

TAREKAT AND PHILANTHROPY: REFERENCE FROM WASIAT 44 OF THE TAREKAT NAQSYBANDIYAH KHALIDIYAH BABUSSALAM

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Abstract: Although it is always associated with spiritual worship, tariqa groups also have philanthropic teachings that increase their acceptability in society. This study aims to analyze the doctrine and practices of the philanthropy movement in the Tarekat Naqsybandiyah-Khalidiyah Babussalam in Kampung Besilam, North Sumatra. Doctrinal interpretation was used to analyze the philanthropic ground of thought in this group, while the analysis of its practice used sources from *Wasiat 44* and field studies with interview and observation. This study found that the philanthropy movement of Tarekat Naqsybandiyah-Khalidiyah Babussalam comes from the doctrine taught by the founder of this tarekat, Tuan Guru 'Abd al-Wahhab Rokan, who believes that support for the weak is an inseparable part of achieving spiritual perfection. This philanthropic movement continues from the first teacher to the present day of the Tuan Guru. The Tarekat Naqsybandiyah-Khalidiyah Babussalam philanthropy movement is realized in providing homes for widows, educational assistance, and compensation to orphans, as well as the empowerment of the poor and indigent with training in the manufacture of traditional medicines as part of the commodities around the Tarekat Naqsybandiyah-Khalidiyah Babussalam environment.

Keywords: Sufis'm, Tarekat, Naqsybandiyah Khalidiyah, Wasiat 44

Abstrak: Meski selalu dikaitkan dengan ibadah spiritual, kelompok tarekat juga memiliki ajaran filantropis yang meningkatkan akseptabilitasnya di masyarakat. Penelitian ini bertujuan menganalisis doktrin dan praktik gerakan filantropi dalam Tarekat Naqsybandiyah-Khalidiyah Babussalam di Kampung Besilam, Sumatera Utara. Interpretasi doktrinal digunakan untuk menganalisis landasan pemikiran filantropi dalam kelompok ini, sedangkan analisis praktiknya menggunakan sumber dari *Wasiat 44* dan studi lapangan dengan wawancara dan observasi. Kajian ini menemukan bahwa gerakan filantropi Tarekat Naqsybandiyah-Khalidiyah Babussalam bersumber dari doktrin yang diajarkan oleh pendiri tarekat ini, Tuan Guru 'Abd al-Wahhab Rokan, yang percaya bahwa dukungan bagi yang lemah merupakan bagian yang tidak terpisahkan dari pencapaian kesempurnaan spiritual. Gerakan filantropi ini berlanjut dari guru pertama hingga hari ini Tuan Guru. Gerakan filantropi Tarekat Naqsybandiyah-Khalidiyah Babussalam diwujudkan dalam pemberian rumah bagi para janda, bantuan pendidikan, dan santunan kepada anak yatim piatu, serta pemberdayaan fakir miskin dengan pelatihan pembuatan obat tradisional sebagai bagian dari komoditas di sekitar lingkungan Tarekat Naqsybandiyah-Khalidiyah Babussalam.

Kata Kunci: Sufi, Tarekat, Naqsybandiyah Khalidiyah, Wasiat 44

INTRODUCTION

Tarekat as a Sufi organization is always expressed in spiritual activities that focus on the afterlife. Practically speaking, the tarekat has the goal of enlivening the spiritual element in life, especially for its practitioners, but also not ignoring the interests of life in the world (Geoffroy, 2005, Schimmel, 1975, Nasr, 1972). The study of tarekat focuses more on the doctrinal and ritual aspects taught within it. The tarekat is known as an esoteric movement, although in fact it does not always eliminate exoteric elements (Abdurahman, 2018). In practice, the life orientation of esotericism and exotericism must be carried out in a balanced way to get an ideal life, but the choice to get a balance does not always go as it should. Efforts to idealize life choices that are filled with esotericism are the most prominent part in the lives of tarekat practitioners, so that esoteric elements are always used as an integral part of this group of tertiary practitioners (Siregar, 2011).

So far, very few studies have looked at tarekat outside of spiritual activities, even though all activities carried out are always related to the formation of spiritual aspects (Howell, 2001). In an effort to actualize the doctrine of the tarekat, it cannot be separated from all spiritual aspects, especially the place where the spirit of divinity grows and develops (Shadiqin, 2022). Other elements, such as social and cultural aspects, are an inseparable part of

the congregation's activities, which also have relevance for spiritual strengthening within them. The participation of the tarekat group in the social and cultural fields is part of the tarekat's own response to the reality being faced as well as showing its role in the social life of society. In the experience of the Naqsyabandiyah-Khalidiyah Order (TNKB) as a congregation that has an extensive network in the Malay world, Indonesia and Malaysia have their own ways of participating in people's lives by choosing humanitarian charitable movements as the actualization of the Sufi doctrine taught (Lombard, 1990, Hidayat & Syahrul, 2017). This humanitarian charity is also related to the process of growing spiritual elements, which is the main goal of all spiritual practice activities in the tarekat.

Through the tarekat's charitable initiatives, it is possible to trace the role of the TNKB in community social life. The philanthropic movement developed by this tarekat is directly related to the doctrine taught by the tarekat about human values, which positions awareness of human interests as part of the esoteric religious expression taught by the tarekat. This TNKB philanthropic movement is carried out by opening the widest possible space for the poor and orphans to get housing and education as they should (Bruinessen, 2007, Hidayat, 2014c). This TNKB humanitarian charity has started since the First Tuan Guru (TGP), who was not only able to realize the formation of a

tarekat village but also carried out an attitude of “defending” the weak by giving attention, especially to the elderly, widows, and orphans, so that they have security in life and a future. During the TGP period, TNKB’s humanitarian charity was taught through written doctrine about the obligation to give attention to the lower classes of society (Hidayat, 2019). Not only that, during the TGP period, houses were also provided for residence and religious education institutions so that these disadvantaged groups could receive adequate education.

Tuan Guru continued this humanitarian charity in TNKB by protecting disadvantaged groups with the provision that all needs were the responsibility of Tuan Guru. In recent developments, houses for poor people and orphans are still available, although management has progressed. Efforts to foster weak people who live in TNKB have remained an important part of the ongoing process until now. TNKB’s humanitarian charity is part of the actualization of the spiritual spirit, which is the main activity of the tarekat, which also has implications for the philanthropic movement, which has been maintained until now. This research will explore the doctrine and practice of humanitarian charity as a philanthropic movement of the Tarekat for the survival of the lower class groups. This research is considered relevant because humanitarian charities and philanthropic movements carried out by tarekat groups are still very limited,

because so far there is a view that tarekat “live” from the hands of pilgrims or pilgrims who come, but through philanthropic movements as a form of contribution of tarekat groups to humanity, which is also a part of the formation of spiritual aspects in it.

METHOD

This research method uses qualitative analysis because it seeks to understand the focus of research in depth. The form of presentation is carried out in a descriptive-analytical manner in the form of in-depth descriptions. The chosen approach is content analysis because the research focuses on the text and tries to describe what is in the text by considering aspects of the text and context (Creswell, 2007). The research data source is *Wasiat 44*, which is a text originating from the TNKB. *Wasiat 44* is used as the main source, which is dug up to be understood and explained accordingly. Data collection begins with preparing predetermined text. In determining what texts are considered appropriate and relevant to the main focus of research. Then, do a comprehensive reading of the data so that you can understand what is in the text and what the context is for a possible interpretation of the data. Data analysis was carried out by ascertaining the text, which is considered the starting point of the entire text according to the research theme. Then, do an analysis of aspects of language and traditional systems that apply to society. Then, prepare a report to

be presented as a form of report on research findings.

RESULT AND DISCUSSION

1. Description of *Wasiat 44*

Wasiat 44 is a text that serves as a moral reference for the TNKB, located in Besilam Village, Langkat, North Sumatra. This *Wasiat 44*, comes from the main figure of this tarekat, namely, Tuan Guru 'Abd al-Wahhab Rokan. Tuan Guru is a caliph of the Tarekat Naqsyabandiyah-Khalidiyah (TNK) who is connected to the genealogy he received from Shaykh Sulayman Zuhdi in Jabal Abi Qubis, Mecca (Erawadi, 2014). Tuan Guru himself is one of TNK's leading murshids and has extensive influence in the Malay, Indonesian, and Malaysian world regions. The network that Tuan Guru formed is widespread in the two countries, which are still strongly connected by making Kampung Besilam their main base (Hidayat & Syahrul, 2017). Based on the notes in the manuscript, it is stated that this wasait 44 will was written on 13 Muharram 1300 Hijriyah/24 November 1882, at which time the Indonesian nation was still under the rule of the Sultans of Sumatra. Tuan Guru himself lived under the Langkat Sultanate, and although Tuan Guru had moved from one sultanate to another, he remained until his death in the Langkat area (Abduh, 2017).

In terms of the age of the *Wasiat 44*, it has reached almost 141 years. However, until now, it is still being read and used as a guide by TNKB practitioners to emulate the wisdom taught by Tuan Guru. However, a

small part of the contents of the *Wasiat 44* will is considered no longer relevant to the development of life, but most of the contents of the will are still used as moral guidelines, especially through contextual interpretation of changes that occur in global life (Hidayat, 2014c). The background for writing *Wasiat 44* was as a form of formulation of its doctrine to become the guideline for TNKB, so this *Wasiat 44* was compiled to make it easier to remember. It is called the *Wasiat 44* will because it contains 44 wills. This script of *Wasiat 44* was written in old Malay using the Jawi script, or more popularly called Arabic Pegon. The manuscript of *Wasiat 44* itself, the original version from Tuan Guru, is no longer found, but the reference in this study uses a copied version of Ahmad Mujur, a son of Tuan Guru (Rokan, n.d.). This copy of Ahmad Mujur's will was used as a guide for *Wasiat 44*, which was then copied into Indonesian and printed for distribution. The Indonesian version of the *Wasiat 44* is very easy to find in Besilam Village (Hidayat, 2014a).

This will generally contains only moral principles, not a doctrine regarding the special rituals that are practiced in the TNKB, so it can be said that the target audience of this will is not only the congregation's practicing group but also the community at large. This testament also describes the social and cultural situation that exists in the community. In terms of language, *Wasiat 44* was written in old Malay, which is probably Riau Malay, considering that Tuan Guru is from that

area. The language used in the current context requires further investigation to find the right term for interpreting the contents of the will. However, the Malay language used in the text of *Wasiat 44* can be understood well, although it is necessary to find appropriate equivalent words for some of the special terms contained therein.

In general, the instructions mentioned in *Wasiat 44* mention that the will was written to address the children, grandchildren, and students of Tuan Guru as a guide in living life. The contents of the *Wasiat 44* will describe the situation and conditions that developed at that time, including the cultural system that existed in the community. The purpose of this *Wasiat 44* will was to serve as a general reference for families and students in maintaining and practicing TNKB. This reference is important for efforts to ensure that all forms of practice taught can be used as a moral reference in life. In formulating this *Wasiat 44* will, it was stated that Tuan Guru adopted from the words, hadiths, and opinions of the Tarekat scholars (Rokan, n.d.). For this reason, this *Wasiat 44* is a form of Tuan Guru's moral formulation from various sources to be used as a moral reference in living life. *Wasiat 44* is used as a guide by families and congregations individually because there is no special teaching in the doctrines and rituals taught in TNKB (Dahlan, 2020).

2. The Doctrine of Philanthropy

This research focuses on TNKB's humanitarian charity in the form of a

philanthropic movement in an effort to protect disadvantaged groups of people. This humanitarian charity cannot be separated from the TNKB doctrine about the importance of protecting and saving humanity, especially by providing life protection to vulnerable groups. Through doctrine and practice as well, TGP has directly taught human charity (Hidayat, 2014b). During the leadership of TGP, TNKB was not only used as a place for spiritual exercise but also as a place to manifest an attitude of concern for the weak by providing protection and livelihood as appropriate (Hidayat, 2019). The humanitarian charity doctrine of TNKB will be explained in the following discussion. TNKB's humanitarian charity was a response to the social situation faced at that time, which was then continued by the next Tuan Guru who led TNKB (Lombard, 1990, Perret, 1994). Humanitarian charity is an inseparable part of the TNKB because efforts to maintain continuity and protect weak groups have continued until now to emphasize the role of the TNKB in humanity by providing various facilities and infrastructure to help these weak groups.

TNKB's humanitarian charitable doctrine is found in the text *Wasiat 44*, which is a text sourced from TGP addressed to families and worshipers who are involved in mysticism and ritual activities in TNKB. The text *Wasiat 44* is a moral reference because spiritual activities carried out in TNKB generally

refer to this will. The manuscript is widely distributed among families and congregations that are part of the TNKB because each group is said to own it and use it as a reference in maintaining and practicing the doctrines and rituals that take place in the TNKB. As far as the research was conducted, in the texts of *Wasiat 44*, it was found that there were 5 (five testaments) that implicitly and explicitly taught about the doctrine of always paying attention to disadvantaged groups, namely testaments 10, 14, 24, 26, and 37 (Rokan, n.d.). This doctrine teaches families and congregations in all activities carried out, both related to spirituality and others, to always pay attention to groups who are unable to always pay maximum attention to help these groups.

In the text of the *Wasiat 44*, especially in the 10th *Wasiat*, it is stated:

hendaklah kamu kuat menolong orang yang kesempatan sehabis-habis ikhtiar sama ada tolong itu dengan harta benda atau tulang *gega*, atau bicara atau doa. Dan lagi apa-apa hajat orang yang dikabarkannya kepada kamu serta dia minta tolong, maka hendaklah sampaikan seboleh-bolehnya (Rokan, n.d.).

Be strong enough to help people who are in need after all your efforts, whether you help with wealth or bones, or talk or pray. And what is the wish of the person he is telling you about? If he is asking for help, then convey it as best you can.

This tenth testament emphasizes the doctrine of humanitarian charity for families and congregations so that they

can help other people or groups who really need help as much as possible. Human charity is referred to in the forms, namely, giving wealth or utilizing *gegab bones* (potential and ability) (Junaid, interview, March 23, 2021). Both forms of assistance are forms of maximum assistance from possible efforts to be made in an effort to ease the burden on others. Likewise, if you don't have the ability to help through the two forms of assistance, you can also do it by talking or praying in the hope that all forms of other people's difficulties can be resolved. This humanitarian charity doctrine shows that every family and congregation must be a group that has a sense of empathy and sympathy for all the difficulties of others. This doctrine requires an attitude of openness to others and is not only concerned with self-interest because spiritual achievements are also determined by the ability to realize these humanitarian charities (Junaid, interview, March 23, 2021).

The doctrine of the need to be able to help others in need becomes an important part of the process of forming a caring attitude towards the fate of others. This testamentary doctrine emphasizes that concern for others is part of the attitude of the congregation's practicing group. For this reason, tarekat practitioners as a group must always be able to contribute to their lives, especially by being independent in an effort to provide goodness in life. The attitude of caring about the condition of others is a

reflection of oneself that is not only selfish but also able to share with other groups in need. This doctrine becomes a guideline for tarekat practice groups to always provide benefits for life, either through the act of helping by giving wealth or energy. If these two things cannot be done, then assistance can also be given by giving the best prayer so that people who are experiencing difficulties will immediately be given convenience in all their interests (Ismail, Interview, March 23, 2021).

Another doctrine is explicitly about humanitarian charity, as affirmed in the twenty-sixth testament. This so-called testament specifically talks about disadvantaged groups in order to get attention from groups that have the advantage of help from family and members of the TNKB congregation.

hendaklah kasih akan anak-anak dan sayang akan fakir miskin dan hormat akan orang tua-tua (Rokan, n.d.).

Let love be for children, compassion for the poor, and respect for elders.

This testament discusses the humanitarian charity doctrine for TNKB, which states that weak groups must receive attention from groups who are able. Through this testament, it was emphasized for every TNKB family and congregation that the lower class group must not only be assisted, but also give due respect to the group being assisted. This doctrine confirms the TNKB's philanthropic spirit about humanity: that every human being has the same position

and should get the same service. This TNKB doctrine emphasizes that, in fact, the congregation does not only deal with spiritual aspects but also makes the humanitarian agenda part of the process of spiritual perfection that is being undertaken. The humanitarian charity doctrine requires every family and congregation in the TNKB to be part of efforts to respect and protect disadvantaged groups (Junaid, interview, 23 March 2021).

The attitude to always contribute to the interests of the weak is a form of commitment to humanity. On the other hand, in order for the group receiving assistance to feel cared for and protected by the congregation's practicing group's presence, it is also necessary to treat them with respect (bin Syed Omar & bin Othman, 2012). This TGP testament emphasized the importance of having respect for the person you are helping in addition to having a good attitude when you help others. The human attitude taught by TGP is an ideal form in an effort to manifest an attitude that cares about the fate of other people and also gives respect to the group being assisted. This attitude reflects an attitude of nobility, which is manifested by direct involvement in efforts to help others, which is also complemented by always respecting the group being assisted (Junaid, interview, 23 March 2021).

3. Philanthropy Movement

Philanthropic movements in the form of helping weak groups have been

practiced under TGP's leadership. During the TGP period, this philanthropic movement was carried out by opening up as many doors as possible for all people to live together in Besilam Village with the condition that they must obey and comply with the regulations that apply to that village. Previously, Kampung Besilam was a forest that was processed into a tarekat village by TGP, who was also assisted by families and congregations that were involved in spiritual activities under the guidance of TGP (Nasr, 1972). Besilam Village has until now been an autonomous village, although not all the people who live there are tarekat practitioners; all provisions apply, referring to the TNKB provisions (Hidayat & Syahrul, 2017), (Weismann, 2007). Until now, Besilam Village itself has had several special institutions to accommodate groups that need assistance, such as widows, the poor, and orphans. The management of this philanthropic institution is directly under the coordination of Tuan Guru, who leads the TNKB.

So far, this research has found that there are three forms of philanthropic movements carried out by TNKB that are continuing to this day, namely providing homes for widows, poor people, and orphans, providing education, and teaching skills. The provision of houses for widows, needy people, and orphans was initially built by involving all families and congregations at that time living in TNKB and utilizing all the natural resources in the village (Putra, 2018). In its

development, the house for widows, needy people, and orphans continued to be renewed during Tuan Guru's next leadership period, so that the house continued to carry out its function as a place for groups of poor people who also served as the group's residence. TNKB not only provides a place to live but also fulfills all the needs needed by the group, including food and other supporting facilities. Until now, the services provided for groups of widows and disadvantaged people have continued to improve with all the facilities they needed. This disadvantaged group is given the widest opportunity to live and settle in the houses that have been provided, but must comply with all forms of regulations made by the TNKB (Ismail, interview, 23 March 2021).

The house has been a shelter for widows, the needy, and orphans since the establishment of TNKB. Efforts to maintain this philanthropic institution are directly related to the doctrine of always paying attention and meeting proper needs. This shelter for the needy is also proof that the doctrines taught by TGP are not only in the realm of doctrine but have been embodied in concrete evidence by providing shelter to weak groups to become part of the TNKB and providing all forms of material and moral support to them. The occupants of the house provided have alternated from one occupant to another. There are no special requirements to become part of the occupants of the house provided, but the

congregation of mysticism has its own priorities when choosing to live in the shelter. This shelter was developed from self-help originating from TNKB, especially with Tuan Guru as the leader who is responsible for everything in TB as the base of TNKB (Ismail, interview, 23 March 2021).

The form of TNKB's attention to disadvantaged groups is also strengthened in that in special moments the residents of the orphanage are also given incentives, such as during the moments before Eid al-Fitr and Eid al-Adha, when they are usually given gifts and money in an amount adjusted to the needs of the group (Ismail, interview, March 23, 2021). The attention given to TNKB is a form of actual interpretation of the *Wasiat 44* doctrine on humanitarian charity through philanthropic movements, so that all forms of activity are carried out as an effort for the benefit of humanity. The philanthropic practice carried out by the TNKB emphasizes that the congregation does not only focus on efforts to achieve spiritual achievements but also has high concern for humanity. On the other hand, the philanthropic practices that have been developed are also part of the explanation that spiritual values can be achieved maximally and must be followed by a high human spirit, especially in providing protection and comfort for disadvantaged groups in order to be able to make ends meet.

In terms of education, TNKB provides religious education to all

members of the community through religious recitations, which are actively held every night, after the evening prayer, to be exact. Informal religious education is led directly by the Tuan Guru, or caliphs, who are considered capable and have in-depth knowledge of religion and become spiritual leaders in the TNKB (Ismail, interview, 23 March 2021). Various materials are taught, such as in the fields of tawhid, fiqh, tasawwuf, and others (Junaid, interview, March 23, 2021). Religious education is considered important by the TNKB because, in addition to providing basic knowledge, it must also be supported by sharia knowledge in order to reach the ma'rifat level. The implementation of this non-formal religious education is also a form of effort to strengthen insights for the congregation of mysticism, some of whom have different religious educational backgrounds, and others who do not receive adequate religious education. Efforts to complement the religious insights of the congregation of mystics carried out various education programs to complement the spiritual activities carried out, so that they could equip them with knowledge of aqidah, sharia, and essence in a balanced manner.

Through other philanthropic movements, these disadvantaged groups are also empowered with various skills, such as gardening, animal husbandry, making traditional medicines, and others. Empowerment efforts are carried out by involving all parties, including families

and congregations who live in Kampung Besilam, in strengthening the economy through developed entrepreneurship. The results of various economic activities are used to meet their individual needs, and a small part is used to support efforts to build Kampung Besilam. However, recent developments for various types of entrepreneurship that were pioneered during the TGP era are no longer running well, so that in the end they don't work at all. However, the emergence of new entrepreneurs in the form of traditional medicinal processing activities is a form of ongoing skill, even though it is only carried out by certain groups. The results of processing traditional medicines in the form of rubbing oil, hair oil, balm, and others are commodities for the economic development of the people of Kampung Besilam.

Recent developments show the existence of a spirit of independence among the lower class group in fulfilling their own needs. In terms of developing economic resources, these disadvantaged groups are now sourced from the donations given by pilgrims or pilgrims who come to visit the TNKB. In a recent tradition, this philanthropic movement is also carried out by providing compensation every year, especially during the month of Ramadan, by providing compensation money and groceries to all groups who are considered incapable in Kampung Besilam as a form of support when approaching Eid al-Fitr (Misran, interview, 23 March 2021).

Likewise, in various other moments, disadvantaged groups remain a priority for TNKB to be involved in efforts to help alleviate all the burdens of life. This is understood as a form of implementation of the humanitarian charity doctrine taught by the TNKB, which continues to be maintained by the Tuan Guru, who led the Kampung Besilam until now.

CONCLUSION

TNKB as a spiritual movement does not only concentrate on the aspect of efforts to grow the spiritual spirit alone, but also makes humanitarian charity a part of completing the spiritual training carried out. In the context of TNKB, spiritual achievement is also associated with human achievement because the two are believed to be inseparable. The doctrine of philanthropy is included in *Wasiat 44* as a source of morals for the TNKB family and congregation. Normatively, TNKB teaches the doctrine of humanitarian charity about the importance of providing maximum assistance and support to underprivileged groups, either through assets or potential. The doctrine of humanitarian charity is actualized through philanthropic movements by providing a decent life for widows, orphans, and other disadvantaged people by providing housing, religious education, and vocational training. The TNKB philanthropic movement began during TGP's leadership period and continues to be continued by the next Tuan Guru to continue to maintain and care for humanitarian charity until now, because for

TNKB spiritual success, it must be implemented in the spirit of humanity. The philanthropic movement is not only in the form of doctrine but is manifested in the practices carried out in Kampung Besilam from the TGP leadership period until now.

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