

Hagiography and the Tijaniyah Order of Shaikh Badruzzaman in Garut, West Java, 1990-1935

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Abstrac

Shaykh Badruzzaman is a figure of great influence who teaches the Tijaniyah Order in Garut. Syaikh Badruzzaman's specialty or Karomah was already visible when he was born until the colonial period. His journey in studying which made Syaikh Badruzzaman explore knowledge from various teachers, so that he had rejected the teachings of the Tijaniyah order at first and even came to the leaders of the Tijaniyah order to discuss. This is interesting, where he initially rejected and finally accepted and even received an Ijazah and spread the Tijaniyah order in Garut. The purpose of this research is to find out that there is Karomah what is in Syaikhuna Badruzzaman that appears since he was born, then how his thoughts in accepting and developing the teachings of the Tijaniyah tarekat. In this research, the methods used are the stages of heuristics, criticism, interpretation and historical historiography. The results of this study show that Syaikh Badruzzaman has several Karomahs, among others, when he was born, a very large light beam appeared, when reciting the Al-Quran he always slept, but when asked, he could explain in detail and correctly, when the lights went out in the pesantren when the students were reciting the Koran, there was light from Syaikh Badruzzaman's body, and other karomahs. In the teachings of the Tijaniyah tariqah he refused, but after a while he changed without knowing why, then hesitated, then accepted it and came to Shaykh Ali bin Abdullah At-Thayyib and then spread it.

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Abstrak

Syaikh Badruzzaman merupakan seorang sosok yang berpengaruh besar yang mengajarkan tarekat Tijaniyah di Garut. Keistimewaan atau Karomah Syaikh Badruzzaman sudah terlihat pada saat ia dilahirkan sampai masa penjajahan pun. Perjalanannya dalam menuntut ilmu yang membuat Syaikh Badruzzaman mendalami ilmu dari berbagai guru, sehingga beliau sempat menolak ajaran tarekat Tijaniyah pada awalnya bahkan mendatangi para pemimpin tarekat Tijaniyah untuk berdiskusi. Ini yang menarik, dimana awalnya menolak dan akhirnya menerima bahkan menerima Ijazah serta menyebarkan tarekat Tijaniyah di Garut. Tujuan penelitian ini adalah untuk mengetahui bahwa ada Karomah apa yang ada dalam diri Syaikhuna Badruzzaman yang nampak sejak ia lahir, kemudian bagaimana pemikiran beliau dalam menerima dan mengembangkan ajaran tarekat Tijaniyah. Dalam penelitian ini metode yang digunakan yaitu tahapan heuristik, kritik, interpretasi dan historiografi sejarah. Hasil dari penelitian ini menunjukkan bahwa Syaikh Badruzzaman memiliki beberapa Karomah antara lain, ketika kelahirannya muncul sinar cahaya yang sangat besar, ketika mengaji selalu tidur, akan tetapi waktu ditanya bisa menjelaskan dengan secara rinci dan benar, ketika di pesantren mati lampu pada saat santri mengaji, ada cahaya dari tubuh Syaikh Badruzzaman, serta karomah yang lainnya. Dalam ajaran tarekat Tijaniyah beliau menolak, akan tetapi beberapa lama kemudia beliau berubah tanpa diketahui sebabnya, kemudian ragu, kemudian menerimanya dan datang kepada Syaikh Ali bin Abdullah At-Thayyib kemudian menyebarkannya.

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1. INTRODUCTION

ManSheikh Badruzzaman is a great scholar from GarutWest Java, has many social identifiers assigned to it. He is a priyayi, a rich man, a great scholar in the field of Sharia, a great scholar in the field of Sufism (thoriqoh), a scholar who is an expert in wisdom, a teacher/preacher/mubaligh, an organizer who is active in various community organizations, political parties and etc. That's why it's not surprising that he becomes a prominent character and has high charisma and character which his students liked(M. Muhsin, 2012a, p.1).

Sheikh Badruzzaman lived in three eras. It's in Time Dutch colonialism was 42 years, Japanese occupation was 3.5 years and when the Republic of Indonesia became independent, 27 years. From the perspective of the zeitgeist of the time, living people were in third place. Like it or not, small or big, a little or a lot, it is definitely a tendency to get involved in the battlefield based on ability and social status in a society with many social titles. In fact, he could have lived a very comfortable, peaceful and happy life enjoying the prerogatives (privileges) of the ruler, if he wanted and cooperated and compromised with the ruling regime. However, Sheikh Badruzzaman is not like that, he always presents himself as a social engineer who is active and ready to direct the development of his community in a good and correct way. (M. Muhsin, 2012a). In developing the teachings of Sufism and its tariqot organization, it is said that the success of the spread of Islam in Indonesia was due to the activities of the tariqot leaders. There's no denying that Islam in Indonesia is Islam in the context of Tasawwuf (Steenbrink, 1980).

Apart from being a scholar in the fields of fiqh and monotheism, Syaikh Badruzzaman also studied wisdom, tasawwuf, and thoriqoh. He is practitioner and propagator of Thoriqoh Tijaniyah in Garut Regency. Before entering, spreading and leading Thariqoh Tijaniyah, Shaykh Badruzzaman was another practitioner of Wirid Thariqoh (M. Muhsin, 2012a, pp. 30–31).

Like other scholars, Sheikh Badruzzaman is an intellectual and an opponent of colonial rule (Hidayati & Subari, 2023). During the Dutch era, he was considered someone to be wary of, because with the growing spread of thariqat tijaniyah and his disobedience to the Dutch government, he made him one of the figures who endangered the colonialists. Apart from that, during the Japanese colonial period he also opposed it, but in this period he took advantage of the Movement. Hezbollah was legalized by Japan because at that time Japan was having difficulties with the Allies.

2. RESEARCH METHOD

Method used in this research activity was the historical research method. The historical research method aims to find a systematic and objective evaluation and synthesis of evidence to present facts and draw conclusions about past events (Walliman, 2021, p. 11). Historical research is research that classified as "historical methods", namely research method specifically used in historical research through certain stages. The application of historical methods requires work stages consisting of heuristics, criticism, interpretation and historiography (Sulasman, 2010, p. 75).

3. RESEARCH RESULTS AND DISCUSSION

Biography of Sheikh Badruzzaman

In terms of genealogical factors, the lineage of Shaykh Badruzzaman's lineage goes back to Shaikh Syarif Hidayatullah or Sunan Gunung Djati. He was born in 1900 in Biru and was the fifth son of a popular cleric, whose real name was KH. Raden Muhammad Faqih bin Kyai Raden Bagus Muhammad Ro'i, his grandfather, who was often known as Ama Biru or Blue Elder, was known as a pious scholar who always adhered to the sunnah of the Prophet Muhammad. While his mother's name is Hj. Kulsum, where until his death at the age of 115 he could still see and read the Koran fluently without the help of glasses (van Bruinessen, 1995).

There are nine children from KH's marriage. Raden Muhammad Faqih and Hj. Kulsum namely, Mrs. Amah, Mrs. Nooh, Syaikhuna Iming, Mrs. Iyam Siti Maryam, Syaikhuna Badruzzaman, Mrs. Enjoh Khodijah, Ajeungan Ajun, Mrs. Entang, and Mrs. Icah (Siti Aisyah) (Abdurrahman, 2010; M. Muhsin, 2012b). KH. Badruzzaman has several children, namely KH. Ismail, KH. Dadang Ridwan, KH. Dr. Eng. Muchlis, DEA, KH. Endeh Hidayat, KH. Engking, KH. Jamhur, KH. Dr. Ikyan Syibaweh, MA, Drs. Adnan, MA (Ihsan & Islam, 2023).

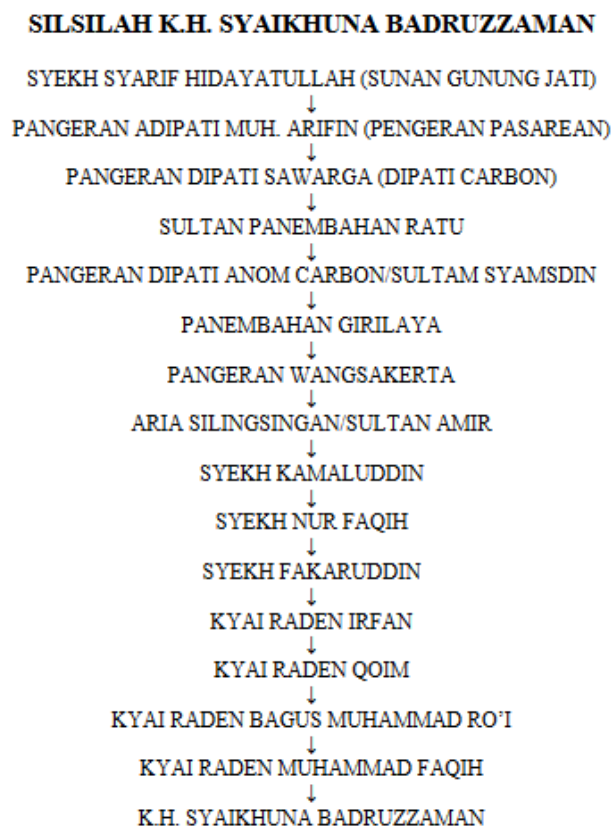
Shaykh Badruzzaman's educational period was when he studied with his father about matters of ubudiyah and morals. Meanwhile, his father also taught the Koran to influential scholars in Indonesia and the Middle East, namely Shaykh Muhammad Syaubari al-Kamil fi al-Waro'I, Ciwedus, Kuningan. Shaykh Muhammad Hasbulloh in Makkah al-Musyarrafah. Shaykh

Muhammad Nawawi Banten in Makkah al-Musyarrafah. And Kyai Cibunut in Makkah al-Musyarrafah.

Apart from that, he also studied the Koran at kyai and Islamic boarding schools, namely his teachers as follows, Kyai Abdul Hamid in Cileungsi, Kyai Emid in South Sukaraja, Kyai Ibrohim in North Sukaraja, KH. Anhar in Nagrak Garut, Kyai Muhammad Ramli in Haurkuning, Leles Garut, Kyai Abdul Muti in Cimangsi, KH. Hasyim Asy'ari in Tebuireng Jombang, Cilenga Sukamanah Singaparna Islamic Boarding School, Darul Falah Jambudipa Islamic Boarding School Cianjur, Nurul Hidayah Islamic Boarding School Balerente Cirebon.

Shaikh Badruzzaman studied the sciences of wisdom, Sufism and thoriqoh, until he received Wirid diplomas from many teachers. The height of KH's knowledge. Badruzzaman in this field influenced his thinking and struggle in developing da'wah and fighting colonialists or invaders.

Figure 1. KH Badruzzaman's genealogy



(Source: *Ikyan Badruzzaman, 2007, KH Badruzzaman dan Perkembangan Thariqat Tijaniyah di Garut: Zawayah Thariqat Tijaniyah, p. 9*)

Shaikh Badruzzaman's education

As a child, Sheikh Badruzzaman was surrounded by Ulama, so his knowledge in religion was very strong, including morals, Arabic, Islamic jurisprudence, and various other sciences. When he was nine years old he studied Arabic and also Jurisprudence from KH. Rd. Qurtubi at the Pangkalan Tarogong Islamic Boarding School, where he is his maternal uncle. Then he moved to the Islamic boarding school which was taken care of by KH. The more famous Bunyamin's name is Syaikhuna Iming in Ciparay Bandung, who is also his older brother.

Apart from that, he also studied religions at various Islamic boarding schools, namely the Cilenga Sukamanah Islamic Boarding School, Singaparna, the Darul Falah Jambudipa Islamic Boarding School, Cianjur, the Nurul Hidayah Islamic Boarding School in Balerante-Cirebon, and the Tebu Ireng Jombang Islamic Boarding School, East Java, led by KH. Hasyim Asy'ari.

In 1922 Syaikh Badruzzaman and his older brother, KH. Bunyamin went to Mecca to study religion in more depth, then he lived there for three years from 1922 to 1924. He studied Jurisprudence and Ushul Fiqh with Shaykh Said al-Yamani, a mufti from Makkah who belonged to the Shafi'iyah school of thought and other things besides that. Yes, I studied with scholars in Mecca (Nirvana, 2016).

In 1926 Shaikh Badruzzaman left for Mecca again for the second time, this time with his family. This year he studied Fiqh and Ushul Fiqh from Syakh Ali Maliki, who is a Mufti of the Malikiyah madzhab, where he often held scientific halaqah on religious matters or often called bahtsul masail. From here, Sheikh Badruzzaman was active in following halaqah and also active in reflecting on his thoughts and understanding, thereby impressing his teacher. In understanding Hadith and Ulumul Hadith, as well as Tafsir and Interpretation, he studied with Shaykh Umar Hamdan, a Muhadditsin from the Malikiyyah school of thought in Medina.

Returning to Indonesia in 1928, he led the development of the Al-Falah Biru Islamic boarding school with his older brother, KH. Benjamin and his younger brother KH. Bahrudin. After returning from Mecca and Medina, he had a lot of experience and knowledge about religious knowledge, so that with his intellectuality he was able to practice his knowledge at the Al-Falah Biru Islamic boarding school. During the leadership of Shaykh Badruzzaman, the Al-Falah Biru Islamic boarding school became increasingly famous throughout West Java, due to its scholarly figure and role in the educational, social and political fields.

Karomah Sheikh Badruzzaman

In the 13th century AD, Islamic community groups began to develop, leading to the establishment of a political power, as well as a period of development of tariqat organizations. (Dhofier, 1982). Tariqat means highway (road) or small road or footpath (alley, path). The word thariqat linguistically can also mean method, namely a specific way to achieve a goal. In terms of terminology, the term thariqat means the path that a Sufi must take to get closer to Allah. Then it is used to designate a moral psychology method to guide someone to know God (Eliade, 1987). This is the reason why the teachings of the Tariqat are strong in Indonesia thanks to the Tariqat leaders, that it cannot be denied that Indonesian Islam is a Sufism version of Islam. (Steenbrink, 1980). Sufism and Tariqat have the following roles, namely as a forming factor and mode of functioning of the state, as a guide to several ways of social and economic development, and as a bulwark against colonialization or invaders. (Meuleman, 2011).

According to Sartono Kartodirdjo, in the 19th century, the role of the tariqat could strengthen religious political power to become more effective and dominant in teaching the rise of Indonesia. (Kartodirdjo, 1984). Currently, the number of valid Tariqats in Indonesia is around 46 Tariqats, including the Tijaniyah Tariqats. Tijaniyah is the name given to Sheikh Abu al Abbas Ahmad ibn Muhammad at-Tijani who was born in 1150 H., in 'Ain Madi, Aljazair, on his father's side he was a descendant of Hasan ibn Ali ibn Abi Talib (L. Badruzzaman, 2007; Fathullah & Auflia, 1985). Thariqat Tijaniyah was brought to Garut and developed by KH Badruzzaman in 1935 AD after he was appointed muqaddam by Sheikh Ali at-Thayyib and Sheikh Usman Dhamiri (Pijper, 1987).

Tariqat Tijaniyah's entry into Garut was not spontaneous, but through a long journey. The process of this long journey cannot be separated from KH Badruzzaman's attitude and response to *Thariqat Tijaniyah*: from an attitude of opposition, then research, debate, until finally accepting and implementing *Thariqat Tijaniyah* for its development.

His karomah was visible from his birth, namely at the time of birth, that is, on the night he was born, a huge ray of light appeared from his house, which means that from birth he had signs of becoming a great scholar. Then, while studying at the Islamic boarding school, his uncle KH. Rd. Qurtubi, he was often seen sleeping soundly by the students, but when he read and was asked to answer by his teacher, he immediately read and answered. One night he was reciting the Koran, suddenly the lights went out, the students present were shocked by the appearance of light from the body of a student, namely Syaikhuna Badruzzaman.

While studying science in Mecca, he was given orders by his teacher to fast for 40 days. While fasting, someone often suddenly approached him asking for food, he gave it and the incident

repeated itself. After carrying out his teacher's orders, he faced him and had a discussion, including telling him when he was fasting. During the dialogue, suddenly someone came who often asked for food, then he told his teacher about that person. Then the teacher explained that this was Prophet Hidhir As., he was reading takbir, tasbih and tahmid. Then the three of them hugged each other until finally Nabi Hidhir disappeared (I. Badruzzaman, 2012, p. 15).

When he lived in Mecca, every time he left his accommodation (Jabal Gubesy) to study the Koran at the Al-Haram Mosque, he often left after other people had left first, but when his friends arrived at the place, it turned out that Sheikh Badruzzaman had arrived first. Shaikh Ali Maliki gave him the title "anta rijal al-Jawwi, anta Lughah al-Jawwi" (You are Javanese, Javanese Spoken) (I. Badruzzaman, 2012).

Shaikh Badruzzaman and the Tijaniyah Order

The first founder of the Tijaniyah Order was Sheikh Abdul Abbas At-Tijani in 1196 AH in Sahara Uti Al-Jazair. As a cleric, at-Tijani often made visits/pilgrimages to contemporary scholars or saints of Allah. From that, he got the impression that one day At-Tijani would reach a high level in the sight of Allah and become a role model for Allah's servants who want happiness in this world and the hereafter. (Badruzzaman, 1996).

The process of entering the Tijaniyah Order into Indonesia has three routes, namely trade, education and marriage. This trade route was brought by Muslim traders from Arabia who traded in Indonesia. The educational route is where Indonesians gain knowledge or education in Arab lands or the Middle East, and there they also get to know the Tarekat Tijaniyah, then return to Indonesia to disseminate and practice the teachings of the Tarekat Tijaniyah. The marriage path, where Arab or Middle Eastern people who practice the Tarekat Tijaniyah and also sail to Indonesia, then marry Indonesians or permanent residents, namely natives, to stay and while practicing the teachings of the Tarekat Tijaniyah (Anwar, 2007).

Shaykh KH. Badruzzaman often went back and forth to Makkah to gain knowledge. In Makkah he studied the Fiqh and Ushul Fiqih of the Syafiiyyah school of thought, then he also studied the Fiqh and Ushul Fiqih of the Malikiyyah school of thought. Furthermore, he also studied Hadith and Ulumul Hadith, Tafsir and the Science of Interpretation from Shaykh Umaar Hamdan, a Muhadditsin scholar of the Malikiyyah madzhab from Medina. When he was studying in Arabia, he had no contact with the Tarekat teachers at that time (I. Badruzzaman, 2012, p. 10).

In 1928 Syaikh Badruzzaman returned to Indonesia, and put his knowledge and experience into practice while in Mecca Medina at the Al-Falah Biru Islamic Boarding School. Because he saw Shaykh Badruzzaman's knowledge and intellectual background, he often developed tasks from his understanding to unite Islamic ummah who had different views on various religious issues, both within NU, Muhammadiyah and Persis circles. He also understands the Fiqh of both schools of thought and various Hadith Sciences and Al-Quran Sciences, and is often used as a Judge in Tarjih in solving various religious problems. (I. Badruzzaman, 2012, p. 11).

Shaykh Badruzzaman heard that there was a new sect of the Tarekat Tijaniyah in Indonesia, especially in West Java, namely the Tarekat Tijaniyah sect, then he looked for reference sources for the teachings of the Tarekat Tijaniyah and looked for its parent book, namely Jawahirulma'anií, he read and researched the book and took a stand against it. Then he sought to spread this teaching to his places to debate about this teaching. Syaik Ali bin Abdullah at-Thayyib, a scholar from Medina who lives in Tasikmalaya Madewangi, brought this teaching. Previously he also invited the spreaders of this teaching in Bandung, with KH. Usman Dhamiri, in Berebes with KH. Sya'rani and in Cirebon with KH. Abbas, and he remains opposed to this teaching.

This opposition to the Tijaniyah Order was long enough, until Sheikh Badruzzaman at times became doubtful without knowing the reason, hesitated in accepting or rejecting. Therefore, he received advice from KH. Fauzan (Founder of the Fauzan Islamic Boarding School, Bayongbong-Garut) to pray istikharah for three nights, he also dreamed of the Prophet Muhammad, three days in a row and showed that the teachings of the Tarekat Tijaniyah were the correct teachings. However, even this result did not destroy his doubts, so in 1932 he went to Mecca and Medina to

make a pilgrimage to the tomb of the Prophet Muhammad, together with Shaykh Ali bin Abdullah At-Thayyaib. After that. He faced and asked for the talqin and diploma of the Tarekat Tijaniyah from Shaykh Ali bin Abdullah At-Thayyaib, and on giving this diploma he was given the obligation to spread the Tijaniyah Order, and he was appointed a muqaddam. Then he returned to Indonesia, and he received a diploma from KH. Usman Dhamiri (Ikyan, 2022).

Shaykh Badruzzaman in developing his da'wah through the teachings of the Tijaniyyah Tarekat there are two things that are behind him, namely First, his scientific and kashfiyah belief in the truth of all of Shaykh Ahmad at-Tijani's statements both regarding his position of sainthood, namely as a khatm guardian who is the source of the guardianship of all of Allah's saints as well as regarding excellence in the teachings of the Tarekat and its students. Second, the link between the holy man who owns the maqam wali khatm and the Islamic ummah in general is through the tarekat and/or being a disciple of his tarekat. As a result of all this, he wants to teach the teachings of the Tijaniyyah Order and spread it so that the Islamic ummah can gain happiness in this world and in the afterlife through the karamah and madad excellence of wali khatm with the guarantee of safety in the afterlife from the Messenger of Allah. (Ikyan, 2022).

Tijaniyah Order in Garut

The Tijaniyah Order was introduced in Garut by KH. Usman Dhamiri via KH. Hasbullah from the Rancamaya Tarogong Islamic Boarding School, and Sheikh Badruzzaman are the next generation who are also muqaddams who played a role in bringing, spreading and developing the Tijaniyah Order in Garut. By descent, Sheikh Badruzzaman is a practitioner of the Qadriyah Order. However, after his journey in seeking knowledge, he met Shaikh Ali Al-Thayyib Al-Madani, he was appointed Muqaddam, then he left the practice of the Qadriyah Tarekat. (Hidayat & Gumilar, 2016).

In 1928 in Indonesia, especially in Cirebon and other areas of West Java, the emergence of the Tijaniyah Tarekat, then this created a conflict among practitioners outside the Tijaniyah and other Muslim circles. This conflict begins with the core teachings of the Tijaniya Order which states that this was obtained directly from the Messenger of Allah in a safe manner. Developed by Shaykh Ahmad At-Tijani from Morocco who claims that he is Khatmu al-Auliya or cover of divine dignity (Pijper, 1987, p. 43). Shaikh Badruzzaman received the talkin and diploma from Shaikh Ali bin Abdullah al-Thayyib al-Madani and at the time of this diploma he was given the mandate to spread and practice the Tijaniyah order in Indonesia, especially in Java, together with other muqaddams who came before him, namely KH. Abbad from Cirebon, KH. Usman Dhamiri from Bandung. Then in 1935, Sheikh Badruzzaman began spreading the Tijaniyah order in Garut. (I. Badruzzaman, 2012). The characteristic of the period of Shaikh Badruzzaman's leadership is the period of pioneering, growth and spread of the Tijaniyah order, then the period of struggle to seize and maintain national independence. (ZM Muhsin, 2010).

The renewal and development of the *Tijaniyah Sanad Syaikh Badruzzaman* Order in Garut Regency has an important role in Garut society. This role continues to the next generation, in terms of education, *da'wah*, social and political aspects. The number of members also increased, the congregation of the *Tarekat Tijaniyah* crossed the regional base of the first generation, which was also in line with the development of *Ijtima Hailalah*. *Ijtima* at this stage crossed the scope of the *Tijaniyah* areas in the early period. Then it then penetrated other villages and sub-districts in Garut district, through this *ijtima* it was introduced widely and in depth (Ihsan & Islam, 2023).

Ijtima Hailalah, apart from building the scientific and *amaliyah* strengthening of the *Tarekat Tijaniyah* congregation, is also a means of *da'wah* for the development of the *Tarekat Tijaniyah* congregation. The diversity of religious knowledge backgrounds of the members conveys the importance of providing guidance or *tarbiyah* for students of the *Tijaniyah Syaikh Badruzzaman* order by consolidating the knowledge of the order and developing the community and its roles in an integrated and sustainable manner. This is intended to ensure that the *tarbiyah* process for *Tarekat Tijaniyah* students is well organized, not overlapping with other *Khilafah sanads*, because

each *Khilafah* has the authority to develop *tarbiyah* method autonomously. (I. Badruzzaman, 2012, p. 33).

In carrying out the teachings of the Tijaniyah order, students only rely on one *tarbiyah* method, this *tarbiyah* will strengthen the students in the order. In order for Tijaniyah students to know the position and function of the caliphate, this is important as a person who is given the authority and task to convey or channel to students about whatever is present in the Shaykh, in the form of *adzkar*, *madad*, sciences, *ma'rifah*, *adrar* and others. Thus understanding the lineage of the caliphs in the tarekat is something that every Tijani student must have. (I. Badruzzaman, 2012, p. 34).

4. CONCLUSION

Shaykh KH. Badruzzaman is a great cleric who has studied religion since he was a child, taught by his father, who was also a cleric. So it cannot be denied that his environment among the ulama and his family of ulama descendants made him a respected person. When he was still young, he showed his *Karomah* and thus became an intellectual scholar. In the course of his education, he immediately learned about *Fiqh*, *Ushul Fiqh*, *Hadith*, *Ulumul Hadith*, *Al-Quran Science*, so that he could understand and master *Syafiiyyah* and *Malikiyyah Fiqh*. Being an expert in *Fiqh* or called a *Fuqaha* makes him the judge of any differences in religious understanding, to reconcile these differences. He also became acquainted with the Tijaniyah Order, which he initially opposed, but with *istikharah* and a pilgrimage to the grave of the Prophet with Shaykh Ali, He believed that the teachings of the Tijani Order were correct, then he took *Bai'at* and received a diploma, and was given the obligation to practice and spread the Tijani Order. In the end he became a *muqaddam*, who also spread the Tijaniyyah Order to grow rapidly, and the *al-Falah Biru* Islamic boarding school became an Islamic boarding school that practiced the teachings of the Tijaniyah Order.

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