Interpretation of Good Governance Principles by Thoriqoh Shiddiqiyyah Sufis

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Abstract: Thoriqoh Shiddiqiyyah does not limit itself and merely cope with spiritualism. So, the spiritual aspect will be able to inspire humanity activities such as social, economic, education, and cultural. It has broken the assumption that negatively assesses the teachings of Sufism as well as a number of views that do not believe in the values of Sufism with the spirit that is not possible to create Good Governance in non-profit organizations, especially Islamic boarding school whose main point is Sufism. The present study aims at exploring more deeply the cognition of good governance principles by the Sufism of thoriqoh shiddiqiyyah and motivation in practice on the values of Sufism in society. The present study aims at exploring more deeply the cognition of good governance principles by the Sufism of thoriqoh shiddiqiyyah and motivation in practice on the values of Sufism in society.

Keywords: Good Governance, Sufis

I. INTRODUCTION

1.1. Background

Good governance is a concept which was created for a development with the aim of prosperity. One of the causes of failure in achieving good governance is the great corruption, collusion and nepotism (KKN) practice. Great corruption practice is one of the obstacles of development and the difficulty in realizing good governance. One of the objectives of forming good governance is to create conditions that are free of corruption, collusion and nepotism. KKN is a phenomenon in which humans have been dominated by materialism. Modern society tends to glorify materialism. As a result, the value of happiness is measured only from the material. Islam in particular, assumes that the concept of happiness is not just in form of material, but also inner and outer happpiness as well as happiness in the world and the afterlife.

Therefore, religious education institutions such as Islamic boarding house are required to rebuild the concept of spiritualism that has been faded by the development of globalization era and to help realize good governance in Indonesia. Islamic boarding house is also required to be able to solve the increasingly complex challenges in this globalization era that does not concern on *ukrowi* (divinity) solely. However, more than that, the extension of Islamic boarding schools will be tested with the complicated social condition of the surroundings. As solving certain social problems, Islamic boarding school is expected not only to solve the problem with the textual arguments, but it should also be balanced with the field implementation by all elements of Islamic boarding schools. Thus, it is expected that at least Islamic boarding schools should be able to become "problem solver" for their own environment and also the society around them, both in economic sector, nationalism, and of course the issues of religious life.

Speaking of development and seeing the work as an Islamic boarding school which is also a non-profit organization in public sector is a very important thing in achieving good governance program in Indonesia. Some Islamic boarding schools in Indonesia have various teachings of *thoriqoh*. One example is *Majma'al Bahrain Shiddiqiyyah* Islamic boarding school. This Islamic boarding school practices *Thoriqoh Siddiqiyyah* teachings. The main vision of *Shiddiqiyyah* Organization (ORSHID) is "Unity of Faith and Humanity". In the effort to achieve its vision, *Shiddiqiyyah* Organization (ORSHID) does not conduct practical politics, but it conducts politics which is open to some forms of construction in the world and afterlife, which is done by *Thoriqoh Shiddiqiyyah* Sufis through *Shiddiqiyyah* Organization (ORSHID) and autonomous institutions, such as National Donation and Livable House Construction (RLH).

However, there are some assumptions that *Thoriqoh* is related to relationship with Allah SWT, which is more oriented to the afterlife, while the economy leads to worldly relationships, especially if it is associated with the allegation that the affairs of Sufism, including *Thoriqoh*, are those which have a major contribution to the decline of Islam. Therefore, *Thoriqoh Siddiqiyyah* does not want to limit itself and stop at teaching the aspect of spiritualism alone. So that the spiritual aspect can inspire humanitarian activities such as social, economic, educational, and cultural activities, and even can cultivate the spirit of nationalism in the life of nation and state which is indicated by social and humanitarian activity, namely the assistance of Livable House Construction (RLH). It has broken down the negative assumptions of the teachings of Sufism as well as a number of views which do not believe that the values of Sufism can meet such spirit, that it is impossible to create good governance in non-profit organizations, especially Islamic boarding house whose main point of teaching is Sufism.

Based on the description above, this research needs to be done because of the issue of good governance. However, it is hampered because of several triggers, such as corruption, collusion and nepotism (KKN) practices. The phenomena of KKN are due to the decrease of spiritualism and the increase of materialism in human soul in the search of happiness and prosperity. So, they are several obstacles in achieving good governance. Furthermore, this is why there should be an alignment of the views of society through approaches such as religion. Therefore, researchers want to conduct research in a religious institution such as Islamic boarding schools with more profound teachings, such as *thoriqoh*.

Research on the relationship between economic and religious activities and knowledge affecting prosperity is also done by looking at the teachings of Islam. *Thoriqoh Siddiqiyyah* has its own uniqueness, especially from the aspects of its teachings and views on the worldly life, which is different from other *Thoriqohs*. What is done by the followers of *Thoriqoh Siddiqiyyah* in this context certainly has unique

understanding bases, so that it can integrate *Thoriqoh* teachings. This will be interesting because it will provide a different understanding of the application of good governance principles in life that apply the teaching of "Unity of Faith and Humanity ". For the sake of directed research, the researchers focus on digging the meaning of good governance principles deeper, especially those which are done by *Siddiqiyyah* Organization (ORSHID) and digging deeper motivation in its practice on the values of Sufism in society.

II. RESEARCH METHOD

This study used qualitative approach with transcedental phenomenology approach. Sunardjianto (2000) states that phenomenology uses intuition as a means of achieving the truth. This research was conducted in one Islamic boarding house, especially *Thoriqoh*. The unit of analysis used in this study is a national donation program and the construction of *Shiddiqiyyah* livable house (RLHS) in organizations under the auspices of *Majmaal Bahrain* or *Thoriqoh Shiddiqiyyah* Islamic boarding house, especially on *Shidiiqiyyah* Organization (ORSHID) and *Dhillal Berkat Rohmat Allah* (DHIBRA). The informants who were involved in this study were: Administrators of *Shidiiqiyyah* Organization (ORSHID) and *Dhillal Berkat Rohmat Allah* (DHIBRA), *Thoriqoh Shiddiqiyyah* disciples, and beneficiaries of *Shiddiqyyah* Livable House Construction (RLHS). Data collection technique used in this study includes participant observation, interviews (in-depth interviews), life story analysis, documentation, recording, and focus group discussion.

III. FINDINGS

In this research, the researchers found eight findings that include leader and leadership, participation, future insight, commitment to prosperity, democracy, accountability, livable house construction program (RLH), and national donation. Explanation of the findings can be described as follows:

(a) Leader and Leadership

Shiddiqqiyyah Organization (ORSHID) is a religious, social, and Sufism organization. So the followers (disciples) still cannot be separated from the leadership which is *Thoriqoh*. Basically, in *Thoriqoh,* looking for *murshid* (teacher) who is the spiritual leader in *Thoriqoh* world is a necessity. This makes *thoriqoh* leadership style still strongly attached to *Shiddiqiyyah* Organization (ORSHID). Therefore, the apparent leadership is the centralistic leadership that arises because of the figure of charismatic leader. The hierarchy of leaders is still concentrating *murshid* as the main leader, so that there is still centralized leadership in *Shiddiqiyyah* Organization (ORSHID).

(b) Participation

Based on the results of observations and data obtained by the researchers, there are several relationships that occur, such as between compliance and strong participation in *Shiddiqiyyah* Organization (ORSHID). In carrying out activities to the organization such as implementing Livable House Construction Program (RLH) and National Donation program, there are many factors or motivations that influence it, including compliance, especially to the leader or *murshid*, and the extraordinary relationship between disciples and teachers. This is what underlies the disciples or administrators who have extraordinary participation in struggling to succeed the activities aspired by *murshid*, organization, and disciples. Participation is not only shown in the form of energy in succeeding activities, but also the participation in developing thoughts and votes in the deliberation.

(c) Future Insight (Visionary)

Vision and mission are the most important things in an organization because vision and mission are goals that must be achieved in an organization. In its organization, *Shiddiqiyyah* Organization (ORSHID) has a vision and mission that has become a reference for the achievement of the organization. The vision of *Siddiqiyya* Organization is "Unity of Faith and Humanity", while the missions of *Shiddiqiyyah* Organization are protecting the activities of *Shiddiqiyyah* society, cultivating good attitudes, and discarding bad attitudes and greed because they are not in accordance with humanity values and improve the prosperity of *Shiddiqiyyah* society. The vision and mission of *Shiddiqiyyah* Organization (ORSHID) is basically aimed at bringing together the dimensions of faith and humanity.

(d) Commitment to Prosperity

Prosperity is the part of the goal in achieving good governance. In its mission, *Shiddiqiyyah* Organization (ORSHID) states that it tries to improve the prosperity of *Thoriqoh Shiddiqiyyah* society. In its practice, it does not only improve the prosperity of the society or disciples of *Thoriqoh Siddiqiyyah,* but also all Indonesians. Commitment in improving prosperity is already the goal of *Shiddiqiyyah* Organization (ORSHID) in its practice, both inner and inner prosperity. The balance between *Hablum Minanas* and *Hablum Minalloh* is strongly emphasized in the daily life of *Thoriqoh Siddiqiyyah* disciples. *Hablum Minalloh* relationship is shown by helping each other. Commitment to prosperity of society is applied wherever, and to anyone.

(e) Democracy

According to Quran, deliberation is very important; both for *Siddiqiyyah* Organization (ORSHID) and the whole disciples of *thoriqoh shiddiqiyyah*. Decision should be taken through the process of democracy in the form of deliberation. Democracy is in the form of deliberation in every planning and decision-making activity by *Shiddiqiyyah* Organization (ORSHID). Because *Siddiqiyyah* Organization (ORSHID) is an organization or an institution that collaborates to achieve certain results that have been aspired by involving many individuals, the work program of *Shiddiqiyyah* Organization (ORSHID) and the implementation process must be generated trough a deliberation. *Shiddiqiyyah* Organization (ORSHID) conducts several deliberations such as regional deliberations (MUSDA), areal deliberations (MUSWIL), and national deliberation (MUNAS).

(f) Accountability

Shiddiqiyyah Organization (ORSHID) is an organization that cannot be separated from accountability. Given *Shiddiqiyyah* Organization (ORSHID) is running activities that is related to the funds of people or funds mandated by many people, clarity and reporting in the form of both written and unwritten accountability, about everything that has been done in *Shiddiqiyyah* Organization (ORSHID) which is an obligation to be *amanah* (trusty). Accountability is not only in front of the leader and human being who gives the trust, but accountability is also in the front of Allah SWT, Almighty God.

(g) Livable House Construction Program (RLH)

Shiddiqiyyah Livable Houses (RLHS) built are located in various regions of Indonesia, with pure self-help cost from *shodaqoh* (donation) of *Thoriqoh Shiddiqiyyah* society. RLHS is made for the poor through a survey

conducted by the board of *Dhilal Berkat Rohmat Alloh Shiddiqiyyah* (DHIBRA), so that the beneficiaries of assistance are the right targets, namely the poor. *Shiddiqiyyah* Livable House Construction Program has been done since 2001. There are 2 types of livable house program, namely:

1. *Shiddiqiyyah* Livable Houses (RLHS) is made in order to help people who experience natural disasters.

2. *Shiddiqiyyah* Livable Houses (RLHS) is made in order to be grateful for the independence of Indonesia and the establishment of the Unitary State of the Republic of Indonesia (NKRI).

(h) National Donation

As the Maintenance Council of Organization in *shiddiqiyyah* environment, *murshid* (teacher) of *Thoriqoh Shiddiqiyyah* calls for each organization to make national donation as one of obligatory activities. Outside of national donation agenda conducted by organization, DHIBRA central institution that specifically handles donation program in *Shiddiqiyyah* has conducted a donation activity which is followed by all *Thoriqoh Siddiqiyyah* disciples. All funds delivered to society are fully from disciples and sympathizers of *Shiddiqiyyah*; there are not funds from government, organizations, or other agencies at all.

IV. DISCUSSIONS

To answer all the research questions, the discussion in this paper covers the interpretation of the principles of Good Governance, especially by *Siddiqiyyah* Organization (ORSHID) and digs the motivation in its practice on the values of Sufism in society deeper.

(a) *Murshid* as the Leadership Center

In order to realize good governance in government and private organizations, leadership is also a very influencing factor. In fact, leaders are required to run the wheels of government institutions or organizations that exist. Benis and Nanus (2006) explain that "leadership is a very important power behind the power of various types of organizations. To realize an effective organization, we have to determine the scope of work on what that can be achieved and then mobilize the organization toward the vision to be achieved". Therefore, it cannot be denied that the success of organization or institution cannot be separated from the importance of leadership. To achieve good governance in order to achieve the vision and mission of government and private institutions, leaders who are qualified and have religious competence are required. Why should leaders have religious competence in that case? Qori (2013) argues that religion is a benchmark for every human resource.

The highest internal power hierarchy in *pesantren* life is on the teacher or who can be called *murshid* or *kyai*. Aside from being a spiritual teacher, in this case *murshid* or *kyai* is a leader in *pesantren* life. Discussing *murshid* or *kyai* will always include the leadership dimension. Qori (2013) explains that both *murshid* or *kyai* and leadership are integral parts that will not be separated and contain the status and role that will be executed as well as the predicate he holds in the society. The figure of *murshid* or *kyai* who became the owner and leader of Islamic boarding school can be grouped as a charismatic leader, with his power legitimacy and the devotion of his disciples. Charismatic leaders tend to emerge in politics, war, and emerging in religious world.

Furthermore, Ivancevic (2007) explain the definition of a charismatic leader, namely "a leader who can realize a motivational atmosphere based on commitment and emotional identity on his vision, philosophy, and style in the perspective of his followers or subordinates." Here is a quotation that illustrates the discussion as well as how the leadership style in *thoriqoh* that is still attached to the leadership in *shiddiqiyyah* organization (ORSHID):

> "**So centralistic leadership cannot be denied in *thoriqoh*,** thus we cannot compare the concept of *shiddiqiyyah* with the concept of modern organization that is denying the personalities aspect like charisma "**(Informant 1)**

Explains that *Siddiqiyyah* Organization (ORSHID) still cannot release its charismatic leadership style that leads to a centralized leadership (Centralistic Leadership) compared with some other modern organizations that still cannot reject the existence of charismatic leaders and do not use such leadership style. Furthermore, in charismatic leadership style, there is one special factor that should be considered in mapping a leader who will have a legality-authority to decide decisions or policies (Giddens, 2004).

Quoting the perspective of Weber in Johnson (1994), the types of authority in society which becomes a legitimacy of power are divided into three authorities namely traditional authority, legal- rational authority and charismatic authority. Weber explained in Giddens (2004) that in this domination, there is authority of the extraordinary and personal gift (charisma), devotion, and belief in revelation, and heroism. This condition clearly gives an illustration that the authority of a *murshid* in determining everything that will be related to Islamic boarding house (*thoriqoh*) is very dominant. Therefore, the authority of *murshid* in policy or decision making is still in the highest level and still has a very important role.

In addition to having a high power authority, several factors also influence the decision making by *murshid* who has been believed by his followers or his disciples. That factor is based on a belief that *murshid* has more knowledge and better point of view far above ordinary people, that can be explained both rationally and irrationally. The following is a quotation from the informant who illustrates that point:

> **"In *thoriqoh* world, disciples often have a belief that *murshid* has a better perspective far above ordinary people.** For example, if the point of view of ordinary people is 2, the point of view of *mursyid* may be **4 to 5; therefore, the things that may be invisible and may be right in our perspective** may be perceived differently by *murshid,* who have other considerations. Thus, there are some "don'ts". Well that's what I've captured in the thoriqoh world like that ... " **(Informant 1)**

The quotation above explains that the insight of knowledge, both more spiritual insight and non-spiritual insight, is needed by a leader in running his government. Furthermore, Qori (2013) also added that in addition to charismatic leadership based on the extraordinary power possessed by a person, the quality of personality owned by a person is the gift given by God. Therefore, with his position, *murshid* can be distinguished from ordinary people. It sometimes becomes a thing that is really believed; he is considered and (even) believed to have supranatural power that is considered very special, at least in the eyes of society. The impact that arises from the existence of obedience is the emergence of action to carry out the command without further questioning. This is illustrated from the quotation of an informant as follows:

> "When *murshid* says "like this, what is its name?" the others (disciples and subordinates) often repeat his utterance, "Eee…what is its name?" **immediately without any considerations". (Informant 1)**

The quotation above indicates that in the reality, the knowledge of a leader is beyond ordinary people, and the authority of a leader has a strong enough influence in mobilizing followers who sometimes immediately

implement the policy made without thinking too long. It can be seen that charismatic leadership appears and has a strong influence. The previous studies on the influence of charismatic leadership and work engagement on organizational citizenship behavior which was conducted by Christiani (2011) suggests that charismatic leadership positively affects organizational citizenship behavior of employees. Based on the phenomena that occur, it can be concluded that leadership that appears on *Shiddiqiyyah* Organization (ORSHID) is a centralistic leadership that emerged because of charismatic leadership style of *murshid*. It does not necessarily make the government authoritarian, but in this case *murshid* as a leader tries to be open with his followers who are democratic and want to convey their opinions, as long as it still can be communicated. Such emerging leadership style has an impact on the obedience to the leader. On the other hand, it also leads to constraints on communication.

Researchers drew a conclusion based on the discussion that the leaders who deepen *thoriqoh* teachings through understanding of Sufism can really be called Sufi. A Sufi will always keep himself from the things that cause sin that will make him despised and unworthy to be a leader in the world. Thus, each individual who practices the teachings of Sufism sincerely will be a figure who is guiding and protecting himself and the environment. A calm leader will be able to create tranquil situation and conditions. A calm leader also can create harmony and prosperity in supporting his leadership. A leader who has good insight is also very necessary.

(b) Participation as A Form of Struggle Wholeheartedly

Literally, according to Kharisma (2014), participation is joining an activity and being engaged, or proactive in an activity. To achieve good governance, the participation of citizens or members of an institution or organization must be strong, both direct participation and indirect participation. In discussing participation, leadership of teacher or *murshid* also affects the participation level of the members. The participation of *Shiddiqiyyah* Organization (ORSHID) is shown in the form of decision making through process of democracy named deliberation. The involvement of both the board and all members of organization in implementing and succeeding the programs of *Shiddiqiyyah* Organization (ORSHID) is also a form of participation. Islam also states the importance of participation in Qur'an Surah As Shof Verse 14, which has meaning as follows:

> *"O you who believe! Be helpers (in the cause) of Allah as Isa son of Maryam said to (his) faithful disciples, "Who are my helpers in the cause of Allah?" Those faithful disciples said: "We are helpers (in the cause) of Allah". So a party of the children of Israelite believed and another party disbelieved; then We aided those who believed against their enemy, and they became uppermost".*
> **QS As Shof Verse 14**

In Qur'an Surah As Shof Verse 14, it is explained that the success of a work program in organizational activities can also be determined by the presence of people who are "militant". Based on research data, the form of participation made by both administrators and members of *thoriqoh shiddiqiyyah* organization is not just in delivering opinions. Participation is realized with sincerity, mutual cooperation, and helping each other in the success of the program in realizing prosperous society. The large number of participants who voluntarily are assisting and involved in the construction of livable home is as the informant's quotation as follows:

> "Just imagine, when *kyai* has a plan to build something such as livable house, **people building the house are not paid… they are not paid**… in fact, they help build the house... There were 10 people sent from Malang

helping build the house. They were not paid... **There's no one pay them. The committee only provides their daily needs i.e. food. No matter the salary, sometimes they work days and nights. Salary is not matter for them due to motivation from the relationship between disciples and teachers. Sometimes relationship and feeling is irrational**. So, as I said before that *shiddiqiyyah* organization cannot apply 100% management only… because logic is used there... modern people are based on logic, while *shiddiqiyyah* also deals with feelings, hahaha ... "**(Informant 1)**

There is a strong relationship between disciples and teachers, who in this case play a role as leaders of both organizational leaders and spiritual leaders. This is reinforced by the indication of extraordinary participation when the *murshid* gives commands as he gave in the construction of livable house. Those factors also generate a sense of sincerity accompanied by the nature of loyalty that appears in participation.

Murshid reminded his disciples not to be liars by keeping caring of their fellow human beings. This seems to be applied in the life of *thoriqoh siddiqiyyah* disciples like the following informant's quotation:

"After praying, make sacrifice by protecting the poor. It is our responsibility in order to assist the government. **Well, to achieve prosperity, there is a vision of uniting faith and humanity based on Surah Al Maun** I said previously. The obligation to pray that also should not be forgotten.... Like that *mbak*" **(Informant 2)**

Furthermore, based on the discussion of the principle of participation, it can be concluded that participation is a real struggle made by *Siddiqiyyah* Organization (ORSHID) and individual disciples in *thoriqoh shiddiqiyyah* with militant soul shown by participating through energy, mind and fund. The participation of both *Shiddiqiyyah* Organization (ORSHID) and disciples in the society is also an example of mutual cooperation in the development. Mutual cooperation can be seen in livable house construction program. Mutual cooperation is characteristic of Indonesian culture, which has become unique characteristic. It cannot be separated from the awareness to create prosperity and justice of all aspects.

(c) Unity of Faith and Humanity

Every organization or company must have a vision and mission to achieve the goals that have been aspired. Based on the opinion of Hendarsih (2005), vision is a series of sentences that express the ideals or dreams of an organization or company to be achieved in the future. It can be said that vision is a statement of "want to be" from the organization or company. While the definition of mission described by Hendarsih (2005) is a series of sentences that state the purpose or reason for the existence of an organization, which contains what is provided by the organization or company to the community, both in the form of products and services. *Shiddiqiyyah* Organization (ORSHID) has the following vision:

"Unity of Faith and Humanity" is the **vision of *Shiddiqiyyah* Organisasi (ORSHID)**

Hendarsih (2005) explains that to ensure that a vision and mission are easily actualized, vision and mission must have certain characteristics namely brief, clear, simple, interesting, memorable, and in accordance with the values of the organization. Based on such characteristics and considering that *Shiddiqiyyah* Organization (ORSHID) is a religious social organization with the foundation of Sufism, thus the embedded values are the value of Divinity and Humanity. In its vision, *Siddiqiyyah* Organization (ORSHID) seeks to unite faith and humanity given that there are two religious souls of Islam namely faith and humanity. "Faith and humanity" are also the souls of Islam.

Faith without humanity is an act that breaks promises; like the liars of religion. It is mentioned in Al-Qur'an Surah Al Ma'un Verse 1-3, which has the following meaning:

"1. Have you considered (him) who calls the judgment a lie?,2. That is the one who treats the orphan with harness, 3. And does not urge (others) to feed the poor" **QS Al Ma'un Verse 1-3**

In addition to Quran Surah Al Maun, faith and humanity are also written in the ideology of our country, namely *Pancasila.* They are written in the first and the second principle of *Pancasila* as follows:

"Belief in the one supreme God". **first principle of** *Pancasila*

"Justice and civilized humanity". **second first principle of** *Pancasila*

In the interview, the informant explained the vision and mission that exist within the organization. The following is the quotation of the informant who illustrated the discussion:

"In **Thoriqoh Siddiqiyyah, its insight or vision seek to combine eee… humanity and faith** eheem … meaning that all this time *thoriqoh* is focusing in faith a lot…. But **Shiddiqiyyah tries to combine faith and humanity. It means that those two things cannot stand alone. So, we can see that in Shiddiqiyyah, humanitarian aspect is very prominent … "(Informant 1)**

In the quotation of interview, the informant explained that in *Thoriqoh shidiqiyyah,* the aspect of humanity is a prominent thing compared to other *Thoriqoh*. It has also broken the assumption of a number of people who negatively judge the teachings of Sufism and *Thoriqoh* institutions, which have always been the opponent of work ethic and entrepreneurial spirit. Based on the discussion about vision, it can be concluded that in realizing good governance to achieve prosperity, both worldly prosperity (material) and spiritual prosperity, insight or vision applied by *Shiddiqiyyah* Organization (ORSHID) is a vision that will be long-term. Its vision that says "unity of faith and humanity" is the aspect that is basically needed by humans. Without faith, human will fall into harmful things. Without the aspect of humanity, prosperity cannot be achieved easily. Therefore, "unity of faith and humanity" is embedded within the disciples of *Thoriqoh Shiddiqiyyah*. In addition to vision, the organization has a mission that supports the vision and mission, including:

"Protect the activities of *shiddiqiyyah* society, cultivate the good attitude and eliminate bad attitude and greed, which are not in accordance with humanity and improve the prosperity of *Shiddiqiyyah* society" **Mission of** *Shiddiqiyyah* **Organization (ORSHID)**

In conducting the mission of "protecting the activities of Shiddiqiyyah society" of *Shiddiqiyyah* Organization (ORSHID), which is an organization that has a duty to oversee the existing organizations in *thoriqoh shiddiqiyyah*. Not only that, *Siddiqiyyah* Organization (ORSHID) also helps activities conducted by citizens or disciples of *Thoriqoh shiddiqiyyah,* both in the diversity and humanity affairs. In doing so, *Shiddiqiyyah* Organization (ORSHID) cooperates with autonomous institution such as *Dhilal Berkat Rohmat Allah* (DHIBRA).

Based on the discussion, it can be concluded that the visionary of *Shiddiqiyyah* Organization (ORSHID) in implementing good governance to achieve prosperity is to unite the two elements, namely "faith and humanity". Upholding the value of honesty can be done by getting used to carry out activities safely. Motivation of the vision and mission is to be a human being who has faith by aligning the faith and the sense of humanity. Therefore, the goals aspired by *Shiddiqiyyah* Organization (ORSHID) can be a benefit for Indonesia in providing prosperity to the society through the vision and mission implemented by the

organization. As well as the implementation of prosperity achievement based on "belief in the one supreme God" and "justice and civilized humanity" written in the first and second principle of *Pancasila.*

(d) Balance between *Hablum Minalloh* and *Hablum Minanas*

A nation is established and found in order to realize the prosperity of society. Therefore, to create the prosperity of society, good governance is necessary. However, for a developing country like Indonesia, prosperity issues are problems that should be faced.

In the quotation of the preamble to the 1945 Constitution, the concept or formulation of prosperity in Indonesia itself is written as follows:

> "…….Pursuant to which, in order to form a Government of the State of Indonesia that shall protect the whole people of Indonesia and the entire homeland of Indonesia, and in order to advance general prosperity, to develop the nation's intellectual, and to contribute to the implementation of a world order based on freedom, lasting peace and social justice ……." **The Quotation of the Preamble of the 1945 Constitution**

In Islam, Allah Almighty reminds entire humans of prosperity in Quran Surah Al A'raf Verse 10, which has the following meaning:

> *"And certainly, We have established you in the earth and made in it means of livelihood for you; little is that you give thanks"* **QS Al A'raf Verse 10**

According to **The Great Dictionary of the Indonesian Language**, word "prosperity" is derived from the word "prosperous" which means tranquil, safe, wealthy, and safe (avoided from all kinds of difficulties, disruption, and so on). From the content of the verse above, it can be seen that all aspects of Islamic teachings are always related to social prosperity issues. For example, relationship man and Allah SWT must keep running along with relationship between man and man (*Hablum Minallah wa hablum minnan nas*). The discussion is illustrated in the narrative of *murshid* quoted in Surah Al Kautsar as follows:

> "So, its struggle stands in the vision of unity of faith and humanity. **Because there must be spiritual and social balance.** Not only *hablum minalloh,* but also *hablum minanas,* and not only *hablum minanas,* but also *hablum minalloh.* As explained in Surah Ali Imron verse 112." **Mursyid - Al Kautasar**

Indeed, commitment in improving prosperity has become the goal of *Shiddiqiyyah* Organization (ORSHID) in its practice, both inner and outer prosperity. They cannot be separated from human life because inner and outer prosperity is a supporting element in worshipping serenely. Therefore, *Hablum Minanas* and *Hablum Minalloh* will be balance. It can be concluded that the balance between *Hablum Minanas* and *Hablum Minalloh* is strongly emphasized in the daily life of *thoriqoh siddiqiyyah* disciples. In its application, the relationship between man and man, *Hablum Minalloh,* is shown by helping each other. It is also an indication of the realization of the organization's mission, namely "improving prosperity". Here is a quotation of the informant that indicates the discussion:

> "So, actually **human cannot live alone, the obligation and responsibility of human is protecting fellow human beings.** Well, with the basic of *ee***… besides having to pray, we also have to see our surroundings.** So what is surah containing about it? mmmmmm.... oh ya Surah Al Maun .... "**(Informant 2)**

Based on Surah Al Maun, material and spiritual prosperity is the goal to be achieved in the process of development and prosperity. Hikmat (2010) explains that the success of a development must be achieved

not only with material aspects, but also with spiritual aspect. Hikmat (2010) adds that if the development process is only concerning about material success, it is certain that the prosperity aspired by society cannot be achieved.

Based on the discussion of commitment to prosperity, it can be concluded that in implementing good governance in order to realize prosperity, there must be a strong commitment in improving prosperity. Strong commitment to prosperity in *thoriqoh shiddiqiyyah* through *Shiddiqiyyah* Organization (ORSHID) is shown by "balance between *Habluminallah* and *Habluminannas*". This becomes motivation in assisting the government in improving the prosperity aspired by the establishment of Indonesia contained in the 1945 Constitution. Therefore, strong commitment made by *Shiddiqiyyah* Organization (ORSHID) with the approach of relationship between God and man can improve prosperity, not only material prosperity, but also spiritual prosperity.

(e) Deliberation : Form of Democracy

Supremacy of law is one of the important pillars in achieving good governance. Sedarmayanti (2013) explains that the main principles of good governance are accountability, transparency, participation, and supremacy of law of the bureaucratic apparatus. Hanafi (2013) explains that in living together, enforcing deliberation is absolute in terms of dealing with and solving problems. The larger a group or organization, the greater the deliberation should be enforced. Therefore, it is very important to conduct deliberation in an organization. The importance of deliberation has also been written in Qur'an Surah Asy-Syuro Verse 38 as follows:

> *"And those who respond to their Lord and keep up prayer, and their rule is to takecounsel among themselves, and who spend out of what We have given them"* **QS. Asy-Syuro Verse 38**

In addressing the importance of deliberation in Al Quran, *Shiddiqiyyah* Organization (ORSHID) must make decisions through a process of democracy in the form of deliberation. Democracy process in the form of deliberation in every planning and decision-making activity of *Shiddiqiyyah* Organization (ORSHID) is implied in the following informant's statement:

> **"Democracy must exist ...** it means deliberation, meaning that before doing anything *eeee…* all of the administrators always coordinate it **(deliberate) first..." (Informant 3)**

Because *Shiddiqiyyah* Organization (ORSHID) is an organization of *thoriqoh* within the Indonesian's culture, deliberation is still firmly held in decision-making activities. Deliberation is written in the fourth principle of *Pancasila* as follows:

> "The democracy led by understanding wisdom among honorable representatives, from the parliament house" **(Fourth Principle: *Pancasila*)**

Therefore, as explained in the fourth principle of *Pancasila*, then deliberation cannot be separated from the element of divinity, which is written on the first principle of *Pancasila*. This is in line with the statement of one of informants who explained that the principle of democracy in the form of deliberation cannot be separated from the principle of divinity, the following is the quotation of informant:

> "So, in Islam, we can say that it must be **democracy plus God.**.. So, in the aspect of divinity, **aspect of deliberation** still appears... Well, how important is democracy? I see that there are still many things that we can

do. But, later eee… **it must be attached to the principle of divinity. It will be dangerous if democracy stand alone, without divinity value**…" **(Informant 1)**

Indeed, principle of divinity is greatly involved in the implementation of deliberation. It is an illustration of how the principle and command of God can control individuals and society from harmful things. On the other hand, deliberation plays a role as a legal system preparation, which is a way to collect and know the truths of opinion through scientific discussion. Deliberation also prevents leader from arbitrary attitude, keeps leader away from the tendency of becoming a transgressor and avoids unjust behavior.

Based on the phenomena of democracy conducted by *Siddiqiyyah* Organization (ORSHID), the principle of good governance to make decisions concerning the common good in this case is "deliberation". Principle of divinity cannot be separated from deliberation. The motivation of deliberation is the command of Allah SWT in Qur'an and the existence of the legal foundations of the nation and culture, which is still in accordance with the people of Indonesia. Therefore, deliberation conducted by *Shiddiqiyyah* Organization (ORSHID) in non-profit organization in Indonesia is also a manifestation of the implementation of sovereignty system in Indonesia, which is based on the nature of the life of indigenous people of Indonesia also based on Belief in God Almighty and a justice and civilized humanity. It might work if applied in the life of the people of Indonesia, considering the deliberation itself is also a characteristic of Indonesia.

(f)   Vertical and Horizontal Responsibility (Accountability)

In accordance with the characteristics of *Siddiqiyyah* Organization (ORSHID), i.e. social- religious organization, everything must be run according to the rules, both rules of Almighty God and the rules of organization. Given *Shiddiqiyyah* Organization (ORSHID) is still an organization that uses the teachings of Sufism as the bases, which is doctrine that prioritizes sincerity and always makes all activities become worship; therefore, the form of accountability done by this organization is also based on divinity value.

Accountability has also been implied in Al Quran Surah Al-Baqarah verse 282, which explains the obligation to record all transactional activities. Islamic accounting views that accounting can actually function as a "link" between stakeholders, entities and the public, with still holding on to the value of accounting and Islamic worship. Endahwati (2014) explains that accountability has more complex form in the point of view of Islam.

This is because the management of an organization or company is not only responsible to stakeholders, but also responsible to other parties concerned with the organization or company. Thus, organization will be responsible to the social surroundings, to the nature, and Almighty God. The following is the quotation of informant that indicates accountability that is done not only to the leader (man), but also responsibility to Almighty God:

"In thoriqoh world related to Islam, *kyai* teaches by distinguishing between the fact and normativity. **As I know, *kyai* always reminds us that whatever we do will be accounted, not only to human but also to Allah SWT.** But that fact in the field, whether his followers also believe in it is a different thing. If his followers believe it, we do not know whether their apply that belief or not.. We can not be sure... We do not know how people feel in the organization. **But, it is clear that accountability in the organization is to the people with higher position**. From the section to the field, and from the field to the chairman. Well, in *thoriqoh*

shiddiqiyyah, the DPP Chairman of ORSHID has to be accountable to *murshid* because *murshid* is the one who gives mandate is *murshid,* so everything should be accountable to *murshid....* "(**Informant 1**)

Based on information from informant 1, the understanding of accountability delivered indicates that in all activities carried out must be accountable to God. In the spiritual accountability shown by *thoriqoh shiddiqiyyah* sufis by looking at some informants' opinions, it can be concluded that in the organization, they are not only accountable to their leader, but also accountable to God. Accountability to God is done through by upholding mandate (trusty). Furthermore, accountability to God is carried out in the world by upholding the mandate that is given based on the existing law, rules, and the conformity between the plan and the implementation of *shiddqiyyah* organization (ORSHID) in delivering mandate, such in donation and livable house construction. In Qur'an, the conformity between plan and the execution is written in Surah As Shof verse 1-3 as follows:

"1) Whatever is in the heavens and whatever is in the earth declares the glory of Allah; and He is the Mighty, the Wise. 2) O you who believe! Why do you say that which you do not? 3) It is most hateful to Allah that you should say that which you do not do" **QS. As Shof Verse 1-3**

Suprapto (2011) explains that those verses are intended only for believers, not for all people. It means that believers must carry out the command of Allah SWT. In addition, Suprapto (2011) explains that in those verses, those who are addressed are believers, not only one believer; that is the organizational message. Therefore, the concept and implementation must be appropriate, as described in the following quotation of informant:

"Clearly, it is responsibility that **personally must be borne against God and in front of human,** thus **we should not fake the amount of money and even take some of it for transportation and so forth** because **it is not right.**.. so the transportation cost should be from us. In delivering zakat, the cost for plastic bag and so forth is also from us. Zakat is the right of the poor, it must not be reduced...." **(Informant 2)**

In the practice, delivering mandate in the form of *zakat* is really done by giving 100% of the right of zakat recipient without reducing it. Thus, what is explained by this informant is the example of the implementation of accountability to God by actually doing the mandate given in the world. For the informant, using and reducing zakat for other expenses is incorrect. Information of this infomant also describes and adds an illustration of the practice of delivering mandate in from of zakat:

"Zakat fitrah is like that, so as believed by *kyai, zakat fitrah* must be received by the poor. Even the committee delivering *zakat* may receive it, but only if the committee is poor ..." **(Informant 1)**

Based on the description of the informant, it can be seen that the practice of being trusty will support accountability to God and to the mandate giver, in this case the giver of zakat. Therefore, what is done should be in accordance with what is mandated.

In addition to spiritual accountability to Allah SWT, *Shiddiqiyyah* Organization (ORSHID) also performs its responsibility to the organization which in this case is also accountable to the leader. Because leader is the one who gives mandate, the administrators and members also should be accountable. In achieving the objectives of good governance, Sedarmayanti (2013) explains that in a bureaucracy, accountability is an effort to create a monitoring system as well as the control of quality, inefficiency and transparency of financial management, procurement, accounting, and the collection of resources. Therefore, accountability refers to the development of a sense of responsibility of society for decision-making in government,

private sector, and public organizations, in which should be accountable to the stockholder. The following is the informant's quote that illustrates the discussion:

> **"As I know, in** *shiddiqiyyah* **organization (ORSHID), accountability is conducted in the form of MUNAS (National Deliberation) and RAKER (Work Meeting). MUNAS is a part of program accountability.** So *shiddiqiyyah* organization is just the same as other organizations. Yes… There is still accountability and presentation of monthly program. ...... So the accountability of the organization is the same as the others, **namely accountability of division chairman. "(Informant 1)**

As stated by the informant, accountability to leader and organizations is also done by organizations in *thoriqoh shiddiqiyyah*. This indicates that management accountability is presented at meeting and deliberation in the organization, while accountability to human is directed to the supervisory board or division chairman. Based on the phenomenon of accountability of *Shiddiqiyyah* Organization (ORSHID) and other organizations in *thoriqoh shiddiqiyyah*, the principle of good governance for accountability is accountability to God as well as accountability to management (leaders and organizations). It can be concluded that in interpreting the principle of accountability, divinity element also should be prioritized by doing the mandate given honestly. Accountability is also done to God and human beings based on the guidance of Islam and the prevailing rules. This is in line with research which was conducted by Amerieska (2009) **,** which aims to understand BMT accountability practice with dimensions related to human, nature, and Allah SWT.

(g) Motivation in Action

Based on the research results, researchers see the motivation that arises in the implementation of good governance by *thoriqoh shiddiqiyyah* sufis and the application of teaching value in the life of society. Here is a discussion about it:

1. Sami'na Wa Atho'na *(We hear and we obey)*

As mentioned in Qur'an Surah As Shof Verse 14 and militant actors of the organization, the members of *shiddiqiyyah* organization (ORSHID) organization still apply the concept of obedience, namely the concept of *Sami'na Wa Atho'na* (we hear and we obey) in all of their activities. The concept of obedience is still influenced also by charismatic leadership of *murshid* such as the willingness of the followers to obey the leader as previously discussed in leadership point. In addition to, basically the concept of *Sami'na Wa Atho'na* (we hear and we obey) has also been commanded by Allah SWT in Al Quran Surah Al Maidah Verse 7 as follows:

> *"And remember the favor Allah given to you and His covenant with which He bound you firmly, when you said, "we hear and we obey"; and be careful of (your duty to) Allah, surely Allah knows what is what is in the breasts."* **QS Al Maidah Verse 7**

The discussion and the legal basis contained in Al Quran Surah Al Maidah verse 7 on the concept of *Sami'na Wa Atho'na* (we hear and we obey) is what underlies the participation of *Shiddiqiyyah* Organization (ORSHID) members in succeeding the program or vision and mission of organization, as described by the informant as follows:

> "In *siddiqiyyah,* the motivation in participation may be in the form of obedience of disciples to teachers ... and because obedience of disciples to teachers sometimes is irrational, feeling does not matter..." **(Informant 1)**

Based on informant's information about participation, it can be seen that obedience to teacher, who in this case is the spiritual leader and the leader of this organization, is very strong and cannot be left in the religious world, especially in *thoriqoh*.

2. Relationship between Disciples and Teacher (Leader)

In addition to the concept of *Sami'na Wa Atho'na* (we hear and obeyed), the participation of the followers of *thoriqoh shiddiqiyyah* who run programs created by organizations in *shiddiqiyyah* is an example of emotional involvement of followers in succeeding the mission of organization. Emotional involvement that arises is the relationship between students and teacher (*murshid*), who in this case is the leader both in *thoriqoh* and organization. The discussion is described in the following informant's description:

> "I see it like this, the people in shiddiqiyyah joined the organization lately, so thoriqoh has been established first. Then, to gather more and more people organization is established. But the motivation is thoriqoh... **The relationship between teacher and disciples is irrational" (Informant 1)**

These are some things that underlie great participation of the disciples or administrators in succeeding the activities aspired to by *murshid*, the organization, and the students. There is strong relationship between disciples and teacher, who in this case is as leader, both organizational and spiritual leader. This is supported by great participation of people when *murshid* give commands, such as in livable house construction program. These factors also generate a sense of sincerity accompanied and loyalty appearing in participation.

V. CONCLUSIONS AND RECOMMENDATIONS

5.1. Conclusions

Based on the findings and discussions, conclusions that can be drawn are as follows:

1. In *Thoriqoh* world, leadership lies in one leader, namely murshid (teacher) or better known as *kyai*. In organizational instances, leadership means that the murshid is a leader with the higher authority of power and the highest hierarchy. In the point of view of culture, leader is the figure and the factor in the growth of obedience.

2. The success of vision and mission is also determined by the presence of "militant" people. In that case, it is shown by strong commitment, loyalty, love, and obedience. In organizational institution, participation is interpreted as a form of loyalty to the organization. In the point of view of culture, it is as an effort to preserve the culture of mutual cooperation.

3. In implementing good governance and achieving prosperity, *Shiddiqiyyah* Organization (ORSHID) is uniting the two elements of "faith and humanity" and by upholding the value of honesty by getting used to carry out activities safely. Motivation of vision and mission is to be a human being who believes in Allah SWT by aligning the faith and the sense of humanity. In organizational institution, future insight (vision and mission) is interpreted as the main goal in the organization. In the point of view of culture, it is means cultivating the habit of sharing.

4. To achieve prosperity, there must be a strong commitment in improving the prosperity. The strong commitment to prosperity in *thoriqoh shiddiqiyyah* is realized in *Shiddiqiyyah* Organization

(ORSHID) through "balance between *Habluminallah* and *Habluminannas*". In organizational institution, the commitment to prosperity is interpreted as the goal of organizational vision and mission. In the point of view of culture, it is interpreted as an effort to preserve the culture of helping each other.

5. In *Shiddiqiyyah* Organization (ORSHID), "democracy" in is in the form of deliberation. Deliberation is done to produce something good for the common good. Deliberation is done as a form of obedience to the command of Allah SWT, which has been explained in Qur'an in order to become a believer who has faith and piety. In organizational institution, "deliberation" is interpreted as an effort to unite the vision and mission of organization. In the point of view of culture, it means conserving deliberation.

6. Accountability which is conducted by *Shiddiqiyyah* Organization (ORSHID) and other organizations in *thoriqoh shiddiqiyyah* still prioritizes the element of divinity by carrying out the mandate trusted. In organizational instances, accountability is interpreted as a form of accountability to leaders and organization (horizontally). In a cultural point of view, it means preserving honesty in society.

In carrying out its activities, there are some motivations arise, namely the motivation to obey the leaders which results in high level of participation of the administrators, members and students of *thoriqoh*. The relationship between students and teachers is also a factor that encourages motivation. In addition, some motivations that arise are motivation to do the commands of Allah SWT and the practice of *dhikr* in the main tenet of *thoriqoh* as the mover.

5.2. Suggestions

Based on the results of critical review of the conclusions, generally the results of this research are not final. However, there is still opportunity or chance to make a further research. Here are some suggestions related to this study:

1. The research which was conducted by researchers is a small picture that is pointed out by the researchers; the researchers suggest the future researcher to conduct a study with a wider range.

2. Researchers only explore some informants (students, administrators, and beneficiaries), researchers suggest that it would be nice if it is studied more deeply with other informants.

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