



Multicultural Dimension In Haq Naqsyabandi Thariqah

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Abstract

History proves that Islam spread throughout the archipelago when the Hindu-Buddhist kingdom was still in power due to the work of da'I, who were members of certain tariqas. The principle of tolerance of the adherents of thariqah succeeded in attracting the interest of the people of the archipelago to the teachings of Islam, and they converted to Islam. It is interesting to investigate the multicultural dimension of thariqah further so that it can be used to describe the teachings of tarekat concerning Islamic proselytization in a multicultural society. Therefore, this research aims to reveal the multicultural dimension in the teachings of the Haq NaqsyabandiThariqah. The research is conducted with a philosophical approach to the teachings of thariqah, which is critically described through historical data and the most

important manuscripts of thariqah. The research shows that every sect of thariqah has a teaching of tolerance in a multicultural society.

Keywords: Multicultural, Tariqah, and The Teachings of Tolerance.

1. Introduction

Multiculturalism is necessary in Indonesia, a large country consisting of thousands of islands. Multiculturalism is evidence of the acceptance that this country was formed through cultural differences due to differences in ethnicity, religion, and region of residence in the archipelago. History records that the founding of this country resulted from a mutual agreement to become one under a single leadership as a country. The agreement was based on the common fate of suffering under colonial rule for a long period.¹

The term multiculturalism comes from three words: multi (plural), cultural (cultural), and ism (as a school of thought). Multiculturalism implies recognition of the reality of cultural diversity. Thus, multiculturalism includes the recognition of traditional diversity (ethnic, racial, or religious), and the diversity of forms of life (subcultures) that will always appear in human life.² multiculturalism is a kind of recognition that a country or society is diverse and plural.³ Meanwhile, according to Zakiyuddin Baidhawiy, multiculturalism is the view that every culture has the same value and position as every other culture, so every culture has the right to get a place as other cultures.⁴

Multiculturalism includes ideas, perspectives, policies, responses, and actions by the people of a country that is plural in terms of ethnicity, culture, religion, and so on.⁵

¹ Dwi Agus Susilo, Iskandar, Dudi Sabil, Karsono, Masad Masrur, and Zulkifli Akbar, *Menapaki Perjalanan Bangsa: Notes of 80 National Figures Commemorating the 80th Anniversary of the Youth Pledge*, ed. Zulkifli Akbar (Jakarta: Lembaga Jangka Indonesia in collaboration with the Ministry of Youth and Sports, Republic of Indonesia, 2008), 942.

² Ana Irhandayaningsih, "A Philosophical Study of Indonesian Multiculturalism," *HUMANIKA* 15, no. 9 (2018): 1-20.

³ Azyumardi Azra, "Identity Turmoil and Social Violence: Multiculturalism, Democracy and Pancasila," *EMPATI: Journal of Social Welfare Science* 1, no. 1 (2012): 1-12.

⁴ Zakiyuddin Baidhawiy, *Multicultural Religious Education*, ed. Sayyid Mahdi, 5th ed. (Jakarta: Erlangga, 2007), 4.

⁵ Silvia Tabah Hati, "Efforts to Increase Multicultural Awareness," *Ijtima'iyah* 3, no. 1 (2019): 57-60.

Tarekat Haq Naqsyabandi is a Tarekat founded by Tuan Guru Syaikh Abdussamad Habibullah from Mataram, West Nusa Tenggara. The name Haq Naqsyabandi was obtained from the inspiration he received in a dhikr halaqah that he lived in 1986 AD.⁶ According to Ibn Hadjar, a biographer of Sheikh Abdussamad, the word “Haq” in the name of this order means “Haq” which distinguishes it from “Batil.” This tariqah always refers to the inner or spiritual (haq). This is what distinguishes it from the Naqsyabandi tariqah. “Haq” also explains its identity as a true, pure Al-Naqsyabandi tariqah, which always adheres to the shari’a derived from the Qur’an and al-Sunnah.⁷

The development of Tarekat Haq Naqsyabandi began with the establishment of a foundation named Tarekat Haq Naqsyabandi Foundation, with Notarial Deed No. 20 of 1994, by Notary Lalu Sribawa, SH in Mataram. At that time, Tarekat Haq Naqsyabandi Foundation was chaired by Makmun, SH, a senior lawyer in Mataram City. The secretary was Drs. Mahdan and the deputy secretary was Mohammad Mujib.⁸ In 2006, the Foundation changed its name to DarulIsmu Haq Foundation, based on Notarial Deed No. 31 dated December 20, 2006. This was done in order to adapt to the prevailing laws and regulations, and in an effort to expand the foundation’s movements.⁹ In 2020, the Foundation was changed and adjusted its name, namely the Darul Ismu Haq Abdussomad Foundation (YADIHAS), with the addition and attachment of the name of the founder of Tarekat Haq Naqsyabandi behind it.¹⁰

The name DarulIsmu Haq comes from three words that have their meaning. “Darul” means house or container; “Ismu” means name/spirit/aspiration. While “Haq” means essence / true truth / ultimate truth. So, the word Darul Ismu Haq means a place where the heart, spirit, and true ideals are united in achieving happiness in this world and the hereafter.¹¹

The main goal of the Darul Ismu Haq Foundation is to realize its ideals as stated in its vision and mission. The vision of the Darul Ismu Haq Foundation is

⁶ Muh. Gitosaroso, Tarekat Haq Naqsyabandiyah in West Kalimantan (Case Study in East Pontianak District), *Al-Hikmah Journal: Journal of Da’wah* 7, no. 1 (2013): 66-96.

⁷ Ibnu Hadjar, *Biography of Maulana Sheikh TGH Abdussamad Habibullah: Carrier of Tarekat Haq Naqsyabandi* (Lombok: Center for Research, Study and Development of Da’wah Darul Ismu Haq Foundation, 2011), 27.

⁸ Muh. Gitosaroso, Tarekat Haq Naqsyabandiyah in..., 68.

⁹ Ibnu Hadjar, *Biography of Maulana Shaykh TGH...*, 16.

¹⁰ Ibnu Hadjar, *Biography of Maulana Shaykh TGH...*, 17.

¹¹ Muh. Gitosaroso, Tarekat Haq Naqsyabandiyah in..., 69.

“The realization of Muslim individuals who are faithful, intelligent, prosperous and have noble character.” While the mission, among others: is “Increasing the understanding and practice of Islamic teachings in a kaffah manner (Shariat, tarekat, hakekat and makrifat) through the introduction, study, understanding, and practice of the teachings of the Haq Naqsyabandi tarekat properly, correctly and sustainably, to get closer and reach the pleasure of Allah SWT.”

Based on the vision and mission, it can be understood that Tarekat Haq Naqsyabandi is a tarekat that aims to uphold the kaffah Islamic shari’a and straighten the path of other Naqsyabandi tarekat. In order to achieve this goal, this order took modern methods by establishing a Foundation. With the foundation, it is expected that organizationally, the management of the tarekat organization can be well organized.

In its growth and development until now, Tarekat Haq Naqsyabandi already has thousands of worshipers. To carry out continuous guidance of the congregation, the foundation formed the Executive Board (PB) of Tarekat Haq Naqsyabandi College, the Regional Board (PW) at the provincial level, the Branch Board (PC) at the district/city level, the Branch Board (PAC) at the sub-district level and the Branch Board (PR) at the village level. In each branch, there are dhikr groups or taklim assemblies consisting of 20 to 50 worshipers.¹² The management of Tarekat Haq Naqsyabandi can be found in various provinces in Indonesia, such as West Nusa Tenggara, East Nusa Tenggara, Bali, East Java, Central Java, West Kalimantan, East Kalimantan, South Kalimantan, Riau Islands, Riau, Central Sulawesi, Papua and so on. Recorded overseas pilgrims include the Netherlands, Tunisia, the United States, Malaysia, and Singapore.¹³

Multiculturalism in Tariqah is very important to examine. This is because the plurality in tarekat can negatively impact conflict and division. However, this problem can be handled well by Tarekat Haq Naqsyabandi so that pilgrims who come from various tribes, regions, and different professions can coexist under the auspices of this order. Therefore, the author needs to describe this research on multiculturalism in Tarekat Haq Naqsyabandi.

¹² Ibnu Hadjar, *Biography of Maulana Sheikh TGH ...*, 19.

¹³ The data was on Tabulation of the Darul Ismu Haq Foundation Management in 2010.

2. Literature Review

There have been many studies on Da'wah Islam Tarekat written by experts, such as the Rifai'yah, Qadiriya wa Naqsyabandiyah, Sattariyah, Tijaniyah, and so on. As for the Haq Naqsyabandiyah tarekat, it has yet to be widely recognized in scientific literature. The actual Islamic proselytization activities of the Haq Naqsyabandiyah order are numerous in Indonesia, even abroad.

Tarekat Rifa'iyah as reported by Andi Kaprabowo in the *Journal of Community Empowerment: Media for Development Thought and Da'wah* - develops Islamic da'wah through a model of social resistance. This order aroused patriotism among its followers to fight against injustice (Dutch colonial colonizers) in the early 19th century.¹⁴ Qadiriya wa Naqsyabandiyah Thariqah develops da'wah through strengthening friendship, brotherhood, love for the country, and learning Sufism and Shari'a.¹⁵ Tarekat Sattariyah, conducts da'wah using the method of developing local traditions, being wise to the traditions and developments of local communities, and developing scientific capacity.¹⁶ Meanwhile, the Tijaniyah Order presents its members' existence in society as a problem solution. "Sufis should not only be concerned with contemplation and dhikr, then ignore the people who need guidance".¹⁷ Meanwhile, the Shiddiqiyah Order develops the economy through the mineral water business.¹⁸

Each tariqah, in addition to developing the core teachings of its tariqah, is also within the framework of developing Islamic da'wah. Various efforts are made, such as attracting Muslims through various rituals and solving people's problems in social, economic, and even information technology issues. Through

¹⁴ Andi Kaprabowo, "Beyond Studies of Tarekat Rifa'iyah Kalialak: Doctrine, Da'wah Path, and Social Resistance," *Journal of Community Empowerment: Media for Development Thought and Da'wah* 3, no. 2 (2019): 377-96.

¹⁵ Pasanda Agum Priyono, "Tarekat as Da'wah Media: Case Study of Tarekat Qadiriya wa Naqsyabandiyah Assembly Sawah Brebes Bandar Lampung," *Society (Universitas Islam Negeri Raden Intan Lampung, 2019)*, 87.

¹⁶ Zainal, "Da'wah Tradition of Tarekat Group: A Study of the Da'wah Activities of Tarekat Syattariyah," *Al-Munir* 4, no. 6 (2012), 110-133; Ahmad Syafi'i Mufadzilah R, "Tarekat and Local Traditions: A Case Study of Tarekat Syattariyah In Setono Village, Ngrambe District, Ngawi Regency, 1996-2018 AD" (State Islamic University Sunan Kalijaga Yogyakarta, 2019), 65; Lindung Hidayat Siregar, "Tarekat History and Social Dynamics," *MIQOT: Journal of Islamic Sciences* 33, no. 2 (2009): 169-87.

¹⁷ Noor 'Ainah, "Tasawwuf Teachings of Tarekat Tijaniyah," *Scientific Journal of Ushuluddin Sciences* 10, no. 1 (2016): 68-87.

¹⁸ Syahrul A'dham, "The Economic Ethos of the Shiddiqiyah Order," *Al-Iqtishad: Journal of Islamic Economics* 3, no. 2 (2015), 313-330.

these efforts, the results show that many of them are people of different religions interested in embracing Islam and undergoing the tarekat taught to them.

Meanwhile, for Tarekat Haq Naqsyabandi, only a few researchers have conducted more in-depth research. Even if there is, only the researcher himself and colleagues do it. From 2010-2013, researchers researched “Tarekat Haq Naqsyabandiyah in West Kalimantan: A Case Study in East Pontianak District”.¹⁹ his research concluded that this tarekat is part of the Naqsyabandi tarekat, whose practices are the same as the Naqsyabandi tarekat. Then, in 2016, researchers again conducted research titled “Sharia in the Perspective of Tarekat: Case Study in West Kalimantan”. This research found that many congregations prioritize the essence rather than the shari’ah.²⁰ Then, this research was continued by Elmansyah, in 2019, with the title, “Sharia in Tarekat Perspective: Confirmative Study of the Research Results of Muh. Gitosaroso in 2016 on Tarekat Haq NaqsyabandiJamaah in Pontianak City”. The results of this study found different facts, namely that in 2019, the congregation’s perspective began to change by continuing to emphasize shari’ah in addition to the essence. This is suspected to be the result of the management’s guidance after previous research found that it has undergone significant changes.²¹

Based on the results of the literature review above, this research is urgent, considering the development of Tarekat Haq Naqsyabandi in Indonesia is very encouraging.

3. Methods

This research is a type of combined research between the field (Field Research) and literature (Library Research) with a qualitative approach. In essence, qualitative research is research that intends to understand the phenomena (phenomenological) of what is experienced by the research subject, such as; behavior, perceptions, motivations, actions, and others, holistically and through descriptions in the form of words and language in a certain natural context and by utilizing various natural method.²²

¹⁹ Muh. Gitosaroso, Tarekat Haq Naqsyabandiyah in ..., 71.

²⁰ Muh. Gitosaroso; Ridwan, The Prayers of the Experts of Tariqah: Prayer in the Perspective of Tarekat Adherents, ed. Elmansyah Elmansyah (Jakarta: Pustakapedia, 2017), 26.

²¹ Elmansyah Elmansyah, “SYARIAT IN THE PERSPECTIVE OF TARECAT (Confirmative Study on the Research Results of Muh. Gitosaroso in 2016 on Tarekat Haq Naqsyabandi Pilgrims in Pontianak City),” MISANI: Legal, Economic and Religious Discourse 6, no. 2 (2019): 117-30.

²² M. Syahrani Jailani, Varieties of Qualitative Research: Ethnography, Phenomenology, Grounded Theory and Case Studies, Edu-Bio Journal 4, no. 1 (2013): 41-50.

This research process will involve important efforts, such as asking questions and procedures, collecting specific data from informants, analyzing data inductively, and interpreting the meaning of the data. Furthermore, the structure or framework used will be flexible in the final research report. However, this research will still apply an inductive research perspective, focus on personal meaning, and interpret the complexity of an issue.²³ This research will be conducted by trying to describe and interpret the object as it is.²⁴

In accordance with the definition of Renata Tesch, who concluded that Phenomenology is describing conceptually perceived qualities of a phenomenon through contextual analysis. Phenomenological research is illuminating intersubjective human experiences by describing the essence of the subjective experience.²⁵ Therefore, this research will be conducted by describing what is felt qualitatively over the phenomena encountered in the field as it is.

The data of this research are various information that can be obtained about the history and development of Tarekat Haq Naqsyabandi. The data in this research is divided into 2 (two), namely: primary data and secondary data. Both data will be analyzed descriptively (descriptive analysis). *Descriptive analysis* is a method that describes the object under study through sample data that has been collected as it is without analyzing and making conclusions that apply to the public.²⁶

The use of descriptive-analytical methods is because this research is a study whose data is taken from historical data. According to Wasino and Endah Sri Kartatik, the historical research method is a system of correct ways to achieve historical truth. Therefore, it requires three stages of research, namely: *First*, searching for materials, sources of information, or searching for historical evidence (Heuristics), as a first step; *Second*, Assessment or testing of these source materials from the point of view of the value of reality (truth) alone (criticism); and *Third*, compiling a collection of historical data and presenting/

²³ John W. Creswell, *Research Design, Qualitative, Quantitative, and Mixed Approaches* (Yogyakarta: Student Library, 2010), 4.

²⁴ Noeng Muhadjir, *Scientific Methodology: Qualitative, Quantitative and Mixed Paradigms* (Yogyakarta: Rake Sarasin, 2007), 28.

²⁵ Renata Tesch, *Qualitative Research: Analysis Types and Software Tools* (London: Routledge, 2013), 44.

²⁶ Sugiyono, *Quantitative, Qualitative and R & D Educational Research Methods* (Bandung: Alfabeta, 2017), 68.

telling it within the limits of objective truth, meaning and meaning (Synthesis and Writing).²⁷

Primary data in this research is obtained from various literature sources, such as books, journals, records, and official reports of Tarekat Haq Naqsyabandi Management, the results of interviews, and observations. Primary data will be extracted in three ways: observation, interview, and documentation. Key informants used as the main source are Guru Mursyid Tarekat Haq Naqsyabandi, namely: Tuan Guru Haji Muhammad Ali Bagiharta in Lombok, West Nusa Tenggara.

While secondary data support/supports the subject matter, including data related to Tarekat Haq Naqsyabandi, which is obtained from various relevant information and is still general. This data will be extracted from written sources published in various print and electronic media.

The collected data will be analyzed using the phenomenological analysis method. The stages of analysis will be carried out by following Creswell's (1998) pattern as follows:

- a. Describe the phenomena/experiences experienced by the research subject.
- b. Finding statements (interviews).
- c. The statements are then grouped into meaningful units.
- d. Reflecting on thoughts using imaginative variation or structural description, searching for the full range of possible meanings through divergent perspectives, considering frames of reference for the phenomenon, and constructing the phenomenon.
- e. Constructing a whole explanation of the meaning and essence of experience.
- f. Reporting research results that show the unity of meaning based on the experiences of all informants.²⁸

²⁷ Wasino and Endah Sri Hartatik, *Historical Research Methods from Research to Writing*, ed. Priyo Sudarmo, 1st ed. (Yogyakarta: Magnum Pustaka Utama, 2018), 115.

²⁸ John W. Creswell, *Qualitative inquiry and research*, *South African Journal Of Psychology* 40, no. 1 (2007): 76-81.

4. Discussion

Multiculturalism in Tariqah

Since the beginning of tarekat, the principle that has always been put forward is that everyone has the same opportunity to get closer to Allah SWT.²⁹ Social strata, intelligence levels, ethnicity, economics, and politics cause no discrimination. Tarekat lets go of these differences because tarekat only focuses on how a person can reach the degree as close as possible to Allah SWT.³⁰

Anyone, no matter where they come from, can join Tarekat. However, after joining, a person must follow the rules of the game that apply in the tarekat. When a person does not follow the rules of the game that have been set, then that person will be expelled from the tarekat he follows.³¹

Doctrine of Tarekat Haq Naqsyabandi

Sheikh Abdussomad Habibullah's teaching lies in realizing his work, namely the growth and development of Tarekat Haq Naqsyabandi. This tariqat is a tariqat that is attributed to Sheikh Baha'uddin al-Naqsyabandi. It is said so because the teaching of this order is pursued through description or depiction, which is intended to facilitate understanding, understanding, belief, and practice. Everything that is explained in this teaching is done by description or depiction. For example, by using tamsil and ibarat in understanding the verses of Allah SWT expressed and implied in the Qur'an and the kauniyah verses spread around.

According to Sheikh Muhammad Ali Bagiharta, the basic teachings are the same as other Naqsyabandi Tariqas, only the emphasis is on returning to the Haq. The distinctive feature of this tariqah lies in the addition of the word "Al-Haq" at the beginning of its name. Apart from the fact that the word "Al-Haq" means the name of Allah Himself, this word means "Truth." This word becomes the main principle for Tarekat Haq Naqsyabandi in carrying out the da'wah that it believes so far, namely da'wah, to show the truth.

²⁹ M. Sholeh Hoddin, "The Concept of Taubat Tarekat Naqshabandiyah Muzharîyah," *Theosophy: Journal of Tasawuf and Islamic Thought* 2, no. 1 (2015): 29-38.

³⁰ Ulfah Fajarini, "The Role of Local Wisdom in Character Education," *Socio Didaktika: Social Science Education Journal* 1, no. 2 (2014), 123-130.

³¹ Elmansyah, "Women in the Perspective of King Kubu VIII (An Examination of the Content of the Book 'Nasihat Zaman')," *Raheema* 5, no. 1 (2018): 12-21.

The principle is, “The truth does not have to be blamed on others; it comes from God.” This principle is taken from the Qur’anic statement in surah Al-Baqarah [2] verse 147: “The truth is from your Lord, so do not be among those who doubt.”

This verse has two references: First, to those who preach the truth. The principle is simple. The important thing is to convey the truth in a good and right way, too, not in a bad way, and blame others. Because the truth comes from Allah, it must be returned to Allah SWT. If it has been conveyed, there is no need to force it. Secondly, to people who cannot accept the truth. The statement is simple: the truth comes from Allah SWT, so there is no need to doubt (Interview with Tuan Guru Mursyid Sheikh Muhammad Ali Bagiharta, Lombok, Mataram).

According to Ibnu Hadjar, there are several main teachings of Tarekat Haq Naqsyabandi: Knowing the Essence of Self, Practicing Dhikrullah, and Praying Khushu. Knowing oneself means knowing or knowing something that is inside oneself. Self-knowledge in this tariqah focuses on recognizing the subtle body (ruhani), not the gross body. The subtle body is the spirit, while the spirit itself is the true nature of the self. Meanwhile, the practice of dhikr developed by the Haq Naqsyabandi order is always dhikr (remembrance). The dhikr is a combination of Jahr and Sirr dhikr. The most important dhikr is *Laallaaha Illa Allah*.

In Tarekat Haq Naqsyabandi, maqom is divided into 4 (four) maqom, namely: 1) Maqom Ruh Thabi’I (Lathifah Qalb, Ruh, Sirr, Khafi, Akhfa’, Nafsi, and Kullu Jasad); 2) Maqom Ruh Iddafi (Lathifah Amr); 3) Maqom Ruh Ruhani (Lathifah Windu Mukasyasyaf); and, 4) Maqom Ruh Robbani/maqom bayan (Bayan I, II, and III). Then, the khushu prayer is an effort to unite the shari’at and hakikat that have been developed in tarekat, towards ma’rifat.

To be a member of Tarekat Haq Naqsyabandiyah, one must fulfill the requirements that have been set. These requirements are intended as a bond of promise for the followers of this tariqah for the sake of the perfection and beauty of nature. Every prospective jama’ah who wants to do tawajjuh must obey the following: 1) Able to abstain from all acts of shirk; 2) Able to keep praying on time; 3) Able to abstain from sinful acts, such as adultery, intoxicants, lying, and abuse; 4) Will not commit acts that are contrary to the laws of the Republic of Indonesia and will not commit acts that cause chaos in the community; 5) Sincerely submit themselves to Allah SWT; 6) Ridho accept all kinds of insults and will not retaliate against them; 7) Will not turn away; 8) Able to refrain

from the lust of anger, greed, and ujub and stay away from extravagance and misguided bid'ah; 9) Humble and polite to fellow human beings / fellow Muslims / jama'ah; 10) Consider the religion of Islam nobler than his body and soul and the property he loves; 11) Bind the promise of brotherhood with fellow jama'ah; 12) Always obey the lessons and instructions given by the teacher¹.

When someone has become a congregation, to believe better and understand the knowledge received from a Mursyid or badal Mursyid to recognize the essence of self, the Mursyid suggests carrying out suluk under his guidance. The procedure for suluk is described as follows: a) During suluk, no words/talking, either alone or with other people; b) No communication using any media; c) Sitting in tawadhu' tafakur; d) Obeying the direction of the murshid teacher; and, e) Keeping clean from major and minor hadas. During suluk only focus on worship and remembrance of Allah and leave all forms of worldly activities and interests.

The Multicultural Dimension in the Haq Naqsyabandi order

The Unitary State of the Republic of Indonesia consists of diverse cultures, religions, tribes, customs, and skin colors, with a united determination to become Indonesia in 1945—many challenges to unification (to stay united): Internal and External. Awareness of the multicultural “Taqdir” of the Indonesian nation needs to be maintained to remain a great, advanced, harmonious, and peaceful nation. The nation’s multicultural ideology is built on Pancasila, the 1945 Constitution, the Unitary Republic of Indonesia, and Unity in Diversity.

As mentioned in Q.S. Al-Hujurat verse 13, namely:

O humanity! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may 'get to' know one another. Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware.

Also in Surah An-Nisa verse 1:

O mankind! Be careful of your duty to your Lord Who created you from a single soul and from it created its mate and from them twain hath spread abroad a multitude of men and women. Be careful of your duty toward Allah in Whom ye claim (your rights) of one another, and toward the wombs (that bare you). Lo! Allah hath been a watcher over you.

In Surah Ar-Rum verse 22:

*And of His signs is the creation of the heavens and the earth, and the difference of **your languages and colours**. Lo! herein indeed are portents for men of knowledge*

The Hadith also mentions that:

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "He who believes in Allah and the Last Day should speak kindly or keep silent; he who believes in Allah and the Last Day should honor his neighbor; and he who believes in Allah and the Last Day should honor his guest."

Another Hadith mentions:

Abdurrahman ibn Abi Laila reported that Qais ibn Sa'd and Sahal ibn Hunaif were in Qadisiyah. Then a corpse was carried past them. Both of them stood up out of respect. 'Isn't the corpse a (non-Muslim ahludzdzimmah) inhabitant of the world?' asked the people around him. The two answered, 'A coffin was carried past the Messenger of Allah. He then stood up. When told that it was a Jewish corpse, the Prophet replied, 'Isn't he a human being too?'" (HR Bukhari and Muslim).

Tarekat Haq Naqsyabandi does not only consist of one ethnic group but also consists of many ethnic groups. The ethnic composition of Tarekat Haq Naqsyabandi Jama'ah, for example for West Kalimantan region includes Malay, Javanese, Madurese, Batak, and other tribes. Ethnic Malay consists of a combination of Bugis Malay, Makasar, Sambas, Belitong, and Ex. Dayak. Then the Javanese ethnicity comes from migrants from East Java and Central Java. Meanwhile, the Madurese ethnicity is separate, although it comes from East Java. They have become the fourth-largest community in West Kalimantan. Batak ethnicity comes from some Muslim Bataks who live in West Kalimantan. Finally, other ethnicities are a combination of other tribes, such as Padang, Palembang, Chinese descent, and so on.

From the data above, we can see how pluralistic the condition of Tarekat Haq Naqsyabandi congregation is. Therefore, the understanding of multicultural has a significant role. A pluralistic community has many problems, including harmony in differences. Not all communities can walk together with differences. However, the Haq Naqsyabandi congregation can prove that the difference is not a problem but a strengthening bond among the congregation.

Not only from different tribes, but the congregation of Tarekat Haq Naqsyabandi also comes from various professional backgrounds. When viewed in terms of the background of the congregation's work, for example, the congregation of Tarekat Haq Naqsyabandi in West Kalimantan consists of the profession of Teacher / Lecturer as many as five people, private employees 871 people, civil servants as many as 127 people, Police / Army as many as 38 people, and other jobs as many as 1530 people. (Data from the management of PTHN Pontianak City in 2021).

Therefore, the congregation of Tarekat Haq Naqsyabandi is open to all Muslims who want to learn Hikmah. Anyone can enter for all who want to learn Hikmah, without exception. This Tarekat does not look at ethnicity, customs, skin color, and nation. The important thing is to want to live the tariqah life, follow the direction, and believe.

For the followers of Tarekat Haq Naqsyabandi, the most true religion is Islam. However, the congregation of Tarekat Haq Naqsyabandi does not question the religion of others. Tarekat Haq Naqsyabandi congregation also has no problem with customs which are following Islam are preserved, if not in accordance, should be avoided.

Then also related to the differences in the form of a person, there is no discrimination with skin color and skin contour, Tarekat Haq Naqsyabandi followers accept everything. Jamaah Tarekat Haq Naqsyabandi is not against culture, but jamaah Tarekat Haq Naqsyabandi can be a culture. Any ethnicity may enter Tarekat Haq Naqsyabandi congregation as long as they follow the rules of Tarekat Haq Naqsyabandi congregation. Whatever the profession, Tarekat Haq Naqsyabandi congregation will still accept and provide full service to the community/jama'ah.

The activities of Tarekat Haq Naqsyabandi congregation are organized as an effort to embrace all. Such as, blood donation activities are handed over to the nearest PMI, without any specificity that the blood is for whom. This is an effort to embrace all, regardless of ethnicity, customs, or even religion.

Dzikir activities of Tarekat Haq Naqsyabandi congregation are all the same, meaning sitting equally low, and standing equally high, regardless of social status. Then also, the dhikr activities take turns from house to house. This is intended as a vehicle to get to know the condition of the congregation more

closely. Likewise, the Tarekat Haq Naqsyabandiislamic boarding school gate is always open to the public, and all may enter/pass through without exception. Not only those who have become congregants but the general public may, even those of different religions, also be welcome if there is an intention to tariqah or do good.

Alferd Schutz revealed phenomenologically that human nature is how he takes an attitude toward everyday life. Moreover, humans try to do their actions consciously, and all meaningful actions are always carried out consciously, which are always directed toward a solution and actions that the perpetrator projects in his mind.

Herbert Blumer formulated his symbolic interaction theory regarding the action of meaning for humans. There are three premises put forward by Blumer:³²

1. Humans act on things based on the meanings that things have for them.
2. These meanings come from one's social interactions with others.
3. These meanings are refined during the process of social interaction.

Peter L. Berger notes that the need for meaning is almost certainly rooted in human nature. Humans are beings who project meaning into the universe. Humans give meaning and cultivate values to objects and create a broad system of understanding (language, symbol systems, and institutions) which are indispensable guidelines in life. In this regard, meaning is a central symptom in the life of society, and no aspect of community life can be understood without paying attention to what it means for members of the community concerned.³³

Based on the results of observations and interviews at the beginning of this research, several programs are related to the multicultural dimension in the Haq NaqsyabandiTariqat. The multicultural development programs include 1) Tawjjuh; 2) Renewal; 3) Dhikr (regularly scheduled dhikr at the secretariat, dhikr from house to house, and incidental dhikr); 4) Tausiyah/ta'lim (Routine studies at the secretariat, Tamiya at every dhikr activity and Aaliyah on the

³² Muhammad Luthfie, Aida Viyala S Hubeis, Amiruddin Saleh, Basita Ginting, *Symbolic Interaction of Community Organization in Village Development*, INFORMASI Kajian Ilmu Komunikasi 47, no. 1 (2017): 19-34.

³³ Muhammad Luthfie, Aida Viyala S Hubeis, Amiruddin Saleh, Basita Ginting, *Symbolic Interaction...*, 19-34.

commemoration of Islamic holidays); 5) Organization; 6) Silaturrahim; 7) Social service.

Berikutini program yang berkaitandengandimensimultikulturaldalam Tarekat Haq Naqsyabandi:

a. Tawajjuh

Tawajjuh is closely related to the multicultural dimension of the Haq Naqsyabandi order. Tawajjuh is a mandatory activity in almost all tarekat organizations. Tawajjuh is a compulsory ritual that must be performed by a disciple (*salik*: one who undergoes *suluk*) in a tarekat. Tawajjuh is part of the direct guidance a tarekat sheik provides to his students, especially in instilling multicultural values.

According to Muhammad Basyirul Muvid's explanation, in the Naqsyabandiyah Tarekat (Tariqas affiliated to the Naqsyabandi tarekat), tawajjuh has a special meaning. Tawajjuh is the encounter of a student with his teacher; a person opens his heart to his teacher and imagines the teacher's face by feeling the shower of blessings from the teacher. Then, the teacher brings the student's heart directly to the presence of the Prophet Muhammad. This can happen during a personal one-on-one meeting between the student and the teacher or during *bai'at*. However, it can also happen spiritually through *rabithah* (presenting the spiritual figure of the teacher when the teacher is not present). However, tawajjuh is generally done in a gathering of *dhikr* in the congregation, where the teacher participates with his students.³⁴

In Tarekat Haq Naqsyabandi, tawajjuh is conducted in order to provide direct guidance to its *jama'ah* (followers). Usually, this activity occurs at certain times, such as *bai'at*, *dhikr halaqah*, and renewal. The *jama'ah* (followers) will be advised by the *murshid/badal murshid* to strengthen their faith.

According to the *badal murshid* of Tarekat Haq Naqsyabandi West Kalimantan Region, tawajjuh is the earliest planting of faith in Tarekat Haq Naqsyabandi, where *jama'ah* (students/*talik*) will be directed to the correct *aqidah*, *shari'ah* following *ahlu al-sunnah*, and morals as taught

³⁴ Muhamad Basyirul Muvid. *Sufism Education: A Framework for the Ideal Sufistic Learning Process in the Millennial Era* (Surabaya: Pustaka Idea, 2019), 385.

by the Prophet Muhammad (Interview with badal murshid of Tarekat Haq Naqsyabandi West Kalimantan Region, Sheikh Agus Sukarmin, MBA).

Thus, this is where the initial milestone of faith development is carried out in Tarekat Haq Naqsyabandi. Success in laying the foundation of faith for the jama'ah (students) will greatly determine the success of the faith development system. The doctrines of faith will be very attached to the jama'ah (students) in subsequent faith practices.

The multicultural value in tawajuh makes a murshid recognize the congregation of various tribes, languages, and regional origins. This is very important in terms of mursyid-jamaah relations and among fellow congregants. Through this tawajuh, the congregation is expected to recognize various backgrounds of people who may be different.

b. Renewal

The second pattern of instilling multicultural values is made with the renewal program. *Renewal* is a term used in Tarekat Haq Naqsyabandi to provide tarikat knowledge. This term is intended as part of straightening the student's beliefs after completing the stages of tariqat dhikr. Renewal is carried out by advising students to uphold the teachings they have received and then accept new teachings at the next stage. The congregation that is guided by tawajjuh returns by being given enlightenment (tausiyah) in order to strengthen knowledge, faith, and practice. The term is like a battery recharged to keep it functioning (Interview with Badal Mursyid Tarekat Haq Naqsyabandi West Kalimantan Region, Sheikh Agus Sukarmin, MBA).

Renewal is the process of renewing the knowledge given by the murshid/badal murshid when tawajjuh following the maqam/level of knowledge to be practiced in life (dhikr sirr). Before the renewal, reinforcement/enlightenment/tausiah and even the opportunity to ask questions/discuss/mudzakarah to the murshid/Badal murshid or the congregation who better understands the knowledge in question. In the Qur'an, it is mentioned, "Udzkuruunikamaahadaakum ..." (And remember Him as He had guided you, even though before you were really among those who did not know) (Interview with the Regional Board of Tarekat Haq Naqsyabandi West Kalimantan Province).

Thus, this renewal activity is not much different from tawajjuh. However, its purpose is focused on refreshing knowledge and then adding new knowledge to undergo the next ritual in the next step. There is an evaluation in this activity of the previous activity so that students can correct the shortcomings in the previous step to be added to the next step.

The pattern of guidance through renewal is also used in instilling multicultural values in the congregation through lectures, which are applied in the congregation’s daily life. Through this renewal program, messages about multiculturalism slowly enter into the habitus or habits of the congregation.

c. Dhikr

Dhikr is the main activity of tarekat, including the Haq Naqsyabandi Tarekat. Through these dhikr halaqahs, faith development is carried out. There are several dhikr programs implemented by Tarekat Haq Nasyabandi in Pontianak City, namely: 1) Routine dhikr scheduled at the secretariat; 2) Dhikr from house to house; and 3) Incidental dhikr. Faith development is carried out on every occasion of these halaqahs.

Routine dhikr at the secretariat is conducted almost every night except Saturday and Monday nights, namely every Sunday night, Tuesday night, Wednesday night, Thursday night, and Friday night, which is attended not only by pilgrims from the city of Pontianak but also from other regions.

Routine Schedule of Khalaqah Dhikr and Faith Development of Jama’ah Tarekat Haq Naqsyabandi Branches throughout Pontianak City

No	Branch	Day	Time	Place
1	East Pontianak	Sunday	7.30 PM - finish	Jama’ah house
2	North Pontianak	Monday	7.30 PM - finish	Jama’ah house
3	West and City Pontianak	Wednesday	7.30 PM - finish	Jama’ah house
4	South and Southeast Pontianak	Friday	7.30 PM - finish	Jama’ah house

The coaching activities and khalaqah dhikr in each branch are still carried out from the house to house of the local congregation, based on the schedule and agreement of the congregation or the request of

the congregation personally because there is a desire / special need for khalaqah dhikr in his house. Usually inviting the supervising teacher/badal murshid of West Kalimantan, KH. Agus Sukarmin, M.BA.³⁵

Apart from being the main means of tarekat in guiding jama'ah (students) towards Allah, this dhikr activity is also used as a means of fostering faith. Dhikr is a form of guidance from the heart, while the study is a form of guidance from the mind so that both can run in balance.

d. Tausiyah/ta'lim

Faith building is also done in every systematic study in the secretariat. In the Tarekat Haq Naqsyabandi organization, this systematic study is commonly known as tausiyah or ta'lim. Tausiyah or ta'lim activities are carried out in the secretariat, and every dhikr activity and Commemoration of Islamic Holidays (PHBI).

Tausiyah/ta'lim activities in the secretariat are usually conducted classically with complete learning equipment (LCD, laptop, blackboard, and other equipment). The material is structured, aqidah, morals, tasawwuf, fiqh, al-Qur'an, and hadith (Interview with the Regional Board of Tarekat Haq Naqsyabandi West Kalimantan Province).

As the author stated in the dzikir section, this tausiyah activity is a concrete form of separate faith development carried out by Tarekat Haq Naqsyabandi. The material presented is in the form of advice related to faith.

The material delivery is sought to be as interesting as possible, clear, and followed by illustrations easily understood by even low-educated jama'ah. Every explanation is always connected to the verses of the Qur'an and the hadith of the Prophet SAW.

Tarekat Haq Naqsyabandi always based its teachings on the Qur'an and sunnah so that it does not cause doubts in the jama'ah in accepting this teaching. This coaching material does not emphasize Tarekat Haq Naqsyabandinya, but Islam in general, which is discussed separately. From the perspective of Tarekat Haq Naqsyabandi, Islam is perfect because its teachings cover all life lines, both worldly and ukhrawi; Islam teaches

³⁵ Muh. Gitosaroso, "Perception of Tarekat Jama'ah towards Shari'at (Case Study of Jama'ah Tarekat Haq Naqsyabandiyah in Pontianak City)", *Al-Hikmah Journal: Journal of Da'wah* 11, no. 1 (2017), 1-15.

humans to realize their physical and spiritual existence. Humans must balance all this to make their lives happy in this world and the hereafter. The pillars of faith and Islam must be carried out as proof. Then humans must show al-ihsan behavior in everyday life. Steps to realize al-ihsan, taught exclusively based on the teachings of Tarekat Haq Naqsyabandi (Interview with Tarekat Haq Naqsyabandi Management).

This kind of faith development is carried out routinely, both in the secretariat and in the homes of jama'ah during the study at a specified time. Thus, members of Tarekat Haq Naqsyabandi always get direction and guidance in faith.

e. Organization

Tarekat Haq Naqsyabandi knew from the beginning that Islamic Da'wah would only succeed by being well-managed. The management of da'wah must be done through an organization. That is why, since 1994, Tarekat Haq Naqsyabandi has established an organization in the form of a Foundation named Tarekat Haq Naqsyabandi Foundation.

The foundation was established as an effort to provide structured and systematic guidance to the congregation. This is stated in the vision and mission of the Foundation, namely: *"The realization of Muslim individuals who are faithful, intelligent, prosperous and have noble character"*. In addition, the mission states: *"Improving the understanding, comprehension and practice of Islamic teachings in a kaffah manner (shariat, tarekat, hakekat and makrifat) through the introduction, study, understanding and practice of the teachings of the Haq Naqsyabandi tarekat properly, correctly and sustainably, in an effort to get closer and reach the pleasure of Allah SWT"*.³⁶

Thus, it is clear that the purpose of organizing this tariqah as a foundation is to guide the congregation. Through this organization, coaching runs in a structured and systematic manner. Along with the development of jama'ah and legislation, in 2006, this Foundation changed its name to: Darul Ismu Haq Foundation, which is based in Mataram, West Nusa Tenggara.³⁷ In 2020, there was also a change in the name of the Foundation which was associated with the founder of the Haq Naqsyabandi

³⁶ Ibnu Hadjar, I. (2011). Biography of Maulana Sheikh TGH..., 17.

³⁷ Ibnu Hadjar, I. (2011). Biography of Maulana Sheikh TGH..., 19.

tarekat behind it, namely the DarulIsmul Haq Abdussomad Foundation (YADIHAS).

In order to realize the congregation's development program in a structured and systematic manner, the management of each congregation group is arranged. The Foundation formed the Executive Board (PB) of Tarekat Haq Naqsyabandi College for the main level and the Regional Executive Board (PW) for the provincial level. Branch Management (PC) for the district/city level, Subsidiary Branch Management (PAC) for the sub-district level, and Branch Management (PR) for the village/sub-district level. Each branch has dhikr groups or majelistaklim with 20 to 50 members.³⁸

Based on the description above, the main purpose of establishing this tarekat organization is to facilitate the murshid/badal murshid in providing faith guidance to the congregation. Logically, when there is a separate administrator in each group, it will be easier to gather the congregation because there are people who act as organizers. So, the congregation is ready when they are gathered to be given direction/guidance by the murshid/badal murshid. In addition, administrators with adequate knowledge also play a role in providing enlightenment to the congregation related to faith development when needed.

f. Silaturahmi

Silaturahmi is one of the steps to foster the faith of Tarekat Haq Naqsyabandi. The congregation usually does this gathering at the tarekat teacher/guide's house to get advice to solve life's problems. The guru murshid/badal murshid will give directions on what to do.

In addition, at certain times, for example, there is a calamity that befalls the congregation, Teacher murshid/badal murshid will visit the congregation's residence to provide guidance. Alternatively, on certain occasions, where the congregation organizes thanksgiving or certain commemorative ceremonies, the guru murshid/badal murshid is invited to give tausiyah. On every occasion, the material of faith development is always given.

³⁸ Muh. Gitosaroso, "Perception of Tarekat Jama'ah...", 1-15.

g. Social Service

Tarekat Haq Naqsyabandi carries out many activities to increase the congregation's faith, one of which is through social service activities. Some of the social activities organized by Tarekat Haq Naqsyabandi are blood donations at every corporate anniversary event, social assistance (orphans, abandoned people, seniors who are no longer working, scholarships for the poor, mass circumcision, sick people, families afflicted with death, and so on). This is accompanied by faith-building and advice on other activities following Islamic teachings

The committee usually invites the Indonesian Red Cross (PMI) for blood donation. There are up to 200 donors who are ready to donate blood, but after being tested for PMI, only about 70 people can donate blood on average. This is the case for almost every blood donation event.

Blood is life for everyone. So many people need blood intake in hospitals for various major surgeries to sustain life. Therefore, blood donation means that someone who donates their blood has saved the lives of others.

It is difficult to make someone willing to donate blood for the public good because everyone needs it. Intensive guidance is needed so that a person can voluntarily donate blood. With serious coaching, it will be easy to do. That is why the blood donation initiated by Tarekat Haq Naqsyabandi is part of faith development.

The aforementioned faith-building activities are a tangible manifestation of the multicultural dimension in Tarekat. Every practitioner of tarekat should understand multiculturalism in their lives so that they will be wiser and wiser in acting and behaving, always bringing up and realizing *akhlakulkarimah* in life and society. *Fastabiqukhairat* (competing in goodness) motivates his life to reach Divine pleasure and achieve *mahabbatullah/ma'rifatullah* as a form of *taqwa*, which is the goal of every practitioner of tarekat.

5. Conclusion

Based on the explanation that the author has mentioned above, the results of the study show that each tarekat sect has a teaching of tolerance in a multicultural society. The principle always put forward is that everyone has the same opportunity to get closer to Allah SWT. Social strata, level of intelligence,

ethnicity, economics, and politics cause no discrimination. Tarekat lets go of these differences because tarekat only focuses on how a person can reach the degree as close as possible to Allah SWT. Anyone, no matter where they come from, can join Tarekat. It is just that, after joining, someone must follow the rules of the game that apply in the tarekat.

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