

# **NAQSYABANDIYAH TAREKAT STRATEGY IN DEVELOPING DAKWAH IN ISLAMIC BOARDING SCHOOLS, CICALENGKA DISTRICT, BANDUNG DISTRICT**

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## **Abstract**

This research analyzes the strategy of the Naqsyabandiyah Tarekat in developing da'wah at the Alfalah and Wasilatul Huda Islamic Boarding Schools, Cicalengka District, Bandung Regency. Through descriptive qualitative methods using observation, documentation and interview guidelines, this research identified a number of supporting and inhibiting factors in the development of this congregation. The results of the research show that effective communication between the Murshid, students and the community is very important. The role of the Mursyid as a leader and role model is also a key factor in the success of this tarekat. In addition, cooperation with the government in terms of facilities is needed. In conclusion, to ensure sustainable growth and development, improvements in communication, a strong role of Murshid, and cooperation with the government needs to be improved. With these steps, the Naqsyabandiyah Order can continue to grow and develop as a spiritual guide for the local community.

**Keywords:** Da'wah Strategy, Naqsyabandiyah Congregation, Development of Da'wah.

## **INTRODUCTION**

The history of da'wah has recorded many significant developments since the time of the Prophet Muhammad until now. During this journey, various schools and firqohs have emerged in the world of da'wah, creating diversity in views and methods of da'wah. Nonetheless, da'wah as an Islamic mission to bring goodness and distance oneself from heinous acts continues.

Islam, as a mercy to all nature, teaches human beings high moral and ethical values. This religion encourages amar ma'ruf and nahi munkar, namely ordering the good and preventing the bad. In addition to schools and firqohs in Islam, there are also tarekats that have existed for a long time and continue to grow today. These tarekats have their own characteristics and are special paths that help individuals draw closer to Allah SWT through certain rules in accordance with the shari'ah. One of the orders that is growing rapidly is the Naqshbandiyah Order. This congregation adheres to the teachings of Ahlussunnah waljama'ah by following the As-Shafi'i school of thought. They emphasize the importance of silent dhikr rather than verbal dhikr. The main goals of the

Naqsyabandiyah Order are repentance, uzlah (alone to worship), zuhud (away from worldly pleasures), taqwa (piety), qana'ah (satisfied with what is), and taslim (submission to Allah SWT). This congregation has many followers from various levels of society.

In Cicalengka District, Bandung Regency, the Naqsyabandiyah Order is also well developed. The local community, especially the "older people," responded positively to the congregation's presence. They involve themselves in various practices and activities with the teacher (Mursyid) in a place known as the sanctuary house or the suluk house. These celebrations are held in certain months, following the course of the Arab months, such as Muharram, Rabi'ul Awal, Rajab, Sha'ban, and especially Ramadan.

However, currently, this perulukan tradition is facing challenges. The number of people involved in persulukan is decreasing due to the death of several main figures and lack of interest from the younger generation. This could have a negative impact on the continuity of the teachings of this congregation. Therefore, it is important to understand more deeply why this is happening and analyze the strategies used by teachers (Mursyid) in recruiting students.

It is in this context that research on "Naqsyabandiyah Tarekat Strategy in the Development of Da'wah in Cicalengka District, Bandung Regency" becomes relevant and important to carry out. Understanding the strategies used can help overcome the challenges faced and maintain the continuity and spread of the teachings of this congregation in the future.

## LITERATURE REVIEW

1. Understanding Strategy in Da'wah According to BF Skinner, strategy is a philosophy related to the tools or methods used to achieve certain goals. In the context of da'wah, da'wah strategy can be interpreted as a managerial approach that aims to develop the strength of a da'wah organization, so that the organization can optimize da'wah opportunities that arise in order to achieve organizational goals that have been set in accordance with its mission. In this sense, the da'wah strategy involves efforts to adapt the da'wah organization to its environment, so that the organization can reduce the negative impact caused by the potential threat of da'wah. Thus, the da'wah strategy can be considered as a way or approach in carrying out da'wah.

In developing the da'wah of the Naqsyabandiyah Congregation, the development of cadres of da'wah interpreters is carried out intensively and directed. The positive impact was the birth of many jurists, caliphs and teachers of the Naqsyabandiyah Order. The approach used is to invite and move people, including inviting them to obey the teachings of Allah (Islam), including in the context of amar ma'ruf nahi munkar, with the aim of obtaining happiness in this world and the hereafter. So, the strategy for developing da'wah in the Naqshbandiyah Order can be interpreted as a concept that includes directed and integrated steps. This concept aims to utilize all potential to increase the effectiveness of da'wah, especially for certain target groups. In its implementation, this strategy takes into account various obstacles and challenges that may be faced. As an integral activity, da'wah can be carried out through various aspects of life.

## 2. Order

Tarekat is a concept that originates from the Koran, specifically Surah al-Jinn verse 16, which refers to walking the path of the Islamic religion correctly. The meaning of the word "tariqah" in this verse can be further explained in the hadith narrated by Bukhari and Muslim, where the Prophet SAW. teach his people to follow the Sunnah of him and the Sunnah of his companions. In this context, the word "tariqah" has the meaning of "path" and can be applied to various groups of people who follow the thoughts or teachings developed by a particular alim or sheikh. Tarekat, known in Arabic as "Thariqah," is defined as a path, condition, or trend in a certain context.

3. According to Al-Palembani, to join the tarekat, a person must fulfill several conditions, namely:

- a) Fear Allah SWT with true piety.
- b) Prepare yourself with weapons of remembrance.
- c) Totally submit to the Shaykh, like a dead body before the bath attendant.
- d) Determined to remain in the order until the end of his life.
- e) You must have permanent friends to carry out worship together, read the wirid together, and help each other for the good.

Furthermore, Al-Palembani also emphasized that tarekat followers must pay attention to their obligations, which include:

- 1) Limiting food is a prerequisite for opening the door to the heart.
- 2) Waking up at midnight to perform worship as a prerequisite for purity of heart.
- 3) Discipline in maintaining speech because it will close the door of knowledge.
- 4) Meditation and khalwat (withdrawal) in a special place by following the shaykh's instructions so that the heart feels present with Allah SWT.

The tarekat's way of uniting with God has several concepts, such as Hulul (God incarnated into humans), al-Isyraq (light of all lights), Ittihad (God and servants unite as one), and Ittisal (servants can connect themselves with God without adhering to the Hulul ideology).

## 4. Naqshbandiyah Order

The Naqsyabandiyah Order is one of the orders that has great influence among Muslims in various regions. This order was first founded in Central Asia and then spread to Turkey, Syria, Afghanistan and India. The founder of the Naqsyabandiyah Order is a well-known Sufism figure, Muhammad bin Muhammad Baha' al-Din al-Uwaisi al-Bukhari Naqsyabandiyah, who was born in Qashrul Arifah Village, near Bukhara. The lineage of the Naqsyabandiyah Order begins with the Prophet Muhammad SAW. and through a number of important figures in Islamic history, such as Abu Bakar Siddiq, Salman al-Farisi, and so on. One of the characteristics of the Naqsyabandiyah Order is persistence

in following Islamic law, rejection of music and dance, and prioritizing silent dhikr. Apart from that, this congregation also has an influence in influencing the thoughts and lives of the rulers and bringing the country closer to the Islamic religion.

## 5. Elements and Principles of the Teachings and Understandings of the Naqshbandiyah Tarekat

### a. Teacher (Murshid)

In the Naqshbandiyah Order, teachers or murshids have an important role. Teachers are individuals who have in-depth knowledge in the sciences of nature and makrifat, especially in the spiritual sciences. This teacher must have his own experience in teaching laduni, which often discusses things that are supernatural and beyond human understanding. A diploma or recommendation from the original teacher is very important in this order, because without the permission of the original teacher, the chain of true knowledge and makrifat will not continue. According to Shaikh Abu Hasan Asy-Syadzili, there are five minimum requirements that a murshid must have:

- 1) Has a clear and firm spiritual touch.
- 2) Have the right knowledge.
- 3) Have high ideals (himmah).
- 4) Have sharp eyes to show the divine path.
- 5) Have acceptable spiritual behavior.

### b. Disciple (Follower)

A student in the Naqshbandiyah Order is someone whose motivation for charity is only aimed at Allah SWT. This student must have the desire to gain knowledge and guidance in worship. After taking allegiance to the teacher, the student is bound by Sufi ethics, which includes complete submission to the teacher, respecting and obeying the teacher's orders, and keeping the teacher's secrets. There are fifteen manners or rules of conduct that must be practiced by a student, such as full faith in the teacher, determination to go to the teacher, and keeping the teacher's secrets.

### c. The Principles of Teaching and Understanding of the Naqsyabandiyah Order

The basic teachings of the Naqsyabandiyah Order consist of 11 principles, where the first eight principles were formulated by Abd al-Khaliq Ghujdwani, while the last three principles were additions by Muhammad Baha' al-Din Naqsyabandi. Some of these principles are:

- 1) Husy dar Dam: Maintain awareness when breathing to always feel the presence of Allah SWT.
- 2) Nazhar bar Qadam: Keeping pace by focusing on the spiritual journey.
- 3) Safar dar Wathan: Undertaking an inner journey towards awareness of your true nature as a noble being.

- 4) Khalwat dar Anjuman: Undergoing seclusion (withdrawal) in everyday life, both physically and mentally.
- 5) Yad Krad: Continuous dhikr to remember Allah SWT.
- 6) Baz Gasht: Returning to God's presence and renewing oneself.
- 7) Nigah Dasyt: Be alert and guard against distorted thoughts.
- 8) Yad Dasyt: Facing the Nur Dzāt Allah with full attention.
- 9) Three additional principles of Muhammad Baha' al-Din Naqshbandi are:
- 10) Wukuf Zamani: Checking the use of time and maintaining awareness.
- 11) Wukuf Qalbi: Keeping the heart under control and focused on dhikr.
- 12) Verbal Wukuf: Maintaining your speech and avoiding irrelevant words.

#### **d. Understand Ahlussunnah wal Jama'ah**

The Naqsyabandiyah Order follows the Ahlussunnah wal Jama'ah ideology, which refers to the majority group in Islam who adheres to the sunnah of the Prophet SAW. This understanding includes the teachings passed down by the Prophet and his group of Companions.

Ahlussunnah wal Jama'ah is also known as Ahl al-Hadith wa as-Sunnah or the group that adheres to the hadith and sunnah of the Prophet SAW. This tarekat emphasizes the importance of strictly adhering to Islamic teachings and adhering to authentic Islamic traditions.

#### **e. Persulukan or Suluk**

Suluk in the context of the Naqsyabandiyah Order is a way or way to get closer to Allah SWT and gain understanding. This suluk includes a spiritual journey that involves purifying the heart, emptying the sirr (secrets), and enlightenment of the spirit.

In this suluk, there are three main types, namely suluk qalb (purification of the heart), suluk ruh (emptying secrets), and suluk sirr (enlightenment of the spirit).

This suluk teaches students to always remember Allah and maintain awareness of His presence in every aspect of their lives.

### **RESEARCH METHODS**

This study uses a descriptive qualitative method, this study describes the results of research with a naturalistic approach used to understand phenomena or symptoms in depth and in detail. This method relies heavily on the collection and analysis of high-quality data to describe the characteristics, context, and details of the phenomenon being studied.

The following is an explanation of how descriptive qualitative methods can be used using observation guidelines, documentation, and interviews. Research Process as follows:

### **1) Phenomenon Identification**

Researchers must understand the phenomenon to be researched well and detail the area of focus.

### **2) Data collection**

In this stage, researchers will use observation, documentation, and interview methods to collect data relevant to the phenomenon.

### **3) Data analysis**

The collected data will be analyzed carefully. In descriptive qualitative analysis, researchers will look for patterns, themes, and meanings that emerge from the data.

### **4) Compilation of Descriptions**

The results of the analysis will be used to develop a detailed and comprehensive description of the phenomenon under study.

### **5) Interpretation**

Researchers will provide an interpretation of existing findings, relate them to relevant theories or concepts, and provide a deeper understanding of the phenomenon.

### **6) Results Presentation**

Research results will be presented in the form of clear and descriptive reports, often with support from primary data citations.

Descriptive qualitative methods guided by observation, documentation, and interviews help researchers to understand phenomena better, describe their characteristics, and present findings in depth and contextually. This approach is suitable for use when research requires a rich understanding of the phenomenon being studied.

## **RESULTS AND DISCUSSION**

### **Naqsyabandiyah Tarekat Da'wah Strategy in Recruiting People in Cicalengka District, Bandung Regency**

The strategy used by the Naqsyabandiyah Tarekat to recruit people in Cicalengka District, Bandung Regency, especially at the Al Falah Cicalengka Islamic Boarding School, involves various activities and approaches, such as:

#### **1) Association**

The Naqsyabandiyah Order uses gatherings such as wirid, recitations, and events commemorating Islamic holidays as a means of connecting itself with society.



## **2) Positive Communication**

Tarekat members try to establish good communication with the community, using polite and kind words.

## **3) stay in touch**

Members of the congregation actively visit homes, especially the homes of their closest relatives, with the aim of strengthening social and religious relations.

## **4) Providing Unseen/Islamic Messages**

Apart from that, members of the congregation also try to provide unseen messages or mystical knowledge to the community to help them get closer to Allah SWT.

At the Wasilatul Huda Islamic Boarding School, the community recruiting strategy also includes:

- 1) Opportunity for Caliphs: The Naqsyabandiyah Order provides great opportunities for caliphs who have joined this order to assist teachers (Mursyid) in inviting others to join.
- 2) Economic Facilities: Providing great opportunities in the economy, including providing free facilities to members.
- 3) Recitation on Islamic Holidays: Holding regular recitations on Islamic holidays and celebrating the Haul of the late Mr. Shaikh H. Abdul Wahid Bin H. Abdul Fatah, founder of the Naqsyabandiyah Tarekat, in Tanjung Mosque II Hamlet.

## **Da'wah Strategy for Communities Who Have Followed the Naqsyabandiyah Congregation in Cicalengka District, Bandung Regency**

After the community joined the Naqsyabandiyah Order, a da'wah strategy was carried out with a focus on spiritual development and maintaining the relationship between the student and the teacher (Mursyid). This strategy includes:

At the Al Falah Cicalengka Islamic Boarding School:

- 1) The Priority of Adab over Knowledge: Students are taught about the importance of having good manners and noble character rather than just acquiring knowledge.
- 2) Good Communication: There is good communication between Mursyid and students, allowing for regular sharing of experiences and guidance.
- 3) Announcement of Announcement: Students are given several weeks' notice in advance of launch, so they have time to prepare.

At the Wasilatul Huda Islamic Boarding School:

- 1) Teaching Ethics and Adab: Mursyid explains the ethics and manners that must be adhered to by students when they undergo the suluk process.
- 2) Emphasis on Respect for the Murshid: Students are emphasized not to forget the role and importance of the Murshid in the Naqsyabandiyah order.

- 3) Attendance at Khatam Tawajuh: Students are asked to always be present at Khatam Tawajuh on Tuesday nights and Friday nights outside of rituals as a form of obedience.

### **Strategy for Implementing the Teachings of the Naqsyabandiyah Congregation to the Community in Cicalengka District, Bandung Regency**

Teachings in the Naqsyabandiyah Order focus on dhikr in the heart (dhikr qolbu) and follow the teachings of Ahlussunnah Waljama'ah based on the As-Shafi'i school of thought. The tarekat teaching implementation strategy includes:

At the Al Falah Cicalengka Islamic Boarding School:

- 1) Emphasis on the 10 Conditions Before Dhikr: Students are taught to comply with the ten conditions before dhikr, including facing themselves to Allah SWT and gathering knowledge in their hearts.
- 2) Use of Special Words in Dhikr: In dhikr, students are asked to say special words such as "Ilahi anta maqshudi wa ridhaka mathlubi."
- 3) Dhikr Qolbu: In the implementation of dhikr, the aspects of observation, hearing, feeling, and seeing the inner eye are put forward.

At the Wasilatul Huda Islamic Boarding School:

- 1) Teachings of Ahlussunnah Waljama'ah: The community is taught teachings that are aimed at Ahlussunnah Waljama'ah.
- 2) Dzikir Qolbu: Focuses on teaching Dzikir Qolbu as a spiritual practice.
- 3) Use of the Dhikr Taught by the Murshid: The dhikr that is practiced is what the Murshid teaches students.
- 4) Delivering Recitations in Free Time: Da'wah is carried out through delivering recitations in the congregation's free time.

With this strategy, the Naqshbandiyah Order seeks to guide the community in spiritual development and understanding of the teachings of this order in accordance with the principles that have been established.

### **Strategy in maintaining the teachings of the Naqsyabandiyah Tarekat which has been followed by the community in Cicalengka District, Bandung Regency**

The strategies for maintaining the teachings of the Naqsyabandiyah order that have been followed by the community in Cicalengka District, Bandung Regency in Tanjung Masjid I hamlet are: 1) Mursyids continue to join even though the number of congregants is small, at a predetermined time 5 times a year; 2) Communicating between Mursyid and students and one student to another student that this Order cannot be left alone; 3) Moving from one area to another; 4) Because the system used by the Naqsyabandiyah order is a hereditary system, so, when the Zuriat (descendants) no longer exist, the congregation deliberates or reaches a consensus to appoint a murshid from the oldest student and has more knowledge about the knowledge of the Naqsyabandiyah order than the other. other.



Likewise, the Naqsyabandiyah congregation in Tanjung Masjid II Hamlet, Cicalengka District, Bandung Regency also has a strategy in maintaining the teachings of the tarekat by: 1) Routines of entering mysticism that have been scheduled and coincide in the noble months, such as: the month of Muharram, the month of Sha'ban, the month of Ramadan and the month of Dzulhijjah; 2) Turning on Khatam Tawajuh on Tuesday nights and Friday nights (excluding perelukan); 3) Complete financing (facilities); 4) Preach openly.

### **Supporting and inhibiting factors in the development of Naqsyabandiyah Tarekat da'wah in Cicalengka District, Bandung Regency**

The supporting factors for the murshid of persulukan at the Wasilatul Huda Islamic Boarding School are: 1) The knowledge of suluk is very beneficial for the world and the hereafter; 2) Easy in all matters; 3) The knowledge of the Naqsyabandiyah Taekat has become flesh and blood, because it comes from the ancestors of those who have followed the Naqsyabandiyah Taekat. Meanwhile, the supporting factor for a student is a strong desire to explore supernatural matters.

The inhibiting factors for persulukan mursyids at the Wasilatul Huda Islamic Boarding School are: 1) Funds (economic); 2) The settlement area is not suitable for habitation; 3) Illness or unhealthy body; 4) The busyness of the congregation itself. Meanwhile, the inhibiting factors for a student are the problem of funds, time and inadequate facilities.

Likewise, the chaos at the Al Falah Islamic Boarding School in Cicalengka also has supporting factors for both murshid and students. The supporting factors for the mursyid are: 1) Well-established facilities, from several aspects, namely: funding, service, guidance to all congregations, adequate knowledge and etiquette of the Mursyid (skills), very enthusiastic community attention and local government officials (Village Head); 2) Strategic location; 3) Close to water sources. And as for the supporting factors for students, namely that the facilities are established (eating, drinking, places and other needs) are borne by the Mursyid and they enter in the noble months.

Persulukan at the Al Falah Islamic Boarding School also has inhibiting factors, namely: 1) People who want to enter the Naqsyabandiyah Tarkat (suluk) are already elderly (old). So, it's hard to teach it; 2) Distance is far apart so communication is less effective; 3) The will and time of students and the community are not appropriate.

### **CONCLUSION**

From the results of an in-depth study of the Tarekat Naqsyabandiyah's strategy in developing da'wah in Cicalengka District, Bandung Regency, several important conclusions can be drawn. This understanding provides valuable insight into the challenges and potential for improvement in the tarekat's da'wah efforts in the region.

First, communication is the main element that needs to be improved. Both Murshid, students and the community need to have strong mutual understanding and support in physical, mental and spiritual development. In carrying out da'wah, effective communication is the key to understanding the needs, aspirations and expectations of

the congregation, as well as ensuring that messages from the tarekat teachings are conveyed clearly and correctly.

Second, the role of the Mursyid is very important in ensuring the success and development of the Naqsyabandiyah Order. A Murshid must have integrity, strong leadership, and the ability to lead and guide congregations well. Both physically and non-physically, the Mursyid must be a role model for the surrounding community, inspiring them to follow the teachings of the tarekat with enthusiasm.

Third, cooperation with the government is also needed to facilitate the development of Da'wah of the Naqsyabandiyah Congregation. This collaboration can help meet the needs of facilities, such as proper burial places, which will support congregational activities. By collaborating with the local government, this congregation can more easily develop and reach its maximum potential. In conclusion, to ensure sustainable growth and development in the Da'wah efforts of the Naqsyabandiyah Congregation in Cicalengka District, Bandung Regency, concrete steps need to be taken. Improvements in communication, a strong role of the Murshid, and cooperation with the government are some of the steps that can help this order achieve its goal of spreading its teachings and spiritual values to society. With these improvements, the Naqshbandiyah Order can continue to grow and develop as a source of inspiration and guidance for the local community.

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