

THE INTERNATIONAL JOURNAL OF HUMANITIES & SOCIAL STUDIES

Characteristics of Sufism Naqsyabandiyah Khalidiyah Tarekat in Indonesia: The Case of Central Sulawesi

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Abstract:

Instead, the study of Sufism and tarekat have been carried out by many scholars in Indonesia, and across the Muslim countries, limited is known the history and characteristic of tarekat in a regional Indonesia context. This study, therefore, intends to study the history and characteristics of a minority group of tarekat in Central Sulawesi Indonesia. The tarekat was called as Nasaqbandiyah Khalidiyah. This study applied a qualitative ethnography approach. The author engaged for a certain period with the tarekat organization members. The author observed the community and interviewed 15 of them from a different level of tarekat organization members. The study found that the tarekat was brought to the area around 2001 from the middle east by a Sufi. The relationship among the tarekat pilgrims is unique where students (young pilgrims) treated their teacher or murshid as mediators to deliver their praying to God. The relationship between students and the teachers is absolute obedience, and the students must glorify the teachers.

Keywords: Sufism, tareka, Nasaqbandiyah Khalidiyah, tarekat characteristics

1. Introduction

Like other parts of the Muslim world, Indonesia has experienced an Islamic revival since the 1970s. Since that time, the representations of Indonesia's Islamic revival have featured forms of religious practice and political activity concerned with the Sufi tradition across regions in Indonesia. The emergence of various Sufi tradition and practices support the observation of religious law (Syariah or shari'a), including the practice of obligatory and non-obligatory rituals (Ridhoa et al., 2019). Thus commonly mentioned as evidence of a revival in Indonesia are such things as the growing numbers of mosques and prayer houses, the increasing popularity of Islamic fashion such as head covers, and the emergence of various pilgrims groups such as tarekat organizations (Howell, 2001).

Number studies related Sufism in Indonesia have been carried out (Arifin, 2012; Nurani, 2018; Van Bruinessen, 1998) while few studies focus on tarekat Nasabandiyah (Hadarah & Gani, 2019), in particular, tarekat Nasaqbandiyah Khalidiyah (Ahmad, 2017; Hidayat, 2016) 17). Their studies focus on the sociological aspect of the tarekat Nasaqbandiyah Khalidiyah activities and how the teachings of the tarekat confirm the original Islam teaching during the prophethood of Muhammad saw.

TarekaNaqsyabandiyah is one of the popular tarekat organizations which is widespread in Central Asia, the Volga and the Caucasus, Northwestern and Southwestern China, Indonesia, in the Indian subcontinent, Turkey, Europe, and North America. The tarekat organization is an organized tarekat with specific teaching systems. In Indonesia, the tarekat organization is spread in various regions such as; Sumatra, Java, Kalimantan, Lombok, and Sulawesi islands. However, the tarekat organization, at a later time, has become three versions, namely, The TarekatNaqsyabandiyahMujaddiyah, the Tarekat Naqsyabandiyah Muzaariyah, and Tarekat Naqsyabandiyah Khalidiyah. The Tarekat Naqsyabandiah Khalidiyah relies on Shaykh Dhiyauddin Khalid al-Ustmani al-Quardi teaching from Mecca (Bruneseen, 1992).

The Tarekat Naqsyabandiah Khalidiyah was brought to Indonesia by Shaykh Isma'il Minangkabawi and Sulaeman Suhdi in the 1950s in Riau (Bruneseen, 1992). Followers of the tarekat are spread in various regions in Indonesia, such as in Sumatra, Java, Kalimantan, Nusa Tenggara, and Sulawesi. In Central Sulawesi, specifically in Palu City Central Sulawesi. The TarekatNaqsyabandiyahKhalidiyah was brought to Palu by Maulana S.S.H Amiruddin K.Y. bin Moh. KhoirHasjim Al-Khalidyq on April 9, 991. The followers of the Naqsyabandiah Khalidiyah in recent years have experienced significant growth and development in various district areas, such as Poso, Morowali, Buol, Toli-Toli, Parigi Moutong, and Palu City.

The presence of the Tarekat Naqsyabandiah Khalidiyah in Palu City has attracted the public's attention because the congregation of the Tarekat Naqsyabandiyah is considered as unique and unusual by the Muslim community within the region. The followers' practice of Islamic rituals are slightly different from standard Muslim ritual practices. They tend to worship Allah through mediators or wasilah. This characteristic distinguishes the Tarekat Naqsyabandiyah Khalidiyah from other Islam congregations, such as the tarekat Qadiriya and AhlulSunnahWaljamaah in dealing with Allah. Tarekat Naqsyabandiah Khalidiyah community emphasizes more on the dhahiriyah (what we can see or hear) aspect in practicing their worship, and they recite the remembrance remarks with sound accompanied by movements.

Instead, the presence of Tarekat Naqsyabandiah Khalidiyah community has attracted the local community and other Islamic community groups, limited is known the history of the Tarekat Naqsyabandiah Khalidiyah and how exactly they practice their daily religious life. This study, therefore, intends to shed light on the Tarekat Naqsyabandiah Khalidiyah history dan their religious characteristics. The result of this study is expected to reduce misunderstanding among the Muslim community and build religious harmony within the regions.

2. Literature Review

2.1. The Concept of Sufism

The term 'Sufism' (tasawuf) comes from the word Sufi. Etymologically, there are several opinions about the origin of the word Sufi. Some say that Sufi comes from the word *safa*, meaning holy, clean, and pure (Al-Kalabadzi, 1993). In daily life, the term 'Sufi' refers to someone who strongly devout to Allah, and the level of religiosity is high, and he/she is very respectful within the Muslim community. For Sufis, in practicing or doing something must be with a sacred intention to cleanse the soul in serving Allah Almighty (Birsyada, 2020).

Another opinion says that Sufi comes from the word *saf*, which means the line, which means Sufi people are always on the first *saf* when praying to get the blessing of Allah (Vahuddin, 1993). Others say that the Sufi comes from the word *Suffah*, meaning the foyer of the mosque. Sufi people were once a group of friends of the Prophet Muhammad, who loved to worship, and they lived in the hall of the Prophet's mosque (Ali, 1987).

While European scholars argue that Sufi originated from Greek, namely, Sophos, which means wisdom, but Ibrahim Basyumi refused by saying that the Greek sigma letters are equated with Arabic sin in all Greek phrases that are phrased, not sad letters. So if the word Sufi comes from Greek, then including sad letters at first is not in accordance with the provisions that should be.

In the book of *al-Muqaddimah*, Ibn Kaldun said that the Sufi comes from the word *suf*, meaning fleece or wool. The wool worn by Sufis is coarse wool as a symbol of simplicity, rejecting physical pleasure, and decorating oneself with good behavior (Khalidun, 1996). However, it should be kept in mind that not just wearing clothes made of wool material is considered as a Sufi. If we look at Sufi history, many Sufis wear clothes that are not made of wool but wearing clothes from other types of material.

Sufism or the teachings of Sufism come from the word Sufi or *safa*'. Etymologically means pure and clean ('Afif, 1996). Thus, theoretically, a Sufi who carries out a sacred intention to cleanse the soul is serving Allah. Furthermore, Ibrahim Hilal defines Sufism as an effort to subdue the body and soul by way of worship, as an effort to attain the essence of soul perfection and to know the God with all His perfection (Hilal, 1979).

Some scholars define Sufism as an awareness of the existence of communication and dialogue between the human spirit and Allah by alienating themselves. In context, this Sufism means science that studies the ways or methods of how a servant approaches himself as close as possible to Allah to obtain enlightenment of the heart. While the first person to use the word, Sufi was a *sahid* named Abu Hasyim al-Kufi in Iraq (Basri, 2004).

Sufism in this study is understood as teaching that leads to the cleansing of the heart, mind, and property as an effort to improve the procedures for worship, both obligatory and Sunnah, and to improve the relationship of silaturrahmi in accordance with the provisions of the Shari'a.

2.2. Understanding the Tarekat Naqsyabandiyah

Etymologically the tarekat comes from Arabic, namely from the word '*Thariqah*', meaning: (a) route, way (*al-Kaifiyah*), (b) method, system (*al-Uslub*); (c) school of thought, genre, direction (*al-Mazhab*); (d) circumstance (*al-Halah*); (e) tall palm trees (*an-nakhlah at-tawilah*); (f) shelter poles, umbrella sticks (*amud al-mizalah*); (g) noble, prominent of the people (*syarif al-qaum*); and (h) organizational structure (*al-khatt fi asy-shay'ah*) (Kaptein, 2009).

According to the version of Sufism, tarekat is a technique of mental processing in dealing with Allah, with the Prophets and Apostles with the saints of Allah or with the metaphysical realm that requires special guidance from a teacher or sheik who is considered as a *murshid* saint (Ibrahim, 2003; Paul, 2012). In general, tarekat is a journey of a *Salik* (tarekat follower) to God by purifying oneself or a journey that must be taken by someone to get as close as possible to God (Basri, 2004; Muttaqien, 2019).

If a man wants to attain the degree of perfection (al Insan al-Kamil) or in another phrase called Ma'rifat (divine knowledge) where the divine dimension (Uluhiyyah) is actualized fully, man must go through a spiritual practice process called takhal- Li / zero mind process (Arifin, 2012). Thus, the understanding of the tarekat is the path that must be followed by a Muslim in the direction of his Lord or the system that is undertaken in getting closer to Allah as close as possible. Naqsyabandiyah is a term taken from the intelligence of Sheikh Bahauddin in describing the occult life of his followers so that he is known as 'Naqsyabandi' which means painting (Muttaqien, 2019).

From these various meanings, it can be understood that characteristics of Tarekat Nasabandiyah Khalidiyah Congregation relate to Allah through mediators, namely teachers or *murshid* while the behavior of pilgrims to the teachers shows the absolute obedience to the teachers. This condition is not a form of total submission of students to the teacher, but it is the students' belief that the teachers are an introduction to the goodness of God that will be bestowed upon him, both in the world and in the hereafter. As for what is meant by the practice of Sufism of the Naqsyabandiyah Khalidiyah Congregation in this study namely; wirid, tawajuh, almsgiving, ubudiyah, suluk, and pilgrimage to teachers as an effort to improve the quality of worship in order to get closer to God (Masturin, 2018).

The study of the Tarekat Naqsyabandiyah has been widely reviewed in various literature. For example, Muhibuddin Waly has written a small book about the *Syarahana Adat Tarekat Naqsyabandiyah*, although in his study only explained briefly about the basics and pillars of the Tarekat Naqsyabandiyah. From the results of H. Hasan Basri's research (2004) on the characteristics of the Naqsyabandiyah Khalidiyah Tarekat in the Pesantren Darussalam South Aceh, he stated the characteristics of Naqsyabandiyah Khalidiyah are included; (1) suluk, was to distance himself from all immoral acts and try to keep remembering Allah, (2) prioritizing the dhikr of heart jahri remembrance. The remembrance of heart means to remember Allah in the heart, while the remembrance of jahri means to say the name of Allah in a voice with a loud voice.

Another study conducted by Martin Van Bruneseen (1998) discusses the development of Tarekat Naqsyabandiyah and its influence across the Indonesian archipelago. His research describes explicitly the interaction between tarekat organizations' development of tarekat Nasaqbandiyah organization and its followers as well as the role of Sufi teachers in developing tarekat in Indonesia.

Martin Van Brunessen (1998) discusses in depth the development of tarekat Nasaqbandiyah phase by a phase during the Dutch East Indies colonization and its movement in Indonesia islands, Central Asia, India, and the Arabian Peninsula. He also wrote the basic principles and spiritual technicalities of the Tarekat Naqsyabandiyah, as formulated by its founders, then developed by reformers who came later. However, Martin did not discuss in detail the characteristics of the Suqism of the Tarekat Naqsyabandiyah.

2.3. The Purpose of Sufism

Rivei Siregar, said that the ultimate goal of Sufism is pure ethics namely which includes; surrender completely to the absolute will of God, the total abandonment of all personal desires and distance from the bad qualities regarding worldly life, and the elimination of self-awareness and self-centering in the contemplation of God alone, nothing is sought except Allah is *Ilaahi anta maqsudiywaridha-Ka mathlubiy* (Jumantoro, 2005). According to Dr. Muhammad Abdul Haq Ansari, the aims of Sufism are not to get an intuitive knowledge about reality, but to be a man of Allah. There is no higher level than servitude (*abdiyyat*), and there is no high truth outside history (Haq Ansori, 2001).

Harun Nalution argues that the objectives of Sufism are to obtain the perfection of a direct and conscious relationship with God so that someone is in the presence of God. The essence of Sufism is the existence of communication and dialogue between the human spirit and God by alienation and contemplation (Nalution, 2014). In other words, the purpose of Sufism is the attainment of a holistic state of holiness, not through the elimination of reason and mind, as often happens in the practice of piety maintained by certain Sufi movements, but through the knowledge of each element from one's being towards his true center. Sufism is not the result of special thought but a vision of a Muslim, which is implemented throughout life (Nasher, 1994).

As such, the ultimate goal of a Sufi is only obedience to Allah. When a Muslim thinks of Allah, his/her mind feels calm and being united with God. In daily life, the Muslim is feeling bound to Allah, and he has inner wealth. The inner wealth will create a noble behavior, and gentle temperament, a clear heart, and politeness. The Muslim thoughts are always positive, which his views and actions are not separated from social life.

3. Research Method

This study uses a qualitative paradigm with an ethnography approach (Creswell, 1998). Ethnography research is a research method that focuses on the study of a group of community and writing techniques using a critical approach through various sources (Mohammed, 2013). In an effort to expose characteristics of Tarekat Saqbandiyah, we analyzed the history and sociological aspects as an event or event that has occurred in the scope of human life in the past that will leave historical evidence (Nurdin & Maddini, 2018).

Data sources for this paper were obtained through field observations, in-depth interviews with a number of sources, and written documents. Observation as a way to obtain data for this study is one of the characteristics of data collection in qualitative research (Kaplan & Duchon, 1988), and observation is understood as an activity of hanging around (Markkula & Sormunen, 1998). Dingwall (2007, p. 53) says that looking at it means the attention to everything that happens in the field. Observation helps researchers to gain an initial understanding of the problem under study, which can then be used to polish the discussion of the case under study (Stake, 1995). In historical research, there are a number of sites and artifacts that can be a source of data. The observation process becomes very important in obtaining data from various sites and artifacts.

Other data for this study was also obtained through a series of interviews that involved the Tarekat Nasaqbandiyah Khalidiyah members from different levels of the Tarekat organization. Interviews have become one of the important strategies for collecting data in order to study the understanding of resource persons on the issues being studied (Yin, 2011). In this study, the researcher interviewed 15 participants, consisting of the head of the tarekat, the vice-chairman, and 13 members of the tarekat *Naqsyabandiyah Khalidiyah*. All the participants' name was written with an initial when it is quoted in this paper. The interview also involved a number of historians, sociologists, and other scholars in Palu.

The author also examines various documents related to the historical and sociological truth assessment of the Tarekat Nasaqbandiyah is community a crucial data for this research to support other data. The documents can produce a variety of important qualitative data from the subject under the study. Documents can also enrich data that cannot be obtained through interviews and observations. These documents can be in the form of historical documents in the form of texts, drawings, and various other historical and sociological ornaments. Sandwell said, 'primary documents are those

records created in the past, at or close to the time under study, that has survived into the present (Sandwell, 2008). In this study, the history and sociology book written by some experts from the Sufism area has also become the primary data source of this study.

4. Results and Discussions

4.1. The Origins of the Tarekat Naqsyabandiyah Khalidiyah

Historically, the Tarekat Naqsyabandiyah Khalidiyah was brought by the caliphs of Sheikh Kadirun Yahya on April 9, 1991. The caliphs of Sheikh Kadirun Yahya came periodically. Period I is KH. Amiruddin KY, Kanugrahan, Lukman, and Iskandar. In 1991 the Naqsyabandiyah Khalidiyah Tariqa was not very well known by the people of Palu City. There were only three students.

In the second period, there was Prayitno and Abdul Fatah or commonly called Bang Ukok. Followed by the third period are Muqoddim, Syamsul, and K.H. Fathoni (now the Chair of one of the boarding schools in Sidoarjo and alumni of the boarding school in Kediri, East Java) (Participant PY).

At the end of 1991, the preaching activities of the Naqsyabandiyah Caliphate were growing, so a mosque was located in Tondo, but the mosque has been in Tondo now has escaped since Kadirun Yahya's death. They did not want to admit that he was his teacher (murshid) because he was not from Syaikh Kadirun Yahya's descendants, and he had never previously delegated his students to become leaders of the mosque. So the congregation of the Tarekat Naqshbandiyah Khalidiyah in Palu City split into two versions, all located in North Palu but different villages.

The mosque, which is located in Tondo, is the first mosque that was established in Palu City in particular and Central Sulawesi in general. Previously, this activity took place at the house of a congregation named Marwan on Tururuka Street Palu (Participant MW).

In 1993 or the fourth period of Sheikh Kadirun Yahya sent his caliph named Shaleh by providing services to the community through the treatment of bee stings so that more and more people entered the tariqa. In April 1993, some of the caliphs who were sent to Palu were withdrawn back to Java by their teachers, including K.H. Amiruddin KY. One of those who stayed was M. Sholeh, and he continued to carry out medical treatment activities for the general public until 1994.

At the end of 1994, M. Sholeh was asked by his teacher Sheikh Kadirun Yahya to return home. Then, the da'wah activities were continued by the congregation of the Naqsyabandiyah Tariqa in Palu City. The implementation of ritual worship activities, such as dhikr, tawajuh, and ubudiyah, are still carried out by the congregation unless the suluk ceremony is not performed because there is no dhahiriyyah leader appointed by Sheikh Kadirun Yahya.

The Jama'ah runs the dhikr activity in the congregation unless the suluk activities still have to come out of Palu or Sulawesi. For example, to Samarinda, Jakarta, Tuban, Gersik and North Sumatra. The Jama'ah participated in suluk activities outside Sulawesi because there was no mosque that was deemed worthy of being suluk, and the zhahiriyyah leaders did not exist at that time.

In early 2000, the congregation of the Naqsyabandiyah Khalidiyah Tariqa established a mosque in the Sidera area of Palu City, but this mosque did not yet function as a place of remembrance and suluk for the congregation perfectly. On September 11, 2001, the mosque was burned by the local community, because it was considered as a place to spread heretical sects that had different worship methods than the way of worshiping the local community.

When Sheikh Kadirun Yahya passed away in 2001, then Teacher Sheikh Muhammad Khoir Hajim was granted as the new leader for the 36th hierarchy of Tarekat Nasaqbandiyah to continue the leadership. When the teacher Sheikh Amiruddin KY came back to Palu, on January 15, 2002, the Naqsyabandiyah Tariqa Congregation immediately set up a mosque on a beautiful brick road in just six days. Then, on January 17, 2002, it became the first place in the history of the establishment of the Naqsyabandiyah Khalidiyah Tariqa in Central Sulawesi. The mosque has been used as a place for night and remembrance activities, but the suluk activities cannot be carried out routinely as in the previous year, because they could not accommodate hundreds of people (participant ML).

In 2005, another more prominent mosque was built to accommodate the growth of Naqsyabandiyah members. The mosque is located at PueKodi Street, Kayumalue Pajeko, just about 14 km to the North Palu District. The mosque also became Hasan Ma'shum Islamic Boarding School, which reflects Naqsyabandiyah Khalidiyah sufism practices. Sheikh Amiruddin KY. Hasan Ma'shum Islamic Boarding School is located in Kayumalue, North Palu sub-district, Palu City, Central Sulawesi Province. Located on the seashore about 500 meters from the highway, the boarding school is 3600 m² square. Within the boarding school, a bigger mosque to accommodate students and tarekat activities was built. This mosque has two Arabic style domes, which the right dome is for male congregations and the left one for female congregations. The main part of the boarding school is facing the sea, and in the back is the land for local residents. The boarding school building is relatively far from the hustle and noise of the city, so it favors being a place of worship and tarekat.

According to a participant, the Naqsyabandiyah Congregation in Palu City has several branches in various regions in Indonesia, such as in South Kalimantan, East Kalimantan, South Sulawesi, Southeast Sulawesi, Jakarta, Central Java, East Java, West Nusa Tenggara, Palembang, West Sumatra, and North Sumatra. Inside Palu city, there are a number of branches called hilqah, including Hilqah Tulo, Hilqah Batu Bata Indah, Hilqah Binangga, Hilqah Talise, and Hilqah DonggalaKodi.

4.2. Hierarchy of Tarekat Nasaqbandiyah

Since the arrival of Tarekat Nasaqbandiyah in Palu, there was a number of changes in leadership. The leadership of the Tarekat can be seen in the following figure 1.

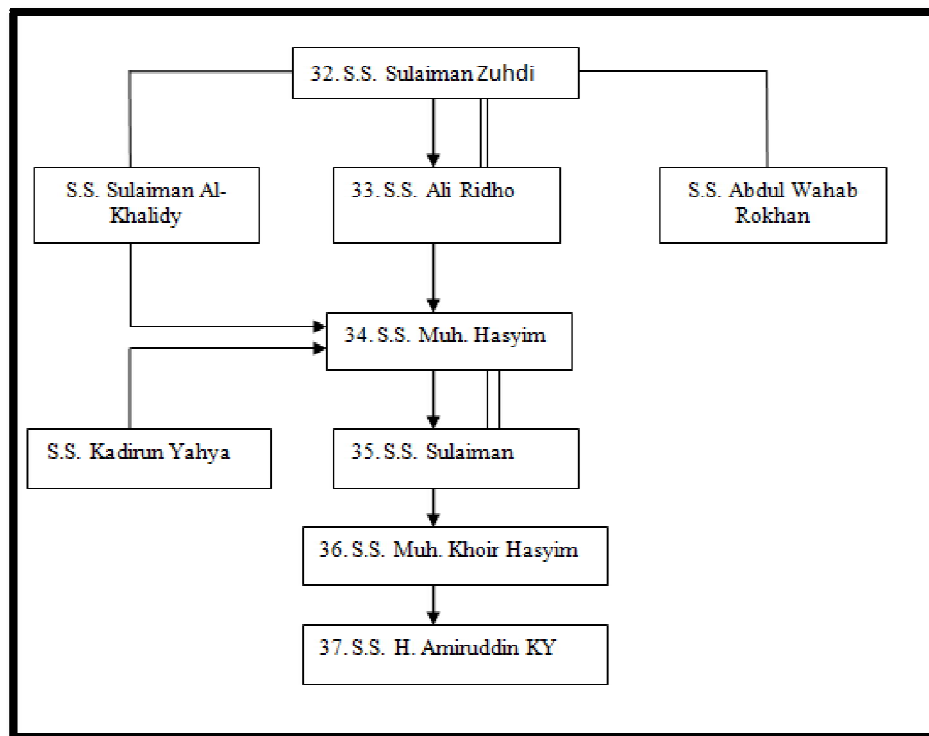


Figure 1: The Hierarchy of Tarekat Nasaqbandiya Khalidiyah

The figure above describes the hierarchy of Tarekat leader from Sheikh Sulaiman Zuhdi to the last Syeikh Amiruddin K.Y bin Muhammad Khoir Hasjim as the figure who introduced the Naqsyabandiyah Khalidiyah Tariqa in Palu City. A participant from the Tarekat member said the Naqsyabandiyah Khalidiyah Tariqa organization in Palu is strongly bond until the present day and the members are closed each other in every worship moment as described by the participant as follows:

In the next period, these two caliphs developed the Naqsyabandiyah Khalidiyah Tariqa in Indonesia, Sulaiman al-Khalidi, and SS. Abdul Wahab Rakhan who studied in Mecca for four years and the two were not the heirs of genealogies. Still, it is only a pilgrims' relationship as by a participant as follows: 'Sulaeman Zuhdi has a son named Ali Ridha. He became the heir to the 33rd lineage after his father took refuge. He is known to be very pious, intelligent, and responsible for all the tasks given by his father (Participant SL).

A few years after his return from Makkah, Sulaiman al-Khalidi sent his student, Sheikh Hasjim al-Khalidi, to study in Mecca to perform the pilgrimage and to learn from Shaykh Ali Ridha's 33rd Sufis. Seeing some of the advantages possessed by Sheikh Hasjim al-Khalidi, then Sheikh Ali Ridha determined that he was the one who deserved a diploma and also became the heir to the 34th genealogy expert.

After being inherited by the 34th lineage expert, he returned to Indonesia to develop the Khalidiah Congregation and had two students, namely Sheikh Sulaiman Hasyim (his son) and Sheikh Kadirun Yahya. Before taking refuge, Sheykh Sulaiman Hasyim inherited leadership from his brother, namely SS. M. Khoir Hasyim as the 36th leader (he is still alive in Tapak Gajah, one of the regions in the Sumantra Island). The history of leadership inheritance is described as follows:

'Sheikh Kadirun Yahya is a caliph (student) of the SS. Moh. Hasyim (34th genealogy) does not accept heirs, because the brother of his teacher is still alive. Sheikh Kadirun was a teacher, not heir to the lineage, and he had a student who was very dear, and clever, named Sheikh H. Amiruddin Ky. bin Moh. Khoir Hasyim. He was sent by his teacher to Palu, Central Sulawesi, to develop The Tarekat Nasaqbandiyah Kholidiyah organization. Precisely on June 8, 2001, SS. H. Amiruddin Ky bin Moh. Khoir Hasyim received his diploma as the 37th heir. Now he is residing in Palu, Central Sulawesi (Participant SL).

Figure 1 depicts the hierarchy of all sheiks of Tarekat Naqsyabandiyah Khalidiyah. Historically, three names are not included in the hierarchy of the lineage of the heirs of the founder of the Naqsyabandiyah Khalidiyah Tariqa, namely SS. Sulaiman al-Khalidi, Sheikh Wahab Rokhan, and Shaykh Kadirun Yahya. Although the three are not genealogies, they have the right to transfer their knowledge to students because all of them have official diplomas. SS H. Sulaiman Hasjim and SS. Abdul Wahab Rokhan obtained a diploma from the Jabal Qubais route, whereas Sheikh Kadirun Yahya obtained an award from the SS. He and Muhammad Hasjim studied in Mecca. The number of Tarekat Nasaqbandiyah Khalidiyah pilgrims is increasing from year to year. Table 1 below shows the number of pilgrims from year to year.

Year	Gender		Information / Last education					Total
	Male	Female	NP	SD	SMP	SMA	PT	
2014	143	115	15	84	82	63	14	258
2015	195	60	10	20	55	67	40	255
2016	151	114	25	49	66	77	46	265
2017	165	110	10	78	51	74	52	275
2018	210	100	20	30	67	103	90	310
Jumlah	664	499	80	261	321	284	242	1363

Table 1: The Growth Naqsyabandiyah Khalidiyah Tariqa Pilgrims from 2014-2018

Source: the Boarding School Hasan Maksum, 2019

4.2. Becoming the Pilgrims of Tarekat Naqshbandiyah Khalidiyah

Someone who wants to be a member of Tarekat Nasaqbandiyah Khalidiyah has to follow some internal rules. Based on explanations of one senior pilgrim, a new member of Tarekat Naqsyabandiyah Khalidiyah Tariqa should know the following rules:

- Praying to Allah is made through a mediator
- All forms of activities and worships must be begun with the remembrance of Allah Almighty through the mediating a spiritual teacher.
- The basis for seeking the pleasure of Allah is patience, sincerity, and obedience to all commands and rules that apply (Participant PRA).

When a new member begins to join the Tarekat, a prospective student must first be asked about his sincerity so that in the process of joining, the ritual is truly focused solely on Allah alone. After that, following the entrance ritual tarekat led by a senior pilgrim who has been appointed by the teacher. If those who enter the tarekat are women, then those who accompany the ritual process must be a female pilgrim (servants). A place for worship and other ritual activities are practice separately between men and women. This process of ritual for e new member requires one night full or during the last half of the night.

The admission process of the Tarekat Naqsyabandiyah Khalidiyah new members is as follows:

- A brief orientation about the tarekat and an explanation relating to the ritual procedures for worship that will be carried out.
- Bathing, performing ablution, continued with ablution prayers, repentance prayers, and ended with prayers entered the congregation.
- Furthermore, sleep as usual, but the sleeping position should face the Qibla (Holy house in Mecca). The position was intended to imitate the sleeping position in accordance with the way the Messenger of Allah did. During sleep time, head to toe should be covered tightly with a white cloth. To keep the students awake, there are officers who look after them. The officer must always be awake and correct the sleeping position if the member's position changes. Senior pilgrims must also accompany and serve prospective students need, if prospective members need something just clap their hands on the floor, then a senior pilgrim immediately comes. The supervising process will not last until dawn. Besides that, if at the time of sleep, prospective students are aware it is recommended to take as much forgiveness as possible while remembering sin and death in order to get forgiveness from Allah.
- Fajr prayers in congregation and remain in separate places between men and women.
- Then wirid (praying by hart) together ends with the prostration of thanks to Allah for his blessing during the process of joining the tarekat. The ritual is also accompanied by chanting the blessing of the prophet by the senior pilgrims.

After going through the five steps of the process of joining the tarekat ritual, then officially one becomes a disciple of the spiritual teacher (murshid), and he is introduced to the system of practicing the tarekat that applies in the Naqsyabandiyah Khalidiyah organization.

4.3. Characteristics of the Naqsyabandiyah Khalidiyah Congregation

The Naqsyabandiyah Khalidiyah Tariqa has its own congregation characteristics when dealing with Allah and the spiritual teacher. Based on our observation, there are two basic behaviors that must be possessed all congregation of the tarekat Naqsyabandiyah Khalidiyah; the behavior in relating to Allah, and the behavior when a student is dealing with the spiritual teacher (murshid).

A spiritual teacher is called a *murshid*. A murshid is a spiritual guide to Allah Almighty. As a spiritual guide, the murshid must have strong spiritual abilities so that he can guide the spirit of his students on the journey to Allah. The mushid has the ability in terms of experiencing the spiritual journey to Allah and the ability to guide his students to experience such a spiritual journey. In other words, a murshid is a spiritual teacher who functions as a mediator to guide the heart of students to know Allah Almighty. In order to achieve all his aims and objectives to Allah, the student must put his trust in his teacher.

Tarekat Nasaqbandiyah Khalidiyan considers students as male and female brothers who have sincerely declared themselves to enter the tarekat organization, and they have gone through a ritual process of entering the tarekat. Students

who have officially become a congregation of the tarekat must show deep obedience to the teacher and the rules that apply in the Naqsyabandiyah Khalidiyah organization.

Student obedience to Allah can be seen when performing prayers. Usually, before a student carries out the obligatory prayers, he/she must be preceded by praying circumcision ablution and circumcision prayer repentance. After completing the prayer, the position facing Allah must be maintained because it will be continued with dhikr and prayer. The practice of praying can be carried out alone or in the congregation with the provisions must be silent and without body movements. Only the heart remembers Allah Almighty to create a quiet and comfortable atmosphere when worshipping. Therefore before praying, students must treat the spiritual teacher as the Caliph of Allah and ask for the pleasure of Allah through the guidance of his/her spiritual teacher or mediator.

According to a senior Sufi within the tarekat organization, for those who have had routine practices of such praying, they will never forget those religious experiences, and they will quickly reach a high station on their spiritual journey to Allah. Such conditions are difficult for other Muslims from outside of tarekat pilgrims. Therefore, it is a necessity for Muslims who are devoted to the rites of worship to attain a degree of union with Allah (*ma'rifatullah*). Such a union with Allah is also believed by adherents (students) tarekat contained in his teacher (*murshid*). As a result, the students are convincing that their praying is delivered by the mediator (teacher or *murshid*) to AllahAlmighty.

4.4. The Relationship of Students (*Jama'ah*) with Teachers

A senior pilgrim of the tarekat Nasaqbandiyah Khalidiyah explained that students' must show absolute respect and obedience to their teachers or *murshid*. Such a strong relationship must last for a lifetime of the students. The total respect and compliance must be demonstrated in all aspects of life, both in personal and social-religious life and society. Forgetting ties to the teacher is considered to violate manners that can eliminate the blessing of the teachers. In other words,

The relationship between students and their teachers within the tarekat Naqsyabandiyah Khalidiyah organization is manifested by the high respect and obedience in all aspects of life. All students are required to glorify their teachers or *murshid* because the teacher is the choice of Allah in carrying out the task of delivering a blessing to the students.

In the context of the tarekat Nasaqbandiyah Khalidiyah, the meaning of glorifying teachers is not understood as glorifying teachers in physical form, but teachers or *murshid* are glorified as human beings who have obtained special God's blessing or *Nurul Iahi* in their sacred spirituality journey (participant PR). Students may question how they know a teacher has achieved a special blessing or *Nurullah* from Allah. In this regard, the students can identify such type teachers when the teachers' practice of continuous worship with full sincerity to seek the pleasure of Allah Almighty.

The teacher (*murshid*) as a spiritual mediator is very closely related to the symbol of *wasilah*. According to Andi Lagaligo, to find out the God system, then enter the system, follow the method under the guidance of a teacher who has an introduction (so be careful), because the spirit has been *ma'rifatullah*, *khalismukhlis* and *kamil-mukamil*. Therefore, a student (*salik*) must unite his spiritual with the spiritual teacher.

For all pilgrims, treating the teacher or *murshid* as a spiritual guide must be practiced at any time. Therefore, students must understand the principle of religious learning, that is, only one spiritual teacher. In contrast, the others are students, and only through the teacher, students will be able to know Allah more closely. To remember Allah and reach His pleasure, a student must be prepared to be guided spiritually by a spiritual teacher. He must also obey the rules and systems that apply inside the Naqsyabandiyah Khalidiyah organization.

Based on the observations, the relationship between teachers and pilgrims is practiced as follows:

- A student must always try to please his teacher
- Must not walk in front of the teacher by ignoring manners, for example, do not stand up straight, and must kneel in front of the teacher (*murshid*).
- Do not occupy the teacher's seat, may not open a conversation with the teacher before the teacher asks to speak.

Ignoring all the rules above is a form of violation of manners that can result in the loss of knowledge and blessings for students. Students must be fully aware that the knowledge gained through the spiritual experience of the teacher is the knowledge that the teacher drops directly on him. Therefore, each student must uphold manners so that knowledge and blessing will last on him. Good manners must be strictly applied within the NaqsyabandiyahKhalidiyah. For example, students must meet their teachers with very polite behavior as a symbol of worship to God (Allah). A teacher is a door to Allah SWT because the teacher can convey the spirit of the student to Allah SWT, and the delivery process is automatic through the *wasilah* path.

5. Conclusion

This study found that the religious practice of Tarekat Nasaqbandiyah Khalidiyah is different from common Muslim ritual practices, which believe that all Islamic ritual practices can be performed without guided by a mediator as understood by Tarekat Nasaqbandiyah Khalidiyah members. Islam guarantees that all Muslims are equal in the front of God, and all Muslims can deliver their pray directly to God (Allah) without help from a mediator or *mushid*. Even though, some scholar argues that the Tarekat Nasaqbandiyah Khalidiyah ritual practices do not violate Islam Syariah (law) because a teacher or *murshid* in the tarekat practice does not replace the function of God. Instead, the *murshid* is only functioned as guidance or mediator.

However, the author argues that a Muslim can practice Islam ritual without mediated by a *murshid*. Many Qur'an verses and hadiths have mentioned that all Muslims have the right to perform and deliver their pray directly to God at

every moment. The author's opinion is in accordance with the majority of Muslim scholars. Future research might need to be carried out to understand different perspectives towards the validity of worship practiced by the TarekatNasaqbandiyah members.

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