



North Sumatra Naqsabandiyah Tarekat and Leadership Politics Polarization

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Abstract. This article contains an organizational analysis that strengthens the polarization of leadership in the Tarekat sect. In principle, organizations have goals in organizational governance, both in formal and informal forms. The Naqsabandiyah Babussalam Tarekat is one of the congregations in Besilam village (Babussalam), Langkat Regency, North Sumatra. The leadership in the Naqsabandiyah Tarekat organization is led by a Mursyid who is the highest leader of the Tarekat. The position of Mursyid is a position that is closely related to power and cannot be separated from the political dynamics within it. The legitimacy of the Mursyid's power is so great because the followers of the Naqsabandiyah Tarekat are very obedient to their master teacher who is the Mursyid. So, the struggle for power to become a Murshid in the Naqsabandiyah Babussalam Order caused it to split into two groups, called the Upper Madrasah and the Lower Madrasah. This is what gave birth to leadership polarization within the Naqsabandiyah Order. However, in practice, there is no difference between the two. This study is the outcome of an investigation into the polarization of Naqsabandiyah Babussalam Tarekat leadership between Upper and Lower Madrasahs, as well as the pattern of Mursyid leadership changes that led to disparities in the two groups' numbers of Mursyids. This study is qualitative research with case study research and in-depth interview methods, literature review. Historically, the Naqsabandiyah Babussalam Order was initially led by Abdul Wahab Rokan (1880-1926 H). After the fifth Murshid to lead the Babussalam Naqsabandiyah Order, Murshid Muhammad Daud (1942–1943 AD), the organization's leadership became divided into Upper and Lower Madrasah. Eleven Mursyids have commanded Upper Madrasah to date, with Hasyim Sarwani (1997–present) serving as the most recent. There are only six Mursyids in charge of the Lower Madrasah, with Tajuddin (1972–present) serving as the final one. The tarekat, which previously ignored international issues in favor of using them as a platform for power struggles, has become disoriented as a result of this leadership polarization.

Keywords: Naqsabandiyah, Leadership Polarization, Power.

1 Introduction

Tarekat in the social context of an organization that brings together one of the Islamic sects that has a big influence in Indonesia. Because the Tarekat is known as a spiritual organization that teaches the teachings of dhikr and Sufism. From here, the teachings

of Sufism developed so that in subsequent developments, Sufi Muslim behavior was always identified with an attitude of eliminating worldly problems, especially social, economic and political. From a historical perspective, the original forms of Islam practiced in Indonesia, Malaysia, Southern Thailand, the Southern Philippines, and Cambodia were known as Shufistic Islam. As a spiritual movement, tariqah focuses on endeavors to attain heavenly accomplishment. The high degree of dedication and focus on God in the different technical forms of ritual that are established in spiritual practice is evidence of this sincere attempt to ascend to divinity [Tammy, 2012]. However, because the tarekat is an integral element of society's social life, there is actually a lot of tarekat participation in practically every area of life, including political, social, and cultural matters. This allows the tarekat to be seen as a unit of society. This involvement in social life is essential when analyzing the role of the congregation since it usually plays a special role in communal life. The church frequently engages in a variety of endeavors and endeavors in an attempt to solicit blessings from individuals in positions of authority. [Kholid, 2018].

The Naqsabandiyah Babussalam Tarekat, located in Basilam village, Langkat, North Sumatra, is one of the religious sects in Indonesia. Sheikh Abdul Wahab Roka created this order. On the island of Sumatra, the Naqsabandiyah Babussalam congregation has a significant impact. People of Malay ethnicity are most familiar with this tarekat, particularly in the regions of North Sumatra, West Sumatra, Riau, and West Java [Ahmad Mustofa, 2001]. The diploma that the Naqsabandiyah Order's founder acquired is linked to the order's expansion in the Sumatra region and among the Malay ethnic population; it was particularly prevalent in the aforementioned area. This congregation's teachings spread more quickly every day, and it even managed to construct a congregation hamlet in Basilam/Babussalam. The most noteworthy feature of Naqsabandiyah as an organization is the existence of organizational structure leadership in Babussalam. The rigorous execution of Sharia has a direct impact on trans-local ritual behaviors. This order prohibits dancing and music during ceremonies and promotes silence by reciting Dhikr silently [Anshori, 2003]. His supporters are not, however, encouraged to distance themselves from the sociopolitical and economics realities that are still emerging in their environment. Encourage them instead to be in charge of maintaining a balance between the sociopolitical and economic order, for instance by reminding oppressive leaders to raise the standard of living in the neighborhood. This is inextricably linked to the conviction that the early Naqsabandiyah murshids were meant to contribute to history [Siregar, 2011].

The tarekat, which was originally only intended as a method, method and path for a Sufi to achieve the highest spiritual attainment, purification of self or soul, namely in forms of intensification of the remembrance of Allah, developed sociologically into a religious social institution that has very strong membership ties. The essence of this institution, for example, is teacher-student interaction, interaction between students or members of the congregation, and the norms or rules of religious life that underlie friendship patterns between them [Kusmanto et al., 2024]. Organizationally, the tarekat is an organization and Trimingham calls it a Sufi order that is based on extraordinary obedience or submission, which is institutionalized in the souls of the students or members of the tarekat, or fanaticism towards the teacher or murshid of the tarekat.

However, the institution of obedience ultimately aims to direct the spiritual face of the disciples of the congregation to be obedient to Allah SWT.

Thus, managerially, the tarekat is an organization with a top-down pattern of dynamics and authority, which is very dependent on the leadership of the tarekat murshid. There are numerous congregational groups in North Sumatra that are vital to the community's social and spiritual life. The following are several orders that are well known in North Sumatra: First, the Naqsyabandiyah Order: This order is one of the largest in Indonesia and has many followers in North Sumatra. Naqshbandiyah emphasizes the practice of dhikr and muraqabah (self-monitoring). Second, the Syattariyah Tarekat: This Tarekat also has a significant following in North Sumatra. Syattariyah is known for its distinctive dhikr practices and strict spiritual discipline. Third, the Qadiriyyah Order: This order was founded by Sheikh Abdul Qadir al-Jailani and also has followers in North Sumatra. Qadiriyyah is known for its deep practice of dhikr and wazifa. Fourth, the Sammaniyah Order: This order also has followers in North Sumatra. Founded by Sheikh Muhammad Samman al-Madani, this order emphasizes the practice of dhikr and deep Sufistic teachings. This tarekat organization often holds dhikr assemblies, recitations, and social activities that strengthen relationships between members and their contributions to the wider community. A part from that, these congregations also play a role in maintaining and preserving traditional Islamic teachings amidst the social and cultural changes that occur. Under these conditions, strong leadership of sub-religious organizations is needed to guard against the increasingly strong currents of globalization.

2 Methodology

This article uses a qualitative method with a qualitative approach that is strengthened by interview data and literature reviews. Data collection The technique used in this research is a literature study with interviews and intense literature reviews [Dekkers et al., 2022; Flick, 2022]. In literature studies, researchers organize and evaluate existing information, identify knowledge gaps, and provide context for future research [Culler, 2023; Devadas Pillai, 2019; Hermans, 2014]. Primary data sources in this research are interviews and books (explaining and explaining history for clear understanding and beliefs according to Islam) and previous studies of Islamic organizations regarding leadership (inviting people to Islam). Meanwhile, secondary data in this article consists of previous scientific books, articles and reportages. In this research, data analysis involves data condensation, data presentation, and drawing conclusions [Miles et al., 2020]. This process helps identify and understand patterns in the data collected. Data validity carried out through source triangulation, verifying results by comparing information from various sources, such as 4 comments and previous research, increasing the reliability and validity of research findings [Film, 2020].

3 Results and Discussion

3.1 Mursyid As a Leader of Tarekat

Murshid, caliph, zuriat, khadim, and congregation make up the social structure established in the Naqsabandiyah Order, according to the study that was conducted. Although this social structure does not always have a reciprocal relationship between one structure within it and other structures as a form of propaganda in power politics, it is based on religious ties that connect each structure to the others, ensuring interdependence in the realization of community formation [Kusmanto, H, 2023]. There is actually a one-way link, or what sociologists refer to as a patronage relationship, in the social structure of the Naqsabandiyah Order. This indicates that a certain structure is closely related to the structure beneath it. The reality shown here demonstrates that the Naqsabandiyah Order has a social structure that tends to be top-to-bottom, with the murshid occupying the highest position as both the leader and the creator of all Naqsabandiyah Order-related policies.

As the second structure that establishes the interaction between the top and bottom, the caliphs support the murshid in performing his duties as a leader [Bahri et al., 2024]. In addition to serving as the congregation's "mouthpiece" to the murshid, this caliph represents the murshid personally. Consequently, the murshid is the most powerful person in the Naqsabandiyah Tarekat leadership structure. In the form of a written credential attesting to the murshid's qualification and establishment as a teacher and tarekat developer, the murshid instructor grants legitimacy to the murshid, the main leader of the tarekat. To spread the Naqsabandiyah Order throughout the Malay world, Tuan Guru Syekh Abdul Wahab Rokan is the main murshid. He received an official certification from his teacher in Jabal Abī Qubais, Mecca, Sulaimān Zuhdī. It is clear from this that Sheikh Abdul Wahab Rokan was sent to act as a caliph by his teacher. However, because he was responsible for spreading the teachings of this tarekat, his standing was elevated to murshid. The murshids of the Naqsabandiyah Tarekat in other areas are similar. The murshid was actually a student or caliph of the first murshid, who was elevated to the position after effectively disseminating the tarekat's teachings to their communities. The only way to replace the murshid in Besilam village is if the top murshid passes away. To choose the next murshid, discussions among the current caliphs will then take place. The candidates for the position of murshid must be Sheikh Abdul Wahab Rokan's male descendants [Dahlan, 2020].

The role of the murshid is crucial in the tarekat since he is the primary and highest leader in the group's world. As such, his presence truly dictates the course that the tarekat will take, and he also creates all of its policies, so the consequences of this status and function of the murshid are placed in him. as a leader who has authority and tends to be absolute, especially in religious or sometimes also social areas. The murshid has great authority because the students or congregants of the tarekat are very obedient to the murshid. And obeying the murshid is considered part of respecting the knowledge that has been taught. As a spiritual education instructor, Mursyid is crucial in assisting pupils in realizing their spiritual potential. According to Seyyed Hossein Nasr, a spiritual teacher's job is to help pupils go through a process of spiritual transformation

and rebirth.

The congregation, which was originally an institution of exclusive individual piety, can develop structurally-functionally into a complex religious institution from which new substructures can emerge in accordance with the actualization and functionalization needs of the congregation. As explained by Abdul Syukur in his research on the structural development of Tarekat institutions.

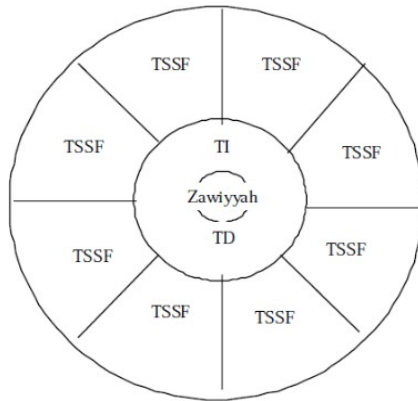


Fig. 1 Structural Development of Tarekat Institutions

Information:

TD : Doctrinal Order (Order in the form of doctrine or Sufi teachings).

TI: Institutional Tarekat (Tarekat as a bond between teachers, students and teachings in zwiyyah spiritual institutions).

TSSF: Sub-Structural-Functional Tarekat (Tarekat in the form of an organization or association that operates in various aspects of life).

The murshid is accountable for maintaining his students' spirituality as the leader of the congregation who concentrates on religious rites. Based on this concept image, the meaning of doctrinal order is a concept that refers to a structured system or arrangement of teachings and is used as a guideline in a field of teachings and ideology. While the Tarekat institution refers to an organization or institution that manages and develops spiritual teachings and practices in a tarekat (path or method in Sufism). Tarekat is part of the Islamic tradition that focuses on the spiritual aspect and getting closer to Allah through dhikr, wirid, and the guidance of a teacher or mursyid [Rafidah et al., 2024]. In another aspect, the Sub-structure in the tarekat serves to ensure that the teachings of Sufism can run well and be conveyed to the next generation. With a clear hierarchy, the tarekat can maintain the purity of the teachings and guide its followers towards spiritual closeness to Allah SWT.

As a spiritual leader, the murshid also serves as wasilah, helping to create a network that links the congregation to the tarekat teachers, who in turn link the congregation to

the Prophet. As the primary structure inside the tarekat and the primary hub for the tarekat's continuity, the murshid plays a crucial part in our collective identity. Since it serves as the primary source of reference for the spiritual activities performed by the Tarekat community, the main murshid is the most significant aspect of the Naqsabandiyah Babussalam Tarekat experience [Akhmansyah, 2015].

Another significant point made here is that the murshid serves as a social leader in addition to being a spiritual leader, becoming a reference in the relevant sectors, particularly the political and economics ones. In this regard, the Tarekat Naqsabandiyah murshid has played a part in politics as the order was renowned from the very beginning for its capacity to employ force in an attempt to fortify the Tarekat Naqsabandiyah network. In order for this tarekat to be recognized as an official order in society, the Murysid must be able to enlist local authorities to join its practitioners and followers. This is the political capacity in question. It is significant to remember that the Naqsabandiyah organization's founder was able to win over local officials in each place he went, which allowed the organization to spread rapidly [Agus Riyadi, 2014].

3.2 Murshid Leadership Pattern

The murshid undoubtedly plays a significant role and exerts significant influence on the Naqsabandiyah Babussalam Order as its leader. In reality, this role and influence stretch beyond the congregation and can affect the community's sociopolitical life as well as the local government. Therefore, it is not unusual that political leaders and officials frequently visit murshids to simply ask for prayers, blessings, or advise [Hidayat, 2016]. This demonstrates that the tarekat is a way that addresses both worldly and afterlife issues. The murshid will only be replaced in accordance with the etiquette and regulations of the Naqsabandiyah Tarekat in the event that the leading murshid passes away. It is possible to replace a prior murshid in three different ways. The first is by the murshid's will. It cannot be disregarded if the muryid leaves a will to the caliph or his followers specifying who would succeed him in the future. It must be accepted by the congregation and the family as a sign of deference to the murshid. Therefore, the person chosen by the murshid will be named the new murshid automatically upon his or her death. Secondly, via the representative of Murshid. The caliph designated as the murshid's deputy is the deputy murshid in this instance.

When the murshid is unable to fulfill his full responsibilities in guiding the suluk or other fields, this representative frequently takes up the murshid's responsibilities in the tarekat. Then, this representative is also considered to have fulfilled the requirements to become a murshid. So when the murshid dies, the deputy murshid will be appointed murshid as a replacement for the previous murshid. Third, through deliberation. The appointment of a murshid through deliberation is carried out when the murshid in charge has died, and has not left a will or representative as a form of the first or second method. So to fill the leadership vacuum, the Murshid caliphs will hold deliberations to replace the Murshid. There will be discussions until a decision is made. The primary prerequisite for replacing a murshid in any of the three methods is that the potential replacement must be descended from Sheikh Abdul Wahab Roka. People who become

murshids in Besilam must therefore undoubtedly be descended from Tuan Guru Sheikh Abdul Wahab Rokan [Lestari, 2017]. In actuality, the mursid leadership line is the same across madrasahs. Ultimately, Sheikh Abdul Wahab Rokan is the key.

However, upon the passing of Sheikh Muhammad Daud, the mursid leadership of the Naqsabandiyah Tarekat became polarized. Throughout its history, Besilam village has seen two escapes from Sheikh Muhammad Daud. During the pre-independence war in 1943, Sheikh Muhammad Daud and his family first fled to Aceh, but Sheikh Fakhri Add remained in Besilam [Mutahhari, 2006]. Thus, this circumstance led to a mursid vacancy at Babussalam. Sheikh Fakhri Add became a mursid to take charge of the Tarekat congregation at the time after noticing this void.

After returning from Aceh, Sheikh Muhammad Daud and his family were shocked to find Sheikh Fakhri Addah, who had by then become a mursid. Because Sheikh Muhammad Daud, the previous mursid, was still alive, Sheikh Fakhri Add wanted to be lowered to mursid, and this had become an internal conflict. In the meantime, if the mursid who led the tarekat is still alive, the mursid cannot be changed in accordance with the tarekat's regulations. Second, Sheikh Muhammad Daud had to flee Besilam once more in the 1960s due to another dispute in Indonesia. But shortly after things settled down, Sheikh Muhammad Daud went back to Besilam. During that period, some people wanted Sheikh Muhammad Daud to become a Mursid again, while others wanted Sheikh Fakhri Add to stay a Mursid.

Both of these individuals had followers and students. Thus, this situation leads to internal strife within the congregation. Sheikh Muhammad Daud ultimately made the decision to construct a new suluk house close to the old one in order to prevent this controversy. This allows each mursid's students and congregants to go back and follow the suluk to their master teachers. Sheikh Muhammad Daud taught the maxim "fertilize your own plants, do not poison other people's plants." In this manner, congregations who wish to worship at Fakhri Add can visit the Upper Madrasah, and pilgrims who wish to pray at Tajuddin can visit the Lower Madrasah. There is no requirement for the congregation to honor which mursid during its execution [Hidayat, 2014]. The congregation or community is allowed to come and meet anyone they believe is most suitable. Through a testament that Sheikh Muhammad Daud left behind, his son Sheikh Tajuddin succeeded his father as the leader of Lower Madrasah as a sub-organization after his death.

Therefore, Sheikh Tajuddin has been a mursid at Lower Madrasah since 1972 until now. Meanwhile, the mursid at Madrasah Atas was continued by Sheikh Fakhri Add from 1943 to 1972, and continued with subsequent murshids until now Sheikh Hasyim Sarwani. As far as the Naqsabandiyah Babussalam Tarekat goes, government intervention is closer to the Upper Madrasah than the Lower Madrasah. In fact, in the early days of the tarekat, the Sultan took part in deliberations to determine a replacement for the mursid if the caliph's deliberations did not find common ground [RIFAT, 2019]. The Langkat Regency Department of Religion has twice assisted the current administration in identifying the mursid at Upper Madrasah. Because of its validity, the Upper Madrasah is more well-known than the Lower Madrasah. Despite this, the

murshid of the Upper Madrasah and the Lower Madrasah (sub-organization) have different leadership styles. As usual, these two suluk households are still engaged in their separate suluk operations. Every week, at Friday prayers, these two suluk homes will come together.

According to them, two Friday players should not be held in the same location. So that Friday prayers can be held in the Upper Madrasah by the congregations from the Lower Madrasah and the Upper Madrasah. However, each congregation will head back to their designated suluk locations once the Friday prayer is over. The tarekat, a sect that focuses on matters of the afterlife, engages with world issues, as seen by the polarization of murshids. This is inextricably linked to the role of the murshid, who holds immense power and influence. Being a murshid is undoubtedly a position with significant negotiating leverage [Hidayat, 2016]. The fact that the Upper and Lower Madrasahs cannot be combined into one is evidence of a power struggle between them over who will be the murshid in the event that the two suluk houses are combined.

4 Conclusion

The Tarekat section is part of religiously affiliated sub-organization. The presence of a leader becomes a symbol of the power of an organization called Mursyid, providing an explanation of a social condition. Leadership is an absolute thing that must exist in the social order of life and be an example for its followers. The polarization of leadership that occurs within the Tarekat body is different compared to other organizational bodies, because within the Tarekat organization the main goal is God and brotherhood between people, so that the dynamic waves that occur can be contained within the same unified goal. Tarekat leadership in the Islamic tradition is a leadership system found in Sufi communities or tarekat, which is led by a murshid. In addition to their spiritual role, religious leaders also often have significant social influence in society. They can act as mediators in social conflicts, disseminators of education, and mobilizers in social activities. In addition to their spiritual role, religious leaders also often have significant social influence in society. They can act as mediators in social conflicts, disseminators of education, and mobilizers in social activities.

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