

UNIFICATION OF TAREKAT IN INDONESIA: A CRITICAL REVIEW

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Abstract: This study aims to conduct a critical review of a dissertation on the unification of tarekat in Indonesia. To understand how critical review works, a summary will be made of the dissertation that is used as the object of study. The critical review work step is carried out by trying to present an overview of the dissertation that will be critically reviewed to provide an overview of the material being analyzed. Content analysis is a characteristic of this study, with which opinion interpretations are carried out. The findings of the study explain that this dissertation explains that the Sufistic thoughts of Ahmad Khatib Sambas are considered unique compared to other Sufis, because Ahmad Khatib Sambas succeeded in combining two large orders, namely the Qadiriyyah and Naqsyabandiyah Orders which then taught them separately. Apart from that, this tarekat has a quite prominent spirit of activism, as evidenced by several resistance movements against colonialism sponsored by followers of the Qadiriyyah and Naqsyabandiyah Tarekat. The results of the critical review show that this research has not succeeded in answering what is at the core of the research problem. The research findings presented are too broad, so they do not focus on the main discussion. In addition, this study also failed to present novelty from previous studies.

Kata Kunci: Tarekat, Qadiriyyah, Naqsyabandiyah, Ahmad Khatib Sambas

Abstract: Penelitian ini bertujuan untuk melakukan critical review terhadap sebuah disertasi tentang unifikasi tarekat di Indonesia. Untuk memahami cara kerja critical review akan dilakukan ringkasan terhadap disertasi yang dijadikan sebagai objek kajian. Langkah kerja critical review dilakukan dengan berusaha menghadirkan gambaran umum disertasi yang akan dilakukan critical review untuk memberikan gambaran umum tentang materi yang dianalisis. Analisis konten menjadi ciri khas dalam penelitian ini, dengannya dilakukan interpretasi pendapat. Temuan penelitian menjelaskan bahwa disertasi ini menjelaskan bahwa pemikiran sufistik Ahmad Khatib Sambas yang dianggap unik dibandingkan sufi lainnya, karena Ahmad Khatib Sambas berhasil menggabungkan dua tarekat besar yaitu Tarekat Qadiriyyah dan Naqsyabandiyah yang kemudian mengajarkannya terpisah. Selain itu, tarekat ini memiliki semangat aktivisme yang cukup menonjol, terbukti dengan beberapa gerakan perlawanan terhadap penjajahan yang disponsori oleh pengikut Tarekat Qadiriyyah dan Naqsyabandiyah. Hasil critical review menunjukkan bahwa penelitian ini belum berhasil untuk menjawab apa yang menjadi inti masalah penelitian. Temuan penelitian yang disajikan terlalu meluas, sehingga tidak fokus pada pembahasan utama. Selain itu, penelitian ini juga gagal untuk menyajikan kebaruan dari penelitian yang sebelumnya.

Keywords: Tarekat, Qadiriyyah, Naqsyabandiyah, Ahmad Khatib Sambas

INTRODUCTION

The dissertation will be reviewed with the theme of the tarekat known as the Tarekat Qadiriyyah wa Naqsyabandiyah (TQN). This tarekat is a merger of two large orders, namely the Tarekat Qadiriyyah, which refers to Shaykh ‘Abd al-Qādir al-Jilānī, and the Tarekat Naqsyabandiyah to Shaykh Bahā’ al-Dīn Naqsyabandī. The actual merger of tarekat in the tradition of Sufism is not new because many murshids combine several tarekat to become one. The choice of this dissertation to be reviewed is related to the theme of the amalgamation of the tarekat. Besides that, it is also to look more deeply at the writing model carried out in TQN. In general, reading the title of this dissertation, “Latar Belakang Sosial Politik Tarekat Qadiriyyah Wa Naqsyabandiyah Ahmad Khatib Sambas (AKS) (1802-1878)” works by Pabali (2008) will give an understanding that the concentration, which is the focus of this dissertation study is related to the political background, especially the situation that occurred related to TQN, the situation in which the merged tarekat was born. This dissertation seeks to explain the discussion of the political situation that occurred when TQN was formed as a spiritual stream by taking the social setting of the life of its founder, AKS.

TQN, as a spiritual flow has carried out many studies on this Sufi organization. TQN itself as a tarekat opens wide not only on the spiritual aspects within it but on other aspects. TQN as a tarekat has conducted a lot of research focusing on the doctrinal aspects taught in TQN, especially the function of the various remembrance rituals taught in it as a

process of purification of the soul (*tazkiah al-nafs*). The research focused on the purification of the soul was carried out by Aqib, focusing on *tazkiyah al-nafs* as a method of self-awareness (Aqib, 2001). Other relevant research is presented by research conducted by Rahmatullah regarding the TQN method in efforts to repair drug addicts (Rahmatullah, 2013) In this case, TQN has a special way of trying to build the awareness of addict groups to return to their consciousness. Mulyati conducted other research that is also important, namely several studies looking at the role of TQN in the education sector, both formal and non-formal (Mulyati, 2002). TQN, in this context, can be referred to as a spiritual organization capable of engaging in the field of education because it presents educational institutions from elementary to tertiary institutions. Another research that is different from what is also called Pabali looks at history with a focus on the social and political aspects of the establishment of TQN (Pabali, 2008). The latter research is the main focus of the critical review because looking at the tarekat from a non-doctrinal aspect is a separate study. Efforts to present a critical review of research that is said to be relevant that the study of tarekat has experienced significant developments. Conducting a critical review of dissertations written using a social science approach has an important contribution to the study of tasawuf or tarekat in Indonesia.

METHOD

The method used in this study is qualitative, which seeks to explore and interpret data descriptively and analytically.

The approach used is content analysis to understand and explain in detail which sources are used as the main source of research. Content analysis ensures that the critical review framework can provide information about the sources analyzed. The data source used is a predetermined dissertation. Data sources are the main focus that will be explored and understood from the content and methodological aspects. Data was collected by critically reading primary sources and determining aspects that were considered main and supporting. The next process is carried out by comparing similar sources to get comparisons and originality of ideas in primary sources. Data analysis was done in several stages: reduction, presentation, and conclusion (Creswell, 2007). Reduction is made by selecting data that is considered appropriate and relevant to the main focus of the research. The study narratively provides data to be understood and provides conclusions by verifying to ensure that all research problems have been answered.

RESULT AND DISCUSSION

Summary

This dissertation on TQN consists of 6 (six) chapters. Each chapter contains its respective sub-chapters, which discuss the focus on the issues developed in it. First part. The first part is the introduction consisting of various discussions which form the basis of the research conducted. This chapter contains an overview of the problems and framework that will be carried out in the research. In the background put forward by the author of this dissertation, he explains AKS's sufistic thinking, which is considered

unique compared to other Sufis, because AKS succeeded in merging two large orders, namely the Tarekat Qadiriyyah wa Naqsyabandiyah (TQN), which then taught it separately. In addition, the congregation of this tarekat has a spirit of activism that is quite prominent, as evidenced by several resistance movements against colonialism sponsored by followers of the TQN. The doctrine taught is related to the spiritual process and traditional medicine, which was later known as the Pesantren Inabah by Mbah Anom in Suryalaya. The focus of the dissertation study is specifically related to the socio-political history that occurred during AKS's life, both when he was still in Sambas and when he was "nyantri" in Mecca, which had a major influence on the formation of the creative idea of joining tarekat by AKS.

The limitations of problems raised in this dissertation are limited to 3 (three) important points: 1) The socio-political, historical background that prompted AKS to incorporate TQN; 2) Thoughts and formulations of TQN teachings; and 3) The existence and formulation of TQN teachings in AKS teachings. For the concentration of the study, a formulation of the problem was proposed with the question of the socio-political conditions at the time when AKS founded its congregation and what were the thoughts and formulations of the tarekat it taught. The author proposes several previous studies as a basis for study by proposing several previous researchers, namely Bruinessen, who explains some historical data on the development of tarekats in the archipelago and the Middle East, especially

in Mecca and Medina, which occurred during the AKS period, namely in the early and mid-19th centuries. 19th. Other researchers mentioned were Abdullah and tarekat researchers in West Kalimantan, namely Mahrus, Jamani, and Hadi, but all of their writings also did not touch on the socio-political aspect of this very important background. Likewise, another researcher, Aqib, in his research did not touch on it and even seemed to ignore the historical aspect as the background of this tarekat figure. Likewise, Thohir, in his book, focuses a lot on the political role of the tarekat in Java rather than specifically on the role of AKS in it. Based on the mention of previous research by this writer, it is interesting to study AKS from a social history perspective. This research was conducted using a historical explanation approach which was seen as being able to explain the symptoms and tendencies of AKS's thoughts that were relevant to the time and place where he taught his tarekat.

The second part. In this second part, the author begins with a discussion of the history of Hinduism/Buddhism in West Kalimantan. According to this author, the history of two old Hindu/Buddhist kingdoms in West Kalimantan, namely Ketapang and Sambas. These two kingdoms, although not the oldest, had a great influence on the socio-political developments there at the time. These two kingdoms were chosen considering their great services in giving birth to the Sambas Sultanate. In the following discussion, the author explains the entry of Islam into West Kalimantan, where it is believed that Muslims from outside the

archipelago have come to West Kalimantan, presumably since the first half of the 8th century. This group of Muslims was generally Arab traders who came using sea transportation. However, this fact needs to be stronger to state that since then, Islam has entered and developed in local communities in West Kalimantan, apart from the absence of data. Also, the socio-political aspect of this area is still controlled by the Hindu and Buddhist kingdoms.

In explaining the Islamic empire in West Kalimantan, the author mentions the Islamic kingdom in Ketapang, which existed towards the middle of the 16th century. Islam became a religion widely embraced by the people of West Kalimantan. Local sources indicate that since the second half of the 15th century, the Landak Kingdom has proven to be the first region to adopt Islam as the kingdom's religion politically. This shows that Islam in West Kalimantan is well developed in the interior, although it does not rule out the existence of other coastal kingdoms that were earlier than that. To further see Islam's existence, the discussion about the role of the Kingdom of Matan Sukadana (Tanjungpura) in Ketapang is very important and quite central. Another kingdom that the author also mentions is the Sambas Sultanate, where the early establishment of the Sambas Islamic Kingdom was inseparable from the three pre-existing kingdoms, namely the Sultanate of Brunei, the Sultanate of Matan Sukadana, and the Kingdom of "Old Sambas" Ratu Sepudak, which was still Hindu/Buddhist in style. Sambas in local studies always begins with and is associated with the ruler of the

kingdom of Brunei Darussalam, for example, it is told in the Salsilah text of the Kingdom of Sambas written by Sri Sultan Muhammad Shafiyuddin II, the 13th ruler of Sambas, in power 1283-1341H/1866-1922M. 66 The Salsilah manuscript presents a genealogy of Sultan Sambas as a grandson of the Sultan of Brunei, whose meeting point is in Rajé Tengah or Sultan Tengah. He is the descendant of the ninth sultan of Brunei after the country became an Islamic empire.

Another discussion put forward by the author is the style of Islam in Sambas, namely the style that developed there, both those spread by Muhammad Nafis, Muhammad Arsyad, and Abdul Jalil al-Fatani. All of them contain elements and or are at least affiliated with the two major congregations, namely the Tarekat Qadiriyyah and Naqshbandiyyah. This must be emphasized to show that while still in the Sambas area, AKS had basic knowledge and practice of Islam in a Sufistic style presented by various tarekat teachings. The next development mentioned by the author is the era of the arrival of colonialism to Sambas; in 1813, the British attacked the Sambas Sultanate. This attack was under the command of Colonel James Watson of the 14th regiment, with much greater preparation, strategy, and strength than before (Nurkholim, 2017) and (Anggraini, 2020).

Third Part. In this discussion, the author explains the political situation in Mecca and Medina in the 19th century, where the rulers of Mecca and Medina in the 18th and 19th centuries were relatively prosperous because there was a sufficient

flow of funds, especially from waqf, which was allocated and handed over by The Ottoman Empire was to maintain and prosper the two Holy Cities. However, there was no progress or setbacks in formal education in official institutions such as the ‘Uthmani and Moghul madrasas. No information has yet been found that Indonesian clerics studied or taught at a formal educational institution there at that time. The scientific center that can survive is a kind of hut/meeting building for followers of the tarekat (*zawiya*), such as *zawiya* in Jeddah, Mecca, Medina, and Jabal Qubais. In the next phase, the political situation in Mecca and Medina, which underwent several relatively rapid changes in the 18th and 19th centuries, greatly influenced the socio-religious developments in the two Holy Cities. However, its influence does not appear to be entirely in line with the political situation, which seems to be ‘going back and forth but shows positive revitalization and reconstruction. The following discussion of religious and social life in Mecca and Medina is more focused on the development of tarekats with various activities related to them with the intention of not shifting away from the research topic (Pratiwi, 2022).

The following discussion relates to the development of the Islamic scholarly tradition and the 19th-century congregation in Mecca; before and until the middle of the 19th century, the madrasas experienced a decline, the scientific tradition and the existence of the congregation centered heavily on *ribat* (Sufi homestead) which tended to preserve the spirit of fanaticism. The scientific foundation rests on the Sufi

scientific house. Therefore, this homestead has a very large role and function in the learning process of Sufi scholars or tarekat teachers. Since the development of *halaqah* (study circles or unofficial study institutions) during the reign of the Ottoman Turks, the atmosphere of scientific transmission in Mecca and Medina began to change. In general, ribat changed its function only as a place for lodging for followers of certain tarekat, while the Sufi scholars taught knowledge at home and in the mosques of Mecca and Medina.

Fourth Part. The discussion begins by introducing the biography of AKS, whose full name is Ahmad Khatib bin ‘Abd al-Ghaffar al-Sambasi al-Jawi, born in Sambas in the month of Safar in 1217 hijrah (around 1802 AD). In short, most of AKS’s life was spent “nyantri” in Mecca until his death around 1296 H, or around 1878 AD. AKS’ experience in Mecca, there he studied various fields of Islamic science so that observers admit that he is a qualified scientist in various Islamic sciences. His teacher was Shaykh Shams al-Din in the tarekat field, who later took his genealogy from him. However, there are reports that he also studied and paid allegiance to other tarekat teachers, which had become a habit since the 17th century when someone was initiated by various tarekat. Likewise, AKS studied with Shaykh Daud al-Fatani, and with his other teachers, he studied sharia sciences and possibly tarekat. Related to AKS’s career in Mecca, especially when he had finished his education. AKS is known as a cleric who appeared as a prominent figure in Mecca, respected not only by the people

of the Archipelago but also by people outside Southeast Asia, including the Arabs. The discussion relates to the background of the author of the important book written by AKS, namely the *Kitab of Fath ‘Arifin* (KFA), which is then also explained in some detail about the KFA, such as the number of 14 pages and the various forms of existing manuscript variants, as well as the doctrines and rituals taught by AKS in TQN.

Fifth Part. This discussion of AKS’s thinking begins by explaining the unifying factor and the naming of the tarekat, which is considered to be specifically related to the socio-political conditions of the Muslim community at that time, especially the economic, political and socio-religious situation, especially when AKS departed to return to Mecca. His departure for Mecca gave a spirit of patriotism and heroism to the colonialists who had carried out monopoly politics, thereby stunting the efforts of the natives. AKS witnessed how his sovereign country, even its sultan, who used to be proud of him for his heroism, had lost his dignity under colonial rule. This fact became one of the factors that prompted him to try to unite the Muslim community, including by combining congregations. Another factor related to the idea of merging the TQN is related to a special connection with the factor of an inclusive scientific tradition within the tarekat. Factors of universalism and scientific and religious inclusiveness. As a result of the tarekat’s spirit of renewal, it, in turn, gave birth to a new situation, not only the closeness of the tarekat to the sharia but also the closeness between the various existing tarekat. Likewise, other elements are

institutional relativity and the position of the tarekat figure because in the 19th century AKS through his tarekat managed to accommodate the spirit of resistance against colonialists, renewal of the tarekat, and openness of scientific traditions.

Sixth Part. The conclusion of this dissertation explains that the renewal of tarekat carried out by AKS is part of an effort to purify it in the form of referencing it or returning it to the authorities. The creation of combining various tarekat into one tarekat doctrine, which was taught by a tarekat teacher (shaykh), was common in the pre-AKS period. However, the location of its uniqueness is taking the two tarekat names as the tarekat name. Another reason that can be put forward is why he did not rely on his name as the name of his tarekat, apart from avoiding cults against him and an effort to continue efforts to unite the Muslim community.

Critical Review

The critical review is carried out on the dissertation, which is called doing a critical reading of the content and substance. First part. The background presented by the author of this dissertation is by introducing AKS as an Archipelago Malay Sufi who lived in the 19th century and had a major contribution to the Islamic movement in the Archipelago, especially Indonesia. Another important background is that AKS is a Sufi who succeeded in combining two different elements of the tarekat, both genealogy or doctrine and ritual. This merger effort is AKS's creativity as a murshid with more than one diploma and a fairly broad influence in the Southeast Asian region

(Salahudin & Arkumi, 2016). According to this the writer, the existence of the so-called TQN is important to know about the social and historical situation that occurred during AKS's life, both when he was still studying in Mecca and after having a career in Indonesia. The background presented explains the social situation, which is said to be not so strong as to influence an AKS to join an order. The background is deductive by explaining the figure of AKS, so it ignores the main focus on a social background which is the main focus of research. To explain the proper background, it must also be followed by a stronger inductive narrative and ensure that the background of this research is important.

The problems in this dissertation are limited to 3 (three) things, namely, socio-political background, TQN thoughts and formulations, and the existence of TQN. The limitations of the problem proposed should be narrower so that it ignores the main discussion that will be the research focus. The focus of the study on the social background is more specifically on social backgrounds, such as the political, economic, social situation, and so on that occurred when AKS was alive (Suriadi, 2018). However, it is important to mention the main ideas in the effort to formulate TQN, including the existence of TQN. The formulation of the problem that is too broad will be a study that needs to focus on the main discussion's core. The formulation of the problem is a problem that will seek answers in research, so the right formulation is only focused on the main problem, namely how the social and political situation was

during the AKS era when establishing TQN (Muzakir, 2015).

The purpose of the research proposed for the dissertation is to explain data and facts on the history of socio-religious, socio-economic, and socio-political up to the AKS period. The background to the development of life in Mecca and Medina and explaining the teachings of AKS as found in the KFA (Effendi & Wirajaya, 2019). Referring to the purpose of this research, it can be ensured that the discussions carried out tend to be broad so that the subject matter cannot be discussed in depth. Likewise, the benefits of the research mentioned in this writing are to reveal and analyze data and facts of Islamic social history in the 19th century in the life of AKS and the Middle East (Mashar, 2016). Referring to the previous discussion, the focus of this study cannot be separated from the situation that occurred, especially the situation in the Middle East, Mecca, and Medina where AKS studied, but in its development, especially in the idea of forming a TQN, does it have a special relationship with the situation that occurred in Mecca and Medina.

Research has mentioned several previous studies on TQN, such as Bruinessen, Mahrus, Thohir, and others. This research is called important because it is a pioneering study of TQN. The mention of authors' previous reviewers must also take a position on existing studies, especially to explain the relevance of this research being carried out as a form of complementing existing research. This dissertation needs to explain the specific theory used as a framework. The theoretical framework is

still general information related to Islamic history. Referring to scientific research theory is very important in the foundation of research work because it is impossible to conduct research without theory. The proposed ideal theory relates specifically to theories related to social background, both related to history or history related to aspects of anthropology and sociology, because the object under study is not only purely about history but also cannot be separated from existing elements of society inside it.

The second part. This second part explains the history of the Hindu/Buddhist kingdoms in West Kalimantan, Islam entering West Kalimantan, Islamic kingdoms in West Kalimantan, Islamic patterns in Sambas, and the entry of the British and Dutch into Sambas. The sub-discussion is not directly related to the situation faced by AKS. However, it is still considered necessary to mention. Still, a long discussion about Islam in Kalimantan, especially starting from the beginning of the history of Hindu/Buddhist work, needs to be more varied and relevant in the context of the object discussed studied. The focus of the study on AKS does not have a strong relationship with the situation mentioned because AKS himself—as is known through this dissertation—has also lived in the Middle East region for a long time. The discussion about the beginning of the history of Kalimantan is not very relevant to the present. For this reason, it is necessary to consider aspects of the social and political situation when AKS was still in Kalimantan, especially before and after its birth, because

the situation is said to have influenced AKS's future life.

Third Part. This third part relates to the social history of Mecca and Medina in the 19th century, which is a discussion considered relevant considering that AKS was in that country in that century. However, in general, the presentation of the history of the 19th century does not explain where AKS was at that time, especially the elements that might have influenced AKS when he was in Mecca and Medina, so the discussion is called too broad because it ignores AKS which is the focus of the study. An explanation of the social history of Mecca and Medina in the 19th century must be linked directly to AKS, which at that time had begun to exist in the country, especially explaining what Mecca and Medina's activities and influences were within AKS. Moreover, this mention would be related to the idea of merging tarekat—which back—found in TQN and is considered a form of AKS's creativity as a holder of both tarekat diploma (Turmudi, 1998).

Fourth Part. This section discusses the history of AKS's life by explaining his childhood and learning up to his career. This discussion about the life history of AKS is important considering the focus of the study on AKS as its main object in the discussion focused on the work written by AKS, namely KFA, which is considered the main reference book that explains the genealogy and teachings of TQN. However, the discussion of this book is more focused on the text, so in presenting data about this book, it is closer to a philological study than to a socio-intellectual historical study, such as the

mention of a variant of the KFA book, which consists of several forms, and an explanation of the transliteration and contents of the KFA which are not the main discussion in this study. The discussion presentation model specifically mentioned is a form of philological research that concentrates on texts as the author does, which is more accurately called pure philological study (Fathurahman, 2003). The writing that was carried out spent many pages explaining the KFA, thus ignoring the main elements of the social situation when the KFA was written and what relevance was written to explain the origins of the development of TQN.

Fifth Part. This fifth section explains AKS's thoughts on unifying the two major congregations known as TQN. Beginning with the author's analysis, 3 (three) backgrounds have become the dominant factors in efforts to merge this congregation. First is the socio-political condition of Muslims; second is an inclusive scientific tradition within the congregation; third is scientific relativity and the institute's institutions. In general, AKS's thinking, especially referring to KTA, has an explanation of the Qadiriyyah and Naqshbandiyyah lineages; the amalgamation of several teachings of the two tarekat; in remembrance of *Latifah*, *talqin* and verses and three ways to get closer to Allah; remembrance, meditation, *tawajuh* or *jam'iyah*. The element mentioned by the author is that this merging model is not only carried out by AKS but also by other tarekat murshids in various regions in Indonesia.

The discussion that the author mentions about the idea of tarekat unification

by connecting it with the socio-political conditions of Muslims has not succeeded in convincing because the political situation is more emphasized on activism against the colonialists. For this reason, serious efforts are needed to prove that the socio-political situation influences the idea of joining tarekat. According to research I conducted on the Tarekat Naqsyabandiyah-Khalidiyah, which was developed by Shaykh ‘Abd al-Wahhab Rokan in North Sumatra, or more broadly in the Malay world (Hidayat & Syahrul, 2017), the effort to merge this tarekat is also specifically related to murshid authoritarianism as the only holder of spiritual authority and diplomas. Murshid—which is not uncommon—has a collection of tarekat certificates from more than one tarekat. The idea of this merger was driven by these two elements, as well as efforts to differentiate it from other congregations. The mention of authoritarianism and diplomas is important because this model of amalgamation of tarekat is common in Indonesia, specifically for the Tarekat Naqsyabandiyah (al Farisi, 2021). Referring to what the author of this dissertation mentions, the inclusive tarekat scholarly tradition and the relativity of tarekat scholarship and institutions are separate parts of the creative efforts to merge tarekat.

Sixth Part. This section is the author’s conclusion, which concludes that there are six of the main teachings of the Qadiriyyah Order adopted by AKS, namely teachings about genealogy, *khalwat*, sunnat prayers, which are part of the teachings of the Prophet, *salawat al-kibrit al-ahmar*, remembrance, and some contemplation

techniques. Most of the teachings of the Tarekat Naqsyabandiyah were adopted, except for the concept of the principles and lineage of this tarekat. In practice, it ignores the existence of the Tarekat Naqshbandiyah genealogy, so it is as if AKS has never taken allegiance to this order while he studies and takes it as the name of his order. The conclusions also refer to the opinions of scholars such as Rahman, Azra, and Brunessen, who link the tarekat merging model with the social situation faced by the tarekat leaders in making creative efforts to merge tarekat. When referring to the discussion, the conclusions have yet to explain the influence of the social situation, especially colonialism, which became the background for the merger of tarekat (Hidayat & Zein, 2022).

The conclusion has yet to answer the main focus of the research as mentioned in the problem formulation, namely the socio-political background, TQN thinking and formulation, and the existence of TQN. Scientific research should answer the formulation of the problems raised in the conclusions of the research. However, the conclusions given by this dissertation’s author need to answer the main research problem. Conclusion instead seeks to legitimize findings with the opinions of previous scholars. This dissertation can complement previous studies. Still, based on the discussion conducted by the author, this dissertation is still trying to provide something new in the context of the academic debate on the amalgamation of tarekats.

CONCLUSION

Based on the critical review of the dissertation, it can be emphasized that the research conducted could have been more consistent in its discussion, especially in the main focus of the research. In addition, this dissertation has yet to explain the main problem in research. Many restrictions were found that needed to be more relevant to the main focus of the research. The research carried out needs to show the novelty aspect of previous researchers. Hence, the effort to develop this research is the main step, especially in a consistent effort to answer what is a problem in research. Research findings must be part of answering in detail and depth the main research problem.

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