TRANSNATIONAL 𝐓𝐀𝐑𝐈Ｑ𝐀: The Expansion of Naqshbandî ھاققانî and the Fulfilment of Urban Spirituality

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Abstract

The following article examines the Naqshbandî ھاققانî order as a spiritual oasis amidst urban life. This order has massively developed around the world, including in Indonesia through The Rumi Centre located in urban area. This tariqa immerses followers in the philosophy of detachment from material possessions, which appeals to urban dwellers who live busy lives. The Naqshbandî ھاققانî order’s expansion is further supported by its simplified membership requirements and da’wah digitalization. This research using qualitative methods including participant observation, interviews, and literature studies to discover how The Rumi Center fulfills the spiritual needs of urban followers. The results show that this tariqa successfully balances the lives of its followers through the daily practice of dzikr. Although the followers find solace and spiritual growth by detachment from material possessions, this philosophy may not resonate with every urban dweller. Their strong sufi tradition in their teachings do not resonate with all urban dwellers. The research’s focus on urban areas imposes research’s limitations on those who are genuinely seeking alternative religious outside of mainstream religion. The emphasis on inner spirituality, dzikr practice, and end-of-day arrival teaching distinguish this tariqa from mainstream urban religious practices.

**Keywords**: islamic philosophy; transnational ṭariqa; naqshbandi Ḥaqqānī; spiritual fulfilment

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**Introduction**

A continuous quest throughout humanity's journey on life is to find happiness, truth, or the authenticity of life. It is eternal because people have always fought with this quest throughout human civilization from time to time, from generation to generation. Without going through this quest, humans will always be haunted by feelings of anxiety, alienation, and despair. It is as though a perpetual void resides within
each individual that needed to be filled constantly. According to Martin Heidegger, *Dasein* means throwing away emptiness or absence (*Nicht*) (Hardiman 2003, 79). From nothingness, humans determine an existence (*Dasein*) or the possibilities that human can create from the meaning of life.

Authenticity is to live a life with full of mindfulness. In Kierkegaard's view, we can only live authentically as human beings through the choices that determine our lives. The prerequisite is a profound spiritual life, which can overcome the influence of the five senses and all enticing offers (Tjaya 2010, 82). Humans experience desires, make decisions and commitments according to their spirituality. When a choice has been made, other choices would be abandoned, this is as a part of the commitment. This entire thing is created by faith, which in turn creates choices over actions with all of their associated risks.

Humans are unable to disregard aspects of spirituality that are intimately connected to the soul because it is in their nature to continually seek fulfilment, whether it be in the form of truth, authenticity, or the joy of life (Michaelson et al. 2019, 17). The history of human being has produced numerous tales illustrating how people have reacted to life's difficulties in diverse ways through the emergence of various cultural forms. Clifford Geertz in his study of Religion as a Cultural System explains that religion can answer the 'problem of suffering' and 'problem of evil' experienced by humans (Geertz 1973, 104-8). The ability of religion to answer these problems occupies a focus in the realm of spirituality.

Establishing a connection between creatures and the universe's Creator-God-requires spirituality in religion. *Tasawwuf*, a form of a discipline and a paradigm, serves as the foundation for spirituality in Islam. It is derived from the Arabic word *sūf*, which means "wool" (al-Kalabâdzî 1993). Islam is recognized to include a mystical or esoteric dimension known as Sufism (Sakhok & Munandar 2018, 56). Becoming a Sufi (practitioner of Sufism) requires strict and prolonged physical-spiritual discipline (Purwanto et al. 2023, 6). He must follow the *tariqa* master (*sheikh*) who has attained the greatest degree of the spiritual stages of sufism (*maqām*). A *tariqa*, translated as "way or technique" is emerged by the process of guiding from a *sheikh* to a *tasawwuf* student (Sakhok & Munandar 2018, 57).
A Muslim who decides to perform ṭasawwuf through a ṭariqa must practice a certain series of prayer and remembrance rituals that have been established by the sheikh or murshid for generations. There are a lot of ṭariqa in sufism, but the sufis divide them into two categories: mu’tabar (ṭariqa whose chain is mustaḥil [nearly impossible] connected to Prophet Muhammad) and ghair mu’tabar (ṭariqa whose chain is munfaṣīl [unconnected] to Prophet Muhammad) (Harini 2019, 52). The mu’tabarah ṭariqa has several variants and derivations (branching) that resulted in the creation of other ṭariqas. The Naqshbandi ṭariqa is one of the 43 mu’tabarah ṭariqas that the Jam’iyah Ahl al-Ṭariqa al-Mu’tabarah al-Nahḍiyah (JATMAN) organization had created in Indonesia (Fauzia & Ma’ruf 2021, 44).

This article aims to discuss a special branch of the Naqshbandi ṭariqa, namely the Naqshbandi Ḥaqqānī ṭariqa (the Nāẓimiyah), which originated from central Asia and then grows and develops in Western countries (Green 2012, 225). The Naqshbandi Ḥaqqānī classified as ‘the youngest child’ who emerged at the end of the 20th century, approaching the 21st century (Halid 2022, 332). The ṭariqa was rapidly successful and broadly reaching regions of the world in Europe, America, Africa, and Asia, including Indonesia with a total distribution of 28 countries (Estuningtyas 2022, 56). This ṭariqa’s membership of Sufis is among the largest and most diverse in the world (Nielsen et al 2006, 181-82). Many analysts refer to the ṭariqa as a multinational ṭariqa because of its extensive geographic presence (Aziz 2011, 161).

In particular, Naqshbandi Ḥaqqānī ṭariqa emphasized personal connection to God whereas inclusivity and openness matter; but, it also hold on the importance of Shari’a in Sufi life. Due to this principle, the Naqshbandi Ḥaqqānī ṭariqa is open to accepting followers from non-Muslim backgrounds without requiring them to convert to Islam (Green 2012, 223). This ṭariqa not only exists in Western countries but also in Latin America, where the ṭariqa localizes the Shari’a practice in each region (Montenegro 2023, 3).

In Indonesia, Naqshbandi Ḥaqqānī ṭariqa had been examined by various scholars. Zakiya Fatihatur Rohma's thesis looked at the motives for joining new members into the ṭariqa at the Yogyakarta-based Naqshbandi Ḥaqqānī ṭariqa (Rohma 2020, 74). Prior to this, Gazali...
specifically researched the distribution map of the *Naqshbandî Ḥaqqâni Ṭariqa* in Indonesia (Gazali 2015). In 2008, Sulistiana had already examined the history of the foundation and growth of the Jakarta *Naqshbandî Ḥaqqâni Ṭariqa* (Sulistiana 2008), followed by Retna Dwi Estuningtyas who researched more or less the similar topic (Estuningtyas 2022). In addition, there is also research in the Padang area, West Sumatra, by Johan Septian Putra which focuses on the history and socio-religious changes of the Padang community associated with the emergence and development of the *Naqshbandî Ḥaqqâni Ṭariqa* in that city (Septian 2022).

The success of the *Naqshbandî Ḥaqqâni Ṭariqa* in spreading globally can be attributed to several factors. Primarily, its ability to embrace various elements of both Islamic and non-Islamic societies, with the ease of membership procedures and inclusive religious practices in the midst of socio-political dynamics and local culture (Hentschel 2023, 95). Therefore, this *ṭariqa* is easily accepted as well as attracted many followers, both in Muslim majority and minority countries.

The research presented in this article offers a distinctive perspective by focusing on the acceptance and expansion of the *Naqshbandî Ḥaqqâni Ṭariqa* within an Islamic country, particularly in urban areas close to Jakarta. While prior studies have extensively discussed the acceptance of this *ṭariqa* in non-Islamic countries, this research delves into uncharted territory by exploring how individuals leading busy urban lifestyles in an Islamic context still seek and find spiritual fulfilment through their engagement with The Rumi Centre. This geographical and cultural context provides a novel lens to examine the universality and attractiveness of the *Naqshbandî Ḥaqqâni Ṭariqa* order that previously unexplored. Additionally, the primary objective of this article is to address a question: how does The Rumi Centre meet the spiritual needs of urban followers? Through the investigation of this question, the article also seeks to uncover the expansion of the *Naqshbandî Ḥaqqâni Ṭariqa* in Indonesia, a predominantly Muslim country.

**Research Method**

This research was conducted using qualitative methods. Primary data for this study were collected through a combination of participant
observation, in-depth interviews, and the examination of relevant literature sources (Syarifah & Fahimah 2020, 298). The writer initiated contact with The Rumi Centre during the local lockdowns due to the Covid-19 pandemic in early 2022. The data collection process extended for over a year to ensure comprehensive and in-depth insights. Initially, the contact was established through their social media and an initial introduction was made with the aim of participating in their weekly *dzikr* session, which were conducted exclusively online during the lockdown period. As lockdown restrictions eased, the researcher continued to engage with the members in person at the location where the *dzikr* sessions were held.

After a thorough and persistent approach, three individuals (one female and two males) were selected as the informants. While the majority of the *tariqa*’s members were male, the inclusion of a female informant allowed for a well-rounded discussion and a more comprehensive understanding of the research topic. The article's analysis is intentionally focused on a specific issue within a broader research context, which centre on the spiritual transformation of Sufism practitioners. In this case, the research narrows its scope to explore the Naqshbandi Ḥaqqānī order as a central hub for urban spiritual seekers within the transnational *tariqa* and the underlying factors driving this phenomenon. In the next chapter, the research will delve into the experiences of the subjects, narrating their stories as urban dwellers and their spiritual journeys.

**Results and Discussion**

**The Rumi Centre as a Spiritual Oasis amidst the Urban Life**

In terms of the connection between *tariqa* and urban life, The Rumi Centre comes up as an example of Sufism practices in the heart of the city, an area called Ciputat in South Tangerang. The members of The Rumi Centre are mostly men with a composition of 3:1 compared to women. The average number of members at each remembrance (*dzikr*) meeting on Monday evening is approximately 40-50 people. Especially at Islamic commemorative moments, such as the Prophet's birthday (*maulid*), the number of attendees can double. The congregants’ age ranges from 20 to 60 years old. They, especially men, generally work as private sector workers. Others are still students at some universities. Meanwhile, women are dominated by housewives. Due to their daily
activities, the possible schedule for the Quran recital is on even days, and The Rumi Centre accommodates this need with its recitation activities starting from 8.30PM to 10.30PM Western Indonesia Standard Time.

People in cities live a very fast and busy rhythm of life. Their work and daily mobility cause them to struggle with traffic jams and the fierce competition of life (Muzayanah et al. 2020, 532). Most of their time is spent at work and on the road. Besides, the individualistic nature that characterizes urban society forces each person to rely on themselves in pursuing their dreams and self-actualization. Thus, the absence of reflection breaks and space for mental rest in the burden of daily activities results in high levels of stress that can lead to depression. Meanwhile, the relationships with other people in the spiritual community are important for maintaining their mental well-being (Ridho et al. 2023, 93).

The symptoms of anxiety experienced by The Rumi Centre members are interpreted by themselves as a form of madness or mental illness that requires medication or spiritual intake. When being questioned about the traits of visitors who come to learn at The Rumi Centre, one of the informants responded:

“On average, those who come are people who have a lot of problems, a lot of problems. That is why Sheikh Hishâm said, The Rumi Café is a mental hospital. So those who come here must be mentally ill people. On average, there are household problems, and other troubled people ended up gather here” (MR 2021).

The anxiety experienced by The Rumi Centre congregants pushed them to join the path of Sufism in order to find spiritual fulfilment amidst the stresses of everyday life. The Rumi Centre, which is affiliated with the Naqshbandi Ḥaqqāni order, has the convenience of accepting membership through the pledge of allegiance (bai’at). It can be done at any time by the murshid as the leader of the assembly, as well as routine wirid rules that are simple and flexible so that they can be adapted to their daily activities.

Sufism practitioners in The Rumi Centre realize that spiritual needs must also be fulfilled. Through self-approach to God (taqarrub) and soul purification, it is the solution of spiritual fulfilment that tariqa offered for urban people (Nurani 2018, 159). The spiritual fulfilment prompts
people to decide on a path that connected with God under the direction of a murshid, thus, they joined the tariqa. Tariqa is a terminology of Sufism. According to its etymology, it refers to the "way" followed by Sufis and defined as a road that originates from the Shari’a. Shari’a is known as the syar or main route. While the road branch is called tariqa, from the word tariq. The derivative term indicates that the mystical instruction by the tariqa is a branch of the primary path that is composed of Divine law, which serves as the cornerstone for every Muslim (Schimmel 2000, 123). In other words, there is no tariqa that deviates from Shari’a law. Hence, one of the considerations for urban Muslims in Greater Jakarta is to remain in compliance with Shari’a law.

Examining the tariqa practice that emerged in urban areas is intriguing since it has more to do with the individuals' spiritual transformation rather than just socio-political issues. Bruinessen's research of tariqa and its Development in Indonesia’ in Kitab Kuning, Pesantren, and Tariqa (1995) revealed that the followers of tariqa, which were often associated with traditional rural communities, declined due to social changes and modernization. However, it was successful in attracting new students from the urban groups. “Muslims from modernist or secular backgrounds who are unsatisfied with the rational religious atmosphere but did not give emotional touch to their former environment, they seek a direct and emotional religious experience through the tariqa” (Bruinessen 1995, 205).

The Expansion of the Tariqa to Ease Modern Anxiety

Modern people who are claimed conquered and controlled the nature, are still unable to solve the issues in this modern time. These problems appear when people forget the transcendence part and the humanity, while the humanity is existed in accordance with spiritual conviction. Sufism provides an answer by emphasizing that human misery occurs because they no longer know who they really are. However, modern science is unable to help find the true identity (Nasr 2001, 337-53). This explains why tasawwuf still exists from the 13th century until now. In fact, various tariqas had increased rapidly in the 21st century as modern tariqa, offering a balance life and relationships with God, humans, and nature (Abitolkha 2021, 8).
Modernity emerged when the civilization of the West began to experience absolute dependence on rationality as an absolute source of knowledge, along with the rise of many Muslim intellectuals at the time, they emphasized *aqli* (reason) over the spirituality (Ali 2022). In consequence, a modern generation faces a more complex challenge in current time. They often feel anxious when dealt with irrational events that cannot be explained (Courtney et al. 2020, 689). This confusion encourages humans to always search spiritual desires to dampen the vortex of anxiety.

One story shared by one informant as he revealed his anxiety of living in urban as a young entrepreneur.

“Since my father died in 2011, I’d started a business. My business was growing successfully. Strangely though, the perplexity began to emerge from the deep of my heart. Even though I could get everything and the business was continuing to “move up and up”, I was still perplexed. What else would I like to do with my life? There I felt emptiness. Confused.” (YM, 2022).

The story of anxiety mentioned on the story above is one of the backgrounds for Naqshbandi Ḥaqqâni followers joining the order. This problem is related to modern life which does not provide enough space for spiritual fulfilment for society. Thus, the preaching and teachings in the Naqshbandi Ḥaqqâni order regarding the necessity to manage the mind and souls in order to overcome the challenges in daily life and face the phenomena of the End Times (Doomsday) have become an important source of spirituality for its order.

The topic of Doomsday holds a significant place in the teachings of the Naqshbandi Ḥaqqâni Ṭariqa. It is closely connected to the anxiety experienced by modern people who often obsess with material possessions. Through discussions about Doomsday, people in the modern time can find relief from their anxiety by acknowledging the inevitability of human mortality and detachment of material possessions or *zuhd* (Sviri 2022, 165). The Naqshbandi Ḥaqqâni Ṭariqa expanded in the West dealt with this issues that were noticed by Sheikh Abdullah Fâiz ad-Daghestanî, the ṭariqa’s leader. The Grand sheikh passed this vision to Sheikh Nâẓîm al-Ḥaqqâni and followed by Sheikh Hishâm Kabbâni who, further, refined it
The judgment day, the return of Isa al Masih, and Imam Mahdi’s arrival were one of the kinds of Naqshbandi Ḥaqqānī Ṭariqa’s preaching themes.

A sequence of global events, including climate change, natural disasters, and various other catastrophic occurrences, has revealed numerous mysterious signs. According to Islamic belief, the Waliyullah (saints of Islam) are considered the ones who possess the deepest understanding of God’s mysteries (Alatas 2020, 4). Therefore, every time Sheikh Hishâm Kabbâni delivers a shu’bah (a special speech for ṭariqa students), the message of mahdism (the belief in Imam Mahdi’s arrival) can awaken spiritual consciousness (Mercier-Dalphond 2021, 136). This is the end of time, the only way to salvation is to return to God.

The Nâzimiyah Ṭariqa had succeeded in attracting new followers around the world, including Indonesia, due to the related topic, easiness in the bai’at process and the flexibility for taṣawwuf rites. It was even comfortable for students who are new with Islam. In addition, it was also relevance to global issues through Islamic interpretation, allowing urban groups from diverse races, gender, social-economics and social culture to be united.

The rapid growth of the Naqshbandi Ḥaqqānī order, particularly in Indonesia, indicates a new historical milestone in the Islamic progressive movement through transnational ṭariqa. The Naqshbandi Ḥaqqānī Ṭariqa succeed attracting followers by presenting loving-kindness and inclusivity. Hence, the ṭariqa has survived amid materialistic orientation and it also adapted with technology. Islam’s practice comes as a strategy to solve the more challenging problem.

The Rumi Centre: a Naqshbandi Ḥaqqānī Genealogy

The Rumi Centre in Ciputat is one of Sufism practices that originally from Naqshbandi Ḥaqqānī Ṭariqa. The Naqshbandi Ḥaqqānī Ṭariqa is a branch of the Naqshbandi Ṭariqa, as the name implies. The Naqshbandi Ṭariqa is one of the largest and the most famous ṭariqas in the world. Named after its founder, Sayyid Muhammad Bahâuddîn an-Naqshbandî, who was born in Muharram 1317 AD in Qashrul Arifan area, a village close to Bukhara. By lineage, Sayyid Bahâuddîn was still a
 descendant of Rasulullah from Husain ibn Ali, husband of Fatimah az-Zahra bint Rasulullah (Latif & Usman 2020, 300). He was regarded as a renowned saint from his time who established the fundamental principles of the Naqshbandi Tariqa. He promoted to clean the students’ heart and to always remember al-Haqq (Allah). One of this tariqa most prominent teaching was always reciting (sirr), even in the crowd (Gitosaroso et al. 2022).

The history of the Archipelago showed that the Naqshbandi Tariqa was first mentioned in the writings of Sheikh Yusuf al-Makassari (d.1699) who travelled to the West since a young age. He studied in Aceh the Centre of Islam studies in the Archipelago, and then he performed Hajj (pilgrimage) and studied in the Middle East. Bruinessen in his book “Tariqa Naqshbandi in Indonesia” (1992) described the journey of Sheikh Yusuf studying the Naqshbandi Tariqa in Yemen through a well-known Arab sheikh, Muhammad 'Abd al-Baqi. Later, in Medina he also studied with another well-known Naqshbandi figure, Ibrâhim al-Kurâni, but he referred to his teacher only as a sheikh of the Shattariyah Tariqa (Bruinessen 1992, 34). Through these historical archives, it is known that, in the 17th century, the Naqshbandi Tariqa had expanded throughout the Archipelago, although Sheikh Yusuf himself later became the murshid of the Khalwatiyah Tariqa in Makassar.

The Qadiriyyah wa Naqshbandi Tariqa, the Syattariyah Tariqa, the Sammaniyyah Tariqa, and the Naqshbandi Tariqa were developed in the Archipelago between the 18th and 19th centuries (Abdurahman & Nur 2018, 34-47). Trimingham claimed that students who studied in Mecca disseminated the Naqshbandi Tariqa for the first time. Sheikh Sulaeman Effendi, a Minangkabau Sufi scholar, in 1840, was announced as the first Naqshbandi caliph in the Archipelago (Trimingham 1971). In the following period, this tariqa expanded with more followers, especially in the Parahyangan area, including Cianjur, Sumedang, and Sukabumi [see K.F. Holle’s 1886 report in Bruinessen’s work (Bruinessen 1992, 23-27)].

The Naqshbandi Haqqani Tariqa recently emerged in the 21st century and was acknowledged as ‘contemporary’ tariqa (Sulistiana 2008, 22). Sheikh Nâzim al-Haqqani occupies the 40th Naqshbandi murshid lineage after his predecessor, Sheikh Abdullah Fâiz ad-Daghestani from Damascus passed away on September 30, 1973. In 1974 Sheikh Nâzim al-
Haqqani began his da’wah in Europe, especially England and Germany (Sulistiana 2008, 7). In these vast non-Muslim countries, he attracted many followers who just converted to Islam and Muslims immigrant, by giving bai’at to the Naqshbandi Ṭariqa through Grand Syekh ad-Daghestanî as murshid.

Before receiving bai’at from the Grand Sheikh and being designated as Naqshbandi murshid, Sheikh Nâzîm had already strengthened his understanding of the Naqshbandi Ṭariqa under the guidance of his teacher at the time, Sheikh Sulayman Arzurumi (d.1948). He was transferred to Sham (Syria) by Sheikh Sulaymana Arzurumi to pursue more comprehensive studies in sharia, Quranic interpretation, and hadith from various murshid and shari’a masters. During his travels to Damascus, Aleppo, Hama, and Homs, Sheikh Nâzîm studied with Sheikh Abdul Azîz Uyun al-Sud (mufti of Homs), Sheikh Abdul Jalîl Murad, and Sheikh Saîd as-Subâî, all of whom were sheikhs of the Naqshbandi Ṭariqa.

Sheikh Nâzîm met Grand Sheikh Abdullah ad-Daghestani when he relocated to Damascus in 1945. In that year, he took an oath and asked to return to Cyprus. In 1952, Grand Sheikh wed Sheikh Nâzîm to one of his students named Hajjah Amina Hattun Adil. He spent the following years preaching and traveling to the East Mediterranean where he attracted followers in Lebanon, Syria, and Jordan (Nielsen, Draper, and Yemelianova 2006, 184). A brief notes according to David W. Damrel's research; during the early 1950s to 1974, Sheikh Nâzîm carried out meditative rituals and da’wah missions around Syria, Cyprus, Jordan, and Turkey (Damrel 2006, 208).

After the legacy of Grand Syekh ad-Daghestanî, Sheikh Nâzîm focused his teachings on the West. He initially traveled to England to establish the Naqshbandi Haqqani Ṭariqa. There are now several (Sufi meeting places) in London, Birmingham, Sheffield, and Glastonbury (Nielsen et al. 2006, 185-89). Research by Nielsen et al., in the 1998-2001 period, described the dynamics of the ṭariqa’s rise in connection to the local setting and political fragmentation. The fragmentation within the ṭariqas was resulted from the absence of a single caliph who could unify all parties from various regions. The followers, who came from various ethnicities but mostly from South Asia, were only gathered if Sheikh Nâzîm made a visit to United Kingdom. Each group often engaged in

ULUL ALBAB: Jurnal Studi Islam, Vol. 24, No. 2, 2023


*dzikr* activities at certain location and schedule as agreed by the local leaders. This activity was performed on daily basis.

Two of the distinguished Lebanese Sunni Kabbânî brothers, Hishâm and Adnân Kabbânî, were among Sheikh Nâzîm’s earliest students. Both were chosen as caliphs in different regions. Sheikh Adnan Kabbânî held the Lebanese territories, especially Tripoli and Beirut. Meanwhile, Sheikh Hishâm Kabbânî was assigned by Sheikh Nâzîm to America in 1990 to established *Naqshbandî Ḥaqqâni Tariqa*. Interestingly, Sheikh Hishâm was wed to Hajjah Nazihe Adil, one of Sheikh Nâzîm’s daughters, and lived in Michigan (Baried et al. 2022). However, starting from America, Sheikh Hishâm Kabbânî then also expanded his influence to Southeast Asia, including Malaysia, Brunei Darussalam, and Indonesia.

One of Maulana Sheikh Hishâm’s successes in expanding the influence of the *Naqshbandî Ḥaqqâni* in Indonesia was because of his preaching regarding the phenomenon of the end times (doomsday) and its connection with the arrival of Imam Mahdi, as clearly mentioned by the informant:

“So, Maulana Syekh Hishâm reminded the younger generation of the Prophet’s followers that they should not love the world and not be afraid of death. You have to prepare yourself, whenever the time is. Because that is the secret of Allah Ta’âla, the secret of the saints. They do not say when Imam Mahdi will appear, but we must be prepared. People who support al-Mahdi must be prepared. Those one of the tasks of the great saints like Syekh Hishâm.” (SAB, 2022).

The Existence of Naqshbandî Ḥaqqâni Tariqa in Indonesia

The intellectual exchange with other Muslim scholars marked an important moment that significantly influenced the religious landscape in Indonesia. Since the 16th century, the development of Islam in Indonesia has been shaped by interactions between Muslim scholars and Middle Eastern traders (Feener 2019, 3). This distinctive trajectory differs from mainstream religious practices. *Tariqa* is classified as a category of supernormal conditions, primarily because its spiritual practices and rituals are observed predominantly among *tariqa* followers (Qomariyyah & Saifuddin 2022, 2). The central hallmark of this tariqa is the
attainment of inner peace. Ṭariqa is transmitted by a murshid or Sheikh who guides the followers through their prayer rituals. *murshid* or Sheikh is regarded as a saint by their followers and occupies the highest position within a Sufi order, serving as its leader and spiritual guide (Smith et al. 2023, 365). The arrival of Sheikh Nâzim Adil al-Ḥaqqānî in Indonesia marked a significant presence of the ṭariqa in the country.

The *da'wah* mission that was carried out by Sheikh Nâzim Adil al-Ḥaqqānî aimed to spread Sufi teachings in the context of human fraternity. They conveyed unity across all religions and spiritual paths to create harmony living (Sulistiana 2008, 37). Departing from this mission, the Naqshbandi Ḥaqqānî Ṭariqa proved to embrace not only marginalized Muslim communities in Western countries, but also attracted non-Muslims to convert to Islam. It is unexpected that this ṭariqa had developed into one of the most significant and rapidly expanding ṭariqa in Western Europe and North America with its inclusive culture.

In 1974, Sheikh Nâzim commanded Sheikh Hishâm Kabbānî, one of his pupils and son-in-law, to preach and broaden the ṭariqa movement to the European region and expanded to North America in 1990. The Naqshbandi Ḥaqqānî Ṭariqa in North America developed fairly fast in the first 10 years under Sheikh Hishâm Kabbānî. Moreover, Sheikh Nâzim personally travelled to the United States and Canada in 1991 and 1993. According to Ḥaqqānî’s publications, he was able to persuade more than 10,000 individuals in North America to convert to Islam and join the Naqshbandi Ḥaqqānî Ṭariqa from his earliest travels (Damrel 2006, 210).

Through the Naqshbandi Ḥaqqānî Ṭariqa, Sufism, which has its roots in the East Mediterranean’s Islamic tradition, is able to affect the Western culture although with social-cultural disparities. “Miracle and blessing from Allah” were the answer of Nâzimiyah followers who undoubtedly joined the ṭariqa (Kabbānî 2004, 481). The Nâzimiyah Ṭariqa succeeded gaining many students in the United States. However, it is necessary to scrutinize that there are three main factors that can explain the success of the movement and the growth of the ṭariqa, 1) the sheikh's spiritual charisma; 2) the structure of the ṭariqa and their ability to embrace the diversity of any nations, ethnicities and beliefs; and 3) teaching messages from the Sheikh that are able to unite all students in the ṭariqa.
The public and political actions, along with da'wah strategies and topics strengthened by Sheikh Hishâm’s leadership, cannot be separated from the significant development of the Naqshbandi Ḥaqqâni Ṭariqa in America. The Ḥaqqâni Sufi Foundation, the Islamic Supreme Council of America (ISCA), the As-Sunnah Foundation of America (ASFA), and the Kamilat Muslim Women’s Organization are the four non-profit groups that are primarily linked to this ṭariqa. Although each of these groups has a distinct mission and vision, ISCA is the most politically engaged as the voice of “traditional” Sunni Islam in the US. ICSA has two main agendas: first, to concentrate on serving these communities; and second, to educate American society with a corrective vision of what Islam is (Damrel 2006, 213).

The Naqshbandi Ḥaqqâni Ṭariqa in America utilizes a variety of media and internet in addition to spreading public events especially for da'wah information. They disseminated their events through printed media, video, television, radio, as well as the internet (Piraino 2016). This strategy allows non-ṭariqa members to understand the message of Islam as a moderate, tolerant and peace-loving religion. However, members of the ṭariqa may keep in touch with the main organization, particularly with Sheikh Hishâm Kabbâni, their spiritual teacher. Additionally, the lectures focus on the theme of millennialism (mahdism) for social acceptance. Over the past three decades, Ḥaqqâni teachings had consistently addressed themes such as the coming of the Last Day and its signs, as well as the emergence of Imam Mahdi (Damrel 2006, 217).

Internal fragmentation emerged after the main spiritual leader of Naqshbandi Ḥaqqâni Ṭariqa, Sheikh Nâzîm Adîl al-Ḥaqqânî died. It happened along with the changing of central leader from the ṭariqa. The legitimacy of each caliph's claim of authority was bolstered by political networks and (digital) media influence. Although, the competing caliphs still pledged their followers on behalf of Sheikh Nâzîm as the 40th Naqshbandi murshid according to the Golden Lineage (Conner 2015). It recorded in Naqshbandi Ḥaqqâni’s hagiography. As a result of the mutual acknowledgement of Sheikh Nâzîm’s, the ṭariqa’s genealogy still continues referring him without mentioning any other caliphs, such as Sheikh Hishâm Kabbâni, who was considered to be the strongest representation.
The phenomenon of the *Naqshbandi Ḥaqqānī Tariqa* in Indonesia, especially in Jakarta area, demonstrated different forms of community in terms of social culture. The name of Sheikh Hishâm Kabbānî was mentioned in the *murshid* genealogy by every associated with the *Naqshbandi Ḥaqqānī Tariqa* through the wirid rite. Hence, during the wirid procession with the students, they also sent al-Fatihah (*tawâsul*) prayer to Sheikh Hishâm Kabbānî in sequence with the names of the prior teachers and until the Prophet Muhammad (Böttcher 2006). Mentioning Syekh Hishâm Kabbānî in *tawâsul* can be historically explained. The proliferation would not have been occurred without him especially in Indonesia.

In addition to Malaysia and Brunei Darussalam, Indonesia is another Southeast Asia nation where the followers of *Naqshbandi Ḥaqqānî* grew rapidly. On April 5, 1997, the *Naqshbandi Ḥaqqānī Tariqa* was initially brought to Jakarta through the role of Syekh Hishâm Kabbānî, as the caliph of the United States (Estuningtyas 2022, 59). On the same date, Sheikh Hishâm took allegiance and immediately appointed KH. Mustafa Ma'sud as caliph, the representative of Sheikh Nâzîm Adîl al-Ḥaqqānî in Indonesia (Sulistiana 2008, 37). With this appointment, the *Naqshbandi Ḥaqqānî Tariqa* was officially established in Indonesia. Although the organization established in the next few years, in the two following visits, Sheikh Hishâm also ordained four other *ulama* as representatives of Sheikh Nâzîm al-Ḥaqqānî in Indonesia, namely 1) KH. Taufiqurrahman al-Subky in Wonopringgo, Pekalongan, Central Java; 2) Habib Luthfi bin Yahya, Pekalongan; 3) KH. Q. Ahmad Syahid, Nagrek, West Java; and 4) Ustadz H. Wahfuuddin MBA, Jakarta.

Following that, Mawlana Sheikh Nâzîm and Sheikh Hishâm traveled to Indonesia as part of a series of trips planned by the Islamic Supreme Council of America (ISCA) from April 26 to May 6, 2001, to meet with local Ulama and government representatives. He was greeted by the Ḥaqqānî Indonesia Foundation and the Minister of State Secretary of the Republic of Indonesia, Djohan Effendi. One of the agenda of the visit was to meet with the President of the Republic of Indonesia at that time, KH. Abdurrahman Wahid (Gus Dur) on May 2, 2001 (*Naqsybandi* 2008). On May 5 2001, he visited Abah Anom (Syekh Ahmad Shohibul Wafa Tajul ‘Arifin) the *murshid* of the Qadiriyyah wa Naqshbandi (TQN)
at the Suryalaya Islamic Boarding School, Tasikmalaya. In addition, Sheikh Nâzîm accompanied by Sheikh Hîshâm met with several political figures, Sufi academics, and Indonesian Muslim intellectuals in a series of amicable meetings that aimed to establish spiritual and political relations despite their tight schedule.

Figure 1
A weekly dzîkr gathering using hybrid method (offline & online methods)

Overseeing the organizational and administration structure, the Naqshbandî Ḥaqqâni Ṭariqa in Indonesia was under Indonesian Ḥaqqâni Foundation which was founded by Syekh Hîshâm Kabbânî (Sulistiana 2008, 41). The Ḥaqqâni Indonesia Foundation is a branch of the Ḥaqqâni Foundation, an international network of Sufi Ḥaqqâni foundations spread across several countries in the world where this ṭariqa grows and develops. Since 1997, the Ḥaqqâni Indonesia Foundation had organized various programs, but it was officially incorporated as a legal entity in 2000. The existing research about Naqshbandî Ḥaqqâni in Indonesia indicated that this transnational ṭariqa had risen across Indonesia, from Sumatra, Java, Kalimantan to Bali within two decades. Gazali in “Ṭariqa Naqshbandiyah Ḥaqqâni di Indonesia” mapped the regions where Naqshbandiyah Ḥaqqâni ṭariqa in Indonesia exists as well as all the location in each region (Gazali 2015, 24-29).

The Rumi Centre as one of the zawiyah (council) in Ciputat, suburban area around Jakarta, conducting a weekly ritual named ‘Khtam Khwajagan’. Khtam Khwajagan is a typical remembrance ritual carried out
in the Naqshbandî tradition. The dzîkr consists of a series of wirid, verses, prayers and prayers that close each orderal dzîkr. This dzîkr was compiled by Sheikh Abd al-Khâliq al-Ghujdawânî (1179). The recitation of khtam is believed to invoke the spirits of great sheikhs from the past to help those gathered (Bruinesseen 1992, 85-86). At the The Rumi Centre, dzîkr activities are held every Monday evening from past 8 to 11 pm. Congregants who are unable to attend the The Rumi Centre in person can take part in the activity via Zoom. The admin manager will widely share the link in the afternoon to the WhatsApp group, WhatsApp story, Facebook, and Instagram, so the followers are reminded by the agenda. One of female informants said,

“When Syaikh Hishâm visited Jakarta, I would come to his agenda wherever it was. That’s how much I like his teachings. Sufism is really for us to improve ourselves. That’s what I like about Sufism. When he can’t come to Indonesia anymore, I’ll just follow his sermons via the internet, either through YouTube or Instagram. Apart from that, I also followed and joined the recitation of Kiai Shohib or Sheikh Gibril on The Rumi Centre’s zoom.” (MD, 2022).

The Naqshbandî Ḥaqqânî order in Indonesia keeps maintaining connections with both existing and new followers through its online activities. The presence of the murshîds in social media is a part of tariqa actualization because they are actively involved in the global community (Hidayat & Zein 2022, 139). The significance of the murshîd’s role is strengthened by his online sermons, which help keep the followers engaged. These sermons serve as a constant reminder of the core teachings, including detachment from material possessions, anticipation of Imam Mahdi’s arrival, the impending doomsday, and the practice of dzîkr.

Conclusion

The Naqshbandî Ḥaqqânî tariqa in Indonesia led by Syekh Hishâm Kabbânî rapidly grows and spreads since they adopt the current issue of human anxiety. In urban areas, the presence of the The Rumi Centre serves as a spiritual oasis that catered the fulfillment of human spirituality. By focusing on universal topics related to the crises of modern times, the
\textit{tarîqa} effectively connects with individuals on a spiritual level who acknowledge the reality of mortality. Additionally, they have embraced modern technology such as social media and other internet platforms as tools for \textit{da’wah}. Through technology advancement, universal teachings on love and humanity, and eschatological theology, the \textit{Naqshbandî Haqqânî} \textit{tarîqa}'s adaptability and creative power are able to ignite and awaken human awareness to take the spiritual path as a strategy to face the challenges of modern life. Urban people may find their spiritual fulfilment through joining the \textit{tarîqa} as the \textit{Naqshbandî Haqqânî} also offers the ease and convenience prerequisite to engage its potential followers. Thus, the uncertainty quest and problems of modern society will discover its answers and true meaning through \textit{Sufism}, by joining the \textit{tarîqa}. This process is where spiritual fulfilment happens.

References


MD (Informant), interviewed on June 15, 2022. Tangerang Selatan.


SAB (Informant), interviewed on October 18, 2022. Tangerang Selatan.


YM (Informant), interviewed on April 29, 2022. Tangerang Selatan.