

## TRACES OF THE SPREAD OF ISLAM BY SHEIKH AL HAJJ NGALI HASYIM: THORIQOH MURSHID OF CENTRAL LAMPUNG

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### ABSTRAK

Penyebaran agama islam di wilayah Lampung Tengah erat kaitannya dengan sosok tokoh kharismatik yang dikenal dengan Syekh Al Hajj Ngali Hasyim. Beliau merupakan seorang mursyid thoriqoh An-Naqshabandiyah Al-Kholidiyah yang sudah dikenal di berbagai wilayah seperti Lampung Tengah, Lampung Barat, Lampung Selatan, Sumatera Utara, Sumatera Selatan, Aceh Timur dan juga Palembang. Penelitian ini bertujuan untuk mendeskripsikan proses penyebaran agama islam yang telah dilakukan oleh Syekh Al Hajj Ngali Hasyim beserta biografi dan situs peninggalannya. Penelitian ini menggunakan kajian kualitatif dengan jenis pendekatan sejarah dengan melihat dan mengkaji seluruh aspek kehidupan dari Syekh Al Hajj Ngali Hasyim mulai dari biografi, peranan, metode dakwah, hingga situs-situs peninggalannya sebagai jejak penyebaran agama islam di Lampung Tengah. Teknik pengumpulan data menggunakan wawancara, observasi, dan dokumentasi. Analisis data menggunakan prosedur analisis data kualitatif Miles and Huberman. Hasil penelitian menunjukkan bahwa Syekh Al Hajj Ngali Hasyim menggunakan tiga metode dalam menyebarkan agama islam yaitu 1) metode berdagang, 2) metode thoriqoh, 3) metode pendidikan. Di sela-sela aktivitasnya beliau juga melakukan dakwah dengan metode mauidha hasanah di beberapa masjid tertentu.

**Kata kunci :** Agama Islam, Lampung Tengah, Ngali Hasyim

### ABSTRACT

*The spread of Islam in the Central Lampung region is closely related to the charismatic figure known as Sheikh Al Hajj Ngali Hasyim. He is a murshid thoriqoh An-Naqshabandiyah Al-Kholidiyah who is well known in various regions such as Central Lampung, West Lampung, South Lampung, North Sumatra, South Sumatra, East Aceh and also Palembang. This research aims to describe the process of spreading Islam carried out by Sheikh Al Hajj Ngali Hasyim along with his biography and heritage sites. This research uses a qualitative study with a historical approach by looking at and studying all aspects of Sheikh Al Hajj Ngali Hasyim's life, starting from his biography, role, preaching methods, to his heritage sites as traces of the spread of Islam in Central Lampung. Data collection techniques use interviews, observation and documentation. Data analysis used the Miles and Huberman qualitative data analysis procedure. The results of the research show that Sheikh Al Hajj Ngali Hasyim uses three methods in spreading Islam, namely 1) trading method, 2) thoriqoh method, 3) educational method. In between his activities he also carried out da'wah using the mauidha hasanah method in several specific mosques.*

**Keywords:** Islamic Religion, Lampung Tengah, Ngali Hasyim

## INTRODUCTION

Based on the genealogical records of the Lampung community, Islam entered the Lampung region from three directions (Bukri, 1978). Around the 15th century, Islam began to enter Lampung through three doors, the first door entered from the west (Minangkabau) through Belalau (West Lampung), then from the north (Palembang) through Komering during the time of Adipati Arya Damar 1443, and finally from the south (Banten) brought by Fatahillah or Sunan Gunung Jati through Labuhan Maringgai in Pugung Kingdom in 1525 (Kusmiana et al., 2013). These three paths of religious propagation have given colour to the historical heritage and values of Islam itself.

In the 18th century, officials from several villages in Lampung came to Banten to learn Islam, there were 12 people including Penggawa Bumi Pemuka Bumi, Penggawa Buwai Subing, Buwai Berugo, Buwai Selagai, Buwai. Aji, Buwai Teladas, Buwai Bugis, Buwai Mega Putih, Buwai Muyi, Buwai Cempaka, Buwai Kametaro and Buwai Mayang (Broersma, 1916). This proves that the influence of Islam in Lampung developed after the development of Hindu-Buddhism, so that the entry and development of Islam can change the influence of Buddhism and Hinduism (Kusmiana et al., 2013).

The diffusion of Islam in Lampung occurred in several places, one of which was in Tulang Bawang. In the 15th century, native Lampung scholars such as Minak Kemala Bumi, Minak Ngegulung Sakti, Minat Sengaji and Tuan Rio Mangku Bumi began to arrive and spread Islam. The Imam of Banten was Sheikh Tubagus Mustofa bin Ibrahim bin Husain who participated in spreading Islam and also protected the Menggala community from invaders who wanted to control the Menggala area (Abidin et al., 2020). The discovery of the Kibang Great Mosque, which is said to be the oldest mosque in Lampung, and the tombs of scholars in Tulang Bawang are archaeological evidence that this area once witnessed the spread of Islam in Lampung. The strategy of the ulama in propagating Islam in this region is the transmission of da'wah bil-lisa, which is an oral da'wah method such as lectures, sermons, discussions and advice (Dacholfany & M. Dini Handoko, 2013). The scholars also used the method of da'wah bil-haal, which is applying the da'wah passed down in real life, such as giving alms, prayer procedures, and good sacrificial procedures.

The spreading of Islam in Lampung also occurred in the Tanggamus area which was transmitted by Sheikh Jambu Manglid in the 16th century in Airnaningan village. In spreading Islam he used two methods, namely the art method in the form of wayang and the music and education method (Amin & Rifki Abror Ananda, 2018). A wayang story contains as many Islamic elements as possible, drum songs and sholawat nabi. When the teachings of Islam

began to enter and develop in the community, Sheikh Jambu Manglid began to build educational institutions such as musala or langar, mosques, the porch of the teacher's house which became a place of Islamic education, giving birth to Islamic schools and formal education. The discovery of the tomb of Sheikh Jambu Manglid who died around 1600 is a sign of the spread of Islam in the region (Kusmiana et al., 2013).

The spread and development of Islam was not only through trade, but also through marriage, education, art or Sufism, and also through community preaching. In addition to the Tulang Bawang and Tanggamus regions, the spread of Islam in the Central Lampung region was also carried out by the charismatic figure of Sheikh Al Hajj Ngali Hasyim. A propagator of Islam from Central Lampung died around 2010 AD. Uniquely during the spread of Islam, Sheikh Al Hajj Ngali Hasyim used Tarekat (Thoriqoh) as a means of preaching. Tareqah (Thoriqoh) can be interpreted as a da'wah tool because it has the same purpose, namely as a way and means to convey Islamic religious values (Munandar, 2023).

Tarekat (thoriqoh) is a method to purify the soul and protect oneself from various negative traits such as pride, greed, envy, spite, hubbuaddunya (love of the world) by creating a personality that is tawadhu (humble), sincere, patient, grateful, bringing himself closer to us Allah SWT. According to Ali Al-Jurjan, tarekat (thoriqoh) is a special way that followers use to reach Allah SWT gradually. In Sufism, tariqah (thoriqoh) is defined as the journey of a salik (follower of tariqah) towards Allah SWT by purifying.

There are many types of tarekat (thoriqoh), one of the (thoriqoh) used by Sheikh Al Hajj Ngali Hasyim to spread Islam is thoriqoh naqsbandiyah khalidiyah. Tarekat Naqsbandiyah Khalidiyah is one of the organisations whose lineage starts from the Prophet Muhammad. This order was founded by Sheikh Muhammad bin Baha'uddin Al-Uwaisyi Al-Bukhari who lived from 717 to 791 H (Ali Sodiq et al., 2022).

Through preaching (thoriqoh), Sheikh Al Hajj Ngali Hasyim conveyed the religion of Islam to the community, namely inviting people to carry out recommended teachings such as dhikr and soul-keeping exercises so that humans have a pure soul. Many Lampung people came to Sheikh Al Hajj Ngali Hasyim to learn (thoriqoh), such as Kiai Ali Sabichin from West Lampung.

The spread of Islam through the thoriqoh method of Sheikh Al Hajj Ngali Hasyim also spread widely outside Lampung, such as East Aceh, Palembang, Surabaya, Sumatra, Pacitan and many more. This is evidenced by the tomb of Sheikh Al Hajj Ngali Hasyim which is always crowded with visitors from Lampung and various regions during his great journey. After the teachings of Islam became popular and people began to understand it, Sheikh Al Hajj Ngali

Hasyim used teaching methods such as building surau, holding Quran recitation classes every night and even establishing a pesantren to learn more about Islam right in Sidomulyo Village, Punggur District, Central Lampung Administrative Region and named Pondok Pesantren Baitul Mustaqim (Supriyanto, 2023).

Although there is already a lot of archaeological evidence that explains the traces of the spread of Islam in Central Lampung by Sheikh Al Hajj Ngali Hasyim, many people do not know or even recognise the meritorious figure who has brought Islamic influence in this region. Their ignorance could be due to the fact that there are no figures who can explain the struggle of Sheikh Al Hajj Ngali Hasyim in the past except for his family and the pesantren. Many comrades-in-arms have passed away so that the story cannot be passed on orally to the community. Another thing is also caused by the times, where many people do not care and do not find out about this important history and story.

Speaking of this, the family and the boarding school have written a book that explains the struggle and preaching of Sheikh Al Hajj Ngali Hasyim in spreading Islam to various regions. The book will later be studied by every santri who is studying at the Baitul Mustaqim Islamic boarding school. This is one of the efforts made to introduce the charismatic figure behind the spread of Islam and the establishment of the boarding school. Even though the book already exists, it still cannot guarantee that the information provided will reach the wider community.

In line with research that has been conducted by previous researchers, which similarly discusses the traces of the spread of Islam in various regions, including research by Yushar Tanjung (2020) which discusses the traces of Islam in Tanjung Balai (Tanjung, 2020). Then there is research by Gandi Wahyudi, et al (2024) which discusses the role of KH Arsyad in the spread of Islam in Menes in 1916-1948. Meanwhile, research by Aprilita Erwin Siregar and Anditama Siagian (2022) discusses the spread of Islam in Bunga Bondar Village, Sipirok District. This article has differences with previous researchers. This research article examines more about the process of spreading Islam by Sheikh Al Hajj Ngali Hasyim starting from the biography, methods and strategies used in spreading Islam to various regions and archaeological sites that are evidence of the spread of Islam, especially in the Central Lampung region. Therefore, this research aims to describe the process of spreading Islam that has been done by Sheikh Al Hajj Ngali Hasyim along with his biography and heritage sites. Another purpose of this research is to disseminate information about the traces of the spread of Islam by Sheikh Al Hajj Ngali Hasyim through articles aimed at the wider community.

This research is a qualitative research with a historical approach by looking at and examining all aspects of the life of Sheikh Al Hajj Ngali Hasyim starting from his biography, role, preaching methods, to his heritage sites as evidence of the spread of Islam in Central Lampung.

This research was conducted in Sidomulyo village which is the main location of Sheikh Al Hajj Ngali Hasyim's legacy. The informants of this research are the head of the boarding school Baitul Mustaqim and some people who live in the area. Data collection was conducted through interviews, observation, and documentation. Observation was conducted by looking at the condition of the heritage site in the form of Islamic boarding school buildings, bamboo huts, mosques, and also the tomb of Sheikh Al Hajj Ngali Hasyim. In this study, the Miles and Huberman data analysis procedure was also used (Suyatno & Ayundasari, 2021).

## **DISCUSSION**

### **Overview of Research Sites**

Kabupaten Lampung Tengah is one of the 10 administrative regions and districts in Lampung Province. Administratively, the regency was formed in 1945 after the enactment of transitional provisions based on Article 2 of the 1945 Constitution. It has an area of 4,789.82 km<sup>2</sup> and is geographically located at coordinates 104° 35'BT to 105° 50'BT. Longitude and 4°30'-4°15' South Latitude (Hadikusuma, 1977). Central Lampung is bordered by five other regencies, namely: South Lampung to the north, East Lampung and Metro City to the east, Tanggamus and West Lampung to the west (Pahrudin & Hidayat, 2007).

Central Lampung Regency is arguably the largest area in Lampung Region, consisting of 28 sub-districts, 10 urban villages and 301 villages. This study focuses on one area, Punggur, which is one of the evidences of Sheikh Al Hajj Ngali Hasyim's legacy in spreading Islam (Pahrudin & Hidayat, 2007).

### **Biography and Role of Sheikh Al Hajj Ngali Hasyim in Preaching Islam**

The process of the beginning and development of Islamic faith in the Central Lampung region cannot be separated from the charismatic figure who is currently the murshid of thoriqoh an-naqshbandiyah al-kholidiyah in Lampung province. Islam developed rapidly in Central Lampung thanks to one of its figures who actively preached with various methods. Sheikh Al Hajj Ngali Hasyim was the first of five children of Mbah Hasyim and Siti Khofiyah. He was born and raised in Kelutan Village, Ngrongkot District, Nganjuk Regency, East Java. There are several sources about his age, but most say he is 105 years old. In another statement, he once said that he was the same age as President Soekarno. Sheikh Al Hajj Ngali Hasyim was

born on Saturday 5 October 1901, making him 108 years old as calculated using a computer calendar (Supriyanto, 2023).

Sheikh Al Hajj Ngali Hasyim first gained religious knowledge at the Tremas Islamic Boarding School in East Java. There he was trusted to do various things. Shortly after, he returned home, he started a family by marrying a woman named Siti Khalimah. To fulfil his financial needs, he sold the spices he brought from his village to sell in the city of Surabaya. The journey to Surabaya took three days and three nights via the Brantas River using a bamboo raft carried by the current. After raising a family with his mother Siti Khalimah, he was blessed with seven children, two of whom were boys and five girls. In 1955, Sheikh Al Hajj Ngali Hasyim moved to Lampung and the first area he visited was the village of Banjarsari Metro, but a year later he moved to Sidorahayu Punggur. To fulfil his family's needs, he established a home industry producing tempeh (Buku Agenda Santri).

During the G 30 S PKI era, the atmosphere was so tense that people really needed the protection of the scholars, one of whom was Sheikh Al Hajj Ngali Hasyim. At that time he was quite active in various religious activities, having been commanded by KH Umar Sofyan to lead the recitation of shalawat nariyah in Baran village, Maesan, Kediri district. However, it turned out that Sheikh Al Hajj Ngali Hasyim was arrested by the authorities while reading sholawat nariyah. After the incident, he returned to Java to continue his studies at the same pesantren in Baran Kediri. The initial intention which was only 10 days now became 40 days at the pesantren until Sheikh Al Hajj Ngali Hasyim was entrusted by KH. Umar Sofyan to deepen the knowledge of thoriqoh until he was appointed as murshid. After receiving education at the Pondok Pesantren, Sheikh Al Hajj Ngali Hasyim returned to Lampung and replaced KH Abadillah in the 1970s to run the pesantren (Supriyanto, 2023).

Sheikh Al Hajj Ngali Hasyim was known as a kind and sociable person. He has sincerity and honesty to everyone who meets him as well as the charisma of the ulama to his congregation (Efendi, 2016). Everyone who associates with him agrees that Sheikh Al Hajj Ngali Hasyim is an experienced and knowledgeable person. It was this depth of knowledge and breadth of insight that later shaped a scholar known as a thoriqoh murshid. With the help of his religious knowledge, he greatly helped the local community to deepen their religious knowledge. Since the beginning of his arrival and stay in this area, he had the intention and commitment to make this village a religious village so that the people living in this village could perform the five daily prayers. From this commitment, Sheikh Al Hajj Ngali Hasyim slowly succeeded in winning the hearts of the local people through business/trade channels.

Sheikh Al Hajj Ngali Hasyim sold tempeh in several markets in his daily life. Starting from several markets in the Central Lampung region at that time such as Bandar, Metro, Kotagajah and so on. Through these activities, Sheikh Al Hajj Ngali Hasyim interacted with the community and conducted social activities. In the midst of the buying and selling activities, Sheikh Al Hajj Ngali Hasyim tried to invite the community to join tarekat activities or commonly called thoriqoh activities. At first the community did not understand the intention of Sheikh Al Hajj Ngali Hasyim who invited them to follow thoriqoh, but because of his persistence and persistence the community began to understand and understand that Sheikh Al Hajj Ngali Hasyim was a spiritual murshid of Thoriqoh so that the community began to accept it.

Sheikh Al Hajj Ngali Hasyim used the thoriqoh method and the education method in addition to the trade method. The spread of Islam through thoriqoh began in 1956, exactly one year after Sheikh Al Hajj Ngali Hasyim moved to Lampung. The type of thoriqoh he used was naqsabandiyah khalidiyah. Through these activities, Sheikh Al Hajj Ngali Hasyim invited the community to get closer to Allah SWT by maintaining a weekly routine. The thoriqoh routine includes recitation and tawajuha, where each community member deepens religious knowledge. This is followed by a routine recitation of manakib Syaikh Muhammad bin Baha'uddin Al-Uwaisyi Al Bukhari which is held on Tuesdays in Kliwon. However, beginners are still taught the basics such as dhikr, the recitation of the prayer, and prayer procedures so as to generate community interest in participating in thoriqoh activities. After the community was interested, Sheikh Al Hajj Ngali Hasyim increased his spiritual practice in the form of the thoriqoh naqsbandiyah khalidiyah routine (Santri Agenda Book).

Sheikh Al Hajj Ngali Hasyim spread Islam in many places such as West Lampung, East Aceh, Palembang, North Sumatra and South Sumatra through the Thoriqoh naqsabandiyah khalidiyah method. In the process of spreading it, he visited the kiaiKiyai in the area and taught the procedures for its implementation and the dhikr practices that should be practised. For example, Sheikh Al Hajj Ngali Hasyim once visited West Lampung to teach his thoriqoh knowledge to Kyai Ali Sabichin, when he was directly blessed by Sheikh Al Hajj Ngali Hasyim, Kyai Ali Sabichin was able to teach his thoriqoh knowledge to the people of West Lampung.

Once a month, Sheikh Al Hajj Ngali Hasyim organises a form of thoriqoh activity called salasan. This activity is carried out on Tuesday Kliwon and involves thoriqoh figures from several corners, especially Central Lampung. It is within the scope of this activity that he gathers all Central Lampung thoriqoh figures at his residence, in addition to performing

worship activities, this is used as a place for friendship between thoriqoh figures. This activity is not only carried out on Tuesday Kliwon, but is carried out every Tuesday.

However, the difference is that the *selasan* activity which is carried out once a week only involves the surrounding community, while the *selasan* activity which is carried out once a month involves all thoriqoh figures from Central Lampung. The first Tuesday is filled with *manaqib* activities, the second and third Tuesdays are filled with *istighosahan*, the fourth Tuesday is filled with thoriqoh fields led directly by Sheikh Al Hajj Ngali Hasyim, and the last week is filled with *fiqh* (sharia). He also continued other routines such as *tawajuhan* and reading the *manaqib* of Shaykh Muhammad bin Baha'uddin Al-Uwaisyi Al-Bukhari every Friday (Naimah, 2022).

Slowly the community began to accept and be interested in following his teachings through thoriqoh. This is evidenced by the increasing number of people who began to join thoriqoh activities every year. People who have participated in thoriqoh activities are usually more diligent in worship and are not easily distracted by worldly affairs. Among the activities commonly carried out by Thoriqoh *naqsabandiyah khalidiyah*, Sheikh Al Hajj Ngali Hasyim also delivered oral *da'wah* such as *mauidha hasanah*, which is preaching, giving advice on Islamic teachings gently so that it touches the hearts of the listeners (Kurniawan & Purnomo, 2021). He conducts *mauidha hasanah* activities in various mosques to invite others to do righteous deeds and strengthen faith.

Another method he uses is by giving short sentences to do good so that people can easily accept and remember what is conveyed (Kurniawan & Purnomo, 2021). The message uses a lot of Javanese but has a very deep meaning such as '*ojo neko-neko ojo nekat*' which means don't be strange and don't be reckless, be careful in acting. This message is aimed at the community so as not to take the wrong step in doing something. Another example is the expression '*ojo gumunan lan ojo kepencutan*' which means do not be easily amazed or surprised by new things that appear because it can change the true values of Islamic principles.

Sheikh Al Hajj Ngali Hasyim is the 40th lineage of the 41st *muktabarah* lineage which means it is recognised by all Indonesian *tareqoh* led directly by KH Habib Lutfi Yahya, Pekalongan. In its development, Sheikh Al Hajj Ngali Hasyim used educational methods to spread Islam as well as other scholars' *da'wah* methods (Iskarina; et al., 2022). With the construction of the first *Baitul Mustaqim Mosque*, it became a source or place for the community to gain religious knowledge.

Sheikh Al Hajj Ngali Hasyim used to teach his religious knowledge through a *surau* or *langgar* near his house, but as more and more people wanted to study or recite the Koran, the



Baitul Mustaqim Mosque was built. A young student named Isma'in, helped him in teaching religious knowledge, especially in 1959.

Then Kyai Abdul Djatal as a religious figure established the first Diniyah Madrasah in 1970 in the Al-Islah mosque, although it did not last long. Learning took place every night directly under the guidance of Sheikh Al Hajj Ngali Hasyim, so that there would be more and more enthusiasts. In addition to developing the recitation of the Quran, he also wanted to establish a pesantren. He made various efforts, among others:

- 1) On 2 September 1985, Sheikh Al Hajj Ngali Hasyim and Pak Uthman went to the head office of the Ministry of Religious Affairs (MoRA) in Jakarta to discuss the plan to build the pesantren.
- 2) Then on 2 June 1987, Sheikh Al Hajj Ngali Hasyim returned to Dr. Nuril Huda's headquarters and discussed the same matter.
- 3) On 16 December 1987, Sheikh Al Hajj Ngali Hasyim together with Uthman and Sutikno Effendi met with Lampung Governor Pujiono Pranyoto to discuss one hectare of land owned by the Central Lampung Regional Government located at the National Junior High School in Sidomulyo Village. Over time and through a long process, the one hectare of land finally officially became the property of the community, but the governor advised them to immediately fulfil the requirements set by the district government.
- 4) To realise the dream of establishing a pesantren, the leaders held a meeting on 25 March 1994. During the meeting, Kyai Imam Ghozali (Mbah Dahlan's younger brother) also donated a 25 x 48.5 metre plot of land for the location of the boarding school. At that meeting, Sheikh Al Hajj Ngali Hasyim was appointed as the founder and administrator. The name of the Baitul Mustaqim Islamic Boarding School was taken from the name of the Baitul Mustaqim Mosque.
- 5) Baitul Mustaqim Islamic Boarding School was officially established on Wednesday 30 March 1994, the first Quranic activities were carried out in the al-hikmah mosque (Musholla Pondok Pesantren Baitul Mustaqim).

Precisely on 30 March 1994, Sheikh Al Hajj Ngali Hasyim succeeded in establishing the first pesantren in Central Lampung with the help of 9 ulama figures, including Sheikh Al Hajj Ngali Hasyim. The ulama figures who participated in the establishment of Baitul Mustaqim Islamic Boarding School were 1) Sheikh Al Hajj Ngali Hasyim, 2) Mbah Imam Ghozali, 3) Mbah Syamsun, 4) Mbah Syukur, 5) Mbah Masykur, 6) Mbah. Zainudin Mukti, 7) Mbah Dahlan, 8) Mbah Isma'in and 9) Mbah Syurur. (KH. Nurhadi, 2023). At that time, iqro',

fasholatan, tawhid, tajweed, fiqh wadih, aqidatul awam, morals, nahwu (ngawamil) and yellowclassical books were taught with the first students numbering around 40 people.

The method used at the Sheikh Al Hajj Ngali Hasyim Islamic Boarding School is the sorogan method, which is a method where students meet individually with the teacher or kyai to bring learning. The word sorogan comes from the Javanese word sorong which means handing over the book to the Kyai. Then the memorisation method is used, where students memorise certain texts or sentences from the books they have learned.

Since Sheikh Al Hajj Ngali Hasyim established the Baitul Mustaqim Islamic Boarding School, many people have continued to participate in involving their children in Islamic studies. The journey of this pesantren is growing and has received positive recognition from the Lampung community. The students are not only from Lampung but also from several areas visited by Sheikh Al Hajj Ngali Hasyim such as Nanggroe Aceh Darussalam, Bengkulu, South Sumatra, Jambi, Riau, Blitar, Banyuwangi and Tulung Agung.

### **Sheikh Al Hajj Ngali Hasyim's Legacy Site**

The heritage site of Sheikh Al Hajj Ngali Hasyim is proof that he once lived and settled in the Central Lampung region and had a very influential role in the spread of Islam at that time. Some of the buildings in Sidomulyo village are the Baitul Mustaqim Mosque, Baitul Mustaqim Islamic Boarding School, several mushola or surau that were once a means of learning Islam, and also the graves of scholars who helped Sheikh Al Hajj Ngali Hasyim in spreading Islam. Based on observations, researchers did not find any old buildings because they were renovated or their shape changed over time.

### **Baitul Mustaqim Mosque**

Baitul Mustaqim Mosque was established in 1957 by Sheikh Al Hajj Ngali Hasyim with the help of local scholars. Baitul Mustaqim Mosque became the pride of the local community because it was the first mosque built in the area. During the time of the spread of Islam by Sheikh Al Hajj Ngali Hasyim, the mosque was used for obligatory prayers and various religious activities. Including thoriqoh activities that were commonly carried out and became a place for the community to recite the Quran. This mosque has historical value related to the struggle of Sheikh Al Hajj Ngali Hasyim in initiating and spreading Islam in the region. Initially built with voluntary funds from the local community, this mosque was built only from wooden planks.

Local scholars teach their religious knowledge through this mosque, in the form of recitation, commemoration of Islamic holidays, istighasah, manaqiban, and even madrasah diniyah. The mosque is located to the south of the Baitul Mustaqim Islamic Boarding School

and is surrounded by the graves of scholars who helped Sheikh Al Hajj Ngali Hasyim in spreading Islam.

The position of the mosque is faced to the east so that it is directly opposite the rising of the sun. On the west side of the mosque is the grave of Sheikh Al Hajj Ngali Hasyim and his wife and family, which is always crowded during haul and grand recitation. The Haul of Sheikh Al Hajj Ngali Hasyim is commemorated annually by the extended family of the Baitul Mustaqim Islamic boarding school and every two years by all thoriqoh pilgrims from all over. It is at this moment that the grave of Sheikh Al Hajj Ngali Hasyim is always crowded with visitors to make a pilgrimage and pray for him as their thoriqoh murshid (Supriyanto, 2023).



Figure 1. Tomb of Sheikh Al Hajj Ngali Hasyim

### *Surau/Mushola Building*

Buildings such as surau that were once silent witnesses to his struggle in spreading Islam still stand firmly in this area, but with a more modern architectural style. Sheikh Al Hajj Ngali Hasyim's commitment to turn this area into a religious village has been realised. Currently, there are nine surau in one dusun.

At the time of the spread of Islam by Sheikh Al Hajj Ngali Hasyim, only one surau had been formed, namely Mushola Al-Islah. This mushola was established not far from the location of the Baitul Mustaqim Islamic boarding school. From here, a new reason arose why Sheikh Al Hajj Ngali Hasyim aspired to establish a boarding school. The mosque that witnessed Sheikh Al Hajj Ngali Hasyim's struggle to spread Islam was Mushola Al-Hikmah. This mosque still stands firmly and is still located within the scope of the pesantren.

The activities in this mushola are in the form of madrasa diniyah taught directly by Sheikh Al Hajj Ngali Hasyim assisted by Isma'in. The function of surau during the spread of Islam was only used as a five-time prayer and a place to study, not for routine or commemoration of religious holidays (Dacholfany & M. Dini Handoko, 2013).

### *Baitul Mustaqim Islamic Boarding School*

Baitul Mustaqim Islamic Boarding School is a clear evidence of the spread of Islam by Sheikh Al Hajj Ngali Hasyim through educational methods. Officially established on 30 March

1964. The Diniyah Madrasah began to be opened with several basic materials such as iqro' fasholatan, tajweed, tawhid, morals and yellow books (Kurniawan & Purnomo, 2021). The number of students accepted initially was 40 students who came from the Central Lampung area. This boarding school has contributed a lot not only in fostering outstanding students, but also being the first boarding school established in the Central Lampung area.

When Sheikh Al Hajj Ngali Hasyim spread Islam, there was only informal education such as the first madrasah diniyah mu'alimin, madrasah diniyah mu'alimin atas and thoriqoh naqsbandiyyah khalidiyah. Routine thoriqoh activities are now no longer carried out in the mosque, but in the hut.

The current condition of the Baitul Mustaqim Islamic boarding school building is not the same as before, the many additional buildings, modern architecture, and very adequate facilities show the rapid development of this Islamic boarding *school*.



Figure 2. Baitul Mustaqim Islamic Boarding School in 2018 and 2023

The two buildings show significant differences, especially in their architecture. The 2018 building picture still shows the traditional design of the pondok during the time of Sheikh Al Hajj Ngali Hasyim. The two-storey building was the first boys' dormitory during his time. The picture of the building in 2023 shows that the Baitul Mustaqim Islamic boarding school has

undergone development or a change of caregivers. After Sheikh Al Hajj Ngali Hasyim passed away, the one who continued in his footsteps in spreading Islam was his grandson named KH. Muchtar Ghozali.

## CONCLUSION

Based on the results of the research, it can be concluded that Sheikh Al Hajj Ngali Hasyim has a great role and influence on the spread of Islam in the Central Lampung region. Known and recognised as the murshid of thoriqoh An-Naqsabandiyah Al-Kholidiyah, he spread Islam through the thoriqoh method to various regions outside Lampung. His persistence and honesty in trading were also respected by the community, so Sheikh Al Hajj Ngali Hasyim utilised the situation to spread Islam. The establishment of several heritage sites such as mushola/surau, mosques, and Islamic boarding schools are clear evidence of the process of spreading Islam through educational methods.

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