

Sufism Activities within Both Kelutan Villages: Study On Socio-Sufism By Residents At Both Kelutan Village Nganjuk And Kelutan Village Trenggalek

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Abstract: Sufism movement is very dominant in the life of Muslim Indonesia, especially among rural traditionalists. This study is unique because the targets of its phenomenon are two villages located in two different districts but have the same name, namely Kelutan Village in Nganjuk and Kelutan Village in Trenggalek. The purpose of this research is to photograph and analyze the Sufism movement of the people living in Kelutan Village of Nganjuk Regency and Kelutan Village of Trenggalek Regency by identifying the characteristics of each of Sufism in Kelutan villages. This research is a qualitative and phenomenological approach that is observing directly the atmosphere of Sufistic life of the population in both villages, interviewing historians, scientists, community leaders and religious leaders both in Nganjuk and Trenggalek. The results showed that both villages had similar Sufism but with different term and condition. Sufism in Kelutan Village Nganjuk Regency has a characteristic; 1. Paguyuban (Gemeinschaft), with the characteristics; a. Intimate, b. Private, c. Exclusive, d. community-based equality of thought (gemeinschaft of mind). 2. Sufism with mystical and transcendental. 3. Intensity both qualitatively and quantitatively more clearly than in the village Kelutan Trenggalek. While Sufism in Kelutan village community Trenggalek Municipality; 1. More patembayan (Gesellschaft), 2. The intensity of its existence, both qualitatively and quantitatively in the village of Kelutan Trenggalek more formal (syaria) than in the village Kelutan Nganjuk.

Keywords: Sufism movement, Socio-Sufism, Paguyuban (Gemeinschaft), Patembayan (Gesellschaft), Kelutan village

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I. INTRODUCTION

The definition of Sufism according to Hamka, not hate the world to leave public life, and back to the people. Rather reinforce the soul and strengthen the person in order to get closer to God. The life of Sufism was born with the birth of Islam itself. Because He grew and developed from the person who brought Islam (Prophet Muhammad SAW). As the Prophet and his Companions practiced themselves, Islamic Sufism is very dynamic. Pure Sufism does not escape the waves of life but faces life and associate in society. Coming closer to God does not have to be always in the mosque, or in lonely places (Hamka, 1993: 49).

Sufism for him will remain suitable and in accordance with the times. Because Sufism is the spiritual dimension of Islam, and spiritual activity, not just physical activity. According to him for a healthy soul, then he should always hang out with people who are dear, accustom themselves to always think, hold back lust and anger, work regularly and always check self-ideals. (Hamka, 1990: 2-4).

Among mutasawwifin itself, especially in relation to the schools of Sufism (tarekat), actually also occurs re-actualization concept of understanding the doctrine of Sufism. Most Sufism scholars consider that among the tarekat scholars still an understanding as medieval Sufis, which tend to be exclusive and static.

Although there are not many sources of data that we find that mention the occurrence of re-actualization, history is recorded lot of the involvement of certain tarekat adherents in socio-political activities. This can be enough evidence of a dynamic understanding of Sufism, as the modernists want it to be.

Among the Sufi group's involvement noted in the history sheet, for example, the Tarekat Bektasiyah was actively involved in the Ottoman Turkish government (Fadzlor Rahman, 1984: 237-238), the Sanusiyah order was involved in the expulsion of the French invaders in Lybia. The Qodriyah wa Naqshbandiyah order involved in the expulsion of the Dutch colonists in Indonesia (Banen, Lombok, and others) (Fadzlor Raman: 303-306). According to Sayyed Husen Nasr, the dominance of Western civilization and the advancement of science and technology, it does not guarantee inner happiness. This led to the occurrence of spiritual movements,

generating many streams of tasawwuf (sufism), and the birth of new tarekat. Such as Darwaqiyah and Tijaniah in Morocco and West Africa. Sanusiah d Lybia. Yasturutiyah in the Near Eastern Arab, Ni'matullah in Persia, Khistiyah and Qadiriyyah in India (Zamakhshari Dhofir: 1992: 141).

This group provides an answer to the cultural challenges of the West by returning to the real Islamic tradition, to build the Islamic world as a spiritual reality amid the turmoil and turmoil that takes place around the world. For them, the rise of Islamic world must be together with the rise of Muslims itself. This group believes in the rise of mind (tajdid), which is a traditional Islamic concept and not an external change (ishlah).

The Sufis dominance of Indonesian society particularly is not necessarily happening, but it is a process of transformation of civilization, (Simuh, Sufism Java, 1995), including Sufism in both kelutan villages that became the focus of this research. Sufism as a living phenomenon of two mutant villages (Nganjuk and Trenggalek) is important to know and be observed, especially in relation to the history of the entry of Sufistic Islam in both villages, and how each characteristic.

II. RESEARCH DESIGN

2.1 Type of Research

This research uses qualitative approach with phenomenology theory. The author tries to find and understand the events of the atmosphere of a community's Sufis life in Kelutan Village Nganjuk District and Kelutan Village Trenggalek with various opinions and issues, and phenomena that appear on the object of research and its relation to the people who are in these situations by interviewing historians, scientists, community leaders and religious figures in both Nganjuk and Trenggalek districts.

2.2 Problem Approach

The approach used by the author is the empirical approach that is to interview the historians, scientists, community and religious leaders either in Nganjuk or Trenggalek resident, especially community and religious leaders of the two villages. Moreover, another approach is also needed to clarify the scientific analysis of the study of books relating to the Sufism movement.

2.3 Data Collection Procedures

The data collection procedure in this studies are interviewing historians, scientists, community leaders and religious leaders in the village of Kelutan, both Nganjuk and Trenggalek municipalities about village monographs, the origins of Sufism and cultivation activities in both villages.

2.4 Data Analysis

After obtaining data about the village monograph, the origin of Sufism activities existing in the village of Kelutan, both Nganjuk and Trenggalek municipality by interview, the researchers identify and describe the data in detail, then analyze the data using comparative method that to compare the data to know the differences of Sufism movement of people living in Kelutan Village of Nganjuk Regency and Kelutan Village of Trenggalek Regency.

III. FINDING

3.1 Sufism at Kelutan Village of Nganjuk Regency

A. Monograph of Kelutan Village

Kelutan Village in Nganjuk District is located in the area of Ngronggot sub-district. It is not known exactly when this villa is named, by whom and what it means. Because there is no concrete data or an authoritative informant for it. It is said that this village trip is named Raden Jati Muhammad Kelutan (Mbah Lut), sub-village of Minda Raden Joko Maindri, Karangnongko Muhammad Rokim, and sub-village of Sekaran Raden Kembang pair. (interviews: secretary of kelutan village, Mr. Nur Cholisi). Some named as a tree, there is a mention as a legend, meaning "erasing all bad things", there is also a mention as a place sticking sticky rice.

This village is the border area of Kediri regency. Because this village is on the edge of the river Brantas which is a barrier between Nganjuk regency with Kediri. Opposite east of Brantas river is Kediri Regency and the western side is Nganjuk area. And between these two districts, it is now connected by a bridge. And the bridge, which is inaugurated in 2016, it is located in the middle lane of Kelutan village and the village of Papar Kediri, which has been a crossing boat, called a ferrying. So, on the other hand, from that moment the Kelutan village is not isolated anymore, such as before.

Kelutan Village consists of four sub-village, namely; kelutanas its capital, Minda, Sekaran and Karang Nongko. Dusun kelutan consists of 7 RT and 1 RW, Minda Village consists of 6 RT and 1 RW. The village now consists of 2 RT and 1 RW. and there is one hamlet that is not administratively ie Njawa village. A small sub-village (1 RT), located between the Minda and Kelutan areas (Village Monument Kelutan).

Each sub-village of kelutan village has one mosque and several musola. The entire musola are 21 pieces. Particularly in the village, there are two mosques, but one (mosque ululbab) has not been used for Friday pray (jum'atan). All mosques and musolas are essentially centers and places of either sufism or public agenda. In this village, there are 5 boarding schools (Daru Ulil Albabin Kelutan, al-Hidayah in Kelutan, Fadlika in Kelutan, Darul Muskaf in Karangnongko and Mambaul Hikmah in Mindi), four foundations of education (YPP. Daru Ulil Albab, YPI Al-Ulya, YPI Masyariqul Anwar, YPI Al-Husaini, and YPI Raudhotut Tulab).

The villager's number 4402 inhabitants, consisting of 2301 men and 2101 women (2017), 100% Muslims, (with a graduation of the kelutan village), with a traditionalist (NU) style that is sufistic. The geographical condition of this village is a rather disadvantaged agricultural area. Because of its location on the outskirts of the river named Brantas that lack of management, so before (before 1990) is often flooded, but after that year become dry fields because there is no irrigation, while the source of its springs down a few meters due to dredging the Brantas river basin. On the banks of the river Brantas, the center of the village is a crossing path that has been famous since the beginning (Ande-Ande Moss era), called "Mutant Pit". Which is now occupied by a new bridge of tangles. To the west of the mine used to be known as the warung "Mbah Bleng" or dimly lit stalls, as well as a place for people's entertainment that has not been santri, namely; Jedoran and jaranan. The western and eastern roads of the mine are a fairly important centerline, as they connect between the impoverished city or the ancient kingdoms of Singosari and Panjalu, or Branggetan and Brangkulon. So when starting in 2016 the bridge is opened, then this path is immediately crowded by various vehicles.

B. The Origin of Sufism Village of Kelutan.

The current conditions (2017), villagers of Kelutan are 4402 people with 100% are Islamic. Livelihood as a farmer and/or agricultural laborer. Most or almost all of the Islamic community is hereditary as a santri (Islamic learner). Only a few of them take Islamic values (santri) through the process of 'assimilation' from abangan or kebatinan. Whereas, the origins of Sufism and the fascination of marginalized villagers are more than a member village ruler, KH. Imam Ahmad (Mbah Mberuk), died over 125 years old, and his son-in-law KH. Umar Murtojo, who died around 1911 at the age of 97 years.

Mbah Mberuk, a scholar 'who came from Lestari Kertosono. He is the grandson of Mbah Kyai Zakaria Lestari Kertosono, who is the descendant of Sultan Agung Raja Mataram. He was "placed" by his father-in-law, KH. Misbahul Munir from Kedung Sentul Sukorame Kediri. (Interview: Kyai Mughni Shodiq). While Mbah KH. Umar Murtojo, is a senior student of Kyai Imam Ahmad who came from Surakarta, Dlanggu district Murisan village logantung sub-village. Before taking Islamic course in Mberuk, previously Umar had studied Islam in Gurah Kediri. And before in Kediri he with his brother and sister had studied in Binangun Blitar south. All three went to Blitar is still fairly adolescent, post-war Diponegoro in 1830. Kyai (master) Umar taken two-time son-in-law by Kyai Imam Ahmad. The wife of the first daughter of Kyai Imam Ahmad's daughters (died) and the second wife is his daughter Kwalon from Banjarmelati-Kediri. (Interview with master Mughni).

Although he is not a teacher of murshid (first leader), he is very meritorious for the Kelutan villager and surrounding communities. He is both a Naqsyabandiyah Khalidiyah tarekat pengawal from Gotak Madiun, his student that is Mr. Thohir. He was the one who brought and put Gus Misri son of Kyai Thohir as Mursyid Tarekat Naqsyabandiyah Khalidiyah in Mindi-Kelutan sub-village, circa 1880. (Interview with Kyai Aqib Umar).

He was the first who established musola and a pesantren near the Kelutan bridge (formerly a mine), now a madrasah al-ulya. Which at that time was occupied and cared for by the son-in-law (KH. Umar Murtojo and family), along with the santri Magersari in the vicinity, especially those living in the south west of the mine road. (Interview, Munaseh and Muh Sholeh).

Furthermore, to be more strategic in the education and security of the faith, KH. Umar Murtojo moved his pesantren to the south, where it is now an integrated pesantren Daru Ulil Albab. And this pesantren is now raised by Kyai Murtojo's grandson named Kharisudin bin Aqib. A lecturer as well as Mursyid Tarekat Qadiriyyah wa Naqsyabandiyah.

Before master Umar Murtojo moved and live in his new Islamic boarding course (now the Integrated Pesantren Daru Ulil Albab), the place is a pioneering pesantren a Kyai Mursyid Tarekat Naqsyabandiyah, his name Mbah Kyai Mustajab. This place is owned by Kyai Umar Murtojo because the owner moved to Klampisan (a small sub-village in Minggiran area), and the yard was formerly exchanged for the white horse master Murtojo, which was often borrowed by the master Mustajab. (Interview: Kyai Aqib Umar).

From pesantren that master Umar control dakwah and business (agrobis, batik and horse). His disciples who further developed da'wah kesiantrian, both near and far. For example the ones in the Kelutan village like; Hasyim bin Yusuf (Harun bin Yusuf), Aaron bin Yusuf (a byakya Umar) and faqih son-in-law of Kyai Yusuf (Lurah Pondok Kyai Umar), all three are the forerunners of al-Hidayah pesantren today. Now this pesantren is taken care of by Kyai Manshur Shodiq grandson Kyai Aaron from his daughter named Aminah.

Nadzir bin Shaleh (Kyai Nadzir) is a santri who is also taken as a son-in-law. He is the pioneer of pesantren sekarang - Kelutan (his brother Kyai Anwar), now Masyariqul Anwar. The initiator of the foundation of

Anwar's present masyariqul education (Nurul Erfan), is the grandson of H. Shaleh's son-in-law. Together with the kyaisepuhsekaran (Munshorif-in-law Kyai Imam Ahmad), who is a pioneer of the mosque al-Munshorif. Nadzir fostered the community and pesantren in the mushalla and at his home. the most of the moscown of sunshorif The original mosque is a mosque and boarding school. The jum'atannya to mberuk, as well as other mushalla in the village kelutan, and now a mosque village now.

So it can be said, that the pioneer of the sufismovement community in kelutan village is KH mbah. Imam Ahmad Mberuk, Mbah Umar Murtojo Kelutan, Mbah Misri Minda and Haji Shaleh Sekaran. Mbak Kyai Imam Ahmad as elder, Kyai Umar Murtojo as a mobilizer, Kyai Misri as a teacher murshid, and mbah Haji Shaleh and his son (Nadzir) more role loyal followers of the funding. The height of glory kemursyidan mindi occurred during the Nawawi Misri. (Interview: Kyai Aqib Umar almarh). While K. Agus Najamuddin murshid who is now his grandson of his first son mbah Nawawi named Kyai Syihabul Millah.

In this second generation, in northern mindi hamlet and nongko hamlet there are also kyai figures, but more tendency on shamanism and kebatinan. Likewise in kelutan (Kyai Harun). So from the beginning the village was very mystical and mystical, part tarekat and some others shamanism, kanuragan and kebatinan. (interview, Ridwan, dzurriyah mbah Yusuf kelutan).

C. Sufistic Activities by Residents of Kelutan Village

The sufistic activities meant are either ritual and spiritual activities, both of which apply exclusively to tasawuf experts and among the santri community in general. Such as bai'atan tarekat, khususiyah, manaqiban, tahlilan and others. Explanations related to the existing in the village kelutan is as follows.

1. Bai'atan (Oath).

Bai'atan is the most sacred activity in the tarekat, and can only be done with a murshid. Bai'atan is a practical term bai'at procession (a kind of pledge to enter one or several disciples into a tarekat) in the presence of a murshid.

There are two bai'at places in this village of bai'at, that is; in the al-misri mosque mindi (as kemursyidan), thariqah naqsyabandiyah khalidiyah, And Masjid Pesantren Terpadu Daru Ulil Albab (as kemursyidan) thariqah qadiriyyah wa naqsyabandiyah in kelutan village. Bai'atan routine in this pesantren is held every Sunday end of the month, after sunset prayer. While bai'atan is held elsewhere only when there is agreement and scheduling by the murshid.

2. Khususiyah (Special)

Khususiyah (Special) activities of the tarekat conducted in four places;

- a. Sub-village of Sekaran take place in the masjid of al-munshorif namely khususiyah thariqah qadiriyyah wa naqsyabandiyah kemursyidan kencong. The time is every Wednesday night. (Interview: Kyai Zaenal Abidin almrh, special priest).
- b. Sub-village of Minda take place in the mosque of al-misri, namely khususiyah thanaqsyabandiyah khalidiyah every jda'atan bakda with the day pound tuesday.
- c. Sub-village of Karangnongko take place in the musholla gus son, is khususiyah thariqah Saddziliyyah branch of Tulung Agung. Specialized every Friday night starting after evening prayer 'until 9 o'clock. The one in imami by (Kyai Zaenal Abidin, Kyai Sutomo, Kyai Imam Syafi'i, Kyai Binuri), in turn. The leader of this group of jama'ah is ustadz Ikhwanus Shofa. (interview, Abdurrohman).
- d. Sub-village of Kelutan take place in the Masjid Pester DUA. Khususiyah held every Monday, from 10:30 to 13:30 pm, especially for the surrounding community who became disciples of Kyai Zamroji Saerozi Kencong-Pare. Meanwhile, the special day (35 days) per Monday wage, with additional activities of manaqiban.

While khususiyah for santri (religious students) is on every Friday start from 15:00 to 17:15 pm, with special monthly every Sunday, starting pk. 15:00 - 18:30 WIB. Whereas, the Amaliah (activities) done in special activities is a congregation in prayers, both obligatory and compulsory prayer, the speech of camaraderie or ketaawufan, and ritual khataman tarekat. In contrast, gathering for obligatory prayer in this village can be said to be less massive, especially for dawn prayer.

3. Manaqiban and Religious Speeches

Whereas manaqiban, especially manaqiban syekh Abdulqadir al-jailani executed by the followers of tarekat qadiriyyah wa naqsyabandiyah every activity bai'atan or khususiyah lapanan or khususiyah end of the month. Besides that, also held by Jam'iyah muslimat NU, every dukuhan holed once a week religious speeches among women community.

Whereas, the time of the speeches in the kelutan village is on every Saturday after midday prayer, in Minda village every Thursday after after midday prayer, in sekaran village every Sunday night after sunset prayer and the last is in the Karangnongko village every Friday midday prayer (Jumat). Those all religious speeches was hold by turn from house to house

4. Sufism Speeches.

Special for Sufism speeches muslimin in kelutansub-village, subtitled *runeverywednesday night from house to house*. This Jamiyyah had stood for quite a while, around 1965 by Kyai Dasuki (njawar-mindi) personally. (interview: Kyai Hasan Dasuki). While in the sub-village of Minda there is also tasawufspeech of nashoihul 'ibadbook every Thursday (ngemmis), followed by jama'ah from the villages outside of kelutan. In addition, isalmic speech community in the Sakeran sub-villageevery Sunday night after sunset prayer.

5. Yasinan, Fida'an and Mujahadah.

Yasinan and/or tahlilan is the most popular ritual activity in kelutan village community. In the mosque and musolla is usually held every Friday night after sunset prayer. Particularly in the sekaran sub-village conducted at Saturday night after sunset prayer, As for the mosque official it was once a week in every Friday night or Saturday. This activity is also commonly held in ta'lim majlis, either by Man or women.

In the mindi sub-village held fida'an every Saturday night after sunset prayer, there are three groups. Individually the community organizes for the purpose of sending prayers to the ancestors and families who recently died.

Mujahadah for the big family YPP.DUA has held every 8th of the month BC, known as delapanan, which consists of two activities, namely mujahadah and musyawarah. Mujahadah is followed by all sides of the students, foundation managers, teachers, and employees. While the deliberation by the board of foundations and chairmen educational unit.

6. Ziaroh Kubur (Pilgrimage Grave)

Pilgrimage holy person's grave is an annual railroad of kelutan village residents, including students of isalmic boarding school aroundthe kelutan village. Students at islamicborading of ululalbab, al-ulya and masyariqulanwar, each havesuch program like the most people of nahdliyyiin. Similarly Kelutan Village residents also have the program of pilgrimage grave. The residents usually pilgrimage graveto nine holy people (wali songo)or another wali within eastern Java. Except for the big family of pesantren boarding school diliulalbab, pilgrimage grave to the holy people (auliya) and to maqam auliya (holy grave) hinterland and south coast of Java island, Maduraand Bali.

3.2 Sufism at Kelutan Village of Trenggalek Regency

A. Monograph of Kelutan Village.

This village estimated became a cricket along with the Dutch government's policy of grouping villages in 1922. The high status village is actually "Ngasinan" which at that time is equivalent to kawedanan 851 Saka (interview, Abdul Halim Wilis)

because of its territory located in the capital of Trenggalek regency, the status of KelutanVillage currently changed into kelurahan (city based administrative village). Kelurahan kelutan area is circled by ngasinan river flow so that the area is more often affected by floods, both flooding the usual rainy season as the Trenggalek area in general, as well as flooding due to overflowing river ngasinan. (monograph and map of Kelutan).

This river is quite large water discharge because this river is the estuary of three rivers on it. In connection with the flooding routine in 1959, the Ngasinan villagers haverelocatedto the Sidorejo sub-village. Kelutanvillage has seven sub-village, namely; Kelutan, Kemiri, Nggadingan, Ngasinan, Dadap tulis, Sidorejo and Gebangan, and then divided into five (V) harmonious citizens (RW) and fifteen (15) neighborhood units (RT). This urban village has 4591 people who are 100% Moslem. (interview with Kaur Kesra).

The kelurahankelutan community of 4591 people is 100% Islamic. Their work of trading and farming, with the pattern of community communications, tends to lead to individualistic and materialistic as urban societies, especially the villagers of krajan (kelutan). For both religious and social institutions in this village, is also quite good, especially in the village kelutan (krajan sub-village), this placehas three islamicboarding schools; Darun Najjah (KH Saiful Islam), al-Ikhlas who was raised by Kyai Suprpto, and kidulali which founded by Gus Bahak. In this village there are also three madrasah ibtdaiyah (elementary school), in addition to madrasah and schools existed in the 3 pesantren. Seven (7) mosques, 27 mosques, 6 madrasah and 4 pesantren. (interview, muh Rusman).

As matter of fact, Although 100% of kelutan residents was Moslem, but the Islamicusufismactivitieswerenot as clear as residents of Kelutan Village Nganjuk Regency.

B. The Origin of Sufism and Sophistication

The origins of Islamic proselytising (Dakwah) firstlystemedby Kyai Hamzani (pre-independence, perhaps even post-war Diponegoro) buried in the kemiri village. Then by mbah Kyai Siroj by establishing pesantren (pesantren ndeso) around the 1950s, or post-independence, this pesantren was then "dead" because it was moved to Udanawu Blitar by its founder, where he also established another pesantren.

Furthermore, the struggle of Dakwah and the establishment of pesantren was continued by a triad of KH. Bastomi (1923-1987) son of mbah katab, with two of his junior friends, Namely mbah Kyai Nur Ali (w.2000), and mbah Kyai Dahnan. Until his heyday, between 1970-1980's.

KH. Bastomi profile famously known as the expert of syariat and pure tarbiyah. Whereas, Kyai Nur Ali known as kyaidukun ala santri (traditional mediciner), while kyai Dahnan is a profession of elder kyai or spiritual adviser, also pengamalsholawatwahidiyah. So the style of sufism and kebatinan in this village is not so visible. Up to now.

Nowadays, the Islamic dakwah struggle handed over by his sons (Kyai Saiful Islam bin Kyai Bastomi, Kyai Sa'dullah bin Dahnan, and Gus Hatim at Tamim) with other religious leaders, such as; mbah Imam Ghazali, Pak Rusman, and Pak Yatimin.

Some sufism activities congregation, which is in this kelutanvillage community, among others; the special tarekat, manakiban, istighatsah and pengajian, jama'ah tabligh, semaan al-qur'an, yasinan and tahlilan, and pilgrimage grave. As well as some members of the community pengamal teachings of the Naqsyabandiyah Tarekat who organized khususnya outside the kelurahankelutan village.

1. Khususiyah (Special)

Khususiyah that exist is khususiyah of Thariqoh Qadiriyyahwa Naqsyabandiyah leadership by Master Yatimin. Every sunday night at RT 8 RW 3. This is the only tarekat activity in this village.

2. Manaqiban Suwelesan

This agenda usually takes places in RT 12 RW 5 and RT 7 RW III of every night 11 qamariyah. This activity is not an activity of castration, but the activities of the general student's community, who want to get blessed of syekh Abdul Qadir al-Jailani, by reading manaqibnya (biography) which is used as a ritual do'a tawassul.

3. Activities of the Naqsyabandiyah Order

In this kelutanvillage, the Naqsyabandiyah Tariqa has no centers of activity. There are only followers only, about 20 people, the activity is only jama'ah other islamic activities, the leader is Kyai sa'dullah son of mbah Kyai Dahnan. While the khususiyah does not exist in this village.

4. Semaan To Al-Qur'an

Semaan al-qur'an binnadhior (Jantiko), the time is at jum'at Kliwon (friday). This activity is more familiar to the religious leaders in this kelutan, because of the beginning of pioneering boarding schools in this village or almost all alumni boarding school al-Falah Ploso Kediri, pesantren Gus Mik the founder of this al-qur'an semaan activity. starting from Kyai Bastomi generation until now. among the pemrakarsananya from kelutan among others mbah kyai Imam Ghazali. There are 2 male groups (bin nadhor and bilghaib).

5. Jama'ah Tabligh

Tablighah jama'ah activities initiated by Mr. Rusman and some jama'ah who are alumnus of Temboro-Magetan pesantren. Activities and meetings are held every Thursday night.

6. Jam'ah Yasinan,

Each RT runs individually every week, in residents' homes in turn.

IV. DISCUSSION

4.1 Sufistic Comparison of both Village Villages

Villages kelutan of Nganjuk and Trenggalek are both the village and known as a religious village (santri). It's just Kelutan village at Nganjuk regency is more religious and has more sufism than Kelutanvillage at Trenggalek regency. The red thread that connects between the two villages of Kelutan certainly in the study has not been found with certainty and convincing, including the history of naming and meaning.

Nganjuk kelutan village is a basic of (madrasah) islamic school, every sub-village has mosques, musola (small mosques), madrasah and or islamic boarding schools (pesantren). Even in the kelutan sub-village itself, there are two mosques, nine musolas, two islamic schools, three boarding schools, two group of sufism and two special places branch. Likewise, in Trenggalek Kelutan, the centers of islamic boarding school also raising enough, because this village has 7 mosques (each sub-village has 1 mosque), 27 musola, meaning each sub-district has more than 3 mushalla. Has 6 madrasah and 4 pesantren. One pesantren in between (Darun Najah including ever popular and glorious around the 1980's). However, the Sufistic nuance in Trenggalek's village is not prominent, in this village, there is only one mass activity (jama'ah tariqah Qadiriyyah wanaqsyabandiyah), under the leadership of Pak Yatimin.

While Nganjuk Kelutan Village is more nuanced sufistic because of this village many activities and centers of sufism. In addition, the rural feel is more prominent than Trenggalek kelutan kelurahan. The community in Kelutan village is more city civilized patembayan. While Nganjuk kelutan society more cultured village or paguyuban.

The sufism centers in Kelutan Nganjuk Village are;

1. The Naqsyabandiyah Khaliddiyah tribe of Mindi sub-village in Masjid al-Misri.
2. Center of Qadiriyyah wa Naqsyabandiyah Tarekat in Kelutan Village, Dili Ulil Albab Integrated Pesantren.
3. The Activity Center of the Syadzziliyyah Shariah ordering group, in Karangnongko hamlet.
4. Special activity center of Tarekat Qadiriyyah wa Naqsyabandiyah Kencong at al-Munsorif mosque of Sekaran sub-village.

In addition to the sufism activities, the village also has many activists and fellowship of 'tawasulanauiliya (favor from holy people) such as; fellow of manaqib Sheikh Abdul Qadir Jailani, pilgrimage grave to wali songo, and pilgrimage grave to mbah Muso. All of which add to the nuance of Sufism and holistic at Nganjuk kelutan village is more felt, although it has no correlation with the teachings of Sufism and tarekat, because their goal is neitherto tazkiyatunnafsi (purify themselves) nor to taqarrubilaa Allah (draw closer to god), but for worldly interests. It was distant to what Trenggalek Kelutan village done.

V. CONCLUSION

Although there are some similarities between two rural communities in the two difference kelutan villages of Nganjuk and Trenggalek, such as the name of the village and the pattern of social life of the community, ie both village same known as santrivillage and living as farmers, and are in the river milliques, red thread and concrete historical evidence about the relationship between the village of Trenggalek and the Nganjuk kelutan village. Both Kelutan villages are both santri villages, although the kelutan in Trenggalek is now in the form of kelurahan, making it more 'cultured city'. While kelutan in Nganjuk seems to begin to follow become cultured 'city'. This happens along with the new bridge at Kelutan-Papar that began to open to the public early in 2016. Based on the overall finding, revealed these two kelutan villages similarly as sufistic movement with some difference form. Sufism in Kelutan Village Nganjuk Regency has a characteristic; 1. Paguyuban (gemeinschaft), with the characteristics; a. Intimet, b. Private, c. Exclusive, d. community-based equality of thought (gemeinschaft of mind). 2. Sufism with mystical and transcendental. 3. Intensity both qualitatively and quantitatively more clearly than in the village Kelutan Trenggalek. While Sufism in Kelutan village community Trenggalek Municipality; 1. More patembayan (gesellschaft), 2. The intensity of its existence, both qualitatively and quantitatively in the village of Kelutan Trenggalek more formal (syar'i) than in the village Kelutan Nganjuk.

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- [6] Munasih (student's grandson of KH. Umar Murtojo).
- [7] Nurcholis SpdI. Secretary of Kelutan village
- [8] Gus Saiful Islam Caregiver of PP. Darun Najah Kelutan Trenggalek.
- [9] DR. Fahrul Ulum, Lecturer at State Islamic University of Sunan Ampel Surabaya as well as social leader at Trenggalek.
- [10] Mustofa al-hamdani, Head of Administration at religious affair branch of Trenggalek.
- [11] Abdul Halim Wilis, historian Trenggalek.
- [12] KH. Imam Ghozali Islamic leader at kelutan village.
- [13] Muh. Rusman, social leader at Kelurahan Kelutan.
- [14] M. Ali Hanafiyah, Islamic scholar from Surabaya.

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