



Development and Growth of Tariqat in Tasawuf in Indonesia

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Abstract: *The aims of this study are to find out Development and Growth of Tariqat in Tasawuf in Indonesia. This study use wualitative research method. The result of this study shows that accesses that arise in practicing the teachings of Sufism are caused by misunderstandings, and therefore do not need to be used as a reason to reject it. The thriving life of kebatinan kebatinan schools and clinical teachings in Indonesia is the result of people's inclination to like Sufism, but they do not receive proper channels and guidance so that it often becomes an obstacle to smooth development. Therefore, Islamic Sufism is a teaching that is capable and appropriate to guide the misguided teachings of kebatinan and clinics in the right direction to be deployed in the field of development. The more the true teachings of Sufism are broadcast and practiced, the stronger people's belief in God Almighty will be.*

Keywords: *development; growth of tariqat; tasawuf*

I. Introduction

The growth and development of Sufism in the archipelago was driven by Hamzah Fansuri and Syamsuddin Sumatrani, two Sufi figures who came from Andalas Island (Sumatra) in the 17th century AD. In reality, the practice of Sufism in Indonesia belongs to 2 types, namely philosophical Sufism and moral Sufism. Philosophical tasawuf driven by Ibn Araby is rich in ideas for understanding God and tasawuf akhlaqi places more emphasis on good deeds and akhlakulkarimah in getting closer to God. Sufism of morality has experienced rapid development as evidenced by the increasing number of people who follow it. His contribution to the life of the nation and state is very clear. First, persistence and belief in the tarekat have formed a strong and persistent spirit in fighting immorality, including against colonialists, until Indonesia became sovereign and independent. Furthermore, the noble character approach is an attempt to approach Allah SWT. (Sufism of morality) has also given birth to many people who have also changed their morals.

In terms of Sufism, tarekat is a certain method that is used continuously by someone to cleanse his soul by following the paths and stages in his efforts to get closer to Allah SWT. The essence of tarekat education is the process of cleansing the soul from disgraceful morals and adorning oneself with noble morals, or it can be interpreted that the tarekat is practicing Islamic teachings in totality, both physically and mentally in order to gain the pleasure of Allah SWT or wusul before Allah. Thus, the congregation in this perspective can be done in various ways, for example, by teaching religious knowledge, giving instructions to people about how to worship or about noble character, and so on.

Basically, tarekat knowledge in the Qur'an is a technical implementation method of a very high practice, namely dhikr. This is what is meant by Prof. Dr. H. Saidi Sheikh Prof. Dr. H. Kadirun. Yahya, that tarekat is a methodology in the science of Sufism, namely through the practice of remembrance, the practice of the word of Allah.

According to Prof. Dr. H. Saidi Sheikh Prof. Dr. H. Kadirun. Yahya, the potential power of Allah's word is immense, so that it is able to maintain the existence of the world from total destruction by any force. So, this knowledge needs to be researched, where is the scientific position, the how to do it, from the practices of the tarekat which seem redundant and seem as if they are just a waste of time. But in fact, all of that will be proven, if carried out with the right method of remembrance, will get great benefits from the power contained in the Qur'an.

With the research of the Order in Sufism, explanations regarding Sufism, in accordance with the actual Shari'a according to sunnah experts wal jamaah and which do not hinder worldly development and progress can be understood by all levels of religious communities.

Tariqa in Sufism has not been widely discussed in scientific terms, this is because the contribution of iktikaf cannot be measured quantitatively. Therefore, with the existence of writings that reveal the Tariqa in Sufism, with a technological scientific approach, it is a very good springboard of knowledge and interesting to read.

II. Review of Literature

2.1 Definition of Sufism

Sufism scholars differ on the origin of the use of the word tasawuf. From various reference sources of tasawuf books, there are at least five opinions about the origin of the word tasawuf which is often found in tasawuf studies, namely:

First, the word tasawuf is attributed to the word ahlshuffah, which is the name given to some of the poor among Muslims in the early days of Islam. They are among the people who do not have a home, so they occupy the hut that the Prophet built outside the mosque in Medina.

Ahl al-Shuffah is a community that has the characteristic of being busy with worship activities. They leave the life of the world and choose the ascetic lifestyle. They live in the Prophet's mosque and sleep on stone benches using a saddle (sofa), they are poor but have big hearts. The companions of the Prophet who were produced by this shuffah product included Abu Darda', Abu Dzar al Ghifari and Abu Hurairah.

Second, there is an opinion that says Sufism comes from the word shuf, which means wool. Derived from the word shuf because worshipers and zahid in ancient times used simple clothes made of sheep's wool. In the history of Sufism, we find many stories that when someone wants to enter the path of closeness to Allah, they leave the luxurious clothes they usually wear and replace them with coarse woolen cloth that is woven simply. This tradition of simple and tattered clothing is intended to prevent worshipers from feeling riya', arrogance or arrogance.

Third, Sufism comes from the word shofi, which means holy people or people who purify themselves from worldly matters. They have special characteristics in their activities and worship on the basis of purity of heart and for cleansing the soul in order to get closer to God. They are people who always protect themselves from sin and immorality. The fourth opinion says that Sufism comes from the word shaf, which describes people who are always in the front row in worshipping Allah and in carrying out good deeds. While other opinions say

that Sufism does not come from Arabic but Greek, namely sophia, which means wisdom or philosophy.

Associate with the word sophia because the path taken by worship experts has similarities with the way taken by philosophers. They are both seeking the truth that begins with doubts and soul dissatisfaction. This example was experienced by Iman al Ghazali in navigating the world of Sufism. There are many other opinions that connect the word Sufism with other words that can be referred to in Sufism books. What is clear in terms of language, regardless of the various opinions that exist, can be understood that Sufism is a mental attitude that always maintains self-purity, worship, lives simply, is willing to sacrifice for good and is always wise and prioritizes virtue. Furthermore, Sufism from a terminological aspect (term) is also defined in various ways, and from various points of view. This is due to different ways of looking at the activities of the Sufis. Ma'ruf al Karkhi defines Sufism as "taking the essence and leaving what is in the hands of creatures". Abu Bakr Al Kattani said Sufism is "morality". Whoever gives you the provision of character, it means he provides provision for you for yourself in Sufism ".

Furthermore, Muhammad Amin Kurdi defines Sufism as "something by which you know the good and bad things of the soul, how to cleanse it from what is reprehensible and fill it with praiseworthy qualities, how to carry out mysticism and the journey to Allah's pleasure and leave its prohibitions". From the study of language and terminology as explained above, according to Nicholson, problems related to Sufism are something that cannot be defined clearly and clearly. This is common because the results of Sufistic experience depend on the practice of each Sufi figure. However, according to Abuddin Nata, that although each of the Sufi figures differs in formulating the meaning of Sufism, the essence is the same, that Sufism is an effort to train the soul with various activities that can free itself from the influence of worldly life, so that it reflects noble character and is close to God. . Or in other words, Sufism is a field of activity related to spiritual mental development so that you are always close and with God.

Prof. Dr. Kadirun Yahya said that Sufism is the soul of religion. He firmly believes that the awesomeness of God's wealth, mercy and mercy is not only given by God through the practice of scientific and technological theories. The Koran as the main source of Islamic teachings and then the Prophet's Hadith mentions that many things about the greatness and power of Islam are obtained in the field of Sufism. In line with that, he called on Muslims to be able to realize the greatness and benefits of this sentence of Allah.

In explaining the rationality and awesomeness of Allah's hidden words in the field of Sufism, He tries to explain it through a formula which He calls Exact Metaphysics or Scientific Metaphysics. The metaphysical formula rests on one infinite energy, namely the power of God, which is symbolized by this infinite energy if explored and then presented it will undoubtedly be able to deal with or stop everything whatever happens on earth.

For him the greatness and benefits of Allah's words can only be achieved in the science of Sufism with methodology (thoriqoh). This methodology or thoriqoh presumably is what is meant by tarekat, namely the method or way to God or the way to get the infinite energy belonging to Allah SWT.

His persistence in exploring infinite energy through the method of Exact Metaphysics this does not make him negligent or away from the Shari'a. For him, shari'a covers all aspects of life, both in relation to the relationship with Allah, the relationship with fellow human

beings, as well as the relationship with nature, all of which must be closely intertwined and complement one another. Practicing the Shari'a is one of the paths that must be traversed on the way to God. The essence of ubudiyah in order to obtain conditions of haqqul certainty and makrifatullah that tahqiq cannot only be achieved by zikrullah but must be carried out simultaneously with the implementation of shari'a.

2.2 Meaning of Tariqah

The word "Tarekat" comes from the Arabic Tariqah which means way, system, method, and madhhab (school). Then the sentence becomes a standard sentence in Indonesian. Mulyadi Katanegara interprets that in the context of the Middle East, tarekat is a small road (short cut) to a wadi (oasis) and is difficult to pass because sometimes it is covered with sand. From Mulyadi's statement, it is implied that the tarekat is not widely known by people, only certain people know about it, so it is only natural that the tarekat is seen as a practice whose legitimacy is illegal.

The tarekat as a whole has specific rules, principles and systems, previously it was only practiced as a private activity, until then the word "Tarikat" was assigned to a number of personal Sufis who joined a teacher (shaykh) and were subject to the rules. detailed in the spiritual path, who live collectively in various zawiyah, ribat and khanaqah or gather periodically for certain events, as well as hold regular scientific and spiritual meetings.

It is undeniable that the tarekat as a form of continuation of previous Sufi activities is marked by the lineage of the tarekat which is always associated with the names of the founders or Sufi figures who were born at that time. Each tarekat has its own sheikh, procedures for remembrance and ritual ceremonies. Usually, the shaykh or murshid teaches his students in a spiritual practice dormitory called a suluk or ribat house. Starting from this place, the sheikhs taught Sufi cadres (better known as the term students) a number of doctrines, both theoretical and practical.

III. Discussion

3.1 The Development and Growth of Tariqat in Sufism In Indonesia

The history of the spread of Islam in the Indonesian Archipelago is inseparable from the role of Sufism. When Islam began to land in Java, the scholars known as "Wali Songo" began to preach Islam. At first the people objected, even rejected it, on the grounds that they already had a Javanese spiritual religion that was entrusted to them by their ancestors.

It was here that the forces of the tarekat practitioners who were known as Sufis, with their various miraculous phenomena and karamah, were deployed to the forefront. It was only then that the kebatinan in the land of Java withdrew and submitted to accepting Islam. Then the Islamic preaching continued with the teaching of fiqh as a regulator in the etiquette of the life of Muslims.

Practitioners of tarekatullah cure many serious and odd diseases, cure drug addiction, expel jinn disorders, etc. All of these are practices carried out by followers of the tarekat through various media such as stones, water and sticks, which have been prayed for and filled with remembrance.

Interesting stories about personal figures and spiritual journeys and the active role of the congregation's practitioners as well as the stories of their karamah have made the tarekat gain a lot of interest from the Indonesian people.

The tarekat group comes from various backgrounds, starting from the lower class, middle class, to the upper class, from businessmen, professionals, artists, academics (teachers, students, lecturers, doctors, to professors), the military (police and army, from the rank of low to high officers), among officials.

However, apart from gaining many followers, there are also some groups who reject the tarekat. This is because those who reject the congregation consider the technical practices of the congregation to be controversial, and there has even been intimidation of the congregation in some areas. However, with the existence of various scientific writings and scientific forums in the form of scientific works by Prof. Dr. H. Saidi Syeikh Kadirun Yahya who inspired many people and in the field of academics and researchers in Indonesia, the tarekat's rejection has now faded by itself.

To achieve certain goals requires roads and ways. Without knowing the way, of course it is difficult to achieve goals and objectives. This is called a tarekat, in terms of the similarity of the words it means "madzhab" which means "way". Knowing that there is a road, it is also necessary to know the "way" to cross the road so that the destination does not get lost.

The goal is truth, so the way to traverse the path must also be correct. For this there must be an inner preparation, namely the right attitude. Such an attitude of the heart will not appear by itself, so it is necessary to have certain exercises in certain ways as well. The emphasis in the tarekat is a guide in carrying out worship in accordance with the teachings determined and exemplified by the Prophet SAW and carried out by friends and tabi'in, passed down from generation to teachers (mursyidin). Thus, the regulations contained in the science of Shari'at can be implemented.

And as stated by Shaykh Zainuddin bin Ali al-Malibari in Hidayatu Al-Adzkiya Ila Thariqi Al-Awliya: "The Tariqa is doing better deeds, being careful and not choosing mercy (lightening) syara'; such as being wara', and riyadhah with a strong determination."

In this case it means that Shari'at is God's signs in life, while tarekat are proof of obedience to Him. In other words, syari'at is a rule, while tarekat is its implementation. Around the 2nd and 3rd Hijriyah centuries, groups were born (generally consisting of fuqara wal Masakin groups) with a training method (riyadhoh), with the core of Dzikirullah teachings. The source of guidance cannot be separated from the teachings of Rasulullah SAW. These groups call themselves by the name of the tarekat, each of which has a predicate according to the name of the bearer of that teaching. There are several names, among others.

Sayyid Bakri in the Book of Kifayatul Atqiya wa Minhajul Ashfiya explained that Muslims should not be fooled by the "misleading" sentence which advocates leaving the Shari'a for those who have reached the degree of essence.

ولا يستقيمان فلا الشريعة على متوقف كلاهما والحدقيقة الطريقة أن والمعنى
تسقط لا الأول بآء جملة من وصار منزلة ته وارتفعت درجة ته علت وإن في المؤمن بها إلا يحصلان
والسنة القرآن في الام فروضة العبادات عنه

It means, "The meaning of the tarekat and the reality depend on (the practice of) the Shari'a. Both of them will not be upright and will result without Shari'a. Even if a person's degree and position have reached a very high level and he is one of Allah's trustees, the obligatory worship as mandated in the Qur'an and sunnah does not drop from him,".

Sayyid Bakri gave an example of the midnight prayer of Rasulullah SAW one night so that both of his feet were bruised because of his nightly prayer activities all night long. When asked, "Hasn't Allah forgiven your past and future sins?" The Prophet replied, "Shouldn't I be a grateful servant?" Sayyid Bakri stated that the view that prioritizes nature without implementing Shari'a is a wrong understanding. This is because the provisions of the Shari'a never fall, even from those who are prophets.

God bless you

Meaning, "Anyone who thinks that a person who has become a guardian and reaches the level of essence, the provisions of the Shari'a have fallen from him, then he is a person who is misled, misleads, and denies. Obligatory worship has never fallen from the prophets, moreover from the saints of Allah, "

The Qadiriyyah Order, the bearer of the teachings of Shaykh Abdul Qadir Jaelani Qs (Qaddassallahu Sirrahu) (471-561 H). The Syadzaliyyah Order, the bearer of the teachings of Shaykh Abu Hasan As-Syadzili Qs (591-615 H). The Naqsyabandiyah Order, the bearer of the teachings of Shaykh Baha'uddin An-Naqsyabandi Qs (717-791 H). Rifa'iyah Order, Bearer of teachings: Shaykh Ahmad bin Abil-Hasan Ar-Rifa'i Qs (died 578 H). The Sammaniyah Order, the bearer of his teachings Muhammad Samman Qs (died 1720 AD).

In fact, there are many other tarekat names which are considered to be in line with what Allah SWT said in surah al-Jin verse 16:

Amen

Meaning: And that: If they continue to walk straight on that road (Islam), indeed We will give them fresh water to drink (lots of sustenance).

A person who enters the tarekat is called a salik (a person who walks), while the way that is followed in certain ways is called Suluk. Among the things that must be done are: Khalwat, Muhasabah, and Mujahadah. Nicholson revealed the results of his research, that the system of clean living (Zuhud) is the basis of all the different congregations, and in general, although these institutes have various names and methods, there are several characteristics that are in common, namely:

- a) There is a special ceremony when someone is accepted as a disciple (adherent). Sometimes before the person concerned is accepted as a follower, he must first go through a tough preparation period.
- b) Wear special clothes (slightly no identification).
- c) Undergoing riyadlah (basic training) with khalwat. Seclusion and concentration with prayer and fasting for several days (sometimes up to 40 days).
- d) Engage in reciting certain dhikr (awrad) at certain times each day, sometimes with aids such as music and body movements that can build concentration of memory.
- e) Believing in the existence of supernatural powers/inner power in those who have been trained, so that they can do things that are out of the ordinary.
- f) Total respect and submission to the Shaykh or his aide that cannot be denied.

From these systems and methods, Nicholson concluded that Sufiyah congregations are an organized institutional form to foster moral education and social solidarity. The ultimate goal of personal development in the tasawwuf lifestyle is a clean, modest life, diligent in

worshipping Allah, guiding the community in a direction that pleases Allah, by practicing shari'ah and embracing the truth in the system/thariqah method to achieve ma'rifah.

There are several terms included in the tarekat environment, namely: sincere (holy intention), muraqabah (feeling watched or watched over by God), Muhasabah (self-correction of work done in terms of negligence and shortcomings), tajarrud (longing for a higher God). than longing for other than Him), and mahabbah (true love for God).

Tarekatullah in its original form is pure Islam which is very high and very scientifically refined.

In summary, the practice of Tarekatullah is: the technical implementation of remembrance of Allah SWT with the intention of being close to Him and achieving His Ridha. The point is to make remembrance of Allah SWT with the element of Muhammad included or in a state of joining the element of Muhammad. Because this element of Muhammad is a guarantee as a true channel, which is the only channel that has infinite ($= \sim$) wave frequencies given by Allah SWT which is able to go straight to the presence of Allah SWT whose dimensions are infinite ($= \sim$) it.

Dhikr with elements of Muhammad is the "essence" of the two sentences of the Creed which must be present in every worship, then the worship reaches the one \sim Allah SWT. This element of Muhammad was inherited by the Apostles and Ambia, all from Allah SWT. Apart from the source, it must come from the Qur'an and Al Hadith, which is also the basis of Islamic Sufism, which is also one's intention.

This element of Muhammad was passed on by Allah SWT also to the spiritual within the Spiritual self of every Muslim so that he is able to become a Khalifah of Allah and Khalifah of the Apostles on earth. And this treatment is also passed on to the spiritual self of the ummah! This is the essence of Tarekatullah, namely remembrance of Allah SWT with elements of Muhammad.

The element of Muhammad who lives eternally with Allah, huwal awwalu wal Akhiru which has been passed down from generation to generation from Prophet Adam AS. as an Apostle who should be continued, until the end of the Islamic Umsu. If this element of Muhammad in worship is not present, the direct frequency to Allah SWT will automatically be cut off. The channel doesn't even connect anymore, until the channel no longer exists, aka it disappears.

And no human being has an infinite frequency ($=\sim$), except that which Allah SWT gave to His Messengers. Only this is the essence of the true Tarekatullah in a pure and original state. This is the sacred method in Islam which has been sought after by all people in the world and carried by all religions or monotheism which is actually one of the core of all religions or monotheism in the world.

The Great Method that can connect technically (not laymanly!) between the spirit of the Insan and Allah SWT (direct relationship between the spirit of the Servant and His Khaliq) in accordance with the commands of Allah SWT in the Qur'an in the letter Al maidah: verse, 35

"O you who believe and fear Allah, look for a channel/wasilah, a method/way to get closer to Allah SWT".

Yaa Ayyubal ladziina amanut taqullaaha wabtaghuu ilaihil washiilata wajaabidu fi sabiilibii la'allakum tuflihuuna

This method has been hidden in Tarekatullah and has been disclosed in an exact scientific manner by Prof. Dr. H.S.S. Kadirun Yahya, who cannot be denied by anyone with his arguments because they are based on the Al-Quran and Al-Hadith (through the Science of Sufism as the inner layer of Al Islam) and Modern Technology Science

V. Conclusion

Accesses that arise in practicing the teachings of Sufism are caused by misunderstandings, and therefore do not need to be used as a reason to reject it. The thriving life of kebatinan kebatinan schools and clinical teachings in Indonesia is the result of people's inclination to like Sufism, but they do not receive proper channels and guidance so that it often becomes an obstacle to smooth development. Therefore, Islamic Sufism is a teaching that is capable and appropriate to guide the misguided teachings of kebatinan and clinics in the right direction to be deployed in the field of development. The more the true teachings of Sufism are broadcast and practiced, the stronger people's belief in God Almighty will be.

From this conclusion then gave birth to several theories about the origin of the teachings of Sufism, whether the teachings about cleansing the soul are purely from Islam or are they influenced by other elements outside of Islam. So to understand the purpose and essence of Sufism in Islam, we must examine other opinions about the theory of the origins of Sufism, because Western orientalis still conclude that the teachings of Sufism in Islam are not the result of pure teachings from Islamic teachings, but rather the influence from outside Islam.

People who are tarekat have the fundamental goal of seeking the pleasure of Allah and purifying monotheism in Him. Monotheism is the basic mindset to always be Divine between maQ. Shudi wa ridhaka mathlubi in attitude and action, in accordance with the provisions of the Koran and Hadith.

Thus, people who are tarekat will later become people who have strong beliefs about Allah and His Oneness in all matters, always involve Allah in all activities, carry out the provisions of His Shari'a, and have noble character. according to the guidance of the Koran and Hadith.

So it is hoped that people who take an order will become Muslims who are beneficial to His creatures, and become citizens who obey their leaders, obey the rules, and serve the nation and state.

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