



Education Based on the Qadiriyyah Wa Naqsyabandiyah Order

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Abstract: The Qadiriyyah wa Naqsyabandiyah order first entered Indonesia in the mid-19th century, brought by Ahmad Khatib ibn Abd al-Ghaffar al-Sambas al-Jawi and had a positive impact on society as far away as Banten. This research aims to explore congregation-based education in Banten. This research uses a qualitative approach with two methods, namely library research and field research, using observation and interview techniques conducted with figures there. This research shows that tarekat-based education uses the wiridan method to bring students closer to Allah. Apart from that, Erekat-based education is egalitarian, without discrimination towards society for anyone who wants to learn and know God. There is a need to develop tarekat-based education to be applied in other educational institutions.

Keywords: Education, Darkness, Error, Qadiriyyah, tarekat-based

INTRODUCTION

Education is an essential effort in transforming humans into moral and civilized humans because education is a tool to build human civilization. (Falah et al., 2023). Education certainly brings its values that are considered good. These values can be sourced from religion, philosophy, common sense, or other sources that are referenced.

Islam, as a perfect religion, has various aspects in its teachings. One of the parts of education is tassawuf. Sufism provides values that can bring people happiness because the essence of Sufism is *Al-Safa wa al-Musha hadah* (Abdul Halim Mahmud, 2020). Of course, this must be done by way of the tarekat. The tariqat, which means the way to Allah (Oman Faturahman, 1999) Meanwhile, people who take the tariqat to reach Allah are likened to travelers and are called salik. Salik means someone who takes the path of suluk.

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Tarekat-based education is one of the options for the community to be introduced so that humans become complete human beings because in human education they are not only taught the transfer of knowledge but also the transfer of values (Maulana, 2022). Of course, the education taught must be gradual and must be sequenced. The Qadiriyyah and Naqshabandiyyah Orders are among the well-known orders in Indonesia and were initiated by Sheikh Abdul Qadir in Central Asia Tibristan, then expanded to Iraq, Turkey, Saudi Arabia to Indonesia, Malaysia, Singapore, Thailand, India, and China (Sri Mulyati, 2001).

The Naqsyabandiyyah Order is a tarekat founded by a great Sufi, namely Muhammad Baha'uddin al-Uwaisi al-Bukhari al-Naqsyabandi. The center of the development of this institute was in the Central Asian region. The Naqsyabandiyyah Tarekat was founded by Sheikh Ahmad Khatib Sambas. The Naqshbandiyyah order was entered into Makkah through India. This order was brought by Tajuddin ibn Zakaria to Makkah (Kharisuddin Aquib, 2009).

Tarekat has an important historical value for the spread of Islam in Indonesia (Sri Mulyati, 1992). Banten has figures including Sufis whose work is recognized at the national and international levels such as Sheikh Abdul Karim al-Bantani, Yusuf al-Makassari al-Bantani, Abdul Qahhar al-Bantani (Oman Faturahman, 2012) Abuya Dimiyati, KH. Asnawi. Through Sheikh Abdul Karim al-Bantani, the Qadiriyyah wa Naqsyabandiyyah Order, commonly abbreviated as TQN, spread to various regions on the island of Java. A comprehensive study of the tarekat in Banten has not been found so far. This research is intended to explore how tarekat-based education exists in Banten.

METHOD

This research will use qualitative research methods. Basically, qualitative research looks at actors, actions, and places (John W Cresswell, 2019). The qualitative approach uses two methods, namely literature research (*library research*) and field research (*field research*). The merger between these two methods is intended to make the data obtained more complete. Library research is intended to explore concepts regarding the teachings of the qadariyyah and naqshabandiyyah tarekat while field study is used to see how the education of the tarekat in Banten is. There is also a field study using data collection techniques through observation and interviews. Observations were carried out in Palas Cilegon, Cinangka, Serang Regency, and Labuhan Kaduparasi, Pandeglang Regency. Interviews were conducted with tarekat mursyids, tarekat mursyid representatives, talqin

representatives and students and leaders of tarekat in the Cilegon, Serang, and Pandeglang areas.

RESULTS AND DISCUSSION

Tareqat Qadiriyya and Naqshbandiyya Profile

The Qadiriyyah wa Naqsyabandiyah Tarekat is a tarekat which is a univik of two major tarekats, namely the Qadiriyyah Tarekat and the Naqsyabandiyah Tarekat (Muslikh ABD.) Rahman, 1994). The Qadiriyyah wa Naqsyabandiyah Tarekat was founded by Sheikh Ahmad Khatib Sambas whose full name is Ahmad Khatib Ibn Abdul Gaffar Sambas, born in 1802 AD in Sambas, West Kalimantan. Sheikh Ahmad Khatib Sambas is a prominent Sheikh and scholar from the archipelago, to be precise in Sambas, West Kalimantan. According to Martin Van Bruinessen in his book *Kitab Kuning: Islamic Boarding Schools and Tarekat explained*, in the 19th century AD Sheikh Ahmad Khatib began to broadcast the Qadiriyyah wa Naqsyabandiyah Tarekat .

The Qadiriyyah wa Naqsyabandiyah order first entered Indonesia in the middle of the 19th century, which was brought by a scholar from Kalimantan, al-Mukarramah named Ahmad Khatib ibn Abd al-Ghaffar al-Sambas al-Jawi. As his name implies, he comes from Sambas, West Kalimantan who has lived in Makkah for a long time. Shaykh Ahmad Khatib Sambas began to teach the Qadiriyyah order, which was combined with the Naqshbandiyah order; he did not teach this order separately but combined it into a single unit that must be practiced in its entirety. Therefore, the Qadiriyyah wa Naqsyabandiyah tarekat can be considered as a new tarekat in Indonesia. The teachings or practices of Sheikh Ahmad Khatib Sambas were then passed down to his disciples and caliphs, namely Muhammad Isma'il bin Abd Al-Rahim Al-Bali (from Bali) in a short book, *fath Al-'Arifin*. This eleven-page book explains *bai'at*, *dhikr*, *muraqabah* and the genealogy of the *Qadiriyyah wa Naqsyabandiyah* tarekat .

The spread of the Qadiriyyah wa Naqsyabandiyah *tarekat* in Java, including Banten, was spread by several caliphs, including Sheikh Abdul Karim (d. 1896) who spread in Banten, then Sheikh Tolhah (d. 1935) in Cirebon, Sheikh Ahmad Hasbullah bin Muhammad al-Maduri (d. 1956) in Madura and Sheikh Kholil (d. 1925) in Bangkalan.

In addition, related to the spread of the teachings of the Qadiriyyah wa Naqsyabandiyah tarekat in Banten itself, it began to develop after the establishment of Sheikh Abdul Karim as the leading mursyid of the Qadiriyyah wa Naqsyabandiyah Tarekat replacing his teacher, Sheikh Ahmad Khatib Sambas who died in 1872 AD (M.V.

Bruinessen, 1994). After his appointment as a mursyid of the tarekat, Sheikh Abdul Karim took the time to go to his homeland, Banten, for about three years from 1872-1876 AD (M.V. Bruinessen, 1994) As *Mursyid* The Qadiriyyah wa Naqsyabandiyah Tarekat , before his departure to return to Mecca, Sheikh Abdul Karim (d. 1896) gave a mandate to Sheikh Asnawi Caringin (d. 1937) who was none other than his student to continue the preaching of Islam as well as spread the Qadiriyyah wa Naqsyabandiyah Tarekat in Banten.

The Qadiriyyah wa Naqsyabandiyah tarekat is the same as the tarekat in general has practices for suluk. In it there are practices that aim to be *tazkiyyat an-Nafs*. There are also practices that are (1) dhikr; (2) bai'at procession; (3) *muraqabah*; (4) *manaqiban*. Dhikr is a practice that is always practiced in tareka with its own method. The Qadiriyyah wa Naqsyabandiyah Tarekat has a dhikr method by using *talqin dhikr* as an effort to grow *mahabbah* to *dhikr* which is used as a prerequisite for the bai'at of the Qadiriyyah wa Naqsyabandiyah Tarekat .

Qadiriyyah Wa Naqsyabandiyah Tarekat Based Education Center in Banten Zurotun Naqiyah Palas Cibeber Islamic Boarding School

Islamic boarding schools are the oldest institutions in Indonesia (Febryan Hadinata et al., 2023). Islamic boarding schools have an important role in providing education, especially religious education (M. Syafiq Humaisi et al., 2022). Zurotun Naqiyah Islamic Boarding School in Cibeber is a salaf Islamic boarding school pioneered by KH. Abdul Latif. Sheikh Nawawi Tanara, his teacher, gave a mandate to guide the people of Banten, especially children, to become pious children and understand religious knowledge. This is of course in line with the rhythm of the pesantren to always provide guidance to the community in order to get happiness in this world and the hereafter (Wildan Agus Wicaksono et al., 2024).

KH. Abdul Latif has been following the Qadiriyyah wa Naqsyabandiyah tarekat for a long time. This institute is one of the organizations *Sufism* in the history of Islam in Indonesia. The educational pattern emphasizes inner nuances that will later give birth to socio-religious movements. Education here is applied through daily activities (practices) to implement Sufism values such as Wiridan and Riyadhoh. Of course, this plays an important role in giving birth to human beings who have a strong foundation in religious aspects to influence socio-religious movements (Syarfa & Noor Fardaw Boyrahin, 2023) The Zurotun Naqiyah Islamic Boarding School is increasingly existing and developing by collaborating with salaf and modern sciences. Many of its alumni take part in the community with various skills and are useful.

Pesantren Tarekat Qadiriyyah Wa Naqsyabandiyah Al-Mubarak Cinangka

The Al-Mubarak Cinangka TQN Islamic Boarding School, established on September 9, 1999, is located in Pasir Angin Village, Cinangka District, Serang Regency. The existence of this Islamic boarding school cannot be separated from the very big role and sacrifice made by its founder, Raden KH. M. Yusuf Priyadi Kartakoesoemah.

This Islamic boarding school fiqh education follows Imam Hanafi, Imam Maliki, Imam Syafi'i, and Imam Hanbali. In this Islamic boarding school, Abah Yusuf followed the Shafi'i School in fiqh matters. Meanwhile, in terms of monotheism, Abah Yusuf followed the teachings of Imam Ash'ari and Imam Abu Mansur Al-Maturidi. In the field of Sufism, he followed the thoughts and teachings of Imam Al-Ghazali and Imam Junaidi Al-Baghdadi. Meanwhile, in the tarekat, Abah Yusuf followed Sheikh Abdul Qodir Al-Jailani and the book of Tarekat which was studied to expand the horizons of his students as the main reference was the book *Anwarul Qudsiyah*.

There are two types of students in this pesantren, namely mukim students and non-mukim students or kalalong students. Education here does not determine the minimum age, both children and parents can study here. There is also a motive for them to want to study here is to study and make themselves better without looking at the person's background. Actually, education in Islamic boarding schools must be egalitarian indiscriminately (Irwan Maulana, 2022).

The education carried out in this pesantren is (1) congregational prayer; (2) study the yellow book consisting of *Akhlaq Lil Banin*, *Safinatunnajah*, *Minhatul Mugits*, *Aqidatul 'Awam*, *Tuhfatul Athfal*, *Murod Awamil* and *Arba'in An-Nawawiyah* and the book *Anwarul Qudsiyah* as the main reference to explore the knowledge of the Tarekat. Weekly activities are (1) Khotam Thoriqoh which is held on Friday nights. Before the activity started, Abah Yusuf carried out *bandungan* to his students. This activity was attended by many people both from inside and outside the region. Monthly activity (1) of the thoriqoh sermon which is held on Friday night kliwon.

The education that has been implemented has been able to produce students who become reliable scholars and contribute to the community such as Ustadz Abdullah, the leader of the Warung Jaud Islamic Boarding School, Kasemen, Serang City, Ustadz Ade Tatang has a Islamic Boarding School in Tangerang City, Ustadz Amin is a lecturer in Cilegon City and has a Salafiah Islamic Boarding School. Of course, this is an indicator of the success of tarekat-based education that has been implemented.

Majelis Dzikir TQN Al-Asnawiyah Kaduparasi Labuan

The development of the tarekat in Banten after the time of Sheikh Abdul Karim Tanara was fostered by Sheikh Asnawi from Caringin. Shaykh Asnawi Caringin was bai'at to become a follower of the Qadiriyyah wa Naqsyabandiyah Tarekat and at the same time appointed as a musryid of the tarekat by his teacher (Shaykh Abdul Karim Tanara). Upon his return from Makkah, he established a pesantren in Caringin and began teaching tarekat (Tika Kartika, 2003) In the 1970s, Sheikh Asnawi Caringin was known as a very influential figure with the teachings of the Qadiriyyah wa Naqsyabandiyah tarekat. His role in spreading the Qadiriyyah wa Naqsyabandiyah order grew rapidly in the Banten region, which during his leadership was centered in Caringin in 1888-1937 A.D. Sheikh Asnawi Caringin had many students, one of which was his son, Sheikh KH. Kazhim Menes.

The development of the Qadiriyyah wa Naqsyabandiyah Tarekat in Pandeglang continued in Menes District (Kadubongkok) which was fostered by Sheikh KH. Kazhim. Sheikh KH. Kazhim established TQN in 1958 which then expanded to various regions such as Labuan, Sukacai, Karawang and even abroad. The education of the Qadiriyyah wa Naqsyabandiyah Tarekat in Labuan Kaduparasi is as follows:

1. *Tawajjuhan*

Tawajjuhan is a practice of the *Qadiriyyah wa Naqsyabandiyah tarekat* which is in the form of dhikr *Tawajjuhan* to Allah together or in congregation led by the teacher. Before carrying out *Tawajjuhan*, it begins with *tawasul* reading the letter Al-Fatihah appointed for the Prophet Muhammad SAW, the Prophet's parents and his companions, the mujtahids, as well as his Mursyid and the Jurista of the *Qadiriyyah wa Naqsyabandiyah* tarekat experts, and Muslims, Muslims in general.

2. *Khataman*

Khataman is read in congregation or together after the Isha prayer and the obligatory dhikr. This activity is usually carried out every Friday night, led by Sheikh Ahmad Sukanta. It usually starts with reading the letter Al-Fatihah, which is devoted to the murshids of the Prophet PBUH, continues with reading the prayers that have been set, and ends with prayers.

3. *Manaqib*

Manaqib or commonly called *manaqiban* in the ritual tradition of the Qadiriyyah wa Naqsyabandiyah Tarekat Tariqat, in addition to daily practices (*dhikr jahr and dhikr sir*) there are also moon practices (*manaqib*). *Manaqib* can be interpreted as a biography, the

life history of a figure who is considered righteous, alim and has a karamah. In the Qadiriyyah wa Naqsyabandiyah Order, the manaqib that is read on the 11th of the Hijri month is Manaqib Abdul Qadir al-Jailani, the founder of the Qadiriyyah Order

The Qadiriyyah wa Naqsyabandiyah Tarekat developed rapidly in the Banten region during the leadership of Sheikh Asnawi Caringin, who was centered in Caringin from 1888-1937 AD. Furthermore, the Qadiriyyah wa Naqsyabandiyah Tarekat, which developed in Banten, for example, is also still developing, namely in Cibeber (Cilegon), which was initially taught by Abd Lathif bin Ali, while the next murshid was Kyai Muhaimin who became a continuation of the path of Sheikh Asnawi Caringin.

Until the end of 1988, Sheikh Asnawi Caridin's brother, Kyai Armin, was still a *khalifah* The Qadiriyyah wa Naqsyabandiyah Tarekat is famous in Cibuntu (Pandeglang). Although he first learned the tarekat from his uncle, Kyai Armin admitted that he had learned from several scholars in Makkah and Baghdad. Then, from 1958-1998, the teaching of the Qadiriyyah wa Naqsyabandiyah Order was carried out by Sheikh Kazhim in Menes. In 1958 Sheikh KH. Kazhim developed the Qadiriyyah wa Naqshbandiyah Order for his followers; and one of his students who became a Mursyid, namely Sheikh Ahmad Sukanta (Ipat Patmawati, 2014).

CONCLUSION

The education of the Qadiriyyah wa Naqsyabandiyah Tarekat, which was founded by scholars, has succeeded in producing religious leaders who take part in upholding Islamic teachings. Tarekat-based education in Banten actually uses the wiridan method the most to get closer to Allah. In addition, the education of the Qadiriyyah wa Naqsyabandiyah Tarekat is disseminated through Islamic boarding schools and assemblies of knowledge. Tarekat-based education in Banten views egalitarianism for every student who wants to learn and know Allah regardless of the person's background. Of course, this tarika-based education needs to be developed so that it can be felt by the community at large and can be implemented in other educational institutions.

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