



The Teachings of Jihad in The Involvement of Samaniyah Tarekate in The War of Menteng 1819: A Historical Analysis

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Abstract: Sufism is often accused of causing the decline of Islam because its teachings are full of fatalism, occultism, escapism, and irrationalism. Adherents of the trek are also often regarded as an exclusive, selfish, and asocial community. But in fact, the existence of Sufism can go hand in hand with the teachings of jihad, which is one of the teachings with values that are contrary to the assumption of the importance of Sufism. This article aims to reveal that the trek's practice in its history moved the spirit of struggle. This article was written using historical methods such as heuristics, criticism, interpretation, and historiography. It can be concluded in this article that the teachings of jihad can be well applied to tarekat adherents, especially to the Samaniyah order in the Menteng war incident. The involvement of the Samaniyah orders in the Menteng war proved that Sufism, apart from being identical to the spiritual dimension, could also move into the social size. The teachings of jihad introduced by Abd Shomad al-Palimbani, as well as his students' involvement, became the key to the participation of the Samaniyah order in the Menteng war of 1819, which led to the victory of the Palembang side over the Dutch in the Menteng war of 1819.

Keywords: Sufism, Tarekat, Samaniyah, Menteng, Abd Shomad.

Abstrak: Tasawuf sering dituding sebagai penyebab kemunduran Islam karena ajarannya yang sarat dengan fatalisme, okultisme, pelarian, dan irasionalisme. Penganut trek juga sering dianggap sebagai komunitas yang eksklusif, egois, dan asosial. Namun nyatanya, keberadaan tasawuf dapat berjalan seiring dengan ajaran jihad yang merupakan salah satu ajaran dengan nilai-nilai yang bertentangan dengan anggapan pentingnya tasawuf. Artikel ini bertujuan untuk mengungkap bahwa praktik trek dalam sejarahnya menggerakkan semangat

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perjuangan. Artikel ini ditulis dengan menggunakan metode sejarah seperti heuristik, kritik, interpretasi, dan historiografi. Dapat disimpulkan dalam artikel ini bahwa ajaran jihad dapat diterapkan dengan baik kepada para penganut tarekat, khususnya tarekat Samaniah dalam peristiwa perang Menteng. Keterlibatan tarekat Samaniah dalam perang Menteng membuktikan bahwa tasawuf selain identik dengan dimensi spiritual, juga bisa bergerak ke dalam ukuran sosial. Ajaran jihad yang diperkenalkan oleh Abd Shomad al-Palimbani, serta keterlibatan murid-muridnya, menjadi kunci partisipasi tarekat Samaniah dalam perang Menteng tahun 1819, yang berujung pada kemenangan pihak Palembang atas Belanda pada tahun 1819. perang Menteng tahun 1819.

Kata Kunci: kapitalisme; globalisasi; ekonomi Islam

Introduction

Islam came, developed, and was institutionalized in the Archipelago through a long process. So far, the theories put forward by experts regarding the entry of Islam into the Archipelago can be grouped into three types. First, the idea says Islam's origins in the Archipelago are from the Indian Subcontinent. Second, the theory suggests that Islam originated in the Archipelago of Arabia and the Middle East (including Persia/Iran). These two theories are supported by various historical and archaeological evidence scattered throughout the Archipelago. Only recently has it been alleged that the origins of Islam in the Archipelago were not from India or the Middle East but from China, which positions this assumption as a third theory. According to this third theory, the Chinese-Muslim community has contributed significantly to the development of Islam in the Archipelago, especially in Java. Not only about the idea of where Islam came from, but the theory of when exactly Islam entered the Archipelago is also dichotomous. There are at least two theories that say that Islam entered the 7th or 13th century AD. Of course, later, these theories are still being studied to prove their validity, although they will still encounter various dynamics.

Thus, the entry and development of Islam in the Archipelago was a very long process and came through various channels. However, among all these channels, Sufism/tarekat is a channel that most of our scholars seem to rarely use. In the Indonesian context, Sufism has been able to reveal an outstanding contribution to Islamic culture in Indonesia. Even its teachings have profoundly influenced the lives of the Indonesian people. Evidence of the teachings of Sufism is found in several traditional works of literature of Malay, Aceh, Minangkabau, Bugis, Makasar, Sundanese, Javanese, and so on. In addition, evidence is in the form of relics of ancient/old mosques, where these mosques were built based on the ideas that lived among the Sufis, namely a unity of four that cannot be separated in the implementation of Islamic teachings; shari'ah, tarekat, essence, and ma'rifat. However, at the beginning of the emergence of Islam in Indonesia around the 7th-13th centuries AD, not many documents discussed Sufism. Documents containing Sufism that exist (later on) generally come from the 16th or 17th century AD (Grunebaum, Yahya, Nasution, & Rambe, 1983: 330).

The development of Sufism in the history of Islam in Indonesia is directly related to the Javanese mystical tradition. In Java, mysticism systematically emerged after the entry of Islam, where the existing system of symbols was drawn more from the characters known in Islamic Sufism. The term Kawula Gusti known in Javanese mysticism, is a translation of the term servant of God in Sufism. The early presence of

Islam in Java stems from the activities of some saints (XVI century AD), most of whom are followers of mystical sects that are very strict in style. Although the process of converting to Javanese society is a very complex series of events, the Javanese tradition has been able to compress the period of religious change into a significant event, namely the collapse of a great empire (Majapahit), which some people argue, that the destruction of this great empire was an as a result of the intervention of the Walisongo (Kartodirdjo, Poesponegoro, Notosusanto, & Tjandrasasmita, 1975: 145).

Sufism developed in Java itself is Sufism (monotheism) which was introduced by the Walisongo. Among the Walisongo who taught Islam and mysticism (Sufism) was Sunan Bonang. Sufism teachings include a refutation of Sufism teachings which are considered sinful and assume that what exists is God and what does not exist is God. But according to the instructions of Sunan Bonang, God is more than what is described by humans, and God is Most High and Most Sublime. He is Holy, not preceded and accompanied by nothingness (in this case, "singular/One") because He is Qadim (formerly without beginning). Another character, Syekh Siti Jenar (Al-Hallaj of the Javanese people), also introduced another variant of monotheistic Sufism with his teachings of Kawulagusti, which considers himself to be God (the One). However, this teaching received strong opposition from other saints (Kartodirdjo, Poesponegoro, Notosusanto, & Tjandrasasmita, 1975: 145).

Historically, Sufism developed along with the institutionalization of Islam in the form of Islamic kingdoms. As in the Islamic Mataram period, where the tradition of Sufism/"Islamic mysticism" experienced rapid growth and development, which can be seen in several literary works that were born at that time. The work in the form of "Fibre/Suluk" has brought together Javanese traditions with elements of teachings (Islamic mysticism). For example, "Fiber/Suluk Wijil" contains Sunan Bonang's advice to Wujil (a former slave of Majapahit). Of the many literary works that tend to contain mystical teachings of Sufism, it shows that Islam and its Sufism have had an attraction among Muslim writers in the past. This is because, apart from its relevance for humans, it is also because of its aesthetic view, which is more satisfying than the Western humanist aesthetic view. Because for Western culture, what is called beauty (aesthetics) is a luxury, but for Islam, the aesthetic theory of beauty is a natural grace or gift from God Almighty. Beauty is part of God's nature which has spiritual value and liberation from earthly life, so in Islam, beauty is a proof of divinity (Masyhudi, 2001: 75).

Sufism itself is a branch of science, and as a science, Sufism studies the ways and ways how one can get as close as possible to God/Allah. People who practice Sufism are called Sufis. There are many ways or paths that a Sufi must take to get closer to God, which are commonly called *maqāmāt* and *ahwāl*. In its dynamics, some consider that the Sufis are infidels because some claim to be united with God or that God is combined with them with various theories and terms such as *al-ittihād*, *al-hulūl*, and *wahdah al-wujūd*. The stereotype also supports that the Tarekat is the culprit of the stagnation and decline of Islam (Kaf, 2008: 1). Lately, the existence of Sufism has been questioned. Should Sufism be discarded because it is no longer following modernization and the development of science and the times? Or whether Sufism must still be studied and maintained.

Sufism is a category of media that shapes the Indonesian nation's social life, which leaves evidence in the form of classical texts containing a lot of information about the soul of its era (Huda, 2007: 44). Sufism works not only provide information but have contributed significantly to the Indonesian culture. This can be seen in a large number of literary works in the past, most of which were the result of traditional Malay

literature, Aceh, Minangkabau, Sundanese, Javanese, Madurese, and others whose majority of the population was Muslim, and had shown their affinity with the world of Sufism. Before Islam arrived in the archipelago, Javanese literature and language experienced rapid growth but only circulated among the Brahmanas and knights, namely the caste that had the privilege of studying science and literature, so they were able to monopolize the development of culture. But after Islam entered and developed, not only Javanese literature and language but also Malay literature and language have experienced very rapid development. Then followed by the development of language and literature in other areas such as; Aceh, Sunda, Madura, Bugis Makassar, Minangkabau, and so on.

Regarding its content, Sufism works not only to explain essential teachings in Islam. Moreover, these various works of Sufism literature have an important role in spreading Malay as the "language of Islam." In spreading Islam, it is essential to have a supporting language that can be used by the Indonesian people consisting of various tribes, namely a unifying language to establish close relationships between fellow community members. So that the Malay language, which was previously a local language with little meaning, can finally grow into a national language, and of course, thanks to the arrival of Islam in the archipelago. In other cases, it can be seen through the development of written language in the form of literature (Masyhudi, 2001: 69).

In addition, tarekat, concerning Islamization in Indonesia, also plays an essential role in producing and channeling charismatic (traditional) leaders. In this context, the Sufis can become parties who can influence the community socially and (even) politically. Thus, the tarekat has played a dual role, both as an agent of spirituality and morality and an agent of social change. During the Dutch colonial period, the spiritual values of the tarekat were even able to move the community in the context of the struggle to expel the invaders by taking the example of the resistance shown by the Padri and the Pattani. This means that the tarekat also acts as an agent of a political movement (Kaf, 2008: 1-2).

This article aims to describe how the existence of Sufism in the long history of the Indonesian nation was able to encourage the emergence of a spirit of struggle against colonialism, which in this case is illustrated in the Menteng War script, which tells of the resistance of the people of Palembang with the Dutch colonialists. Research on the involvement of the Samaniyah tarekat in the Menteng war has only been briefly reviewed in an article written by Ravico, entitled "Socio-Political Relations of the Samaniyah Order with the Sultanate of Palembang Darussalam." However, in this paper, the involvement of the samaniyah tarekat is only conveyed in the introduction, considering that the article's focus is more directed at reviews of socio-political relations. Another study, conducted by Farida R Wargadalem, in her dissertation entitled "The Struggle for Power in the Palembang Sultanate (1804-1825)", only briefly reviews the role of one of the tarekat samaniyah figures in the Menteng war. Thus, this article can elaborate further on previous research by focusing on the discussion of how the involvement of the Samaniyah tarekat was manifested in the Menteng War Poem text.

The writing of this article uses the historical method. The historical process consists of four stages: heuristics, criticism, interpretation, and historiography. The first stage in a chronological way is heuristics. Heuristics is the stage of searching and finding historical sources, which is done through literature study in writing this article. The historical sources used in the preparation of this article are mainly written sources in the form of books/literature related to the article's theme. Sources in the form of the Menteng War Poem manuscript, which can be found in the Regional Library of South Sumatra, were also used in writing this article. After the heuristic stage is carried out, it enters the second stage, namely the critical

stage. At this stage, there are two kinds of criticism, namely external criticism, and internal criticism. External criticism aims to test the authenticity of a source, including investigating the form of the head, age, time, and everything related to research regarding the authenticity of the original. Internal criticism is critical and accurate testing of the source's content and whether it can be trusted. After the data obtained has gone through the crucial stage and is confirmed to be relevant to the article's topic, the existing data is presented in the form of descriptions containing relevant historical information. Thus, we move on to the next stage, namely interpretation. At this stage, an analytical and synthesis process is carried out (Kuntowijoyo, 2005: 78-80), where various data and information in several types of literature related to the involvement of the Samaniyah order in the Menteng 1819 role are then described and described for later analysis and integration. At this stage, various existing descriptions are assembled in historical facts into a unified whole (Herlina, 2008: 36-54). And at the last stage, the historiography stage is carried out, where at this stage, the writing of history is carried out by explaining and explaining the results of interpretation to become historical writing.

Results and Discussion

Abd Shomad al Palimbani, and the Teachings of Jihad

Some of the names of the great scholars of the archipelago, such as Ar-Ranieri, As-Sinkili, and Al-Maqassari are shown as exemplary Sufis. They pay attention not only to their spiritual journey but also to worldly problems and tasks. Each of them even held the post of mufti in their respective sultanates. Especially regarding the teachings of jihad came from Abd Shomad al Palimbani and Al-Fatani, who during his life spent a lot of time in Haramayn and even died there. However, the notion that they are Sufis who are only busy with spiritual affairs and isolated from society becomes irrelevant in this regard. They have a solid attachment to their homeland and are concerned, especially with Islam in their land. This also indicates that the flow of information between Haramayn and the archipelago during their lifetime has been so adequate that each party can monitor the other's progress.

Regarding Abd Shomad, his full name is Sheikh Abdus Somad bin Abdurrahman al-Jawi al-Palembang. Born in Palembang in 1150 H or coincide with the date 1737 AD in the "Kuto Palace" environment Cerancangan (between 17 and 20 Ilir Palembang now). He is not only known in Palembang alone. Even in Mecca, the name is quite famous (Shahab, 2005:69). It is said that Abd Shomad was a brilliant student and had good memory outstanding. At the age of 10 years, he had memorized al-Qur'an. At this age, too, he gets the night of Lailatul Qadar which has many miracles that cannot be said (Syarifuddin, 2013: 39). Then he went to Mecca to claim knowledge at a young age. Judging from his birth, 1150 H or 1737 AD, Abd Shomad experienced his childhood during the Palembang Sultanate led by Sultan Mahmud Badaruddin I (1727-1756). At this time, Palembang is an essential Islamic learning center in the Malay Archipelago. This made many scholars from Jazirah Arab come, living and teaching in Palembang to give birth to new scholars.

The Palembang Sultanate is also known for placing religion and literature as an essential part of its bureaucracy. Abd Shomad is a complete educational experience because Abd Shomad, in his learning process, he has studied (all) Islamic knowledge such as hadith, interpretation, kalam, fiqh, sharia, and Sufism. This makes his career in the field of science develop rapidly. However, Sufism is the specialty of Sheikh Abdus Shomad al-Palimbani. He goes "Association of Sufi leaders," which is already followed earlier by his friend from Palembang, namely Dhiyauddin al-Palimbani. The first Sufism book he read was

the work of Abd al-Wahhab al-Sya'rani, Madarij al-Salikin ila Rusum Tariq al-Arifin. After that he read the book al-Ghazali, Bidayat al-Hidayah and Minhaj al-Abidin (Abdullah, 2015: 40). Then he went to Medina to find a teacher there. There he took talkin the Syattariyah order to Ibrahim al-Kurani. He also follows the reading of ratib Ahmad al-Qusyasyi al-Dajani al-Madani (teacher of al-Kurani) in halaqoh held in madrasas raised by their descendants, Ahmad Abu al-Saadah. However, Abd Shomad felt he had not met the teacher the Sufis he wanted until he returned to Mecca. On the way, he stopped in Jeddah and met with Siddiq al-Madani bin Umar Khan. Siddiq talked about his teacher who lived in Medina, Muhammad bin Abd al-Karim al-Samman al-Qurasyi al-Madani. After returning to Mecca, Abdus Shomad read the treatise about al-Samman. He regretted it, and then he decided to come back again to Medina to study at al-Samman. Apart from learning from his students, of course, Abdus Shomad also looked at al-Samman direct. Abdus Shomad is an active student. Until Abdus Shomad was appointed caliph al-Samman in the land of Mecca (Abdullah, 2015: 41)

Abd Shomad's main work concerning jihad is the advice of al muslimin wa tadhkirat al mukminin fi fadail al jihad fi sabilillah wa karamat al mujahidin fi sabilillah. This book can be said to be the first book that discusses the importance of Jihad that is able to spread widely not only in Palembang but even becomes the same model in the Aceh war (Azra, 1994: 282-284). The teachings of jihad fi sabilillah taught by Abd Shomad are based on Islamic teachings to help the religion of Allah SWT. Fight against His enemies, and establish the word of Allah on earth. This can be seen in the text of Advice al-Muslimin (in Arabic). In his work, he writes that in the text, there are traditions about Jihad (sourced from normative hadith sources) narrated by Imam Muslims, al-Bukhari, al-Nasa'i, Abu Dawud, and al-Turmuzi. However, in the text of Advice al-Muslim in Jawi, there is a specific call for Jihad for the Jawi/Malay people. In this manuscript, apart from discussing the calls for Jihad in the archipelago, there is also an understanding of the description of war strategy and several matters related to Jihad. Not only through writing scripts, but Abd Shomad also showed his seriousness in Jihad fi sabilillah, which can be found in his writings through various letters that were distributed/addressed to the kings of the archipelago. Nevertheless, Abd Shomad directed his jihad teachings to fight the enemies/colonizers in each country and did not explicitly mention one particular nation as the colonial nation that was the target of his Jihad (Azra, 1994: 286-287).

In his concept of jihad, Abd Shomad states that Allah has said that a person martyred in jihad will enter the body of a giant dove and ascend directly to heaven. This view is also reinforced by the assumption that the martyrs will spread a fragrance that all humans can smell to the Malay lands. Radically and shomad can be said to hold fast to the words of the prophet, which read, "kill those who do not believe in Islam entirely unless they convert to your religion" (Azra, 1994: 285). With this fact, it can be said that Abd Shomad proved himself to be a militant-radical Sufi. Abd Shomad's radical-militant attitude was a revolutionary effort. The scope of extreme measures is a response to ongoing conditions, where the answer appears in the form of evaluation, rejection, or even resistance, which in this case is resistance to colonialism.

Abd Shomad, who has lived in Haramayn for a long time, also carries out activities that are generally carried out, namely teaching and learning. In this way, Abd Shomad also propagated his teachings to his students, who later also became diaspora to various regions. Among them is the tarekat samaniyah that developed in Palembang, brought by Abd Shomad's students at the end of the 18th century (Bruinessen, 1999: 331-334).

The practice of jihad carried out in the case of Abd Shomad al Palimbani shows that the practitioners of Sufism and tarekat tend to have autonomous networks and ties, self-regulating, self-financing, and striving to achieve the common good (public good). This condition confirms that the practitioners of Sufism have played an essential role in the process of transformation or social change. This is, at the same time, a decisive refutation of the damaging accusations addressed to Sufism and the tarekat (Bruinessen & Howell, 2008: ix). Theoretically, the practice of jihad carried out in the case of Abd Shomad al Palimbani strengthens Max Weber's theory of social action (1864-1920) based on key concepts, namely: actor/agent, effort, and meaning. These three key concepts are inherent in the case of Abd Shomad al Palimbani. They provide inspiration or motivation for others to take social action either voluntarily or organically (Weber & Secher, 1962).

The Samaniyah Order in Palembang

In general, the Samaniyah order is understood as the tarekat founded by Muhammad bin Abd al-Karim al-Madani al-Syafii al-Samman or Sheikh Samman. He was born into a Quraysh family and studied under many well-known fiqh scholars. Abd Shomad al-Palimbani was later listed as one of Shaykh Samman's students and can be said to be the party who had the biggest share in his influence and role in the spread of the Samaniyah order in the archipelago (Zulkifli and Nasution, 2001: 74).

In subsequent developments, the existence of the Samaniyah Order in Palembang itself, apart from the role of Abd Shomad, also could not be separated from the three Palembang scholars who studied with him. They were Muhammad Muhy al-Din bin Shihab al-Din and Kemas Muhammad bin Ahmad, and Muhammad Aqib bin Hasan al-Din. It was the last name that could then be considered to have had a significant role in the spread of the Samaniyah Order in Palembang and received a diploma directly from Abd Shomad to spread and teach the Samaniyah Order. In addition, he was the one who connected the Samaniyah tarekat with the Palembang Sultanate. This can happen because Muhammad Aqib, after his return from Haramayn, settled and taught the samaniyah order in Pangulon village, a village located behind the Palembang grand mosque, which is not far from the center of the Palembang palace. In its development, even the Palembang sultanate became a party that helped maintain and even fostered the development of the Samaniyah order in Palembang. This can be seen from the establishment of the zawiya samaniyah in the city of Jeddah at the expense of the sultan Bahauddin after two years after the death of Sheikh Samman and making Sheikh Muhammad Aqib in charge. This zawiya also functions as an inn for Palembang pilgrims on their way to the holy city of Mecca. This relationship is even written in the form of a manuscript that comes from the palace of Palembang. Even when the Palembang sultanate collapsed, political relations with the court's political dignitaries continued, and Muhammad Aqib even assumed the position of protector/mufti of Religion. The political relationship between the Palembang sultanate and Muhammad Aqib was a political mechanism that was built and based on the harmonious relationship between the king and the ulama. In this case, the palace became the center of Islamization and Islam as a "cultural center." This mechanism was not intended as an ideological force but only as a power of political legitimacy. So, even though the Palembang sultanate collapsed, Muhammad Aqib continued to cooperate with the keratin aristocrats – as the "successors of keratin," particularly Panembahan Bupati, brother of Sultan Mahmud Badruddin II and Sunan Ahmad Najamudin II, whom they served as protectors of Religion. Despite his involvement in politics, Sheikh Muhammad Aqib remained a scholar and teacher of the Samaniyah order who was respected by the people of Palembang (Peeters, 1997: 23-24).

Sociologically, the Samaniyah congregation had even become popular teaching in the Palembang community, where before the Samaniyah congregation entered, the Palembang people practiced a lot of deviant Sufism teachings. The Sufism style of samaniyah in Palembang was developed with the critical pedagogy that efforts to approach God have not been achieved through mere uzlah efforts but must be actively involved in the natural flow of social life in the midst of society. An essential teaching of the saman tarekat which will later become entrenched in the Palembang community, is the ratib saman, which is often held both in mosques and in the homes of local religious leaders (Solihin, 2005: 100-105). It was through this ratib saman that later sparked the spirit of resistance/jihad fi sabilillah of the people of Palembang in the war against the Dutch.

The Menteng War and the Involvement of the Samaniyah Order

Starting from an economic-political conflict over the struggle for tin commodities on the island of Bangka, the conflict between the Dutch and the Palembang sultanate expanded with an escalation into a quadrangle conflict. The London treaty (13 August 1814) stated that the Dutch were back in power in the Dutch East Indies. However, the British demanded that the Dutch guarantee the contracts that the British had made with the native kings. This means that the Netherlands must secure the British agreement with the sultan of Palembang about the surrender of Bangka, Belitung, and the surrounding islands. On this basis, England delayed the rejection of Bangka because, according to the English version, they agreed with Sultan Najamuddin II, who, at that time, had independent status.

Meanwhile, the Dutch insisted on the contracts they had previously made with the Palembang sultans from 1641-1791. The above conflict became more evident under Raffles, who was in power in Bengkulu since March 1818. He tried hard to expand British influence outside Bengkulu, threatening the Dutch's position in Palembang.

Meanwhile, the Dutch tried to ease tensions between the two Palembang sultans, who were constantly at war. At the same time, dividing power between Najamuddin II and Badaruddin II prevents further divisions between them. Although officially, the power is in the hands of Najamuddin II for the entire territory of the Palembang Sultanate and is domiciled in the capital, in reality, he only has little power. He does not have the ability or the means to support the smooth running of his government. In contrast to his brother Badaruddin II.

Meanwhile, Raffles, based in Bengkulu, believes that British interests must be considered throughout Sumatra and its surroundings. Raffles opposed the restoration of Dutch rule in Lampung, Minangkabau, and West Borneo and Riau. Concerning Palembang, Raffles adheres to the view that this region, based on a contract made with Sultan Najamudin II, put Palembang under British protection. That's why when the Dutch occupation of Palembang was carried out, Raffles submitted a formal protest to the Commissioner-General (Wargadalem, 2012). Despite this chaos, the tarekat samaniyah was finally dragged into this conflict, given their closeness to the political circle of the Palembang Sultanate. (Ravico, 2018: 23-36). The escalation of this conflict then manifests itself in open competition in the form of fighting. In several battles between Palembang and the Netherlands, the Menteng war was the first war between the two.

The occurrence of the battle was marked by each party being in a standby position characterized by the readiness of various weapons, namely cannons, grenades, lilac, spears, swords, and rifles. In the Menteng war, the status of the Samaniyah Order became necessary as the party that stirred up the spirit of resistance later contained in the Menteng war poem script - which was strongly suspected to be the

Samaniyah Order's poetry text. The tarekat's position became necessary because the Dutch had long been worried about the tarekat's existence, considering that in tarekat, fanaticism towards teachers could quickly become political fanaticism. Martin van Bruinessen even noted that the Samaniyah congregation in Palembang was the party that made this war win for the people of Palembang with the description of the jihad struggle by reading Allah's name through remembrance. Until "mortal." The battle of the tarekat leaders and followers was successfully defeated by the Dutch troops' first onslaught in 1819. A Malay poet describes how the whites or the hajj prepare themselves for jihad fi sabilillah. They recite the name of Allah (ya-Malik, ya-Jabbar) and make dhikr aloud until "mortal." In an unconscious state (drunk dhikr), they attacked the Dutch army. They dared to die, perhaps also felt immune because of the remembrance earlier, and wrapped in enthusiasm and courage, they managed to make the Netherlands into chaos (Bruinessen, 1999: 331-333).

Back to the events of the Menteng war where this war itself is called the Menteng war, which is based on the pronunciation of the name "Idelir Muntinghe" as the leader of the Dutch war which cannot be pronounced by the Palembang people and is finally pronounced with the pronunciation of "Menteng." This can be seen from the following excerpts from the text of the Menteng war poem:

This is said to be the first

Holland and Ambon together

Idelir Menteng Holland the name is

Kornel burns as commander

Before the war broke out and to strengthen mental readiness, the Palembang sultanate first performed a joint remembrance ritual to ignite the spirit of jihad in the hope of expelling the Dutch. The implementation was carried out outside the palace so that the voice reached the area where the Dutch soldiers were stationed. The sound of the remembrance caused eleven Dutch soldiers to check the location. The presence of the soldiers sparked a clash of arms. The attack on the Dutch began and eventually sparked an even bigger battle between the two sides.

The incident of reading this remembrance shows that, once again, the teachings of jihad cannot be separated from the existence of Abd Shomad's ingrained jihad teachings. On the orders of Sultan Mahmud Badaruddin II, the pilgrims performed Taliban outside the palace walls. The ratib likely carried out is the ratib saman, a religious strand consisting of several readings, including the shahadah, verses from the Qur'an, and remembrance accompanied by distinctive movements and attitudes that are identical to the samaniyah tarekat (Bruinessen, 1992) by doing The practice of the ratib saman, the pilgrims prepare themselves and also the troops for jihad fi sabilillah by reading remembrance and practicing aloud until mortal. The preparation of ratib saman by the samaniyah tarekat is different from the ratiban practice carried out by Sufism groups which primarily focus on sound. In the ratib saman performed by the samaniyah congregation, there is a combination of sound/delivery and motion in the practice of its implementation. This can be seen from the recitation of the remembrance of Laa ilaaha illaa Allah with six different variations in two tones and tempos. Of the six variations, the first three are recited in a sitting position, known as sitting ratib. The rest is read while standing, known as standing ratib, with the tapping of the feet and swaying of the body to and fro (Mulyati, 2005: 204). By doing this practice, it is hoped that there will be an attitude of daring to die, which also raises an attitude of enthusiasm and a

sense of invulnerability and magic. This can be seen in the following excerpts of the war poetry of Menteng:

*Eighteen days Saturday
The month of Sha'ban at that time
It's four o'clock
Haji dhikr in celebration of course*

*Haji ratib in the court
Camping is like facing a wing
No shame and polite
Ratib standing opposite*

*La ilaha illallahu hammered to the left
To the heart of the name of the heart
Come officer check stand
Haji departs even the officers run*

*Haji shouted Allahuakbar
Come on a rampage can't wait
With the help of Allah Malik Al Jabbar
The soldiers of Menteng are finished*

*Haji shouted while looking
Hey infidels, let's go
Surge takes shelter in the two blades
An angel comes with a scarf*

*That's where the old hajj consists
Surrounded by holanda soldiers of thieves
The wound is no longer painful
Fanalah Hajj forget yourself*

This quote from the Menteng war poem is a sign that remembrance, which at that time was synonymous with the practice of the tarekat, became an essential key in the resistance of the people of Palembang against the Dutch. The Samaniyah Order became the party responsible for the thoughts and resistance of the Palembang people against the Dutch. The Samaniyah congregation uses some verses of the Koran to encourage their followers in colonized countries to be enthusiastic about jihad while asking Allah so that the Muslims will win against the enemy (Azra, 1994: 285). Among them are Q.S. At Taubah 111, Q.S. A Nisa 95, Q.S. Al Baqarah 25, Q.S. Al Baqarah 154.

In the Menteng war poems, the influence of the Samaniyah tarekat's thoughts on jihad became the basis for the movement against the Dutch colonialists. The major war of the Sufis also made them have a reasonably high position in society and the palace. At this point, the Sufis / figures of the Samaniyah order can also be said to be the party mobilizing the masses, and in the end, it raises concerns from the colonial side. Especially in the neo-Sufism teachings of the Samaniyah tarekat teach that human fear is only to Allah alone and not worldly things, including political problems (Huda, 2007: 215). Given the importance of the central role of the figures, in the context of the Menteng war, in particular, there is the name Haji Zain as the leader of the Samaniyah order concerning the fight against the Dutch. This can be seen in the following excerpts of the war poetry:

Followed by all the fierce hajj

Haji zain his head now

That's the start of war

In the old city until it was attacked

He was also the one who led Ratib Samman before the Menteng war broke out. The central role of Haji Zain in igniting the spirit of jihad in the Menteng war can also be seen in the continuation of the Menteng war verses as follows:

Haji shouts Allahu Akbar

Come on a rampage can't wait

With the help of Allah Malik Al Jabbar

The soldiers of Menteng are finished

Come out all commander-in-chief

Helping Hajj together

The officers died four and five

Haji arrived in the old city

Haji Zain himself's full name is Kiagus Haji Muhammad Zain. He himself is the second of three children and is estimated to have been born in Palembang in 1760. Haji Zain himself was a student of Abd

Shomad al-Palimbani and also received a diploma to broadcast the samaniyah order in the archipelago. His patriotic attitude in the Menteng war is also said to have come from Abd Shomad through his lectures and studies of his teacher's jihad books (Yani, 2011: 109).

Back to the events of the Menteng war where the war was restarted with a brief attack on the Dutch troops at 03.30, 12 June 1819. The attack was a response to a shooting incident by Dutch soldiers, which resulted in the death of a Palembang resident. Seeing the existing situation, the Dutch troops then left the Kuto Lamo palace. They were ordered to occupy a building under construction for their needs. When the Dutch troops were on their way to the building, they were attacked by the Palembang army, resulting in a battle that erupted which was able to hit the Dutch and suffer heavy losses. The magnitude of the losses suffered by the Dutch showed that the battle that day was very persistent from both sides. In this context, it can be concluded that in this war the Palembang (sultanate) side came out victorious because they succeeded in repelling the Dutch. However, after that, the Dutch then prepared a large military expedition to be able to conquer Palembang.

The description of this battle can be seen in one of the following passages: "...the earth moved and the seas shook. Then the roar of the land of Palembang rumbled, thundering like the sky was about to fall. And the sound of cannons is like the sound of thunder [lightning] splitting the earth. Nothing else was seen by the smoke of the gun, only the lightning of the cannons that seemed to shoot up into the sky. Thus the war was too great. And nothing was heard anymore, only the sound of cannons and the cheers of the people of the sea and the land. And then the fearful will be great and forget the death of the brave." An image may be an exaggeration, but the depiction may represent the atmosphere at that time, considering that the manuscript was made contemporaneously. The picture above is, of course, hyperbole. The description of the battle, in general, is not like what is in the script. This can be seen from the strategy of Sultan Mahmud Badaruddin II (the sultan of Palembang), who deployed (all) weapons and troops he had stationed at the forts along the banks of the Musi river. The strategy used differed between the war's first and second stages in 1819. In the first stage, the technique used by Sultan Mahmud Badaruddin II and his troops was (only) to survive in the Kuto Besak Fort. This strategy was successful because the Dutch warships that attacked the Kuto Besak Fort were unable to penetrate the thick walls of the fort. While waiting for the Dutch troops to be careless, Sultan Mahmud Badaruddin II prepared his troops. When the Dutch forces ran out of ammunition, the revenge of Sultan Mahmud Badaruddin II and his troops was aimed at the Dutch forces. With the outbreak of the battle, the Sultanate of Palembang, for the first time, was faced with a major war, which put the two camps face to face, an extraordinary experience for the people of Palembang at that time (Wargadalem, 2012: 195).

However, in this war, Haji Zain later died. The death of Haji Zain is also recorded in the following Menteng war poem:

Shahidlah Haji two and three

Will fill in the surge

Even the many angels are infinite

Come to welcome the pilgrimage of compassion

Reply to the burning cornel ship

Installing a ringing sound cannon

The bullet goes to a difficult place

Sayid Zain died onat burned

The fall of Haji Zain then made the spirit of the fighters, especially those from the Samaniyah order, burnt the spirit of jihad. On the other hand, it turned out that the sultanate had also applied battle tactics in the form of traps which, in the end, managed to trap the Dutch troops and finish them off efficiently (Hanafiah, 1986: 36). This condition finally led the Dutch to retreat to Batavia, propose a ceasefire, and formulate new tactics in the next volume of battle with Palembang. This incident also marked that in the Menteng war 1819, Palembang could be said to be the victor.

Conclusion

From this article, several conclusions can be drawn. First, the picture that the tarekat is an activity that only focuses on the core activities of spiritual rituals is inaccurate. Although, tarekat involvement in worldly affairs today is challenging to find. However, history has shown that the tarekat, after all, is a party that is also not apathetic-apolitical, which in this case is evidenced by the involvement of the samaniyah tarekat in the (worldly) events of the Menteng war of 1819 in Palembang. Second, the participation of the Samaniyah order in the Menteng war of 1819 cannot be separated from the role of Abd Shomad al-Palimbani, who provided a new refresher on the practice of Sufism in the archipelago with the concept of neo-Sufism and his teachings of jihad fi sabilillah. However, the inclusion of Abd Shomad's teachings of jihad needs to be understood as a symbiotic process of mutualism between the roles of the keratin rulers and the Sufis who spread Sufism teachings. The political relationship between the rulers and the Sufis is a political mechanism built and based on the harmonious relationship between the king and the ulama. In this case, the palace became the center of Islamization, and Islam became the center of culture.

Third, the teachings of jihad in the Samaniyah congregation in Palembang were developed with the critical understanding that efforts to approach God/God cannot only be achieved by spiritual activities/uzlah alone but must be actively involved in the actual flow of social life amid society. In this case, the critical teaching of the saman tarekat, which will later become entrenched in the Palembang community, is the ratib saman, which is often held in mosques and homes of local religious leaders. This ratib saman sparked the spirit of resistance/jihad fi sabilillah of the people of Palembang in the war against the Dutch. Not only in the form of ratib saman readings, the involvement and role of Sufi figures in the Samaniyah order also have a significant role in mobilizing and agitating efforts in this process. This can be seen from the involvement of the Sufi figure, Haji Zain, who was able to ignite the spirit of resistance. In the end, both the ratib saman and the participation of Sufi figures eventually led to Palembang's victory against the Dutch in the Menteng war of 1819.

Fourth, in its later development, the teachings of the Samaniyah Order became the ideological foundation of religious spirituality in the (sultanate) of Palembang. By becoming the ideological basis of religion, everything related to the survival of the people of Palembang in the end also encourages the

Samaniyah congregation with its various teachings and leaders to go directly to the middle of the social life of the community.

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