

SUFISTIC SPIRITUALITY: JOINT MOTIVE STUDY IN THE TAREKAT ZAWIYAH NAQSABANDIYAH HAQQANI YOGYAKARTA

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Abstract

This article discusses the motives of members to join the tarekat of Zawiyah Naqsabandiyah Haqqani Yogyakarta. Information on the members' motives explains how the spirit of religiosity influences and changes someone's life. This study also examines Karl Marx's view of religion. According to him, the worship of God causes someone alienated from himself. This qualitative research collected the data by doing observation, interviews, and documentation. The results show that there are four motives for members to join the tarekat. They are looking for a mursyid, studying Sufism to learn Islam, looking for inspiration to get to know God, and to get comfort in religion. The members decided to join the tarekat because there was anxiety in religion. Anxiety is what drives a person to take the Sufistic path. The Sufistic path provides peace and comfort in religion. It even strengthens belief in the existence of God and the Prophet Muhammad and leads someone to recognize his identity. The concept of mursyid in the tarekat also becomes a model to be followed in education in the current era since it is believed that he not only transfers knowledge but also shares love to his students.

Artikel ini membahas motif anggota bergabung dalam tarekat Zawiyah Naqsabandiyah Haqqani Yogyakarta. Mengetahui motif anggota dapat memberikan gambaran bagaimana spirit sufistik dapat mempengaruhi dan merubah kehidupan seseorang. Hal tersebut sekaligus akan menjadi kritik terhadap pandangan Karl Marx tentang agama. Menurut Karl Marx adanya

pemujaan terhadap Tuhan menyebabkan seseorang teralienasi (terasingkan) dari dirinya. Padahal salah seorang anggota tarekat menyatakan tujuan dirinya bergabung dalam tarekat adalah untuk menemukan identitas dirinya. Penelitian ini merupakan penelitian kualitatif dengan metode pengumpulan data berupa observasi, wawancara dan dokumentasi. Hasil penelitian menunjukkan bahwa terdapat empat motif anggota bergabung dalam tarekat, meliputi: mencari tarekat, mendalami tasawuf sebagai jalan mendekati Islam, mencari inspirasi untuk mengenal Tuhan dan mendapatkan kenyamanan dalam beragama. Para anggota memutuskan bergabung dalam tarekat karena adanya kegelisahan dalam beragama. Kegelisahan tersebut yang mendorong seseorang untuk menempuh jalan sufistik. Jalan sufistik memberikan kedamaian dan kenyamanan dalam beragama, bahkan memperkuat keyakinan atas keberadaan Tuhan dan Rasulullah Muhammad. Konsep mursyid dalam tarekat juga menjadi teladan dalam pendidikan saat ini. Karena seorang tarekat dipercaya tidak hanya memberikan pengetahuan namun juga mentransfer cinta kepada para muridnya.

Keywords: Motive; Religious Studies; Sufism; Tarekat

Introduction

According to Karl Marx, religion is the opium that causes illusions for humans. This illusion makes the proletarian society (class of wage-workers) to accept its oppression by the emergence of hope for heaven, happiness in the hereafter, or life after death (Syadzali, 2014). Karl Marx also holds that worship and praise to God make humans alienated because what is praiseworthy is not God, but human beings who have worked hard to survive and produce work or a value (Pals, 2011).

Different from Karl Marx's view, there is a group of Muslims who join in a tarekat to worship God. These people want to feel love or intimacy with God through *zikir* that is read together (Riyadi, 2014). By doing such worship or remembrance, they are not experiencing alienation towards themselves as Karl Marx views. However, they feel they have found their true identity. That is interesting to study more deeply why Muslims or groups of young people choose to join the tarekat.

There are many tarekat communities in Indonesia. One of them is the tarekat of Zawiyah Naqshabandiyah Haqqani Yogyakarta. Although it does not have many members, it survives. The exciting thing from this tarekat is that the activities carried out starting from the recitation of remembrance and routine on Thursday night are allowed for the public. Besides, the members

of the *tarekat* are not limited to men, but women also may join it. This *tarekat* is quite open in its activities, even though men still dominate it. The members of the *tarekat* come from various religious backgrounds, not only from the *santri* but also from the *abangan*. So, knowing the members' motives to join the *tarekat* and their activities is useful information to explain how Sufistic spirits are built and then influence their individual and social lives.

Research on the Zawiyah Naqshabandiyah Haqqani in Yogyakarta is still rarely conducted. One of them is a study conducted by Ghofur (2010) describing the political choices of the Naqshabandiyah Haqqani *tarekat* in Yogyakarta. His research results show the influence of the Khalwat Dar Anjuman teachings and spiritual teacher (*mursyid*) on the political activities of the *tarekat*. Nevertheless, the influence of the spiritual teacher is limited to the order to obey the leader elected in the election and not the order to choose a particular candidate so that the research is certainly very different from the object of this study about the motives to join the *tarekat*.

A motive is a condition that drives a person to achieve a goal and look for satisfaction. That motive is the power of someone to do something (Masmuh, 2013). So that every human action must have certain motives, it is not surprising that in a murder case, for example, the motive for murder will always be sought first (Nurwatie et al., 2016; Azrina et al., 2016). Likewise, when individuals enter the *tarekat* group, the interesting thing to know is their motives. Based on the theory of goal setting initiated by Edwin Locke and Gary Latham, humans, as individuals, always try to achieve specific goals. Those goals will be a useful motivating factor if the objectives are quite specific and challenging (Masmuh, 2013). Thus, the more specific the individual's goals for joining the *tarekat*, the higher the motivation they have.

To be able to collect the data, the study conducted observation, interviews, and documentation. According to Esterberg, the interview is a meeting of two people to exchange information and ideas through questions and answers (in Sugiyono, 2013). The first interview was conducted on November 5, 2019, with Joko Sulistio, coordinator of the Zawiyah Naqshabandiyah Yogyakarta, while the *tarekat* members involved in the interview were six persons. The time for the interview was from November 5 to 21, 2019.

Observation is a complex process composed of various biological and psychological processes (Bungin, 2001). Observations were conducted to bring researchers closer to the subjects and objects under study to get more data in the field than through interviews. The documentation is a record of events

that have passed in the form of pictures, writings, or one's monumental works (Sugiyono, 2013). The documentation is in the form of pictures or photos of the activities of the Thursday night routines held by the *tarekat* of Zawiyah Naqshabandiyah Haqqani Yogyakarta.

Sufism and *Tarekat*: Inseparable Linkages

Tarekat arises from Sufism, which is part of the Islamic value system. Islam has three-dimensional aspects, namely *Aqeedah*, *Syari'a*, and *Hakikat*. *Aqeedah* produces monotheism, *Syari'a* results in jurisprudence, and *Hakikat* generates Sufism. The focus of Sufism studies is the purification of the human soul (Alba, 2012). The root of Sufism thought comes from the concept of *Ihsan*. A concept of worshiping Allah as if a Muslim saw Him, but if not, be sure that God sees him or her. The other definition of *Ihsan* is Muslim good deeds in the worship of Almighty God and *Muamalah* (Gitosaroso, 2015). According to Gulen, Sufism is a remedy to modern human problems like the problem of human rights violations, the loss of humanism, religious intolerance, and propaganda of hostility and hatred. The remedy for this problem is love and tolerance, which can be brought to life through Sufism. With this Sufism, spirituality can be raised, and the lust of human-animal can be controlled (in Khamani, 2016).

In the Arabic language, *tarekat* means way. Terminologically, it is a straight path that must be passed by a Salik (follower of Suluk) toward the doors of God (Tedy, 2018). *Tarekat* usually consists of purification, religious ceremonies, social awareness, and kinship. Religious ceremonies can be in the form of diplomas or *hirqah*, *bay'at*, *riyadhah* (exercises), *talqin*, wills that are given, and transferred by a *syaikh* to his students. It is the genealogy that is quite important in the *tarekat* because it is related to the benchmark, whether the *tarekat* is *mu'tabar* (considered valid) or not. If a continuous spiritual chain does not connect the teacher or *mursyid* to the successor and the Prophet, the *tarekat* is or disconnected or invalid (Mulyati, 2006).

The *tarekat* and Sufism have a close relationship, although not all individuals who learn Sufism join a *tarekat*. The *tarekat* is a place to institutionalize spiritual teachings to be more easily understood and practiced by followers. The *tarekat* can also be interpreted as an organization consisting of *syaikh*, pupils, and Sufi doctrines or teachings (Andhika, 2019). Sufi teachings can be in the form of teachings about *maqamat*, namely the stages that must be taken by a *Sufi* to get to the *makrifat* level. As an organization, the *tarekat* functions to develop

the teachings of Sufism and empower its members to reach the highest level of the stage and consistently practice the teachings. Some of the *tarekat*s that have flourished and still exist today are the *tarekat Syatariyah tarekat*, *Qadiriyyah tarekat*, and *Rifaiyyah tarekat*.

Although the *tarekat* and Sufism have a close relationship, the modern Sufism movement emerged. This group campaigns Sufism without *tarekat*. The movement was motivated by the spirit of religious puritanism from modernists. This group views that the *tarekat* and Sufism are the roots of *bid'ah*, *khurafat*, and *takhayul* (Rizqon, 2016). The book titled *Modern Sufism* by Hamka provides a new style of thinking about Sufism in modern Islam. Hamka believes that the existence of Sufism does not hamper the progress of Islam because it is considered irrational, but Sufism is part of the teachings of Islam that is rooted in the teachings of the Prophet Muhammad (Howell, 2010). Hamka who represents Muhammadiyah *tarekat* rejects the existence of *tarekat*, especially in the *zikir* ritual, which is considered to have no foundation and reject the pattern of relationships between students and *mursyid* in the *tarekat*. Because of that, Hamka showed his Sufism style, namely Sufism without *tarekat*.

In contrast to him, one of the Islamic organizations that are closely-related to the *tarekat* is NU (Nahdlatul Ulama). The relationship between NU and the *tarekat* is like two sides of a coin that are interlocked and have something in common. First, there is a claim that the founder of NU, namely KH. Hasyim Ash'ari is a follower of the Qadiriyyah wa Naqshabandiyah *tarekat*. Second, the pattern of leadership is paternalistic and charismatic. If in NU, a leader is called a *kiai*, in a *tarekat*, a leader is called a *mursyid* or spiritual teacher. The implication of paternalistic leadership is strong compliance for every member of the *tarekat* or NU members towards their leader (Rizal & Nurhidayat, 2018). So it is not surprising that in NU culture, *tarekat* groups rapidly grow. However, every NU member is not required to join a *tarekat*.

This linkage is also strengthened by the statement from the chairman of PBNU KH. Said Aqil Siroj in one of the news posted on the website nu.or.id that "The spirit of NU is the *tarekat*." To support the *tarekat*, an organization to accommodate *tarekat* groups called Jam'iyah Ahli Thariqah Mu'tabarah An-Nahdliyyah was founded in Tegal Rejo, Magelang on October 10, 1957. The organization aims to strengthen the relations among NU members and practice the teachings of *Ahlussunnah wal Jamaah*. Consequently, the *tarekat*'s activities also cover NU's rituals and ceremonies like *manaqiban*, *shalawatan*, *wiridan*, *khataman Al-Qur'an*, and pilgrimage to *waliyyullah*. In the matter

of Sufism, NU follows the path of Imam Al-Ghazali and Imam Junaid Al-Baghdady (Jatman, 2020).

A Glimpse of the *Tarekat Zawiyah Naqsabandiyah Haqqani Yogyakarta*

Kulal bin Hamzah The *tarekat* of Haqqani Naqsabandiyah is originally rooted from Naqsabandiyah which has a strong pedigree linked to Prophet Muhammad SAW. Muhammad Amin Al-Kurdi in his book "*Tanwir Al-Qulub*" (Aceh, 1993) explained that Muhammad bin Muhammad Baha' al-Din al-Uwaisi al-Bukhari Naqsabandi, founder of the Naqsabandiyah's *tarekat* (Said, 1996) obtained the *tarekat* or *bai'at* from Amir from Muhammad Baba as-Samasi from Ali Ar-Ramitni the famous by name Syaikh Azizan from Mahmud Al-Fughnawi from Arif ar-Riyukri, from Abdul Khaliq al-Gujdanawi, from Abu Ya'kub Yusuf al-Hamdani, from Abu Ali al-Fadhal bin Muhammad al-Thusi al-Farmadi, from Abu Hasan Ali bin Ja'far al-Khirqani from Abu Yazid al-Bisthami from Imam Ja'far Sadiq, one of the descendants of Abu Bakar ash-Siddiq, who also took the order from his grandmother Qasim bin Muhammad who is a child of Abu Bakar as-Siddiq, who took it from Salman al-Farisi who was one of the most excellent companions of the Prophet Muhammad, who also received the gift from Abu Bakar as-Siddiq, the companions of the Prophet and the first *Khalifah*. It was Abu Bakar who received the *tarekat* directly from the Prophet Muhammad. So that the *tarekat* of Naqsabandiyah is legitimate because its genealogy is connected to the Prophet.

The name of the Zawiyah Naqsabandiyah Haqqani is derived from its founder's name, Maulana Muhammad Nazim' Adil ibn al-Sayyid Ahmad ibn Hasan Yashil Bash al-Haqqani al-Qubrusi al-Salihi al-Hanafi (Yayasan Haqqani Indonesia, n.d.). From his father's lineage, Maulana Muhammad Nazim' Adil ibn al-Sayyid Ahmad ibn Hasan Yashil Bash al-Haqqani al-Qubrusi al-Salihi al-Hanafi is descended from Syaikh Abdul Qadir al-Jailani and from his mother's lineage, he is descended from Maulana Jalaluddin Ar-Rumi.

The *tarekat* of Zawiyah Naqsabandiyah Haqqani entered Indonesia in 1997. It was introduced by the representative of Muhammad Nazim's Syaikh Muhammad Hisham Kabbani. Since then, the *tarekat* of Zawiyah Haqqani has spread to all parts of Indonesia, including in Yogyakarta (Andhika, 2019). Then Syaikh Muhammad Nazim and Syaikh Muhammad Hisham Kabbani appointed Syaikh Musthafa Mas'ud as the representative of *The Naqsyabandi Sufi Order Indonesia*. Syaikh Musthafa Mas'ud was born in Jombang and

studied from the primary school level to senior high school in PP. Darul Ulum Jombang, East Java.

The *tarekat* of Zawiyah Naqsabandiyah Haqqani Yogyakarta was established in 2006 and pioneered by Satrio Nugroho, which was inaugurated by Syaikh Musthafa Mas'ud. Initially, the *tarekat* was centered in the Sardonoarjo area and then moved to Maguwoharjo at the residence of Muhammad Darul Trimadyanto. Currently, the Zawiyah Haqqani coordinator is Joko Sulisty, the time being, the coordinator of activities is handled by Ahmad Taufik.

According to Ahmad Taufik in an interview on Thursday, November 14, at 20:00 WIB, *tarekat* of Zawiyah Naqsabandiyah Haqqani has two main activities. The first is *zikir* or called *Khatm Khwajagan* held on every Thursday night. *Khatm* means circle and *Khwajagan* means *syaikh*. *Khatm Khwajagan* is sitting with the *syaikh* in an assembly for remembrance. The second is *ngaji* on Saturday *Pahing*. The aim is to stabilize daily practices or recite daily *zikir* because in the *tarekat* of Naqsabandiyah, Haqqani believes in the existence of specific remembrances that must be done before and after performing the fard prayer (five daily prayers).

Zawiyah *tarekat* has only thirty members. It is not oriented to recruit the huge number of members. However, it is open to anyone who wants to join it. The remembrance that is read is allowed to be known and practiced by the public. There are some branches of the Naqshbandiyah *tarekat* that make the reading of *zikir* exclusively read by only their members.



Figure 1. The members of *Tarekat* Zawiyah Naqsabandiyah Haqqani Yogyakarta attending Thursday night routine in Sogan Rejo Dani Yogyakarta

Background and Experience of Members of the *Tarekat*

To collect the data, this study conducted interviews with six members of the *tarekat* on November 21 at 9 pm in Sogan Batik Rejo Dani Yogyakarta. The six interviewees were chosen based on their educational, family, and

profession background, and one of them is a convert. They joined the *tarekat* at different times. Three of them joined in 2018, another one joined in 2017, and the other two joined in 2006. Also, they have the reason that motivates them to join the *tarekat*.

First is Nur Khalis. He is a graduate of the Yogyakarta Pandanaran Islamic Boarding School. He has actively attended the *tarekat* since 2018. Khalis has no special purpose. He claimed that he does not have any reason to join the *tarekat*, but he wanted to feel intimacy with the almighty God.

“Just want to feel it. I can feel that I have to join the *wirid* and follow the remembrance like someone who wants to eat. We only know the taste if we have tasted the food. If you haven’t tasted it, you will not know the taste.”

To achieve that purpose, Khalis argues that the teacher (*mursyid*) in *tarekat* plays a significant role. He believes that a teacher has the task not only to transfer knowledge but also to guide his students to Allah’s straight path and His messenger. Therefore, every human being must need a teacher.

Second is Adib. He joined the *tarekat* in 2018. Unlike Khalis, Adib did not graduate from *pesantren*. He attended public schools from elementary school to higher education. Adib only studied in *diniyah* school (an educational institution that studies Islam). Adib said that he has been interested in Sufism since he was a university student. His friends invited him to study Sufism. He does not have a specific purpose. Like Khalis, he just wanted to join it and find a *mursyid* or spiritual teacher and cultivate his Sufism spirit.

However, there was an external factor that drove Adib to join *tarekat*. He was inspired by a physician or herbalist who also studied Sufism in Pati named Mohammad Zuhri. Although Mohammad Zuhri actively involved in Sufism, he also served the community or nursed the sick people. That was why Adib concluded that Sufi people do not isolate themselves from their social environment, and they also learn sciences like medical science.

Besides, Adib felt that he was not satisfied only with rational matters. During his involvement in the *tarekat*, Adib has experienced miraculous experiences. For example, Adib had experienced a traffic jam when he was going to attend an event on Jl. Kaliurang of Yogyakarta. Because he was stuck in high traffic, Adib thought he would not have the time to pray *Maghrib*, but when he arrived at the location, the prayer time did not last yet.

In addition, Adib believes that God guided and brought him to the *tarekat* is the reason he survives and actively participates in the activities, especially the weekly program on Thursday night.

“Because I like to join the *tarekat* and then I survive. I also believe that what brought me here is God. I felt I was guided by Allah so I was directed to enter the *tarekat* of Zawiyah Naqshabandiyah Haqqani.”

Third is Dewo. He is a convert (from Catholicism to Islam) who joined the *tarekat* of Zawiyah Naqshabandiyah Haqqani in Yogyakarta in 2018. Dewo also does not have a specific purpose of joining the *tarekat*, but he wanted to take a part in it. Dewo just wanted to surrender himself in the world of Sufism. The reason for choosing the *tarekat* of Zawiyah Naqshabandiyah Haqqani is due to chance, but he felt he had unconsciously been directed to join the *tarekat*.

Although it started coincidentally, Dewo felt at home to join and participate in the *tarekat* activities. Many lessons Dewo felt, like this:

“I realize that we do not expect to continue to feel good. There are times when the test comes according to their respective capacities.”

According to Dewo’s spiritual experience, the condition to survive in the *tarekat* is love, more precisely blind love. The emotional feeling cannot be told but perceived. For this reason, Dewo tried to follow his passion, namely love for God.

“There is this then and believe that what we are living is with the permission of Allah and the will of Allah.”

Fourth is Bondan. He was among the new members of the Naqshabandiyah Haqqani Yogyakarta compared to his three previous friends. He joined the *tarekat* in 2017. Bondan’s background is also not from santri but public school. Caused by desperation and curiosity, Bondan joined the *tarekat*. He claimed to feel directed to follow the *tarekat*.

The curiosity was evoked by a doctor when Bondan was hospitalized. Bondan was interested and looked for information about the *tarekat* in Yogyakarta. Bondan also intends to look for a *mursyid*, because for him, everything must and need a teacher. After joining the *tarekat* Bondan has the following positive effects:

“I feel not afraid to face life. I also feel confident in God, about destiny, fortune, and so on. I feel that life does not have to complain all the time.”

Because of that positive effect, Bondan decided to survive in the *tarekat* until now and he always tries to be actively involved in the activities because he also needs the spiritual recharging. Even Bondan gained new confidence to enter heaven not because of social charity, but because of the grace of God Almighty.

Fifth is Seta. He is a member who has been participating in the Naqshabandiyah Haqqani Yogyakarta since 2006. There is quite an exciting

story from Seta regarding the beginning of joining the *tarekat*, starting from the story of his disobedient brother; he doubts the existence of God, does not want to pray, and does not believe in religious teachings and so on. Until Seta's brother went up the mountain and had an incident suddenly felt severe shortness of breath, like even going out of breath, but suddenly his tightness disappeared. After that incident, Seta's brother took the initiative to look for the *mursyid* and meet him with Syaikh Mustafa Mas'ud, a *mursyid* in the *tarekat* of Zawiyah Naqshabandiyah Haqqani.

Seeing the changes in his brother, Seta was interested in knowing and discussing related changes experienced by his brother. Seta's brother also suggested that Seta read a book by Agus Mustafa entitled *Pusaran Energi Ka'bah*. When there was a remembrance at Seta's house, Seta was interested and decided to join the *tarekat*. So, Seta does not have a specific purpose. Curiosity drove him to join and finally he admitted that he felt something different when he followed the *zikir* and joined the *tarekat*.

"I feel the true sense of religion when I joined this *tarekat*—feeling a religion that feels right when entering here. Because when I was in high school, I studied religion, but I could not immerse myself in."

The reason for Seta's continued commitment to joining the *tarekat* and following each of her activities is that Seta can feel the change in his being calmer in facing life.

Sixth is Ahmad Taufik. He has joined the *tarekat* since 2006 and is also the coordinator of the Zawiyah Naqshabandiyah Haqqani Yogyakarta. Taufik is not a santri. His school background is from public schools (Brawijaya University economics graduate) but grew up in a religious family. His two uncles are *kiai*. He was also raised in *pesantren* environment which adheres to a very strong NU (*Nahdlatul Ulama*) tradition.

Taufik has no specific purpose in joining the *tarekat*. Taufik is a traveler or an identity seeker. His meeting with the *tarekat* began with his worries about tradition, about love, and life; even Taufik has felt very pessimistic about his life. Because of that, Taufik assumed that his goal in entering Sufism was to seek inspiration about life, love, religion, and God.

"What is love? I feel I don't feel the love in religion. So I tried to find something that could convince me of God and for His existence. I have also learned about Sufism Al-Ghazali to reach *Ihsan* because I want to convince myself of God. Not only that, but I also questioned the NU's tradition that I often met in my neighborhood. What is the Prophet's Birthday? What is *manaqib*? Why should all that be done? Until in the end, I question what is religiousness?"

Taufik also wants to learn Islam from other dimensions besides fiqh, which for him contains only laws and rules, namely through the dimensions of religion or Sufism. Taufik also started reading books written by Shaykh Abdul Qadir Jailani and surf the internet for *tarekat*. When a Sufi gathering was held in Malang, Taufik also joined and coincidentally met with Syaikh Mustafa Mas'ud. After joining the *tarekat* several times, Taufik decided to take *bai'at*. The reason for Taufik has remained in the *tarekat* until now is because he feels comfortable and like finding a companion in a *tarekat*.

“Just follow it. Because in this *tarekat*, I find that religion is optimism and it turns out that the presence of the Prophet could be felt.”

Strengthening Motives towards the Way of Love

The majority of members claimed that the motive for joining the *tarekat* was only to join in. They wanted to try because they were curious. Nevertheless, the members also have clear objectives, like wanting to feel intimacy with God, looking for a *mursyid*, resigning to the world of Sufism, even looking for inspiration for life, love, and God. This shows that the members experienced a search process, a love process, and the process of understanding Sufism as a way to approach Islam through *tarekat*. Based on these processes, the members' motives to join the Zawiyah Naqshabandiyah Haqqani Yogyakarta *tarekat* can be classified as follows:

Looking for *Tarekat* as a teacher of love

The *tarekat* or spiritual teacher in Sufism indeed plays a significant role. It is believed that someone who has gone through the path of guidance but not guided by a teacher or *syaikh* will be considered sinful (Akhmansyah, 2015). There is a well-known phrase among Sufi that whoever learns *tarekat* without a teacher, the devil is his teacher. Apart from that, there is another belief that someone will not reach his God (*wushul*) without the intermediary of a teacher. From those beliefs, there is a fear of being lost to reach God without a *murshid* teacher or a spiritual teacher.

Like the views of members of the Zawiyah Naqshabandiyah Haqqani Yogyakarta about the position of the *mursyid*, Nur Khalis views that the task of a *mursyid* is not only transferring knowledge but also transferring love to his students so they can feel love for Allah SWT and Rasulullah Muhammad SAW to achieve *Ihsan*. Therefore, to be a *mursyid* in a *tarekat* requires excellent

spiritual knowledge and must have a scientific pedigree that links to the Prophet SAW.

Zawiyah Naqshabandiyah Haqqani Yogyakarta members also feel they need a teacher who can guide and assist them on the journey to true love as was the experience of brother Seta when he had an incident at the mountain, and suddenly there was an intention to find a *tarekat* who could guide him to approach God. As a student, then it is appropriate that what is done by members of the Zawiyah Naqshabandiyah Haqqani Yogyakarta is to practice in a manner of devotion recitation of *zikir*, which has been licensed or taught by Syaikh Musthafa to them. Not only practicing *istiqamah* but also hears and carries out any advice or advice taught by Syaikh Musthafa to take the path of guidance. The *makrifat* path includes the process of cleansing the soul from all impurities, which hinders the process towards God.

However, the next question regarding the position of the *mursyid* in Sufism, is whether someone who learns Sufism without being accompanied or without following a particular Syaikh is genuinely sinful? In fact, in the millennial era, like now, many young people choose to study Islam, including learning Sufism through social media like Instagram and YouTube. Related to this view can be attributed to Said Hawwa's opinion as follows: If someone can understand *Syari'a* and the *Makrifat* by themselves (learning from books, Instagram and Youtube), then it does not matter if you do not have a spiritual teacher. Nevertheless, if a person is not able to understand *Syari'a* by himself, he must look for a *mursyid* (Akhmansyah, 2015).

Thus, having a *mursyid* as a spiritual teacher, on the one hand, is a necessity in every individual who wants to take the path of guidance, for example, for members of the Naqshabandiyah Haqqani Yogyakarta. For them, the *mursyid* will show and guide the members to purify the soul and feel the presence of the Messenger of Allah, even feel close to Allah SWT. High level of religiosity and spirituality is the requirement for a *mursyid* that are not easy to fulfill.

Studying Sufism as a Way of Approaching Islam

Some members of the *tarekat* claim to feel dissatisfied if Islam is approached only by the rules of laws like *fiqh*. For this reason, they use other dimensions in Islam besides *Syari'a* and creed, that is, on the dimension of nature, which includes the teachings of Sufism. One of the members of the *tarekat* is even a convert (Dewo) who declared himself wanting to surrender in the world of Sufism. Other members like Adib and Ahmad Taufik also have an interest

in Sufism. Adib even stated that he was not satisfied with rational matters. Ahmad Taufik also felt emptiness in his mind.

Sufism arises because it is motivated by a materialist-consumerist social life and the codification of Islamic law and the formulation of *kalam* science that is too rationalist (Zuherni, 2011). His condition encouraged Sufism leaders in his time, such as Hasan Basri, to do the Zuhud doctrine and Rabiah Al-Adawiyah to spark the teachings of Al-Mahabbah. The members of the *tarekat* also felt the same way. They are confronted with an era that requires them to work quickly, absorb information quickly, the extraordinary development of e-commerce, the phenomenon of hoaxes in religion, and hate speeches that affect one's mentality and other problems that arose in the industrial era 4.0.

Seeing these conditions makes it natural to study Sufism as another dimension in Islam when someone feels dissatisfied with rational matters. Because learning Sufism is believed to be a medicine for the emptiness of the soul and satisfy something that feels lost in him (Rubaidi, 2019). Adib admitted that when he accessed YouTube with Islamic content, what he often found was an unfriendly face of Islam. Whereas in Sufism, he sees a different style of Islam, namely Islam, that brings peace to himself and his mind.

Although Sufism is seen as irrational teaching, avoiding excessive world love, and focusing on the recitation of *zikir*, but the members of the *tarekat* still carry out worldly activities. The majority of the members who are already married continue to work, doing *muamalah*, entrepreneurship, and other social activities. That is someone who learns Sufism does not then make themselves anti-social or anti worldly. Because Islam does not only regulate human relations with God (*Hablum Minallah*) but also regulates the relationship among people (*Hablum Minannas*). For this reason, every human being should be balanced in carrying out spiritual piety and social piety.

Looking for Inspiration to Know God

According to Rudolf Otto, in his book *The Psychology of Religion*, humans are born with a tendency to know their God. Rudolf also stresses that the potential or tendency to know God is part of human nature (Otto, 1967). Thus, it has become intrinsically innate for humans to believe in God. Hence, they always try to rely on and maintain a good relationship with God. Every religion has its way of reaching God. Islam, in this case, provides two ways for its followers. The first is through the implementation of formal worship, such as prayer and fasting. The other is by *taqorrhub*, to get closer to Allah as

if he were one with Him (Anieg, 2016). The second method was adopted by members of the Zawiyah Naqsabandiyah Haqqani Yogyakarta.

For Ahmad Taufik, one way that can be used to know God is to join the *tarekat*. Taufik had experienced a terrible inner struggle before he finally decided to join the *tarekat*. Taufik wants to meet the existence of his Lord, even wants to meet his God. He also experienced extraordinary pessimism about his life. It was in the lowest point of his life that Taufik felt directed by Allah SWT to get to know and to join even to take *Bai'at* in the Zawiyah Naqsabandiyah Haqqani Yogyakarta.

In terms of knowing God, the phrase below is very well-known among the Sufis:

من عرف نفسه فقد عرف ربه

It means: "He who knows himself truly knows his Lord."

According to Ibn Taymiyyah in Imam As-Suyuthi in his *Al-Hawi lil Fatawa* on the discussion of *Al-Qaulul Asybah Fi Haditsi Man Arafa Nafsahu Faqad Arafa Rabbahu*, the phrase is not a hadith. Nevertheless, according to Az-Zarkasyi, the expression is the utterance of a Sufi cleric named Yahya bin Muadz Ar-Razi. Even though it is not the Prophet's hadith, this expression gives the idea that to be able to know one's God, he, first, must know himself. For example, to know God's attributes, one can see the qualities in him because God has the opposite of human nature. Like when someone knows that he can be destroyed (mortal), he realizes that God is eternal (*baqa'*).

Feeling Comfort in Religion

Some members who joined the *tarekat* felt a change in him. These changes include: not being afraid to face life, feeling more confident with Allah SWT, feeling the pleasure and peace of life, feeling that religion contents are positive things, can feel the presence of the Messenger of Allah, and feel comfortable and can feel the true meaning in religion. That is, members of the *tarekat* get positive benefits when joining the *tarekat*. That is what caused them to stay in the *tarekat* and *istiqamah* to participate in every activity, especially on Thursday night routines.

Comfort in religion can be felt by members when religion functions as a medium of self-calm. They can feel the calmness, for example, when their financial difficulties are not hopeless and stressed. However, they believe that God will provide humans fortune in many ways based on the condition that

humans must work and try. Another example is when they lose something (such as a motorcycle), they are not necessarily disappointed, but they realize that everything that is lost will surely be replaced by God with something better.

His comfort does not indicate that members of the *tarekat* then do not maintain their security because they believe that God will protect them. For example, he is deliberately leaving the motorcycle key in the parking lot. The same is true of Karl Marx's view that religion is opium. That is something that provides illusions and illusions for adherents about the enjoyment of life in the afterlife. So when someone in his life experiences oppression, he must surrender because someday in heaven will get a reply from heaven.

Of course, the concept of comfort and calm in religion is not the same as Marx's argument. Feeling comfortable in religion does not mean feeling comfortable with oppression because it is assumed that oppression is a gift from God. Members of the *tarekat* feel calm because their minds and souls are not empty. They have felt religion as a carrier of peace of mind, spirit, and inner. So they do not feel uneasy or stressed when a disaster struck because they have tried to purify or cleanse their souls from bad traits such as *hasud*, spiteful, arrogant, showing off, favors *kufr*, *dzalim*, and other vices. If they experience oppression, they will fight because they have gained full awareness as an *abid* (servant) and the *khalifah* (leader) in the world who also must prevent damage on earth.

Conclusion

Religion not only provides illusions for its adherents such Karl Marx's view but also gives comfort and peace for lovers or Sufis in their life. Through Sufism, the members of the *tarekat* get a sense of religion. Starting from anxiety and various questions about religion, life, God, and love, each member then chooses the *tarekat* as an answer to the anxiety. The choice of joining *tarekat* is driven by the irrational (spiritual) experiences, the boredom of the science of jurisprudence, and the proofs that Sufism deals not only with spiritual but also social life.

Although initially, the members of the *tarekat* did not have a specific purpose; however, in the end, they found a strong joining motive; namely, after the members of the Zawiyah Naqsabandiyah Haqqani felt they received positive benefits. The found a higher Sufistic spirit for purifying the soul becomes than before. There are four motives for members to join in *tarekat* Zawiyah Naqsabandiyah Haqqani Yogyakarta. They are looking for *mursyid* as a teacher

of love, studying Sufism as a way to approach Islam, looking for inspiration to get to know God and get comfort in religion. The motive is among them, and the most powerful is to find a *mursyid*. The position of the *mursyid* in the millennial era as it is today is still taken into account and considered necessary. Because a *mursyid* is believed to not only transfer knowledge but also share love to his students. Love is a provision towards *makrifat* or true love, that is to feel as close as possible to God, even as if the student were fused with Him.

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