

Suluk As Social Piety: Phenomenological Studies at The Naqsabandiyah Khalidiyah Sufi Order in Sokaraja Banyumas

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Abstract: Suluk is the most important ritual in the Sufi order by zikr and getting closer to the Creator, usually by leaving the activities public. However, there are data and facts that prove that Suluk actually encourages active efforts to improve the community's social life. The Naqshabandiyah Khalidiyah Sokaraja Banyumas Order is one of the Sufi order that pays attention to suluk, which is carried out in peguron by a spiritual guide for ten to forty days. Consistency in carrying out the practice and discipline will make a pious person mentally-spiritually so that he becomes an example in the social life of the community. Sometimes it creates a negative stigma against Sufi order, but Suluk gives birth the benefits of improving spiritual and social qualities. Suluk is not isolating from social life just for worship absolutely without limits, but becoming a medium of self-purification to become a Muslim who has mental and spiritual readiness to live a better in the midst of social life with social piety.

Keywords: Suluk, Sufi Order, Naqsabandiyah Khalidiyah, Mental-Spiritual Readiness

A. INTRODUCTION

Sufism is synonymous with pros and cons, with its peak in the time of the development of Sufism accompanied by the setback of Muslims. Sufism

is often the target of criticism or used as a scapegoat for the cause of the reversal of Muslims (Madjid, 1997). Two mains can be used as evidence for Islamic modernists why Sufism is the main cause of the setback of Muslims. First, in matters of faith, Sufism is the source of superstition, bid'ah and kurafat, this term is often referred to "TBC". Second, in social issue, Sufism is a killer of personal and community creativity as the concept of Sufism prioritizes the passive attitudes such as zuhud, 'uzlah or khalwat. These two things cause Muslims not to be motivated to get worldly welfare because they think interest must be achieved hereafter (Ernst, 2007). Therefore, if Muslims want to achieve glory and prosperity, they must leave Sufism. Sufistic practices cause the setback and backwardness of Muslims by forgetting the world (Azra, 2008).

Azyumardi Azra argues that the damaging accusations leveled by the Sufis cannot be justified. The claim of Sufis and their teachings are oriented passivities stems from a lack of understanding of the teachings of Sufism itself. Many shreds of evidence have been put that the Sufis intensively urge Muslims to fulfil worldly obligations and needs, which are integral to spiritual perfection (Azra, 1994). In the political field, the Sufis played a role against corporations and western colonialism in Islamic countries such as North Africa, India, Pakistan, to the Archipelago (Noer, 1993). Sufi political movements in the archipelago often appeared in the form of people's resistance, such as in the 1880 in Banyumas led by Kiai Nurhakim and Malangyudha, then in Banten 1888, which showed the movement and rise of the Sufis in resistance in the form of rebellion against the Netherlands (Steenbrink, 1994).

The pros and cons of Sufism and its development to the accusation that its teachings only weaken the creativity of Muslims are the starting point for this study. The focus of studies is on matters relating to the teachings and rites of the Sufi order. The teachings and practices of the rituals, especially the Suluk tradition.

Suluk in the tradition of Sufism is a rite of the sect to get closer to God by khalwat or leaving daily activities for a few days up to forty days. Suluk has become a tradition among Sufism, and the primary practice carried out by Sufis. Many Sufis practice it with various modifications, including the Naqshbandi Order, a congregation initiated by Sheikh Muhammad Baha' al-Din al-Naqshbandi (1388 AD). The rite of the Naqsabandiyah Khalidiyah in Sokaraja Banyumas in carrying out Sufi practices cannot be released with

suluk. The tarekat which was founded by Kiai Muhammad Ilyas until now still exists under the leadership and mursyid of Kiai Thoriq, who is the fifth mursyid with tens of thousands of students.

B. HISTORY AND DEVELOPMENT OF THE SUFI ORDER

The word tarekat has several derivations including *tarīq*, *marīqah*, *ma-rā'iq*, which of means are the road, the condition, and the flow in a certain line. Jamil Saliba said that the tarekat is a clear or straight path that allows the salik to reach his destination safely (Saliba, 2006). According to Mu'thi, tarekat is an open path to the essence of God, or in the term the faith of the way to Hakiki (Mu'thi, 2006).

According to Abubakar Aceh, as he quotes Massibnon's, tarekat have two meanings: *first*, tarekat is defined as moral and spiritual education. *Second*, tarekat has means a complete movement to provide spiritual and physical training according to certain teachings and beliefs (Aceh, 1992). Usually tarekat is often referred to as the path of the essence of God, or *muqārabah*. In conclusion, tarekat is a path or teaching that is exemplified by the Prophet Peace be Upon Him and preserved by the companions and *tabi'in*, up to the murshid continuously (Aceh, 1996).

Harun Nasution defines tarekat as an organization led by a mursyid, having certain rituals or remembrance ceremonies (Nasution, 1998). Teachers in the sect are called murshids and their deputies are called caliphs, while their followers are called salik. Furthermore, the tarekat has a place called *ribat* or *zawiyah* or *taqiyah*. Tarekat can be concluded that a spiritual path for a Sufi which contains the practice of worship and others to mention and glorify the name of God and his attributes, accompanied by a deep appreciation of the practice of worship in order to obtain as close as possible to the Essence, this term is often called *musyahadah*.

The 2nd century Hijri was the beginning of the period of growth and development of Sufism. The attitude of the spiritual life of the Prophet Muhammad saw and his companions such as the simplicity of the prophet, his noble morals and his obedience in worship. Some important figures at this time include Hasan al-Bashri (d. 728), Sufyan al-Tsauri (d. 778), Ibrahim bin Adham (d. 779), Ja'far As-Shadiq (d. 768), Rabi 'ah al-'Adawiyah (d. 802), Ma'ruf al-Kharkhi (d. 200 H) and Dzunnun al-Mishri (d. 245 H).

Tarekat is suspected from the ascetic concept that which gave birth to

Sufism with the style of *zuhud* and '*uzlah* to cleanse the soul, refuse other people's gifts, and work just to make a living. This phase is known as the phase of asceticism, there is no wider social implication such as a massive social movement in religious life, except that it is only limited to individual reactions to the israf lifestyle and the glamor of the rulers starting from the Umayyad state. Asceticism has become the spirit of the Sufis' protest against the hedonistic behavior and arbitrariness of the rulers, so that although it is carried out individually or not coordinated collectively and tends to be apathetic, it is a form of the ethical-spiritual responsibility of the Sufis (Syukur, 1999).

Entering the 3rd to 4th centuries Hijri, Sufism experienced a development from asceticism to Sufism. The emergence of the concepts of Sufism teachings which are discussed in more depth. Sufis began to pay attention to the formulations of Sufism about how the Sufi relationship with God. The servant's closeness to God is described in an ethical relationship, love and fascination in seeing the Most Great and Most Perfection of God.

The analysis of the relationship then gave birth to the concept of Sufism with fana' style which leads to the union of the servant with the Creator. Many Sufis discuss their Sufi experiences, such as dissolving in love, uniting with love (*ittihat*), remaining with God (*baqa'*), until witnessing God (*musyadah*). The figures who have transmitted the development of Sufism include such as Abu Yazid al-Busthami (261 H) with the mortal and ittihad, al-Hallaj (d. 309 H) with hulul. The tendency of Sufism by giving birth to these theories is in line with the development of philosophy in the Islamic world so that many Sufis also become philosophers. They tried to combine the concept of Sufism with its rationality.

The development of Sufism in the next period, namely the 5th century hijriyyah, was the emergence of reactions from the jurists and mutakallimin. They want to restore the understanding of religious teachings and practices in accordance with the understanding of the Companions and Tabi'in, because the Sufis have almost freed themselves from the bonds of Shari'ah. This reaction became a conflict between the bearers of the Shari'ah with their exorcism style of understanding and dealing with the Sufis with their isoteric style of understanding. This struggle increasingly brings Sufism into two streams, namely Sufism-Sunni and Sufism-Philosophy. The sixth and seventh centuries of Hijri made Sufism reach its peak with the emergence of several

figures such as Ibn ‘Arabi with *wahdat al-wujud*, Suhrawardi al-Maql with *isyraqiyah*, Ibn Sabi’ in with *ittihad*, Ibn Faridh with love, *fana’* and *waḥdah al -syuhūd*.

To this extent, the dynamics of intellectual and social history related to the development of Sufism are increasingly complex. The spirit of the dynamics of Sufism that developed in such a way from the emergence of *zahids*, ‘*abid* and Sufis who practice the teachings of Islam with the aim of purifying themselves to be able to *taqarrub* to God and then continue with the birth of systematic concepts of Sufi views get reactions from various circles. Along with the strengthening of the flow of philosophical Sufism, criticism of Sufism both from among the Sufis and outside the Sufis was unavoidable, resulting in a review of Sufism in the context of streamlining and purifying the schools of Sufism. With the efforts of reform in Sufism, the struggle of the two sects eventually sent Sunni Sufism to victory with the support of important figures such as al-Qusyairi (d. 465 H) who sought to reformulate the teachings of Sufism and al-Ghazali (d. 505 H) H) which plays an important role in the reconciliation of Shari’ah and Sufism.

Harmonization between sharia and fact or *fiqh-tasawuf* became mainstream, Azra was termed it with great tradition, religious and scientific styles were almost spread throughout the Muslim region. Great figures such as al-Ghazali appeared in Thus, Abdul Wahab asy-Sya‘rani (d. 973 H) in Egypt; Abdul Ghani an-Nabulsi (d. 1143 H) in Syria; Shah Waliyullah ad-Dahlawi (d. 1176 H) who continued the thinking of his predecessor Ahmad as-Sirhindi (1034 H) in India; Ahmad ad-Dardiri, founder of the order of al-Khalwati (d. 1201 H.) in Egypt; Muhammad Ali al-Sanusi (d. 1275 H), the founder of the Sanusiah sect who gave birth to a Sufi-mujahid figure, Umar Mukhtar (1349 H) in Libya.

The dynamics of the Islamic world which is colored by Sufism are actually progressing and the peak of its progress increasingly adorns the intellectual and social dynamics of the Islamic world throughout the Middle Ages and even into the modern century. The collapse of the integrity and great power of Islamic politics with the fall of Baghdad as the seat of power of the Abbasid state became the way for the Sufis to play an important role in the spread of Islam to all corners of the world. Sufism became a trend and colored the development of the Islamic world to the archipelago. The intellectual network of the Sufis with the spirit of renewal also penetrated to the archipelago.

Therefore, Junaid al-Baghdadi and al-Ghazali saw a tendency to harmonize Shari'a-Sufism. Through Ibrahim al-Kurani and Ahmad al-Qusysyasi, three important figures in the archipelago, namely Nuruddin al-Raniri (d. 1666 AD), Abdul Rauf as-Sinkili (d. 1693 AD) and Yusuf al-Maqassari (d. 1699 AD) were the forerunner of Sufism in the archipelago. They are the bearers of neo-sufism who support the harmonization of shari'a-sufism.

The 8th century, with the emergence of orders such as the Qadiriyyah Order which was initiated by Abd al-Qadir al-Jailani (d. 1166), the Maulawiyah Order to Maulana Jalal al-Din al-Rumi (d. 1273), the Naqshbandiyah Order to Muhammad Baha' al-Din al-Naqshbandi (d. 1389), the Shattariyyah Order to Abd Allah al-Shattar (d. 1485) and others, became an inseparable part of socio-political, economic and cultural dynamics. This trend was seen until the end of the Middle Ages and the modern age. Through the tarekat, the Sufis are able to develop the direction of their spirit from individual ethics to ethics, morals, and social. This tendency is also part of the effort to reform in Sufism. The echo of neo-Sufism not only contains the direction of renewal and change in Sufism with the strong currents and influence of Shari'a, but also with the birth of commitment and social responsibility of Sufism (Rahman, 1979). The Sufistic teachings of Islam that they learn and practice have a direction of understanding Sufistic values that lead to active and progressive nature, not passive and static.

The birth of the tarekat has signaled an important change in Sufism, where the teachings of Sufism were then transformed into a more complex and institutionalized organization consisting of sheikhs, students and Sufi doctrines or teachings. The emergence of the tarekat as a forum for Sufis in teaching and carrying out the practices or teachings of Sufism into an organized institution. Tarekat is a very significant social capital in social movements, both political, economic and social (Trimingham, 1971).

C. THE NAQSABANDIYAH KHALIDIYAH ORDER IN SOKARAJA BANYUMAS

The Naqshbandiyah Order was initiated by its founder, Imam Baha' al-Din al-Uwaisi al-Bukhari al-Naqsyabandiyah (717 H / 1318 AD - 791 H / 1389 AD). Al-Naqshbandi has mean painter, embroiderer, decorator. If their ancestor was an embroiderer, the name may refer to his family profession. If not, then Naqshbandi may indicate on the quality of his paintings as a seeker

of Godness (Said, 1996).

He was born in the village of Qashrul Arifah, about 4 miles from Bukhara where Imam Bukhari was born (Said, 1996). He studied Sufism with al-Samasi when he was 18 years old, then studied tarekat knowledge with a qutb in Nasaf, namely Amir Sayyid Kulal al-Bukhari (d. 772 H/1371 AD). From Kulal, he first learned about the tarekat, he also studied with a scholar named al-Dikkirani for about a year (Mulyati, 2011).

Usually the founder of the tarekat is the drafter of the teachings, methods, rites, and practices within the tarekat. However, it could be that the founder of the tarekat is only a processor of the teachings that have been handed down to him through a chain of successive connections to the Prophet. Based on the sanad of the Naqsyabandiyah congregation, it is related to Abu Bakr al-biddiq, as for the sanad as follows: (1) Muhammad SAW; (2) Ab Bakr al-Şiddiq; (3) Salman al-Farisi; (4) Qasim bin Muḥammad bin Ab Bakr al-biddiq; (5) Ja'far al-Şiddiq; (6) Abū Yazid al-Busthami; (7) Abu al-Şasan al-Kharaqani; (8) Ab Afi al-Farmadani; (9) Abū Ya'qūb Yūsuf al-Hamdanī; (10) 'Abd. Al-Khaliq al-Ghujdwani; (11) 'Arif al-Riqwari; (12) Maḥmud Anjir Faghnaui; (13) Azizan 'Afi al-Ramitani; (14) Muḥammad Baba al-Sammasi; (15) Amir Sayyid Kulal al-Bukhari; and (16) Muhammad Baha 'al-Din Naqshband.

Naqsyabandiyah also called Khawajagan which attributed to Abd. Khaliq Ghujdwani (d. 1220 AD), sufi and murshid and the sixth spiritual grandfather of al-Naqsyabandiyah. Ghujdwani was the founder of the eight teachings of the tarekat, which were later added to three teachings by al-Naqsyabandi to become eleven teachings (Aqib, 1997). The characteristics of Naqshbandiyah are strict implementation of the Shari'a in their daily practice, rejection of music and dances, and unidirectional or identical approach to the state. The focus of practice lies in continuous Dzikr Khafi throughout the day (Mulyati, 2011).

Some interesting in the Naqsyabandiyah tradition, tarekat followers are encouraged in socio-political and economic realities. They are responsible for balancing the socio-political and economic order, for example by reminding the unjust rulers to improve the quality of life of the people. This is inseparable from the belief that the early generation of Naqshbandiyah murshids built, that they were destined to play an important role in socio-cultural change (Nizami, 1997). On the one hand, this tarekat emphasizes strict discipline on its fol-

lowers to achieve a degree of perfection, called *insan kamil*, through ritual activities, and on the other hand strongly encourages actualization in social behavior. Therefore, the teachings of the Naqshbandiyah Order do not create a contradiction between social piety and individual piety as many people assume. The Sokaraja people, like Javanese people in general, have a strong tendency to teach the tarekat. This is because the development of Islam in Java was also at the time when the tarekat reached its peak in the Middle East and South Asia. Therefore, it is not surprising that the Islam that developed in the archipelago is Islam that has been packaged in the mystical form of Sufism and has become a fairly effective method of Islamization (Bruuinessen, 1992).

There are at least three murshids as important figures who spread the Naqsabandiyah Khalidiyah order in Java. First, Kyai Muhammad Hadi Girikusumo who developed the Naqsabandiyah Khalidiyah order in Semarang. The second Kyai Muhammad Ilyas who developed in Sokaraja and the third Kyai Abdullah who developed in Tegal. All three were given diplomas directly by Sheikh Sulaiman Zuhdi in Mecca. Kyai Hadi Girikusumo is the youngest of the three, Kyai Muhammad Ilyas is the middle one, while Kyai Abdullah is the oldest (Assegaf, 1992).

Kyai Muhammad Ilyas is known by the people of Banyumas as a mursyid (teacher) of the Naqsabandiyah Khalidiyyah congregation. Genealogically, like *Serat Kekancingan* from the Yogyakarta Palace Library, he is the grandson of Prince Diponegoro. His father, Raden Mas Haji Ali Dipowongso, was the son of HPA Diponegoro II. While his grandfather, HPA Diponegoro I, often referred to as Abdul Hamid, was the son of Sultan Hamengku Buwono (HB) III Yogyakarta. Muhammad Ilyas, the son of RM Ali Dipowongso, who is often known as mbah Ilyas, has the full name of Kyai Haji Raden Muhammad Ilyas bin Ali Dipowongso and has the title Al-Alim al-Allamah Kyai Haji Raden Mas Muhammad Ilyas. Died on 29 Safar in 1334 H/6 January 1916 AD. The depth of his knowledge is not in doubt because he not only studied in the country but he also studied in the Middle East. When he was ten years old, Ilyas was brought by his father RM Ali Dipowongso to study with Kiai Ubaidillah and Kiai Abdurrahman in Surabaya. Returning from Surabaya, Muhammad Ilyas was sent to the holy land of Mecca to study with Sheikh Sulaiman Zuhdi, a murshid of the Naqsabandiyah Khalidiyah Order. Going to Mecca to perform Hajj and study religion has become a phenomenon among Javanese people and the archipelago in general. The experience of Javanese

clerics studying in Mecca then increased their authority in the community because Javanese people generally thought or believed that studying Islam at its source or origin had more meaning in increasing spirituality. Therefore, Jawi scholars who returned from Mecca were expected to have high religious and spiritual knowledge abilities. Sufism experts are part of society's expectations because with Sufism the spiritual abilities of scholars will be more honed. The odyssey of KHR Muhammad Ilyas to Makkah and studied with several sheikhs there cannot be separated from this phenomenon.

Sufi scholars and jurists who became the teacher of Muhammad Ilyas include Sayyid Abdullah bin Aqil bin Yahya, Sayyid Dawud bin Aqil bin Umar bin Yahya, Imam Alwi bin Ahmad Jamalulail, Imam Muhammad bin Umar or known as Al-Athari, and Sayyid Salih bin Ibrahim Az-Zamzami. Teachers in the field of hadith include Sayyid Ahmad bin Umar bin Yahya and Sayyid Abdullah bin Salim Assegaf - both great scholars of the Grand Mosque at the time.

The arrival of Kyai Muhammad Ilyas in Sokaraja began with his return from Mecca after receiving a diploma from Sheikh Sulaiman Zuhdi, he married Kyai Abdullah's sister (Bruuinessen, 1992). From this marriage, Shaykh Muhammad Ilyas was not blessed with children so he remarried the daughter of the district chief (Banyumas) who resided in Sokaraja, namely Abu Bakar. From this marriage he was blessed with four children, namely Kyai Muhammad Affandi, Kyai Ghamrawi, Kyai Hamid, and Kyai Yahya. From four sons, Muhammad Affandilah was the first son who later replaced Kyai Muhammad Ilyas as murshid of the Naqsyabandiyah Khalidiyah Order in Sokaraja. The leadership of the tarekat was then continued by his grandson, Ahmad Rifa'i and then down to Kyai Abdussalam and now to Kyai Thoriq bin Andussalam.

In addition, Kyai Muhammad Ilyas also married Nyai Zaenab, grandson of Kyai Abdush Shomad Jombor Banyumas and gave birth to a son named Abdul Malik, who also received a diploma to teach the tarekat. Kyai Abdul Malik lived in Kedung Paruk (Purwokerto) until he died in 1980, and was succeeded by his grandchildren, namely Kyai Abdul Qadir, Kyai Sa'id, and Kyai Muhammad Ilyas Noor.

The change of leadership of the murshid in the tradition of the Naqsyabandiyah Khalidiyah congregation is based on the lineage that has been determined by Kyai Muhammad Ilyas himself, that the position of the Naqsyabandiyah murshid can only be held by his direct male descendants,

cannot be occupied by the son-in-law (Bruinessen, 1992). The phenomenon of leadership based on heredity is common in the kiyai tradition as also stated by Horikoshi who has conducted research in Cipare that to preserve Islamic orthodoxy for future generations and advance Islamic da'wah, ulama apply a special inheritance mechanism through the family. In the tarekat tradition, it is believed that a murshid is the spiritual heir to the founder of the tarekat, whose qualities and strengths are inherent in him and his future successors (Horikoshi, 1987). Currently, the one who inherits the qualities of being a mursyid of the Naqsyabandiyah Khalidiyah Order in Sokaraja is KH Thoriq who has a mandate or inherited from his father, KH Abdussalam, while in Kedung Paruk it is KH Muhammad Ilyas Noor.

The Naqsyabandiyah order was introduced and spread by Kyai Muhammad Ilyas along with the decline of the Sattariyah order in Banyumas. Until the 1880, in the early phase of plantation economic power, Syattariyah was the dominant tarekat in Banyumas. Even this tarekat is suspected of being behind several local rebellions such as Nurhakim and Malangyudha Negeri (Steenbrink, 1994). Their movement seems to be very influential among the people of Banyumas in garnering support for the highly exploitative Dutch measures to the plantation economy (Sukardi, 2014). The Regent of Purwokerto Tumenggung Jayadireja at that time was also a student of Syattariyah. He was exiled by the Dutch to Padang in 1860, causing both the Syattariyah and Akmaliyah orders to lose their political patrons. In addition, the suppression carried out by the Dutch in the 1870s was also a major blow to both Akmaliyah and Syattariyah orders.

The Suluk Rite in the Khalidiyah Naqsyabandiyah Order

The Naqsyabandiyah order has a number of its own practice, spiritual, and ritual procedures known as the eleven principles of the sect. 'Abd al-Khaliq Ghujdawani who formulated eight principles, while the other three principles were formulated by Baha' al-Din Naqsyabandi (Bruinessen, 1992). The eleven basics are:

- a. *Hush dar dam* is being aware while breathing. For example the practice of concentration Sufis must be aware with each inhale, exhale, and pause between the two.
- b. *Nazar bar qadam* is keep step. Salik must always maintain daily behavior; either awake or asleep.

- c. *Safar dar waṭoan* is shifting from bad human traits to noble qualities.
- d. *Khalwat dar anjuman*, is emptying the heart of the creatures in the crowd. What is meant is that the magician's heart must always be present with Allah in all circumstances.
- e. *Yad karad*, is to repeat the remembrance continuously, both remembrance with the asthma Dzat (lafazh Allah) and with the word tahlil (*la ilâha illa Allâh*), until he obtains the presence of Him whom he recited..
- f. *Baz kasyat*, is a return to pray in interpretation and affirmation with the following noble sentence: *ilahi anta maqshudi wa ridhaka mathlubi* after the liberation of his soul. This munajat can strengthen the interpretation and affirmation, and will permeate the essence of true monotheism into the heart of the zikr until the existence of all beings disappears from his view.
- g. *Nakah dasyat*, is to keep the heart so as not for a moment to be entered by magical whispers.
- h. *Yad dasyat* is confronting to God, without speaking.
- i. *Wuquf zamani* is making the best time for *muraqabah*.
- j. *Wuquf 'adali* is to check the count of remembrance in a predetermined number of odd counts.
- k. *Wuquf qalbi* is keeping the heart in controlling the imagining being in the presence of Allah.

Zikr is the most important practice in every tarekat, as for its recitation by repeating the pronunciation *la ilaha illallah* (Bruinessen, 1992), with the aim of achieving self-awareness of God directly by means of remembrance sirr (in the heart). The number of remembrance is also more when compared to other tarekat which is divided into two types, namely:

- a. *Zikr Ism al-Dzat* is remembering the Truth by saying Allah repeatedly in the heart, while focusing on Allah.
- b. *Zikr Tauhid* is remembering the oneness of God, in a slow way and accompanied by the regulation of the breath on the pronunciation of "Lâ ilâha illa Allâh", by imagining a straight path or line in the body. Muhammad Baha 'al-Din Naqsyabandi divided arif into three groups: (1) *Murâqabah*; (2) *Musyâhadah*; and (3) *Muḥasabah* (Bruinessen, 1992).

In general, Suluk consists of: (a) Suluk remembrance is remembrance interspersed with other sunnat worship in accordance with the direction of the mursyid. This Suluk model usually aims to improve the implementation of worship; (b) Suluk Riyadah is physical and psychological exercise in building spiritual and physical endurance by reducing eating, drinking, sleeping, sexual desire and talking less with the aim of controlling lust; (c) Suluk Suluk is going through obstacles and difficulties with patience and fortitude, usually through wanderings; (d) Suluk Slavery is humanistic Suluk with a sense of solidarity and socializing with the general public, this model can foster social wisdom, because the purpose of this Suluk is none other than helping all Intrinsic beings.

The Practice of Suluk Naqsabandiyah Khalidiyah Order

The rites of sufi order consisting of *bai'at*, *tawajjuh*, and *suluk* which has own limitations and rules. Like the statement: When is Suluk done? How long does Suluk do? When should Salik socialize with the community? *Suluk* with *uzlah* or *khalwat* at some place (*peguron*) only can be done by salik who are really ready to carry it out mentally and spiritually. The suluk management in *peguron* in Naqsabandiyah Khalidiyah Sokaraja order consist of:

a. Suluk Preparation

Before performing suluk, salik must prepare provisions, both mentally and spiritually. Because running suluk is like going to death or just remembering the afterlife. The main thing he must live in is the state of inner and outer repentance, admitting that he has many sins, and following the instructions of the murshid.

The next step is the bath of repentance, the prayer of ablution, the prayer of repentance, the prayer of desire. Then intend to suluk towards Allah SWT by performing good deeds as exemplified by Rasulullah SAW to the genealogy of the tarekat.

b. Suluk Terms

Referring to Shaykh Amin Al-Kurdish in Tanwīr al-Qulūb, the Naqsabandiyah congregation stipulates 20 conditions, namely:

- a. Sincerely without haughty;
- b. Ask permission and prayer from the mursyid;
- c. Get used to watch the night with zikr;
- d. Put the right foot over the left when entering *peguron*;

- e. Perpetuate ablution or always perform ablution;
- f. Prohibition of dreaming of getting marvel;
- g. Do not lean the back against the wall;
- h. Presenting the musyid in every remembrance;
- i. Fasting
- j. Silence, no words except zikr;
- k. Be aware of the four enemies, namely Satan, the world, lust and lust;
- l. Keep away from noisy sounds;
- m. Keeping the congregational prayers;
- n. If go out, always cover the head to the neck by looking at the ground;
- o. Prohibition of sleeping unless you are very sleepy and in a state of ablution, you should try to sleep sitting up;
- p. Keeping the middle between hunger and fullness;
- q. It is forbidden to open the door to those who ask for blessings on him, because asking for blessings is only from murshid;
- r. All blessings must be considered to come from the murshid, while the murshid gets them directly from the Prophet Muhammad;
- s. Eliminate the vibrations and trajectories in the heart, both bad and good, because the tracks will break the munajat to Allah SWT;
- t. Always zikr in accordance with the provisions of the murshid, until it is allowed or declared complete and may leave from peguron.

Zikr in *Suluk*

In carrying out suluk, all activities must have the value of worship, time is not allowed to be wasted. Worship was performed by salik, whether obligatory or circumcised, must be in accordance with the provisions of the Shari'a. Salik must always bermujadah, there is no practice that deviates, let alone out of the provisions of the Shari'a. The practice carried out must be in the form of knowledge of al-yaqin, 'ain al-yaqin as well as haq al-yaqin. A salik to reach this state cannot be achieved only by studying, but also by doing good deeds according to the methods and instructions of the murshid. Murshid had received spiritual guidance from his previous murshid sheikhs, and so it continued to the Prophet Muhammad SAW.

In addition to obligatory worship and circumcision in accordance with the provisions of the Shari'a, people who carry out suluk must practice the main practice, namely zikrullah. The practice of zikrullah for each student is carried out in accordance with the murshid's provisions. In the tradition of the Naqshbandiyah Order, zikr is done by adjusting the rhythm of the breath, inhaling and exhaling, while reciting Allah's pronunciation in his heart or zikr sirr, which is divided into two types are remembrance ism essence and nafi isbat. Zikir ism dzat (mentioning the name of Allah) as a medium for remembering the Essential, whether in the morning, afternoon, evening or night; sitting, standing, walking, or working. This remembrance is read repeatedly in silence, which is usually counted with tasbih, while focusing the heart and mind only on Allah SWT.

Second, zikr nafi isbat which aims to remember the oneness of Allah. The sentence read is la ilaaha illallah; the sentence laa ilaha is called nafi or rejection, while the sentence illa Allah is isbat or confirmation. This remembrance is read slowly accompanied by the regulation of the breath. When reading laa ilaha, the mind of a salik concentrates while exhaling, then when he inhales he says illa Allah. This technique, as stated by trimingham, is quite difficult to explain, because it requires quite a lot of notes (Trimingham, *The Sufi Orders in Islam*, 207). This zikr technique can bring the salik away from the heart and all parts of the body of a salik from all kinds of impurities because every second is filled with the name of Allah.

After passing through the level above the salik can increase to a higher level which is called zikr lathaif, namely reading the word Allah as much as 1000 times through the vibration of the heart. This remembrance can deliver salik to control the lust of lawwamah, namely lust that tends to lead a person to disgraceful acts. And if a salik has carried out this zikr continuously until he really feels its positive impact, namely the weakening of the lust for lawwamah, then he can increase the zikr which is even higher up to seven levels, where each level must add 1000 times the reading of ismu dzat (God). So if a follower of the Naqshbandiyah Order has reached the seventh level, then every day he must do zikr as much as 7000 times, no less.

When a salik has practiced the above zikrs perfectly, then he is allowed to ask permission from the murshid of the tarekat to carry out muraqabah. Muraqabah which in language means approaching or approaching each other, in the sense of tarekat experts, muraqabah means concentrating the mind that

humans are always under the supervision of Allah in all circumstances. This is the embodiment of the concept of *ihsan*, namely worshiping Allah as if he saw Him directly, and if he cannot see Him, then he believes that Allah is always seeing him (Muslih, 1952). In other words, *muraqabah* is the highest awareness of a servant where he and all his behavior is always supervised by Allah SWT.

In the Naqshbandiyah Order there is a binding mechanism between the *murshid* and his followers. A student is required to communicate intensively with the *murshid* in the process of improving his spiritual quality, as when doing the *zikr* above. This is because the *murshid* is seen by his followers as the ideal figure they want to achieve. This kind of relationship model places the *murshid* at the axis of the relationship between his students and God. The concept of *rabimah* clearly shows such a tendency. *Rabi'ah* means mediating the followers of the *tarekat* by imagining the face of the *murshid* when *zikr* to Allah. That is, the student presents his *murshid* in the imagination, so that the hearts of the teacher and student face each other. This method is carried out on the belief that the *zikr* that he reads will be accepted by Allah if through the intercession of the *murshid*.

In addition, the student's attachment to his *murshid* is also seen in the *tawajjuh* ritual, where a student is given direct guidance by the *murshid* how to practice the *tarekat* as well as possible. *Tawajjuh* also aims to make it easier for students to remember the teacher's face which must be imagined when doing *zikr ismu dzat* (Allah). Students who rarely follow *tawajjuhan* will have difficulty in improving their practice of *zikr*, or even fail to complete the lesson completely. Therefore, although *tawajjuhan* is not required by the *murshid*, the followers of the *tarekat* have a high awareness to always follow it (Mufid, 2006).

Quoting Sheikh Amin Al Kurdi, that good remembrance includes 11 etiquettes are: in a state of ablution, followed by two *raka'ah* *sunnah* prayers, facing the *Qibla* in a quiet place, sitting *Tawarruk*, read *istighfar* 25 times, read *Al-Fatihah* once then *al-Ikhlâs* three times, close your eyes and concentrate, *rabithah Kubur* is someone who makes *zikr* imagines as if he is dead, *rabithah mursyid* is the student *rabithah* or connect his spirituality to the spiritual of the *Murshid*, concentrating all five senses only to Allah SWT, and waiting for the light of the heart to appear.

D. THE MEANING OF SULUK IN THE NAQSABANDIYAH KHALIDIYAH ORDER

1. Suluk in increasing Spiritual level

As mentioned above, suluk is trying to get closer to Allah by means of remembrance, seclusion and uzlah. During the suluk, the salik not only carry out the obligatory and sunnah but also practice remembrance. There are several zikr that are read from a low level to a high level. Each ladder of remembrance is carried out with certain intentions and expectations according to the level and purpose. The following is an explanation of the level and purpose of remembrance:

No.	Zikr Model	In Order to Motive	Description
	Zikr in the name of Allah	Salik can always remember Allah anytime and anywhere.	Read repeatedly in silence, counted with prayer beads, while focusing your heart and mind to God.
	Zikr <i>nafi isbat</i> on monotheism sentence	Salik always remembers the oneness of Allah and keeps the heart and all parts of the body away from all kinds of impurities	Read slowly accompanied by breath control. When reading <i>laa ilaha</i> , the mind of a salik concentrates while exhaling, then when he inhales he says <i>illallah</i> .
	Zikr <i>lathaif</i> by reading Allah as much as 1000	Salik controls from evil lust or lust that tends to despicable actions	Salik who has carried out this remembrance continuously will feel the weakening of evil desires.

2. Suluk from Spiritual strength towards Social Commitment

Carrying out suluk besides having an important meaning in increasing the spiritual level of the salik as described above, also on the other hand has a correlation with social activities in the midst of society. The Naqsabandiyah Khalidiyah Order strongly emphasizes its students or followers not to withdraw from the socio-political and economic realities that continue to develop around them. Instead, it encourages them to be responsible for the balance of the socio-political and economic order, for example by reminding the unjust rulers to improve the quality of people's lives. This cannot be separated from

the belief that the early generation of Naqshbandiyah murshids built, that they were destined to play a role in history (Nizami, 1997). By emphasizing strict discipline on its followers to achieve a degree of perfection, called perfect human, through ritual activities, the Naqshabandiyah Khalidiyah order strongly encourages actualization in social behavior. Therefore, the teachings of the Naqshbandiyah Khalidiyah Order do not create a conflict between social piety and individual piety as many people assume. The relationship between the two is not only contradictory, even individual-spiritual piety with the levels as mentioned above, will strengthen social piety. The following will be illustrated in the schematic below:

No	Level	Internal Spiritual-Individual	External of Social
1	Takhalli	Empty the heart of despicable qualities	Refrain from common activities by cleansing the heart from bad influences;
2	Tahalli	decorate yourself with commendable qualities	fill yourself or decorate with noble deeds or behavior;
3	Tajalli	the opening of the barrier between the servant and Allah	down to the midst of society to foster and guide them

Broadly speaking, the core of Amalayah Sufism consists of three main principles, namely takhalli, tahalli, and tajalli, this term is usually called “drain, content, emit”. It’s like a pond when it’s dirty, it must be “drained, then filled, then light will emit”. This shows that the meaning of bersuluk in the view of its practitioners has internal and external dimensions. Peter L. Berger said the salik experience as mentioned above can be related to the dialectic of religion and social dynamics that take place in three stages, namely (1) when religion is a worldly expression (externalization), (2) when religion becomes a fact or reference to action (objectification) and (3) when religion is given meaning by its adherents (Berger, 1991). According to Berger, religion is a human effort to form a sacred cosmos, however, this effort in the end also becomes an external activity through efforts to pour meaning into reality.

Thus, suluk contains a building of meanings that are externalized and objectivated and always lead to a meaningful totality. It is also from this point

of view that tarekat religiosity can play a strategic role in human efforts to build the world because religion, as Berger's view, is generally the furthest reach from the externalization of the human self through the absorption of its own meanings into reality. Religion in Berger's view is as legitimacy to social reality because religion connects the constructions of reality from empirical society with sacred reality. This process of religious legitimacy takes place dialectically between "religious activity and religious ideation" in the practical affairs of daily life (Berger, 1991). Furthermore, it refers to Husserl who continues Webber's theory and states that actions are not only from the individual's internal influence but are also influenced by external factors in the scope of his life. He calls it the because to motive or motives that are external in nature (Campbell & Hardiman, 1994).

E. CONCLUSION

The Naqshbandiyah Khalidiyah Order is a congregation that pays more attention to remembrance and practice when compared to other orders. The mursyid guides the salik in proselytizing by means of seclusion and uzlah while practicing the obligatory and sunnah things as well as dhikr. In practice, suluk is carried out in a place that has been specially designed by the mursyid. The practice of suluk tarekat in Sokaraja Banyumas is carried out every month for 10 to 40 days with full discipline. Consistency in carrying out worship and discipline in carrying out every rule makes those who succeed in carrying it out transform into pious individuals mentally-spiritually, to later become a force in social-community life.

Suluk for the perpetrators actually gave birth to benefits not only the quality of individual-spiritual piety but also social piety. Suluk which in practice is carried out with seclusion and uzlah does not mean isolating oneself from the community to worship absolutely without limits but becomes a medium of self-purification so that every Muslim has mental and spiritual readiness to live in the midst of society. Through suluk activities, the salik of the Naqshbandiyah Khalidiyah tarekat are actually strongly encouraged to actualize in social behavior. Therefore, the suluk performed by the tarekat students does not create a conflict between individual piety and social piety as is widely assumed by the general public.

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