



Kinship Relations between the Founder of Muhammadiyah and the Founder of NU: Analysis of the Breed Lineage of Sultan Hadiwijaya

Zainul Abidin^{1*}, Fitri Liza², Ari Khairurrijal Fahmi³

Universitas Muhammadiyah Prof. Dr. Hamka, Jakarta, Indonesia

*zainulabidin@uhamka.ac.id

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Abstract:

The focus of this research is to identify the genealogy of the two founders, namely the founder of Muhammadiyah and the founder of NU, who are related to Sultan Hadiwijaya. This study aims to find out the genealogy of the two founders to Sultan Hadiwijaya and reveal their kinship. The method used in this study is a qualitative method using a historical approach. Primary data sources are obtained from literature on the genealogy of the founder of Muhammadiyah and the founder of NU. Secondary data sources are obtained from other literature relevant to the research problem. The data analysis method is descriptive-genealogy analysis by describing the genealogy of the founder of Muhammadiyah and the founder of NU through the breeding of Sultan Hadiwijaya and analyzing their kinship. The results showed that the two founders were cousins of the lineage of Sultan Hadiwijaya. The existence of family relations between the two figures is expected to strengthen the brotherhood of Muhammadiyah and NU citizens. The implication of this research is that an understanding of the kinship between the founder of Muhammadiyah and the founder of NU with Sultan Hadiwijaya can strengthen cooperation between the two organizations as well as strengthen brotherhood among its members, which in turn can enrich our insight into the history and dynamics of Islam in Indonesia.

Key Words: Muhammadiyah, NU, Genealogy, Descendants, Hadiwijaya Sultan

Abstrak:

Fokus penelitian ini adalah untuk mengidentifikasi silsilah kedua pendiri yaitu pendiri Muhammadiyah dan pendiri NU yang mempunyai hubungan kekerabatan dengan Sultan Hadiwijaya. Penelitian ini bertujuan untuk mengetahui silsilah kedua pendiri Sultan Hadiwijaya dan mengungkap hubungan kekerabatan mereka. Metode yang digunakan dalam penelitian ini adalah metode kualitatif dengan menggunakan pendekatan sejarah. Sumber data primer diperoleh dari literatur silsilah pendiri Muhammadiyah dan pendiri NU. Sumber data sekunder diperoleh dari literatur lain yang relevan dengan masalah penelitian. Metode analisis data yang digunakan adalah analisis deskriptif-genealogi dengan cara mendeskripsikan silsilah pendiri Muhammadiyah dan pendiri NU melalui keturunan Sultan Hadiwijaya dan menganalisis hubungan kekerabatannya. Hasil penelitian menunjukkan bahwa kedua pendiri tersebut merupakan sepupu dari garis keturunan Sultan Hadiwijaya. Adanya kekeluargaan antara kedua tokoh tersebut diharapkan semakin mempererat persaudaraan warga Muhammadiyah dan NU. Implikasi dari penelitian ini adalah

pemahaman kekerabatan antara pendiri Muhammadiyah dan pendiri NU dengan Sultan Hadiwijaya dapat mempererat kerjasama kedua ormas serta mempererat tali persaudaraan antar anggotanya, yang pada akhirnya dapat memperkaya wawasan kita tentang kehidupan, sejarah dan dinamika Islam di Indonesia.

Kata Kunci: *Muhammadiyah, NU, Silsilah, Keturunan, Hadiwijaya Sultan*

INTRODUCTION

The study of history often reveals complex relationships between important figures in a movement or organization. In the context of Indonesia, two main figures in the Islamic world, namely KH. Ahmad Dahlan as the founder of Muhammadiyah and KH. Hashim Asy'ari as the founder of Nahdlatul Ulama (NU), stands out as important pillars in the development of Islam in the country (Hudaidah, 2022; Selamat, 2023; Ahmad, 2023). However, their existence is inseparable from the background and roots of descendants that underlie their life journey and thoughts (Farha, 2017; Siagian & Ndona, 2023; Diana, 2023). In tracing genealogy and family background, we often find interesting meeting points that can provide a deeper understanding of past social, cultural, and even political relationships (Bhat & Rajeshwari, 2022; Galego et al., 2022). One interesting meeting point is the breed tree of Sultan Hadiwijaya, who is a descendant of Jaka Tingkir who was later crowned Sultan Hadiwijaya (Supitayanti et al., 2023).

Sultan Hadiwijaya, or better known as Jaka Tingkir, had a central role in Javanese history (Florida, 1989; Widiyanto et al., 2022). As a figure who managed to gain the trust of the Sultan of Trenggana and later became king in Pajang, Jaka Tingkir recorded a number of achievements and important events in the history of the Javanese kingdom (Uyuni & Adnan, 2023). However, his genealogical connection with the founder of Muhammadiyah and NU, namely KH. Ahmad Dahlan and KH. Hashim Ash'ari, is an interesting focal point to uncover (Utomo, 1989; Asroni, 2022).

The majority of Ulama in Java are descendants of Sultan Hadiwijaya, and not except KH. Ahmad Dahlan and KH. Hashim Ash'ari (Jihan et al., 2023). Jaka Tingkir's nickname is Mas Karebet, Jaka Tingkir comes from Pengging which is a village located on the slopes of Mount Merapi in the southeast (Uyuni, 2023). The word Tingkir includes the name of the area where he was cared for. According to the story of Jaka Tingkir, Prabu Brawijaya actually had excess sons. Jaka Tingkir is classified as a breed of Prabu Brawijaya V. Namely the son of Kyai Gede Kebo Kenanga (son of Sultan Pajang-Pengging Sri Handyaningrat who married along with Prabu Brawijaya V's first daughter, Permaisuri Pembayun). So Jaka Tingkir was the great-grandson of King Brawijaya V (Olthof & Sumarsono, 2008; Mukhirto et al., 2022).

Kyai Ahmad Dahlan and KH. Hasyim Asy'ari is the founder of the largest Islamic community organizations in Indonesia (Magfiroh et al., 2023), namely Muhammadiyah and NU, therefore here researchers need to dig up the life history of the two figures who are confirmed to still have descendants of Sultan

Hadiwijaya (Riyadi, 2011; Putra, 2022). This study intends to reveal the kinship relationship between the two, therefore the author is encouraged to examine the family relationship of KH. Ahmad Dahlan and KH. Hasyim Asy'ari by analyzing the genealogy of the two through the path of Sultan Hadiwijaya (Muzakki, 2019; Setiawan, 2023; Bahri et al., 2023).

Research studies related to kinship relations between the founders of Muhammadiyah and Nahdlatul Ulama (NU) through genealogical analysis of the Sultan Hadiwijaya breed have been the subject of attention in several recent scientific publications. One of the relevant articles is research conducted by Suryono and Santoso (2020). In their research, they analyzed in detail the genealogy of descendants of East Javanese scholars in the 19th century, with a particular focus on nasab KH. Hashim Ash'ari and KH. Ahmad Dahlan. The approach used in this study is a historical approach and genealogical analysis to uncover the kinship relationship between the two religious figures.

In addition, in a scientific article published by Riyadi (2021), a reconstruction of the genealogy of Sultan Hadiwijaya and his relationship with religious figures in Central Java was carried out. Through a meticulous genealogical analysis approach, this research provides a deeper understanding of Sultan Hadiwijaya's kinship with prominent religious figures in the region. Another relevant reference is an article discussing the genealogical analysis of the descendants of Sultan Hadiwijaya published by Putra and Wibowo (2022) in the *Journal of Islamic History*. They studied in depth the kinship between Sultan Hadiwijaya and the founder of Muhammadiyah and NU, KH. Ahmad Dahlan and KH. Hashim Ash'ari.

Furthermore, Santoso and Wijaya's (2023) research in the *National History Journal*, also discusses genealogy and nasab to trace the kinship relationship between the founders of Muhammadiyah and NU through the traces of Sultan Hadiwijaya's breed. Their analysis provides a broader understanding of the relationship between the three figures.

The novelty in this study lies in tracing the kinship relationship between KH. Ahmad Dahlan and KH. Hasyim Asy'ari by using the genealogy of Sultan Hadiwijaya as the main starting point. In this particular context, both figures are assumed to have a lineage rooted in Sultan Hadiwijaya. A multidisciplinary approach involving genealogy, historical, and genealogical analysis is used to unpack any kinship relationships that may exist between them. By placing a focus on the breed tree of Sultan Hadiwijaya, this study seeks to reveal previously unrevealed linkages between the founders of Muhammadiyah and NU, which may have significant implications for the historical understanding and dynamics of Islamic movements in Indonesia.

Through this research, it is hoped that we can gain a deeper understanding of how the kinship between the founders of Muhammadiyah and NU with Sultan Hadiwijaya can influence their thoughts and actions in fighting for Islam in Indonesia. In addition, this research is also expected to make a significant

contribution in our understanding of the history and development of Islam in the country, as well as the relationship between historical figures who have an important role in spreading Islamic teachings. Thus, this research has high relevance in the context of understanding the dynamics of the course of Islamic history in Indonesia.

RESEARCH METHODS

This research was conducted with a qualitative approach, which aims to describe and analyze phenomena, events, social activities, attitudes, beliefs, perceptions, and thoughts of individuals and groups related to the figures who are the focus of study (Stenfors et al., 2020). This qualitative approach has two main objectives, namely first, describing and revealing, and second, describing and explaining.

This research method uses a character study approach, which is a study of deep, systematic, critical, studies of the history of figures, ideas, or ideas, original, and socio-historical contexts surrounding the characters studied. Data collection techniques are carried out through literature and documentation studies. Data sources consist of primary and secondary data sources. Primary data sources are obtained from the results of a review of library sources related to the three figures studied, namely KH. Ahmad Dahlan, KH. Hashim Asy'ari, and Sultan Hadiwijaya. While secondary data are obtained from various books and research journal articles that are still relevant to the research theme.

The collected data is then analyzed by reducing, displaying, and drawing conclusions. The data reduction process is carried out by summarizing relevant data, emphasizing important and main points, and arranging data in such a way that final conclusions can be drawn. The data is then presented in narrative form by the researcher. After that, conclusions are drawn from the data that has been displayed, making it possible to make appropriate interpretations and generalizations based on research findings.

RESULTS AND DISCUSSION

Founder of Muhammadiyah and Founder of Nahdhatul Ulama (NU)

Lineage of the Founder of Muhammadiyah and History of the Establishment of Muhammadiyah

Muhammad Darwis was born on August 1, 1868 in Kauman Village, Yogyakarta, to Kyai Haji Abu Bakar bin Haji Sulaiman and Siti Aminah bint Kyai Haji Ibrahim. His father as an official of the Yogyakarta Sultanate because he was a khatib at the Gedhe Mosque who had the task of delivering Friday prayer sermons alternately with other khatibs. Muhammad Darwis from the maternal line is descended from Siti Aminah bint Kyai Haji Abu Bakr, son-in-law of Haji Ibrahim, son of Kyai Hasan, son of Kyai Mohamad Ali. Muhammad Darwis went

to Mecca to perform Hajj and study religion. Thanks to a scholarship from his brother-in-law named Kyai Haji Soleh, Muhammad Darwis went to Mecca in 1883 (Nugraha, 2009). On the eve of his return, Muhammad Darwis met Imam Shafi'i Sayid Bakri Syatha to change his name. The custom at that time was that Hajj who wanted to return home would meet a cleric to pin an Arabic name in front of which was added the word Hajj as a substitute for his old name. Muhammad Darwis acquired a new name Haji Ahmad Dahlan (Mu'thi et al., 2015; Sutarna & Anwar, 2020).

It is mentioned that KH Ahmad Dahlan, the pioneer of Muhammadiyah, is still a breed of Ki Ageng Gribig IV. Ki Ageng Gribig IV was a great Kyai who fought and spread Islam on the island of Java, certainly in Krajan Hamlet, Jatinom District, Klaten Regency, Central Java Province. Ki Gede Gribig IV is also classified as an influential scholar, because he is friendly with Sultan Agung Hanyakrakusuma the 3rd Sultan of Islamic Mataram. Ki Gede Gribig IV was able to complete the intention of the Duke of Palembang who wanted to attack Mataram in 1636 without any bloodshed. Therefore, Sultan Agung intends to appoint Ki Gede Gribig as Regent of Nayaka/Advisor to the King. However, Ki Gede Gribig was not pleased and preferred to be a cleric and take care of the pesantren rather than being a courtier of the palace. Although he refused the position, the relationship between Ki Gede Gribig and Sultan Agung was still good, even closer because then Ki Ageng Gribig was asked to marry Sultan Agung Hanyakrakusuma's biological daughter named Gusti Raden Ayu Winongan who would later lower KH. Ahmad Dahlan (Susilo & Asmara, 2020).

Sultan Agung was born in 1593 in Kota Gede, Kingdom of Mataram and died in 1645 in Karta (Plered, Bantul), kingdom of Mataram. Sultan Agung Hanyakrakusuma was born named Raden Mas Rangsang. Son of Mas Jolang (Prabu Hanyakrawati) with Ratu Mas Hadi (Permaisuri II). On the father's side, Sultan Agung Hanyakrakusuma was the son of Prabu Hanyakrawati, son of Panembahan Senapati, son of Ki Ageng Pemanahan in his marriage with Ratu Mas (Permaisuri I), daughter of Penjawi. From the maternal line, Sultan Agung Hanyakrakusuma was the son of Ratu Mas Hadi, daughter of Pangeran Benawa, son of Sultan Hadiwijaya (Jaka Tingkir), King of Pajang Sultanate.

As for the pedigree of KH. Ahmad Dahlan to Sultan Agung Hanyakrakusuma, namely Sultan Hanyakrakusuma / Sultan Agung with daughter Gusti Raden Ayu Winongan with son Demang Juru Kapisan with son Demang Juru Kapindo with son Kyai Ilyas with son Kyai Murtadha with son Kyai Sulaiman son Kyai Abu Bakar son KH. Ahmad Dahlan (Abidin, 2018; Sutarna & Anwar, 2020).

As for the pedigree of KH. Ahmad Dahlan to Sultan Hadiwijaya can be seen in the following genealogical chart:



Figure 1. Genealogy of KH Ahmad Dahlan

The factor that prompted the birth of the Muhammadiyah Organization at that time was the arrival of the Dutch government with the mission of Christianization in Indonesia. The struggle of the Muhammadiyah Association as an Islamic Community Organization to educate the life of the Indonesian nation has been started since November 18, 1912 by Kyai Haji Ahmad Dahlan, founded in Yogyakarta based on opinions expressed by his students and some members of Budi Utomo. This association was founded with the aim of "spreading the teachings of the Prophet Muhammad to the inhabitants of the princely earth" and presenting the religion of Islam to all its constituents. Ahmad Dahlan (1869–1923), founder of Muhammadiyah, sought to improve religious knowledge, social life, and economics (Abimanyu, 2014; Khoirudin et al., 2020).

The Dutch East Indies government legalized Muhammadiyah as a legal entity as stated in the Gourverment Besluit on August 22, 1914. No. 81, along with its statute annexes and effective January 22/23, 1915. Haji Ahmad Dahlan, chairman of the central board of Muhammadiyah and advisor to Central Sarekat Islam after being informed of illness for some time, died on February 23, 1923 (Wasik, 2009; Sudjak, 2016).

NU's Founding Lineage and NU's Founding History

Muhammad Hasyim is the nickname of his mother's father, born in Gedang Hamlet, eastern part of Jombang on 24 Dzulqo'dah 1287 H alias simultaneously with February 14, 1871 (Khuluq, 2000). Muhamad Asy'ari is the name of his father who came from Demak and pioneered the hard pesantren in

Jombang. While his mother named Halimah was the daughter of Kyai Usman, the pioneer and leader of the Gedang Islamic Boarding School at the end of the nineteenth century. KH. Hashim Asy'ari was the 3rd son of 10 relatives, namely Nafi'ah, Ahmad Sholeh, Radi'ah, Hassan, Anis, Fatanah, Maimunah, Maksum, Nahrawi and Adnan. He belonged to a Kyai bani nobleman Majapahit as well as an 'elite' Javanese breed. In addition, his ancestral grandfather named Kyai Sichah was the pioneer of the Tambakberas Jombang Islamic Boarding School. He mostly took Islamic religious knowledge through his family's pesantren. While KH's mother. Hashim Asy'ari was the eldest of five children, namely Muhammad, Leler, Fadil and Nyonya Arif (Abdullah, 2017; Sari & Sutomo, 2022).

The origin of the nasab KH path. Hasyim Asy'ari if traced starting from Prabu Brawijaya VI which is also popularly named Lembu Peteng (ninth grandfather). This can be known from his genealogy, namely: Muhammad Hasyim bin Halimah bint Layyinah bint Sichah bin Abdul Jabar bin Ahmad bin Raden Sambu bin Pangeran Benawa bin Jaka Tingkir (Taufiq, 2023).

As for the Lineage of KH. Hashim Asy'ari to Sultan Hadiwijaya can be seen in the following genealogical chart:

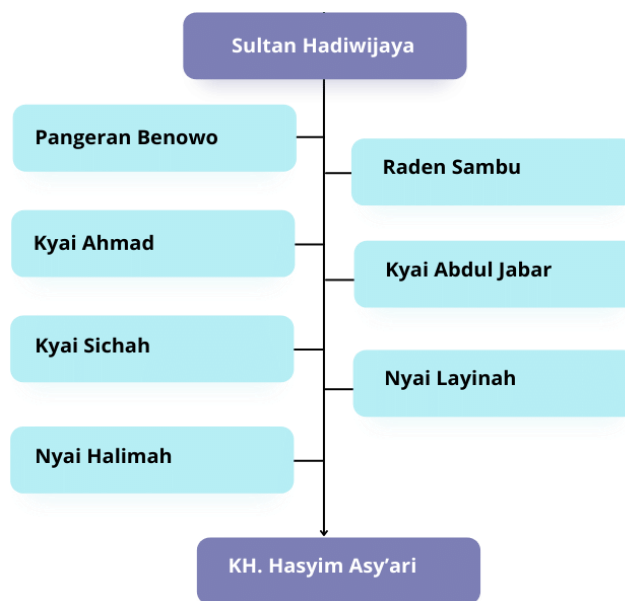


Figure 2. Genealogy of KH. Hasyim Asy'ari

Although the majority of researchers say that the origin of KH. Muhammad Hasyim Asy'ari reached Jaka Tingkir which belongs to the Brawijaya (King of Majapahit) breed, but there is a difference in the rank of the rank. Some record Brawijaya VI and some record Brawijaya V. It is said in the story of Jaka Tingkir that Prabu Brawijaya V had many sons. Jaka Tingkir is the grandson of Prabu Brawijaya V, the son of Kyai Gede Kebo Kenanga, son of Sultan Pajang, Pengging, (Sri Handayaningrat who edited Prabu Brawijaya V's first daughter, named Ratu Pembayun) (Yusra, 2018; Asroni, 2022).

Among the most important factors leading to the founding of NU was the problem of protecting traditionalist Muslims who considered it threatened by the emergence of Wahhabis and their desire to participate in solving problems that Muslims have always encountered. The threat of Wahhabism in Mecca and its surroundings to destroy various traditions was a direct reason for the founding of NU (Van Bruinessen, 2021).

Occupation of Mecca by Abdul Aziz ibn Su'ud who was aided by the Wahhabis of Sharif Husayn's forces. Steenbrink described the war in the Arabian Peninsula as a "Wahabi war" (Steenbrink, 2006). The establishment of the Nahdlatul Ulama organization originated from a committee that advised King Saud in Saudi Arabia not to demolish the historical relics of Muslims in the Land of Hejaz, including the tomb of the Prophet Muhammad (PBUH) and his companions (Darajat, 2017). It was this Hejaz Committee that on January 31, 1926 finally metamorphosed into Nahdlatul Ulama (NU) which since its birth proclaimed itself as an organization that guards traditions and various noble values of the nation's culture (Safuan & Juli, 2023). NU founded by the kyai aims to maintain, preserve, empower and implement the Islamic sharia Ahlus Sunnah al-Jama'ah based on four schools of thought, namely Imam Hanafi, Imam Maliki, Imam Hambali, and Imam Shafi'i. KH. Hashim Asy'ari formed the Nahdlatul Ulama (NU) organization together with another great scholar, KH. Abdul Wahab Hasbullah and KH. Bisri Syamsuri (Mas'ud, 2004). KH. Hashim Ash'ari died on July 25, 1947 due to high blood pressure (Mu'thi et al., 2015; Saumantri, 2022).

Analysis of Kinship Relations between the Founder of Muhammadiyah and the Founder of NU from the Sultan Hadiwijaya Lineage

Ratu Mas Hadi had a son named Sultan Agung Hanyakrakusuma. Sultan Agung has a daughter named Gusti Raden Ayu Winongan. Gusti Raden Ayu Winongan has a son named Demang Juru Kapisan. Demang Juru Kapisan has a son named Demang Juru Kapindo. Demang Juru Kapindo has a son named Kyai Ilyas. Kyai Ilyas had a son named Kyai Murtadha. Kyai Murtadha had a son named Kyai Sulaiman. Kyai Sulayman had a son named Kyai Abu Bakr. And Kyai Abu Bakr had a son named KH. Ahmad Dahlan (Founder of Muhammadiyah). Based on the breed pedigree that the Founder of Muhammadiyah is the 11th generation of Sultan Hadiwijayam (Fuad, 2020).

The descendants of Prince Sambu are as follows: Prince Sambu has a son named Kyai Ahmad. Kyai Ahmad had a son named Kyai Abdul Jabar. Kyai Abdul Jabar had a son named Kyai Sichah. Kyai Sichah has a daughter named Nyai Layyinah. Nyai Layyinah has a daughter named Nyai Halimah. And Nyai Halimah has a son named KH. Hashim Asy'ari (Founder of NU). According to the actual breed pedigree, the founder of NU is the 8th descendant of Sultan Hadiwijaya (Khuluq, 2000).

The conclusion of this study reveals the kinship between the founder of Muhammadiyah and the founder of Nahdlatul Ulama (NU) with Sultan

Hadiwijaya. Founder of Muhammadiyah, KH. Ahmad Dahlan, has a genealogy connected to Sultan Hadiwijaya through the path of his mother, Gusti Raden Ayu Winongan, daughter of Sultan Agung Hanyakrakusuma. In this genealogy, KH. Ahmad Dahlan can be traced as the 11th generation of Sultan Hadiwijaya. On the other hand, NU's founder, KH. Hasyim Asy'ari, also has kinship with Sultan Hadiwijaya. Through the pedigree of his breed, KH. Hasyim Asy'ari is the 8th descendant of Sultan Hadiwijaya (Anam, 1985).

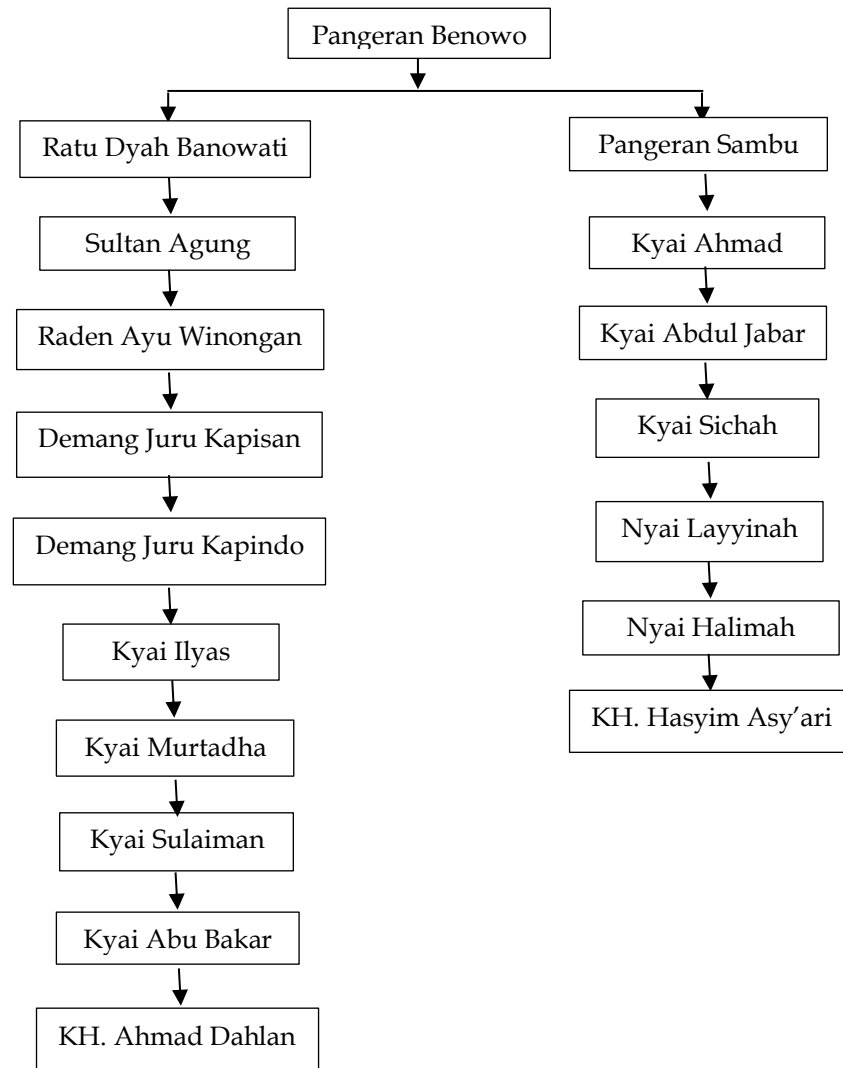


Figure 3. Kinship Relations between KH. Ahmad Dahlan and KH. Hasyim Asy'ari

The factors that led to the establishment of Muhammadiyah and NU were also described in this study. The establishment of Muhammadiyah was triggered by the need to spread Islamic teachings and fight for the interests of Muslims amid the threat of new ideas and Christianization efforts carried out by the Dutch colonial government. Meanwhile, the founding of NU is closely linked to the response to the threat of Wahhabism in Mecca and its surroundings that

threatens Islamic traditions and values. Analysis of Sultan Hadiwijaya's breed lineage is important in this context, as it illustrates historical connections that may have influenced the thoughts and struggles of the two figures in establishing their Islamic organization. This provides a deeper understanding of the historical roots and kinship between Muhammadiyah and NU with important figures in Javanese history (Rofiq, 2021; Saumantri, 2022).

The contribution of this research lies in revealing the kinship between the founder of Muhammadiyah and the founder of Nahdlatul Ulama (NU) with Sultan Hadiwijaya, an important figure in Javanese history. Through the genealogical analysis of the breed, this research provides a deeper understanding of the historical roots and historical connections between the two largest Islamic organizations in Indonesia and previous figures.

In addition, this study also discusses the factors that drove the establishment of Muhammadiyah and NU, including the social and political context at that time. This provides a more comprehensive understanding of the background and founding motivations of the two organizations, as well as how they responded to challenges and threats to Islam in the colonial period.

Thus, this research not only contributes to the understanding of the history and development of Muhammadiyah and NU, but also to a broader understanding of the social, political, and religious dynamics in Indonesia in that period. The implication is that this research can be the foundation for further study of the role and contribution of these two organizations in the formation of the identity and life of Muslims in Indonesia.

CONCLUSION

This research has revealed significant kinship between the founders of Muhammadiyah and Nahdlatul Ulama (NU) with Sultan Hadiwijaya, as well as reviewed the historical and social factors that drove the establishment of the two Islamic organizations. Through genealogical analysis of the breed, it was found that both figures had close lineages with Sultan Hadiwijaya, who was an important figure in Javanese history. The research also highlights the struggles of Muhammadiyah and NU in defending Islamic teachings, facing threats to Islamic tradition and culture, and developing a better Islamic society in Indonesia, in response to the socio-political challenges of their time. As such, this research makes an important contribution to the understanding of Islamic history in Indonesia, unearthing the historical roots of Muhammadiyah and NU, as well as connecting them to esteemed Javanese ancestors, with the implication that a deeper understanding of these kinship relationships can strengthen the identity and role of both organizations in advancing Islam and Indonesian society as a whole.

The recommendation for future research is to explore further the influence of kinship between the founders of Muhammadiyah and NU with other figures in Javanese history, and its implications for the development of Islamic

organizations in Indonesia. Studies involving a deeper analysis of breed genealogy and family connections between other important figures can provide more comprehensive insight into how these kinship networks influenced past and present social, political, and religious dynamics. In addition, further research can focus on the influence of family values and traditions in the formation of Muhammadiyah and NU identity and worldview, and how they influence their organizational strategies, religious thinking, and contributions in shaping a more inclusive and equitable society.

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