

THE DEVELOPMENT OF MOVEMENT AND INFLUENCE OF A THARIQAH ON THE TRANSFORMATION OF THE SOCIO-RELIGIOUS ATTITUDES OF ITS CONGREGATION

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Abstract: The thariqah is a transformation of Sufism into religious behavior as a tangible result of the practice of its teachings. This article uses a normative, historical, psycho-sociological approach to examining the development of the thariqah movement and proving its influence on changes in the social and religious attitudes of the community. The results of this study are the development of the thariqah movement occurs on the change of Sufism from individual spiritual behavior to social behavior, even to social movements. This development occurs in three stages; khanaqah, tariqah, and ta'ifah. The influence of the thariqah on changes in religious social attitudes. First, individuals become associated with a particular order. The main reason for an individual's attachment to a ta'ifah is family relationships and reasons for survival, namely the spiritual, social, and economic benefits of the pattern of that relationship. Second, everyone and their family can choose their ta'ifah. Third, the relationship between Sufi and ceremonial brotherhood fulfills not only the function of brotherhood but also the function of the people of each village or part of the city where everyone belongs to the community.

Keywords: Sufi Thariqah Movement; Sufi Thariqah Influences; Religious Social Behavior Change.

1. INTRODUCTION

In the historical reality, the development of the thariqah movement came from the doctrine of sufism absorbed from the interpretation of the Prophet's hadith

on *ihsan*. The word “*ihsan*” is a part of two other words in the same hadith, namely “*Islam*” and “*iman*”. These three words are the source (become elements) for formulating the system of Islamic teachings: *aqidah*, *syariat*, and *akhlak*. *Akhlak* is often identified with sufism (moral teaching). As a teaching system, each element is interrelated, although in another part, a tension between fiqh and kalam ulema in the third century H. occurred (Dahlan, 1999).

Seyyed Hossein Nasr stated that sufism naturally is *the inner and esoteric dimension of Islam*. The source of Sufism is from the Qur’an and the Prophet’s behaviors and also his comrades’. While *syariat* is the esoteric dimension of the Islamic teachings. The practice of the two dimensions harmoniously is a necessity for Muslims, in the effort to approach oneself to Allah SWT so that one becomes perfect either physically or mentally (Nasr, 1966). Nasr’s opinion contains sufism substance as the mystical dimension of Islam. The study of this dimension attracts attention a number of scholars among others Schimmel (1975) & Nicholson (1983).

Historically, sufism was at first elitist since it was merely conducted by the people with greatly adequate level of religious comprehension, so that it may bear concepts of sufism which may merely be understood using philosophical perspective. In this case, a philosophical sufism is from the *mahabbah* to the *wahdat al-wujud* concept. Its derivative concepts are as follows *shuhudi*, *ishraqi*, and *huduri* (Anwar, 2012). Then al-Ghazali made responsive and solutional efforts to justify sufism for common people through *thariqah* mechanism. Common people are perceived as disciples who in the sufism practice need *murshid*’s roles to guide them to do processes of being Sufism (Nasution, 1995a).

The development of *thariqah* as an *ijtihad* product in reality has made a great contribution to guide the people’s spirituality up to now. It is this contribution that attracts attention to a number of researches to study and research it. Some relevant studies may be noted namely those made by Alba (2012), Rusli (2013), Mufid (2006), even there is a number of studies with the substance of the *sufi*’s character and experience as the study conducted by Mujieab, Syafi’ah, and Ismail (2009). and a translation study by Irawan (2012). A number of other studies are conducted by Ni’am (2017), Nasrullah (2017), Ilyas (2017), Rahmawati, Yahiji, and Mustakimah (2018), Mahmud (2018), and Ziadi (2018). The substance of the last six studies is the influence of *sufists*’ characters in the archipelago, the context and giving local meanings to *thariqah*, including the political context. The studies still leave an important problem that should become *sufism* and *thariqah* studies

2. THE POSITION OF THARIQAH IN THE ISLAMIC SYARIAT

Before discussing the position of thariqah in the Islamic law, it firstly needs to discuss the nature of “*syariat*”. Etymologically, this term means “road” and therefore its meaning is more or less equivalent with “*sabil, sira, minhaj, manda’, mansa’ anf tariqah*”, which are also used in the Qur’an (Madjid, 1992). The Qur’an uses two words *shari’ah* and *shir’ah*, with the meaning of “religion” (*al-din*) namely “the road that has been determined by God for humans”, or “the clear road shown by God for humans” (Hasan, 1984).

Al-Qushayri stated in his Treatise: *Syariat* is an instruction to do worship, while the *hakikat* means living God’s greatness (in worship). Therefore, each *syariat* which is not strengthened by the *hakikat* is not accepted, and each *hakikat* which does not deal with *syariat* must not produce anything. *Syariat* comes by bringing obligations to the servant, and *hakikat* informs about God’s provisions. *Syariat* orders to pray to Him, *hakikat* sees Him. *Syariat* does anything He order, *hakikat* sees His provisions, contents, either what is hidden or visible” (Simuh, 1996).

One of these figures is respected by all thariqahs as “thariqah shaykh”, he is beyond the reach of sharia law and his level is higher than the prophets, and guides the spirits of the sufist towards the highest truth (*haqiqah*) (Gibb, 1974). There exists elements of *mutasawwif* (those pretending to do sufism, it might be intended to have certain benefits); common elements claiming as one doing sufism, but ignoring religious *syariat* obligations; elements hiding sufism or one’s holiness by doing forbidden acts since their low values with the purpose to be reproached by others (they are *malamatiah sufists*); *shatahat*; and views that inner ulema are superior than *zahir* ones (Dahlan, 1999).

“This is dealing with sufism deviating from al-Junayd *syariat*, it is said: “This is the words of people, troppling (ignoring) charities, these words and for you are great sin, those stealing and committing adultery are better than those whose words about the charities. It is stated that “All roads are closed for creatures, except for anyone following the Prophet’s miletones” (Dahlan, 1999).

Then he said: “For me science is easier than charity. Therefore, I soon study sufi science and read books among others *Qut al-Qulub* written by Abu Talib al-Makki and the book authored by al-Harith al-Muhasibi. Those are the statements made by al-Junayd, al-Shibli, Abu Yazid al-Bistami and others. So that I can know their purpose. I understand that what is deeper may be merely reached by feeling

directly (*dauq*) internal experiences and development. It is really far the difference between “knowing the meaning” of being healthy or full and “experiencing” the feeling of being healthy and full. Experiencing drunk is clearer than merely hearing information about the meaning of drunk. Whereas those experiencing it might not hear anything information about it. A sick doctor knows a lot of being healthy, he himself is not healthy” (Simuh, 1996).

Then, al-Ghazali composed the concept of his own sufism that may be read in his monumental book *Ihya' Ulum al-Din*. First, it discusses about faith, and it is divided into three levels namely the early level of faith, namely the faith of the common people, the faith on the basis of taklid. The second level is the faith of *mutakallimin* (theologist), on the basis of the combination (taklid) and a kind of proposition. This level is still close with the common people's faith. The third level, the faith of the '*arifin* (sufis) on the basis of witnessing directly with the intermediary of *nurul yakin*.

Then it can be seen that from the organization of the book *Ihya' Ulum al-Din* as a whole, it is known the al-Ghazali's main ideas about the relationship between *syariat* and *hakikat* or sufism. It is stated that before learning and practicing sufism, one should deepen science of *syariat* and faith first. It is used as the building thatb serves as the instrument to conform between *syariat* and sufism, *Ihya' Ulum al-Din* is a monumental work with complete and detailed descriptions and it systematically written. So that it is reasonable that due to al-Ghazali's influence either as the trusted believer of Ahlu Sunnah and brilliant sufism thinker with his great work (the book *Ihya'*), then sufism gets sympathy from *ahl al-shari'at* party and may be accepted as part of the Islamic religious system which is greatly proud of by the ummah of Islam in general (Aceh, 1995).

Sufism that may be accepted by the majority of *Ahl al-Sunnah wa al-Jama'ah* ulema in general is called with Sunny sufism, or may also be called al-Ghazali sufism, due to great influence of al-Ghazali in explaining sufism teachings and his ability in making them sure about the true sufism which is based on *syariat* (Dahlan, 1999).

3. THARIQAH TEACHINGS AND RITES

As a typical religious institution, a thariqah possesses a number of certain teachings and rites. There are teachings and rites which are the same and also different between a congregational association and the others. However in

general, there are main teachings and rites prevailing in the average environment of congregational associations, such as the principles of *dzikir*, *wirid* and prayer, bay'at rites and the like. Below will be described a number of teachings and rites that in general are found in congregational associations.

First, Principles. Each thariqah possesses a teaching of principles that should be used as the guidance for its followers. For example, the Naqshabandiyah thariqah has eleven principles. Eight out of the eleven principles were formulated by 'Abd al-Khaliq Ghujdawani, while the rest was added by Ba' al-Din Naqsyaband. The principles were mentioned one by one in many treaties, including two books used as the main reference for Khalidiyah' disciples, *Jami' al- Usul fi al-Awliya'*.

The principles made by 'Abd al-Khaliq as cited by Bruinessen (1996), are as follows: (a) *Hush dar dam*: "Being aware while breathing"; (b) *Nazar bar qadam*: "Keeping the steps"; (c) *Safar dar watan*: "Doing traveling in one's birthland"; (d) *Khalwat dar anjuman*: "Being quiet amidst the crowd"; (e) *Yad Kard*: "Remembering" "mentioning"; (f) *Baz gayst*: "returning", "renewing"; (g) *Nigah dayst*: "Being alert"; and (g) *Yad dasyt* "recalling"; The principles which are line with Abdul Khaliq's opinion, namely additional principles from Baha' al-Din Naqshabandi are as follows: (a) *Wuquf al-zamany*; (b) *Wuquf al-'adadi*; and (c) *Wuquf fi qalbi*.

Second, Zikir and Wirid. Zikir and wirid are important elements in the practice of a congregational association. In this case, *zikir* and wirid enunciations may be different between one congregational association and another. Below is presented the description of zikir which is commonly practiced in the environment of Naqshabandiyah thariqah followers. Naqshabandiyah thariqah distinguishes itself from other sufism schools in terms of zikir which is commonly silent zikir (*khafi*, "hidden", *orqalbi*, "in the heart"), as the antonym of hard zikir (*jahr*) preferred to by other thariqahs.

Two basic *zikir* of Naqshabandiyah are usually practiced at the same meeting namely *dhikr ism al-Dhat*, "remembering the name What is *Haqiqi*" (*the real*) and *dhikr tawhid*, "remembering oneness". The former consists of the enunciation of Allah many times or thousands times in the heart (counted using tasbih (prayer beads), while focusing attention to God only. *Dhikr tawhid* (also *tahlil* and *nafi ithbat dzikir*) consists of reading slowly with breath control, words *la ilah illa Allah*, while imagining like a street picture (line) through the body.

Something closely related to dzikir is the reading of *wirid*, although it is not

obligatory, but in the sufism environment it is greatly recommended. *Awrad* is short prayers or formulas to worship God and or the Prophet Muhammad, and read them in a determined number in certain hours that is believed to result in marvels or at least psychologically will bring benefits.

Third, Bay'at. *Bay'at* is a ritual ceremony in the thariqah environment conducted when one intends to become a member of a congregational association. The form of a *bay'at* is different between one place and the other. The following is presented a *bay'at* rite practiced in the environment of the Khalwatiyah thariqah.

Fourth, Muraqabah. *Muraqabah* is a spiritual exercise which is usually only given and done to a disciple who has reached a relatively high level. In the environment of the Naqshabandiyah thariqah for instance, it is merely given to those who have mastered *zikir* at all *Lataif*. *Muraqabah* means “controlling oneself”. It is concentration and meditation techniques.

However, there is also little written information about this *muraqabah*. Ahmad Dhiya' al-Din Gumusykanawi, a figure of Naqshabandiyah thariqat mentioned ten levels (*maqam*) of *muraqabah*, namely: *ihsan*, *ahadiyah*, *aqrabiyah*, *bashariyah*, *Imiyah*, *fa'iliyah*, *malikiyah*, *hayatiyah*, *mahbudiyah*, and *tawhid shuhudi*. Ahmad Khatib Sambas stated that there are not less than twenty different *muraqabah* (Bruinessen, 1996).

According to the two figures, the content of *muraqabah al-ahadiyah* is concentrated on the meaning of *surrah al-Ikhlās*: “*QuI huwa Allah ahad*, and opening the heart door for Divine Light”. It is the same in *muraqabah aqrabiyah* where one who is concentrating on the verse states that God is closer than the veins in his neck, and the like (Bruinessen, 1996; Heitzmann, 2018).

Fifth, Rabitah. *Rabitah* principally means “having an inner connection with the Guide”. Exactly, *rabitah* is variously practiced between one place and another, but it always includes the visualization of the *murshid* by the disciple, and he imagines the relationship that is being made with the *murshid*, is often in the form of a ray of light that shines from the *murshid*.

Sixth, Tawajjuh. In all thariqahs, a shaykh or a murshid plays a very important role for the disciples' spiritual development. Joining in a thariqah without owning a shaykh is impossible. The shaykh helps his disciples with various ways. Besides teaching directly, he helps them through a process called *tawajjuh*. This term means meeting face to face, but in the thariqah environment, this term has got some specific meanings. *Tawajjuh* is an encounter where one

opens his heart to his shaykh and imagines that his heart is showered by the shaykh's blessings. The shaykh at last brings the heart before the prophet Muhammad saw.

This *Tawajjuh* may last during a personal meeting between a disciple and a murshid (baiat is the first opportunity of *tawajjuh*), but the *tawajjuh* might occur even when the shaykh is not physically present. In some regions in Indonesia, the *zikir meeting itself is also called tawajjuh*.

4. THE DEVELOPMENT OF SUFISM AND THARIQAH MOVEMENT

The sufism development and thariqah movement become an important study conducted by the experts since they deal with the shifts and changes of sufism from personal spiritual behaviors into social ones, even to the form of social movement. According to Nasution (1995b), the sufism development into thariqah occurs in three stages: *khanaqah*, *tariqah*, and *ta'ifah* stages.

The first stage, *Tasawwuf*. Towards the end of the first century Hijriyah, sufism is a personal religious expression that deals with a religious expression as a social problem. It is the confirmation of one's effort to reach a contemplative life by looking for a relationship with the source of being and reality, it is in an opposition with a religion, an institution which is based on the authority, a one-way relationship from God to servants, with the emphasis on the implementation of rites and morality of law.

At this *tassawuf* step, there has been a term *tariqah*. But this term does not mean a sufi organization as it exists in the popular Indonesian term "tarekat", but it has an abstract meaning, namely as a way to get one closer to God. Besides, it also is greatly individual in nature, and therefore it is different from one individual and another, either it is seen from one's ritual aspects or one's sufistic experience.

The second stage, *Khanaqah*. Due to the spread of the sufism practice from one individual to the others, the number of people called sufis is greater and greater. These individual sufis are a combination for practicing sufism in certain places that become their meeting places. This place is called *khanaqah* or *zawiyah* (Haeri, 1998).

The third stage, *Tariqah*. The next development in the sufism institution occurs with the intermediary of sufi masters, who sometimes stay in a hermitage which is far from khanaqah life, sometimes in their zawiyah in cities, or it often

happens that a sufi is a traveler. He travels together with his group of disciples (Haeri, 1998). Starting from the sixth century H, sufism has become an institution that has rules, principles, and a specific system, after it was merely practiced as personal activities here and there without any bind between one person and another.

Fourth Stage, *Ta'ifah*. As stated at the beginning of this article, the ta'ifah stage occurred in the 15th century AD. It was a stage when the thariqah organizations had spread widely in the society and had a lot of branches in many places. Besides the expansion of the organizational scope, another change was something dealing with the relationship between a master and a disciple, that at this ta'ifah stage, it changed into a relationship with absolute loyalty from the disciple party and absolute authority for the master party.

In this case, al-Ghazali once stated: "A disciple should have a pointer that will guide him in the correct way, since the way of faith is vague, while the way of evil is various and easy, and someone who does not have a shaykh who guides him will be brought by the evil to his way. As a result, a disciple should be dependent on his shaykh like a blind person at the edge of a street to his pointer, he does not oppose to anything, and obliges himself to follow him absolutely.

5. THE DEVELOPMENT OF 11 MOST FAMOUS THARIQAHS

At present, the number of thariqah has developed widely and has such a lot of branches in the world of Islam that it is difficult to know its exact number. Below is present some of well-known thariqahs and short descriptions of each.

First, Qadiriyyah Thariqah This thariqah is named according to its shaykh, 'Abd al-Qadir al-Jaylani from Jayland district, south of the Caspian sea. Born in 470 H (177 M), 'Abd al-Qadir was sent to Bagdad in 18 years old, where he studied philosophy and law of Hanbali school. In sufism, he was said to be al-Dabbas's disciple (W. 525 H/1131 M).

Qadiriyyah Thariqah is included a thariqah which greatly loves peace and has pious and humanitarianism traits, an ethos implanted by the shaykh to whom this ordo is related to. As a whole, it is orthodox and avoided from access to more extreme popular ordos. It is doubt whether its original ordo has left a rigid system of doctrines or practices besides its basic spirit to give alms and non-fanaticism. Its zikir in fact are different from those of different regional organizations. But there is nothing orthodox in the zikir, which usually consist of cassations and

expressions from the Qur'an.

Qadiriyyah thariqah spreads widely to many countries, including Shuriah, Turkey, and some parts of Africa such as Camerun, Congo, Mauritania, Tanzania, an also in Caucasus, Cechnya, and Verghana, in the Middle East (Haeri, 1998). While in Indonesia, Qadiriyyah thariqah has made a synthesis with Naqshabandiyah thariqah and has established of what is publicly heard as *Qadiriyyah wa Naqshabandiyah* thariqah which is a thariqah that stands alone and is different from the two main thariqahs (Kharisuddin, 1997).

Second, Tijaniyah Thariqah This thariqah is far younger than other thariqahs in Africa, which was established around 1195 H/1781 AD by al-Khawalti's ex-disciple, Ahmad al-Tijani in Vez (Aceh, 1995). This thariqah much simplified its rites and gave greater and more direct emphases on good intention and rules. This thariqah spreads in al-Jazair, the eastern region of the Sahara dessert, the western and central part of Sudan, Senegal, West Africa, northern part of Nigeria and in a smaller scope in West and North America (Haeri, 1998).

Third, Naqshabandiyah Thariqah This thariqah is spread from Central Asia to Turkey and Eastern Muslim countries, but it has a spiritual relationship with "Khwajagan". It was established in Bukhara in eighth century/14 AD by Baha'uddin called "Naqshaband" (w. 781 H/1389 M). The name Naqsyaban (painter) is explained by a fact that its founder "painted spiritual pictures in his heart" and its disciples in practicing their zikir draw lines in their hearts with words that are not pronounced to purify their hearts (Rahman, 1984). Naqshabandiyah thariqah is spread in India, China, and Indonesian archipelago.

Fourth, Mawlawiyah Thariqah This thariqah is a suburban thariqah which is mainly among Turkish. It was established by a mystical poet, Jalaluddin Rumi (W. 672 H/ 1273 AD) (Elliade, 1993). *Al-Masnawi*, his greatest poetry with no comparable in its beauty and depth, has gained widest popularity and even has been called as the sufis' Qur'an". Mevlevi thariqah has detailed mystical rites (described in detail by J.P. Brown in his book *The Dervishes*, edited by H.A. Rose) and it is known for its whirling dance that caused them to be called "whirling dervishes". Since they were banned by Kemal's revolutionary regime, the Mevlevi thariqah has been limited in Central East, especially Aleppo (Elliade, 1993). But recently, it has spread to North America (Haeri, 1998).

Fifth, Shadhiliyah Thariqah Shadhili thariqah developed around the figure Shaykh Abu al-Hasan al-Shadhili from Morocco (w. 1258)(Aceh, 1995). and at last it becomes one of the greatest thariqahs with a great number of followers. At

present this thariqah exists in North Africa, Egypt, Kenya, and Tanzania, Middle East, Srilanka, and other places, including West and North America (Haeri, 1998). In the history of his life, it is known that in his childhood, he left his homeland for Tunis, and he stayed there for some times and he then went to eastern Islamic countries namely Mecca and there he performed some pilgrimages, and from the place he went to Irak (Aceh, 1995).

Sixth, Bektasyiah Thariqah This thariqah was established by Haji Bektasyi from Khurasan (W. 1338). Syiah's ideas have seeped into this sufi thariqah strongly. This thariqah was limited to Anatola, Turkey and it was most influential up to early 20th century. It is seen as the follower of the Syiah's school.

Seventh, Nikmatullahiah Thariqah. This thariqah was established by Shah Nur al-Din Muhammad Ni'mat Allah (w. 1431) in Mahan near Kirman, Southwest Iran. Its followers are especially in Iran and India.

Eight, Jarrahiah Thariqah This thariqah was found by Shaykh Nur al-Din Muhammad al-Jarrah from Istanbul (w. 1720). It is especially limited in Turkey with some branches in West and North America.

Nintih, Chistiyah Thariqah The most influential thariqah in the Indo-Pakistani subcontinent is Christiyah Thariqah, and this name is in accordance with its founder, Khwaja Abu Sami Christi (W. 966) which spreads especially in Southeast Asia

Tenth, Rifa'iyah Thoriqoh. This thariqah was established by Shaykh Ahmad al-Rifa'i (W. 1182) in Basrah. This thariqah has spread to Egypt, Syria, Anatolia, East Europe, and Caucasus region, and recently in North America (Haeri, 1998).

Eleventh, Yasawiyah Thariqah The founder of this thariwah was Ahmad Yasawi (w. 562 H/1167 M), a disciple of Yusuf al-Hamadani (w. 534 H/1140 M) including into the sufi group in Central Asia called "Khwajagan" (masters). He put the basis of the oldest Turkey thariqah called Yasawiyah thariqah.

6. THE INFLUENCE OF THARIQAH ON CHANGES IN SOCIO-RELIGIOUS ATTITUDES

At the beginning of the establishment of this thariqah, namely at the ta'ifah stage, a congregational association played vital roles in the life of the muslim community. This influence was greatly deep, strong and it mastered almost each member of the community. How an individual became related to a certain thariqah is described by Spencer (1973) as follow: "The main cause why an

individual is attached to a *ta'ifah* is a family relationship and what makes one remain to stay there is the spiritual, social and economic benefits from the relationship. *Ta'ifah* manages religious needs, especially social functions and other functions coming from it.

Thariqah as a sufi organization is basically aimed at bringing its congregation to approach them to make *taqarrub* to Allah (Kharisuddin, 1997). To reach this goal, the sufi joining in a thariqah takes the methods and techniques intended to change their congregation's attitudes and behavior, such as *dzikir* to clean spirit, practicing *sunnahs*, *khalwat* and '*uzlah* (being alone and keeping oneself from the crowd), and having *zuhud* and *wara'* attitudes and behavior.

By implementing the methods and techniques, it is expected that the attitudes among members of the thariqah towards God, fellow humans, one selves, and also to the world as a whole may change. From one who is less obedient to God is expected to become someone who is obedient, from someone who is stingy and loves property to be someone who is generous, from someone who worships lust become someone who is able to control his carnal desires, from someone who loves the world becomes someone who more loves the hereafter.

The thariqah praxis will effectively change their congregation' religious attitudes and behavior, especially through *khususiah* rites either *sugro* or *kubro*, where the *sugro* rite is carried out in one week, while the *kubro* one is conducted per 36 days (*selapan*). This happens since all thariqah teachings: *baiat*, *dzikir*, *tawajuh*, *rabitah* and *muraqabah* may all be implemented in the whole *khususiah* activities.

The *khususiah* implementation is usually begun by *dhuha* prayer individually from each thariqah congregation before 9 AM then it is followed by *fiqh* study for one hour guided by a *badal* or *khalifah* from its thariqah *mursyid*. Then it is followed by the study of monotheism and sufism until the *dhuhur* prayer done in congregation which are directly led by its *mursyid* and it is continued with *istighosah* and *baiat*, either for new or old members.

There is a simple rite that may potentially change the rhythm and style of the life of the thariqah congregation, namely prayers in congregation that is why in the thariqah contexts it becomes an 'obligatory' rite. There is also a 'bath' tradition before doing prayers in congregation and attend to the *mushala/mosque* in time and then it is continued with prayers in congregation and practice certain *zikirs* which are the main teachings of the thariqah practices. The habit of this prayer in congregation effectively makes the congregation to be

skillful in bringing the teacher face (mursyid) as the realization of the tawajjuh concept, which in turn may continuously guide him in all attitudes and actions and his behavior reflects all thariqah teachings as taught to him by his murshid.

Another aspect which also affects the changes and the formation of the thoriqah congregation's social-religious attitudes is the advise given by the murshids-khalifahs and badals inserted in each studies during the implementation of khususiah. For the adherents of this thariqah in Indonesia, it might that whats more well known is the story of Shaykh 'Abd al-Qadir al-Jilani, the founder of Qadiriyyah thariqah where his curriculum vitae or his *manaqib* is often read in the *manaqib prorgams* held by the congregation of Qadiriyyah-Naqshabandiyah di thariqah in this country. Among the superiority of this shayks is that when he was in adolescence before becoming shayks, he had been able to repent a robber head due to his honesty and sincerity to his mother's instruction

The background of the changes in attitudes occurs in TQN Rejoso that becomes the center for the spread of Qadiriyyah was Naqshabandiyah which is very big in East Java, with the center in Pondok Pesantren Darul 'Ulum in Rejoso Jombang. It is from here is that the Qadiriyyah wa Naqshabandiyah thariwah spread to various various corners of this country, even overseas. Millions of people in Indonesia have joined in this thariqah through the family tree of being murshid here. According to the explanation given by Kiai Dimiyati Ramli, al-Murshid from this TQN, the adherents of the thariqat from the center in Rejoso Jombang exist in 27 provinces in Indonesia and they are fodund in almost in each sub-district with the number of adherents is about 20 millions in line with the 1985 data.

This thariqah spread through Shaykh Ahmad Hasbullah Madura, namely *khalifah* Shaykh Ahmad Khatib Sambas living in Mecca. This thariqah was then brought to Jombang by Kiai Khalil from Demak, who stayed in Kediri before, exactly in Pare with his family, and then he went to study in the pesantren guided by Kiai Tamim Irsyad in Pondok Pesantren Rejoso and married with one of his daughters. Then kiai Khalil gave this leadership to his brother in law, Kiai Ramli Tamim. It began from his leadership period that Qadiriyyah wa Naqshabandiyah thariqah developed rapidly in East Java, and he had a lot enough of *khalifahs* or *badals* (Aceh, 1995).

Among the main *khalifahs* possessed by Kiai Ramli Tamim is Kiai Usman al-Ishaqi. Usman replaced the position of being murshid of Kiai Ramli Tamim together with Kiai Ramli Tamim's son himself, namely Kiai Musta'in Ramli. It is during the leadership period of Kiai Musta'in Ramli that shaking in the Qadiriyyah wa Naqshabandiyah thariqah in East Java occurred. Since Kiai Mustaim Ramli

affiliated to Golkar (Party of Functional Group), in the body of this thariqah, there was a division. There were many khalifahs of Kiai Ramli Tamim who recognized the leadership of Kiai Musta'in Ramli separated (*mufaraqah*) from him, and some of them acted as the murshids themselves with the bai'at of being musryd to Kiai Muslih bin Abdurrahman, namely the same thariqah musryid for Central Java region. This even then caused the decision of the committee of NU East Java to appoint a murshid in each regency or the third local level. Due to the event, *Jam'iyah al-Mu'tabarah al-Nahdiyah*, a thariqah organization which is still consistent to the political attitude of NU was born (Alba, 2012).

7. CONCLUSION

Historically Sufism is more of a very personal spiritual experience, thus giving birth to several concepts such as; mahabbah, ma'rifah, fana' and baqa', ittihad, and hulul, as well as wahdat al-wujud which is attributed to each of the Sufism figures who experienced it's process directly to formulate it and theoretically is referred to as falsify tasawuf, because it is very individualistic. In contrast to the tarekat as a Sufi brotherhood with some of its teachings; bai'at, dzikir, muroqobah, robithoh, and tawajuh, in addition to other teachings, which in practice can effectively change the attitude of individual congregations in the form of structured and measurable sufistic attitude, as depicted in maqomat, and ahwal. When a salik is guided by the teachings of the tarekat and practices them obediently under the guidance of a murshid, there will be very significant changes in his overall behavior, both socio-religious attitude.

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