

The tradition of Tarekat Qadiriyah wa Naqsabandiyah

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Submission date: 18-Dec-2020 10:27AM (UTC+0700)

Submission ID: 1478282028

File name: ARTIKEK_KALAM.docx (898.32K)

Word count: 227

Character count: 1442



THE TRADITION OF TAREKAT @ADIRIYAH WANA@SABANDIYAH IN PEKANBARU, RIAU

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this article describes the tradition practiced by the followers of Qadiriya wa Naqshabandiyah in Pekanbaru, Riau. By employing a qualitative approach, this article discusses the tradition of the tarekat Qadiriya wa Naqshabandiyah in Pekanbaru, Riau emerged from the tradition (custom) performed at Pondok Pesantren Nuru Huda al-Islami. through the pesantren, the tarekat tradition is spread gradually in the practice of education and socialization. From the tradition of pesantren education, this tarekat philosophy is then socialized to the surrounding community's environmental traditions. Philosophically, this study also concluded that tarekat is a doctrine that is close to Islamic education. Pesantren as the center of tarekat development becomes 'icon' development of Islamic education based on Sufi character. In the contemporary context, the values of Sufi education are increasingly crucial, especially in responding to the patterns and lifestyles of consumptive ones arising from modernization, capitalism, and globalization.

Abstrak

Artikel ini menjelaskan tentang tradisi yang dianut oleh para pengikut Tarekat Qadiriyyah wa Naqsabandiyah di Pekanbaru, Riau. Dengan metode kualitatif, kajian ini menemukan bahwa tradisitarekat Qadiriyyah wa Naqsabandiyah di Pekanbaru, Riau muncul dari kebiasaan yang dilakukan di Pondok Pesantren Nurul Huda al-Islami. Melalui pesantren itu, tradisi tarekat disebarkan secara gradual dalam praktek edukasi dan sosialisasi. Dari tradisi edukasi pesantren, kebiasaan tarekat ini kemudian disosialisasikan ke tradisi lingkungan masyarakat sekitar. Secara filosofis, kajian ini juga menyimpulkan bahwa tarekat merupakan ajaran yang dekat dengan pendidikan Islam. Pesantren sebagai pusat pengembangan tarekat menjadi 'ikon' pengembangan pendidikan Islam yang berkarakter sufistik. Dalam konteks kekinian, nilai-nilai pendidikan sufistik semakin krusial terutama dalam merespon pola dan gaya hidup konsumtif yang berkembang akibat modernisasi, kapitalisme, dan globalisasi.

Keyword: Sufi, Tradisi, Qadiriyyah wa Naqsabandiyah

A. Introduction

The life of Sufism has actually been found since Prophet Muhammad saw. (Peace be Upon Him) and then forwarded by his companions, the *tabi'in* (Muhammad's companion) and *tabi' tabi'in* (Muhammad's companion's followers). In the history of the development of Sufism, the figure known as the great Sufi after the Prophet Muhammad's companion (*Tabi'in*) was Abu Hamzah in Baghdad. Also known are some of the mystical figures such as Abu Yazid al-Bustami, Junaid al-Baghdadi and others. Some of the Sufi figures have established the Sufi orders such as Syadzily, Naqsyabandi, Samman, Rifa'i, Qusyasyi, and others.¹

The tarekat (Sufi Order) is an important proof for the existence of Sufism. According to Julian Baldick, the concept of the tarekat is often identified as Sufism. Tariqa is considered as a method or path of a person to get closer to his God. This can be done by effort according to the instructions and steps taught in the tarekat leader, but also the closeness to God can be obtained from God's gift.² That's why the Sufi figures use the

¹Nur Syam, *Tarikat Petani: Fenomena Tarikat Syattariyyah Lokal* (LKIS: Yogyakarta, 2013), p. 71

²Julian Baldick, *Mystical Islam: An Introduction to Sufism*, (New York University Press: New York and London, 1992), p. 18

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