

The Role of Sheikh Said Syattari in Developing the Syattariyyah Order in Kerinci Regency from 1971-1992

*Tedy Safrian^a, Martunus^a, Isy Maryam Rosyidah^b

^a Institut Agama Islam Negeri Kerinci, Indonesia

^b Sekolah Tinggi Ilmu Syari'ah wal Aqidah Ash-Shofa Manonjaya, Indonesia

*Email: tedysafrian5@gmail.com

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Abstract

The Syattariyyah Tarekat is one of the tarekat that has developed and has an influence on the religious life of the people of Bunga Tanjung Village, Kerinci Regency. This development is inseparable from the role of ulama and tarekat figures, one of which is Sheikh Said Syattari. This research aims to examine the biography, scientific background, and life journey of Sheikh Said Syattari; analyze his role in developing the Syattariyyah Tarekat in Bunga Tanjung Village in 1971–1992; and examine the community's response to the development of the tarekat. This research uses historical methods with a socio-religious approach. Data collection is carried out through in-depth interviews, observations, and documentation studies by involving religious leaders, community leaders, families, students, and worshippers of the Syattariyyah Tarekat as purposively selected informants. The data is analyzed through the stages of source criticism, interpretation, and historiography. The results of the study show that Sheikh Said Syattari is a scholar with a strong religious scientific background, especially in the field of Sufism and tarekat. He played a role in developing the Syattariyyah Tarekat through the development of recitation, teaching the teachings of the Tarekat, coaching and cadre students, and strengthening the center of tarekat activities in Bunga Tanjung Village. These developments received wide acceptance from the community, which can be seen from the involvement of worshippers, social support, and the sustainability of tarekat activities. This study recommends the need for documentation and preservation of local historical sources as well as further studies on the development of the Syattariyyah Tarekat and its influence on the socio-religious life of the Kerinci community.

Keywords: Shaykh Said Syattari; Tarekat Syattariyyah; Bunga Tacap; Kerinci; Socio-Religious History.

Abstrak

Tarekat Syattariyyah merupakan salah satu tarekat yang berkembang dan memiliki pengaruh dalam kehidupan keagamaan masyarakat Desa Bunga Tanjung, Kabupaten Kerinci. Perkembangan tersebut tidak terlepas dari peran ulama dan tokoh tarekat, salah satunya Syekh Said Syattari. Penelitian ini bertujuan untuk mengkaji biografi, latar belakang keilmuan, dan perjalanan hidup Syekh Said Syattari; menganalisis perannya dalam mengembangkan Tarekat Syattariyyah di Desa Bunga Tanjung pada tahun 1971–1992; serta mengkaji respons masyarakat terhadap perkembangan tarekat tersebut. Penelitian ini menggunakan metode sejarah dengan pendekatan sosial-keagamaan. Pengumpulan data dilakukan melalui wawancara mendalam, observasi, dan studi dokumentasi dengan melibatkan tokoh agama, tokoh masyarakat, keluarga, murid, dan jamaah Tarekat Syattariyyah sebagai informan yang dipilih secara purposif. Data dianalisis melalui tahapan kritik sumber, interpretasi, dan historiografi. Hasil penelitian menunjukkan bahwa Syekh Said Syattari merupakan ulama dengan latar belakang keilmuan agama yang kuat, khususnya dalam bidang tasawuf dan tarekat. Ia berperan dalam mengembangkan Tarekat Syattariyyah melalui pembinaan pengajian, pengajaran ajaran tarekat,



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pembinaan dan pengkaderan murid, serta penguatan pusat kegiatan tarekat di Desa Bunga Tanjung. Perkembangan tersebut memperoleh penerimaan yang luas dari masyarakat, yang terlihat dari keterlibatan jamaah, dukungan sosial, dan keberlanjutan kegiatan tarekat. Penelitian ini merekomendasikan perlunya dokumentasi dan pelestarian sumber sejarah lokal serta kajian lebih lanjut mengenai perkembangan Tarekat Syattariyah dan pengaruhnya terhadap kehidupan sosial-keagamaan masyarakat Kerinci.

Kata Kunci: Syekh Said Syattari; Tarekat Syattariyah; Bunga Tanjung; Kerinci; sejarah sosial-keagamaan.

INTRODUCTION

The existence of the Syatariyyah Tarekat in Bunga Tanjung Village cannot be separated from the central figure who has a great influence on its spread, namely Sheikh Said Syatthari. He is the main figure who has continued and developed the teachings of the Syatariyyah Tarekat in the village since 1971 (Kustati & Sepriyanti, 2023). In his work, Sheikh Said Syatthari not only teaches the practice of the tarekat outwardly, but also instills a strong understanding of monotheism in his students, so that the teachings conveyed do not deviate from the basic principles of Islam. From 1971 to 1992, he acted as a spiritual *murshid* as well as a guide to the community in strengthening faith and monotheism (Yakubu et al., 2023).

Sheikh Said Syatthari was born around 1920 in Bunga Tanjung and died in 1992 in Tanah Cogok District, Kerinci Regency. He is the fourth child of five children, from Sheikh H. Tuanku Imam and Syair Munah. His father was a scholar who had studied religion in Mecca, so the family environment became an important factor in the formation of the basis of monotheism and religious science of Sheikh Said Syatthari from an early age (Mulyono & Tamami, 2022).

Sheikh Said Syatthari is one of the scholars in Kerinci Regency. Sheikh Said Syatthari became a *mursyid* of the Syatariyyah order with its teaching center in Bunga Tanjung Village, Kerinci Regency. In addition to being a *mursyid* of the Syatariyyah Order, Sheikh Said Syatthari was the founder of the Indonesian Islamic School (SII) in 1946 which was the first educational institution in Kerinci Regency (Soderi & Darlius, 2022). Sheikh Said Syatthari had a wife named Syair Halimah. From his marriage to Syair Halimah, Sheikh Said Syatthari was blessed with four children, three sons and one daughter. The first was Abdul Muluk, the second was the Mecca Poetry, then Sheikh H. Said Syathari and finally Iddris Syathari. Sheikh Said Syattari never studied at the institution but he studied with his father, about the knowledge of the Qur'an, Fiqh and the tariqat and Sheikh Said Syatthari received a diploma from his father to develop the tariqat. Sheikh Said Syatthari became *the mursyid of* the sharia tariyyah order replacing his brother Sheikh H. Abdurrahman. If you look at the process of changing Shaykh Said Syatthari to become *a mursyid* of the teachings of the sharia tariyyah, this is a rare thing that happens. Because the tradition of changing the previous community store could occur when the *mursyid* died. Meanwhile, Sheikh Said Syatthari fostered the teachings of the Syattariyah Tarekat because Sheikh H. Abdurrahman was asked to become a *Mufti* by the Malaysian government (Firmansyah et al., 2021).

The appointment of Sheikh Said Syatthari as the *successor mursyid* of the teachings of the Shaytariyah Tarekat is not just an appointment. The reason Shaykh H. Abdurrahman chose Sheikh Said Syatthari is because it cannot be separated from his knowledge and understanding of the yellow book and the science of the tarekat as the main guidebook in teaching the teachings of the Shari'a Tarekat. In addition to that reason, Sheikh Said Syatthari also has the same scientific path as Sheikh H. Abdurrahman, they

together studied with Sheikh H. Muhammad Yasin, Sheikh H. Muhammad Faqih Hiang and Sheikh H. Tuanku Imam (Hidayat, 2023).

Sheikh Said Syatthari fostered two recitations that had developed at that time, namely in Bunga Tanjung Village and in Hiang Village. Previously, these two places only held recitations once a week. In Bunga Tanjung Village on Sunday night and in Hiang Village on Thursday night. Seeing the development of the growing followers, Sheikh Said Syatthari increased the recitation schedule to 2 times a week. Recitation in Bunga Tanjung Village is on Sunday night and Tuesday night, while in Hiang Village itself it is on Thursday night and Saturday night (Hadziq & Faiz, 2023).

Sheikh Said Syatthari is known as a charismatic figure who has a deep understanding of Sufism and the genealogy of the teachings of the Syatariyyah Order. He not only teaches the practice of dhikr and wirid technically, but also shapes the character of his students through a spiritual approach that touches the heart. His consistent teaching and humanist approach make it easy for people to accept the teachings of the tarekat, even making it an inseparable part of daily life (Suwito et al., 2022).

In this study, the focus is directed specifically on the contribution of Sheikh Said Syatthari, not on other figures, because of his role and influence of great significance surrounding it in the history of the development of the tarekat in Bunga Tanjung Village. Although there are other tarekat figures in the Kerinci area, Sheikh Said Syatthari's success in building a strong and sustainable tarekat community makes him the main subject worthy of in-depth study. Moreover, his long active period of more than three decades provides enough space for the formation of a strong spiritual and social network (Wahyudhi, 2024).

The activities of the tarekat fostered by Sheikh Said Syatthari include routine coaching, teaching dhikr, spiritual practice, and the formation of a congregation membership structure. In addition, he also played a role in reconciling social conflicts, filling Friday sermons, and becoming a reference in religious issues in the community. All of these roles show that Sheikh Said Syatthari is not only a scholar of the tarekat, but also a *mursyid* who unites spiritual and social functions in harmony (Anggriana et al., 2022).

Until the end of his service period in 1992, the spiritual legacy left by Sheikh Said Syatthari remained alive and was continued by his students. The existence of dhikr assemblies, haul activities, and tarekat teachings that are still ongoing to this day are clear evidence that his contribution is not only temporary, but continuous. This is an important reason why his role and work deserve to be the focus of scientific research (Misbakhul Khaer, 2022).

Based on the results of the initial observation of researchers in Bungo Tanjung Village, it is known that there is a lack of in-depth academic studies on the role of Sheikh Said Syatthari in the development of the Syatariyyah order in Bunga Tanjung Village, so his contribution has not been widely known. The lack of historical documentation related to the process of spreading and developing the Syattariyah order in Kerinci Regency, especially related to the role of local figures such as Sheikh Said Syatthari. It is not clear the da'wah method and approach used by Sheikh Said Syatthari in teaching and spreading the teachings of the syatariyyah order in the people of Bunga Tanjung Village. Social and cultural changes in Bunga Tanjung Village that affect the development of the Syattariyah order and how the role of Sheikh Said Syatthari in dealing with these dynamics. What is the role of Sheikh Said Syatthari in maintaining the preservation and sustainability of the teachings of the Syattariyah order in the midst of modernization and changes in the times

in the 20th century. The social and religious impact resulting from the development of the Syattariyah order in Bunga Tanjung Village and the central role of Sheikh Said Syatthari in the process.

RESEARCH METHODS

This research is a historical research that aims to gain a deep understanding of the role of Sheikh Said Syatthari in developing the Syattariyah Tarekat in Bunga Tanjung Village, Kerinci Regency, in 1971–1992. This research uses a historical method with a socio-religious approach, because the study does not only focus on the journey of figures, but also on religious activities, social relations, and the development of the Syattariyah Tarekat in the community. The historical research process is carried out through several stages, namely heuristic (collection of sources), source criticism (testing the authenticity and credibility of sources), interpretation (interpretation of historical facts), and historiography (writing research results). The research informants were selected purposively based on their knowledge, experience, and direct involvement with Sheikh Said Syatthari as well as the development of the Syattariyah Tarekat in Bunga Tanjung Village during the research period.

The data sources in this study consist of primary, secondary, and published sources. Primary sources were obtained through interviews with families, students, followers of the order, religious leaders, community leaders, and the public who knew or experienced firsthand the activities of Sheikh Said Syatthari and the development of the Syattariyah Tarekat in Bunga Tanjung Village. In addition to interviews, primary sources are also in the form of documents, notes, letters, photographs, books or religious manuscripts, as well as archives related to Sheikh Said Syatthari and the activities of the Syattariyah Tarekat during 1971–1992. Secondary sources were obtained from books, scientific journals, theses, dissertations, and previous research relevant to the history of the Syattariyah Tarekat, the development of Islam in Kerinci, and studies of the figures of the Tarekat. Meanwhile, published sources are used as a complement, such as newspaper news, magazines, publications, activity documentation, and other sources of information that contain information about the development of religious life and the Syattariyah Tarekat in the research area.

Data collection was carried out through interviews, observations, and documentation studies. Interviews were conducted in depth and semi-structured to informants who had been purposively determined to obtain information about the biography, activities, teachings, student networks, and the role of Sheikh Said Syatthari in developing the Syattariyah Tarekat. Observation was carried out by observing the location, relics, religious activities, and social environment related to the existence of the Syattariyah Tarekat in Bunga Tanjung Village. Documentation study was carried out

RESULTS AND DISCUSSION

Biography and Scholarship of Sheikh Said Syattari and the Journey of Sheikh Said Syattari

Sheikh Said Syattari is one of the scholars who has an important influence on the development of Islamic science and spirituality, especially in the tradition of Sufism and religious da'wah. The biography and scholarship of Sheikh Said Syattari not only describes the life journey of a scholar, but also reflects the long process of intellectual and spiritual formation taken through religious education, scientific wanderings, and interaction with various teachers and socio-religious environments. Understanding his biographical and scientific background is an important foundation to trace his thought patterns, da'wah methods, and his contribution to fostering society.

In addition to the scientific aspect, Sheikh Said Syattari's life journey is also full of social and spiritual dynamics that shape his character and work as a religious figure. The journey includes the process of seeking knowledge, da'wah experiences in various places, and his role in spreading moderate Islamic values rooted in local wisdom.

Sheikh Said Syattari was born in a family environment that was known to be religious and upheld Islamic values. Since his birth, he has been in a social atmosphere that is thick with religious traditions, thus forming the initial foundation for his spiritual and intellectual development in the future. The family environment became the first space to introduce the values of monotheism, morals, and love for religious knowledge.

Based on the results of an interview with the Village Head in Bunga Tanjung Village, he explained that Sheikh Said Syattari was a sharia mursyid of Kerinci Regency who was domiciled in Bunga Tanjung Village, Sheikh Said Syattari himself was born in Bunga Tanjung around 1921 in a note also mentioned in 1920. As a child he received religious guidance from a number of great scholars of Kerinci Regency, especially with his grandfather, Sheikh Tuanku Imam, he was also a great lama of the sharia and samaria order, after the death of Sheikh Tuanku Imam Sheikh Said Syattari studied religion in all fields, namely with his mother, Sheikh Muhammad Faqih. Where Sheikh Muhammad Faqih is also a great scholar in the Syatariyah order (Interview Edia Satria, S.Pd).

Based on the results of an interview with the Head of Bunga Tanjung Village, information was obtained that Sheikh Said Syattari was a mursyid of the Syattariyah Order in Kerinci Regency who lived in Bunga Tanjung Village. The informant explained that Sheikh Said Syattari was born in Bunga Tanjung Village around 1921, although in several other records it is also mentioned in 1920 as the year of his birth. The difference in the mention of the year of birth is understood as natural considering the limitations of written documentation at that time, so that information about his birth is more sourced from oral traditions and family records.

Furthermore, the Head of Bunga Tanjung Village said that since childhood Sheikh Said Syattari had received religious guidance from a number of great scholars in Kerinci Regency, especially from his grandfather, namely Sheikh Tuanku Imam, who was known as a great scholar in the Syattariyah and Sammaniyah Tarekat. After Sheikh Tuanku Imam died, the process of religious education of Sheikh Said Syattari continued under the guidance of his mother, Sheikh Muhammad Faqih, who was also a prominent scholar in the Syattariyah Order. The intensive guidance from these scholars formed the scientific and spiritual basis of Sheikh Said Syattari in various fields of Islam.

Meanwhile, based on the results of an interview with Buya Imanuddin, S.Ag he said that Sheikh Said Syattari was a scholar from Bunga Tanjung Village, Kerinci Regency. Buya Imannudin explained that the birth of Sheikh Said Syattari is estimated to have occurred in the early 1920s. In the memory of the community and family, the year of his birth is often mentioned as between 1920 or 1921, because at that time there was no administratively organized birth record. Therefore, information about the time of Sheikh Said Syattari's birth is more inherited through oral stories from generation to generation (Buya Imanuddin Interview, S.Ag).

Furthermore, Buya Imannudin emphasized that Sheikh Said Syattari was born from a family environment that had strong ulema roots. Since the beginning of his life, he has been in a thick religious atmosphere, characterized by the closeness of the family to the tradition of religious teaching and tariqat. According to Buya Imannudin, this condition had a great influence on the formation of Sheikh Said Syattari's spiritual character, so that

since childhood he had been accustomed to Islamic values which later became the basis for his scientific journey and his role as a figure of the tarekat in Kerinci Regency.

Sheikh H. Abdullah Imam Syathari was born in Bunga Tanjung Village, Kerinci Regency. He is the fourth child of five children. His father is named Sheikh H. Tuanku Imam and his mother is named Syair Munah. His siblings are; Sheikh H. Abdurrahman, Sutan Naik, Siti Rukam, then Sheikh Abdullah Imam Syattari and finally Siti Halimah

Sheikh H. Abdullah Imam Syathari had a wife named Syair Halimah. From his marriage with Syair Halimah, Sheikh Syathari was blessed with four children, three sons and one daughter. The first was Abdul Muluk, the second was Syair Mecca, then Sheikh H. Said Syathari and finally Iddris Syathari. (Found in the attachment of interview data number 1).

Based on the results of the interview that the researcher conducted with the head of Bunga Tanjung village, he said that the young Sheikh Said Syattari also studied with his father who was also domiciled in Bunga Tnajung Village, namely Sheikh Haji Abdullah Imam Syattari whose own small name was Darusamin, after completing education or religious education classes in broad lessons with Sheikh Abdullah Imam Syattari around the age of 15 years and as a teenager he also studied in several great scholars of Kerinci Regency, especially studying fiqh including with Sheikh Buya Haji Yakub Kari in Tanjung Pauh, especially with buya Faqhrudin in Kumun and also with a number of great scholars in Kerinci Regency (interview with the Head of Bunga Tanjung Village, Mr. Edia Satria, S.Pd).

Meanwhile, based on the results of an interview with buya Imanuddin, S.Ag said that after getting school in a number of madrassas in Kerinci Regency and studying with great scholars in Kerinci Regency, he was released by his father to study in West Sumatra Where in West Sumatra he went directly to his schoolmates from his father, namely with Sheikh Sulaiman Ar Rasuli Candung, which is often referred to as inyek candung. There he got grade VII and also had time to teach at his madrasah. After studying with inyek candum, he also studied at Batu Sangkar, namely with Sheikh Abdul Wahab Tabek Gadang. After that, he also traveled to gain knowledge with angku Siditelo. Furthermore, he also studied fiqh and Sufism with a number of great scholars in West Sumatra, including Shaykh Muhammad Jamil Jao, he also studied religion with Sheikh Muhammad Jamil Jambek after several years of studying religion at the place of Sheikh Muhammad Jamil Jambek he continued to study religious knowledge, especially Sufism with Inyek Angku Aluma in Koto Tuo, after which he returned to Kerinci.

Based on the results of the interview, it is known that in his youth Sheikh Said Syattari received his first religious education from his father who was also a scholar and lived in Bunga Tanjung Village. The education was provided intensively and covered various fields of Islam. From early age to adolescence, Sheikh Said Syattari received strong religious guidance in the family environment. After completing basic and advanced religious education around the age of 15, he began to expand his scientific horizons by gaining knowledge from a number of prominent scholars in Kerinci Regency.

The results of the interview also show that in the process of developing science, Sheikh Said Syattari specifically studied fiqh to several great scholars in the Kerinci area. In addition to fiqh, he also studied other Islamic disciplines as a provision in his intellectual and spiritual journey. The educational pattern taken reflects the classical scientific tradition, namely learning directly from scholars through recitation and personal coaching. This shows Sheikh Said Syattari's seriousness in deepening religious knowledge gradually and continuously.

Furthermore, the results of the interview revealed that after studying in various madrassas and studying with great scholars in Kerinci Regency, Sheikh Said Syattari continued his scientific odyssey to West Sumatra. In the area, he studied at a number of Islamic education centers, studied fiqh and Sufism more deeply, and was involved in teaching activities at madrassas. This process of intellectual wandering enriched Sheikh Said Syattari's religious and spiritual insights, which later became the main provision when he returned to Kerinci and played the role of a scholar and mursyid of the tarekat.

Based on the results of an interview with the head of Bunga Tanjung village, he explained that only a few years in Kerinci, which was about 1-2 years later, he returned to West Sumatra to gain knowledge again, especially in the field of Sufism and the sharia order. When he arrived in West Sumatra, it turned out that Inyek Angku Aluma had passed away and he continued his sharia recitation with one of the students of Inyek Angku Aluma, namely Angku Panjang and finally after studying with Angku Panjang before returning to Kerinci for about 1-2 years, he studied again with Inyek Angku Saleh Karahmatullah in Sungai Sarik. After that he returned to Kekerinci.

Furthermore, Buya Imanuddin, S.Ag explained that when he arrived in Kerinci, he jointly assisted his father as a chastisement at the madrasah established by his father, namely SII which was located in Bunga Tanjung Village. Several years passed with his father as a teacher at SII until he arrived in 1971 where Allah SWT called Sheikh Haji Abdullah Imam Syataharik e Rahmatullah. After the death of his father, the Amanah or mursyid of the syattariyah order in Bunga Tanjung Village was entrusted to Sheikh Said Syattari from 1971 until his death in 1992, so for about 21 years he developed the sharia order in Kerinci Regency and Sungai TFull City.

Based on the results of the interview, it is known that after returning to Kerinci and settling for approximately one to two years, Sheikh Said Syattari resumed his scientific wanderings to West Sumatra. The main purpose of the departure was to deepen the knowledge of Sufism and the Syattariyah Order. Upon arrival in West Sumatra, the main teacher who had previously been his reference had passed away, so the learning process of the tarekat was continued to the students of the teacher. Furthermore, Sheikh Said Syattari also learned from other scholars in the West Sumatra region for several years before finally returning to Kerinci. This series of scientific journeys shows his consistency in deepening the spiritual and tarekat aspects continuously.

Furthermore, the results of the interview revealed that after returning to Kerinci, Sheikh Said Syattari played an active role in assisting his father in educational activities at the madrasah founded by his father in Bunga Tanjung Village. For several years, he devoted himself as a teaching staff at the educational institution. Until 1971, after the death of his father, the mandate as the mursyid of the Syattariyah Tarekat in Bunga Tanjung Village was handed over to Sheikh Said Syattari. The mandate was carried out until his death in 1992, so that for approximately twenty-one years he played an active role in developing the Syattariyah Tarekat in Kerinci Regency and Sungai TFull City.

Based on the results of interviews conducted by researchers, it was found that several writings by Sheikh Said Syattari that had been printed, including the Book of Nurul Huda which tells about the events of Isra and Mihraj and also other books on Sufism Fiqh. After the death of Sheikh Said Syattari in 1992, it was indeed around 1-2 years that the spread of the sharia order in Kerinci Regency was vacant because several scholars or representatives of him did not have the heart to spread this sharia order because they were still sad about the death of Sheikh Said Syattari and lost their direction so that in 1995 after gemba bumi kerinci, a number of scholars, especially those in Tanah

Cogok Again, consulted and by mutual agreement agreed that the sharia order must be spread and the one who continued one of the murshids, namely Sheikh Ahmad Khatib, he was the brother-in-law of Sheikh Said Syattari who both studied in West Sumatra.

At first, this book was only in the form of ordinary writings written on paper, because Sheikh H. Abdullah Imam Syathari had a habit of always recording teaching materials before he taught at school and when leading the recitation of the Syattariyah Tarekat. So one of his students proposed that the writing papers be collected. At that time, his students began to collect his writings so that they became a book or book. The writing of the book *Sabilul Huda* Sheikh H. Abdullah Imam Syathari was written in 1960 AD.

Based on the results of an interview with the village head and grandson of Sheikh Said Syattari, he explained that the camaraderie of Sheikh Said Syattari was that he had talked to people in the cemetery, at that time at the funeral of the residents of Bunga Tanjung village, he had woken up people in the grave, and the people in the grave responded to him which was heard by all residents around the cemetery.

Once he got terror, and no one knew who terrorized him, his house was constantly being thrown with human excrement, and his disciples at that time already knew who the perpetrator was, and he asked his disciples not to slap the perpetrator, he just said, "Ntek Bae, Tibo Nyo Kedihi Dumih Inih", and the result was that after a few days the perpetrator came to his house like a madman, running through the village rubbing his excrement on his face while shouting, "Akau Mintok Maoh Buya", and the result was that all people knew who wronged him".

Once during the recitation, there was a sacred person with black magic who challenged him, the black magician lit his cigarette and pierced his eyes with the flame of the cigarette while saying, "Buya, Sapu Nia Kito Nga Keramak, Show the Sacred Kayo, If the Sacred Person Kayo From Pado Akau, Akau Will Prostrate And Kiss Kayo's Feet", and the Shaykh Said replied, "Cubo Iko Ngimuk Mato Akau", and immediately the sacred person with black magic vomited a lot in front of him, and the people in the recitation asked, "Piuh Kayo Mutah?", and the black magician replied, "Akau Ngaku Buya, Kayo is more sacred than Akau, when Akau stared at Mato Kayo, Akau's gaze immediately turned".

The Role of Sheikh Said Syattari in Developing the Syatariyyah Order in Bunga Tanjung Village, Kerinci Regency

The role of a mursyid in the development of the tariqat has a very strategic position, because it not only functions as a spiritual guide, but also as a driver of the religious life of the community. In the context of the Syattariyah Tarekat, the existence of the mursyid is central in maintaining the continuity of teachings, fostering the congregation, and instilling Sufism values that are oriented towards the formation of morals and spiritual depth.

Based on the results of the interview conducted by the researcher with the head of Bunga Tanjung village, he said that the teachings of the sharia tarekat planned by Sheikh Said Syattari were to establish dhikr ceremonies in several places in Kerinci Regency, including in Talang Kemulun, Lolo Gedang, Tanah Cogok District as a whole, as the center, Pendung Koto Padan. He was also assisted by a deputy talkin, a term of his representative who lived in certain areas such as Tuanku Ishak in Siulak Panjang, Sheikh Muhammad Jamil in Semurup, Sheikh Tuanku Ismail in Lolo Gedang. So he taught the sharia order through these events by going to the ceremony and also sometimes the ceremony gathered at Desa Bunga Tnajung as the center in order to carry out studies together (Interview, Edia Satria, S.Pd).

The strategy for the development of the Syattariyah Tarekat carried out by Sheikh Said Syattari focuses on the formation and strengthening of dhikr assemblies as the basis for the development of pilgrims. The establishment of dhikr assemblies in various areas in Kerinci Regency, such as Talang Kemulun, Lolo Gedang, Tanah Cogok District, and Pendung Koto Padan, shows that there are systematic efforts in expanding the reach of the teachings of the tarekat. Bunga Tanjung Village is placed as the center of activities, which functions as a center for coordination and consolidation of worshippers. This pattern reflects a structured approach to tarekat da'wah, where the practice of Sufism is carried out collectively and continuously.

In addition, the results of the interview also revealed that Sheikh Said Syattari did not carry out this role individually, but built a coaching network through the appointment of talkin representatives in certain areas. The existence of the talkin representative serves as an extension of the mursyid in guiding the congregation, maintaining the continuity of the practice of the tarekat, and strengthening the spiritual bond between members. Through this mechanism, the teaching of the Syattariyah Tarekat is not only carried out by visiting dhikr assemblies in various regions, but also through joint meetings that are periodically centered in Bunga Tanjung Village. The coaching pattern shows Sheikh Said Syattari's ability to manage the leadership of the tariqat collectively and adaptively to the socio-geographical conditions of the Kerinci community.

Meanwhile, based on the results of the interview with Buya Imanuddin, S.Ag said that in spreading the sharia order because in Bunga Tnjung Village and its surroundings where the sharia order has become a daily meal from year to year even before the presence of Sheikh Said Syattari, so that it does not cause many obstacles in the spread of the sharia order, it's just that at a certain time there are several regions and scholars of Kerinci Regency who view the religious teachings cynically. Whether it is purely from the knowledge they get or there is political content. But thank God the sharia order managed to spread in Kerinci Regency until he died (Interview with Buya Imanuddin, S.Ag).

The spread of the Syattariyah Tarekat in Bunga Tanjung Village and the surrounding area was relatively conducive because the teachings of the Tarekat have long been known and practiced by the local community. The tradition of practicing the Syattariyah Tarekat has been rooted in the religious life of the community from time to time, even before the leadership of Sheikh Said Syattari. This condition causes the development process of the Tarekat not to face significant obstacles, because the community has had sufficient understanding and acceptance of the teachings as part of daily religious practices.

However, the results of the interviews also show that in the process of its spread, the Syattariyah Tarekat is not completely free from challenges. At a certain time and region, there are some scholars and community groups who view the teachings of this Tarekat critically. These views arise from various backgrounds, both stemming from differences in religious understanding and the possibility of other interests outside the scientific aspect. Nevertheless, Sheikh Said Syattari's consistent leadership and oriented towards the spiritual development of the community was able to maintain the sustainability and expansion of the Syattariyah Tarekat in Kerinci Regency until the end of his life.

The results of a follow-up interview with Buya Imanuddin, S.Pd said that besides Sheikh Ahmad Katib, the sharia tarekat was also continued by Sheikh Muhammad Khatib's younger brother, namely Sheikh Haji Adunan Jamil in Kayu Rambai through the sharia tarekat developed a lot in the Kerinci Regency area. In addition to the 2 scholars,

the sharia tarekat was also developed by several cousins of Sheikh Said Syattari, including Sheikh Awaludin Khatib in Semerah. In several places, his students also continued including Sheikh Muhammad Arpan in Talang Kelulun, Sheikh Muhammad Jamil in Semurup and until now after his death the students of Sheikh Said Syattari are still developing (interview with Buya Imanuddin, S.Ag).

The sustainability and development of the Syattariyyah Tarekat in Kerinci Regency does not only depend on the role of one figure, but is supported by a network of scholars and successors who have scientific and kinship relationships. In addition to the main scholars who first played a role in the spread of the Syattariyyah Tarekat, the development of this tarekat was also continued by other scholars who have scientific closeness and the genealogy of the tarekat, so that the process of transmitting teachings runs continuously. Through the role of these scholars, the Syattariyyah Tarekat is getting stronger and expanding to various regions in Kerinci Regency.

Furthermore, the results of the interviews show that in addition to family and cousins, the development of the Syattariyyah Tarekat is also carried out by the students of Sheikh Said Syattari who have gained scientific and spiritual legitimacy. These students play an active role in fostering congregations in various regions, so that the teachings of the Tarekat remain alive and continue even though the main figures have passed away. The sustainability of the Syattariyyah Tarekat to date shows the existence of an effective regeneration system, where the teachings of Sufism are not only inherited personally, but also institutionalized through a network of students and recitation centers spread across Kerinci Regency.

The Tahsinul Qulub Building was established as a special facility for teaching and practicing activities of the Syattariyyah Tarekat initiated by Sheikh Said Syathari. This building became the first place to function as a center for the study of the Syattariyyah Tarekat, which began to be used in 1960 and is located in Bunga Tanjung Village, Kerinci Regency. Initially, the building was a private residence owned by Sheikh Said Syathari, before later converted for the purpose of religious education.

The establishment of the Tahsinul Qulub Building was motivated by Sheikh Said Syathari's concern about the limitations of the implementation of recitation that was previously carried out at home. Recitation at home is considered less effective because of the unavailability of a special space to store notes and teaching materials, and the frequent recitation activities are interrupted by the arrival of family guests. This condition encourages the need for a more representative and conducive place for tarekat teaching activities.

The financing for the construction of the Tahsinul Qulub Building came from the contributions of the students which were collected in stages during the recitation activities. The collection of funds took about two years, while the building construction process lasted approximately one year. In the construction stage, the students were actively involved through mutual cooperation activities which were carried out regularly every Wednesday and Sunday. During the construction period, the recitation activities were temporarily moved to the house of one of the worshippers in Bunga Tanjung Village.

Physically, the Tahsinul Qulub Building was built with a combination of cement and wood materials. After the building was completed, all recitation activities previously spread across Bunga Tanjung Village and Hiang Village were centered in this building. There are four routine recitation times, namely on Sunday night, Tuesday night, Thursday night, and Saturday night. The determination of the schedule basically adjusts to the recitation schedule that has taken place previously, so that the worshippers have the

flexibility to take part in the recitation as needed, both to deepen and repeat the material that has been learned.

With the centralization of recitation activities in the Tahsinul Qulub Building, the Syattariyyah Tarekat increasingly shows its existence in the religious life of the community. This can be seen from the increase in the number of followers which was originally dominated by men over 40 years old, then developed with the involvement of women and the younger generation. This development shows that the existence of this building plays an important role in expanding the reach and regeneration of followers of the Syattariyyah Tarekat in Bunga Tanjung Village and its surroundings (interview with the Head of Bunga Tanjung Village, Mr. Edia Satria, S.Pd).

In addition to functioning as a center for coaching and recitation of the Syattariyyah Tarekat, the Tahsinul Qulub Building has also experienced the development of its function as a place to learn to read and write the Qur'an for teenagers. In the early stages, this recitation activity was mainly attended by teenagers from Bunga Tanjung Village. As time went by, interest in these activities increased and was also attended by teenagers from surrounding villages, such as Pondok Beringin Village and Kayu Aro Ambai Village. This Qur'an learning activity is carried out routinely every night after the Maghrib prayer.

Until now, the Tahsinul Qulub Building is still actively used as a center for the study of the Syattariyyah Tarekat with an organized schedule. Currently, there are three recitation times that take place regularly on different days, each led by a recitation supervisor in accordance with the agreement of the congregation. Although the recitation is led by a different supervisor, the results of the interviews show that there is no difference in the methods or teaching materials delivered. This diverse schedule arrangement is intended to provide convenience for the worshippers, especially the people of Bunga Tanjung Village, to continue to participate in recitation according to the availability of their respective time, as well as a means to deepen and repeat the recitation material that has been learned (Interview with Buya Imanuddin, S.Ag).

Sheikh H. Abdullah Imam Syathari is known as the pioneer of the establishment of the first Islamic educational institution in Kerinci Regency which was later known as the Indonesian Islamic School (SII). In the 1950s, Kerinci Regency still did not have a formal Islamic-based educational institution, so the establishment of this school became an important milestone in the development of religious education in the area. The Indonesian Islamic School was established in 1950 AD and is located in Bunga Tanjung Village, Kerinci Regency. In its implementation, learning activities are focused on three main disciplines, namely nahwu science, sharaf science, and fiqh, with the learning time taking place in the afternoon, namely 14.00 to 17.00 WIB, and starting with one learning classroom.

Along with its development, the Indonesian Islamic School received official recognition from the local government. In 1960 AD, this school was inaugurated by the first Regent of Kerinci Regency, who at the same time provided support in the form of development assistance. This support allowed the school that originally only had one class to develop into seven classes with different levels of understanding. The level increase system is determined based on students' mastery of the subject matter taught, without the levy of education fees. However, in 1994, the school's operations were stopped due to an earthquake disaster that hit Kerinci Regency and caused severe damage to the school building. At that time, school leaders and institutes directed students to

continue their education to other elementary schools that had developed in the Kerinci Regency area.

In addition to playing the role of the leader of the Syattariyyah Tarekat, Sheikh H. Abdullah Imam Syathari is also widely known by the public as a scholar who actively fills religious lectures, especially in commemoration of Islamic holidays organized by the local government. The trust given to him shows recognition of his scientific capacity and personality in the community. Through religious relations based on Islamic *ukhuwah*, a harmonious relationship is also established between Sheikh Syathari and elements of the regional leadership of Kerinci Regency.

At the local level, Sheikh Syathari is also often invited to deliver lectures in various religious activities organized by the village government, including in areas where people have not yet become followers of the Syattariyyah Tarekat. The intensity of his involvement in the lecture activities indirectly introduced the teachings of the Syattariyyah Tarekat to the wider community. Sheikh Syathari's personal example and scientific authority fostered the public's interest in getting to know and then following the teachings of the Tarekat, thus contributing to the wider development of the Syattariyyah Tarekat in Kerinci Regency (Interview with the head of Bunga Tanjung Village, Mr. Edia Satria, S.Pd).

The Response of the People of Bunga Tanjung Village to the Syattariyyah Order Developed by Sheikh Said Syattari

Community response is an important indicator in assessing the success of the development of a religious teaching at the local level. In the context of Bunga Tanjung Village, the community's response to the Syattariyyah Tarekat developed by Sheikh Said Syattari cannot be separated from the social, cultural, and religious conditions of the local community. The village community who have long lived in the Islamic tradition make the tarekat part of the dynamics of daily religious life.

In general, the results of the study show that the people of Bunga Tanjung Village give a positive response to the existence and development of the Syattariyyah Tarekat. This can be seen from the active involvement of the community in recitation activities, *dhikr* assemblies, and other religious activities centered in the village environment. This positive response is influenced by the historical closeness between the community and the tradition of the tarekat that has developed long before the leadership of Sheikh Said Syattari.

The public's trust in Sheikh Said Syattari as a *mursyid* is the main factor in shaping the acceptance of the Syattariyyah Tarekat. His figure is seen not only as a spiritual leader, but also as a moral role model and religious figure who has integrity and depth of knowledge. His exemplary attitude and consistency in guiding the congregation strengthens his social and religious legitimacy in the eyes of the community.

The response of the community is also reflected in the enthusiasm of the congregation in participating in regular recitation activities. The presence of people from various ages shows that the Syattariyyah Tarekat is not only in demand by certain groups, but has reached various generations. This indicates that the teachings of the Tarekat are able to adapt to the spiritual needs of the diverse community.

Among adults and the elderly, the Syattariyyah Tarekat is seen as a means to deepen faith and improve the quality of worship. For this group, the tarekat becomes a spiritual space that provides inner peace and strengthens the relationship with Allah SWT. Therefore, their involvement tends to be consistent and sustainable.

Meanwhile, the response of the younger generation to the Syattariyah Tarekat shows interesting dynamics. Although at first the participation of teenagers was relatively limited, but along with the development of Qur'anic educational activities and open recitations, the interest of the younger generation began to increase. This shows the process of regeneration of the tarekat congregation in Bunga Tanjung Village.

The role of the family also has a great influence in shaping the community's response to the Syattariyah Tarekat. Many pilgrims follow the tarekat because of the family tradition that has previously become practitioners of the tarekat. This pattern of religious transmission through the family strengthens the sustainability of the teachings of the tarekat and creates emotional bonds between worshippers.

In addition to positive responses, this study also found a critical response from a small part of the community. These attitudes generally arise from differences in religious understanding or concern about Sufism practices that are considered unfamiliar. However, this critical response does not develop into open rejection and tends to be individual.

In the face of diverse responses, Sheikh Said Syattari applied a persuasive and dialogical approach. He emphasized the importance of understanding the teachings of the Tarekat in depth and avoiding an exclusive attitude. This approach helps to reduce potential conflicts and strengthen public acceptance of the Tarekat Syattariyah.

The community's response is also influenced by the social contribution of the Syattariyah Tarekat in village life. The activities of the Tarekat not only focus on the spiritual aspect, but also encourage the values of togetherness, mutual cooperation, and social solidarity. These values are in line with the local culture of the people of Bunga Tanjung Village. The existence of the dhikr assembly and the recitation of the tarekat also strengthens the social cohesion of the community. Joint activities that are carried out regularly create a positive social interaction space and strengthen relationships between residents. Thus, the Syattariyah Tarekat functions as a means of spiritual and social development.

The positive response of the community can also be seen from the support for the facilities and facilities of the tarekat. The community is voluntarily involved in the maintenance of the recitation place and supports the sustainability of the tarekat activities. This participation reflects the sense of belonging to the Syattariyah Tarekat as part of the village's religious identity. In the long term, the community's acceptance of the Syattariyah Tarekat contributes to the stability of religious life in Bunga Tanjung Village. The teachings of the tarekat that emphasizes morality, simplicity, and discipline of worship help to form a more moderate and balanced pattern of community religiosity.

CONCLUSION

Sheikh Said Syattari is a scholar who was born and raised in a religious family environment with a strong scientific tradition. From an early age, he received religious education directly from his family and continued his scientific process by studying with a number of great scholars in Kerinci Regency and West Sumatra. The process of scientific odyssey that was passed in stages shows Sheikh Said Syattari's seriousness in pursuing knowledge, which then became the main basis in his work as a scholar and mursyid of the Syattariyah Order. Sheikh Said Syattari had a very significant role in the development of the Syattariyah Tarekat in Bunga Tanjung Village, Kerinci Regency. This role was realized through the establishment and strengthening of the dhikr assembly, the development of congregations on an ongoing basis, and the formation of a network of representatives and students as successors to the teachings of the Tarekat. In addition, he

also played a role in centralizing recitation activities and integrating the teachings of the tarekat with the social life of the community. The response of the people of Bunga Tanjung Village to the Tarekat Syattariyah developed by Sheikh Said Syattari was generally positive and supportive. The community accepted the tarekat as part of a religious tradition that has taken root and made a real contribution to spiritual development and social life. Although there are critical views from a small part of the community, it does not hinder the development of the tarekat as a whole.

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