

Philanthropy of Qadiriyya and Naqsabandiyah Tariqa in Kuala Tungkal Jambi

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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 *Qadiriyya*, *Naqsabandiyah*, *Tijaniyah*, *Syatariah* (Faturrahman, 2008), *Sanusiah* (Willis, 1979), *Syuhrawardiyah*, *Syazilyah*, *Rifa'iyyah*, *Badawiyah*, *Khalwatiyah*, and so forth. Yet the differences between these *Tariqas*, are only in the practice and the content of the *zikr* prayer.

Tariqa Qadiriyya 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 Naqshabandi

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, *tariqa* 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 *tariqa*. 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 Abdurauuff ibn Ali Singkel. He had taught the people of Aceh the *Tariqa Syatariah* 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 Abdurrauf 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 Naqshabandiyah* that overshadowed the Indonesian archipelago. This *Tariqa* was established by a Mecca-based Indonesian teacher, Syeikh Ahmad Khatib 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 Naqshabandiyah* as stated in *Fathul Arifin (Zulkifli, 2002)*.

Syeikh Ahmad Khatib 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 Hasbullah Madura (Mufid, 2006). The center of the development of this *tariqa* in Java in the 1970s are at *Pesantren* Rejoso under the leadership of Kiai Tamim, *Pesantren* Futuhiyyah Demak under the leadership of Kiai Muslih, *Pesantren* Suryalaya which was led by Kiai Sohibul Wafa Tajul Arifin (Abah Anom), and at *Pesantren* Pagentongan Bogor lead by Kiai Tohir Falak (Bruinessen, 1992). The chain of transmission of this *Tariqa* at the pesantrens originated from different authorities, which include Syeikh Abdul Karim, Syeikh Talhah, and Syeikh Ahmad Hasbullah.

Different from the above theory, Ali Masyhar's study suggested the spread of *Tariqa Qadiriyyah Naqshabandiyah* in Java occurred in nine centres, namely (1) *Tariqa Qadiriyyah Naqshabandiyah* Suryalaya which led by Mursyid K.H. Shohibul Wafa Tajul Arifin, (2) *Tariqa Qadiriyyah Naqshabandiyah* Pagentongan led by mursyid Tubagus Muhammad Falak, (3) *Tariqa Qadiriyyah Naqshabandiyah* Mranggen headed by mursyid K.H. Muslih Abdurrahman, and (4) *Tariqa Qadiriyyah Naqshabandiyah Rejoso* led by mursyid K.H. Musta'in Romly, (5) *Tariqa Qadiriyyah Naqshabandiyah* Berjan Purworejo which led mursyid K.H. Nawawi bin Muhammad Shiddiq bin Zarkasyi, (6) *Tariqa Qadiriyyah Naqshabandiyah* Al-Utsmaniyah Sawah Pulo Surabaya – which later on moved to Kedinding– led by mursyid K.H. Uthman al-Ishaqi, (7) *Tariqa Qadiriyyah Naqshabandiyah* Cukir Jombang led by mursyid K.H. Adlan Aly, (8) *Tariqa Qadiriyyah Naqshabandiyah* Kencong Pare Kediri led by mursyid K.H. Zamroji, dan (9) *Tariqa Qadiriyyah Naqshabandiyah* As-Shalhiyah Dawe Kudus led by mursyid K.H. Muhammad Shiddiq (Ali, 2016).

4.2 The Development of Tariqa Qadiriyya Naqshabandi in Jambi

KH. Muhammad Ali Abdul Wahhab (1934-2011) was one of the *ulama* in Kuala Tungkal who introduced the *Tariqa Qadiriyyah Naqshabandiyah* in Jambi province. He was also one of the teachers of

Perguruan Hidayatul Islamiyah (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 Thohir bin Tuan guru H. Syahabuddin (1880-1964) and Hj. Ruqayyah 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 member 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 of KH Muhammad Ali Abdul Wahhab at *Madrasah Hidayatul Islamiyah* Kuala Tungkal. Kiai Tauhid had introduced KH Muhammad Ali to Kiai Kurnain which later connected him to Syeikh Nawawi Berjan. From such an early encounter then, KH Muhammad Ali Abdul Wahhab managed to persuade and invite Syeikh Muhammad Nawawi to teach the *Tariqa Qadiriyyah Naqsabandiyah*. Some of the founding figures of the ulama in Kuala Tungkal who had accepted the *baiah* and the teaching from Syeikh Nawawi were KH Muhammad Ali Abdul Wahhab, KH M. Subli bin H. Ismail, Tuang Guru H. Ahmad Bukhari, Haji Said Ismail, Haji Hayun Abduh, Haji Kursani, Haji Ahmad Khudhari, and other 20

students. KH Muhammad Ali Abdul Wahab then was appointed as the *mursyid* of the Jambi region. This first *baiah* happened in 1979. From there, the number of *mursyid* gradually increased up to several thousand in the present day. These *murids*, in turn, practiced their *tariqa* teachings to their own respected places which very often had invited many others to come on board.

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 (*haul*) 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 syekh 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 Shalihah*. 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 *murid* 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 Shalihah*. 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, Syekh Abdul Qadir Jailany, Syekh Nawawi Berjan, and Syekh 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-Baqiyatush Shalihah* never seeks for financial support from the local government. The *pesantren* regularly build new classes based on the availability of the funds. 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 *Pesantren al-Baqiyat*, they should sustain *pesantren* individually since the regional government withdraws their support. According to the Sudarmono (treasurer of *madrrasah*), 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 *Mursyid* known as KH 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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