Philanthropy of Qadiriyya and Naqsabandiyah Tariqa in Kuala Tungkal Jambi

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Keywords: Philanthropy, Qadiriyya, Naqsabandiyah, Tariqa, Jambi.

Abstract: The purpose of this paper is to explore the role of Tariqa Qadiriyya Naqsyabandiyah (TQN) and its contribution to promote the education in Kuala Tungkal Jambi. Nowadays, philanthropy has huge impact, particularly individual donation to develop Pesantren and institutions which affiliated with it. This study is expected to enrich Islamic philanthropy discourses in Indonesia through tariqa as this is the gap in the research area. The study concludes that the Tariqa supports the finance of the educational institutions to keep these institutions in existence. The fund is mainly raised from the commemoration of the Tariqa founder, Sheikh Abdul Qadir Jailani which is held annually.

1 INTRODUCTION

Tariqa had been practiced by the earlier companion of the Prophet Muhammad. Since the beginning of Islam, there are some sahabahs (well-known close-friends of the Prophet) who committed to asceticism and renunciation zuhud. These sahabahs stayed in the mosque and detached themselves from the worldly life. They shun a life of luxury in favor of a more pious and simple life. These companions of the Prophet were known as ahl shuffah, Suffa Fraternity, and hence the term Sufism often associated with them (Tirmingham, 1998). Since the VI and VII Hijriyah, tariqa has started its expanding network in the Islamic world through the teaching of scholars, ulama, returning home from their study in Mecca (Azra, 2004). Among these thriving tariqa are Qadiriyaa, Naqsaabandiyah, Tijaniyah, Syarariah (Faturrahman, 2008), Samusiah (Willis, 1979), Syuhrawardyiyah, Syaziliyyah, Rifaiyyah, Badawiyyah, Khalwatiyyah, and so forth. Yet the differences between these Tariqas, are only in the practice and the content of the zikr prayer.

Tariqa Qadiriyaa Naqsabandi has a huge impact in Jambi society both in social and religious aspects. Only few scholars are interested in discussing this tariqa since this issue is dominated by scholars from Java Island. Due to this reason, the writer is interested to inquire further about the role of tariqa in educational development through philanthropy even though education funding is should be the responsibility of the regional government.

2 THEORY

Philanthropy is defined as a love for humankind. It is derived from the Greek words “philos” which mean loving and “anthrophos” which mean humankind. The purpose of philanthropy is to improve the humankind by preventing and solving social problems. Philanthropy is different from charity which focuses on eliminating the suffering causes by social problem. References to philanthropy can be found in the Quran, bible, Taurah, and in the teachings of many others religion and cultures including Buddhism, Hinduism, and Japanese. For generations, religious is believed to have influence in the way the believers think about participation in philanthropy. For people who are not religiously, they are motivated to give help to showcase what is considered good or moral in society (Fauzia, 2010).

3 METHODS

This empirical paper primarily employs a qualitative approach in analysing the giving behaviours of murids (students or believers) Tariqa Qadiriyya Naqsabandi. The primary data were gathered by...
conducting observation since 2016, in depth interview, and documents studies.

4 RESULTS

4.1 The Preaching of Tariqa Qadiriyya Naqsabandiyah

The coming of the Tariqa to the Indonesian archipelago had started since the 16th and 17th century AD. Lack of direct evidence makes it difficult to give a comprehensive account of the history or even of the present distribution and networking of tariqa in Indonesia. It is axiomatic, however, that the earliest Muslim enclaves in the various port cities and trading centers of the region reflected the tradition, spirituality and cultural mix of the Muslim communities taking part in the trading system of the Indian ocean. Hence, with the first evidence of Islam with political profile and the establishment of a Sultanate – that is the Sultanate of Samudra Pasai under Malik al-Saleh (d. 1297) – it is reasonable to infer the presence of tariqa, albeit it is not possible to identify which, or to suggest a social function for, tariqas in either this or any other area of the region.

In traditional Malay and Javanese account of the coming of Islam to the region, there are references to Sufi figures who thereby may have some association with tariqas. Among these figures are Hamzah Fansuri (d.1610) and Syamsuddin al-Sumatrani (d. 1630). Unfortunately, these Sufi figures did not leave behind a particular tariqa that is adopted by many people up to the present day. Martin Bruinessen, however, believes that Hamzah Fansuri and his student, Syamsuddin al-Sumatrani belong to the Tariqa Qadiriyyah and had introduced the concept of mystical union with God, wihdatul wujud to the people of the time (Bruinessen, 2006).

The next figure who had introduced Tariqa in Aceh was Abdurrauff ibn Ali Singkel. He had taught the people of Aceh the Tariqa Syatariyah in 1679 AD (Faturahman, 2008). He studied for two decades in Mecca, Madinah, and Jeddah as well as other places. He became the student of Ahmad al-Qusyasyi, a spiritual leader of Tariqa Syatariyah. Syeikh Abdurrauff also managed to study with Mulla Ibrahim who is the student of Syeikh Ahmad al-Qusyasyi (Azra, 1999).

By the mid-nineteenth century, it was the Tariqa Qadiriyyah Naqsabandiyah that overshadowed the Indonesian archipelago. This Tariqa was established by a Mecca-based Indonesian teacher, Syeikh Ahmad Khattib Sambas. Bruinessen states that this tariqa more than a merger of two streams of Sufi order, but constitutes a new tariqa, in which chosen aspects from Qadiriyyah and Naqsyabandiyah are combined and emerge as something new. The line of transmission of the Tariqa Qadiriyyah Naqsabandiyah as stated in Fathul Arifin (Zulkifli, 2002).

Syeikh Ahmad Khattib Sambas passed away in 1878 AD. He was succeeded by three of his students, namely Syeikh Abdul Karim Banten, Syeikh Talhah Cirebon, and Kiai Ahmad Hashbullah Madura (Mufid, 2006). The center of the development of this tariqa in Java in the 1970s are at Pesantrren Rejoso under the leadership of Kiai Tamim, Pesantrren Futubiyah Demak under the leadership of Kiai Muslih, Pesantrren Suryalaya which was led by Kiai Sohibul Wafa Tajul Arifin (Abah Anom), and at Pesantrren Pagentongan Bogor lead by Kiai Tohir Falak (Bruinessen, 1992). The chain of transmission of this Tariqa at the pesantrrens originated from different authorities, which include Syeikh Abdul Karim, Syeikh Talhah, and Syeikh Ahmad Hashbullah.


4.2 The Development of Tariqa Qadiriyya Naqsabandiyah in Jambi

KH. Muhammad Ali Abdul Wahhab (1934-2011) was one of the ulama in Kuala Tungkal who introduced the Tariqa Qadiriyyah Naqsabandiyah in Jambi province. He was also one of the teachers of...
Perguruan Hidayatul Islamiah (PHI) and headmaster of the Pesantren al Baqiyatush Sholihat which is located at Parit Gompong Kuala Tungkal Jambi. He was the oldest of four brothers who are the son of Syeikh Abdul Wahab bin Tuan guru H. Ismail bin Tuan guru H.M. Tahir bin Tuan guru H. Syahabuddin (1880-1964) and Hj. Ruquayyah whom he married in Mecca and was originally from Batu Pahat Johor Malaysia.

The line of transmission of Tariqa Qadiriyyah Naqsabandiyah introduced by KH. Muhammad Ali was derived from Syeikh Nawawi Berjan Purworejo. Syeikh Nawawi was the third generation of mursyid in this line of Tariqa. He succeeded his father, Kiai Siddiq who passed away in 1948. Kiai Siddiq himself studied the Tariqa from his father Syeikh Zarkasyi (1830-1917) who directly had the authorization to disseminate the Tariqa from Syeikh Abdul Karim Banten. The latter was the successor of the Syeikh Ahmad Khatib Sambas (Fauzia, 2013).

Syeikh Zarkasyi was one of the first ulama who had established Islamic boarding school in Berjan, Central Java in 1870. During his tenure, Berjan became the center of teaching and development of the Tariqa Qadiriyyah Naqsabandiyah alongside the center of learning of Islamic precepts. Major development of this pesantren occurred under the leadership of Syeikh Nawawi. His charismatic figure had attracted many students to stay in Berjan and be his students. After his death, the leadership of the pesantren and tariqa is assumed by his son, Kyai Chalwani Nawawi, from 1980 to the present day. A survey in 2006, had suggested that the number of the tariqa had reached the number of ten thousand (Fauzia, 2013). Nowadays, the pesantren has evolved into a modern institution that combines both formal and non-formal types of education.

As for the chain lineage of syeikh of the tariqa to Syeikh Nawawi Berjan, Haji Ahmad Khudhari depicted that the role played by Kiai Tauhid, a college student. Khadijah was then followed by a preaching on religious issues. Later on before the dawn, the people were invited to collectively do Dhuha prayer. After 4.3 Tariqa and Philanthropy

One of the routine agenda of the Tariqa Qadiriyyah Naqsabandiyah in Kuala Tungkal is to execute religious meeting on Monday nights and Friday mornings. The meeting on Monday night is held at the main mosque, Masjid Agung al-Istiqomah, whereas the meeting on Friday morning is carried out at the house of KH Muhammad Ali Abdul Wahhab. On every session of the meeting, there must be reading of classical text on religion or Sufism and then followed by recitation of the zikr of the Tariqa. After the death of Syeikh Ali Abdul Wahab, the meeting on Friday morning is moved to the house of his son in law Kiai Hamid Kurnain. Kiai Hamid Kurnain passed away several months ago and his son in law became his predecessor.

There is a charity box for each religious meeting. Murids of the tariqa may donate cash money according to their wishes. The meeting on Friday morning is carried out at the house of KH Muhammad Ali Abdul Wahab and his descendant, hence the donations given to them. Whereas the religious meeting on Sunday nights is held in the main mosque, then the donation contribute to the mosque empowerment, for example water, electricity, and other necessities.

Aside from such a weekly meeting, the pesantren also holds annual commemoration of the tariqa founder and spiritual teachers, Syeikh Abdul Qadir Jailany, Syeikh Nawawi Berjan, and Syeikh Ali Abdul Wahab. Such annual event is approved by local authorities and attended by many murids and local people. On one occasion of commemoration event (baith) up to twenty-five thousand people participate and show their respect to the older teachers. The event begun after Isya prayer and started with zikr as thought by syeikh Abdul Qadir al-Jailany and then followed by welcoming speeches up to 22.00 pm. Later on before the dawn, the people were invited to perform Thahajud and Hajat prayer together which was then followed by a preaching on religious issues. As early as 8 AM in the morning, people once again were invited to collectively do Dhuha prayer. After
that, the event proceeds to the ceremony of the haul of Syekh Abdul Qadir Jailany which was held at Pesantren Al-Baqiyatus Shalihat. Because of the exceptionally presence of people during the event, it is not surprising then to see that local authority endorse the event. In the local government point of view, the haul event is not only good to attract people to see the venue, culture, and also the religious heritage but also to generate more income for the local residents through trading and else.

The Tariqa then has a positive contribution to the life of the people in Kuala Tungkal. During the haul event, for instance, a number of religious leaders, teachers, and murids of the Tariqa were attending the event. Indeed this was a chance to disseminate Islamic teachings, to exchange ideas and enhance the relationship between Muslim communities namely ukhuwah Islamiyah.

From the economic aspect, the yearly event of a commemoration of the order founder had benefited local communities. Most of the hotels were occupied during this season as many murids outside the venue or even abroad were attending the ceremony and thus need a place to stay. The influx of murids coming to Kuala Tungkal had also need food and a variety of transportation facilities. Indeed, they had brought the massive amount of cash to the local people. This is not to mention that they were also keen to donate their money to support the Tariqa and the Pesantren al-Baqiyatus Shalihat. In fact, the waqaf resulted from the event is not a small amount of money. I had observed that in in 2016, the commemoration event managed to rise up to 120 million IDR, while the event in 2017 had produced twice higher than before.

This philanthropic fund was obtained before the peak event of the commemoration (Haul). The chance for donations as well as the sum of money collected is informed to the public. Everybody can participate to contribute cash and non-cash for this event. Cash donations are executed in the traditional way by spreading volunteers and establishing fundraising division who will collect donations from murid individually and organizationally at the event.

Organizationally, Tariqa has 28 branches that spread throughout the Jambi region. They are required to help collect rice as much as 200 kilos per branch as food charity. Furthermore, each branches tariqa is given receipt for people who will delivering spiritual encouragement to their grieving family. It is well known as send Tahlil. Tahlilan is a tradition commonly practiced in Indonesia which until now is still preserved. It is related not only in term of the theological beliefs that the people who perform Tahlilan may take benefits by doing it, but also in term of the socio-cultural tradition that accompanies it. It has become a tradition among Muslims in Indonesia, when a person dies, the deceased’s family has a moral responsibility to hold tahlilan. The event was attended by relatives, families, neighbors and friends. After Tahlilan has been held, usually it is followed by offering condolences to the family who is at loss. In that condolence, it is often filled with religious exhortation aimed at consoling the grieving family, and delivering spiritual encouragement to the people who attends Tahlilan in general (Andi&Tabrani, 2018).

The method for collecting funds is traditional. Most donations were obtained at the commemoration of the tariqa founder and spiritual teachers, Syeikh Abdul Qadir Jailany, Syeikh Nawawi Berjan, and Syeikh Ali Abdul Wahab. However, referring to the opinion of Amelia Fauzia, the modernization of the philanthropy organization can be seen in legal reform, reform in management, and program reform, then the philanthropy of the tariqa can be categorized as modern philanthropy where there is an expansion of the program, targeting the education sector (Fauzia, 2017). Education is important for sustainable development and defined as knowledge and skills needed to work and live in a way that secure environment, social, and economic (Yusuf, 2018).

The fund then is used to provide better facilities for the Pesantren as this will lead many murid or other parents to send their children to this Islamic boarding school. The fund resulted from the philanthropic event such the commemoration of the Tariqa founder is entrusted to the pesantren. It is the pesantren then that has the authority to distribute the fund. Normally, after the payment of all expenses for the event is completed, the rest of the money is used to build new classes or renovate the old building. As stated by KH Hamid Kurnain, Pesantren Al-Baqiyatash Shalihat never seeks for financial support from the local government. The pesantren regularly build new classes based on the availability of the fund. In this way, the pesantren can avoid a dirty or dishonest fund and possible intervention from the state when running its management (Sadat, 2016).

Pesantren and madrasah al-Baqiyat have has significant contributions to the development of human resource, as Abudin Nata's view highlights six pesantren contributions, for instance: educating the nation, providing opportunities for higher education, developing economic communities through education and moral guidance, and raising the image of Islam to the importance of education (Nata, 2018). While Ihsan argued that the goals of modern pesantren are
to prepare students to study religion, produce scholars, transfer of Islamic knowledge, preserve of Islamic tradition, and establish character building (Ihsan, 2018).

According to the national education system law of 2013, article 11 states that the government and regional governments have the same duty to assure the implementation of basic education and to give the financial support. Yet the reality of Pesantrɐ al-Baqiyat, they should sustain pesantrɐ individually since the regional government withdraws their support. According to the Sudarmono (treasurer of madrasah), this is related to the candidacy of KH Anwar Sadat in the 2017 general election of West Tanjung Jabung region. The incumbent is his political rival. This was allegedly the cause of funding neglect from the regional government (Sudarmono, 2017).

As stated by Merdi Hajji’s in his writing, it is clear that the law in Indonesia is strongly influenced by the positivism flow which considers the law as limited to the law contained in the legislation (Merdi, 2013).

5 CONCLUSIONS

Tariqa Qadiriyyah Naqsabandiyah in Jambi has developed and has attracted many people’s attention during the leadership of Muhammad Ali Abdul Wahab who declared his license from Syeikh Nawawi Berjan Purworejo. The Tariqa has contributed to a number of positive outcomes for its students. Some are able to exercise many tariqa teaching and religious essence, while others manage to develop philanthropic spirit. This spirit, in turn, has affected the well-being of boarding school and the community itself due to regional government abundance. According to the national education system law, article 11 states that the government and regional government have the same duty to assure the implementation of basic education and to give the financial support. Overall, the Tariqa Qadiriyya Naqsabandi is a religious philanthropy which has an objective to promote social justice of education.

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