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TAREKAT AND DA'WAH
(STUDY OF TARIQAH QĀDIRIYAH WA NAQSYABANDIYAH
IN BANDAR LAMPUNG

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ABSTRACT

Islam with a Sufistic approach presents Islam which is accommodating, tolerant, flexible, and politer towards local traditions and culture. A major factor in its success was the ability of Sufis to present Islam in an attractive package, specifically by emphasizing conformity to Islam or continuity rather than change in local religious beliefs and practices. To further explore the findings, a qualitative approach was used in this study by using the method of observation, documentation and in-depth interview in collecting the data. And examine specifically the contribution of the sufistic *dakwah* conducted by the *Qadiriya Wa Naqsyabandiyah* (TQN) towards the spiritual improvement of the Islamic community in Bandar Lampung. After a qualitative analysis, the study found a number of indications that the *Qadiriya Wa Naqsyabandiyah* of *dakwah* which emphasizes the role of the murshid (tariqah teacher) and is carried out continuously to find its relevance to the situation of the target community, is a relevant approach model developed for the benefit of the development of the Islamic community in Bandar Lampung. Thus it can fill in the blanks of one dimension of basic human needs, which is spirituality.

Keywords: Sufistic Da'wah, Tariqah, and spiritual

A. Introduction

Placing *da'wah* as a very strategic icon in the development of Muslims, *da'wah* becomes the main topic of discussion for Muslims in each generation. There are at least two things that become the reasons: First, *da'wah* has made people to change better social situations. History has recorded many thoughts of preachers, their heroism, influence, and the loyalty of their followers. Second, *da'wah* is the command of Allah SWT which is contained in the books of celestial religion. With this command, religious people compete to invite others to follow their religion. (Mohammad Ali Aziz, 2009)

In the context of *da'wah*, the tarekat *Qādiriya wa Naqsyabandiyah* in Lampung, which began in the 1980s to the present, has contributed to the spiritual development of the Islamic community in Bandar Lampung using a sufistic approach. The activities carried out two main missions, the first was to carry out the mandate of the distribution of the tarekat *Qādiriya wa Naqsyabandiyah*; the second is spreading Islamic *da'wah* and carrying out the development and inculcation of Sufistic values for all levels of society. (M. Rusfi, 2016). And in terms of objectives, *da'wah* and community development have links that strengthen one another. *Da'wah* and the development of society have interconnected focus to achieve goodness and progress of life in the world and the hereafter. Thus *da'wah* is actually a way to develop society. (A. Ilyas Ismail & Prio Hotman, 2011) Likewise, when viewed from the aspect of methods and approaches, *da'wah* and community development have complementary relationships.

Harvey Cox in his book *Religion in the Semler City: Toward a Post Modern Theology*, put forward a theory of Postmodernism theology that in the postmodernism century where Muslims must carry out a comprehensive empowerment in aspects of life on the basis of postmodernism which is based on the values of faith as a source of faith dynamic changes that can deliver the empowerment of Islamic societies towards their glory and awakening as well as overcoming various problems in modern civilization. (Harvey Cox, 1984) This theory explains that spiritualists are a source of energy that is able to encourage people to make changes and answer the problems and challenges faced by humans in this postmodern century.

The modernization paradigm is built on the premises of rationalism, empiricism, and positivism which from the beginning have deconstructed reality that is beyond the reach of human ratios, and this clearly will not be able to provide a full explanation of the balance of life. Here, the importance of re-presenting religion in its historical meaning as a means of freedom, so that religion can function again as a guidance towards the reality of essential human welfare. This means what was stated by Cox that the spiritual aspect has a very urgent role by using the sufistic approach.

According to Jim Ife and Frank Tesoriero in his book *Community Development that community development has six aspects: social, economic, political, cultural, environmental, and spiritual development.* (Jim Ife & Frank Tesoriero, 2014) The spiritual dimension is very important in community development. The sense of sacredness and respect for spiritual values is an important part of rebuilding society and giving meaning and purpose to human life. (Jim Ife & Frank Tesoriero, 2014) A more appropriate form of spiritual development begins with respecting and strengthening the religious and spiritual traditions of the community. On this basis, anyone strives to create an environment that can build sacred and spiritual that openly recognizes the importance of spiritual values. (Jim Ife & Frank Tesoriero, 2014).

In this study, the focus is more on the sufistic *da'wah* carried out by several *Qādiriyah wa Naqsyabandiyah* (TQN) in Bandar Lampung, thus the spiritual and behavioral (social) aspects are significantly affected.

Based on the description of the background of the problem, then in this study the main problem is formulated as follows: Why does the sufistic *da'wah* of the tarekat *Qādiriyah wa Naqsyabandiyah* have a contribution to the spiritual development of the Islamic community in Bandar Lampung ?

From the axiology side, this study can:

1. Giving a scientific contribution to the development of *da'wah* studies and the development of Islamic societies, especially in relation to the Sufi mystical preaching developed by the tarekat *Qādiriyah wa Naqsyabandiyah* in Bandar Lampung.
2. the results of this study can be a sufistic *da'wah* with a strong spiritual basis.

B. Method

In this study a qualitative approach is used; research with a qualitative approach which is also called as the naturalistic approach is a research approach that answers the research problem by using a deep and comprehensive understanding of the object under study. This is intended to produce research conclusions in the context of time and certain situations that are whole and comprehensive. Because naturalistic research sees a reality as a plural dimension, so it is not possible to draw up a detailed research design beforehand, but a research design would develop during the research process. In extracting information. There are three methods are used: Observation, interview, and documentation methods.

Data analysis is the process of compiling data so that it can be interpreted. Arranging the data means classifying it into patterns, themes, or categories of interpretation; namely giving meaning to analysis, explaining patterns or categories, looking for relationships between various concepts (Dadang Kahmad, 2002). In qualitative research, researchers become instruments of analysis from the very beginning of data collection. So in qualitative research the term Key Instrument is known; which means the researcher acts as an instrument as well as a data collector, in addition to other instruments that can be used. Therefore, the presence of researchers in the field is absolutely necessary. (Djam'an Satori & An Komariah, 2009).

According to Miles & Huberman in each data analysis process includes three sub-processes, namely data reduction, data display, and data verification. (Moh. Soehada, 2012). In qualitative research, the process of analyzing data is essentially started before the data collection is carried out, that is, when the researcher does the planning and design of the research, and takes place at the time of collection and after all the data collection processes are carried out. So that the data analysis in qualitative research is done at any time during the research process. And the three sub-processes of analysis are not carried out sequentially or alternately stages, but the process will run cyclically or circularly and interactively carried out during the data collection

process which has already begun since the initial survey until the end of the process of gathering all the data needed.

The conclusions will be drawn using the inductive method; that is, from specific analysis of all information that can be collected, both phenomena arising from the field and information obtained from informants through interviews; or the data obtained from the documents that had been concluded into general conclusions.

C. Result and Analysis

Sufistic *Da'wah*

1. Definition of Sufistic *Da'wah*

This term has two words; which are: propaganda and Sufistic (See, Aaron Nasution, 192). Furthermore, sufistic *da'wah* is an attempt by a Muslim to influence others both individually and in a group (congregation) so that they want to follow and practice the teachings of Islam. *Da'wah* is done with an approach that emphasizes more on the inner aspects than the outward aspects. And the material taught is Sufism material, in which there are aspects related to morals, both morals to Allah SWT and the Messenger of Allah to the fellow human beings, and even morals to all of Allah's creations. (Rosyidi, 2004). Similar also stated by MA Achlami that Sufistic *da'wah* is a *da'wah* that is packed with religious nuances and the subject matter used as the message of preaching is the teachings of Sufism which emphasizes the purity of the soul and moral guidance. (MA. Achlami HS, 2015).

Therefore, Sufistic *da'wah* is preaching activities that emphasize spiritual or spiritual guidance through *riyadah* taught and guided by the tariqah teacher with the aim of getting closer to Allah SWT who can give birth to noble character. Thus, there are three key words in sufistic *da'wah*: spiritual formation, teacher and morals.

2. Da'i Sufistic *Da'wah*

In the context of sufistic *da'wah*, da'i is called as shaykh or murshid; they act more as a spiritual teacher who gives guidance to the followers of the tariqah (*mad'u*), or he is a person who has special skills and knowledge that receives a mandate from heaven, to provide psychiatric guidance. (Totok Jumantoro & Samsul Munir, 2012). Meanwhile, according to Shaykh Muhammad Amin Al-Kurdy, an adherent of the Naqshbandiyah's tariqah, explains that the murshid is a person who has reached a degree of rijalul kamal, a person who has perfect *suluk* (behavior) in shari'ah and the essence according to the Qur'an, sunnah and ijma'. This only happened after perfect teaching from a murshid who has a maqam (position) that is higher than him, which continues to connect to the Prophet Muhammad, who sourced from Allah SWT by making bonds of wills (*bai'at*) and get permission or diploma to convey the teachings to others. (Writer Team 10th Conference Committee, 2009).

3. *Mad'u* (audience) Sufistic *Da'wah*

In the sufistic *da'wah*, the *mad'u* (audience) is called as the student; that is, someone who is passionate about the spiritual life, or a follower of a *Sufi tariqah*. And the motivation of his practice is only directed to Allah, and it can be seen in all external and inner movements, both in a vertical and horizontal relationship. (Writer Team Committee of Mukhtamar 10th, 2009).

With the statement above, then *mad'u* in sufistic *da'wah*, has its own characteristics different from *mad'u* in general. With a great passion for the spiritual, then a student or *mad'u* has a great dependence on the teacher (murshid) to get guidance that for inner or mental peace. The ties of the *mad'u* to the da'i in such a way make the sufistic *da'wah* make the da'i easier to teach the *mad'u*.

4. Sufistic *Da'wah* Materials

Da'wah material is an important part in *da'wah* activities. The material of *da'wah* is actually all the teachings contained in Islam; the value of *Iman*, Islam, and also *Ihsan*. And in the consensus of Sufism, this is along with the term *shari'ah*, *tariqah*, and essence, which ends with *ma'rifat* (*ma'rifatullah*).

5. *Da'wah* media (*Waṣīlah*)

The usual and typical media used in Sufistic *da'wah* is the existence of *Zawiyah* or *Ribaṭ*. In the beginning *Zawiyah* or *Ribaṭ* was only a place for the Sufis to stay. But in subsequent developments it was used as a place for Sufis to provide spiritual guidance (*riḍāh*) to the students. So that in Sufistic *da'wah* it has become a necessity for the murshid to prepare *Zawiyah* or *Ribaṭ* which is intended to be used to carry out all activities related to the spiritual. Then developed into a kind of dormitory in which there is a *shaikh* with his students. The *Shaikh* is tasked with supervising Sufi teachings or practices, so that the teachings of Sufism can be absorbed. *Ribaṭ* was founded by the Mamluk, who emerged during the Seljuq dynasty. They hold spiritual activities and exercises together. (Harun Nasution, 1992).

However, in the history of its development *Zawiyah* or *Ribaṭ*, present in the form of halls, and even mosques which are also used as the basis for spiritual training of the tariqah followers. So that in each group of tariqah usually has a special mosque which is used as a place for tariqah activities.

6. Form and Purpose of Sufistic *Da'wah*

Forms of Sufistic *da'wah* is by using a spiritual approach; so that preaching is done in the form of the practices of the tariqah. To see some forms of tariqah practices that form the form of Sufistic *da'wah*, it is necessary to reveal some of the objectives of the practices carried out in Sufism activities. There are three goals achieved in the practice of the tariqah: *Tazkiyah al-Nafs*, *Taqarrub ilallah*, and other goals.

D. Discussion

In this section, several things related to the guidance of the *Qādiriyah wa Naqshbandiyah* congregation in Bandar Lampung will be explained as a Sufistic *da'wah*.

1. Repentance: Early Spirit

Repentance is a starting point for the salik in entering the world of Sufism; that is someone who will enter the world of Sufism begins with the deepest remorse for all the mistakes and sins that have been committed and intend sincerely to leave forever and ever (*taubah al-naṣuḥa*). Of course this is intended to make the early salik has a high motivation to the totality (concern) born and inner life to improve themselves to be servants of Allah and become an obedient followers.

In the tarekat *Qādiriyah wa Naqshbandiyah* the congregations or brothers who have just entered the Sufism activities and who have entered the ruhaniyah guidance area will begin with the process of repentance.

2. Bai'at Jama'ah and Stepping Talqin Stages

In the tradition of the tariqah a student is not yet legally a student, if not done bai'at. Bai'at is a procession of agreement between a student and a murshid. Where a student or congregation surrenders himself to be nurtured and guided in order to cleanse his soul and draw closer to his Lord. Thus, the obedience ceremony is the first step taken by a *salik*. The procession of allegiance in the tradition of the tarekat *Qādiriyah wa Naqshbandiyah* takes two forms; i.e. *bai'at Fardiyyah* (Individual) and *bai'at Jam'iyyah* (collective).

3. *Dzikr* as the Purification Process

Dzikr is done in *khafī* or *sir*, without sound. These methods are intended to train the inner tongue so that he is good at *dzikr*. Then the physical tongue must be stopped because

according to the beliefs of the tariqah experts, by closing the physical eye the inner eye will open, and by locking the physical tongue, the inner tongue will become more fluent.

4. *Riaḍah* as Individual Guidance

Riaḍah is a spiritual exercise carried out by spiritual wanderers in order to draw closer to Allah SWT with full confidence that the Creator is as close as possible to His servants, so that there is no more hijab that limits the servant and his Lord. *Muraqabah* in the tariqah is carried out as a basic teaching, because God is always paying attention to his servant. So *muraqabah* here is more valuable as a psychological exercise (*riyadah al-nafs*) to instill a deep conviction that Allah SWT always cares for us all.

5. Community Development and Monitoring "Jama'ah"

The formation of the congregation in the *Qādiriah wa Naqṣabandiah* community is carried out through *Khataman* activities, namely ritual activities in the form of collective *dzikr* which are carried out completely and routinely once a week. In this activity led directly by the murshid or badal murshid. The Khataman Forum also functions as a *tawajjuh* forum (formation of pilgrims), as well as interfaith *silamarahim* or brotherhood. So that in this forum it is used to worship, namely to increase the seriousness in maintaining and increasing the spiritual of the congregation through *dzikr* and wirid, as well as recitation and teachings given by the murshid.

E. Conclusion

The conclusions in the main discussion of this study are as follows: The sufistic *da'wah* of the tarekat *Qādiriyah wa Naqṣabandiyah* whose movements take place continuously by involving tariqah teachers or murshid is very relevant to the needs and trends of the community, because it directly touches the basic needs of the target community through a spiritual approach can fill in the blanks one dimension of basic human needs; that is called as spirituality.

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