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Contributions of *Tarekat* towards Islam Nusantara Preservation (Study of Qadiriyyah *Tarekat* in Palu City)

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Abstract: *Tarekat* and Islam Nusantara like two sides of a coin that cannot be separated. Spirit of Islam Nusantara, among others, presents in the form of *tarekat* practice that displays the spirit of peaceful Sufism and preserves the tradition. This article embodies the Qadiriyyah *tarekat* contribution in preservation Islam Nusantara tradition at Palu city. The urgency of this study appears in the effort to bring the religious ideas of tolerance and grace through the spirit of the *tarekat*, especially in the midst of radicalism in the name of religion. This research is a field research using the analytical approach to the history and structural theory. The results showed that the distribution of the Qadiriyyah *tarekat* in Indonesia and especially in Palu city heavily influenced by the strategic position of the elite societies that embrace and practice the Qadiriyyah *tarekat* in everyday life. The form of the *tarekat* contributions in common nuanced religious practices of Islam Nusantara at Palu city seen in the tradition of *zikir*, *tahlilan* and *talqin mayyit* in society.

Keywords: study, Qadiriyyah Tarekat, Palu

1. Introduction

Historically *tarekat* have a significant influence in the Islamic world. Post-collapse of Abbasid caliphate by the Mongols in 1258, the task of preserving the unity and the spread of Islam to various regions go into the hands of Sufis (*tarekat*), including in Indonesia. *Tarekat* role of Islam in Indonesia, which became known Islam Nusantara, seems to be very large, especially in the early period of Islam. Islam was first introduced to the *tarekat* are oriented to Islamic Sufism. By tasawuf oriented proven that Islam is acceptable to the people of Indonesia, so that the spread of Islam in Java, Sumatra and Sulawesi very fast and rapidly. This condition cannot be separated from the characteristics of Sufism or *tarekat* which is very humane, tolerant, loving and affectionate who later became the Islamic character of Indonesian.

2. Method

This research is a field research. However, to find historical traces of Qadiriyyah developments in Indonesia and especially in Palu city still necessary to study literature-based data. While the analysis of the order's contribution to Islam Nusantara preservation done by interviews the *tarekat* leaders and direct observation of the religious practices that developed in the community at Palu. The approach used is the historical approach to the analysis of the theory of structuralism. Robert Nisbet states that the structural functionalism or structural function is the one building the most significant effect theory in the social sciences in the present century. In this approach, the authors give a formula



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that must be considered. First, the level of social structure, for example regarding the economy, culture (customs), including the language of religion; secondly, the level of social strata; Third, the social correlation between the individuals and community groups, such as those between ruler and small communities or individuals. As described by George Ritzer that to build social relationships should have four functions as quoted by Parsons with AGIL following formula: 1. Adaptation, system must cope with external emergency situations, the system must adapt to the environment and adjust the setting to their needs, 2. Goal attainment that a system should define and achieve its primary objectives, 3. Integration, a system should be set up between the relationship of parts into components, 4. Latency (pattern maintenance), a system should be equipping, maintaining and improving both individual motivation and cultural patterns that create and sustain motivation.

Analysis of how the theory, if it is connected with the arrival of Islam, which also includes the teachings of *tarekat*, through merchants/gujarat from India and Arab, would have a harmonious relationship, for coming directly in contact with the local authorities. This means that the structuralists, Islam was able to present himself as a new religion, as described in the first point as a form of adaptation with various elements of society, both culture/ traditions, as well as ethnic and religion.

3. Findings and Discussion

Qadiriya history in Indonesian also comes from Makkah al-Mukarramah. Qadiriya spread to Indonesia in the 16th century, especially in the Java area. Although not directly in the middle of covering urban communities but is slowly coming through in some schools, like boarding Pegentongan Bogor, West Java, Suryalaya Tasikmalaya, West Java, Maranggen Central Java, Rejoso Jombang East Java and pesantren Tebuireng Jombang East Java. Syekh Abdul Karim from Banten, the beloved disciple of Syekh Khatib Sambas who settled in Makkah, was the most figure who contributed to the spread of Qadiriya *tarekat*. Sambas pupils from Java and Madura after returning to Indonesia to be evange lists Qadiriya. Thus, this *tarekat* is experiencing rapid development, especially in the 19th century, especially when the public face the Dutch colonization.

As recognized by Annemerie Schimmel in her book "Mystical Dimensions of Islam" which states that *tarekat* could be mobilized to develop the strength to overpower others. In Indonesia, in July 1888, precisely in the area of Anyer Banten West Java uprising farmers heated. The rebellion of farmers is already prevalent in Java, especially in the 19th century. Keep in mind that any uprising among Islam farmers when it is the result of the propaganda made by the Dutch colonialists. History recorded that the involvement of *tarekat* followers in these wars made undaunted the Netherlands. From the results of the investigation by Martin van Bruneissen showed that Qadiriya followers, Sheikh Abdul Karim along with his *khalifa* KH Marzuki, was the leader of the uprising until the Dutch overwhelmed. The resistance of *tarekat* towards invaders also occurred in other places, in 1891 in Praya Central Lombok West Nusa Tenggara (NTB), 1903 KH Khasan believer of Sidoarjo East Java and KH Khasan Tafsir from Kranyak Yogyakarta, also did the same rebellion.

Besides, the religious organizations cannot be separated from Qadiriya is the most prominent Islamic organization of Nahdlatul Ulama (NU), which stands in Surabaya in 1926. Even *tarekat* known as Qadiriya Naqsyabandiyah has become an official organization in Indonesia. From these explanations, it can be concluded that the existence of Qadiriya tarekat in Indonesia has a crucial role to enter various areas in Indonesia including the islands of Sulawesi. The development of this *tarekat* in the islands of Sulawesi via a scholar and Sufi namely Syekh Yusuf Al-Makassari estimated around the 16th century AD, precisely in the Dutch colonial era. The fact is corroborated by the history of his spiritual journey as follows: "Syekh Yusuf Al-Makassari actually was initiated by some *tarekat* and obtained diploma to teach *tarekat* Naqsyabandiyah, Qadiriya, Syatariya, Ba'alawiyah, Khalawatiya. He also claimed to have become followers of the Sufi Dasuqiyah, Syadziliyah, Cristiyah, Aydarusiyah, Ahmadiyah, Kubrawiyah and several other lesser-known *tarekat*".

From these explanations can be understood that Syeikh Yusuf Al-Makassari is the central figure related to the spread and development of Qadiriyyah in Sulawesi, including in Palu city, Central Sulawesi. But before entering in Central Sulawesi, *tarekat* was first developed in Mandar city and entered slowly through the town of Donggala brought by the *tarekat* as well Bugis-Makassar merchants. This is similar to the description of Masjid Al-Huda Imam, Moh. Tayyeb said that:

"According to parents (Baharuddin) that the Bugis Makassar originally brought the presence of Qadiriyyah. Then stop at the ground Mandar, and continues to expand into the area of Donggala, especially in the coastal port of Donggala expected in the early 17th century From Donggala later developed into the city of Palu, particularly in the coastal area of Palu, to the West coast and Toli-Toli area. On average the Bugis merchants were the spreader through the sea".

The above description stressed that the entrance of Qadiriyyah through Donggala town in Central Sulawesi. It is understandable because Donggala city at that time was the centre of trade and transit of merchants from various regions, including the Bugis, Chinese and Mandar. Through the interaction between Bugis merchants with the local community resulted in the spread of Qadiriyyah slowly. Also, the Bugis merchants who have settled in different regions of central Sulawesi very intense practice the teaching in their everyday life. On development, the teachings spread from coast Donggala, West Coast, Palu city, until Toli-Toli. As told by one of the leaders of Buginese that already long well established in Palu, H. Coke said that:

"I am adherents Qadiriyyah, even I formed tarekat associations. On averagethe member are in it Buginese of the South, although I have also been in tarekatkhlawatiyah of Makassar, which is a relic of Syekh Yusuf Makassari. I have been known several tarekats in Indonesia, including in Palu in more or less twenty years."

Other evidence related to the existence of Qadiriyyah in Palu is the discovery of several books that have been translated into Arabic latin and Bugis language which has a relationship with teachings such Qadiriyyah 'conversation history Waliullah Syeikh Abdul Qadir Jailani with Sultan Auliyah Mukarramah written by Baharuddin S. Latopa (2010). *Sirrur Asrar; explain the instructions of Qadiriyyah tarekat related to human life and relationship with God* written by Syeikh Abdul Qadir Jilani were translated by Zainal Abidin Zenzen Bazul Asyhab 1996; *Duatemmallaiseng, Tellutemmassarang* by Sofyan Sahabuddin 2006; *As-Shodiq Alqaul fi ma'rifatullah* works AG. Abdurrahman Ambo Dalle 1976; and Fiqh Syeikh Abdul Qadir Jilani *Mysticism* written by Muhammad Abdul Goffar 2009.

The books above all associated with the teachings Qadiriyyah and as reading material of Palu people. They have a spiritual connection with the instructions Qadiriyyah hereditary from their parents and teachers. These facts prove that practically in society there is Qadiriyyah influence substantially to the religious complexion of society although the organization Qadiriyyah not formed as other *tarekat* organization. In addition to the above historical facts, *Guru Tua* role as a charismatic cleric people of Central Sulawesi is also critical in the preservation of Islam Nusantara through the practice of the teachings of Islam Qadiriyyah in Palu city. As a description of one of his disciples that when *Guru Tua* was pray and *zikr* regularly practice the teachings of Syeikh Abdul QadirJilani. What was witnessed by Dg.Tamrin also matching the description of H. Coke that the teachings Qadiriyyah in Palu was powerful in people's life. It was seen in the tradition of prayer and *tahlilan* in grief. In addition, Palu people already know various forms of *zikr* is typical in *tarekat* Qadarites teachings. As revealed by H. Bahri that his parents know and practice a variety of *zikr*; body *zikr*, heart *zikr*, soul *zikr* and secret *zikr*. The *zikr* form of so-called body, heart, soul, secret. *Tubu Anrena alusu'ta and tubuh anrena kassara'ta*. *Zikr* and prayer forms above were strongly influenced by and familiar with the Qadiriyyah teachings. People today still maintain the tradition, and even become its own religious hue possessed by the people of Palu city.

Zikr tradition profoundly influences Palu city society, in addition to the tradition established by Guru Tua influences, is also strongly affected by Qadiriyyah presence. It appears to be in prayer and *tahlilan* where always kiyais and cleric send al-Fatihah blessings to the soul of Syeikh Abdul QadirJilani (*ilaar watih syeikh Abdul QadirJilani al-Fatihah*). After that, the al-Fatihah cleric was also sent to the spirit of Guru Tua (*ilaar watih Aljufrie Habib Idrus bin Salim al-Fatihah*). The form and pattern of religious communities of Palu city are profoundly influenced by *zikr* tradition as above, in turn, become spirit and essence of Islam Nusantara which also deeply influenced by the teachings of *tarekat*. Therefore, it can be affirmed that the contribution of the teachings Qadiriyyah in preserving *tahlilan*, *zikr* and *talqin mayyit*, in fact, have significant contribution in maintaining the preservation Islam Nusantara teachings.

Qadiriyyah dynamic development in Palu city, Central Sulawesi, highly coloured by the three central figures namely Syeikh Yusuf al-Makassari (1626-1699 AD) and Tahir KH. Muhammad more familiar with the name of Imam Lapeo (1839-1952 AD) and KH. Muhammad Saleh (1913-1977 AD). Three characters of different generations. Syeikh Yusuf Al-Makassari can be categorized as the first generation/the founder of the general Qadiriyyah in Sulawesi who received a diploma Qadiriyyah of Syeikh Nuruddin Arraniri. While the last two names are the pioneers Qadiriyyah specifically in Mandar, West Sulawesi. From this two last figure Qadiriyyah spread through their students to Central Sulawesi, especially Palu with economic expansion through trade as well *Da'wah Islamiyah*. Recorded in Islam history at Central Sulawesi that generally, the Buginese theologian has an essential role in the spread and development of Islam in the in Central Sulawesi. Buginese dominie presence is estimated to play a necessary role in the ideological phase, namely the phase midway between Datokarama as mythology and Guru Tua phase as the phase of science. In this ideological stage Buginese dominie, who were also the majority of merchants, spread the teachings of Islam including Qadiriyyah.

The distribution process of Qadiriyyah shows that the social structure of the propagator Qadiriyyah that are part of the elite group supports the spread of the terekat teachings. Starting from Syeikh Yusuf Al-Makassari, Imam Lapeo and his disciples KH. Muhammad Shaleh were public figures who occupy a respectable position and social influence. These conditions helped the Qadiriyyah spread widely in the Community, including Palu city. Forms of Qadiriyyah elite leaders mapped into two ways, namely the religious elite and merchants elite. These two elites have the significant role in determining the direction of policy and religious thought at the time, in addition to the king or the government. In addition, the condition is strongly supported by the Qadiriyyah teachings distinctions that do not directly alter completely the understanding of the local community and the religion way which was still very strong with animism.

Qadiriyyah teachings were taught the religious *tarekat* still accommodate local traditions and were slowly adapting and gradual Islamization. One form of Qadiriyyah adaptation is giving Islamic spirit and values in a number of cultures carried out by local people, both regarding grief, or event starting reinforcements'. Reject tradition which is usually held to the *Balia* tradition which is previously deeply influenced by animism, are now being replaced with a spirit of *zikr* and *tahlilan* at the end of the event. Recitation and *tahlilan* who performed by the *Imams* were often preceded by the delivery of al-Fatihahreading to Syeikh Abdul QadirJailani. So is the case with Guru Tua phase, as one of the figures who have a spiritual connection with the Qadiriyyah*tarekat* teachings, proselytizing methods that do appreciate the local traditions are deeply rooted in society. Any propaganda carried slowly through education. Moreover practically he performed Qadiriyyah *zikr* besides al-Haddad. Thus, through his immense persona makes tradition of *zikr*, prayer and *tahlilan* community in Palu city increasingly entrenched.

4. Conclusion

The existence of Qadiriyyah in Palu through two phases. The first phase is the influence of Syekh Yusuf Al-Makassari which took place in the 17th century AD while the second step is the influence of the BugisMandar clergy Imam Lapeo and KH. Muhammad Shaleh with his disciples that took place in the 20th century AD Thanks to the support of social status owned by the *mursyid* as clergy and nobility facilitate Qadiriyyah teachings accepted in society. Moreover, Qadiriyyah contribution to the preservation of Islam Nusantara evident in its role in Kaili tribe to convert local tradition, by intensifying the *zikr* tradition or *tahlilan* which in turn form a tolerant society, loving and helping each other in Palu city.

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