

## Tarekat Mufarridiyah : suatu kajian tentang gerakan sosial keagamaan di Tanjungpura, Sumatra Utara pada masa orde baru

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### Abstrak

Pada tanggal 6 Oktober 1955 syekh Muhammad Makmun bin Yahya kembali ke Tanah Air dari Makkah, Saudi Arabia, setelah bermukim di sana selama kurang lebih 21 tahun menimba ilmu agama. Kepulangannya ke tanah air sekaligus mendirikan tarekat Mufarridiyah. Syekh Muhammad Makmun mendirikan tarekat ini, antara lain untuk meningkatkan ketaatan orang Islam kepada perintah-perintah agama. Menurut syekh Makmun, kehidupan masyarakat Islam di Indonesia saat itu sudah semakin jauh dari ukuran-ukuran keislaman sehingga masyarakat dipandang mengalami kekosongan agama dan kejiwaan. Itulah sebabnya ia mengajak masyarakat Islam berdzikir agar meningkat rasa takut kepada Allah. Dengan kata lain, ia ingin memperbaiki kondisi sosial masyarakat melalui jalur agama. Tarekat Mufarridiyah cepat berkembang dan memperoleh pengikut yang cukup banyak di berbagai wilayah Indonesia, bahkan sampai ke beberapa Negara, seperti Malaysia, Brunai Darussalam, Singapura, Jepang, dan Australia. Daya tarik tarekat ini selain amalan dzikir yang praktis, juga karena integritas sosok syekh Muhammad Makmun yang memiliki kharisma sangat tinggi dalam pandangan para pengikut dan pengagum. Syekh Makmun digambarkan sebagai wali dan ulama yang saat taat dan konsisten dengan ajaran agama, ia memiliki ilmu agama yang luas dan hafal al Quran. Selama 42 tahun sampai akhir hayatnya (1978) digambarkan setiap hari tanpa absen menghafalkan Al Quran. Dengan berbagai keutamaan yang dia miliki, dia diberi gelar al AlTamah (orang yang luas Ilmu), al hafidz (orang yang hafal Al Quran) dan Al kassyaaf ( orang yang diberi keistimewaan oleh Allah dapat mengetahui berbagai hal di balik tabir yang ghaib). Bersamaan dengan pesatnya perkembangan tarekat Mufarridiyah pada tahun 70-an, sedang terjadi pula arus besar yang sulit dibendung melanda segenap penjuru tanah air, yaitu golkarisasi. Menghadapi arus golkarisasi pada saat itu, berbagai ormas keagamaan dan pemimpin kharismatik dihadapkan pada posisi dilemmatic. Jika bersedia mengikuti logika pemerintah masuk golkar, berarti siap dengan resiko terkoptasi serta kemungkinan kehilangan legitimasi umat. Bersikap kritis dan menolak bergabung, berarti siap dengan konsekwensi dan resiko politik tertentu. Syekh Muhammad Makmun adalah sosok yang memandang tidak perlu bergabung dengan Golkar sehingga mengalami berbagai tekanan dan hambatan dalam menjalankan aktivitas keagamaan dan sosial. Bahkan tarekat Mufarridiyah dilarang di Sumatera Selatan dan Sumatera Barat dengan alasan sebagai aliran faham menyimpang. Ternyata dalam penelitian, aliran ini tidak mengajarkan sesuatu ajaran dan aktivitas yang menyimpang. Mufarridiyah juga tidak sama dengan gerakan sosial keagamaan yang lain seperti kasus Tanjung Priok, kasus kerusuhan Lampung, yang ingin menarapkan syariah Islam dalam kehidupan berbangsa dan bernegara. Mereka hanya ingin nilai-nilai Islam hidup dan menjadi landasan moral masyarakat. Namun mereka juga tidak setuju dengan berbagai ormas keagamaan yang dinilai akomodatif terhadap kepentingan pemerintah Orde Baru yang dipandang sekuler dan zalim. Penilaian dan sikap seperti inilah yang sering menjadi sumber ketegangan antara umat Islam dengan pemerintah pada masa Orde Baru. Dan ketegangan yang sama juga juga melanda Mufarridiyah, terutama setelah syekh Makmun wafat tahun 1978.

.....On October 6<sup>th</sup>, 1955, Syekh Muhammad Makmun bin Yahya came back to the country from Makkah, Saudi Arabia, after he lived there for less than 21 years to study Islamic religion. His return to the country is also to establish Tarekat Muffaridiyah. Syekh Muhammad Makmun established this tarekat (Moslem organization) to increase the Moslems obedience of the religion's commands. According to Syekh Makmun, the lives of the Moslem society in Indonesia during that time had become further away from the norms of Islam, that the society was considered in having an emptiness of religion and spirituality. This is the reason why he expects the society to do dzikir (repeatedly chant part of the confession of faith, as a form of worship) in order to increase fear towards Allah. On the other hand, he wishes to improve the society's social condition through religion. Tarekat Muffaridiyah has grown rapidly and has acquired well enough followers of some regions in Indonesia, even reaching other countries, such as Malaysia, Brunei Darussalam, Singapore, Japan, and Australia. The attraction of this tarekat, besides practical deeds of dzikir, it is also because of the integrity of the figure of Syekh Muhammad Makmun who, according to his followers and admirers is very charismatic. Syekh Makmun is described as a religious leader and an Islamic scholar and teacher who is truly obedient and consistent to the lessons of the religion. He has vast knowledge of the Islamic religion and has memorized the Koran. For 42 years till his death (1978), he was described to not passing a day without completing reciting the whole Koran. With a multitude of excellence that he had, he was given a title Al Allamah (a person who has vast knowledge), Al Hafidz (a person who memorizes the Koran) and Al Kassyaaf (a person who is given a specialty by Allah of identifying various things behind supernatural happenings). At the same time of the rapid development of Tarekat Muffaridiyah in the 70's, there was also an enormously strong movement, happening all across the country, which was known as Golkarization. To face the Golkarization during that time, several of the religious organizations and charismatic leaders were faced with a difficult situation. If they agreed to follow the government's logic to join Golkar, it meant they had to face the risk of being co-opted and the possibility of losing the legitimacy of their religious community. Being critical and refusing to join in, meant that they had to be prepared with the consequences and some certain political risks. Syekh Muhammad Makmun was a figure who had a certain view not to join in Golkar, resulting that he would experience all sorts of pressure and obstacles on doing religious and social activities. In fact, Tarekat Muffaridiyah was not allowed in South Sumatra and West Sumatra for the reason that it was a deviate religious sect. Apparently based on an observation, this religious sect does not teach deviate lessons and activities. Muffaridiyah is also not identical with other social religious movements such as the Tanjung Priok case, the Lampung riot case, which desires to apply Islamic Law in the life of the nation and country. They only wish the values of Islam in life and to become a moral base in the society. However they also do not agree with all sorts of other social religious organizations that are considered accommodative concerning the Orde Baru (New Order) that is described secular and tyrannical. The consideration and attitude like this is often being a source of strained situation between the Moslems and government in the Orde Baru periode. Muffaridiyah also felt the same stress, especially after Syekh Makmun passed away in 1978.