

TARGET AND HISTORY OF ITS DEVELOPMENT

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Abstract

In the beginning, the tarekat was a form of worship practice that was taught specifically to certain people. For example, the Prophet taught wirid or remembrance that Ali ibn Abi Talib needed to practice. Then the emergence of the tarekat itself began with the classification between shari'a, tahriqat, haqiqat, and makrifat by the Sufis. It was only in the 5th century Hijriyah or 13 AD that the tarekat emerged as a continuation of the thoughts of the Sufis.

INTRODUCTION

The teachings of the tarekat are one of the main teachings in Sufism. The knowledge of the tarekat cannot be separated from the science of Sufism and cannot be separated from the life of the Sufis. Sufi people are people who apply the teachings of Sufism. And the tarekat itself is the level of the main teachings of Sufism.

The Sufi figures in the tarekat formulate the systematics, paths, ways, and levels of the path that must be passed by prospective Sufis or tarekat muri in order to quickly attain meditation, to draw closer to the presence of Allah SWT. Muslims who do not understand the science of tasawwuf always ask why there is also tarekat knowledge, is it not enough just to apply the knowledge of fiqh to carry out Islamic teachings.

The person who asks this question actually has done the tarekat knowledge, when his teacher teaches him the science of fiqh, for example praying, pointing and guiding him, how to do the prayer service, how to raise his hand at the opening takbir, how to make a valid intention, how to do it recitation, how to do Mukti and prostration, all of that properly. All the guidance of the teacher is called a tarekat, at a minimum the tarekat is the name, but also the implementation of worship has an imprint on his soul, the implementation is maximally a tarekat, while the final goal of all the

implementation of worship is to know God as well as possible, which in terms of Sufi ma 'rifat name, know Allah, for whom all the good deeds are offered.

RESEARCH METHOD

The study of this research uses a literature review in which the literature is taken in accordance with the subject matter and is analyzed in depth so that conclusions and findings can be drawn in the research. Literature taken from books, journal articles both nationally and internationally and other literature. (Hendriarto et al., 2021); (Nugraha et al., 2021); (Sudarmo et al., 2021); (Hutagaluh et al., 2020); (Aslan, 2017); (Aslan, 2019); (Aslan, 2016); (Aslan et al., 2020).

RESULT AND DISCUSSION

Meaning of Order

The word Tarekat is taken from Arabic, namely from the noun طريق *طريق* which etymologically means way, method or procedure. Meanwhile, according to Sufistic terminology, tarekat is a special path or method to lead to a spiritual path (Ajid Thohir, 2002).

As for the tarekat terminologically according to Sufi experts or according to experts;

According to Syekh Muhammad Amin al-Kurdi al-Irbili al-Syafi al-Naqsyabandi, in his book *Tanwir al-Qulub* it is "Tarekat is doing charity with Shari'a by taking/choosing what is heavy) rather than light); abstain from taking easy opinions on acts of worship that should not be watered down; abstain from all prohibitions of the physical and spiritual law; carry out all the commands of Allah SWT as much as possible; abandoning all His prohibitions whether those which are unlawful, makruh or permissible which are in vain; carry out all fardlu and sunnah worship; all of which are under the direction, auspices and guidance of a wise teacher/shaykh/mursyid who has reached his maqam (worthy of being a sheikh/mursyid)."

According to Abu Bakar Atjeh "Tarekat means a way, a guide in carrying out something of worship in accordance with the teachings determined and exemplified by the Prophet Muhammad and carried out by friends and tabi'in from generation to generation to teachers, successive and chain-chain."

According to Hamka, "Between creatures and khaliq there is a journey of life that we must take. This is what thoriqoh (path) says."

According to Barmawie Umarie "Tarekat is a path or a system that is taken towards the pleasure of Allah alone. The endeavor in taking that path is called suluk, while the person is called salik. So tarekat are channels of Sufism."

According to J.S. Trimmingham "Tarekat is a practical method (other terms were madhhab, ri'ayah and suluk) to guide a seeker by tracing a way of thought, feeling and action, leading a succession of stages (maqamat, an integral association with psychological experience called 'states,' ahwal) to experience of Divine Reality

(haqiqa) whole experience of the soul called 'states,' ahwal) in succession to perceive the essence of God)"

The "thariqat" according to the term Sufism scholars are; 1) "The way to Allah by practicing the knowledge of Monotheism, Jurisprudence and Sufism." 2) "The way or the quality of doing a practice to achieve a goal."

Based on some of the definitions mentioned above, it is clear that tariqat is a way or way to get closer to Allah, by practicing the knowledge of monotheism, jurisprudence and tasawwuf.

A tarekat also means an organization that grows around a distinctive Sufi method. In the early days, every Sufi master was surrounded by a circle of their students and some of these students would later become teachers too. It can be said that the tarekat systematizes the teachings and methods of Sufism. The same tarekat guru teaches the same method, the same dhikr, the same muraqabah. A follower of the tarekat will progress through a series of practices according to the level passed by all the followers of the same tarekat. From an ordinary follower (mansub) to a student, then a helper to the Shaykh (his caliph) and finally to an independent teacher (mursyid).

The Elements of the Order

Murshid

Mursyid is considered to have reached the stage of musyafah, the veil has been opened between himself and God. Murshid or teacher or master or pir has the duty to accompany and guide the spiritual path walkers to approach Allah, as happened to the teacher. The spiritual teacher is sometimes referred to as thyr al-quds (sacred bird) or Khidir. In a tarekat, the guidance of a teacher who has personally experienced a spiritual journey and knows the procedures for each spiritual ascension is very important (Ahmad Najib Burhani, 2002).

Bai'at

Bayat or talqin is a student's loyal promise to his teacher, that he will follow whatever the teacher orders, without "reserving".

Family tree

The lineage of the tarekat is the "nisbah", the relationship between the previous teachers from one another to the Prophet. This must exist because the spiritual guidance taken from the teachers must really come from the Prophet. If this is not the case, it means that the tarekat is disconnected and fake, not an inheritance from the Prophet (Sri Mulyati, et al, 2005).

Student

A student or sometimes called a salik is a person who is seeking guidance on his way to Allah. In the view of followers of the tarekat, a person who takes a spiritual

journey towards God without the guidance of a teacher who has experienced going through various stages (maqamat) and is able to overcome the state of the soul (things) in his spiritual journey, then that person easily gets lost (Ahmad Najib Burhani, 2002).

Teachings

Teachings are certain practices and knowledge taught in a tarekat. Usually, each tarekat has specific teachings and special methods of approaching God. The same tarekat teachers teach the same method to their students.

Various Orders

There are 41 kinds of congregations that are mu'tabar, as follows: Kadiriyyah Order, Naksyabandiyah Order, Syaziliyah Order, Rifa'iyah Order, Ahmadiyyah Order, Dasukiyyah Order, Akbariyah Order, Maulawiyyah Order, Qurabiyyah Order, Suhrawardiyyah Order, Khalwatiyyah Order, Jalutiyyah Order, Order of Bakdasiyah, Order of Ghazaliyah, Order of Rumiyyah, Order of Jatsiyyah, Order of 'Alawiyyah, Order of 'Usyaqiyyah, Order of Bakriyyah, Order of 'Umariyyah, Order of 'Osmaniyyah, Order of 'Aliyyah, Order of 'Aliyyah Abbasid, Haddadiyyah Order, Maghribiyyah Order, Ghaibiyyah Order, Hadidiyyah Order, Syattariyyah Order, Bayumiyyah Order, Aidrusiyyah Order, Sanbliyyah Order, Malawiyyah Order, Anfasiyyah Order, Sammaniyyah Order, Sanusiyyah Order, Idrisiyah Order, Badawiyyah Order.

There are at least seven tarekat that are developing in Indonesia, namely:

First, the Qadriyah Order was founded by Shaykh Abdul Qadir Jaelani (1077-1166) and he is often called Al-Jilli. These congregations are widely spread in the eastern region, Toingkok, to the island of Java. The influence of this tarekat has pretty much permeated the hearts of the people which is conveyed through manaqib readings on certain occasions. The original manuscript of Manaqib was written in Arabic, containing a history containing the life history and experiences of Sufi Abdul Qadir Jaelani in 40 episodes. Manaqib is read with the aim of getting blessings for its sacred causes.

Second, the Rifa'iyah Order was founded by Syek Rifa'i. His full name is Ahmad bin Abbas. These congregations are widely spread in Aceh, Java, West Sumatra, Sulawesi and other areas. The hallmark of this tarekat is the use of tambourine beats in its wird, which is followed by dance and debus games, namely stabbing oneself with a sharp weapon accompanied by certain recitations. This debus game also develops in the Sunda region, especially Banten, West Java.

Third, the Naqsyabandi Order was founded by Muhammad bin Bahauddin Al-Uwaisi Al-Bukhari (727-791). This congregation is widely spread in West Sumatra, to be precise in the Minangkabau area. This congregation was widely brought by Sheikh Ismail Al-Khalidi Al-Kurdi, so it is known as the Naqsyabandiyah Al-Khalidiyah order. The characteristics of this tarekat are not explained much.

Fourth, the Samaniyah Order was founded by Sheikh Saman who died in 1720 in Madina. This tarekat is widely spread in Aceh and has a deep influence in this area, also in Palembang and other areas in Sumatra. In Jakarta this tarekat also has great influence, especially in the outskirts of the city. In the Palembang area, many people read Sheikh Saman's history as tawasul to get blessings. The characteristic of this tarekat is its remembrance in a loud and shrill voice, especially when pronouncing lafadz Lailaha illallah, it is also famous for the name ratib saman which only uses the word "hu" which means he is Allah, this shaykh saman also teaches to love the world, to exchange basyariyah reason with robaniyah reason, believe only in Allah with sincere intentions.

Fifth, the Khalwatiyah Order was founded by Zahiruddin (d. 1397 AD) in Khurasan and is a branch of the Suhrawardi Order founded by Abdul Qadir Suhrawardi. This tarekat has many followers in Indonesia, this is possible because the mysticism of this tarekat is very simple in its implementation. To bring the soul from a low level to a higher level through seven levels, namely the increase of lust for anger, lawwamah, mulhammah, muthmainnah, radhiyah, mardiyah, and lust kailah.

Sixth, the Al-Haddad Order was founded by Sayyid Abdullah bin Alwi bin Muhammad Al-Haddad (creator of Ratib Haddad and he is considered a wali Qutub and Arifin in the science of Sufism). The Al-Haddad Order is widely known in Hadramaut, Indonesia, India, Hijaz, East Africa, and others.

Seventh, the Khalidiyah Order was built by Sheikh Sulaiman Zahdi Al-Khalidi. This tarekat contains about adab remembrance, tasawuf in the tarekat, adab suluk, about saik and his maqam, about ribath and some short fatwas from Sheikh Sulaiman Al-Zahdi Al-Khalidi regarding several issues received from various regions. This tarekat has developed a lot in Indonesia.

The history of the development of the Tariqa in Islam

In the beginning, the tarekat was a form of worship practice that was taught specifically to certain people. For example, the Prophet taught wirid or remembrance that Ali ibn Abi Talib needed to practice. Or, the Prophet saw. ordered friend A to repeat a lot of tahlil and tahmid sentences. In companion B, Muhammad ordered to read a lot of certain verses from a letter in the Koran. The special teachings of the Prophet were conveyed according to the needs of the recipients, especially with regard to psychological factors.

In the first century of Hijriyah, there was a discussion about theology, followed by the formulation of sharia. In the second Hijri century, Sufism began to appear. Sufism continues to grow and expand and begins to be exposed to outside influences. One of the outside influences is philosophy, both Greek, Indian, and Persian philosophy. After the 2nd Hijriyah century, Sufi groups appeared who practiced practices with the aim of purifying the soul to pray to Allah. The Sufis then distinguished the notions of syari'at, tahriqat, haqiqat, and makrifat. According to

them, sharia is to improve external practices, tariqat is to improve inner (heart) practices, haqiqat is to practice all the secrets of the unseen, while makrifat is the ultimate goal, namely to know the essence of Allah, both in His substance, nature and actions. People who have reached the level of makrifat are called guardians. The extraordinary ability he has is called karamat or supernatural, so that extraordinary things can happen to him that are unreachable by reason, both when he is alive and when he has died. Shaykh Abdul Qadir Jaelani (471-561/1078-1168) according to the Sufi view is the highest wali called quthub al-auliya (wali quthub).

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In the 5th century Hijriyah or 13 AD, the tarekat emerged as a continuation of the activities of the previous Sufis. This is marked by the fact that each tarekat lineage is always associated with the name of the founder or Sufi figures who were born in that century. Each tarekat has its own shaykh, kaifiyah remembrance and ritual ceremonies. Usually the shaykh or murshid teaches his students in spiritual training hostels called suluk or ribath.

The presence of Sufism along with its tarekat institutions in Indonesia is as old as the presence of Islam itself as a religion that belongs to this region. However, it seems that of the many congregations around the world, only a few have been able to enter and develop in Indonesia. This is made possible in part because of the convenience factor of the communication system in its transmission activities. The congregation that entered Indonesia was a congregation that was popular in Mecca and Medina, two cities which at that time became the center of the Islamic world's activities. Another factor is that the institutes were brought directly by their development figures, who generally came from Persia and India. These two countries are known to have a unique relationship with the first Muslim community in Indonesia.

CONCLUSION

From the discussion above we can draw conclusions, namely: The term tarekat is taken from the Arabic tariqah which means way or method. Meanwhile, the term tarekat means a way or a way to get closer to Allah, by practicing the knowledge of monotheism, jurisprudence and tasawuf. It can also mean an organization of Sufism.

The most important elements in the tarekat are five: 1. Mursyid (teacher), 2. Bai'at (pledge of allegiance), 3. Silsila (relationship between teachers), 4. Murid, and 5. Teachings.

The main purpose of establishing various tarekat by Sufis is to foster and direct a person so that they can feel the essence of their God in everyday life through a directed and perfect journey of worship.

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