSION

From the previous discussion, it can be concluded that: First, Kiai Ahmad Siradj bin Umar Panularan was an Islamic preacher in Surakarta. He received his education by studying with Kiai Imam Bahri Mangunsari Nganjuk, Kiai Dimyathi at-Turmusi Pacitan, and Kiai Sholeh Darat Semarang. He was also a follower of the order of *qodiriyyah wa naqsyabandiyah*.

Second, the role of Kiai Ahmad Siradj during the period of maintaining diversity was to join the Barisan Kiai group, which was formed at the end of 1945 and contained kiai, with the role of providing motivation and burning the spirit of fighters to repel colonialism in Indonesia.

Kiai Ahmad Siradj was the pioneer of the Nahdlatul Ulama in the city of Solo. Kiai Mawardi was recorded to have participated in the first NU congress in the month of Rabi'ul Awwal 1345H or September 21-23, 1926, in Surabaya. At that time, both came as envoys of the young clergy from the city of Solo. Kiai Ahmad Siradj's struggle with NU was then continued by his descendants, such as his son, K.H. Shoimuri (d. 1983), who once became Rais Syuriah PCNU Boyolali. Then continued by his grandchildren, including Nyai Hj. Basyiroh Shoimuri (chairman of pp IPPNU for the second period), K.H. Mubin Shoimuri (chairman of PCNU Surakarta), K.H. Tamam Shoimuri (Rais Syuriah PCNU Boyolali), K.H. Makin Shoimuri (Caretaker of Pesantren Putri Raudhatut Thalibin Leteh Rembang) (Hafinuddin, 2020). Kiai Yahya Cholil Tsauqif

Chairman of PBNU for the 2021-2025 period and Yaqut Khalil Qoumas Chairman of GP Ansor and also the Minister of Religious Affairs of the Republic of Indonesia is the grandson of Kiai Ahmad Siradj from his mother's path, namely Nyai Muhsinah binti Kiai Shoimuri bin Kiai Ahmad Siradj (Ihsan, 2022).

Third, K.H. Ahmad Siradj preached to spread the teachings of Islam in the city of Surakarta and the way of *bil hikmah* (wisdom) by providing examples of good deeds to the community. Do not preach by speaking on the pulpits like the scholars in general. So many people call Kiai Ahmad Siradj a waliyullah with his various *karamah*. Fourth, the form of relics of Siradj's kiai until now is the Pesantren As-Siradj, the books he taught besides such *assafinat al-najā*, *fathu al-qorib*, *durratu al-bahiyah*, *sullamu al-taufiq*. In addition, there is a genealogy of the Qadiriyyah wa Naqsyabdiyyah order and the daily practice/dhikr which his descendants and *santri* still practice.

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