

The Existence of the Qadiriyyah-Naqsabandiyah Order in the Development of the Suryalaya Tasikmalaya Islamic Boarding School

Moh. Yamin¹, Hasan Basri², Andewi Suhartini³, Fitri Meliani⁴

¹ Universitas Islam Negeri Sunan Gunung Djati Bandung, Indonesia; mohamadyamin32@gmail.com

² Universitas Islam Negeri Sunan Gunung Djati Bandung, Indonesia; hsnbsri76@gmail.com

³ Universitas Islam Negeri Sunan Gunung Djati Bandung, Indonesia; andewi.suhartini@uinsgd.ac.id

⁴ Institut Agama Islam Bunga Bangsa Cirebon, Indonesia; fitrimeliani@bungabangsacirebon.ac.id

Article Information

Abstract

Keywords:

Tarekat Qadiriyyah
Naqsabandiyah,
Pesantren,
Islamic Education

The existence of the Qadiriyyah-Naqsabandiyah orders in Indonesia has played an important and strategic role in the community. The role of the Qadiriyyah-Naqsabandiyah orders in the field of education is not limited to aspects of ritual and character building, noble morals, unpretentious personality, and diligent worship, but also to aspects of social solidarity and social sensitivity. This research tries to reveal the role of qadiriyyah and naqsabandiyah order education in Pesantren Suryalaya Tasikmalaya. The results of this study revealed that the role of qadiriyyah and Naqsabandiyah order education was carried out with an educational approach at the micro and macro levels. At the micro level, the development of education is carried out personally and in small groups through a series of rituals such as *baiah*, *dhikr*, *khataman*, and *manaqib*. Meanwhile, at the macro level, educational development is carried out in an organized and structured manner through educational institutions and order organizations.

Kata kunci:

Tarekat,
Pesantren,
Pendidikan Islam

Abstrak

*Keberadaan tarekat Qadiriyyah dan Naqsabandiyah di Indonesia telah memainkan peran penting dan strategis di tengah masyarakat. Peran tarekat Qadiriyyah dan Naqsabandiyah dalam bidang pendidikan tidak terbatas pada aspek ritual dan pembinaan karakter, akhlak mulia, kepribadian hidup bersahaja, tekun beribadah, akan tetapi juga pada aspek solidaritas sosial dan kepekaan sosial. Penelitian ini mencoba mengungkap peran pendidikan tarekat Qadiriyyah dan Naqsabandiyah di Pesantren Suryalaya Tasikmalaya. Hasil penelitian ini mengungkap bahwa peran pendidikan tarekat Qadiriyyah dan Naqsabandiyah dilakukan dengan pendekatan pendidikan dalam tataran mikro dan makro. Pada tataran mikro, pengembangan pendidikan dilakukan secara personal dan dalam kelompok kecil melalui sederetan ritual seperti *baiah*, *dzikir*, *khataman*, dan *manaqib*. Sementara dalam tataran makro pengembangan pendidikan dilakukan secara terorganisir dan terstruktur melalui institusi pendidikan dan organisasi tarekat.*

INTRODUCTION

The presence of the teachings of Sufism and its tarekat institutions in Indonesia is as old as the presence of Islam itself as a religion belonging to this region (Howell, 2014; Zamhari & Howell, n.d.). Some preachers who spread Islam in the archipelago have introduced Islamic teachings in their capacity as Sufi teachers. The tasawuf tradition has planted fundamental roots for the formation of the character and mentality of the social life of the Islamic community in Indonesia (Muhtar, 2021; Rahmawati et al., 2018). Thus, the role of Sufism with its tarekat institutions is very large in developing and spreading Islam in Indonesia. However, it seems that of the many congregations around the world, there are only a few that can enter and develop in Indonesia (Aulia et al., 2018). This is made possible in part because of the convenience factor of the communication system in its transmission activities. The congregation that entered Indonesia was a congregation that had been popular in Mecca and Medina, two cities that at that time became the center of the Islamic world's activities (Maltabarova, 2022; Nazihah & Maulana, 2020). Another factor is that the *tarekats* were brought directly by the development figures who generally came from Persia and India. The two countries are known to have a unique relationship with the first Muslim community in Indonesia (Herdiansyah et al., 2016).

Islamic society has a cultural heritage from the previous Ulama that can be used as a guide, namely the doctrine of Sufism which is a cultural aspect that contributed to the birth of tarekats (Howell, 2007; Munandar, 2023). And what is no less important is the concern of the Sufi Ulama, they provide protection for the Islamic community which is experiencing a very great moral crisis. With the opening of the teachings of Sufism to the common people, practically it functions more as a mass psychotherapy (Maulana, 2022). So then lay people flocked to join the remembrance assemblies of the Sufis, which over time developed into a separate group called the tarekat (Arifin, 2015). Some of the tarekats that entered and developed in Indonesia from the 16th or 17th to the 19th centuries include the Qadiriyyah, Syattariyyah, Naqsyabandiyah, Khalwatiyyah, Samaniyyah, and 'Alawiyah. There is also a congregation that is better known as the Haddadiyyah, which emerged thanks to the creativity of Indonesian Muslims, especially habibs of Arab descent (Darmawati et al., 2019).

Islamic society has a cultural heritage from the previous Ulama that can be used as a guide, namely the doctrine of Sufism which is a cultural aspect that contributed to the birth of tarekats (Hegazy, 2021; Muali et al., 2021). And what is no less important is the concern of the Sufi Ulama, they provide protection for the Islamic community which is experiencing a very great moral crisis. With the opening of the teachings of Sufism to the common people, practically it functions more as a mass psychotherapy (Islamy et al., 2022; Miichi, 2019). Then, in droves, ordinary people entered the remembrance assemblies of the Sufis, which over time developed into a separate group called the tarekat. 19 of them are the Qadiriyyah, Syattariyyah, Naqsyabandiyah, Khalwatiyyah, Samaniyyah, and 'Alawiyah Orders. There is also a congregation that is better known as the Haddadiyyah, which emerged thanks to the creativity of Indonesian Muslims, especially habibs of Arab descent.

In the following period, the Tijaniyyah congregation entered at the beginning of the 20th century, which was brought by Indonesian pilgrims. 3 In this regard, it is known that in

Indonesia there are many developing congregational teachings (Thohir et al., 2021). The Qadiriyyah Naqshabandiyah Order (TQN) with its phenomenal figure KH. Shohibulwafa Tajul 'Arifin (Abah Anom), a tarekat murshid who has different thoughts and moves to develop teachings (Aripudin, 2014) (Smith et al., 2023). One of the concrete forms of his thoughts was to start the Multi-Purpose Foundation, which includes the Suryalaya Islamic Boarding School, Inabah (a method of recovery/therapy for drug addicts), Formal and Non-formal Education. From there we can see how complex his thoughts are and touch various aspects of life, both in terms of religion, education, social economy in society. Abah Anom and the Suryalaya Islamic Boarding School are currently pesantren which have been extensively researched and studied by many people, both on behalf of individuals and institutions. In fact, many Western researchers are interested in conducting research at the Suryalaya Islamic Boarding School (Gunawan, 2019).

Sufism scholars are very familiar with this Suryalaya Islamic Boarding School as the propagator of the Qadiriyyah wa Naqshabandiyah Order. The Suryalaya Islamic Boarding School teaches TQN, the essence of which is in the form of Islamic religious teachings so that humans live and die in the pleasure of Allah SWT., Based on the Koran, hadith, ijma' and qiyas. TQN is a theory so that we can more quickly and accurately explore the fires of Islam, faith and sincerity by not leaving the sharia laws (Widarda, 2020). Abah Anom is a leader who has broad intellectual insight, a lot of knowledge and deep piety (Abitolkha et al., 2020). He too has experienced many hardships in his life, but he is very patient, courageous and humble. He is known to be consistent and loyal to the teachings of Abah Sepuh and also as a leader who likes to work hard. The biggest and most influential branch of the Qadiriyyah wa Naqshabandiyah Order is Abah Anom (KH. A. Shahibulwafa Tajul 'Arifin) in Suryalaya because of the drug treatment system through dhikr (Sufi healing). Abah Anom has caliphs scattered in various places in Java, Sumatra, Kalimantan and Lombok, even in Singapore, Malaysia and Brunei (Hidayah, 2020).

Until now, the Qadiriyyah-Naqshabandiyah order is still the driving force in the life of the community around the Suryalaya Tasikmalaya Islamic Boarding School. With the explanation above, the writer is interested in further researching the role of the Qadiriyyah-Naqshabandiyah order in the development of the Suryalaya Tasikmalaya Islamic Boarding School.

RESEARCH METHOD

This study uses a qualitative descriptive approach, and the type of research used is a library research study, namely collecting data or scientific papers that aim to be research objects or data collection that is of a literary nature (Creswell & Creswell, 2018). The approach used is phenomenological in nature, which refers to the views and beliefs of the people under study and the adherents and practitioners of the Qadiriyyah-Naqshabandiyah order at the Suryalaya Islamic Boarding School, Tasikmalaya. Before conducting the research, a preliminary study was carried out to determine the field conditions at the Suryalaya Islamic Boarding School. Furthermore, the researchers submitted permits to the leadership of the Suryalaya Islamic boarding school. After obtaining permission, the researchers then conducted further research. Data analysis in this library research is content analysis, namely research that is in-depth discussion of the contents of written or printed

information in the mass media. Or content analysis is a research technique for making replicable inferences and valid data by taking into account the context (Sugiyono, 2015).

RESULTS AND DISCUSSION

History of the Qadiriyyah Order

The Qadiriyyah Naqsyabandiyah order is a combination of two large orders, namely the Qodiriyyah order and the Naqsyabandiyah order. Where both of them have spread and have become large congregations in parts of the world. The Qodiriyyah congregation was founded by Shaykh Abdul Qodir Al-Jilani (died 561/1166M) whose full name was Muhyiddin Abu Muhammad Abdul Qodil ibn Abi Salih Zango Dost Al-Jilani. He was born in Jilani in 470/1077 AD and died in Baghdad in 561 H/1166 AD (Azis Masyuri, 2014: 207). This tarekat has a method of remembrance known as dhikr jahar (spoken out loud) (Sholihah et al., 2021). The Manaqib book contains a biography, good manners, piety, asceticism and karamah of Shaykh Abdul Qodir, even Ibn Arabi tells at length in his book Al-Futuhah Al-Makkiyah about his tasawuf, and the special jobs that the Shaykh continues to do Abdul Qadir Al-Jilani in his grave. Meanwhile, Ibn Taimiyah, who also has a Hanbali school of thought, attacks the author's opinion like that and tries to clear Shaykh Abdul Qodir of the things mentioned above in the book Al-Jawab As-Shahih and so does Ibrahim As-Syatibi from the book Al-I'tisham (Latifah, 2017).

Ibn Shakir says that Abdul Qadir Al-Jilani took the "Way of the Sufis" (Thariq) from Ad-Dabbas. This Shaykh soon attained a great reputation as a saint and as the "Imam of his time and Quthub (eminent authority) of his time", and he was seen as unchallenged as the "Shaykh of Shaykhs". The Qodiriyyah Order is known to be flexible. If the student has reached the degree of shaykh, then the student does not have an obligation to continue to follow his teacher's order. He even has the right to modify other tarekat into his tarekat. This is evident in Abdul Qadir Al-Jilani's own words, "Even students who have reached the degree of their teacher, they become independent as sheikhs and Allah is their guardian forever" (Bruinessen, 1995). Perhaps because of this flexibility, there are dozens of congregations that fall into the Qodiriyyah category in the Islamic world. Like banawa which developed in the 19th century, Ghautsiyah (1517 AD), Junaidiyah (1515 AD), Kamaliyah (1584 AD), Miyan Khei (1550 AD), Qumaishiyah (1584 AD), Hayat Al-Mir, all in India. It is not known exactly when the Qodiriyyah Order entered Indonesia, but Naguib Al-Atthas records that Hamza Fansuri (d.1600 AD) was a Qadiri. One of the indications is that in Hamzah Fansuri's poetry it is stated that Shaykh Abdul Qodir Al-Jilani is his teacher, although such indications are not found in his prose works (Pujiastuti, 2016).

History of the Naqsyabandiyah Order

The Naqsyabandiyah Order is a congregation founded by Shaykh Muhammad ibn Baha'uddin Al-Uwaysi Al-Bukhari. An-Naqsyabandi is a figure who is very good at describing the life of the occult to his followers, so he is known as Naqsyabandi (Naqsyaband = painting). The word Uwais is related to one of the famous Sufi figures at the time of the Companions, namely Uwais Al-Qarni, because the Naqsyabandi tasawuf system resembles that of this great figure. Besides that, according to a history, the Naqsyabandi had a family relationship with Uwais Al-Qorni. Therefore, he is also said to be one of the

descendants of Uwais Al-Qorni. The Naqsyabandiyyah Order is very strict in carrying out fardlu and sunnah charity shari'ah, maintaining good morals, keeping away heresy and bad traits (Rusydati Khaerani & Nurlaen, 2019).

For beginners, simple dhikr is taught and they start to feel jadzabah (interest) and then increase their spiritual practice continuously (Abdullah et al., 2021; Sari & Syarifah, 2022). Shaykh Abdul Majid bin Muhammad Al-khani explained in his book *AlHadaiq Al-Wardiyyah*, that the Naqsyabandiyyah Order is the order of noble friends according to the original, without adding or subtracting. This is a string of expressions of lasting (continuous) worship physically and spiritually with the perfection of following the main sunnah and the great azimah as well as perfection in avoiding heresy and rukhshah in all states of motion and silence, as well as a lasting sense of khudlur with Allah SWT. follow the Prophet SAW with everything he said and increase heart remembrance (Rochman et al., 2022). The Naqsyabandiyyah Order has two kinds of remembrance: 1) Recitation of *Ism al-dzat*, which means remembering the name of the True One by saying the name of Allah repeatedly silently, thousands of times (counted with *tasbih*), while focusing on Allah alone; 2) Remembrance of *Tauhid*, meaning remembering His Oneness. This dhikr consists of reading slowly accompanied by breath control, the sentence *Laa ilaaha illallah* which is imagined as describing a path (line) through the body (Syafa'at & Abas, 2017).

Development of the Qodiriyyah-Naqsobandiyyah Order at the Suryalaya Islamic Boarding School

The Qodiriyyah Naqsyabandiyyah Order is a joint congregation of the Qodiriyyah-Naqsyabandiyyah Order. This congregation was founded by Shaykh Ahmad Khatib Sambas. He was born in the area of Kampung Dagang, Sambas, West Kalimantan, in the month of Shafar 1217 H. Coinciding with 1803 AD From a father named Abdul Ghaffar bin Abdullah bin Muhammad bin Jalaluddin. Ahmad Khatib was born to an immigrant family from Kampung Sange'. During these times, the nomadic tradition was still part of the way of life of the people in West Kalimantan. He is known as the author of the book *Fathul Arifin* (opener of wise men) (Sri, 2010). Zamakhsyari Dhofier mentioned that in 1970, there were four main TQN centers in Java, namely: Rejoso Jombang under the leadership of KH. Ramli Tamim, Mranggen under the leadership of KH. Muslih, Suryalaya Tasikmalaya under the leadership of KH. A. Shohibulwafa Tajul Arifin (Abah Anom) and the Bogor performance under the leadership of KH. Thahir Falak (Salahudin, 2013).

The Suryalaya Islamic Boarding School was pioneered by Shaykh Abdullah bin Nur Muhammad or known as Abah Sepuh. During its pioneering period, it experienced many obstacles and obstacles, both from the Dutch colonial government and from the surrounding community. With the permission of Allah SWT and also with the blessing of Shaykh Tholhah bin Talabudin Kalisapu Cirebon, all of this can be passed safely. Until 7 Rajab 1323 H or 5 September 1905, Shaykh Abdullah bin Nur Muhammad was able to establish an Islamic boarding school even with the initial capital of a mosque located in the village of Godebag, Tanjung Kerta Village (Junaedi, 2020). Pondok Pesantren Suryalaya itself is taken from the Sundanese term, namely *surya* (sun), *laya* (place of sunrise), so Suryalaya literally means the place where the sun rises. Support and recognition from ulemas, community leaders, and regional leaders has strengthened. Until the existence of the Suryalaya Islamic

Boarding School with its Qodiriyah Naqsyabandiyah Order began to be recognized and needed. For the smooth running of Abah Sepuh's duties in spreading the Qadiriyah Naqsyabandiyah Order, he was assisted by nine talqin representatives, and he left a will to be used as a guide and to form the unity and unity of the students or ikhwan, namely TANBIH (Salahudin, 2013).

Shaykh Abdullah bin Nur Muhammad passed away to Rahmattullah in 1956 at the age of 120 years. Leadership and kemurshidannya delegated to his fifth son, namely KH. Ahmad Shohibulwafa Tajul Arifin, who is fondly called Abah Anom. In the early days of Abah Anom's leadership, there were also many disturbing obstacles, including the DI/TII rebellion. At that time the Suryalaya Islamic Boarding School was often disturbed and attacked, accounting for more than 48 attacks by DI/TII. Also during the PKI rebellion in 1965, Abah Anom helped the government to resuscitate former PKI members, to return to the right path according to Islam and the State. After that, the Suryalaya Islamic Boarding School was increasingly known throughout Indonesia, even to Singapore, Malaysia, Brunei Darussalam, and Thailand, following Australia, countries in Europe and America (Rusydati Khaerani & Nurlaen, 2019).

During Abah Anom's leadership, Suryalaya Islamic Boarding School played an active role in Religious, Social, Education, Agriculture, Health, Environment and State activities. Daily remembrance is done after every obligatory prayer, with the recitation of *Laa Ilaha illallah* at least 165 times with recitation aloud and followed by *khafi* remembrance. As for what is recommended to be done at any time, namely the *khataman* which is carried out twice a week, even since the Iraq disaster (war) took place, especially at the Suryalaya Islamic Boarding School, apart from the routine twice a week plus the *khataman* which is carried out every day after the evening prayer and evening prayer, then it is continued by praying *li daf'il bala'* (rejecting disaster) two cycles. The *manaqib* ceremony is always held at the Nurul Asrar Mosque, Suryalaya Islamic Boarding School, every 11 Hijriyah and is also held in other places once a month (Rusydati Khaerani & Nurlaen, 2019).

KH Abdullah Mubarak was born in 1838, in Cicalung Village, Tarikolot District, Sumedang Regency Village. This area is now Cicalung Village, Tanjung Sari Village, Pagerageung District, Tasikmalaya Regency. His father was named Rd Nura Praja / Eyang Upas, later named Nur Muhammad, and his mother was named Emah. He was brought up by his *uwaknya* Kyai Jangkung, since childhood he has been fond of reciting the Koran and helping his parents and family, and likes to pay attention to people's lives. His other hobbies are hunting using chopsticks, fishing, farming, and as an adult he has the skill of circumcision (Howell, n.d.; Howell et al., 2020). After completing religious education, in the fields of *aqidah*, *fiqh*, and so on at his parents' place and at the Sukamiskin Islamic Boarding School in Bandung in the fields of *fiqh*, *nahwu* and *shorof*, then he served knowledge to the community by establishing recitations in his area and in Tundagan Tasikmalaya. Then he performed the first pilgrimage. Even though he had become the leader and cared for the recitation at Tundagan in 1890. KH Abdullah Mubarak still continued to study and study TQN from the Great Teacher Sheikh Tolhah bin Talabudin in the Trusmi Kalisapu area, Cirebon. In 1908 at the age of 72, he was officially (*khirqoh*) appointed by Sheikh Tolhah became a teacher and leader of TQN. Besides that, he also gained knowledge from Sheikh

Holil Bangkalan Madura and even obtained a Sholawat Bani Hasyim diploma (Pujiastuti, 2016).

Because the situation and conditions of Tundagan were not favorable for the spread of TQN, he and his family moved to Rancameong Gedebage and lived temporarily at H Tirta's house. Then he moved to Kampung Cisero now Kampung Cisirna, Tanjungkerta Village, Pagerageung District, Tasikmalaya Regency and lived at his father's house. In 1904 he and his family moved from Cisero to Godebag Hamlet and on Tuesday Kliwon on 5 September 1905 M/ 7 Rajab 1323 H he founded a boarding school which was named Suryalaya. The name Suryalaya is taken from the Sundanese language. Surya means the sun and laya means the place where it rises. Thus, pesantren are expected to be able to give light to Islam (for mankind) like the sun shining on this world. In Godebag Hamlet KH Abdullah Mubarak lived and led the Suryalaya Islamic Boarding School until the end of his life. He earned the title of Sheikh and his nickname Abah Sepuh. Around 1950, Abah Sepuh and his family moved and lived in Gang Prosecutor No. 15 Bandung. After returning from Bandung, he lived at H Sobari's house, Jl. Cihideung no 39 Tasikmalaya from 1950 - 1956. And at the age of 120 he returned to Rahmatullah, to be precise on January 25, 1956. Then his leadership and leadership were delegated to his fifth son, namely KH. Ahmad Shohibulwafa Tajul Arifin who is fondly called Abah Anom (Afendi et al., 2021).

It is estimated that TQN entered Ciawi Village during the time of Abah Sepuh (Syekh Abdulloh Mubarak) and KH. Ahmad Abidin (Abah Ais), Abah Ais' struggle was continued by Abah Dayat who had a Islamic boarding school called Marcapada. After the death of Abah Dayat (*talqin* representative) in Ciawi, it was continued by KH. Abdullah Syarief who was the son-in-law of KH. Ahmad Abidin, known as Akeh (Fitriyah et al., 2018).

Development of the Suryalaya Islamic Boarding School in Ciawi Village

The development of the Suryalaya Islamic Boarding School is getting faster and more advanced, the improvement in the security situation after the DI/TII rebellion has made more and more people who want to study the Qodiriyyah Naqsyabandiyyah Order and they come from various regions in Indonesia. Also with the dissemination carried out by talqin representatives and preachers, this effort also serves to preserve the teachings contained in the principle objectives of the Tarekat Qodiriyyah Naqsyabandiyyah and *Tanbih*. From year to year, the Suryalaya Islamic Boarding School was growing, in accordance with the demands of the times, so on March 11, 1961 on the initiative of H. Sewakam, the former Governor of West Java (1947-1952) and the former Minister of Defense of the Republic of Indonesia Iwa Kusuma Sumantri (1952-1953). The Suryalaya Islamic Boarding School Multi-Purpose Foundation was formed. This foundation was formed with the aim of assisting Abah Anom in spreading the Qodiriyyah Naqsyabandiyyah Order and in efforts to educate the nation's life (Wardiani, 2017).

In developing the TQN syiar PP. Suryalaya Pangersa Abah Anom also appointed his assistants, namely talqin representatives who were given the task of carrying out the talqin and bai'at processions as well as guidance to the brothers/sisters and Muslims who wanted to learn dhikr. In principle, even though the representatives of the talqin carried out the talqin procession, it was still the commander of Abah Anom who gave talqin and the brothers pledged allegiance to Pangersa Abah Anom. The development of TQN in the Ciawi

Tasikmalaya area started with KH. Ahmad Abidin or can be called Abah Ais. He was the first talqin representative of Abah Sepuh from TQN Suryalaya Islamic Boarding School for the Ciawi area. At that time the development of TQN was carried out jointly, one of which was assisted by Mama Muhtar even though at that time Abah Ais was Abah Anom's talqin representative. For the Ciawi area, the development of TQN was continued by Abah Dayat, where he had the Marcapada Islamic Boarding School. From the existence of Islamic boarding schools, the TQN cadre formation for the Ciawi area can be said to be very developed. Moreover, the Ciawi brothers are known for their cohesiveness (Salahudin, 2013).

To spread the teachings of TQN evenly, both from the Gombang and Sukamantri areas, but most of the brothers were dominated by Ciawi Village. After the death of Abah Ais (KH. Ahmad Abidin) and Abah Dayat who were shot by DI / TII. The development of TQN at the Suryalaya Islamic boarding school was continued by Abdulloh Syarif (Akeh) and Ms. Muhannah, where he still has a family relationship with Abah Anom's first wife. During the time of KH.R.Abdullah Syarif (Abah Akeh), Ciawi Village gave birth to many religious teachers and mosques based on TQN Suryalaya. Many people from Ciawi Village do Talqin and Zikir Jahar at the mosques. In the Ciawi area, especially in Ciawi Village, there are also many Ulama based on TQN Suryalaya and until now the number of places that always do manaqib has increased and the amaliyah of remembrance of jahar has always been there every time you pray and there are more and more enthusiastic people going to the mosque. The development of community enthusiasm can be seen from participation in amaliyah manaqib and khotaman which can be seen in the graph below (Hisniati, 2020).

CONCLUSION

The development of the Qadiriyyah-Naqsabandiyyah Order in Pagutan is experiencing rapid development. The rapid development of this tarekat can be seen from the increasing number of congregations who follow this tarekat, both from Pagutan, Peresak, and several areas of West Java. The development of this tarekat is also supported by the existence of the Suryalaya Tasikmalaya Islamic boarding school. Through formal educational institutions ranging from basic education to higher education levels, as well as through recitations provided by Islamic boarding schools.

The educational role of the Qadiriyyah-Naqsabandiyyah Order in the Suryalaya Tasikmalaya Islamic boarding school cannot be doubted. The role of the Qadiriyyah-Naqsabandiyyah congregation in education is carried out using a micro and macro approach. In the micro context, it is carried out using a personal approach, namely by developing character education in line with the bai'at, dhikr, manaqib, and khataman rituals. While the macro approach is through educational institutions and linked organizations.

REFERENCES

- Abdullah, L., Latipah, E., & Kistoro, H. C. A. (2021). Model of the Naqshabandiyyah Order and Its Effect on Spiritual Intelligence. *Edukasia : Jurnal Penelitian Pendidikan Islam*, 16(2), Art. 2. <https://doi.org/10.21043/edukasia.v16i2.11682>
- Abitolkha, A. M., Muvid, M. B., & Lubis, M. A. (2020). Revitalizing National Political Values Through The Socio-Political Movements Of The Tarekat: Studied at the political social role of tarekat Qadiriyyah wa Naqsyabandiyyah in Nusantara. *Al-Tahrir: Jurnal Pemikiran Islam*, 20(2), 373–398. <https://doi.org/10.21154/altahrir.v20i2.2140>
- Afendi, A. H., Djubaedi, D., Nurulrosidin, D., & Sumanta, S. (2021). Metode Zikir Dan Awrad Untuk Meningkatkan Motivasi Belajar Siswa Post Pandemic Covid 19 Di Pondok Pesantren Al-Idrisiyyah Tasikmalaya. *Jurnal PGSD*, 7(2), 42–53. <https://doi.org/10.32534/jps.v7i2.2456>
- Arifin, Z. (2015). Kepemimpinan Kiai Dalam Ideologisasi Pemikiran Santri Di Pesantren-Pesantren Salafiyah Mlangi Yogyakarta. *Inferensi*, 9(2), 351. <https://doi.org/10.18326/infsl3.v9i2.351-372>
- Aripudin, A. (2014). *Tarekat Qadiriyyah In Indonesia*: 12(1), 20.
- Aulia, R. N., Narulita, S., Firdaus, M., & Mardhiah, I. (2018). *Pengelolaan Lingkungan Berbasis Pesantren*. 16.
- Bruinessen, M. van. (1995). *Kitab kuning, pesantren dan tarekat: Tradisi-tradisi Islam di Indonesia* (Vol. 17). Mizan.
- Creswell, J. W., & Creswell, J. D. (2018). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. SAGE Publications.
- Darmawati, D., S. Pettalongi, S., & Idhan, M. (2019). Learning Methods of Islamic Religious Education Teachers on Students with Developmental Impairments. *INTERNATIONAL JOURNAL OF CONTEMPORARY ISLAMIC EDUCATION*, 1(1), 48–66. <https://doi.org/10.24239/ijcied.Vol1.Iss1.4>
- Fitriyah, W., Wahid, A. H., & Muali, C. (2018). Eksistensi Pesantren dalam Pembentukan Kepribadian Santri. *PALAPA*, 6(2), 155–173. <https://doi.org/10.36088/palapa.v6i2.73>
- Gunawan, D. (2019). Cultural Strategy Of Pesantren Suryalaya – Tasikmalaya As Center Of Islamic Studies In Facing Industrial Era 4.0. *Etnografi*, 4(2), 5.
- Hegazy, W. (2021). The Saliency of Saintliness in Islam: A Sufi Perspective. *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam*, 11(1), Art. 1. <https://doi.org/10.15642/teosofi.2021.11.1.1-19>
- Herdiansyah, H., Jokopitoyo, T., & Munir, A. (2016). Environmental Awareness to Realizing Green Islamic Boarding School (Eco-Pesantren) In Indonesia. *IOP Conference Series: Earth and Environmental Science*, 30, 012017. <https://doi.org/10.1088/1755-1315/30/1/012017>
- Hidayah, N. (2020). Dari Jabariyyah, ke Qadariyyah, hingga Islam Progresif: Respons Muslim atas Wabah Corona di Indonesia. *SALAM: Jurnal Sosial dan Budaya Syar-i*, 7(5), 423–438. <https://doi.org/10.15408/sjsbs.v7i6.15365>
- Hisniati, S. B. (2020). *PENGARUH PROGRAM Bimbingan Ajaran Tarekat Qodiriyyah Naqsyabandiyyah Suryalaya Terhadap Akhlak Mahasiswa*. 1, 13.
- Howell, J. D. (n.d.). Sufism and neo-sufism in Indonesia today. *Review of Indonesian and Malaysian Affairs*, 46(2), 1–24. <https://doi.org/10.3316/informit.492397454484069>
- Howell, J. D. (2007). Repackaging Sufism in Urban Indonesia. *ISIM Review*, 19(1), 22–23.
- Howell, J. D. (2014). Revitalised Sufism and the new piety movements in Islamic Southeast Asia. In *Routledge Handbook of Religions in Asia*. Routledge.
- Howell, J. D., Nelson, P. L., & Subandi, M. A. (2020). New faces of Indonesian Sufism: A demographic profile of Tarekat Qodiriyyah-Naqsyabandiyyah, Pesantren Suryalaya,

- in the 1990s. *Review of Indonesian and Malaysian Affairs*, 35(2), 33–59. <https://doi.org/10.3316/ielapa.200204982>
- Islamy, M. R. F., Purwanto, Y., Romli, U., & Ramdani, A. H. (2022). Spiritual Healing: A Study of Modern Sufi Reflexology Therapy in Indonesia. *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam*, 12(2), Art. 2. <https://doi.org/10.15642/teosofi.2022.12.2.209-231>
- Junaedi, J. (2020). Tarekat Da'wah through the Islamic Educational Institutions at Pesantren Suryalaya. *Ilmu Dakwah: Academic Journal for Homiletic Studies*, 14(2), Art. 2. <https://doi.org/10.15575/idajhs.v14i2.10708>
- Latifah, N. (2017). *Peran Pendidikan Tarikat Qadiriyyah Wa Naqsabandiyah: Studi Kasus Di Pondok Pesantren Darul Falah Pagutan Mataram*. 19.
- Maltabarova, M. (2022). Visiting a Sufi Shaykh: A Contemporary Experience of Religious Pilgrimage. *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam*, 12(2), Art. 2. <https://doi.org/10.15642/teosofi.2022.12.2.167-186>
- Maulana, A. (2022). Dhikr Tariqah Naqsyabandiyah as a Method of Formation of Spiritual Strengthening of Tahfidz Santri at Miftahul Khoir Al-Azhar Islamic Boarding School. *International Journal Of Science Education and Technology Management (IJSETM)*, 1(1), Art. 1. <https://doi.org/10.28301/ijsetm.v1i1.4>
- Miichi, K. (2019). Urban Sufi and politics in contemporary Indonesia: The role of dhikr associations in the anti-'Ahok' rallies. *South East Asia Research*, 27(3), 225–237. <https://doi.org/10.1080/0967828X.2019.1667110>
- Muali, C., Rofiki, M., Baharun, H., Zamroni, Z., & Sholeh, L. (2021). The Role of Sufistic-Based Kiai Leadership in Developing the Character of Santri in the Pesantren. *AL-ISHLAH: Jurnal Pendidikan*, 13(3), Art. 3. <https://doi.org/10.35445/alishlah.v13i3.1012>
- Muhtar, M. Z. (2021). Moderasi Beragama dalam Kitab Tasawuf Al-Muntakhabat karya KH. Ahmad Asrori Al-Ishaqi. *Jurnal Lektur Keagamaan*, 19(1), Art. 1. <https://doi.org/10.31291/jlka.v19i1.928>
- Munandar, S. A. (2023). Social and Economic Sufism: The Development and Role of Sufism in the Digital and Modern Era. *Jurnal Kawakib*, 4(1), Art. 1. <https://doi.org/10.24036/kwkib.v4i1.112>
- Nazihah, A., & Maulana, I. H. (2020). Integrasi Tasawuf dan Modernitas dalam Pendidikan Islam Prespektif Fethullah Gulen. *Tafkir: Interdisciplinary Journal of Islamic Education*, 1(1), Art. 1. <https://doi.org/10.31538/tijie.v1i1.7>
- Pujiastuti, T. (2016). *Perkembangan Tarekat Qadiriyyah-Naqshabandiyah Di Pesantren Suryalaya*. 5, 12.
- Rahmawati, R., Yahiji, K., & Mustakimah, M. (2018). Makna Zikir Bagi Jemaah Tarekat Naqshabandiyah Khālidiyah Majelis Pengkajian Tauhid Tasawuf Indonesia di Kota Gorontalo. *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam*, 8(2), Art. 2. <https://doi.org/10.15642/teosofi.2018.8.2.325-350>
- Rochman, B. A., Ulfiah, Mudrikah, A., & Sauri, S. (2022). Implementation of Tariqah Dhikr in Strengthening the Character of Tahfidz Santri in Al-Qur'an Al-Falah Islamic Boarding Schools and Suryalaya Islamic Boarding Schools. *International Journal Of Science Education and Technology Management (IJSETM)*, 1(2), Art. 2. <https://doi.org/10.28301/ijsetm.v1i2.8>
- Rusydati Khaerani, I. F. S., & Nurlaen, Y. (2019). Makna Simbolik Zikir Pada Jemaah Tarekat Qadiriyyah Naqsabandiyah (Studi Kasus Pada Jemaah Tarekat Naqsabandiyah di Pondok Pesantren Sirnarasa Ciamis). *Jurnal Studi Agama dan Masyarakat*, 15(2), 87–97. <https://doi.org/10.23971/jsam.v15i2.1331>
- Salahudin, A. (2013). *Komunikasi Kaum Tarekat Studi Tentang Pola-Pola Komunikasi Dalam Kelompok Tarekat Qadiriyyah Naqsyabandiyah Di Pesantren Suryalaya Tasikmalaya*. 3, 9.

- Sari, H. L., & Syarifah, H. (2022). K. H. Djazuli's Action in Teaching the Qadiriyyah Wa Naqshabandiyyah Order to the Srumbung Magelang Village Community. *El Tarikh: Journal of History, Culture and Islamic Civilization*, 3(2), Art. 2. <https://doi.org/10.24042/jhcc.v3i2.8610>
- Sholihah, M., Maarif, M. A., & Romadhan, M. S. (2021). Konseling Islam Dengan Dzikir Tarekat Qadiriyyah Naqshabandiyyah: Mengatasi Kegelisahan Jiwa Dan Bathin. *Al-Afkar, Journal For Islamic Studies*, 299–317. <https://doi.org/10.31943/afkarjournal.v4i2.143>
- Smith, B. J., Hamdi, S., & Muzayyin, A. (2023). Female Sufi guides and the Murshida fatwa in Indonesian Sufism: Murshidas in a Sufi order in Lombok. *Contemporary Islam*. <https://doi.org/10.1007/s11562-023-00522-z>
- Sri, M. (2010). *Peran Edukasi Tarekat Qadiriyyah Naqshabandiyyah Dengan Referensi Utama Suryalaya*. Prenada Media.
- Sugiyono. (2015). *Metode Penelitian Pendidikan (Pendekatan Kuantitatif, Kualitatif, dan R&D)*. CV Alfabeta.
- Syafa'at, C., & Abas, A. (2017). Studi Fenomenologi Daf Al-Bala` Dalam Tarekat Qadiriyyah Naqshabandiyyah (Tqn) Pondok Pesantren Suryalaya Tasikmalaya. *Istiqamah: Jurnal Ilmu Tasawuf*, 3(1), 14.
- Thohir, A., Supriadi, D., Mulyana, Arifin, F., & Septiadi, M. A. (2021). The struggle of Freemasonry and Islamic ideology in the twentieth century during colonialization in Indonesia. *Heliyon*, 7(10), e08237. <https://doi.org/10.1016/j.heliyon.2021.e08237>
- Wardiani, S. R. (2017). Aktualisasi Budaya Terapi Air Sebagai Media Pengobatan Oleh Jamaah Di Pesantren Suryalaya Pagerageung Tasikmalaya. *Dharmakarya*, 6(1), 7.
- Widarda, D. (2020). The Relationship Between Religion and the State for the Sovereignty of the NKRI Study of Suryalaya TQN Murshid Thought in the Tanbih Text. *Jurnal Studi Sosial Dan Politik*, 4(2), 135–146. <https://doi.org/10.19109/jssp.v4i2.6773>
- Zamhari, A., & Howell, J. D. (n.d.). Taking Sufism to the streets: 'Majelis zikir' and 'majelis salawat' as new venues for popular Islamic piety in Indonesia. *Review of Indonesian and Malaysian Affairs*, 46(2), 47–75. <https://doi.org/10.3316/informit.492453353397844>