

SUFI PRACTICES AND THE EMOTIONAL AND SPIRITUAL QUOTIENT (ESQ)

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Abstract: Penelitian ini bertujuan untuk mengidentifikasi pengaruh kegiatan tarekat yang dilakukan oleh para pengikut Tarekat Qadiriyyah Naqsyabandiyah Pekalongan terhadap kecerdasan emosi dan spiritual mereka. Penelitian kualitatif ini mengambil sejumlah pengikut dan pengurus tarekat sebagai responden. Data-data diperoleh melalui wawancara mendalam dan observasi terlibat. Hasil dari penelitian ini menunjukkan bahwa semakin intens pengikut tarekat mengikuti kegiatan Tarekat Qadiriyyah Naqsyabandiyah, semakin tinggi pula kecerdasan emosi dan spiritual yang mereka miliki. Dengan demikian sufi yang terlembagakan dalam Tarekat Qadiriyyah Naqsyabandiyah Pekalongan memiliki pengaruh dalam meningkatkan kecerdasan emosi dan spiritual.

Keywords : Order, Qadiriyyah Naqshbandiyyah, Emotional Spiritual Quotient

INTRODUCTION

The subject of Islamic studies that examines inner aspects of human beings has been interested by those who seek to understand how human beings get brightness about themselves and their whole life. From this, someone get insight of the purpose of his life, knows what he should and must do, and keeps on wise and kind attitude in every situation. The main

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concern of this study is the spiritual and esoteric dimension that can lead someone to get meaningful, powerful, and peaceful life. It is called Sufism.

Many scholars understand Sufism as a science which is associated with transiency, passive and intuitive condition of understanding and feeling that is going on in a person. According to Russell, this condition is a combination of intuitive understanding and intellectual achievements made by man. For al-Taftazani, there are five characteristics of Sufism: moral, mysticism, psychic, epistemological and symbolic. Early Sufi stressed on the morality aspect (*al-akhlaq*), which can be obtained through doing a series of religious observances to the God seriously.

Although many scholars have studied the question of morality, mysticism, meaningful and happy life, we still do not know exactly the influence of Sufi practices in increasing the emotional and spiritual quotient (ESQ) of the adherent of Sufi order. Therefore, this paper will describe briefly about Sufi practices in Pekalongan city and its influence in increasing their ESQ.

Qualitative-descriptive was used because the data were alive, dynamic, and changing. It investigated various information, testimonies, and explanation in the word form. It did not only expose data, but also criticized them by correlational perspective. It examined the ideas or data on the scope of the problems that were credible and relevant. In this context, they are the fundamental value of Sufi order of Qadiriyyah Naqshbandiyyah and its application in the development of their ESQ.

To investigate data, it was used in-depth interview, observation, and documentation technics. In-depth interview was used to get data about the implementation of Sufism practiced by Qadiriyyah Naqshbandiyyah order in various fields, and its relationship with their ESQ development from the board and its adherents. Observation was conducted to see the implementation of various programs of Qadiriyyah Naqshbandiyyah order in their activity center in Tirto and Doro. Beside that, documentation was done to add secondary data needed for the improvement of primary data.

The investigated data were treated critically and exposed based on certain characteristics. After that they were analyzed further by comparative, causal and non-causal, and development analysis – both rational

mode and time based-analysis. In details, the steps are: (1) describing the main idea of the object; (2) discussing it or interpreting the investigated data; (3) criticizing the interpreted main idea to conclude its advantages and disadvantages in the context of time, structure, function or material of the truth of its main script; (4) analyzing a series of key data comparatively, relationally, or relevantly; (5) analyzing hermeneutically. Finally, after these analysis steps were done, conclusion was done. The conclusion techniques were inductive, deductive and reflective. These three techniques were used simultaneously to find out the trustworthiness conclusion and its relevance with the existing data rational scientifically, philosophically, or practically.

RESULT AND DISCUSSION

The Qadiriyyah and Naqshbandiyyah in Pekalongan City

Qadiriyyah and Naqshbandiyyah order were derived from the combination of two big orders, namely Qadiriyyah and Naqshbandiyyah. Qadiriyyah is a congregation founded by Sheikh Abd al-Qadir al-Jilani (1077-1167 CE). His father was Abu Salih bin Jangidus. As a youth he went to Baghdad to learn Islamic jurisprudence (*fiqh*) from a number of teachers who submitted to Hanbali School. He was firstly taught by Abu Sa'ad al-Mubarak al-Mukaharimi, then Sheikh Ahmad (Hanbali), Abu al-Khayr al-Dabbas (died 1121 CE), and some other teachers. After studying for some time, including travelling in Iraq, he returned to Baghdad and became famous as a public speaker.

Naqshbandiyyah was founded by Sheikh Muhammad ibn Baha al-Din al-Waisi al-Bukhari (717-791 H/1318-1389 CE). Naqshban means painting, or guarding the happiness of heart. Baha al-Din Naqshbandi was known as an expert in providing explanations of metaphisic things. Baha al-Din studied Sufism and science from Amir Sayyid Kulal adab al-Bukhari (died 772 H/1371 CE), and studied spiritual dimension from Abd al-Khalik al-Ghujdawani (w.617/1220) that practice *Uwaisi* mode of education. The word of *al-Uwaisi* was often listed on the end of his name because there is a relationship with his grandmother Uwaisi al-Qarni.

The founder of this new order is a Sufi, Sheikh Al-Haram Mosque in Makkah al-Mukarramah named Sheikh Ahmad al-Khatib Abd. Ghaffar

Sambasi Ibn al-Jawi (died 1878 CE). He was an Indonesian great scholar who lived in Makkah until the end of his life. Sheikh Ahmad Khatib was Murshid Qadiriyyah Order, as well as in congregations Naqshbandiyyah Murshid, eventhough his position is mentioned in the genealogy of the Qadiriyyah Order's chain only. Up to now, it has not been found from the chain exactly where he received Naqsabandiyyah Order's oath.

Merging the core teachings of these both orders due to logical and strategic considerations has made their congregations have a mutually complete core course, especially the type of remembering God (*dhiker*) and its methods. In addition, they have the same tendency, that is equally stressed the importance of opposing schools of formalist and legalistic shari'ah and the Unity of Being (*Wihdatul Wujud*). Qadiriyyah order teaches *Dhiker Jabr Nafi Itsbat*, while Naqshbandiyyah teaches *Dhiker Sirri Ism Dzāt*. By combining these both types, it is expected that the students will achieve a higher quality of Sufism more effectively and more efficiently. In the book *Fath al-'Arifin*, it is stated that the order is not only a merger of the two orders, but a combination and modification based on the teachings of the five orders i.e. Qadiriyyah, Naqshbandiyyah, Anfasiyah, Junaidiyah, and Samaniyyah order. Because the main priority is teaching Qadiriyyah and Naqshbandiyyah order, the order is called Qadiriyyah Naqshbandiyyah order.

As a sect of Sufism, the Naqshbandiyyah believes in the truth teaching, especially in spirituality. Some of the courses this order relates to a method to draw closer to Allah SWT. The method is believed to be the most effective and efficient because it is based on the Qur'an, Al-Hadith, and the words of the 'ulama of *salafus arifin*.

This order developed in the Indonesian archipelago, particularly in the area of Java through the loyal disciples of Sheikh Sambas studying Sufism in Mecca. One of his students was Sheik Abdul Karim al-Banteni, who spread the order to the area of Banten, Bogor, Cirebon, Central Java, East Java and Madura. Famoue Sufism figure in Cirebon is Kyai Thalkah, who had a student named Mubarak the son of Noor Muhammad. Mubarak then founded the boarding school as a center for teaching Qadiriyyah Naqshbandiyyah in Suryalaya West Java

Qadiriyyah Naqshbandiyyah in Suryalaya is known as the center of an active and dynamic congregation. Under the leadership of the master

K.H.A. Taj al-Wafa Sohibul'Arifin (Abah Anom), it has successfully developed its branches, not only in Indonesia but also abroad, such as Singapore, Malaysia and Brunei Darussalam. Abah Anom also designed a special curriculum rehabilitate teenagers who are addicted to drugs by building huts, *Inabah* rehab centers in several branches of Qadiriyyah Naqshbandiyyah of Suryalaya. Until now, it has established 23 cottages, *Inabah* rehab centers in and outside the country.

To fulfill the broad needs of society who want to go and learn *dhiker* in Suryalaya, Abah Anom has appointed his deputy who is called the deputy of *talqin*. They are the students who are given the mandate to take the oath of allegiance (*bai'ah*) on his behalf in an area that has been designated. Until now, he has appointed 52 people as his deputy of *talqin* at home and abroad. In addition, this Qadiriyyah Naqshbandiyyah institution is growing in the outside island of Java, such as in Sumatra (Lampung, Palembang, and Medan), Bali and Lombok island, even to neighboring countries like Singapore, Malaysia, Brunei, Australia and Japan.

The Qadiriyyah Naqshbandiyyah order in Pekalongan City of Central Java has been developing since 1930. Its disseminator is KH Anwar, faithful disciple of Abah Sepuh (KH Abdullah Mubarak, Abah Anom's father). His full name is Haji Anwar bin Haji Abdurrahman who died at the age of 89 years (1988 CE). This Pekalonganese was Abah Sepuh's student who was married with Abah Sepuh's eldest daughter, Hj. Sofiah, in 1935. He was the man who had a mandate to develop the Qadiriyyah Naqshbandiyyah order in Pekalongan City and surrounding area.

By his persistent effort and commitment, the number of followers of this congregation increased rapidly. This development was also supported by the progress of his bussiness of batik in Pekalongan. Abah Sepuh's visit, which was often accompanied by his colleagues, made his business of batik in Pekalongan grew, and motivated the society to run business smoothly and his congregation to worship perfectly.

In 1970, under the leadership of KH Nasirin, the adherents of Qadiriyyah Naqshbandiyyah order in Pekalongan were politicized to support the political power of Golkar. Because of this, the number of its adherents dropped drastically. Many of them founded a new congregation in several regions separate from Pekalongan. Until 2007, the institu-

tional order was neglected due to political factors that greatly affected the activities of its adherents.

After the Qadiriyyah Naqshbandiyyah Order of Suryalaya intensely involved for revamping the adherents and the leaders, finally in 2008, it was formed a new management that was adjusted with the statutes of Serba Bhakti Foundation – a foundation that overshadow the Qadiriyyah Naqshbandiyyah Order of Suryalaya. The stewardship of this institution is now headed by KH. Yasir Bonyamin. The general secretary was Nihayatuz Zein with fitted two treasurers, two secretaries and three field heads: head of propaganda; education; and business and public relations

By applying modern management pattern, the congregation agency is led by a management consisting of various actors who work in accordance with their job description. Since three years ago, the number of adherent have been multiplying and the activities running orderly. It is estimated that the number of its adherent in Pekalongan City is 25,000 people. They are scattered in various villages. Their activities are performed in several mosques.

The Core Value of Qadiriyyah and Naqshbandiyyah Teachings

The existence of Qadiriyyah Naqshbandiyyah Order substantially represents the actualization of all the Islamic teachings in all aspects of human life. Therefore, the purpose of the Qadiriyyah Naqshbandiyyah Order is the goal of Islam itself. According to the Islamic teaching main source, the Qur'an, Islam as a religion is revealed to bring mankind to the straight path: the path of salvation that leads to prosperity in the world and happiness in the hereafter (*basanah fi al-dunya wa al-basanah fi al-akherat*).

In the tradition of the order, it is explained clearly in the spoken prayers that every man will do deeds which are very important, namely recollection of God. They are:

الهي انت مقصودي ورضك مطلوبي اعطني محبتك ومعرفتك

“My God, Thou who became the goal, your willingness I was looking for, give me the ability to love you, and know who you are”

In *dhikrullah* as mentioned above, the substance contains the fundamental teachings of Islam i.e. that God is the only one that becomes the

purpose and ultimate goal of human life. In Islamic theological doctrine, it is described that human beings were originally from (created by) God, now they are on the earth of God and will eventually return to God. There are four main teachings of the Qadiriyyah Naqshbandiyyah Order. They are: the perfection of running various training courses of mysticism (mysticism behavior); pupil's ethics (*Adab*) of the Master (*Murshid*); remembering Allah (*dhikr*) and being close to God (*Muraqabah*). The core teachings of these is *Muraqabah*. *Muraqabah* means to draw closer to God with a variety of practice and exercise discipline. The next principle is to remember Allah (*dhikr*), as Imam Ali said, "the best and fastest way to get to God is to remember (*Dzikerullah*)."
Dhikr was made after conducting a mandatory subject of worship.

These teachings describe the procedures to give oath of allegiance (*bai'ah*), and management of ten kinds (*lathaiif*). *Lathaiif* is plural form of *lathifab*, the subtle element of human body. After explaining *dhikr* in Qadiriyyah Order, and describing *dhikr* in Naqshbandiyyah order, Sheikh Sambas described three conditions that must be fulfilled by someone who was heading for the remembering of God. They are: dwelling in remembering; feeling that he is always supervised by God in his heart; and dedicating to the Sheikh. Finally, he made a conclusion in detailed description of the twenty kinds of meditation (*muraqabah*). These doctrine are written in his book *Fath al-A'rifin*.

There are seven types of *lathifab* – subtle element of human body – that must be cleaned and brightened in order to receive the divine light of God. This is the core teachings of Qadiriyyah Naqshbandiyyah Order. For more detailed description, the following chart can describe it:

Subtle Elements of Soul

(لطائف الروحيه)

لطيفه نفس

النفس الاماره

علم اليقين، عين اليقين و حق اليقين

زهد ورع ومعيه الله

لطيفه اخفي

تسليم، حسن الظن الي الله والشكر علي النعم

النفس المرضيه

النفس الكامله

لطيفه خفي

عناصر الرابع: الهي انت مقصودي ورضاك مطلوبي

لطيفه قالب

النفس الراضيه

توكل، اخلاص، شكر، خشيه

لطيفه سر

النفس المطمئه

لطيفه روجي

النفس الملهمه

لطيفه قلبي

النفس للوامه

شيخ مطاع وهو متبع و اعجاب بنفسه

مكرر, عجب, غيبه, رياء, ظالم, كذب, غفله

توبه, صبر, رضي, تواضع

, generous and steadfast in suffering

According to the chart, it is clear that the core values of Qadiriyyah Naqshbandiyyah Order are:

- (1) *Zuhud*, it is a human mental attitude that is not dominated by the desire for material luxuries of the world. This attitude leads him to position the worldly material as a means toward the perfection of worship to God, not as a purpose in life that makes him often forget the true identity and the God as the creator.
- (2) *Wara* , it is a human mental attitude that keeps him from various behavioral and anything that God does not like it, such as loving money, position, food, cloth, fun, and so forth much. When all the pleasures of the world make them forget God, it should be abandoned for the safety of his life in the world and the hereafter
- (3) *Togetherness*, it is a human's self-feeling that he is always with God in any circumstances, either love or sorrow. This makes him a sense of togetherness feeling of tranquility and happiness in any conditions, which is not influenced by the material aspects.
- (4) *Knowledgeable*, it is something that is always based on human's birth and inner practices to know, not prejudice. It includes experiential and absolute knowledge. For the adherents of Qadiriyyah Naqshbandiyyah, doing something unlawful act or not do something just on the basis of momentary passions and interests cultivate all behaviors based on *haqq* (until unshakable foundation) and can feel the certainty in his life.

- (5) *Gratitude*, it is a human attitude to always accept whatever God, either love or sorrow, whether little or much. Circumstances of life are believed to be the best gift from God that has value for the benefit and blessing hereafter
- (6) *Khusnudhan*, it is a human's positive thinking of his God's creations, and anything around him. Everything is basically good and true. Just because someone compulsion become invisible truth and goodness
- (7) *Taslim*, it is giving all the respect to God for His giving anything to human being. Complete surrender to God led him always to do good according to God wish.
- (8) *Tawakkal* (Resignation), it is a human mental attitude that relies on God for anything he has done. He maybe has any wills according to his ideals, but the final decision is in the hands of God alone. The pros and cons of life, or everything has been arranged by "the Have" of this life, namely God
- (9) *Ikhlash*, it is an inner attitude of human being directed just by God solely, not by himself. Whatever is done is just to get a true love of God.
- (10) *Khasyah*, it is a human feeling of worry to God, above all the practices behavior. This attitude arises because someone has to know perfectly the essence of God's great and wise.
- (11) *Taubah*, is the behavior of someone who always return to God. If someone feels he make mistakes and sins, then he will soon return to the path of righteousness and holiness by apology, making decision not to repeat again and promising to do better.
- (12) *Patience*, it is a human mental attitude which always refrain from anger, haste and useless act. Someone who is patient means he always do by science, and responding to these things with great calmness.
- (13) *Tawadhu* ^۴, is a human mental attitude that is always respectful to anyone who is before him, because he is not better than anyone else instead he sees other people have more glory and kindness than himself, and moreover when he is dealing with God.

The Influence of Sufism on Emotional and Spiritual Quotient

The adherents of Qadiriyyah Naqshbandiyah Order who follow the activities of the Order intensively, their behaviors show positive mental attitudes. They can control themselves in any unpleasant situations. Several respondents state explicitly that following order activities regularly and intensively make them feel something different than before. They feel calmer, are able to control anger, view others positively and feel lighter and easier in running their life where many changes and problems occur like this modern era.

In social interaction, they can always adjust, respect, and cooperate with anyone, even with the people who believe on other religion. Before following the activities, they admit that they used to be less paying attention to others because they think there is no benefit and relation to their interests. Their social interaction is stiff, formal, and only a momentary needs. After getting instruction from Qadiriyyah Naqshbandiyyah Order, and doing regular exercise in daily, weekly and monthly activities with Order's teacher, however, their social relation becomes polite, warm, friendly, and fun.

They act honestly, transparently, dedicatingly and hard working in performing their job. They can be patient in facing many difficulties confronting them. These are traits that are taught by Qadiriyyah Naqshbandiyyah. They have high spirit in following any courses to increase their knowledge, mental and spiritual enlightenment. The more often they follow the activities of the Order, the more they can feel the tranquility of their heart and the peacefulness of their life. It's because of all that is perceived as the most beautiful gift to be grateful.

CONCLUSION

There are strong links between the Order activities that followed by the adherents of Qadiriyyah Naqshbandiyyah and their mental attitude. It shows that the activities of Order has an impact to increase their mental. In addition, the Order activities also proved a positive influence on the increase the adherents' spiritual quotient. This is proved by that their intensive following of the Order activities can make them feel beautiful and fun life, and perceive anything with pleasure and happiness. This is due to the strong back to Allah.

RECOMMENDATION

Based on the conclusion mentioned above I suggest:

1. The scholars of Sufism and Order to regard the Order activities as the most important element to develop the whole human intelligence, and especially to overcome various problems of morality, corruption and so forth.
2. Government and Muslim researchers and scientists, to seriously socialize congregation as a step to take an active role in national development in the field of character development of the nation.
3. Practitioners of the Order and its adherents, to maximize practicing and be able to contribute positively in building a safe, peaceful and blessed society.

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