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Tariqa Haq Naqsyabandi As a System of Islamic Iman Building in Pontianak, West Kalimantan

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Abstract

Tariqa (Eng.: Order; Tariqa) is known as an organization focusing only on spiritual development. That is why Tariqa adherents are often trapped in rituals sometimes distancing them from the outlined Islamic Iman. This study aims to determine the extent to which the Tariqa can become a system of Iman formation. This research was conducted in one of the largest Tariqas in Pontianak, the Tariqa Haq Naqsyabandi headquartered at Perum IV Pontianak City. Based on the results of the research using a qualitative approach with phenomenological type, it was found that: 1) The Tariqa Haq Naqsyabandi has been carrying out Iman (faith)-building since the beginning of the congregation's declaration (Bai'at) of joining this Tariqa; 2) Follow-up coaching is carried out at certain times, such as Tawajjuh, Special Teaching, Level Ups, and Incidental Teaching. This study contributes to the understanding of how Tariqa Haq Naqsyabandi systematically builds the faith of its congregation, showing that the faith-building system is not only effective but also adaptable to different contexts.

Keywords: Tariqa Haq Naqsyabandi, Founding Iman, Bai'at, Tawajjuh, Special Teaching

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INTRODUCTION

Many studies on Tariqa (Sufi Order) generally focus on its mystical aspects, which often lead to the perception of Tariqa as mere mysticism in Islam, sometimes even considered deviant. However, there is a lack of research on how Tariqa contributes to the faith-building of its congregation to ensure their spiritual path remains aligned with

Islamic teachings. This study addresses this gap by exploring the systematic faith-building activities of the Haq Naqsyabandi Order, particularly in Pontianak City. By examining this process, the study aims to provide a better understanding of Tariqa's role in community development and to reduce the negative stigma associated with Tariqa's teachings.

Iman (faith) serves as a spiritual energy that controls and directs one's ego to understand, choose, and live the truth (Shofaussamawati, 2018: 212). This spiritual energy is crucial for navigating the ever-changing dynamics of life. Changes often demand innovation, but without a foundation of Iman, such innovation risks becoming directionless and counterproductive. As Iis Uun Fardiana notes, progress without solid faith and the effort to seek God's approval results in mere illusions, offering no genuine substance (Fardiana, 2015).

The stability of Iman is dynamic, as it can increase or decrease over time. This idea aligns with the perspectives of Salaf scholars such as Imam Ahmad bin Hanbal, Imam Abu Hanifah, Imam Bukhari, and Imam Abu Hasan al-Asy'ari, who emphasize that Iman fluctuates (Masakaree Ardae @Nik Muhammad Syukri Nik Wan, 2015: 144-145). Abu al-Husein Ahmad bin Faris bin Zakariya, as cited by Shofaussamawati, defines Iman based on two closely related meanings: (1) Amanah (peace of heart) and (2) Al-Tasdiq (justification of truth, the opposite of kufr) (Shofaussamawati, 2018: 212).

Given the importance of Iman in shaping one's life, it requires continuous training to ensure its growth and prevent decline. A weakening of faith can lead to disorientation and loss of life's purpose. Addressing this need, the Haq Naqsyabandi Order has developed a systematic faith-building approach through established teachings and rituals. The Haq Naqsyabandi Order, founded by Sheikh Abdussomad Habibullah in Mataram, West Nusa Tenggara, during the 1960s (officially recognized in 1986), has been active in faith development within its congregation. In Pontianak, K.H. Agus Sukarmin, MBA, has played a significant role in leading this Tariqa since December 25, 2000, often collaborating with the late Maulana Sheikh Abdussomad Habibullah during his visits to the region (Patmawati; Elmansyah, 2019: 184; Ibnu Hadjar, 2012: 19).

The faith-building system of the Haq Naqsyabandi Order includes activities such as *tawajjuh* and renewal rituals, *dhikr*, *tawshiyah/ta'lim*, organizational programs, *shilat al-rahim*,

and social services (Nurani, 2018: 161). Specifically, *dhikr* is organized in various forms: regularly scheduled *dhikr* at the secretariat, house-to-house *dhikr*, and incidental *dhikr* for specific congregational intentions. Other public activities include the Commemoration of Islamic Holidays (PHBI), attended by all members (Interview with Badal Murshid Tariqa Haq Naqsyabandi West Kalimantan region, K.H. Agus Sukarmin, MBA, February 24, 2021).

The Haq Naqsyabandi Order is a Tariqa founded by Sheikh Abdussomad Habibullah from Mataram, West Nusa Tenggara. This Tariqa was founded in the 1960s in East Lombok, although it was officially established around 1986 (Hadjar, 2011: 19). Entering the West Kalimantan region, K.H. Agus Sukarmin, MBA, since December 25, 2000 (Patmawati; Elmansyah, 2019: 184). In teaching this Tariqa, K.H. Agus Sukarmin is often accompanied by his Murshid, Sheikh Abdussomad Habibullah (when he was still alive). Maulana Sheikh Abdussomad Habibullah always comes to Pontianak to provide Iman guidance (Ibnu Hadjar, 2012: 19).

While the Tariqa's emphasis on faith-building is central, deviations sometimes occur between Shari'a and Tariqa practices (Muh. Gitosaroso, 2018: 40). Such deviations, however, are addressed and corrected through continuous guidance (Elmansyah, 2019: 128). This study seeks to answer the following questions: (1) How does the Haq Naqsyabandi Order foster the faith of its congregation? (2) What steps are undertaken in community faith development? and (3) What materials are used in this faith-building process? The research aims to reveal the systematic approach to Iman-building within the Tariqa, focusing on its implementation in Pontianak City.

This article is based on qualitative research that relies on interviews and documentation. The study was conducted in Pontianak City, where the Haq Naqsyabandi Order has a strong presence in all its sub-districts (East Pontianak, North Pontianak, South Pontianak, and West Pontianak). Each sub-district has branches and sub-branches where faith-building activities are conducted systematically.

Data collection involved in-depth interviews with Badal Murshid Tariqa Haq Naqsyabandi, K.H. Agus Sukarmin, MBA, to understand the patterns of community faith development. The interviews were confirmed with representatives of branch managers in

the four sub-districts and three active Tariqa members from each branch to ensure data validity. Additionally, documentation, literature reviews, and participatory observations were employed to collect data (Sugiyono, 2017: 255). The data then processed with a reduction system based on research needs. Furthermore, the results of the processed data are written descriptively in the research report. Data analysis goes hand in hand with critical report writing.

The data were analyzed using a reduction system, allowing for the extraction of relevant findings based on research needs. The analysis process incorporated data reduction, data display, verification, and conclusion drawing (Matthew B. Miles; A. Michael Huberman, 2007: 177). This methodological rigor ensures a comprehensive and systematic understanding of the faith-building system of the Haq Naqsyabandi Order in Pontianak.

DISCUSSION

1. The Coaching System in the Tariqa

The focus of the study of this article is on the Iman-building system carried out by the Haq Naqsyabandi Order in Pontianak City, West Kalimantan Province. Therefore, before discussing building Iman in this Tariqa, the author will briefly overview the Tariqa. It is crucial in terms of understanding how the Tariqa moves in its da'wah.

The term "Tariqa" comes from Arabic, which takes the word "Al-Thariq," which means a path that we can take on foot. Based on this explanation, this word is connoted as a person's way of doing a job, whether it's a commendable or despicable job. In the world of Sufism, Tariqa means the extraordinary journey of the Sufis to Allah SWT. This journey is carried out by following the existing path with stages and intricacies (Alwi Shihab, 2009: 183).

In general, the term 'Tariqa' refers to the method of practice or 'practice (*dhikr, wirid, muqarabah*) in an institution, where teachers and students grow together. A teacher's relationship (*Murshid*) with his students binds a brotherhood in the tariqa group called the Sufi Brotherhood. Tariqa is connoted as a Sufi candidate guidance institution whose elements are teachers (*murshid*), Students, Special Places of guidance (*zamiyah*), and a

separate organization engaged in efforts to achieve closeness to Allah SWT. Agreements between teachers and students (*bai'at*), special prayers and *wirid*, the distribution by former students after receiving a diploma from the teacher with a lineage acknowledged to be *iman*-ful to the Prophet Muhammad are unique characteristics *tariqa*. At the same time, the teacher in the congregation is the most influential person and has a broad authority (Nasiruddin, 2010: 115).

Therefore, each *Tariqa* has its system in organizing the formation of *Iman* for each of its members. Some *Tariqas* have special characteristics, including: Qadariyah, Surawardiyah, Syadziliyah, Mawlawiyah (Al-Rumiyah), Al-Rifa'iyah, Badawiyah, Naqsyabandi, and Khalwatiyah. These *Tariqas* were established in the fifth-century hijriyah (XI CE) (Suteja, 2008: 44). The distinctive feature of the *Tariqa* lies in the form of their remembrance, such as: in the *Tariqa* Naqsyabandi, silent remembrance (*sirr*); while in the *Tariqa* Qadiriyyah, the memorial is audible (*Jahr*); then, in the *Tariqa* Qadiriyyah wa Naqsyabandi, remembrance by combining the two, namely remembrance with *Sir* and *Jahr*. However, the purpose of the *Tariqa* is the same, namely to draw closer to Allah by performing worship.

The *Tariqa* first appeared in the 6th and 7th centuries Hijriyah, when Sufism occupied an important position in the lives of Muslims. Furthermore, the *Tariqa* became an organization or college whose activities were increasingly widespread (Siregar, 2009: 169-187). The development of the *Tariqa* continued until it finally spread to all corners of the world, including in Indonesia. The entry of the *Tariqa* cannot be separated from the massive Islamization process carried out by the ulama into Indonesia. It happened around the 14th century AD. The influence of Hindu-Buddhist, which is thick with mysticism, has become the teachings of the *Tariqa* that the people of the archipelago can accept. At its peak around the 16th-17th centuries AD, the *Tariqa* became widespread in Indonesia by many Javanese who went on the pilgrimage. There are about 44 kinds of *Tariqa* in Indonesia today (Awaludin, 2016: 125-134).

Meanwhile, suspected the entry of the *Tariqa* into West Kalimantan since the arrival of a prominent Islamic propagator in West Kalimantan, namely Sheikh Husein al- Qadri in the Kingdom of Matan. The *Tariqa* he brought was the Alawiyah. Then, during Sheikh

Ahmad Khatib Al-Sambasi, his students spread the teachings of the Qadiriyyah wa Naqsyabandi order in West Kalimantan. The ups and downs of the Qadiriyyah wa Naqsyabandi Tariqa development caused many Tariqa to enter from outside, such as the Tariqa Naqsyabandi, including the Haq Naqsyabandi Tariqa (Patmawati; Elmansyah, 2019: 180).

In the world of Tariqa, coaching is the domain (absolute right) of murshid teachers, especially those related to spiritual problems. However, sometimes it can also involve economic, social, and even political issues. For example, to determine what efforts a student should make in earning a living, the student will consult with his murshid teacher. To determine which school should be a place for the student's children to study, the murshid teacher must first consult. Sometimes the matter of choosing a party during the election season is also consulted with the murshid teacher. Usually, the murshid teacher will give directions to his students to choose the best, according to his views.

However, the most important concerning the role of the *murshid* teacher for students is guidance towards Allah SWT. A murshid teacher will provide advice to his students continuously, from one level to another (*maqam*), until the student reaches *makrifat*. This guidance can include what sentences to say in remembrance, what rituals to do, and how to deal with all possibilities while undergoing the Tariqa ritual.

In the guidance process, students are bound to agree that the student must obey all the orders of the *murshid* teacher completely, without any objections or reasons. The student must surrender entirely to the *murshid* teacher. This agreement is commonly referred to as *bai'at*.

Therefore, there is a provision in the Tariqa to arrive at an essentially spiritual experience. One must be guided by an experienced leader (Teacher of the Tariqa) (Sokhi Huda; Nursyam, 2008: 215). Without a qualified and experienced *murshid* teacher, it is impossible to reach the goal. In the Tariqa world, the quality of a *murshid* has been regulated, both naturally and from the generation of Sufi. Naturally, it means that his teacher has forged a *murshid* teacher until finally, his teacher gives a diploma that his student is worthy of being a *murshid* teacher for others. Meanwhile, from generation to generation, it means that the *Murshid* personally is obtained from the inheritance given by

a *murshid* teacher to his descendants who are considered worthy of continuing the reins of *murshid*-ship.

Guidance by the Murshid teacher is carried out intensively, either directly (face to face) or through spiritual relationships. Face-to-face meetings are held at certain times, in the moment of visit (Javanese: *Sowan*) to the Murshid teacher, routine coaching, or at certain activities where the Murshid teacher is present. While coaching spiritually occurs at *tawajjuh* (imagining the face of the Master and remembering the message that was conveyed). For students whose maqam is already high, this spiritual development takes place in a *barẓakehi* (spiritual presence of the Master in front of students) (Interview with one of the congregations of the Haq Naqsyabandi Congregation at the Secretariat, 10 March 2021).

2. Faith-Building in Tariqa Haq Naqsyabandi

2.1. Founding Iman

In Tariqa Haq Naqsyabandi, strengthening the foundation of faith is carried out in every activity because all these Tariqa activities enhance faith. The earliest activity, such as *bai'at*, is an activity to strengthen the students' faith, in a way similar to the Shahada ritual when a person declares himself to be converted to Islam. The only difference is that this testimony is carried out to the *Murshid* (Tariqa's teacher), where a student promises to obey any orders set by the *Murshid* concerning Tariqa's learning. These are, of course, unique and sometimes nonsensical. However, this is all learning how a person believes in Allah SWT. In this condition, the Disciple must not use a logical pattern, but what must be used is belief. If one does not believe in the teacher, the *bai'at* will not work. The *bai'at* is where was the first practice of planting faith trained. Furthermore, in every activity, faith will permanently be implanted with various ritual forms, as stipulated in Tariqa learning.

2.2. *Tawajjuh*

Likewise, with *tawajjuh*, this activity is training in strengthening faith. In this activity, the Congregation will be trained to confront their Lord. The exercise is in the form of imagining the face of a teacher (*Murshid*) who teaches Tariqa, arriving at Allah's "face".

When someone has succeeded in performing *tawajjuh*, then the face of the Murshid will disappear from the shadow of the disciples who do the *tawajjuh*, then what appears is the "face" of Allah.

2.3. Special Teaching

For students who have reached a certain level in their *suluk*, special teaching is given by the *Murshid*. The particular teaching is done so that the Disciples do not go astray, in the sense that they are not going to God but instead to something that is not clear. In spiritual matters, if someone is not careful and gets direction and guidance from the right person, who has successfully carried out the same ritual (*Guru Murshid*), he will be lost. In other words, if the disciples did not get special teaching to guide them, they could go astray, not towards Allah but Satan.

3. Building Iman's Program of Tariqa Haq Naqsyabandi Pontianak City

One of the congregations in Pontianak is the Haq Naqsyabandi Order. The Haq Naqsyabandi Order came to Pontianak around 2000. This congregation was brought by a businessman from Pontianak, named Agus Sukarmin, MBA., who used to work in a foreign company as a manager. He started teaching this Tariqa in 2001. At first, Agus Sukarmin taught the Tariqa at his parents' house, on Jl. Komyos Sudarso (Jeruju), Gang Rambe, Line D No. 87 Regional Government Housing Complex, Sungai Jawi Luar Village, West Pontianak, Pontianak, West Kalimantan. The Tariqa teaching at that address lasted until the end of 2002. Then in 2003-2005, the center for the spread of this Tariqa was scanned to East Pontianak, until finally its headquarters was established at Perum IV East Pontianak in 2006 (Muh. Gitosaroso, 2017: 55).

The Haq Naqsyabandi Order is overgrowing in West Kalimantan. It happened because perhaps the teachings of the Tariqa were per the wishes of the community. There is no contradiction; on the contrary, the number of his followers continues to grow. The number of congregations of the Tariqa Haq Naqsyabandi in the Pontianak City area is around 2000 people (Interview with Regional Leaders of the Pontianak Tariqa Haq Naqsyabandi, February 20, 2021).

Based on the results of this research's initial observations and interviews, public

acceptance of the Haq Naqsyabandi Order in Pontianak City cannot be separated from the coaching program offered by Murshid through his Badal Murshid. The coaching programs include: 1) Tawajjuh; 2) Updates; 3) Dhikr (Scheduled Routine Dhikr at the Secretariat, House-to-House Dhikr and Incidental Dhikr); 4) Tawshiyya/Ta'lim (Regular Studies at the Secretariat, Tawshiyya in every Dhikr and Tawshiyya activities for Commemorating Islamic Holidays); 5) Organization; 6) Friendship; 7) Social Service.

The following is the coaching program carried out by the Haq Naqsyabandi Order:

3.1. Tawajjuh

Tawajjuh is a mandatory activity in almost all Tariqa organizations. Tawajjuh is a kind of obligatory ritual that must be performed by a disciple (salik: one who undergoes suluk) in the Tariqa. Tawajjuh, being part of the direct guidance of a Sheikh of the Tariqa to his students. According to Muhammad Basyirul Muvid's explanation, in the Naqsyabandi Order (Tariqas affiliated to the Naqsyabandi), Tawajjuh has a special meaning. Tawajjuh is the encounter of a disciple with his teacher, where a person opens his heart to his teacher and imagines the teacher's face by feeling the shower of blessings from the teacher. Then, the teacher brought the student's heart directly in front of the Prophet Muhammad SAW. It can happen during a private meeting between the student and the teacher one-on-one or at the time of Bai'at. However, it can also occur spiritually through rabithah (presenting the spiritual figure of the teacher when the teacher is not present). However, in general, Tawajjuh is done in congregational remembrance meetings, where the teacher participates with his students (Muhamad Basyirul Muvid, 2019: 385).

In the Haq Naqsyabandi Order, Tawajjuh is used to provide direct guidance to the congregation (followers). Usually, this activity occurs at certain times, such as Bai'at, Halaqah Dhikr, and renewal. The Sheikh will advise the jama'ah (congregation) to strengthen their Iman. According to Badal Murshid of the Tariqa Haq Naqsyabandi, West Kalimantan Region, Tawajjuh is the earliest installation of Iman in the Haq Naqsyabandi Order, where the congregation (students/saliks) will be directed to the correct aqidah, shari'ah according to ahlu al-sunnah, and morals. as taught by Rasulullah SAW (Interview with the badal Murshid of the Tariqa Haq Naqsyabandi, West Kalimantan Region, Sheikh Agus Sukarmin, 20 March 2021).

Thus, this is where the initial milestone of developing Iman is carried out in the Haq Naqsyabandi Order. Success in laying the foundation of Iman in the congregation (students) will significantly determine the success of the Iman-building system. The doctrines of Iman will be very attached to the jama'ah (students) in the following practices of Iman.

3.2. Renewal

Renewal is the term used in the Haq Naqsyabandi Order. This term is intended to rectify the disciple's belief after completing the stages of the Tariqa's dhikr. Renewal is done by advising students to hold fast to the teachings they have received to accept new instructions at the next step. Tawajjuh returns to guide the congregation by being given enlightenment (Tawshiyah) to strengthen knowledge, Iman, and practice. The term is like charging the battery again to keep it functioning (Interview with Badal Murshid Tariqa Haq Naqsyabandi West Kalimantan Region, Sheikh Agus Sukarmin, March 22, 2021).

Renewal is the process of renewing the knowledge that has been given by Murshid/Badal Murshid when it is Tawajjuh per the Maqam/Level of expertise to be practiced in life (dhikr sirr). Before the renewal must be given, Strengthening / Enlightenment / Tawshiah even had the chance to ask/discuss / mudzakaroh to the Murshid/ Badal Murshid or the congregation who understood more about the science in question. In the Qur'an, it is stated, "Udzkuruuni kamaa hadaakum ...", (And make remembrance to Him as He had guided you, even though before you were really among the people who did not know) (Interview with the Regional Manager of the Haq Naqsyabandi Congregation of West Kalimantan Province, March 2, 2021).

Thus, it can be concluded that this renewal activity is not much different from Tawajjuh. However, the goal is focused on efforts to refresh knowledge, to then be added with new knowledge, in the framework of undergoing the next ritual at the next step. There is a kind of evaluation in this activity against the previous activity to correct the shortcomings in the last step and be added to the next step. This kind of coaching pattern is perfect and shows the connection between one activity and another. Each action does not stand alone but runs like a chain that reinforces each other. Like a stair, there will be no second rung if there is no first rung as support.

3.3. Dhikr

Dhikr is the main activity of the Tariqa, including the Haq Naqsyabandi Order. Through these halaqahs Dhikr, Iman-building is carried out. The Tariqa Haq Nasyabandi has several Dhikr programs in Pontianak City: 1) Scheduled Routine Dhikr at the Secretariat; 2) Dhikr from House to House, and 3) Incidental Dhikr. Iman building is carried out at every opportunity of the *halaqah-halaqah*.

No.	Anak Cabang (Sub-Branch)	Day	Time	Place
1.	East Pontianak	Sunday	19.30 WIB	Congregation's House
2.	North Pontianak	Monday	19.30 WIB	Congregation's House
3.	West Pontianak dan City House	Wednesday	19.30 WIB	Congregation's House
4.	South Pontianak dan South East	Friday	19.30 WIB	Congregation's House

Tabel 1. Regular Schedule of Khalaqah Zikr and Congregational Iman Development the Haq Naqsyabandi Congregation is a Branch of Pontianak City

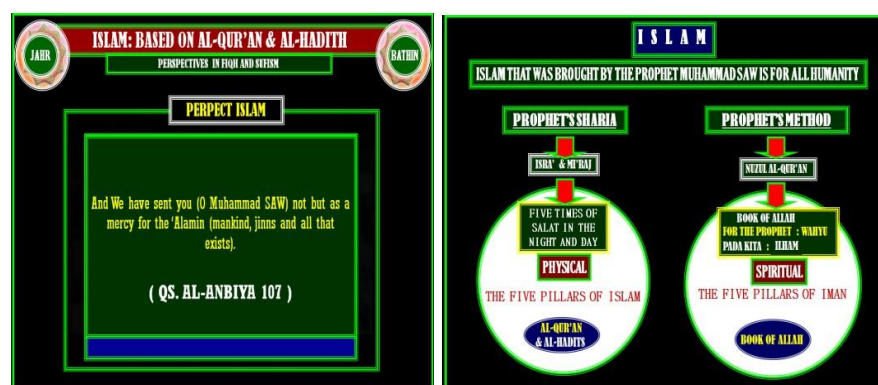
Coaching activities and *halaqah* remembrance in each branch are still carried out from the house to house of the local congregation, based on the schedule and agreement of the assembly or the congregation's request because there is a particular intention/need to require the halaqah of remembrance at his home. Usually invites the mentor teacher / Badal murshid of West Kalimantan, namely KH. Agus Sukarmin, M.BA (Muh. Gitosaroso, 2017: 58). This remembrance activity, apart from being the primary means of the Tariqa in guiding the congregation (students) to God, is also used to foster Iman. Dhikr is coaching the side of the heart, while the study is coaching from the side of the mind for balancing.

3.4. Tawshiyah/Ta'lim

Iman building is also carried out in every Routine Study at the Secretariat. In the Haq

Naqsyabandi Tariqa organization, this systematic study is commonly known as Tawshiyya or Ta'lim. Tawshiyya or Ta'lim activities are carried out at the Secretariat and every Dhikr and Islamic Holiday Commemoration (PHBI) activity. Tawshiyya/Ta'lim activities at the Secretariat are usually done classically with complete learning equipment (LCD, Laptop, Whiteboard, and other equipment). The material is also structured Aqidah, Morals, Sufism, Fiqh, Al-Qur'an, and Hadith (Interview with the Haq Naqsyabandi Tariqa Regional Manager West Kalimantan Province, March 10, 2021).

As the author previously stated in the remembrance section, this Tawshiyya activity is a concrete form of its Iman development by the Haq Naqsyabandi Order. The material presented is in the form of advice related to Iman. Submission of the material is strived to be as attractive as possible, clear, and followed by illustrations that even low-educated congregants easily understand. Every explanation is always connected to the verses of the Qur'an, and the hadith of the Prophet SAW. The following is an example of Tawshiyya material for the construction of the Haq Naqsyabandi Order:



Capture 1. Tawshiyya Material for the Construction of the Haq Naqsyabandi Order

It is clear from the slide above that the Haq Naqsyabandi Order always relies on the Qur'an and Sunnah so as not to cause doubts in the congregation in accepting this teaching (Aisyah, 2021: 136). This coaching material does not appear to highlight its Haq Naqsyabandi Order, but rather Islam in general, which is discussed from a different perspective. From the Haq Naqsyabandi Order standpoint, Islam is perfect because its teachings cover all lines of life, both worldly and hereafter; Islam teaches humans to be aware of their existence, both physically and spiritually. It must be balanced to make lives

happy in this world and the hereafter. The Pillars of Iman and the Pillars of Islam must be carried out as proof, and then humans must show al-Ihsan behavior in everyday life. The steps to realize al-Ihsan are taught exclusively based on the teachings of the Haq Naqsyabandi Order (Interview with the Management of the Haq Naqsyabandi Order at the Secretariat, 22 March 2021). This kind of Iman development is routinely carried out in the sect and congregational homes during the study at the appointed time. Thus, the congregation of the Haq Naqsyabandi Order always gets direction and guidance in Iman.

3.5. Organization

The Haq Naqsyabandi Order was well aware from the start that Islamic Da'wah would not succeed without being appropriately managed. The management must be done through the organization to get success in da'wah. That is why, since 1994, the Haq Naqsyabandi Tariqa has established an organization in the form of a Foundation, which is called the Haq Naqsyabandi Tariqa Foundation.

The Foundation was established as an effort to provide structured and systematic guidance to the congregation. It is stated in the vision of the Foundation, namely: *"Terwujudnya pribadi muslim yang beriman, cerdas, sejahtera dan berakhlak mulia"*. Selain itu, dalam misinya dinyatakan: *"Meningkatkan pengertian, pemahaman dan pengamalan ajaran Islam secara kaffah (syariat, Tariqa, bakaat dan makrifat) melalui pengenalan, pengkajian, pemahaman dan pengamalan ajaran Tariqa Haq Naqsyabandi secara baik, benar dan berkelanjutan, dalam upaya mendekatkan diri dan menggapai ridho Allah SWT"* (The realization of a Muslim person who is Imanful, intelligent, prosperous and has a noble character." In addition, in its mission, it is stated: "Improve the understanding, understanding, and practice of Islamic teachings in a kaffah (shari'a, Tariqa, essence and makrifat) way through the introduction, study, understanding, and practice of the teachings of the Haq Naqsyabandi congregation in a good, correct and sustainable manner, to get closer to and reach the pleasure of Allah SWT) (Hadjar, 2011: 17).

Thus, it is clear that the purpose of organizing this Tariqa in the form of a Foundation is an effort to guide the congregation. Through this organization, coaching runs in a structured and systematic way. Along with the development of the assembly and laws and regulations, in 2006, this Foundation changed its name to Darul Ismu Haq

Foundation, which is domiciled in Mataram, West Nusa Tenggara (Hadjar, 2011: 19).

Each group of pilgrims is arranged to realize the congregational development program structurally and systematically. The Foundation formed the Executive Board (PB) of the Haq Naqsyabandi College for the Central level and the Regional Board (PW) for the Provincial level. Branch Managers (PC) for the Regency/City level, Sub-Branch Management (PAC) for the District level, and Branch Management (PR) for the Village/Kelurahan level. In each branch, dhikr groups or taklim assemblies are consisting of 20 to 50 worshipers (Muh. Gitosaroso, 2017: 51-52).

Based on the description above, the primary purpose of the formation of this congregational organization is to facilitate the Murshid/Badal Murshid in providing Iman guidance to the congregation. Logically, when there are separate administrators in each group, it will be easier to gather the assembly because there are people who act as regulators. So, when it was about to be collected for guidance/guidance by the Murshid/Badal Murshid, the congregation was ready.

3.6. Shilat al-Rahim

Shilat al-Rahim is one of the steps for building the Iman of the Haq Naqsyabandi Order. The congregation usually gathers at the teacher's house to get advice to solve life's problems. Guru Murshid will give directions on what to do. In addition, at certain times, for example, there is a disaster incident that occurred the congregation, Guru Murshid will come to the congregation's residence to provide guidance. Or, on certain occasions, where the congregation holds thanksgiving or certain commemorative ceremonies, Guru Murshid is invited to give Tawshiyya. At every opportunity, Iman-building materials are always provided.

3.7. Social Works

Many activities are carried out by the Haq Naqsyabandi Order to increase the congregation's Iman, one of which is through Social Service activities. Some of the social service activities are organized by the Haq Naqsyabandi congregation. Some of its namely Blood Donations at every anniversary event of the organization, social assistance (orphans, abandoned people, seniors who are no longer working, scholarships for the

inadequate, mass circumcision, sick people, bereaved families), death, etc.). All of that, always inserted with Iman-building by advising on further activities by Islamic teachings.

Especially for blood donors, the committee usually invites the Indonesian Red Cross (PMI). There are up to 200 donors ready to donate blood, but after being tested by the PMI, only 70 people can donate blood on average. It is almost every blood donation activity. Blood is life for everyone. So many people need blood supply in the hospital for various significant surgeries to survive. Therefore, blood donation means that someone who donates blood has saved the lives of others. It is not easy to make someone willing to donate their blood in the public interest because everyone needs that blood. Intensive training is required so that someone can voluntarily donate blood. Without severe training, it will be challenging to do. That is why the blood donation initiated by the Haq Naqsyabandi Order is part of Iman-building.

CONCLUSION

Tariqa is a method taken by a group of Muslims trying to get as close as possible to Allah SWT. Tariqa means carrying out a way that follows the guidance/direction of a group of Tariqa to achieve a degree relative to Allah SWT. In contrast, the Tariqa Haq Naqsyabandi is a congregation that is part of the Tariqa Naqsyabandi having its way of bringing a Muslim closer to Allah SWT. One of the efforts made is to foster the congregation's Iman under what was determined by the Founder of the Tariqa, namely Tuan Guru Maulana Sheikh Abdussomad Habibullah from Lombok, West Nusa Tenggara, Indonesia.

Along with the changes and developments of the times, the guidance given by Tuan Guru Maulana Sheikh Abdussomad Habibullah was developed in such a way in the West Kalimantan region. Especially in Pontianak City, the congregation's Iman development is carried out systematically through various activities: 1) Tawajjuh; 2) Updates; 3) Dhikr (Scheduled Routine Dhikr at the Secretariat, House-to-House Dhikr, and Incidental Dhikr); 4) Tawshiyya/Ta'lim (Regular Studies at the Secretariat, Tawshiyya in every Dhikr, and Tawshiyya activities for Commemorating Islamic Holidays); 5) Organization; 6) Friendship; 7) Social Service.

This study contributes to the understanding of how Tariqa Haq Naqsyabandi systematically builds the faith of its congregation, showing that the faith-building system is not only effective but also adaptable to different contexts. This finding fills a significant gap in the literature, as previous studies have largely focused on the mystical aspects of Tariqa without delving into its role in community development and faith-building. The faith-building process begins with Bai'at, serving as the initial commitment to the Tariqa. This is followed by structured activities such as Tawajjuh and specialized guidance for members who reach certain levels. These stages ensure that faith development is consistent and comprehensive, minimizing the risk of members straying from the correct path. The absence of public rejection or controversy regarding the Tariqa's practices in Pontianak further confirms that the teachings of the Tariqa Haq Naqsyabandi align with Islamic principles and do not deviate from mainstream Iman and Islam.

The rapid growth of the congregation in Pontianak City and its surrounding areas highlights the effectiveness of this system. The structured approach to faith-building serves as a model for other religious organizations aiming to integrate spiritual growth into practical community activities. However, this study has limitations, including its geographical focus on Pontianak and the relatively small sample size of participants. Future research is recommended to explore the implementation of similar faith-building systems in other regions or Tariqa orders. Additionally, a longitudinal study could provide insights into the long-term impact of these practices on the congregation's faith and community dynamics. In conclusion, the Tariqa Haq Naqsyabandi demonstrates a unique and effective model of faith development through its structured activities. By addressing misconceptions and showcasing the positive contributions of Tariqa to the community, this study not only enriches academic understanding but also provides practical guidance for religious practitioners and organizations.

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