



INSANIYAT

Journal of Islam and Humanities

Vol 3, Number 1, November 2018

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Published by Faculty of Adab and Humanities

Syarif Hidayatullah State Islamic University, Jakarta, Indonesia

Website : <http://journal.uinjkt.ac.id/index.php/insaniyat> | Email : journal.insaniyat@uinjkt.ac.id

e-ISSN : 2541-500x

P-ISSN : 2614-6010



INSANIYAT

Journal of Islam and Humanities

Vol. 3(1) November 2018



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Tariqa and Philanthropy: The Study of Tariqa Qadiriyyah Naqsyabandiyyah Movement in Kuala Tungkal, Jambi

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Abstract

The emergence of tariqa movements in the Indonesian Archipelago occurred at the same time of the expanding network of ulama who studied at the holy land, Mecca. One of tariqas that has existed as the result of the spreading of such ulama network is the Tariqa Qadiriyyah Naqsyabandiyyah. This is one of the tariqas that is considered legitimated and followed by thousands of people in Indonesia, including people of Jambi. Yet the development of this tariqa in Jambi, in which its follower has gradually increased since the 1990s, is less exposed. Followers of tariqa have practiced not only religious and ritual gathering, zikr, but also engaged in philanthropic events which risen hundreds of millions of funds. Such philanthropic events had significantly contributed to the tariqa movement from which it is able to stand free from state's intervention as well as capable to privately fund its educational institution and boarding school. This article intends to seek the historical aspect of the Tariqa Qadiriyyah Naqsyabandiyyah and how it contributes in shaping educational institution and economic sphere of people in Jambi. This study therefore uses historical method in perceiving the role of Tariqa in its society. The data for this study were gathered by conducting observation, interview, and document studies. The study concludes that the tariqa movement in Jambi, particularly in Kuala Tungkal, managed to self-fund its boarding school and educational institution which are affiliated with it. The fund is mainly risen from several occasions of commemoration of the tariqa founder, Sheikh Abdul Qadir Jilany.

Keyword: Tariqa, Qadiriyyah Naqsyabandiyyah, Jambi, philanthropy

How to cite : Fuhaidah, U. (2018). Tariqa and Philanthropy : The Study of Tariqa Qadiriyyah Naqsyabandiyyah Movement in Kuala Tungkal, Jambi. *Insaniyat: Journal of Islam and Humanities*, 3(1), 29-46. <https://doi.org/10.15408/insaniyat.v3i1.7509>

Introduction

The word tariqa comes from Arabic which means a path or way – that is, the way to know God and be His faithful servant. There are many definition is given by scholar on the epistemological meaning of tariqa. Endang Turmuzi defines tariqa as a way for muslim to be closer to God, creator of the universe through practicing certain ritual under supervision of a teacher, mursyid. The latter plays the role of leader or spiritual director in follower (murid) journey. He will teach the murid certain remembrance of God (zikr) that is different from the daily zikr as practiced by most people. Every command the mursyid must is expected to be followed his murid (Turmuzi, 1998). For some scholars, Tariqa is part of sufism that focus on purifying the soul from worldly items and exercising the heart to commit to ritual of



zikir, murakabah, mahabbah, ma'rifah, and musyahadah toward God as dictate by the quran "if they had believed in Allah, and went on the Right Way (Islam) We should surely have bestowed on them water in abundance" (72:16). Hence staying in the Right Way is part of the exercise that is constantly need to be observed in order to receive the knowledge from God.

Initially tariqa had been practised by earlier companion of the Prophet Muhammad (shahabah). Since the beginning of Islam, there are some shahabahs that committed to asceticism and renunciation, *zuhud*. These shahabahs stayed in the mosque and detached themselves from the worldly life. They shun a life of luxury in favour of a more pious and simple life. These companions of the Prophet were known as *ahl shuffah* (Suffa Fraternity) and hence the term *suffism* often associated with them (Kabbani, 2007; Tirmingham: 1998). Among the first ascetics in the Prophet immediate retinue, whom the the sufi tradition presents as *Sufi avant la lettre* are Abu Dhar (d.32/652), Abu al-Darda (d.32/652), Umm al-Darda, Salman al-Farisi (d.35/655), Hudayfah bin al-Yaman (37/657), and Imran bin Husayn al-Khuza'i (d.53/672) (Knysh, 2010:5). Since the VI and VII Hijriyah, tariqa have started its expanding network in the Islamic world through the teaching of scholars, *ulama*, returning home from their study at Mecca (Azra, 2004). Among these triving tariqas are Qadiriyyah, Naqsyabandiyah, Tijaniyyah (Muhaimin, 1997), Syatariah (Fathurrahman, 2008; Damanhuri, 2013), Sanusiah (Ziyadeh, 1958; Cordell, 1977), Syuhrawardiyah, Syaziliyyah, Rifaiyyah, Badawiyah, Khalwatiyyah, and so forth. Yet the different between these tariqas sometime only in the practice and the content of the zikir prayer.

Tariqa Qadiriyyah-Naqsyabandiyah is one of authorize and legitimate tariqas in Indonesia. It is considered legitimate due to its concern not only with prescribed zikir practices, but also its requirement for the follower to affiliate with one of available school of thoughts on Islamic law as well as to follow the *manhaj* of *ahlu sunnah wal jamaah*. This tariqa also emphasizes the significant of legitimate chain of transmission from one spiritual leader to another, in which the connection up to the founder of the Tariqa is required (Shihab, 2002).

There have been numerous studies related to the Tariqa Qadiriyyah-Naqsyabandiyah. The discussion about it can be categorized in these themes: Tariqa Qadiriyyah-Naqsyabandiyah tradition (Masduki, 2018; Hermawan, 2018), Tariqa Qadiriyyah-Naqsyabandiyah follower behaviour (Yusuf, 2018), Tariqa Qadiriyyah-Naqsyabandiyah doctrine (Hazimah, 2018), and *da'wa* strategy of Tariqa Qadiriyyah-Naqsyabandiyah (Rifqi, 2018; Anas&Adinugraha, 2018). My impression however, suggests that the dynamic of this tariqa in Jambi has been left out of picture by reserchers. There was no much discussion on the role of KH Muhammad Ali Abdul Wahhab, a charismatic *mursyid*, who had introduced the tariqa in Kuala Tungkal, Jambi. Under his leadership, the tariqa thrived and succeeded to attract thousand of local followers and students (*murid*) from abroad. Even after the death of this *mursyid*, his *murid* still continue his legacy, perform the prescribed zikir and annually commemorate the predecessors of the tariqa. Given the fact that Kyai Ali had contributed to developing the tariqa in this place, this study therefore intends to explore how he persuade people to come on board, where does he received his authority from and what effect that his tariqa movement gave to his society, does it make his students abandon worldly life and only immerse themselves in the spiritual life? These are questions that this study seeks to elucidate. This article also intends to show that students of tariqa do not totally abstain from getting engage with worldly issued. It even instigates them to improve their life and work ethics

Methods

The method used in this study is descriptive qualitative. History approach used in analyzing the relations between tariqa and philanthropy. The philanthropy in this case is traditional philanthropy which gathered from annually commemoration of their founding father of tariqa, Syeikh Abdul Qadir Jailany and all the mursyids. The primary data were gathered by conducting observations since 2016, in depth interview and documents studies.

Result and Discussions

The Development of Tariqa Qadiriyyah-Naqsabandiyah in Indonesia

The coming of the tariqa to the Indonesian archipelago had started since the 16 and 17 century AD. Lack of direct evidence makes it difficult to give a comprehensive account of the history or even of the present distribution and networking of tariqa in Indonesia. It is axiomatic, however, that the earliest Muslim enclaves in the various port cities and trading centers of the region reflected the tradition, spirituality and cultural mix of the Muslim communities taking part in the trading system of the Indian ocean. Hence, with the first evidence of Islam with political profile and the establishment of a Sultanate - that is, the Sultanate of Samudra Pasai under Sultan Malik al-Saleh (d. 1297) – it is reasonable to infer the presence of tariqa, albeit it is not possible to identify which, or to suggest a social function for, tariqa in either this or any other area of the region.

Anthony H. John (1961) mentions that the nomadic sufi are often associated with trade groups and handicraft, teaches a complex syncretic theosophy, which is the development of the principal dogmas of Islam, magical, using elements of pre-Islamic culture in the Islamic context. Among some sufi figures, who lived and play an active role in the spread of Islam in the Indonesian/Malay archipelago, it is mentioned that Sheikh Abdullah Arif is one of the first Sufi spreaders of Islam in Aceh. Some sources mentions that this sufi is from Arab or Yemen. He came to Aceh with other preachers, among them Sheikh Ismail Zaffi. In some notes, it is stated that he arrived in Aceh and spread Islam there (Abdurrahman, 2018).

The work of tasawuf in Nusantara which was discovered in the 13th century was also the work of Sheikh Abdullah Arif entitled Bahrul Lahut. Sufism that developed in this era is tasawuf wujudiyah (Islamic mysticism pertaining be united between God and human mankind), even narrated one studied on Sheikh Abdul Qadir Jilany. Thought and teaching sufism continues until the next few centuries in the Indonesia/Malay archipelago (Abdurrahman, 2018).

Meanwhile the role of sufism in Java also took place in the proses of Islamization in this region in the 14th-15th century. The figures of Islamic spreaders known as Wali Songo/ the nine saint. In fact, there were quite number of prominent figures called Wali Songo who divided in two groups of wali i.e the upper guardian were those who joined the Wali Songo to the central government and Islamic empire (The Sultanate of Demak, The Sultanate of Cirebon, and The Sultanate of Banten) and the local or regional level. The position and functions of the first group of the guardian as religious leaders and government advisory are very important in Islamic Java at that time. They are not only powerful in religious fields, but also in term government and politic (Abdurrahman, 2018; Ibrahim, 2018)

In traditional Malay account of the coming of Islam to the region, there are references to sufi figures who thereby may have some association with tariqa. Among these figures are Hamzah Fansuri (d.1610) and Syamsuddin al-Sumatrani (d. 1630), unfortunately these

sufi figures did not left behind a particular Tariqa that is adopted by many people up to the present day. Bruinessen however believes that Fansuri and his murid, al-Sumatrani belong to the Tariqa Qadiriyyah and had introduced the concept of mystical union with God, *wihdatul wujud* to the people of the time (Bruinessen, 2000).

The earlier tariqa had been introduced to the region is more philosophical in nature and put more emphasize on the concept of *wihdatul wujud*. This concept of unity of being can mean that there is only One Being, and all existence is nothing but the manifestation or outward radiance of that One Being. The main figure that taught this concept of unity is Ibn al-Arabi who drew his teaching from Quranic verses such An-Nisa: 64 and 110, An-Nur: 39 (Ismah, 2005).

The word *wujud* literally translated to mean existence, presence, being, substance, or entity. However, for the sufi tradition, it tends to take on a deeper meaning. It can be perceived as being found, which sometime is also described the final stage of *fana*, in which one is immersed in the existence or finding of God while all else is annihilated. Beyond the realization of the annihilation of the state of nonexistence, there is nothing except existence. There is nothing beyond this nothingness except survival and nothing in death but life. This annihilation implies eternal union, as well as existence in full positivity and glory. Thus in this line of thought, the *wujud* (finding, experience, ecstasy, existence) of the real occurs through the loss of oneself.

Hamzah Fansuri subscribe to the notion of unity of being. He and his students are among the charismatic scholars, *ulama*, who had major influences on society since the Sultan Iskandar Muda Mahkota Alam of Aceh Sultanate. After the death of the King however, his successor Sultan Iskandar II had appointed Nuruddin ar-Rani the Sultanate jurist. His first decree as the state jurist was to ban the practice of sufism as it was considered to be misguided and heretic, especially the one that mostly practised by follower of Hamzah Fansuri and Syamsuddin al-Sumatrani. This marked the end of philosophical sufism in Aceh (Fuad, 2005).

The next figure who had introduced tariqa in Aceh was Abdurauff ibn Ali Singkel. He had taught the people of Aceh, the Tariqa Syatariyah in 1679 AD (Mufid, 2006). He studied for two decades in Mecca, Madinah and Jeddah as well as other places. He became the student of Ahmad al-Qusyasyi, a spiritual leader of Tariqa Syatariyah. Syeikh Abdurrauff also managed to study with Mulla Ibrahim who is the student of Syeikh Ahmad al-Qusyasyi (Azra, 1999).

Another figure who introduced tariqa in the Indonesian archipelago was Syeikh Yusuf Tajul Khalwati (1621-1689), which also known as Syeikh Yusuf Makassar. Yusuf was born in Gowa, South Sulawesi. In 1644, on the way to the Middle East, he stopped in Aceh, where he joined the Tariqa Qadiriyyah. He then travelled to Arabia, and in the Yemen studied the teachings and practices of the Naqsyabadiyyah order. He then continued his study with Ibrahim al-Kurani in Medina. After that, he travelled to Damascus and entered the Tariqa Khalwatiyya, an offshoot of the Suhrawardiyya order. He spent almost twenty five years in the Middle East, and studied a number of other tariqas. In 1672 he was in Banten in West Java where the Tariqa Naqsyabandiyyah was by then well established. He took part in resistance to Dutch rule, and was banished to the Cape where he died in 1699. He is more widely known as saint than as a warrior, and in his birthplace has the title *al-Taj al-Khalwati*, for it was the Tariqa Khalwatiyyah that was dearest to him. It survive as an organization only in South Sulawesi, inspired by his memory (Mufid, 2006).

By the mid-nineteenth century it was the Tariqa Qadiriyyah-Naqsabandiyah that overshadowed the Indonesian archipelago. This tariqa was established by a Mecca-based Indonesian teacher, Syeikh Ahmad Khatib Sambas. Bruinessen (1992) states that this tariqa more than a merger of two streams of sufi order, but constitutes a new tariqa, in which chosen aspects from Qadiriyyah and naqsyabandiyah are combined and emerge as something new. The line of transmission of the Tariqa Qadiriyyah-Naqsabandiyah as stated in Fathul Arifin is depicted as follow (Zulkifli, 2000).

Qadiriyyah

Muhammad SAW
 Ali ibn Abi Thalib
 Husain ibn Ali
 Zayn al-Abidin
 Muhammad al-Baqir
 Ja'far as-Sidiq
 Musa al-Kazim
 Abu Hasan Ali ibn Musa al-Ridla
 Ma'ruf al-Karkhi
 Sirri al-Saqati
 Abu Qasim Junaid al-Baghdadi
 Abu Bakar al-Shibli
 Abdul Wahid al-Tamimi
 Abu Faradj al-Tartusi
 Abu Hasan Ali al-Hakkari
 Abu Said al-Makhzumi
 Abdul Qadir al-Jilany
 Abdul Aziz
 Muhammad al-Hattak
 Shams al-Din
 Nur al-Din
 Waly al-Din
 Hisam al-Din
 Yahya
 Abu Bakar
 Abdul Rahim

Naqsabandiyah

Muhammad SAW
 Abu Bakar As-Shiddiq
 Salman al-Farisi
 Qasim ibn Muhammad bin Abu Bakar
 Imam Ja'far as-Shiddiq
 Abu Yazid Al-Busthami
 Abu Hasan al-Kharqani
 Abu Ali Farmadi
 Syeikh Yusuf al-Hamdani
 Abdul Khaliq Guzdawani
 Arif Riya Qari
 Muhammad Anjiri
 Ali Ramli Tamimi
 M. Baba Sammasi
 Amir Kulali
 Bahauddin Naqsabandi
 M. Alauddin Attari
 Ya'kub Jarehi
 Ubaidillah Ahrari
 M. Zahidi
 Faruqi al-Sirhindi
 Maksum al-Sirhindi
 Saifuddin Afif Muhammad
 Nur Muhammad Badawi
 Syamsuddin Habibullah Janjani
 Abdullah al-Dahlawi

Utsman	Abu Said al-Ahmadi
Abdul Fattah	Ahmad Said
Muhammad Murad	M.Jan al-Makki
Shams al-Din	Khalil Hilmi
Ahmad Khatib Sambas	

It is clearly described from the aforementioned chain of transmission that Syeikh Ahmad Khatib Sambas received his authority to lead the Tariqa Qadiriyyah Naqsabandiyah from Syeikh Shams al-Din. Bruinessen, however, dismisses this theory and suggests that he had a mysterious teacher because there was no mention of such a teacher in Mecca (Bruinessen, 1996). After all, the Tariqa has thrived at some places in Indonesia after it was introduced by Syeikh Ahmad Khatib Sambas.

Syeikh Ahmad Khatib Sambas died in 1878 AD (Solihin, 2010). He was succeeded by three of his students, namely Syeikh Abdul Karim Banten, Syeikh Talhah Cirebon, and Kiai Ahmad Hasbullah Madura (Mufid, 2006). The center of the development of this tariqa in Java in the 1970s are at Pesantren Rejoso under the leadership of Kiai Tamim, Pesantren Futuhiyyah Demak under the leadership of Kiai Muslih, Pesantren Surlayala which was led by Kiai Sohibul Wafa Tajul Arifin (abah Anom), and at Pesantren Pagentongan Bogor led by Kiai Tohir Falak (Bruinessen, 1996). The chain of transmission of this tariqa at the aforementioned pesantrens originated from different authorities, which include Syeikh Abdul Karim, Syeikh Talhah, dan Syeikh Ahmad Hasbullah.

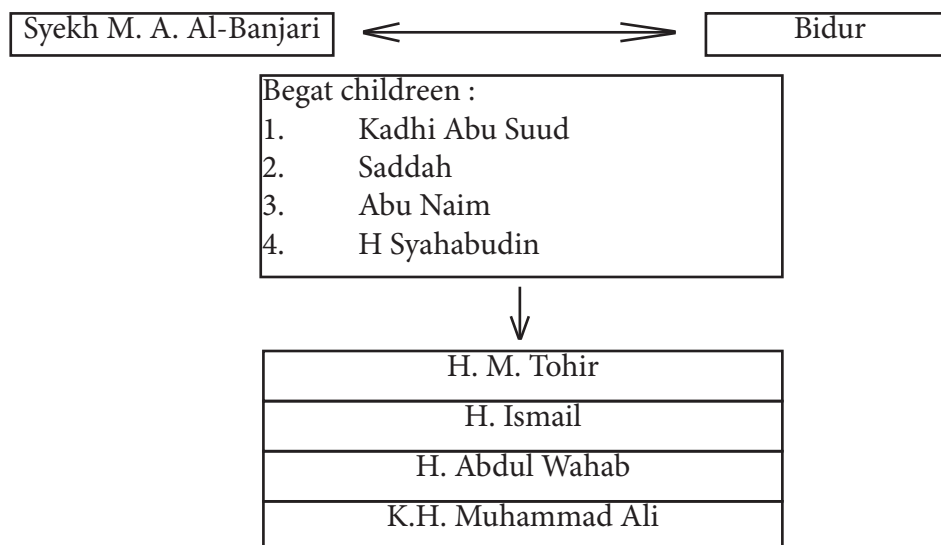
Different from the above theory, Ali Masyhar study suggested the spread of Tariqa Qodiriyyah Naqsabandiyah in Java occurred in nine centres, namely (1) Tariqa Qadiriyyah Naqsabandiyah Suryalaya which led by mursyid K.H. Shohibul Wafa Tajul Arifin, (2) Tariqa Qadiriyyah Naqsabandiyah Pagentongan led by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

The successor of mursyids of Syeikh Ahmad Khatib Sambas outside of Java are Kiai M. Ismail of Bali, Kiai Yasin of West Kalimantan, Kiai Lampung, Kiai M. Ma'ruf of Palembang, and Kiai Nuruddin of Sambas. It was from these religious teachers that the tariqa was spread outside Java island. As for the region of Madura, Syeikh Kholil Bangkalan was often dismissed as the mursyid of this tariqa. Ali Masyhar study however, has indicated that Syeikh Kholil once authorize Habib Ali Negara Bali to practice the tariqa. The latter figure then gave the authorization to Habib Luthfi bin Yahya Pekalongan. This then made Habib Luthfi the only successor of Tariqa Qadiriyyah Naqsabandiyah from the line of Bangkalan. (Mashar, 2016).

The Preaching of Tariqa Qadiriyyah-Naqsabandiyah in Jambi

KH. Muhammad Ali Abdul Wahhab (1934-2011) was one of the ulama in Kuala Tungkal who had introduced the Tariqa Qadiriyyah Naqsabandiyah in Jambi province. He was also one of the teachers of Perguruan Hidayatul Islamiah (PHI) and head master of the Pesantren al Baqiyatush Sholihat which situated at Parit Gompong Kuala Tungkal Jambi. He was the oldest of four brothers, children of Syeikh Abdul Wahabbin Tuan guru H. Ismail bin Tuan guru H.M Thohir bin Tuan guru H. Syahabuddin (1880-1964) with his wife Hj. Ruqayyah, originally came from Batu Pahat Johor Malaysia. Both got married at Mecca.

KH. M. Ali was born in Pasar Arba village, Bram Itam Kanan, Kuala Tungkal, on Saturday, 1 Maret 1934 AD (11 Shofar 1354 H). Another source suggested that he was born on April 1933 (Wahab, 2012). He was raised in a religious neighborhood and received his education under the tutelage of his father Syeikh Abdul Wahhab, one of charismatic ulama of the time. His father is the second son of his grandfather who had children that also became religious scholars, such as Tuan Guru Haji Hasbullah, Tuan Guru Haji. Ahmad Mughni, and Tuan Guru Haji Muhammad Syibli. His family lineage also relates to Syeikh Arsad al-Banjari as his ancestor. The following article of Muhammad Saperi Kadir about Syekh Muhammad Arsyad Al-Banjari initiator of Islam dakwah in Kalimantan, wrtitten in Mimbar Ulama. He states that Syekh Muhammad Arsyad Al-Banjari had eleven wives. His second wife, named Bidur, had four children. These are Kadhi H. Abu Su'ud; the second, Saddah; the third, Abu Nairn; and the last one, H. Syahabuddin. From this youngest son of Syeikh Arsyad that KH. Muhammad Ali Abdul Wahhab has existed (Wahyudi, 2012). The following chart shows the genealogy of KH Muhammad Ali Abdul Wahhab up to his ancestor, Syeikh Muhammad Arsyad Al-Banjari:



During his childhood, KH Muhammad Ali Abdul Wahhab managed to stay in Makkah al-Mukaramah from 1937-1939. Upon returning to Kuala Tungkal, he studied at madrasah ibtidaiyah al-Istiqamah which he completed in 1943. He then continued his secondary high school at Madrasah Hidayatul Islamiyah, Kuala Tungkal during 1950-1953, the same years that he also went to Madrasah Nurul Falah Kuala Tungkal (1950-1953). After completing this secondary study, he pursued his further study at the Pesantren Al-As'ad Jambi (1953-1956) and then moved to Madrasah Ad-Diniyyatul Islamiyah at Brabai South Kalimantan (1956-1958).

After completing his study at the aforementioned institutions, KH Muhammad Ali actively engaged with a number of religious activities. These activities include: establishing Tarbiyatul Mubalighin at Kuala Tungkal in 1950, establishing Tarbiyatu da'wah wal Mudzakaroh at Kuala Tungkal in 1962, establishing Tariqa Qodiriyah Naqsabandiyah at Kuala Tungkal in 1979, and becoming the head of Majelis Ta'lim Al-Hidayah at Kuala Tungkal in 1979. In 1992, KH Muhammad Ali became the member of Mahkamah Syari'ah (Religious court) and appointed as head of Fatwa of Kuala Tungkal Ulama Council. Lastly, in 1994 He established al-Baqiyatush Sholihat Islamic boarding school in Kuala Tungkal. It is clear then that he was an active figure in guiding the ummah on religious sphere, particularly for people of Kuala Tungkal.

The line of transmission of Tariqa Qadiriyah Naqsabandiyah introduced by KH. Muhammad Ali was derived from Syeikh Nawawi Berjan Purworejo. Syeikh Nawawi was the third generation of mursyid in this line of tariqa. He succeeded his father, Kiai Siddiq who died in 1948. Kiai Siddiq himself studied the tariqa from his father Syeikh Zarkasyi (1830-1917) who directly had the authorization to disseminate the tariqa from Syeikh Abdul Karim Banten. The latter was the successor of the Syeikh Ahmad Khatib Sambas (Fauzia, 2013).

Syeikh Zarkasyi was one of the first ulama who had established Islamic boarding school at Berjan in 1870. This pesantren is situated at the entrance of Purworejo regency, Central Java. During his tenure, Berjan became the centre of teaching and development of the Tariqa Qadiriyah Naqsabandiyah along side the centre of learning of Islamic precepts. Major development of this pesantren occurred under the leadership of Syeikh Nawawi. His charismatic figure had attracted many students to stay in Berjan and be his murid. After his dead, the leadership of the pesantren and tariqa is assumed by his son, Kyai Chalwani Nawawi, since the 1980s up to present day. Survey in 2006, had suggested that the member of the tariqa had reached the number of ten thousand (Fauzia, 2013). Nowadays the pesantren has evolved into a modern institution that combines both formal and non formal types of education.

As for the chain lineage of syeikh of the tariqa to Syeikh Nawawi Berjan, Haji Ahmad Khudhari depicted that the role played by Kiai Tauhid, a colleague of KH Muhammad Ali Abdul Wahhab at madrasah Hidayatul Islamiah Kuala Tungkal. Kiai Tauhid had introduced KH. Muhammad Ali to Kiai Kurnain, which later on connecting him with Syeikh Nawawi Berjan. From such an early encounter then KH Muhammad Ali Abdul Wahhab managed to persuade and invite Syeikh Muhammad Nawawi to teach the Tariqa Qadiriyah Naqsabandiyah. Some of the founding figures of the ulama in Kuala Tungkal who had accepted the bai'ah and the teaching from Syeikh Nawawi were KH Muhammad Ali Abdul Wahhab, KH M. Subli bin H. Ismail, Tuang Guru H. Ahmad Bukhari, Haji Said Ismail, Haji Hayun Abduh, Haji Kursani, Haji Ahmad Khudhari, and other some 20 students. KH Muhammad Ali Abdul Wahab then was appointed as the mursyid of the Jambi region. This first bai'ah occurred in the 1979. From then on the number of murid gradually increased up to several thousands in the present day. These murids, in turn, practiced their tariqa teachings at their own respected places which very often had invited many others to come on board (A.Chudari&Sadat, 2016).

Below is the chain lineage of teachers (masyayikh) of the sanad Tariqa Qadiriyah-Naqsabandiyah from the line Syekh Nawawi that is trived in Jambi:

1. Syekh Muhammad Ali bin Syekh Abdul Wahhab

2. Syekh Muhammad Nawawi Berjan Purworejo
3. Syekh Muhammad Munir
4. Syekh Zarkasyi
5. Syekh Abdul Karim
6. Syekh Ahmad Khatib Asy-Syambasi
7. Syekh Syamsuddin
8. Syekh Muhammad Murad
9. Syekh Abdul Fatah
10. Syekh Usman
11. Syekh Abdurrahim
12. Syekh Abu Bakar
13. Syekh Yahya
14. Syekh Jisamuddin
15. Syekh Waliyuddin
16. Syekh Nuruddin
17. Syekh Syafaiuddin
18. Syekh Syamsuddin
19. Syekh Muhammad al-Hattaki,
20. Syekh Abdul Aziz
21. Syekh Abdul Qadir Jilani, Sultanul Auliya
22. Syekh Abu Said Al-Mubarah
23. Syekh Abul Hasan Ali Al-Hakari,
24. Syekh Abul Faraj Ath-Tharthusi
25. Syekh Abdul Wahid At-Tamimi
26. Syekh Abu Bakar Asy-Syabili
27. Syekh Abul Qasim Al-Junaidi
28. Syekh Sara As-Saqalhi
29. Syekh Ma'ruf Al-Karakhi
30. Syekh Abul Hasan Ali
31. Syekh Musa al-Kadzim
32. Syekh Imam Ja'far Shadiq

33. Syekh Muhammad Bagir
34. Syekh Ali Zainal Abidin
35. Syekh Said Husein
36. Saidina Ali Bin Abi Thalib, Ra
37. Muhammad Rasulullah SAW
38. Malaikai Jibril Penyampai Wahyu
39. Allah Rabbul Alamin (Wahab, 2012).

At the outset the religious gathering were carried out at the house of KH Muhammad Ali Abdul Wahhab. However, due to the significant increase of participants, in the 1985 the gathering is moved the nearby mosque, namely Masjid Agung Al-Istiqamah. Since then many people attended the meeting to learn Islamic teaching from him.

His charismatic figures had developed significantly along with KH. M. Ali Wahab's invitation to people of Kuala Tungkal to establish an Islamic boarding school. On 22 Februari 1993 he officially had erected the building which later on named Pesantren Al-Baqiyatush in Parit Gompong Tungkal Harapan Kuala Tungkal. The building was donated by Syahrudin Zein who had allocated the big sum of money to build a place that fit thousand of people. Even thought the building initially aimed at a place for gathering during the haul of the tariqa founders, it was quickly perceived for preparing of educational institution

This Pesantren then is called Al-Baqiyatush Shalihat Majlis Talim al-Hidayah Kuala Tungkal. The enactment of its first building also followed by construction facilities for students such class rooms and dormitories. A year later, on 13 April 1994 the pesantren is open for public. The Pesantren Al-Baqiyatush Shalihat offers religious education as commonly practiced by many others Nahdlatul Ulama boarding schools. This include offering the Salafic curriculum in three different phases which are I'dadiyah (one year time of study), wustha (three years) and Aliyah (three years time of study). Among the classical text that should be mastered by students are (Wahab, 2012):

1. Fikih: Fathul Qarib, Fathul Mu'in, Al-Mahally.
2. Tauhid: Aqidatul Awam, Kifayatul 'Awam, Khusnul Hamidiyah
3. Akhlak: Ta'lim Muta'alim, Kifayatul Atqiya, Minhajul Abidin, Syarh Sirajuth Thalibin
4. Nahwu: Matan Jurmiyah, Mukhtasar Jiddan, Mutammimah, Usulun Nahwiyah, dan Syarh Alfiyyah
5. Sharaf: Al-Amshilah Attasrifiyah, Qawaidush Sharfi, Sabailuzharaf.
6. Hadist: Arbain. An-Nawawi, Bulughul Maram, Al-Azkarun

Along with the dynamic of the pesantren development, this day al-Baqiyatush Shalihat has started modern type schooling by offering Madrasah Tsanawiyah (junior high school) and Madrasah Aliyah Keagamaan (senior high school) for both male and female students. The schools have adopted the curriculum as prescribed by ministry of religious affairs. Tahsin and tahfiz al-Qur'an are also offered by the school in respond to the request of general public.

Syeikh Ali Abdul Wahab was a charismatic figure who was diligent in observing his religious duties. From time to time he kept reminding his murid the following code of conducts:

1. Obeying the command of Allah
2. Do not divide the Muslim societies
3. Dismissing bad or negative assumption to others
4. Strengthening ukhuwah Islamiyah between Muslim communities
5. Highly valued and loved the ummah
6. Responding to all religious through referring to authoritative text in an appropriate manners
7. Observing mutual discussion in solving any problem
8. Delivering dakwah or religious ritual in a balance way
9. Strictly follow the Quran and hadith.
10. In case of violated by others, one has to respond in a good code of conduct while applying the principle of patient and humble (Wahhab, 2014).

In another occasion, he also gave the following messages to those did not subscribed to any Tariqa:

1. Repent from any comitted sins
2. Ikhlas
3. Taubat
4. Study the religion, including the sharia, kalam and sufism
5. Develop consitence in oneself and the qanaah life
6. Follow and observe sunah of the prophet
7. Zuhud
8. Uzlah by throwing away any evil intention
9. Stop wasting time, especially from the one that will reduce the time for ibadah.

KH. Muhammad Ali also managed to write some books, albeit most of his time were spent on serving the ummah and the Madrasah Aliyah PHI. Among the books that he wrote are:

1. Kitab Tajhizul Mayyit
2. Jalaul Quluub
3. Idzhaarul Haq
4. Da'watul Haq
5. Fathul Mubin fi Fidayatish Sholati was Shawmi wal Yamiin

6. Translation of the Manaqib Syeikh Abdul Qodir Jilany
7. Attashuf Bima'na Huwath Thoriqoh
8. Al Fataawat Tunkalyah Al Juz Awwal wats Tsaany
9. Al 'Umdah fi Jawaazi Ta'khiiril Ihrom Ilaa Jiddah (I)
10. Al Mabadil 'Asyroh fith Thoriiqotil Qodiriyah wan Naqsyabandiyah
11. TuntunanToriqot wan Nahsyabandiyah
12. Ta'adduhul Jum'at (Wahab, 2012:79).

Syeikh Muhammad Ali bin Abdul Wahab died on Sunday, 15 Mei 2011 at the age of 78 years. He was a charismatic figure who spent his life time on serving his communities. During the day of his departure, many people in Kuala Tungkal had witnessed a caligraphy of the word Allah was written on the sky above his house. For some people, this was a sign that God pleased with what he did with his life, but, at the same time, reflect the loss of such a great figure of spiritual leader. The many people who had attended his funeral paying their tribute at the Syeik final resting place had also suggested that such a loss was unfortunate.

According to one of his student, Syeikh Ali Wahab was a very patient figure who was eager to do any good deeds. The Syeikh even frequently do the haousehold errand without the support anyone else, including his realtives. Indeed he was the real leader of his murid and the people of Kuala Tungkal at large.

Tariqa and Philanthropy

One of the routine agenda of the Tariqa Qadiriyah Naqsabandiyah in Kuala Tungkal is to execute religious meeting on every Monday nights and Friday mornings. The meeting of Monday night is hold at the main mosque, masjid Agung al-Istiqomah, whereas the meeting on Friday morning is carried out at the house of KH Muhammad Ali Abdul Wahhab. On every session of the meeting, there must be reading of classical text on religion or sufism and then followed by recitation of the zikr of the tariqa. After the death of Syeikh Ali Abdul Wahab, the meeting on Friday morning is moved to the house of his son in law Kiai Hamid Kurnain.

The zikr that was taught by KH. Muhammad Ali Wahhab, according to his son, H.Abdul Latif, comprises of daily wirid wich is zikr up to 165 times reciting the word lailaha illa Allah after every obligatory prayers. There is also weekly wirid in the form of reciting text such as Hidayatussalikin written by Syeikh Abdu Samad al-Palembani and Sabilal Muhtadin written by Syeikh Muhammad Arsyad al-Banjari. The third wirid must be completed on monthly basis, which is on every day 11th of Islamic calender. The wirid in performed by reading the biography (manakib) of the Syeikh Abdul Qadir al-Jilany and followed by certain zikr of the tariqa. The last type of wirid is done on yearly occasion – that is, the commemoration or the Haul of Syeikh Abdul Qadir al-Jilany which on every 11th of Rabiul Akhir.

After the dead of Syeikh Ali Abdul Wahhab leadership of the tariqa Qadiriyah Naqsabandiyah and his Islamic Boarding School is entrusted to his sons, H. Abdul Latif, H. Anwar Sadat, H. Abdul Hakim and H. Abdul Hamid Kurnain. H. Abdul Latif is appointed as head master of Madrasah Aliyah (high school), while H. Anwar Sadat is assigned to lead Madrasah Tsanawiyah (the Secondary High School) of al-Baqiyatushalihat Islamic Boarding

School. On one hand, his son in law, H. Abdul Hamid Kurnain, is given a responsibility to administer I'dadiyah (the primary school). The youngest son, H. Abdul Hakim, on the other hand, is trusted to lead the halaqah, religious meeting, and weekly tariqa ritual on every Monday night at the main mosque.

Aside from such a weekly meeting, the pesantren also administer yearly commemoration of the tariqa founder dan spiritual teachers, Syeikh Abdul Qadir Jilany, Syeikh Nawawi Berjan, and Syeikh Ali Abdul Wahab. Such a yearly event is approved by local authorities and attended by many murid and local people. On one occasion of commemoration event, haul, up to 25 thousands people attend and pay their respect to the order teachers. The event was begun after isya prayer and started with zikr as thought by Syekh Abdul Qadir al-Jilany and then followed by speech up to 22.00 pm. Later on before the dawn the people were invited to performed Tahajud and Hajat prayer together which was then followed by a speech on religious issues. As early as 08.00 am in the morning, people once again were invited to collectively do Dhuha prayer. After that the event proceed to the ceremony of the haul of Syekh Abdul Qadir Jilany which was held at Pesantren al-Baqiyatus Shalihat. Because of the exceptionally present of people during the event, it is not surprised then to see that local authority endorse the event. In the local government point of view the haul event not only good in inviting people to see the place and its cultural as well as religious heritage but also positive in term of generating more income for the local residents.

The Tariqa then have positively contributed to the life of the people in Kuala Tungkal. During a haul event, for instance, a number of religious leaders, teachers and murids of the tariqa were attending the event. Indeed this was a chance to disseminate Islamic teachings, exchange of ideas and enhance the relationship between Muslim communities, ukhuwah Islamiyah.

On the economic aspect, the yearly event of commemoration of the order founder had benefited local communities. Most of the hotels were occupied during this season as many murid from out side of the place or from abroad were attending the ceremony and thus need a place to stay. The influx of murid coming to Kuala Tungkal had also need food and variety of transportation facilities. Indeed they had brought massive amount of cash to the local people. This is not to mention that they were also keen to donate their money to support the tariqa and the pesantren al-Baqiyatus Shalihat. Yet the waqaf that was resulted such an event is not a small amount of money. I had observed that in in 2016 the commemoration event managed to rise up to 120 millions rupiah¹, while the event in 2017 had produced twice as much. The fund then is used to provide better facilities of the pesantren as this will lead many murid or other parents to send their children to this school (Sadat, 2018).

As mentioned earlier, al-Baqiyatus Shalihat boarding school provides both formal and non formal education. It is equiped with the following facilities to support its running:

1. 38 unit of class rooms which comprise of 8 small hall, 24 classes for junior high school, and 6 classes for high school.
2. Hall up to 25x16 Square miters
3. 65 Student dormitories up to 6x7 Square miters made of wooden material
4. 24 permanent dormitories
5. 6 units of clear water facilities
6. A mosque up to 20x20 Square miters

All these facilities are built on 4000 square meters land out of 10000m² that is available. These facilities are the property of the boarding school which is mostly gained from donation, waqaf, of the people in the area.

Waqaf is one of philanthropic deeds committed by many Muslims, including the people of Kuala Tungkal and its neighbouring areas. Waqaf, under Islamic law is inalienable charitable endowment which typically involves donating a building, plot of land or other assets for Muslim religious or charitable purposes with no intention of reclaiming the assets. The term waqaf, which is considered synonymous with *habs*, literally means confinement and prohibition or causing a thing to stop or stand still. Waqaf also signifies the extinction of the waqif's ownership in the thing dedicated (Arif, 2010).

There are a number of definitions given by ulama on the meaning of waqaf. Below are among the definitions that are supplied. According to the Hanafi school of thought, for example, waqaf refers to the detention of a specific thing in the ownership of waqaf and devoting of its profit or products in charity of the poor or other good object. The Maliki highlights that waqaf means allocating the benefit of thing or endowed assets to other as instructed by the person making the grant, waqif, in certain period of time in accordance with the waqif wish. The Syafi'i defines waqaf as holding thing or property in the ownership of waqif from which the revenues are assured to pious foundations or *nadzir* that is approved by the law. The Hanabilah on the other hand defines waqaf as suspending the ownership of thing or land and giving it for the benefit of mankind (Arif, 2010). From the aforementioned definitions it can be concluded that waqaf is presenting the benefit of something to beneficiaries in accordance with the syariah precepts.

Referring to the establishment of the pesantren, then can be perceived that many people had contributed either in the sum amount of cash or a plot of land that made *al-Baqiyatush Shalihah* come into existence up to the present day. Such a waqaf initially derived from a number of philanthropic events executed at certain period of time. The word philanthropy literally means the love of humanity, in a sense of caring and nourishing. It can be understood as private initiatives for the public good, focusing on quality of life. In a number of philanthropic events in Kuala Tungkal, people donate their money knowing that their donation will be used for the public good. In return of their donation, the people have asked the committee of the event to recite public prayer for their deceased relatives. They usually put the donation on an envelope supplied with list of names of the relative to be prayed upon. Other people simply gave the donation without mentioning any specific intention, they just considered it as charity, *sadaqah jariyah*.

Most of waqaf generated from the commemoration of the Tariqa founder, Syeikh Abdul Qadir Jilany, for example, is given to *al-Baqiyatush Shalihah* boarding school. Aside from this donation, the pesantren also draw its financial support from school fees, charity and private donor. It is interesting to note that if the philanthropic event is in the same time of the national election, it is highly possible that a certain candidate of house of representative donate a sum amount of money to fund the event as well as to win the heart of general public or student of the tariqa.

The fund resulted from philanthropic event such the commemoration of the tariqa founder is entrusted to the pesantren. It is the pesantren then that has the authority to distribute the fund. Normally, after the due payment of the event is filled, the rest of the money is used to build new classes or refurbish the old building. As stated by KH Hamid Kurnain, Pesantren *al-Baqiyatush Shalihah* never seek any financial support from the local government. The

pesantren regularly build new classes based on the availability of the funds. It is in this way that the pesantren skip dirty or dishonest fund and potential the state intervention on it running its affairs.

With regard to erecting new building, the pesantren put highest priority on gradually changing the rotten wooden housing and classes into a much more permanent construction with brick and cement. Such a permanent housing and classes will last longer and cheaper to be maintained. However, According to Abdul Latief (2010), waqaf that is given to the pesantren al-Baqiyatush Shalihah was not adequately administered as it has not been invested in productive effort of generating more income. Thus the waqaf only benefited the students of pesantren as it was utilised to build new housing or class room (Latief, 2010). I agree with Lathif's comment that this is the short coming of administration of waqaf as practiced by the pesantren. Had the fund is allocated to, for instance, building super market, then the benefit may last longer.

As an illustration, there are thousand of students who are currently studying at the pesantren al-Baqiyatus Shalihah. Indeed these students needs have to be cater for. Their food supplies and toiletries has to be provided by the pesantren. This becomes the reason why the pesantren needs it own super market, for the students were blocked from frequently leaving the pesantren to meet his or her needs.

Seing from the fact that the Boarding School is located near the busy main road of Kuala Tungkal to Jambi, the establishment of the pesantren mini market is a strategic attempt of delivering pesantren to the public view as it serves not only the students but also people from the neighborhood. It is in this way then that the fund drawn from the philanthropic events have benefited not only the pesantren but also the general public.

Apart from contributing to financial support, this tariqa has also instigate its follower to actively embark upon religious exercises, riyadhah, from time to time, especially for those who still had difficulty in dealing with this worldly affairs. As a result their commitment toward elevating their faith, taqwa and ma'rifah, as well as consistent attempt to follow the path of the order, gradually improved. Along side with the improvement of their understanding of religion, there is also possibility for the study to improve their life. As these students master some Islamic teachings, it is probable that they are hired to be teacher or religious consultant of their community, which also become the chance to disseminate the tariqa itself.

Conclusion

Tariqa is a way followed by a student in order to cleanse his soul from worldly affair as well as to achieve the status of insan kamil, the perfect human beings. Follower o the tariqa is a seeker who exercises certain ritual under the tutelage of a teacher called mursyid. Many tariqa and their branches have developed and thrived in Indonesia. One of the well respected tariqa, (muktabarah) is Qadiriyyah Naqsabandiyah. This tariqa is established by Syeikh Ahmad Khatib Sambas in the eighteen century. It is called with Tariqa Qadiriyyah Naqsabandiyah because it combine two different methods of zikr, jahr and sir.

Tariqa Qadiriyyah Naqsabandiyah in Jambi developed and has attracted many people attention during the leadership of mursyid KH Muhammad Ali Abdul Wahab who assumed his line from Syeikh Nawawi Berjan Purworejo. The latter is the third generation of mursyid in this line of tariqa. Syeikh Nawawi was appointed as mursyid to assume the position of his late father Kyai Siddiq who was died in 1948. Kyai Siddiq himself studied the tariqa from his father Syeikh Zarkasyi (1830-1917) who received his authorization from the Syeikh Abdul

Karim Banten, the succesor of Syeikh Ahmad Khatib Sambas, the founding father of the tariqa.

The Tariqa has contributed to a number positive outcomes for its students. Some are able to exercise many tariqa teaching and religious prescription, while other manages to develop philanthropic spirit. This spirit, in turn, has affected the well-being of boarding school and the community itself in Kuala Tungkal Jambi.

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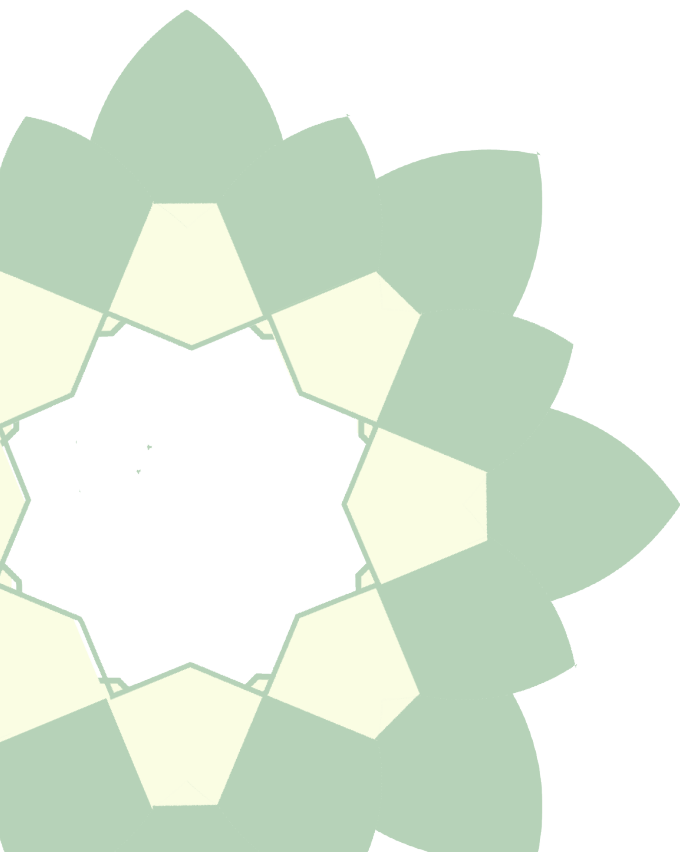
Guidelines

1. It has not been published elsewhere.
2. The paper is research findings, conceptual idea, science development on a certain field, and theory application study.
3. The Manuscript typed with Microsoft Word, Font Times New Roman size 12, spacing 1 on A4 size paper with a margin of 3.5 cm from the left edge, 3 cm from the right edge, 3 cm from the top and bottom edges. The length of 15-20 manuscript pages including a list of references. Writer (s) must follow the journal template that can be downloaded at Insaniyat Open Journal System <http://journal.uinjkt.ac.id/index.php/insaniyat>
4. The article should be written in Arabic or English.
5. Article contains title; writer's name, author affiliation (department, faculty, university / or institution), complete address of the affiliation and Author's corresponding email.
6. Abstract is written for about 250 words. It pervaded research objectives, methodology, discussion and result, and conclusion with maximum 5 keywords that represent the research core.
7. The article consists of **Introduction** (background of study, research problem, research purposes, significance of the research and theoretical basis). **Method** (explaining the chronological research). **Discussion and Result** (containing analysis and result of the research), and **Conclusion**.
8. Citation and reference must follow APA style (American Psychological Association) sixth edition.
9. The references should used min 40% from primary source (International Journal).
10. The references used should be under 10 years (from now).
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Letters: ʾ, b, t, th, j, h, kh, d, dh, r, z, s, sh, s,d, t,z, ʿ, gh, f, q, l, m, n, h, w, y. Short vowels: a, i, u. long vowels: ā, ī, ū. Diphthongs: aw, ay. Tā marbūṭā: t. Article: al-.
For detail information on Arabic Romanization, please refer the transliteration system of the Library of Congress (LC) Guidelines



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Vol 3, Number 1, November 2018

**Myth and Reality of University Museum as an information Resource
center in state islamic Universities**

Pungki Purnomo

**The New Look on Abaya as National Identity
of United Arab Emirates**

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جامعة شريف هداية الله الإسلامية الحكومية، جاكرتا-إندونيسيا

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