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Islam, Sufism, and Character Education in Indonesia History

ABSTRACT: *The history of Indonesia shows that Islam is in a diversity of patterns of religious development and doctrine. This diversity is in line with Indonesian society, which includes a number of ethnicities and cultures. One of the most widespread Islamic patterns in this country is Sufism, the Islamic aspect which emphasizes the inner aspects of Sufi doctrine and ideology. So, the widespread of the Sufism influence in this country, it can be assumed that Sufism not only plays a role in Islamization, but also very instrumental for the character development of the nation. Therefore, this paper by using the historical method and qualitative approaches, focuses on the development of Islamic and Sufism, especially seen from its role in character education. The findings show that based on historical and socio-cultural perspectives, Sufism-characterized Islam is relevant to the belief character of the Indonesian/Malay Archipelago, but the process of Islamization by the Sufis has indeed played a role in transforming a polytheistic belief system into monotheistic religions, although the religious characteristics of Muslim societies tend to be syncretic. The development of Sufism in "tarekat" (Sufi order) has a role to do character education oriented to the spiritual and moral development of society, even religious orthodoxy. The religious-social strength of each "tarekat" can build a functioning solidarity for the social movements. The contribution of Sufism to character building will always be needed through the re-actualization of the teachings of Sufism and the "tarekat" practice, especially in the context of the fulfillment of spirituality as well as the improvement of the morality of society in facing the challenges of the times.*

KEY WORDS: *Islam; Sufism; Sufi Orders; Character Education; Indonesian/Malay Archipelago.*

INTRODUCTION

Islam, as a system of doctrine that comes from God, is given to man through his messenger, Muhammad SAW (*Salallahu Alaihi Wassalam* or peace be upon him), to be a guidance for human life in various aspects of life. This Islamic teaching was originally only contained in the *Al-Qur'an* (holy book of Muslim) and *Al-Hadith* (words and deeds of Prophet Muhammad SAW), both of which

codified the early period of Islam about fifteen centuries ago (TP IAIN Syahid, 1992; Rahman, 1994; and al-Azami, 2005).

Development of Islamic teachings from both sources, since the eighth century, classified by the scholars into Islamic trilogy, namely: *Aqidah* or belief in One God; *Shari'ah* or Islamic law pertaining worship and *muamalah* (good deeds in human relations); and *Akhlak* or *Tasawuf* or Islamic mysticism (Rahman, 1994; and Kaelany,

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2009). Each of these aspects then evolved in the various thoughts of the scholars in various understanding and ideology, in accordance with the historical and socio-cultural context of Muslims. Thus, the pattern of Islam in its history shows different trends, including the dominant phenomenon of the influence of one of the Islamic fields, in every region and area of the spreading of Islam (Rahman, 1994; Lapidus, 2014; and Abdurahman, 2016 and 2017a).

As being shown by the history of Indonesia that Islam began to spread in this country since the thirteenth century is *tasawuf* or sufism or Islamic mysticism. The role of Sufis in Indonesia transcends every period of Islamic development, from the very beginning of Islamization of the Indonesian/Malay archipelago, in the colonial period, and in the Indonesia independence day until now (TP IAIN Syahid, 1992; Suwirta, 2002; and Abdurahman & Nur, 2018). The main role of the Sufis is to teach and nurture Islam in terms of spiritual (esoteric), but the impact is wider on moral coaching and character education of the nation, especially Muslims. Such a role is developed by the Sufis through religious proselytizing and education (Mulyati *et al.*, 2005; Kaelany, 2009; Burhanudin, 2012; Lapidus, 2014; and Abdurahman & Nur, 2018).

Therefore, it can be assumed that Sufism as a sub-system of Islam shows its very important role in the history of Indonesia. The significance of the discussion on the role of Sufism, in this study, focused on the character education aspect; so the main problem is "how the patterns of Sufism develop character education in Indonesia history".

Theoretical reference to the discussion of the above problem is based on the concept of "sufism and character education". *Tasawuf*, or usually more popular with *tarekat* (spiritual path), confirmed by Husein Nasr (1985) as the depth and esoteric in Islam, rooted in the *Al-Qur'an* and *Al-Sunnah* (Nasr, 1985:181). Sufism is the soul of the message of Islam, as the heart is in the body, hidden from the outer view. However, Sufism remains the deepest source of life, which governs all religious organisms in Islam (Nasr, 1985; Ryan, 2003; Mulyati *et al.*, 2005; and Abdurahman, 2016 and 2017a).

Thus, Sufism plays the role of human

training to have inner sharpness and subtlety of mind. Inner attitudes and subtlety that causes a person will always give priority to humanitarian considerations on any problems encountered, so that humans will be spared from doing acts that are despicable according to religion (Sirriyeh, 1999; Ryan, 2003; Nata, 2017:256; and Abdurahman & Nur, 2018).

The role and function of Sufism is considered relevant and empowered for character education, because the educational model like this is oriented to the formation of character or the inner nature of man that affect all his thoughts and deeds, and also means as character (Poerwadarminta, 1991:1149; and Nata, 2017). Therefore, character education is not merely to provide knowledge about good and bad things, but an effort to instill noble values so as to form the structure of humanity by familiarizing, practicing, cultivating, and exemplifying noble values, such as honest, discipline, responsible, patient, sincere, nationalism, and humane (Hidayati, 2017; and Abdurahman & Nur, 2018).

Such efforts are made in various forms of education involving institutions (schools), households, and communities. Education like this is done in the process to produce the formation of human character and praiseworthy (Hidayati, 2017; Nata, 2017:279; and Abdurahman, 2016 and 2017a).

Based on theoretical references above, this paper would like to further discuss the role of Sufism in character education historically in Indonesia. Therefore, by using the historical method and qualitative-descriptive approaches (Durkheim, 1975; Kartodirdjo, 1992; Sjamsuddin, 2007; Alghafli, Hatch & Marks, 2014; and Abdurahman, 2011 and 2017b), this article will do chronologically and systematically discussion begins by analyzing the phenomena in the initial Islamization process in the Indonesian/Malay archipelago; then the role of Sufism in the colonial times; and the discussion of Sufism in the modern period is seen from the development of *tarekat* communities and their role in character education in the period of Indonesia Independence Day until now.

FINDINGS AND DISCUSSION

The Spread of Islam in the Indonesian/Malay Archipelago. As has been mentioned above, that Islam firstly spread in the Indonesian/Malay archipelago was in the form of Sufism. Based on this phenomena, further discussion can be based on two things: the role of Sufis in the process of Islamization; and Sufism in the spread of Islam in the Indonesian/Malay archipelago. The description of these two things generally refers to the theory presented Anthony H. Johns (1961a), who declared that the nomad Sufis is the main actor in conducting Islamic teaching in the region. The Sufis succeeded in Islamizing large numbers of Indonesians since the 13th century (Johns, 1961a). A major factor in the success of the Sufis in conversion is their ability to present Islam in an attractive package, especially by emphasizing conformity with Islam (continuity), rather than changes in local beliefs and practices (Johns, 1961a; and Azra, 1994:35).

Based on his research on a number of local sources, Anthony H. Johns (1961a) also mentions that the nomadic Sufis are often associated with trade groups and handicrafts, according to their congregations, teaches a complex syncretic theosophy, which is the development of the principal dogmas of Islam, magical, and using elements of pre Islamic culture in the Islamic context (cf Johns, 1961a:33; Azra, 1994; Suwirta, 2002; and Ryan, 2003).

Among some Sufi figures, who live and play an active role in the spread of Islam in the Indonesian/Malay archipelago, it is mentioned that Sheikh Abdullah Arif is one of the first Sufi spreaders of Islam in Aceh. Sheikh Abdullah Arif is a non-native Acehnese migrant. Some sources mention that this Sufi figure is from Arab or Yemen. He came to Aceh with other preachers, among them Shaykh Ismail Zaffi. In some notes, it is stated that he arrived in Aceh and spread Islam there in 1177 (Abdullah, 1980:11; Abdullah, 2011; Ahmat *et al.*, 2016; and Shadiqin, 2017).

The work of *tasawuf* in *Nusantara* (Indonesian/Malay archipelago), which was discovered in the 13th century, was also the work of Sheikh Abdullah Arif entitled *Bahrul*

Lahut (cited in Abdullah, 2011; and Ahmat *et al.*, 2016). Sufism that developed in this era is *tasawuf of wujudiyah* (Islamic mysticism pertaining be united between God and human mankind), even narrated once studied on Sheikh Abdul Qadir Jailani. Thought and teachings of Sufism continues until the next few centuries in the Indonesian/Malay archipelago (Abdullah, 1980:12; Bruinessen, 1989; Fathurahman, 1999; and Guilot & Loir eds., 2007).

Meanwhile, the role of Sufism in Java also took place in the process of Islamization in this region in the 14th-15th century. This period is also referred to as the transition of the Hindu-Buddhist era to the Islamic era, which marked the emergence of prominent figures of Islamic spreaders known as *Wali Songo* or Nine Saints.¹ The position and function of the guardians as religious leaders and government advisors are very important in Islamic society in Java at that time (Geertz, 1983; Soenarto, 2005; Guilot & Loir eds., 2007; and Burhanudin, 2012).

The guardian is regarded as a "Saint" or Sacred figure, who is respected and obeyed by his teachings and instructions. In fact, there were quite a number of prominent figures called *Wali* (Saint), so at that time there were two groups of *Walis* in Java, i.e. the upper guardians were those who joined the *Wali Songo*; and the *Walis* at the local or regional level (Geertz, 1983; Soenarto, 2005; and Guilot & Loir eds., 2007).

The first group is a group of guardians, who have roles and functions attached to the central government of the Islamic empire, such as the Sultanate of Demak in Central Java, Sultanate of Cirebon in West Java, and the Sultanate of Banten. The proximity of their relationship with the Sultan and the political center has made them more popular throughout the Javanese region.² The local

¹The term of *Wali Songo* (Nine Saints) has no definitive explanation in the Javanese literature. However, it is assumed that the Nine Saints figure is chosen on the assumption that the figure has sacred value in the traditional Javanese cultural view. See, for further information, Andi Suwirta (2002); Ermita Soenarto (2005); and Djoko Suryo (2009:159).

²The *Wali Songo* (Nine Saints) figures, who occupy the central position of the Islamic kingdom in Java, are: (1) Maulana Malik Ibrahim in East Java; (2) Sunan Ngampel in Ampel, Surabaya, East Java; (3) Sunan Giri in Gresik, East Java; (4) Sunan Drajat in Sedayu Lawas, East Java; (5) Sunan Bonang

guardian, in accordance with the limited range of functions and roles, was more known in the area.

With regard to the teachings in the process of Islamization in Java, such as the above mentioned *Wali* role, can be listened to through the works of Sufism or Islamic mysticism, especially from the North Coast of Java from the early 16th century, as contained in the Book of *Primbon*, Book of *Bonang*, and the Teachings of *Seh Bari* (Zulkifli, 1994; and Bruinessen, 2007). The description of the same can be seen in various works of *Babad* and *Serat* as kinds of traditional historiography in Java, such as: *Babad Tanah Jawi*, *Babad Demak*, *Babad Gresik*, *Babad Mataram*, *Babad Cerbon*, *Sajarah Banten*, *Serat Centhini*, *Serat Cabolang*, and *Serat Cabolek* (Ricklefs, 2006; Bruinessen, 2007; and Pranowo, 2009).

An important note of these writings were the doctrine which tends toward pantheism or *Manunggaling Kawula-Gusti* (the unification of master and servant or united between God and human mankind), especially that developed in Javanese literature. Such an understanding was often seen as a less orthodox Sufi ideology or Ibn Arabi followers, who tend to pantheism (Zulkifli, 1994; Fathurahman, 1999; Ryan, 2003; Ricklefs, 2006; and Pranowo, 2009). Along with the struggle of Sufi thought in the seventeenth century in the Indonesian/ Malay archipelago, it got the opposition from a more orthodox view, as followers of Al-Ghazali transcendentalism (Simuh, 1995:52; Bruinessen, 1999; and Syukur, 2002); as it also happened in Aceh, Sumatera, and can be seen in the works of scholars of Sufi or Malay literature (Hasan ed., 1984; Fathurahman, 1999; and Daudy, 2003).

It is mentioned that in the 17th century, there were four famous Sufi clerics in Aceh who contributed greatly to Islamization, namely: Hamzah Fansuri, Syamsuddin al-Sumatrani (Pasai), Abdurrauf al-Singkili,

and Nuruddin ar-Raniri. The teachings and understandings of Hamzah Fansuri, as well as his disciple Syamsuddin al-Sumatrani (Pasai), are influenced by Ibn Arabi and Abd al-Karim al-Jilli, who tend to pantheist-monis, a view that the universe is a birth or *tajali* (manifestation, embodiment) of the singular nature of God (Hasan ed., 1984; Simuh, 1995; Fathurahman, 1999; and Daudy, 2003). The idea came under strong resistance from Nuruddin ar-Raniri, a great Sufi cleric of the *Tarekat* or Sufi order of *Rifa'iyah* (Hasan ed., 1984; Daudy, 2003; and Supriyanto *et al.*, 2018).

Furthermore, Nuruddin ar-Raniri attempted to purge the practice of *tasawuf* from pantheism, which was deemed to deviate from the true teachings of the seven dignity. Nuruddin ar-Raniri attempted to interpret the teachings toward a more orthodox view; and he denounced Hamzah Fansuri and Syamsuddin al-Sumatrani (Pasai) as a *zindiq* and *bid'ah*, due to misunderstanding of *wujudiyah* doctrine (Hasan ed., 1984). The agreement with Nuruddin ar-Raniri is Abdurrauf al-Singkili, who developed the concept of dignity seven with a more orthodox interpretation (Daudy, 2003; and Supriyanto *et al.*, 2018).

Abdurrauf al-Singkili is also a spreader and teacher of the *Tarekat of Syattariyah*, and his influence extends in West Sumatra and West Java. The distribution of *Syattariyah* Sufi order in West Sumatra was carried out by his disciple, Burhanuddin from Ulakan; while in West Java spread by his disciple named Abdul Hayyi (Muhyi), who is famous as *Wali Priangan* or Saint in West Java (Hasan ed., 1984; Simuh, 1995:54; Kraus, 2010; and Abdurahman, 2018). The influence of *Syattariyah* Sufi order extends to Cirebon in West Java and Tegal in Central Java, even Syeh Yusuf al-Makassari in South Sulawesi, Syeh Siti Jenar in Central Java, and Sunan Gunung Jati in West Java are suspected to have developed Sufism and teachings of the *Syattariyah* Sufi order (Mulyati, 2006:3; Kraus, 2010; and Abdurahman, 2018).

Thus, the important role Sufism developed by the Sufis through thought and *tarekat* has contributed to the Islamization process in the archipelago. For the services of the *Sufis* and

in Tuban, East Java; (6) Sunan Kudus in Central Java; (7) Sunan Muria in Central Java; (8) Sunan Kalijaga in Kadilangu, Demak, Central Java; and (9) Sunan Gunung Jati in Cirebon, West Java. See, for further information, Andi Suwarta (2002); Ermita Soenarto (2005); and Djoko Suryo (2009:161).

Walis, they have made a great deal of respect for the people, even they are considered extraordinary people, they can create strange things beyond reason (supernatural), which cannot be done by others in general. The extraordinary circumstances of the Sufis are most likely to be attained, because they always draw closer to God and become His crucifixes, so that what he wants is achieved (Mulyati, 2006:2; Fata, 2011; Yani, 2012; and Abdurahman, 2017b).

The way that the Sufis did was the teaching spread to the people through the teaching and education of *tasawuf* nuanced *akhlaqi* (noble character) and philosophy, so that the Sufi also managed to become the glue of the community, even become the legitimator of the local ruler or king. The response of the Indonesian/Malay archipelago in turn arose in the attitudes of observation of the *Wali* figures, even making the people to respect their grief yard after they died (Hasbullah, 2009; Abdurahman, 2018; and Supriyanto *et al.*, 2018).

The Sufi Social Movement. The development of Sufism in the Indonesian/Malay archipelago since 17th century was indicated by the role of the *Tarekat* (Sufi order) in the Sufi's network, and their role was more sociological (*cf* Johns, 1961b; Bruinessen, 1994; Abdurahman, 2018; and Supriyanto *et al.*, 2018). Characteristics of the Sufi orders which spread in those orders also played significant role for the growth of Islamic community groups in the Indonesian/Malay archipelago. Concerning to the growth and development of the Sufi orders, which had actually taken place since the end of 16th century or early 17th century, it can be inferred from the Sufi's works of that era (Abdurahman, 2017b; and Supriyanto *et al.*, 2018).

As Martin van Bruinessen (1994) mentioned that some parts of Hamzah Fansuri's works implied that he was a *Qadiriyya* adherent, and had been the caliph of this Sufi orders (Bruinessen, 1994). Hamzah Fansuri was known as a traveler by his visit to Islamic centers in the Middle East, such as to Baghdad to visit the tomb of Abdul Qadir al-Jailani, the main teacher of the *Qadiriyya* Sufi orders. Hamzah Fansuri had also visited several places in the Indonesian/

Malay archipelago, especially Banten in Western Java, so it indicates that the *Tarekat of Qadiriyya* had been followed by Moslem communities in Java, long before the 19th century (Hasan ed., 1984; Kartodirdjo, 1984:212; Daudy, 2003; Hamidah, 2010; and Supriyanto *et al.*, 2018).

Besides *Tarekat of Qadiriyya*, other Sufi orders that had a strong influence in the archipelago are *Tarekats of Syattariyah*, *Rifa'iyah*, and *Khalwatiyah*. Almost all Sufi orders had been popular among the people of the Indonesian/Malay archipelago since the 17th century, spreading through Aceh in Sumatera and continuing to expand to other regions freely from the influence and interference of state authorities, so the Sufi orders was an independent religious social movement that originally has escapism soul, left behind political affairs, and the world (Yani, 2012; Abdurahman, 2018; and Supriyanto *et al.*, 2018).

However, in the next development around the 18th century which was supported by the relationship between the Indonesian/Malay archipelago and Arabia, especially the condition of Moslem in Indonesian/Malay archipelago which continued to increase during pilgrimage, was very influential on the development of the Sufi orders in the Indonesian/Malay archipelago (Abdurahman, 2018; and Supriyanto *et al.*, 2018). In Martin van Bruinessen (1995)'s note, the *Jawi* (Indonesian/Malay) community in Makkah was a jovial community, rather isolated from the surrounding because most of them only understood the Arabic at a very basic level (Bruinessen, 1995:193-195).

Meanwhile, the educated community learned to the great scholar in Makkah and Medina, such as Ahmad al-Qusyasyi, Ibrahim al-Qurani, and the sons of Ibrahim al-Qurani, i.e. Muhammad Thahir and Muhammad al-Samman. They were the most influential scholar and Sufis figures among the Indonesian/Malay archipelago at that time. In the 19th century, a native-Sufi scholar of the Indonesian/Malay archipelago, Ahmad Khatib Sambas, in Makkah became the center of attention of the *Jawi* people (Sambas, n.y.; Bruinessen, 1995; and Widodo, 2016).

They spread the knowledge and the Sufi orders that he had learned to the larger *Jawi* community, eventually to the Indonesian/Malay archipelago (Yani, 2011; Abdurahman, 2018; and Supriyanto *et al.*, 2018).

The *shaykhs* (Sufi teachers) gave characteristic in their turn to the development of the schools of Sufi orders in the Indonesian/Malay archipelago in 19th century. The greatest school of Sufi orders in the Indonesian/Malay archipelago in those centuries could not be separated from the encounter between *Jawi* community and the *Shaykhs* in Arab. Based on the Sufi orders education network, there were five highly influential schools of Sufi orders, namely: (1) *Qadiriyyah* Sufi order referred to figure of Abdul Qadir Jailani; (2) *Syattariyyah* Sufi order referred to figure of Ahmad al-Qusyasyi and Ibrahim al-Qurani; (3) *Sammaniyah* Sufi order referred to figure of Muhammad al-Samman; (4) *Naqsyabandiyah* Sufi order referred to figure of Bahauddin an-Naqsyabandi; and (5) *Qadiriyyah wa Naqsyabandiyah* Sufi order referred to figure of Ahmad Khatib Sambas (Mulyati *et al.*, 2005; Widodo, 2016; Abdurahman, 2018; and Supriyanto *et al.*, 2018).

Each of these Sufi orders formed the associations with distinctive religious patterns, through ritual forms, and the orders practice. The development of the congregations which full of religiousness affected the growth of socio-anthropological values of its members. Therefore, the Sufi orders became a doctrine and absorbed value or internalized value to its adherents, so the Sufi orders involved a series of creativity that shapes a culture, communication, social mobility, and actions and behavior of society (*cf* Bruinessen, 2007; Umashankar, 2012; and Lapidus, 2014).

The social growth of the Sufi orders was widespread in the Indonesian/Malay archipelago in 19th century. Some Sufi orders, besides those mentioned above, the *Naqsyabandiyah*, *Syadziliyyah*, and others were also growing rapidly in the Indonesian/Malay archipelago (Bruinessen, 1992 and 1994; Aripudin, 2014; and Abdurahman & Nur, 2018). In this century, the Sufi orders movements which basically alienated and

got away seeking peace at the remote place or the corners of the city, whenever became a troublesome time bomb and always suspected by the Dutch authorities, because the centralization of social forces under the guidance of Sufi orders' teacher might lead to rebellion or opposition against the unlawful rulers. In addition, sometimes Javanese gentry who were unsatisfied with the Dutch or the unfair local kings also searched for support from the Sufi orders' disciples and their teachers (Steenbrink, 1994:179-184; Hasbullah, 2009; Yani, 2011; and Burhanudin, 2012).

In the Indonesian/Malay archipelago history, the Sufi orders not only recorded as a group of *dhikr* (repeatedly chant part of the confession of faith as form of worship to One God) assemblies which concentrated on their relationship with God, but also gave attention to the social circumstances in surrounding. Many struggles or oppositions were committed by the Sufi orders against the Dutch colonialist of that time, such as Diponegoro rebellion which made commotion and chaotic in Dutch government had the support from Kyai Maja and a number of students (Carey, 2008; and Sularsih & Oostindie, 2012).

The rebellion in Cilegon, Banten, involving Haji Wasid with his *Qadiriyyah* Sufi order, held a holywar against the Dutch government in Banten in 1888 (Kartodirdjo, 1984; Hamidah, 2010; and Aripudin, 2014). Similarly, the *Akmaliyya* movement which was led by Kyai Nurhakim in 1866 and the movement of Haji Ahmad Ripangi in Kalisalak of Central Java in 1855 had troubled the local rulers (Steenbrink, 1994; and Abdurahman & Nur, 2018). Other Sufi orders, such as *Syattariyyah* in West Sumatra, had also been recorded as an institution that protected the community. Therefore, besides having religious functions, certain Sufi orders also had social and political power (Durkheim, 1975; Hasbullah, 2009; Fata, 2011; Burhanudin, 2012; Wanto, 2012).

Sufism and Character Education. In the following discussion, the contribution of Sufism (Islamic mysticism) toward the development of character education will be explained according to the contemporary facts of three *Tarekats* (Sufi orders), which

developed in the region of Priangan, West Java. The three Sufi orders referred to TQN (*Tarekat Qadiriyyah wa Naqsyabandiyah*) in Suryalaya, Tasikmalaya; *Idrisiyah* Sufi order in Cidahu, Pagendingan, Tasikmalaya; and *Tijaniyyah* Sufi order in Cirebon and Garut. These three Sufi orders show the same orientation in the formation of a sufism-based personality, although the teaching and education methods of each order is different, so that each order presents a characteristic model of character education (Dahlan, 1979; Abdullah, 1980; Bruinessen, 1992 and 1994; Najib, 1995; Pili, 1996; Mulyati, 2006; Aripudin, 2014; Widodo, 2016; and Abdurahman & Nur, 2018).

Firstly, **TQN (*Tarekat Qadiriyyah wa Naqsyabandiyah*)**. The development of Sufism (Islamic mysticism) through the TQN in Suryalaya, Tasikmalaya, West Java, takes place according to the traditional religious framework which emphasizes on the formalities of the functional relationships between the *Mursyid* (Sufi teachers) and the *Ikhwan* (disciples or students), besides the aspects of ritual and religious ceremonies (Nasution ed., 1990; Bruinessen, 1992 and 1994; and Abdurahman, 2018).

In general, TQN of Suryalaya shows a model of religious pragmatism, namely the implementation process of Sufism teachings are emphasized on the practical aspects of Sufi order practice to fulfill the spiritual needs of the community. Such a model was available in the continuity of the order development pattern since the pioneering time by Abdullah Mubarrok or *Abah Sepuh* (older teacher) in 1905; and its development in the time of Shohibul Wafa Tajul 'Arifin or *Abah Anom* (younger teacher) until the end of 20th century (Sunardjo, 1985; Nasution ed., 1990; and Mulyati, 2002).

Abdullah Mubarrok or *Abah Sepuh* taught TQN, as did by previous teachers, focusing on the teachings of *dhikr* (to remember Allah) through the practice of a loud *dhikr* or *al-jahr bi al-dhikr* as the characteristic of *Qadiriyyah* Sufi order; and silent *dhikr* or *khafiyah* as the characteristic of *Naqsyabandiyah* Sufi order, and more emphasized on the practical aspects of Sufism practicing for society

(Nasution ed., 1990; Bruinessen, 1992; and Mulyati, 2002). According to Abdullah Mubarrok or *Abah Sepuh*, the pleasures of the world are not a man's barrier to do *dzikr*. The disciples of TQN are allowed to fulfill all worldly needs as long as it is lawful and useful for worship. Such a view is set in *Tanbih*, a kind of Abdullah Mubarrok or *Abah Sepuh* testament which is used as a basic guideline for the development of TQN of Suryalaya by then (cf Arifin, 1976; Sunardjo, 1985; Nasution ed., 1990; and Mulyati, 2002). In *Tanbih*, it is stated that:

Mursyid is the place to ask about the *Qadiriyyah wa Naqshbandiyah*; in order to the disciples be careful in all things, they obey the rules of religion and the country, because obeying both of them is the attitude of pious people. Therefore, all disciples of TQN should not adhere to cajolery of lust, should not be effected by the temptation of the devils, and beware toward misuse of religion and country orders (Arifin, 1976:8-9).

Tanbih also stated that all disciples of TQN (*Tarekat Qadiriyyah wa Naqsyabandiyah*) in Suryalaya, Tasikmalaya, West Java must prove the virtue of self-purity in the following attitudes: (1) respect toward people who are regarded as higher level, both mindset and physical appearance, by living in harmony and mutual respect; (2) be humble and cooperate with one another, there is no dispute and conflict, for such a deed will plunge someone into *'adzabun alim*, which means the forever sorrow from the world to the Hereafter; (3) not insult or indecent to those who are regarded as lower level, they must be given mercy consciously, be guided, and guided with gentle advise, so that they will step into the way of goodness; and (4) be kind and be prudent, and be generous toward the poor people, because they are in this condition is really the nature of God (Arifin, 1976:9-12).³

The four doctrines of *Tanbih* became the hope of Abdullah Mubarrok or *Abah Sepuh* (older teacher) as the foundation of a human attitude that is full of awareness

³The teaching of *Tanbih* is based also on the *Al-Qur'an* in *surahs* (chapters) *Al-Isra*, verse 70; dan *Al-Kafirun*, verse 6. See, for further information, Depag RI (1985).

toward the importance of tolerance, also as an encouragement to all disciples to act meticulously in every way, for the good mindset, the physic, the world, and the hereafter. Based on such awareness, it can achieve peaceful mood, comfortable body, so the degree of well behaved humanity and physically perfect can be achieved, in the context of Sundanese language is *cageur* (health physical and mental) and *bageur* (good character). For all this, according to Abdullah Mubarrok or *Abah Sepuh's* testament, it can be achieved by everyone who practices the *Qadiriyyah wa Naqsyabandiyah* Sufi order (Arifin, 1976:13; Nasution ed., 1990; Bruinessen, 1992; and Mulyati, 2002).

The continuity of TQN development was conducted by Shohibul Wafa Tajul 'Arifin or *Abah Anom* (younger teacher) with more practical teaching and educational methods in practicing *zikrullah*. In his masterpiece, *Miftahus Shudur* (Keys of Awareness to One God), written in 1970, Shohibul Wafa Tajul 'Arifin or *Abah Anom* mentioned that the essential of *Tarekat* (Sufi order) is a *zikir* (to remember Allah). He, then, said as following here:

[...] it is the ultimate work and *wasilah* that can connect human to Allah. [...] The intended *zikir* is to say *la ilaha illa Allah*, or the phrase *nafiwaisbat*, known by Muslims in general as *kalimah tayyibah* or *kalimah tauhid*. The sentences can open our hearts and clean the vile soul. Someone who always say it, will obtain Allah's goodnesses (Arifin, 1970:9 and 15).

The *Tarekat* (Sufi order) teaching practice is carried out in *riyadlah* (spiritual exercises), as a TQN (*Tarekat Qadiriyyah wa Naqsyabandiyah*) of Suryalaya practitioner's routine activities are held in daily, weekly, and monthly rituals. These ritual forms, which have established since 1976, is determined as experience or activity uniformity.⁴ The *dhikr* (repeatedly chant part of the confession of faith as form of worship to One God) and *wirid* (passage of *Al-Qur'an*) series as well as

⁴See, for example, "The Decision Letter of Serba Bhakti Institute, No.05/MID/76, Subject on 'Keseragaman Pengamalan TQN Suryalaya". *Unpublished Document*, copy owned by Author.

complete readings are described in the work of Shohibul Wafa Tajul 'Arifin or *Abah Anom*, in his book entitled *Uqudul Juman* (Sign of Time). In this book, it is affirmed that the main purpose of the practice of *dhikr* is the deity (closer) to Allah Almighty, to the way He accepts, *mahabbah* (love) and *ma'rifat* (a sense of light) against Him (Arifin, n.y.).

The daily *dzikrullah* (to remember Allah) experience is the individual *Tarekat* (Sufi order) practice, which is carried out at the end of five daily prayers. To practice the *dhikr* is set the repetition frequency of *zikir kalimah thayyibah* (remembering Allah with good sentences) as much as 165 times, that is based on the 5 (the total obligatory prayer time) with the count of 33 regular *dhikr*, consisted of *tasbih: Suhanallah* (Praise be unto God Almighty), *tahmid: Alhamdulillah* (Thanks God), and *takbir: Allahu Akbar* (God is Great) as determined in the *Al-Hadith* as words and deeds of Prophet Muhammad SAW, *Salallahu Alaihi Wassalam* or peace be upon him (Arifin, n.y.; and Mulyati, 2002).

Meanwhile, the weekly rituals are usually held in the congregation on every Tuesday or Thursday afternoon. In this ritual, a number of students gathered before their *Murshid* or Deputy, they completed a hundreds or thousands of *wirid* in the form of *sholawat Nabi* (invocation to Prophet), *Al-Asma al-Husna* (good names for God) especially *Al-Latif* (very gentle), the short *surahs* or other *Al-Qur'an* fragments, and *tawassul* (Prophet or Saint as an intermediary)'s prayer.⁵

The monthly ritual activity, commonly called *Manaqiban* is held once a month on the eleventh day of *Qamariyyah* (calendar pertaining to the moon), coinciding with the death day of *Shaykh* Abdul Qadir Jailani. Therefore, *manaqib* or the teachers or guardians history used is *manaqib* of *Shaykh* Abdul Qadir Jailani.⁶ The *manaqib* recitation

⁵The complete compilation of *wirid* (passage of *Al-Qur'an*) can be read, for example, in K.H.A. Shohibulwafa Tajul Arifin (n.y.); YSBPPS (1994); and Sri Mulyati (2002).

⁶There have been many other books about this Sufi figure. Among the most famous and widely used in Indonesia is *Lujain ad-Dani* (pertaining with the life of al-Jailani that is full of miracles, besides his teachings and advice), the work of Ja'far bin Hasan al-Barzanji, died 1766 AD (*Anno Domini*). Up to now, there are about seven editions of the text with translations and comments in Javanese, Sundanese, and Indonesian languages.

actually is a ritual as a *tawassul* teaching practice (cf Mulyati, 2002; Elmansoury, 2012; and Widiyanto, 2015).

The *tarekat* teaching and education methods made TQN of Suryalaya's popular are the *Inabah* field. It is an effort to be actualized the TQN practice. The definition of *inabah* means "to return to the way of Allah", or in the *tasawuf* sense is one of the repentance *maqam* from immoral to Allah obedience (Nasution, 1978:62; Sunardjo, 1985; YSBPPS, 1994; and Mulyati, 2002).

Inabah practice attracted many parties, especially urban people to entrust their children in *Pesantren* (Islamic boarding school) of Suryalaya, who suffered mental illness because of narcotics and others. Then, Shohibul Wafa Tajul 'Arifin or *Abah Anom*, in 1980, has established a *Pondok Inabah*, as the mental rehabilitation agencies specialized. The institution establishment is an effort to reorganize the special function of *tarekat* development conducted by *Pesantren* of Suryalaya in the previous period in improving the mental of *ummah* or Islamic society (Sunardjo, 1985; YSBPPS, 1994; and Mulyati, 2002).

The *Inabah* institute has functioned as a healing mental illness vehicle and method. The main cure of the disease is put on sufferer's condition who gain *insight*, like a feeling of Allah's presence within themselves, so that they are filled with the *Ilahiyah* (Godliness) qualities. In this awareness, they are capable of transforming the soul toward a more mature spiritual development. However, as the *inabah* movement and functionalization targets are adolescents who enable their unstable psychological, so the more coaching they enter to *ikhwan* circle. Their building process is part of TQN of Suryalaya's *da'wah* (Islamic propagation) program along with the *ikhwan* (brothers) coaching in general (YSBPPS, 1994; and Mulyati, 2002).

The entire rituals in TQN of Suryalaya provide a broad *tarekat* role understanding. In the particular Islamic sense, *tarekat* is a manifestation of the relationship between *kalam* (the words of God), *fiqh* (Islamic law

pertaining to ritual obligations), and *tasawuf* (Islamic mysticism)'s theology in Islam (Sunardjo, 1985; Bruinessen, 1992; Nasution ed., 1990; YSBPPS, 1994; and Mulyati, 2002). Where it is readable from Shohibul Wafa Tajul 'Arifin or *Abah Anom*'s works, especially *Miftah al-Shudur* (Keys of Awareness to One God), which tells about the *tarekat* teachings core; in the other one, *Uqudul Juman* (Sign of Time) explains about *wirid* and the TQN practice (Arifin, n.y. and 1970).

Based on his works, Shohibul Wafa Tajul 'Arifin or *Abah Anom* provides the best path to the human life achievement, which is always prayed in the *ikhwan* prayer every time, when they start the TQN *dhikr*, that is praying as follows:

"*Ilahy, Anta maqshudi wa ridhaka mathlubi a'tini mahabbataka wa ma'rifatak*". It means: "Allah, You are my destination, Your willingness I seek, give me Your love and *makrifat* or the highest knowledge in Islamic mysticism" (Arifin, 1970).

Still, according to Shohibul Wafa Tajul 'Arifin or *Abah Anom* (younger teacher), there are three important meanings of the prayer: firstly, *taqarrub* (close) as a servant to Allah SWT (*Subhanahu Wa-Ta'ala* or God Almighty); secondly, concern to the way desired by Allah SWT in every action of a person by following Allah SWT's rules and away from what He forbids; and thirdly, clear the love and knowledge of the Allah SWT's essence, based on the power of the soul and the honest heart (Arifin, n.y. and 1970). That love can also cultivate a wisdom and make honest people truly *born and inward*. Through the love transmission, it will arise a feeling of love towards all beings, including a love of the country, nation, and other people's religion (cf Arifin, n.y. and 1970; Praja, 1990:137; YSBPPS, 1994; and Mulyati, 2002).

Secondly, ***Tarekat of Idrisiyah***. The first Idrisiyah *tarekat* (Sufi order) in Indonesia was spread by Abdul Fatah, a Islamic scholar from Cidahu, Pagendingan, Tasikmalaya, West Java, since the beginning of the 20th century, after he had studied in Makkah (1924-1932). He obtained *hirqah* (level) of the *tarekat* teachership from Sayyid Ahmad Sharif al-Sanusi in Jabal Abi Qubais; so basically, the

See, for further information, Martin van Bruinessen (1989); and Abdul Munip (2018).

tarekat that Abdul Fatah followed is the *Sanusiyah* Sufi order (Trimingham, 1973; Ziadeh, 1983; Pili, 1996; and Ryan, 2003).

However, Abdul Fatah popularized his *tarekat* in Indonesia under the name of the *Idrisiyah* Sufi order, which was intended to avoid the Dutch colonial government suspicion that regarded the *Sanusiyah*, especially in the North Africa, as the political movement opposed the Western invaders (Ziadeh, 1983:132; Pili, 1996; and Aripudin, 2014). In addition, Abdul Fatah is more interested in developing the *Sanusiyah* education in the worship field than political apparatus (Pili, 1996; and Aripudin, 2014).

Following for Ahmad ibn Idris, as this *tarekat* founder in North Africa, Abdul Fatah and his successors developed the *Idrisiyah* Sufi order with his style directed to the Sufism reform. The *Idrisiyah* Sufi order's teachings are prioritized to Islamic orthodoxy, spiritual deepening, and *shari'ah* or Islamic law's teaching (Trimingham, 1973:119; Ziadeh, 1983; Pili, 1996). *Idrisiyah* movement seeks to bring together between the science disciplines (*fiqh*) and inner science (*mysticism*) into the *tarekat* tradition. The teachers of the *Idrisiyah* Sufi order always claim that the *tarekat* practices should follow the path outlined by the *Al-Qur'an* and the *Al-Sunnah* as words and deeds of the Prophet Muhammad (Pili, 1996; and Kaelany, 2009).

The Sufism reform through the *Idrisiyah* Sufi order, they were made by *Sheikh* Abdul Fatah to syncretic beliefs, in a *takhayyul* (superstition) and *khurafat* (myth) form in the Islamic society. It is said that he ever collected witchcraft, the winners, and other black magician from East Priangan in West Java; and they were given the explanation that such sciences should be replaced by *hizib-hizib* or a collection of prayers (Nurjulianti, 1994; Pili, 1996; Sirriyeh, 1999; PYAI, 2003; and Aripudin, 2014).

All of their trust tools, such as *kris* (wavy double-bladed dagger) and other sacred objects are collected to be stockpiled in the *Pesantren* (Islamic boarding school) of Cidahu complex. According to him, in *tarekat*, it is allowed to do *wasilah* (connection), but it is only *wasilah* with deeds (*bil amal*), while

the objects of *wasilah* are a prohibited act or *wasilah bathil* (Nurjulianti, 1994; PYAI, 2003; and interview with Respondent A, 14/3/2017). Such as the religious traditions, like *tahlilan* (ceremony on repeated recitation of the faith confession), grave pilgrimage, and other ritual forms are considered by the *Wahhabi's* movement, Abdul Fatah allowed during such rituals to remain in the context of Allah remembrance (Nurjulianti, 1994; Pili, 1996; PYAI, 2003; and interview with Respondent A, 14/3/2017).

Increasing public worship is an *Idrisiyah* movement priority. Thus, it is developed as an effort to increase the *iman* (faith) – Islam – *ihsan* (charity) for Muslim society; or often be conceptualized by the *Idrisiyah* as the “education of Muslim clergy” movement (Nurjulianti, 1994; Pili, 1996; and PYAI, 2003). The core teachings of this *tarekat* include five *dhikrs* (to remember Allah) practices that must be obeyed by each disciples or brotherhood, as following here:

(1) Each *ikhwan* is required to read the *Al-Qur'an* as much as one juz a day and night, except for those who do not have time, then it can replace it by reading *Al-Fatihah* 100 times and *Al-Ikhlash* 300 times. If the you still do not have time, it can be replaced by reading the *Al-Fatihah* 20 times.

(2) Every *ikhwan* is required to read *istigfar* 100 times a day.

(3) Every *ikhwan* is required to read the *zikir* sentence: “*La ilaha illa Allah, Muhammad Rasulallah fi kulli lamhatin wa nafsini 'adada ma wasi'ahu' ilmullah*”, as much as 300 times a day overnight.

(4) Every pilgrim is required to read *salawat ummi* as much as 100 times a day overnight. The practice of these four *wirids* may be carried out gradually in each day after the five-day prayer.

(5) *Zikir* by asyng “*Ya Hayyu Ya Qayyum*”, 1000 times. Be cautious of God in all the actions and behavior of every brother's life (cited in Dahlan, 1979:19).

The *dhikr* (repeatedly chant part of the confession of faith as form of worship to One God) implementation can be done in three ways: *jahr* or loud voice; *khafi* or soft voice; and *sirri* or whisper of the heart. But the *dhikr* of *Idrisiyah* Sufi order, in the tradition, is more often performed in *jahr* (Dahlan, 1979; Pili, 1996; and PYAI, 2003).

The *tarekat* (sufi order)'s practice, and at the same time the Sufism education on the *Idrisiyah* teaching subject mentioned above, besides be carried out in daily practice is also commonly carried out temporally in the *Pekan Santri Qini* (Keep the Islamic Boarding School Students Alive Weekly)'s activity.⁷ This *tarekat* activity is carried out by a kind of *khalwat* (solitude), *uzlah* (move to another place lonely), or "meditation" in general *tarekat* tradition. A number of *Idrisiyah* students came from various regions to *Pesantren* of Pagendingan, Tasikmalaya, West Java, to follow the ritual for ten days (Nurjulianti, 1994; Pili, 1996; and PYAI, 2003).

During that time, they lived in the mosque, worship, *wirid* (passage of *Al-Qur'an*), and *dhikr*, plus the deepening of religious knowledge and *tarekat* in their discussions as well as recitation of Sheikh of *Akbar* (the great). For increasing the other worship, there is also a weekly recitation of the branches (*zawiyah-zawiyah*) centered in the mosque or in one of the houses of the *ikhwan* (brothers) of *Idrisiyah* (Pili, 1996; and PYAI, 2003).

The educating and learning process from *Idrisiyah* Sufi order are seen from the reality of this *tarekat* disciples, according to Sheikh *Akbar* of Muhammad Dahlan (1979), it can be categorized into four levels, as following here:

(1) The *amaliah lahir*, namely increases of student worship at the level of *shari'ah*. They are guided to first meet mandatory worship, then improved with *Sunnah* worship, such as prayers and fasting *sunnah*.

(2) *Muhasabah an-nafs*, at this stage, the students are directed to take into account their state of entitlement as a student or *salik*. This stage is taken by the students as a way to know God, by doing *takhalli* and *tahalli* process.⁸ This stage is the beginning of *amaliah batin*.

(3) *Riyadah ruhaniyah*, which is trying hard to defeat the self-desire. In this phase, students sometimes do *uzlah* in a certain time to concentrate on worship.

(4) *Musyadah*, which is the opening of the heart from some *hijab*, which has been a barrier in recognizing *alam hakikat* (Dahlan, 1979:20).

Those stages, besides reflecting the balancing effort between *shari'ah* (Islamic law) and *tasawuf* (Islamic mysticism) in worship, the process of worship can be done systematically from *syarekat* or deed of worship, then *tarekat* or path for mystics to follow the Sufi order, to *hakikat* or essence in Islamic truth (Suwirta, 2002; Syukur, 2002; and Abdurahman, 2018).

That is the religious orthodoxy model developed by the *Idrisiyah* Sufi order, which took place throughout the history of this *tarekat* in Indonesia. Similarly, the modification of education of the *Tarekat of Idrisiyah* is always done. From the reasons to increase the understanding and implementation of this *tarekat*, which is not only as a practical *amaliah* (deeds) of characters building for adults or parents but also the teaching and learning of *tarekat* (path for mystics to follow the Sufi order) are given to the next generation (Nurjulianti, 1994; Pili, 1996; and PYAI, 2003).

Hence, the teaching of *Idrisiyah* Sufi order is also developed through the formal education system. Since 1978, for example, the levels of formal education have been held in *Pesantren* (Islamic boarding school) of Pagendingan, ranging from *Madrasah Diniyah* (Islamic Kindergarten), *Madrasah Ibtidaiyah* (Islamic Elementary School), *Madrasah Tsanawiyah* (Islamic Junior High School), to *Madrasah Aliyah* (Islamic Senior High School). All these education levels implement the curriculum of Religious Department of the Republic of Indonesia, added by the local content course of Islam in *Idrisiyah* Sufi order's perspectives (Nurjulianti, 1994; Pili, 1996; and PYAI, 2003).

Meanwhile, the education in *Pesantren* and the in-depth of *tarekat* is also held in specific education for alumni of *Madrasah Aliyah*, which is taken for two years (Steenbrink, 1995; Pili, 1996; Dhofier, 2011; and Fata, 2011).

Thirdly, *Tarekat of Tijaniyah*. As reported by G.F. Pijper (1984 and 1987), the *Tarekat* (Sufi Order) of *Tijaniyah*, in 1928, had spread in Cirebon, Tasikmalaya, and Ciamis in West Java; and to Brebes and Pekalongan in Central Java (Pijper, 1984 and 1987). Its spread in the Priangan area in West Java was first introduced by Ali ibn Abdillah al-Thayyib al-Azhari, an Arabic scholar from Medina. At first, he lived in Cianjur for three years and

⁷The word of *Qini* is taken from Arabic, *waqa-yaqi*, with the word of *amar* (command), and it means "keep me alive"; and this refers to the *Al-Qur'anic* verse: "*qu anfusakum wa ahlikum nara*" (keep yourselves and your family from the fires of Hell). See, for example, Depag RI (1985); and Fazlur Rahman (1994).

⁸*Takhalli* is emptying oneself from the bad characters or *mazmumah*; while *tahalli* is filling oneself with the good characters or *mahmudah*. See, for example, Muhammad Dahlan (1979); and M. Abdul Mujieab, H. Syafi'ah & M. Ahmad Ismail (2009).

then lived in Bogor. In both cities, he lived in an Arab village, working as a teacher at a *Madrasah* (modern Islamic school) belonging to his countrymen; then in 1928, Ali Abdillah al-Thayyib al-Azhari moved to Tasikmalaya (Pijper, 1987:86-87; Badruzzaman, 2007; Hidayat & Gumilar, 2016).

The spread of *Tijaniyah* Sufi order, furthermore, comes from Garut; then this *tarekat* spread to several areas, such as Bandung, Cianjur, Tangerang, Karawang, Subang, Sumedang, and Bogor (Najib, 1995; Badruzzaman, 2007; and Abdurahman, 2018). Therefore, the discussion of *Tijaniyah* Sufi order-based character education will be based on its development in Garut area.

Tarekat of Tijaniyah, which was followed by the most people in Garut, was brought by K.H. (Kyai Haji or Hajj Islamic Scholar) Badruzzaman in 1929/1930 and centered at *Pesantren* (Islamic boarding school) of *Al-Falah* (Victory), Biru, Sirnagalih, Tarogong, Garut Regency, West Java (Najib, 1995; Badruzzaman, 2007; Kosasih, 2015; and Hidayat & Gumilar, 2016). This *Tijaniyah* Sufi order focuses on the teaching of *zikrullah* (always remembering to Allah) with three main deeds: *istighfar* means to ask God's forgiveness thereby; *shalawat* means an invocation; and *hailallah* means witnessing of no god except Allah (Badruzzaman, 2007; and Fathullah & Adhiman, 2007).

These three elements of *dhikr* (repeatedly chant part of the confession of faith as form of worship to One God) are the substance of the teachings and practices of *tarekat* which is typical compared to other *tarekats*, and they also have a systematic meaning within the framework of Sufism (Badruzzaman, 2007; and Kosasih, 2015). In this context, K.H. Badruzzaman (n.y.a) as an inisiator of *Tijaniyah* Sufi order in Garut, explained the elements of *wirid* (passage of *Al-Qur'an*) as following here:

The first element, *istighfar*, functions as the soul cleansing from the evil stains and behaviors that are contrary to God's command. The soul cleansing is a preparation towards the stage of filling the soul with the secrets of *shalawat* and *tauhid* (oneness of God). The second stage, *shalawat*, serving as a light to clean up the

remains of dirt, and the fuselage of darkness in the heart. However, this stage also serves as a preparation as well as the media toward the secrets of *tauhid*. The third stage is *tauhid* (another meaning of *tahlil* core or *hailallah*), as a stage toward the God as close as possible. *Wirid tauhid* is an utterance that has the highest meaning and function that is very effective to lead men to face and unite with Allah SWT, so that they can be very close to His side (Badruzzaman, n.y.b:20).

The practices of *Tijaniyah* Sufi order toward three *wirid* (passage of *Al-Qur'an*) cores are carried out in three forms of deeds: *lazimah*, *wazifah*, and *hailallah*;⁹ and all of those are *wirid wajibah*, i.e. *wirid* that must be practiced by every student of *Tijaniyah* Sufi order, and even become the standard of identity of *Tijaniyah* Sufi order' students (Najib, 1995; Badruzzaman, 2007; and Fathullah & Adhiman, 2007).

The first one is *lazimah*, which is the basis for every discipline of the *Tijaniyah* Sufi order, i.e. *istighfar*, *shalawat*, and *zikrullah*, each of those is recited for 100 times. These deeds are done twice, which is in the morning and early evening, namely after *Subuh* prayer until *Duha* time and after the *Ashar* prayer until *Maghrib* prayer (Badruzzaman, 2007; Fathullah & Adhiman, 2007; and Kosasih, 2015).

The second one is *wazifah*, which is a deed performed once a day by reciting "*Astagfir Allah al-Azim al-Ladhi la Ilaha lila Hua al-Hayy al-Qayyum wa Attubu ila Allahi*" (may God forgive me, there is no god but Allah, and repent and forswear to Allah) as much as 30 times; *shalawat fatih* as much as 50 times; *dhikr* by reciting "*La Ilaha illa Allah*" (there is no god but Allah) as much as 100 times; and *shalawat alar kamal* as much as 12 times, done twice in a day, i.e. morning and afternoon or day and night. If a student does not do it for a day one night, he/she must replace it on another occasion. The third one *Hailallah*, it is the practice done every Friday afternoon by congregationally reciting "*La Ilaha illa Allah*" (Najib, 1995; Badruzzaman,

⁹The literal meaning of these *wirid* (passage of *Al-Qur'an*) is: *lazimah* means being obligatory; *wazifah* means loving; and *hailallah* or *tahlil* means the witnessing of no god except Allah. See for example, K.H. Badruzzaman (n.y.a and n.y.b); A. Fathullah & F. Adhiman (2007); and Aceng Kosasih (2015).

2007; and Fathullah & Adhiman, 2007).

K.H. Badruzzaman tried to develop *Tijaniyah* Sufi order with language and mind that is easy to be understood by the common people. He formulated the teaching through his works which were simply presented, even though they are generally referring to the *Masadir at-Tijaniyyah* books, especially the books by Shaykh Ahmad Tijani (cited in Najib, 1995; Badruzzaman, 2007; and Fathullah & Adhiman, 2007).

The works of K.H. Badruzzaman, which contain guidelines of *Tijaniyah* Sufi order practices, are: *Al-Jauhar al-Mussawan*; *Risk Silk as-Sunni*; and *Zikir Jahr wa Khafi*. These three books are written in Sundanese Arabic.¹⁰ Of these three books, which are directly related to the practical guidelines and the form of *wirid* that every *Tijaniyah* Sufi order student should practice, is the book of *Al-Jauhar al-Mussawan* (Badruzzaman, n.y.b).

In this book, K.H. Badruzzaman summarizes and briefly describes the content of *wirid* teaching, *wirid* forms, and its *syariah* (Islamic law)'s basis: aspects of theology, legal aspects, and aspects of *tasawuf* (Islamic mysticism). Also it is explained about the meanings of *lafadz* (pronunciation of a word or phoneme) in the *wirid* of *Tijaniyah* Sufi order. In addition, K.H. Badruzzaman also explains technical issues, such as concentration techniques, timing, and basic supplies that students must possess, such as *tajwid* or proper pronunciation for correct recitation of the *Al-Qur'an* (cf Badruzzaman, n.y.b; Fathullah & Adhiman, 2007; and Kosasih, 2015).

The *Tijaniyah* Sufi order development model, in which its general method pioneered by K.H. Badruzzaman, survives and has been used as a strategy of *Tijaniyah* preaching by its adherents to the present day. As asserted by Ikyan Sibawaih Badruzzaman (1992), as

¹⁰Book of *Al-Jauhar al-Mussawan* is more practical to be a guide book for *Tijaniyah* Sufi order' students in practicing *wirid* (passage of *Al-Qur'an*), and its contents relate to the content and form of *wirid* practice which is obligatory for the students. The book of *Risk Silk as-Sunni* is more related to the history of the *Tijaniyah* Sufi order received by K.H. Badruzzaman. Finally, the books of *Zikir Jahr wa Khafi* are more related to the technique of *zikr* with louder voice and voice in the heart. See, for further information, K.H. Badruzzaman (n.y.a and n.y.b); and Ikyan Sibawaih Badruzzaman (1992).

a *muqaddam* (representative) of *Tijanyah* Sufi order in *Zawiyah* (Islamic mysticism boarding school) Samarang in Garut, West Java, that *Tijaniyah* Sufi order's practice emphasizes the harmony between *Sufism* and *Syari'at* (Badruzzaman, 1992:22). Ikyan Sibawaih Badruzzaman thinks that *Sufism* is the practice of *Syari'at*, because *Sufism* itself is a form of obedience to practice the command and away from the prohibition of God, both physically and mentally. *Sufism* is a complete practice of Islamic teachings on the aspects of *Iman* (Faith), *Islam*, and *Ihsan* (Good Deeds), so that these three aspects are a unified whole (cf Badruzzaman, 1992; Najib, 1995; and Hidayat & Gumilar, 2016).

Adaptation to life's challenge is the execution of God's command and away from His prohibitions on the outward and inward according to His bless. Similarly, to get Allah's bless in anything of the world matters, there should be a balance between the efforts of human closeness (*taqarrub*) to God with the hard work of man himself (Badruzzaman, 1992; and Fathullah & Adhiman, 2007). The general nature of *Tijaniyah* Sufi order in the context of character education can be seen from the potentials of this *tarekat* in two matters, as following here:

Firstly, *Adaptive*, that is how to develop *Tijaniyah* Sufi order's teaching to be less strict. This characteristic is applied in facing the globalization challenges. *Tijaniyah* Sufi order does not give a response to it by avoiding or refusing, but how to behave with the principles of his own teachings.

Secondly, *Preventive* means that with the teachings and practices of *Tijaniyah* Sufi order, it can prevent the immoral actions, including the negative effects of globalization (interview with Responden B, 7/8/2015).

Both of those principles become basic views and guidelines for people of the *Tijaniyah* Sufi order. They still put forward the importance of the material aspect to sustain life; but, at the same time, they still take into account the religious values, especially those based on the teachings of *Tijaniyah* Sufi order. The empowerment of *tarekat* (Sufi order) teachings and practices are developed at once by their efforts to respond to the material life.

Such tendency is experienced by some people of *Tijaniyah* Sufi order, who live in cities (Fathullah & Adhiman, 2007; Kosasih, 2015; and Hidayat & Gumilar, 2016).

Accordingly, among *muqaddam* (representative), *Tijaniyah* Sufi order seeks to affirm the characteristics and identities of *Tijaniyah* tradition through traditional institution of *zawiyah*.¹¹ This model of Sufi order development can be assumed that the strengthening of the identity of tradition is still firmly in the midst of the life of the people dealing with the modern lifestyle (Fata, 2011; Lapidus, 2014; Ahmat *et al.*, 2016; Hidayat & Gumilar, 2016; and Abdurahman & Nur, 2018).

CONCLUSION

Based on the initial process of Islamization in Indonesia, Islam was spread in this region over the role of Sufis. The targets of their Islamic *da'wah* (religious proselytizing) are merchants, local rulers, and society in general in various regions. As the Sufi characters of classical Islam, which develop Islamic teachings on the aspects of the *bathiniyah* (esoteric), the Sufi's *da'wah* in Indonesia found its relevance to the society beliefs. Therefore, the Sufis actually have changed the society beliefs from polytheistic into monotheistic religions. However, the *da'wah* method of Sufis was much adapted to the situation of beliefs and local culture; hence, the characteristics of Islamic society in *Nusantara* (Indonesian/Malay archipelago) tend to be syncretic.

The development of Islam characterized by Sufism or Islamic mysticism is, then, developed by Sufis through *Tarekat* (Sufi order) movement. *Tarekat*, in this case, does not only act as a Sufi method for Sufism, but the development of Sufism teachings has also established a community system based on the pattern of teacher-student (patron-client) relationships through a series of *Tarekat*

¹¹*Zawiyah* referred to a classic model for the development of the *Tijaniyah* Sufi order since the time of Sheikh Ahmad Tijani in Morocco, North Africa, which in the Javanese religious tradition, it is similar to the traditional *Pesantren* (Islamic boarding school). See, for example, N. Ryan (2003); A. Fathullah & F. Adhiman, 2007; Zamakhsyari Dhofier (2011); and Asep Achmad Hidayat & Setia Gumilar (2016).

rituals. Each *Tarekat* conducted character education oriented towards the spiritual and moral development of society. In fact, the religious-social forces of each *Tarekat* could build a functioning solidarity for the social movements. The solidarity of the *Tarekat* also became a social force that played a role against the Dutch colonialism in Indonesia.

The historical experience of Indonesia clearly shows that Sufism is always consistent in building the national character. Sufism-based character education is depicted in the continuity of *Tarekat* tradition, even though the teaching method undergoes changes according to the development of the education system and the modernity challenges in Indonesia. Hence, the contribution of Sufism to character building will always be required through the re-actualization of Sufism teaching and *Tarekat* practice, especially in the context of spirituality fulfillment and the improvement of morality in facing the globalization challenges nowadays.¹²

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¹²**Statement:** I, hereby, declare that this article is my original academic work, it is not product of plagiarism, due to all sources used and cited in the analysis are showed clearly and available in the References. This article is also not submitted, reviewed, and published yet in other scholarly journals.

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One of the Sufi Orders' Practices in Modern Indonesian Society
(Source: <http://www.santrijagad.org>, 2/3/2018)

Based on the initial process of Islamization in Indonesia, Islam was spread in this region over the role of Sufis. The targets of their Islamic *da'wah* (religious proselytizing) are merchants, local rulers, and society in general in various regions. As the Sufi characters of classical Islam, which develop Islamic teachings on the aspects of the *bathiniyah* (esoteric), the Sufi's *da'wah* in Indonesia found its relevance to the society beliefs. Therefore, the Sufis actually have changed the society beliefs from polytheistic into monotheistic religions. However, the *da'wah* method of Sufis was much adapted to the situation of beliefs and local culture; hence, the characteristics of Islamic society in *Nusantara* (Indonesian/Malay archipelago) tend to be syncretic.