The Suluk Ritual in the Tradition of the Tariqa (Sufi Order) Naqsyabandiyyah Al-Kholidiyyah Jalaliyyah in Indonesia

طقوس السلوك فى تقليد الطريقة الصوفية النقسية البندية الخالدية فى إندونيسيا

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Abstract

Sufi plays an important role in Indonesia's early Islamization. Tariga is a part of the Sufi tradition which strengthens the distinct identity of Indonesian Islam as it continues to evolve. This article is based on qualitative methods employing observation and interview techniques to gather data. Tariga is part of the Sufi tradition which consists of several Muslims who are committed to increasing their spirituality. Tariqa goal is to get closer to God. The Suluk is the tarekat's special ritual which is done monthly in the first ten days. This article argues that the ritual activity of Suluk in Tariqa is a religious activity that has a double function, namely increasing spirituality as well as social relations in Muslim society. This article finds that Suluk's goal is not only to achieve the desired level of spirituality but also to increase social solidarity. In the suluk ritual tradition, the humanist nature that blends in with spirituality reflects that this tariqa encourages spirituality that does not threaten human relations. Suluk encourages tariga members to engage in socially responsible behavior. The spirit of togetherness is cultivated in such a way that Muslims are produced who not only pursue personal spirituality but also improve social relations among Tariqa members.

Keywords: Suluk, Sufi, Tariqa, Indonesia.

يلعب الصوفية دورًا مهمًا في أسلمة إندونيسيا المبكرة. الطريقة هي جزء من التقليد الصوفي الذي يعزز الهوية المميزة للإسلام الإندونيسي مع استمراره في التطور. تستند هذه المقالة إلى الأساليب النوعية التي تستخدم تقنيات المراقبة والمقابلة لجمع البيانات. الطريقة هي جزء من التقليد الصوفي الذي يتكون من العديد من المسلمين الملتزمين بزيادة روحانياتهم. هدف الطريقة هو التقرب إلى الله. السلوك هو طقوس الطارق الخاصة التي تتم شهريًا في الأيام العشرة الأولى. يناقش هذا المقال أن النشاط الشعائري لسلوك في الطريقة هو نشاط ديني له وظيفة مز دوجة، و هما زيادة الروحانية والعلاقات الاجتماعية في المجتمع الإسلامي. تجد هذه المقالة أن هدف سلوك ليس فقط تحقيق المستوى المطلوب من الروحانية ولكن أيضًا زيادة التكافل الاجتماعي. في تقليد طقوس الصلوك، تعكس الطبيعة الإنسانية التي تمتزج مع الروحانية أن هذه سلوك ليس نهدد العلاقات الإسمانية التي تمتزج مع الروحانية أن هذه المقالة أن هدف سلوك ليس الصلوك، تعكس الطبيعة الإنسانية التي تمتزج مع الروحانية أن هذه الطريقة تشجع الروحانية التي لا تهدد العلاقات الإنسانية التي تمتزج مع الموحانية أن هذه المقالة أن هدف سلوك ليس الصلوك، تعكس الطبيعة الإنسانية التي تمتزج مع الروحانية التي الاختماعي. في تقليد طقوس المعد التهد العلاقات الإحتماعية في المجتمع الإسلامي. تجد هذه المقالة أن هدف سلوك ليس المعلوك، تعكس الطبيعة الإنسانية التي تمتزج مع الروحانية التي الاختماعي. في تقليد طقوس المعد ماليك التهم الروحانية التي تمتزج مع الروحانية أن هذه الطريقة تشجع الروحانية التي المعد ماعي المعليم الروحانية. يشجع سلوك أعضاء الطريقة على الانخراط في سلوك مسؤول المعدم علي المعد العمل الجماعي بطريقة يتم فيها إنتاج مسلمين لا يسعون وراء الروحانيات الشخصية فحسب، بل يقومون أيضاً بتحسين العلاقات الاجتماعية بين أعضاء الطريقة.

Introduction

Tariqa is part of the Sufi tradition which has certain rituals. The rituals in the tariqa aim to improve the relationship between the tariqa followers and God. They usually prioritize specific rituals to deepen one's spiritual qualities. The tariqa followers' primary emphasis on the esoteric aspect reflects their distinct and adaptable character in understanding and practicing the values of Islamic teachings. Indonesian Islam's adaptable and tolerant character is typical of washatiyyah (middle) Islam (Azra, 2010). The number of tariqa followers in Indonesia is not traceable but can be estimated to be in the millions. This can be seen from the number of tariqa schools in Indonesia, which amount to 45 tariqa schools (Luthfi, 2013). The role of the tariqa in the context of social religious movements in Indonesia is quite significant. Ni'am (2020) says that the development of Islam in Indonesia is influenced by the existence of the tariqa which is considered capable of accommodating Indonesian cultural characteristics so that Islam is well received by Indonesian people.

Some scholars who are interested in researching the tariqa include Martin van Bruinessen. He studied the development of the tariqa in Indonesia. He however focuses only on the 'main' tariqas like Naqshbandi, Qadiriyah, tijanniyah, khalwatiyyah, sammaniyah,

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shattariyah, and shadhiliyah (Bruinessen, 1992). He did not elaborate in detail on some local tariqas such as Naqsabandiyyah al-kholidiyyah jalaliyyah. In addition, the study was conducted several decades ago. Some studies do not provide a detailed description of the Suluk ritual in tariq. Masduki, Hartono and Rosidi (2017) only see the tradition of the tariqa qadiriyyah wa naqsabandiyyah in protecting the environment and nature, the development of the tariqa qadiriyyah wa naqsabandiyyah in Pekanbaru (Masduki, Hartono & Rosidi, 2018), and the tariqa and politics (Handoko, Hidayati, Azhar, Mulkhan, Rafi, Setiawan & Rahmanto, 2020). Perangin-Angin (2022) studied the role of the founder of the Naqshabandiyyah al-Kholidiyyah Jalaliyyah tariqa, and Sheikh Salman Da'im, in developing the tariqa. However, this article does not focus on the Suluk ritual which is an important part of the Naqshabandiyyah al-Kholidiyyah Jalaliyyah tradition.

Suluk is commonly used in the Sufi tradition to refer to the spiritual path or journey that a seeker takes toward union with God. In the context of the Tariqa, which is a Sufi order or spiritual path, Suluk refers to the various stages of spiritual development that a seeker must go through to reach the ultimate goal of spiritual realization. The purpose of this article is to describe the suluk ritual of the Naqsabandiyah al-kholidiyah jalaliyyah tariqa in Indonesia. The suluk ritual performed by tariqa followers, according to this article, cannot be separated from the local context. This tariqa then improves the spirituality of its followers through culturally appropriate rituals. This suggests that the tariqa, as a social institution, is attempting to maintain its existence in the face of social changes.

Method

This study employs a qualitative approach. According to Anselm Strauss and Juliet Corbin (2007, 6), researchers in the social and behavioral sciences, as well as those studying human behavior and roles, can use the qualitative method. The primary source of data for this article is based on field research. As a result, this article is based on participant observation and in-depth interviews. First, observations are made to learn about the behavior of key figures in the tariqa being studied. Second, in-depth

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interviews with prominent figures or members of the tariqa are conducted to learn more about the tariqa being studied. Furthermore, this study employs library research to support field findings. Purposive sampling techniques were used to select research informants.

The number of informants interviewed and observed was twenty people. They are selected based on certain criteria. The first criterion, the informants are members or leaders of the Naqshabandiyyah al-Kholidiyyah Jalaliyyah tariqa in Indonesia. The second criterion, informants are members who actively participate in Naqshabandiyyah al-Kholidiyyah Jalaliyyah suluk tariqa activities.

The observations were conducted for three months, from October 2018 to January 2019. Most of the observations were made at the Tariqa Naqshabandiyyah al-Kholidiyyah Jalaliyyah's house in Kandis, Riau. The researcher made observations of the practice of suluk rituals and activities among members of the tariqa at the suluk house. Interviews were conducted informally with twenty selected informants. Some questions posed to the informants were why did they perform the suluk ritual? What is their reason for doing the ritual? and other questions.

Theoretical Framework

The theory used to analyze the data in this article is the theory proposed by W. Robertson Smith (1846-1894) regarding the function of religion. W. Robertson Smith's theory about the function of religion is that religion has two main functions, namely social and psychological functions. According to this theory, religion functions as a social binder in society and also as a means of meeting individual psychological needs.

The social function of religion, according to Robertson Smith, is related to the role of religion in maintaining and strengthening social structures in society. Religion can unite people by promoting shared values and moral norms that are considered important in society. Religion can also strengthen the relationship between the individual and society, as well as facilitate cooperation and interdependence among members of society.

The psychological function of religion, on the other hand, is related to the role of religion in meeting the spiritual and psychological needs of individuals. Religion can provide inner peace and hope in the face of uncertainty and death. Religion can also give meaning and purpose to an individual's life, and help overcome feelings of loneliness and confusion.

Overall, W. Robertson Smith's theory of the function of religion shows that religion has an important role in society and individual life. The social and psychological functions of religion are interrelated and contribute to strengthening social structures and individual well-being. However, this theory has also been the subject of criticism and debate, with some scholars doubting the simplicity and generality of Robertson Smith's concept of the function of religion.

According to Smith, religious rituals performed by adherents of religion have the social function to intensify community solidarity. Adherents of religion do carry out religious ritual obligations, but in essence, their goal or motivation is not solely to worship God. Apart from worshiping God, they also have the motivation to increase social solidarity (Smith, 1987).

This theory will be useful to explain the reasons for Tariqa members perform the ritual of suluk. This article will support this theory but the purpose of worship is still believed to be the main reason for members of the Naqshabandiyyah al-Kholidiyyah Jalaliyyah tariqa to perform or participate in suluk activities. Apart from worshiping Allah, some members of the Naqshabandiyyah al-Kholidiyyah Jalaliyyah tariqa have the goal of improving relations with all members of the tariqa. However, this goal is still secondary.

Thus, this article interprets the ritual of suluk as a religious activity that has a dual function, namely as a binding relationship between members of the tariqa and to fulfill the spiritual and psychological needs of individuals. Suluk can provide inner peace and hope in the face of uncertainty and death. Suluk can provide the hope of being able to become a medium for solving economic, political, or other life pressures that cannot be resolved by Tariqa members. This inability then gave birth to an

attitude of submission to God in the hope that God could resolve the pressures they were facing.

Literature Review

The concept of Suluk in Sufism has its roots in the Quranic idea of tazkiyah al-nafs (purification of the soul) and the hadith tradition that emphasizes the importance of spiritual development and self-discipline. Allah said (Tim Kementerian Agama, 2016):

{قَدْ أَفْلَحَ مَن تَزَكَّى }

(14) He has certainly succeeded who purifies himself

[Al-A'lā:14]

However, the term "Suluk" as it is commonly used in Sufism today can be traced back to the writings of the 11th-century Sufi scholar, Abu Bakr al-Kalabadhi. In his book "Kitab al-Ta'arruf li-madhhab ahl altasawwuf" (Book of Recognition of the Doctrines of Sufism), al-Kalabadhi (1977) describes Suluk as the path or way that the seeker takes to reach the ultimate goal of spiritual realization. According to al-Kalabadhi, Suluk involves a process of purification and transformation of the self, which includes the purification of the heart, mind, and body, as well as the development of spiritual practices and virtues.

The idea of Suluk was further developed by later Sufi scholars such as Abu Hamid al-Ghazali, who emphasized the importance of the sheikh or spiritual guide in the Suluk process. Al-Ghazali (no year) argued that the sheikh plays a crucial role in guiding the seeker on the spiritual path and that the seeker must have complete trust and surrender to the guidance of the sheikh to progress on the path.

Over time, the concept of Suluk became a central aspect of Sufi thought and practice and was associated with various spiritual practices and techniques, such as dhikr, meditation, and contemplation. Today, Suluk remains an important concept in Sufism and is considered a fundamental aspect of the spiritual journey toward union with God.

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Suluk involves a process of purification of the self, which includes the purification of the heart, mind, and body, as well as the development of spiritual practices such as prayer, meditation, and dhikr (remembrance of God). The seeker must also cultivate certain virtues and qualities, such as humility, patience, and love, and overcome negative qualities such as pride, jealousy, and anger. The Suluk is guided by a spiritual teacher or guide, known as a murshid or sheikh, who provides guidance and support to the seeker on their spiritual journey. The seeker must also be willing to surrender their ego and submit to the guidance of the sheikh to progress on the path. The Suluk in the Tariqa is a transformative journey that requires dedication, discipline, and a deep commitment to spiritual growth and realization.

Some scholars have discussed suluk. Maryam Yusuf (2020) explains the role of suluk in strengthening one's faith and love for Allah. She describes suluk as a long spiritual journey, in which the individual seeks to draw closer to God and attain a higher spiritual awareness. In this article, Maryam also highlights the importance of developing strong relationships between tariqa members and suluk teachers, who can guide individuals on their spiritual journey and help them reach higher goals.

Nasrudin's article entitled "Suluk as Social Piety: Phenomenological Studies at The Naqsabandiyah Khalidiyah Sufi Order in Sokaraja Banyumas" (2021) discusses how the practice of Suluk Sufi can act as a form of social piety. The author describes suluk as a spiritual journey carried out by individuals to achieve higher spiritual awareness and closer to God. In a social context, the practice of suluk can also be a means of strengthening social relations between individuals and society, as well as forming good moral and ethical character. This article also sheds light on the role of the mystical guru in guiding individuals on their spiritual journey and helping them reach higher goals. Throughout the article, Nasrudin emphasizes that the practice of Suluk Sufi can bring wide spiritual benefits to individuals and society, as well as play a role in strengthening social piety and morality.

Several articles that discuss suluk above have not comprehensively explained how Naqshabandiyyah Al-kholidiyyah Jalaliyyah Tariqa's suluk

members interpret the suluk ritual based on their personal experiences. It is important to explain that the ritual of suluk in Naqshabandiyyah Alkholidiyyah Jalaliyyah Tariqa is a spiritual and social experience for its members.

The Founder of Naqshabandiyyah Al-kholidiyyah Jalaliyyah Tariqa

The founder of the Naqshabadiyah al-Kholidiyah Jalaliyah tariqa is Sheikh H. Jalaluddin. However, before it was founded by Jalaluddin, this tariqa could be related to the history of the Naqshbandiyah Sufi order, which was founded by Shaykh Muhammad Bahauddin Al-Husaini Al-Uwasi Al-Bukhari, the order's leader. This is because the Naqshbandiyah Al-Kholidiyah Jalaliyah is an ancestor or branch of the Naqshbandiyah order. When Shaykh Diya 'al-Din Khalid Kurdi Ottoman practiced the tariqa of Naqshbandiyah, the name of the Naqshbandiyah order was changed to Naqshbandiyah Al-Khalidiyah. Because it describes the identity of his name, Khalid, the name Al-Kholidiyah is listed as an important symbol. Sheikh Diya 'al-Din Khalid Kurdi (1776-1827) was born in the Kurdish city of Qaradagh in the Shahrizur district of Iraq. Khalid Kurdi was given a thorough and in-depth religious education (Weismann, 2007).

The first generation of the Naqsyabandiyah Al-Khaliddiyah tariqa was Syekh Diya' al-Din Khalid Kurdi. He then handed over command of the tariqa to Syekh 'Abd Allah al-Zirjani. Shaykh Sulayman al-Qirimi was then given command of this order by Syekh 'Abd Allah al-Zirjani. Shaykh Sulayman al-Qirimi bequeathed to Shaykh Sulaiman Zuhdi the same tariqa name, the Naqshbandiyah Al-Khalidiyah order, which was passed down to Sheikh Ali Ridha, Sheikh Sulaiman Zuhdi's son-in-law (Al-Merbawi, Abdullah, Abdullah, Ahmad & Abdullah, 2012).

During 'Abdul Al-'Aziz Ibn Sa'ud's conquest of Mecca and Medina in 1924, Sheikh Ali Ridha reportedly fled to India and severed ties with his Indonesian students. Thus, 1924 marked the end of the Naqshabandiya Al-Khalidiyyah in Indonesia's reliance on Naqshbandiyah teachers in Hijaz. (Bruinessen, 1992).

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When Syekh H. Jalaluddin made the pilgrimage to Mecca, where he gave bai'at to Sheikh Ali Ridha in Jabal Kubis. Then, before the time of wuquf (ceremony of gathering on the field of Arafah during the Hajj) in Arafah, he went to Jabal Kubis for a retreat with Shaykh Ali Ridha, and he was given the book Syahifat al-Syafa li Ahl al-Wafa by Shaykh Sulaiman Zuhdi. This book serves as a guide for the development of Naqsyabandiyah Al-Khaliddiyah tariqa in Indonesia. Jalaluddin was born in Kotobaru Tigo Koto Maninjau, Sumatera Barat, on December 31, 1882. He was a Sufi, theologian, and poet (mathnawi). According to his book "Sinar Keemasan," he was handed over by his mother to study at a MILO school (elementary school level) when he was 10 years old (1890).

In 1960, Syekh Salman Da'im established the Tarekat Naqsyabandiyah Al-Kholidiyah Jalaliyah. This tariqa is run by the 'murshid' (leader) of Tarekat Naqsyabandiyah Al-Kholidiyah Jalaliyah, which was given to him by his teacher, Syeikh H. Jalaluddin. In 1960, he established a 'persulukan' (tarekat ritual center) in Desa Gajing, Pematang Siantar, Simalungun. He then opened another 'persulukan' in Kota Baru, Tebing Tinggi, Deli, Sumatera Utara in 1967. In 1970, he founded 'persulukan' and 'Rumah Ibadah Suluk' (ritual center) in Bandar Tinggi. Then, in 1980, he founded Madrasah Ibtidaiyah (Islamic basic school), Madrasah Tsanawiyah (Islamic senior high school), and Qismu Ali in Bandar Tinggi, near the 'persulukan'.

Suluk as Spritual and Social Ritual

The word suluk is derived from the phrase "Ass-Suluk," which means "taking the road, entering a place, temperament, or behavior." Arabs frequently say "Husnus Suluuk" for people of good character and "Suus Suluuk" for bad behavior. The purpose of suluk is to emphasize the improvement of human nature by purging oneself of negative traits (immorality and mentality) and replacing them with positive ones (by doing both physical and mental obedience) (Mahjuddin, 1996).

Suluk is an important ritual in the Naqsyabandiyah Al-Kholidiyah Jalaliyah tariqa. This is shown by Syekh Salman Da'im who issued a 'ritual' program called 'Suluk Reguler' in Bandar Tinggi. He also issued

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the 'Suluk Executive'. This 'suluk' program is intended for executive members, students, and other professionals who want to join and practice 'suluk' while doing their routine activities. This program gets a huge response from professionals. This program is growing fast so it is being developed in some regions like Bogor, Batam, Jakarta, and so on.

The programs developed by Naqshabandiyyah al-Kholidiyyah Jalaliyyah tariqa above show that suluk does not only have a ritual dimension but also a social dimension. Suluk is a religious ritual that has spiritual and social dimensions that are equally important. On the one hand, suluk is considered a spiritual journey carried out by individuals to achieve higher spiritual awareness and closer to God. The practice of suluk involves dhikr, meditation, and deep self-reflection so that the individual can form a closer relationship with God and gain spiritual bliss. On the other hand, suluk also has an important social dimension. Suluk practices are often carried out in groups and under the guidance of a mystical teacher who is considered a wise figure and understands spiritual values. In a social context, the practice of suluk can be a means of strengthening social relations between individuals and society, as well as forming good moral and ethical character. Apart from that, the practice of mysticism can also be a means of fighting for social justice and the welfare of mankind. Thus, suluk is not just a religious ritual, but also a spiritual and social practice that is very important to mankind.

The suluk programs designed by Sheikh Salman Da'im above show that suluk is carried out by considering the social aspects of society. The developed programs are part of a dynamic modernization project. This is a method for anticipating the dynamics of social change brought about by modernity. The rituals retain the tarekat's character, but the packaging has been updated for the modern era. The term Suluk Executive denotes a fusion of modernity and tariqa. These programs are a powerful' shortcut' for some people who want to be labeled "pious". Participants in the program and the tariqa benefit from each other's efforts. As a result, the programs will be sustainable as long as neither party suffers a one-sided loss. This tariqa perfectly demonstrates the endeavor to truly fuse the interests of the world as bearers of neo-Sufism.

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Furthermore, in 1985, Syekh Salman Da'im supported his followers to continue their education at Universities. This support aims not only to increase spirituality but also social status. Educational Degrees have an important role in Indonesian society. Education obtained through college or other formal educational institutions can be one of the factors that determine a person's success in career and life. In Indonesia, an education degree is often the main requirement for getting a good job and is recognized by society.

In addition, educational degrees are also considered a social status that distinguishes one person from another. People with higher educational degrees are perceived as more respected and have higher levels of selfconfidence. This is often used as a benchmark by society in assessing someone. An educational degree in Indonesian society remains a significant factor in determining one's success. Therefore, education remains an important investment for the future of individuals and the Indonesian nation.

More than 100 of his followers now hold undergraduate and postgraduate degrees. His support represents his modernization project. This can be interpreted as requiring the support of worldly life to traverse the tariqa's world. A tariqa member also requires material support to achieve ritual perfection. Musthofa (2017) studied Sadziliyah tariqa, A Murshid (tariqa follower) is more than just a figure of the spiritual leader. He can also serve as a formal leader and professional manager. This means that, as part of the Sufi tradition, the tariqa does not completely disregard worldly life, including modernity. Huda (2017) claims that adaptations to modern life and Sufi characters who practice hybridity – spirituality and social life - are characteristic of modern and contemporary Sufi traditions.

To achieve the goals of desired spirituality, the tariqa teaches the importance of performing certain rituals. One of the important rituals in the tradition of the Naqsabandiyah Al-Kholidiyah Jalaliyah tariqa is suluk. To make it easier for members of the tariqa in Kandis to perform the ritual, in 1990, the Darus Shofa Suluk (Worship House), in Kandis-Riau, was established. In Kandis, it is estimated the number of pilgrims is

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thousands of people. The management of this tariqa is now assisted by Sheikh Salman Da'im's son, Sheik Muda Anwar Sazali.

The Ritual of Suluk for Spirituality

Suluk in the Al-Kholidiyah Jalaliyah Naqshabandiyah tariqa in Kandis begins by taking Bai'at (oath). Bai'at (oath) is a crucial act before a member of the tariqa performs suluk. For Ahmad (personal communication, 12 October 2018) this oath is an entrance for someone to get closer to God through teachers. Spiritually, the oath in suluk is useful for legalizing the status of a follower of mysticism so that this legal status gives satisfaction to him. This bai'at is an acknowledgment that suluk is a medium to approach God and emphasizes that the purpose of doing suluk is to increase a spiritual relationship with God.

By saying bai'at, a person consciously chooses to devote himself only to Allah and follow the teachings of the Prophet Muhammad and carry out the total ritual of suluk based on the teachers' guidance. It can provide a sense of satisfaction and peace of mind from feeling like you have found a clear purpose in life and are following the right path.

Once pledged, the congregation or members of the congregation conduct specific religious activities. Before the dawn prayer, tariqa members echoed the first prayer call to awaken the congregation around four in the morning. Then, other members shouted *tarahim* (begging God for mercy) while waiting for dawn prayer to enter. *Tarahim* is a specific blessing of praise to the Prophet Muhammad. After waking up from sleep, the members get ready to wait for the dawn prayer. After that, they conduct the dawn prayer in the congregation and carried out the *khatam khojakan* together. The *khatam khojakan* consists of reciting istighfar 15 times, reciting al-Fatihah 7 times, reciting the shalawat 100 times, reciting Alam-Nasrah 79 times, reciting Al-Ikhlas 1001 times, reciting al-Fatihah 7 times, reciting the Shalawat 100 times and pray the khatam khojakan. After that, they conduct *khatam tawajjuh*, namely performing rituals in a way that is jointly led by teachers who are murshid or Shaykhs / Caliphs who have been permitted by the master teacher.

The above activities are carried out with high enthusiasm even though, for Muslims outside the tariqa, these activities or rituals are hard. When asked about Islamic doctrine which teaches ease in carrying out Islamic teachings, Ali replied:

Yes, I understand that Islam teaches about ease in practicing Islamic teachings. However, I also feel that what I do in the suluk ritual is not heavy. For me, it is easy. Many Muslims do something light but they find it hard and heavy. So, don't look at the form of the ritual, but look at the heart of the person performing the ritual. Other people may think it is hard, but the person doing the ritual does not feel it is heavy and difficult (Ali, personal communication, 8 September 2018).

Suluk ritual according to Tariqa members is a religious activity that is not heavy. They carry out these activities earnestly to expect a reward from God. What they do is not a difficult ritual because they do it solely expecting reward and closeness to God. A close relationship with God is the dream of every member of Tariqa. It is intended that this closeness quenches their thirst for spirituality.

The ritual function that they perform is basically in line with the opinion of W. Robertson Smith regarding the function of religion in which suluk is done to fulfill the spiritual and psychological needs of individuals. The psychological needs of each individual who follows mysticism certainly vary. However, in general, they have many problems living outside. Some of them, for example, have economic difficulties. Siti said:

I did live with difficulties. The husband is just a farm worker. While I'm not working. Yes, sometimes I work to help my husband plant corn in other people's gardens. These difficulties make me feel the need to draw closer to God so that these economic difficulties can disappear or be reduced (Siti, personal communication, 10 September 2018).

Psychological pressure due to economic difficulties has made some members of Tariqa perform suluk rituals so that God will help solve their problems. This hope has not yet been fully realized, but they believe that one day this hope will be granted by God.

Suluk Ritual for Social Goals

Every member of Tariqa is asked to pay a sum of money to be used for social purposes. The money is used to eat and drink during the magic ritual. Togetherness is prioritized so that each member of Tariqa feels they have a shared responsibility to donate. Even though this activity is religious, social goals are very much needed. It is at this level that the concept of suluk combines the spiritual and social dimensions as well.

After paying the dues, usually, every suluk participant is also encouraged to give alms every month, at least one thousand rupiahs (Rudi, personal communication, 11 September 2018). Alms is certainly interpreted as a path of piety on one side and collecting funding on the other side. In Islamic religious texts, alms are mentioned as an investment for the hereafter. In general, leaders of the tariqa - not only the Naqsabandiyah Al-Kholidiyah Jalaliyah tariqa - always advocate charity activities as an incentive for spiritual improvement and economic activity (Siregar, 2011). This shows that almsgiving also has a material meaning. In the context of the suluk in the Naqsabandiyah Al-Kholidiyah Jalaliyah, charity is important as an activity to raise funds for the continuation of tarekat activities. The leader of the tariqa uses some of the alms funds to support the suluk activities such as the maintenance of the suluk worship places and others.

In addition, the worship activities of suluk also involve cooperation and social solidarity. As a religious organization that demands membership solidity, a working system that fosters a spirit of cooperation and social solidarity needs to be established. This is important as proof that the suluk is a tarekat tradition that is 'down to earth' with the culture of Indonesian people. On the sidelines of worship activities, suluk members also provide consumption for all members of the tariqa who are performing suluk worship. Consumption is not purchased in the form of fast food, but it does need a cooking process. In this cooking activity, all suluk members are involved together. On the one hand, it is economically profitable because buying fast food is certainly more expensive. On the other hand, this activity proves that the religious activities of the suluk are not solely activities that are pure worship of God vertically.

Another activity that involves cooperation and authentic Indonesian is cooperation or gotong royong (Gonggong, 2016). Gotong royong is a traditional Indonesian concept of working together for a common purpose. It is deeply ingrained in Indonesian culture and is practiced in various forms across the country. During Suluk, gotong royong is often used for communal tasks such as cleaning the environment and repairing the mosque. Tariqa members work together for free, to complete a task that benefits the entire community. This practice has been passed down for generations and is seen as a way of maintaining social harmony and strengthening community ties. In some areas in Indonesia, gotong royong takes on a different form. It may involve neighborhood cleanups, community events, or fundraising efforts for local causes. In some instances, it may be organized by government or non-governmental organizations. Gotong royong is seen as an important value in Indonesian society, emphasizing the importance of working together and caring for one another.

This activity fosters a thick Indonesian spirit. This activity is usually held to maintain the cleanliness of the environment of places of worship while preserving it from possible damage. The Gotong royong activities are grown and promoted in the worship activities of suluk. This proves that Suluk has social goals. Such 'humanist' character activities continue to be maintained by this tariqa through suluk activities to encourage Islamic character which esoterically aims at moral purification and at the same time exoterically being friendly and full of social solidarity.

Conclusion

The Suluk tradition is an important activity in the Nasyabandiyah Al-Kholidiyah Jalaliyah tariqa. Suluk does not only aim to reach the desired level of spirituality but it also aims to increase social solidarity. In the Suluk ritual, the dimension of personal piety is encouraged and practiced fairly by social piety. The characteristics of suluk which involve the togetherness of its tariqa members show that social solidarity is preserved through suluk in Naqsyabandiyah Al-Kholidiyah Jalaliyah tariqa. This social goal indicates that the suluk ritual tradition has a humanistic character.

The humanist nature that blends in with spirituality in the suluk ritual tradition reflects that this tariqa encourages spirituality that 'does not threaten' human relations. Suluk encourages members of tariqa behavior that does not damage social solidarity. The spirit of togetherness is built in such a way as to create Muslims who not only pursue personal spirituality but also improve social relations between Tariqa members. This article encourages further research related to the response of Muslims who are not the Naqshabandiyah al-Kholidiya Jalaliyah tariqa members to the suluk ritual performed by the members of the tariqa.

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