

The Development of the Naqshbandiyah Order Led by Prof. Dr. H. Sayyidi Sheikh Kadirun Yahya in Malaysia

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Abstract

The study of tarekat is one of the branches of Islamic study which has abstract, in-depth and wise philosophies. On the other hand, tarekat is also a spiritual practice that involves various elements in forming a complete person with the aim of getting closer to Allah SWT. Therefore, the tarekat uses various principles and propositions as an effort to achieve self-discipline which involves theoretical and practical situations that need to be implemented to fulfill the tarekat. The correct congregation must stand on the Shari'a outlined by Allah SWT, namely Islamic Shari'a. One of the Tarekat which currently has many followers in Malaysia is the Naqsyabandiyah al Khalidiyah Tarekat which was founded by *Prof. Dr. H. Kadirun Yahya*, taking place at *Surau Muhammadil Amin* – Rawang. This research aims to find out the history of the development of Sufism, especially the Naqsyabandiyah Khalidiyah Tarekat in Malaysia. The method used in this research is a combination of a qualitative approach and a quantitative approach. It is hoped that the results of this study will strengthen the congregation's belief that the Naqsyabandiyah Khalidiyah Order is truly in accordance with the Qur'an, Hadith and the opinions of scholars.

Keywords: Tarekat, Naqsyabandiyah Khalidiyah, Malaysia

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Introduction

According to Sufism terms, tarekat means the journey of a salik (the term for a follower of tarekat) praising Allah SWT by purifying himself or a journey undertaken spiritually, meaningfully by someone to be able to get as close as possible to Allah SWT (A. Aziz Masyhuri, 2011)

Sheikh Amin Al Kurdi provides limitations regarding tarekat: "Tarekat is a way of practicing the Shari'a and living it and distancing oneself from things that can negate the implementation and this and the purpose of the Shari'a." In other words, the tarekat means distancing oneself from everything that is prohibited by the Shari'a, both external and internal and following all the commands of Allah which one strives for with all one's might or it can also be said that the tarekat abstains from everything that is haram, everything that is makruh and everything which is permissible, and fulfills all obligatory fardhu and sunnah, in accordance with the instructions and supervision of a wise person who has reached a high level (Muhammad Amin al-Kurdi, *Purifying the Heart with Divine Light*, 2003).

Prof. Dr. H. Abu Bakar Aceh defines tarekat as a path or guide in carrying out worship in accordance with the teachings determined and exemplified by the Prophet Muhammad SAW and carried out by the Prophet's companions, from generation to generation to the ulama, continuing and in a chain until the present day (Aboe Bakar Atjeh, 1994).

One of the orders that continues to grow to Malaysia and the United States is *the Naqsyabandiyah Khalidiyah Order led by Prof. Dr. H. Kadirun Yahya*, which is a continuation of the teachings and practices of the Naqsyabandiyah Tarekat taught by Bahauddin Naqsyabandi, is in 15th place, counting from Saidina Abu Bakar Siddiq, while Prof. Dr. H. Kadirun Yahya is in 35th place (Djamaan Nur, 2004).

Method

Literature study is a research approach that is carried out by searching for references on theoretical basis that are relevant to the case or problem found. These references can be searched from books, journals, research report articles, and online sites on the internet. The output produced from the literature study is the collection of references that are relevant to the formulation of the problem. Literature study research is a survey and discussion of literature in a particular field of a research meaning that has explained a brief overview of what has been studied, argued, and established about a particular research topic, which is usually organized chronologically or thematically.

From the explanation presented, it can be said that literature study research is a way to solve problems by tracing previously written sources. The term literature study is often also called library study. So that for writing literature studies can be in essay format and not annotated bibliography, because literature studies group the results of work together and discuss the direction of its development, rather than just focusing on one thing at a time.

The Development of the Naqshbandiyah Order Led

Results and Discussion

The Naqsyabandiyah order is one of *the muktabarah orders* (which is linked to the Prophet Muhammad SAW.) which is very developed and has many followers in the Islamic world. The founder of this order, namely *Sheikh Muhammad bin Muhammad Bahaudin Bukhari an-Naqsyabandy*.

The Naqsyabandiyah Order is one of the orders that has quite a lot of followers. The development of the Naqsyabandiyah Order was driven by the existence of new branches, such as the Naqsyabandiyah Mujjadidiyah Order, and the Naqsyabandiyah Khalidiyah Order. The development of the Naqsyabandiyah Khalidiyah Order was driven in a more modern direction by *Maulana Khalid al-Baghdadi* (1779 AD/1193 H-1827 AD/1242 H). His followers are known as the Khalidiyah. Maulana Khalid is even considered a reformer of Islam in the 13th century.

The spread of the Naqsyabandiyah Order in the 19th century AD to the Malay lands started from Penyengat Island when Yang Di Pertuan Muda Raja Ali held the reins of government. Yang Di Pertuan Muda Raja Ali was a student of Sheikh Ismail al-Minangkabawi who educated Raja Ali so that he was able to guide the Naqsyabandi order and deserved to be conferred with the title of Sheikh Mursyid in this order, as well as developing the Naqsyabandi order to the areas around Minangkabau, West Sumatra, Bengkulu, Jambi and Riau. While in North Sumatra the spread of the Naqsyabandi order was carried out by Sheikh Abdul Wahab Rokan who received the Naqsyabandi order from Sheikh Sulaiman Zuhdi in Mecca,

It was from Sheikh Abdul Wahab Rokan that the Naqsyabandiyah order spread to Malaysia because he had appointed 120 of his assistants as caliphs, who were scattered to Riau and also Malaya in leading the community to carry out the practices of this order, in peninsular Malaysia.

Indeed, all the Experts of the Lineage, the Sheikhs and the Mursyids spread the Naqsyabandiyah Order in their respective times and regions. In the Naqsyabandiyah Khalidiyah Order, the lineage of the Mursyid Sheikhs must be clear, coherent, and connected. A Mursyid Sheikh receives an *ijazah* from the previous Mursyid Sheikh, and likewise the previous Mursyid Sheikh receives an *ijazah* from the previous Mursyid Sheikh.

The Naqsyabandiyah congregation under the leadership of Sheikh Kadirun Yahya is named "Thariqat Naqsyabandiyah (Khalidiyah)". The Tarekat led by him is basically the same as the Naqshbandiyah Tarekat in general. However, there is a unique uniqueness to this tarekat that is not found in other tarekats, such as the Qadiriyyah wa Naqshbandiyah Tarekat, the Siddiqiyah Tarekat, or the Alawiyah Tarekat. The difference lies in the delivery of the preaching. Apart from using the Qur'an, al Hadith and Ijma' Ulama', Sheikh Kadirun also uses science and technology (afaqi words and scriptures), so that it is very in line with the development of the people and the era that has entered the age of technology and information.

He tried to explain his order through exact theory, although he admitted that it was not easy for everyone to understand metaphysical issues through *exact scientific explanations*, except for those who understood religion as well as science and technology. In addition, an important part of the

effort to form an order that he studied and developed, especially in the metaphysical aspect, became part of the formation of the identity of the Naqsyabandiyah Order that he developed. The metaphysical aspect is not only directly related to the aspect of the order, but is also part of the development effort that is also built based on the explanation of physics in an effort to explain all aspects related to the doctrine and rituals practiced in the Naqsyabandi Order.

Even though Sheikh Kadirun Yahya delivered his preaching through technology and science, in principle the Naqsyabandiyah Tarekat he led was to continue the teachings and practices of the Naqsyabandiyah Tarekat which were laid down by Sheikh Bahauddin Naqsyabandi. There are no fundamental differences in teachings or practices.

In 1941, when Sheikh Kadirun Yahya was 24 years old, as a student in Yogyakarta, he met *Sheikh Rohani* from Pakistan who was a student of Sheikh Abdul Qadir al Jaelani. From this meeting, Sheikh Rohani could see signs in him of a scholar. and a great guardian in the future. In 1943 when Indonesia was under Japanese occupation, Sheikh Kadirun Yahya had just learned about the tarekat through a caliph from *Sheikh Syahbuddin Aek Libung* (South Tapanuli). However, at that time Sheikh Kadirun had not yet studied the knowledge.

Sheikh Kadirun Yahya began to study the tarekat in 1947. It began when he was present at the residence of *Sheikh Muhammad Hasyim Buayan*, Bukit Tinggi, West Sumatra. At that time, the implementation of zikir/tawajjuh led by Sheikh Muhammad Hasyim Buayan who had previously studied tarekat from *Sheikh Sulaiman Hutapungkut* came from Hutapungkut, Mandailing Natal, and was still related. From Sheikh Hasyim, he received the lineage of the order and through the hands of Sheikh Hasyim, Sheikh Kadirun Yahya intensively studied a lot about all aspects related to the Naqsyabandiyah Order and carried out spiritual activities consistently and totally following all the instructions taught to him.

The influence of Sheikh Hasyim on Sheikh Kadirun can be seen in the formation of Sheikh Kadirun Yahya as a practitioner and leader of the Naqsyabandiyah Order later, even though he himself developed the doctrines and rituals that he received with all the abilities and experiences that he had, especially connecting them with the knowledge that he had.

lineage that he also received came from *Sheikh Abdul Majid Tanjung Alam*, from Tanah Datar, West Sumatra and has a lineage to Sheikh Ismail Minangkabawi, who was one of the leading lineage holders of the Naqsyabandiyah Order in Jabal Abi Qubis. Sheikh Kadirun Yahya devoted himself to developing the Naqsyabandiyah Khalidiyah Order for 49 years, namely between 1952 and 2001, since Sheikh Kadirun Yahya was appointed as the 35th mursyid of the Naqsyabandiyah Khalidiyah Order.

It started when Sheikh Kadirun Yahya in 1953, as a teacher at the Senior High School of Agriculture (SPMA) and also as a Caliph, used his residence in Aur Tanjungkang, Bukit Tinggi as well as a simple prayer room as a center for developing the tarekat which then spread to various regions.

The Development of the Naqshbandiyah Order Led

In 1955, Sheikh Kadirun Yahya moved as a teacher at the same school to the city of Medan and began to introduce the Naqsyabandiyah Order to the surrounding community. The interesting element of the process of developing this Order is directly related to his position as a teacher who has a respected position in society, and is also known as a learned person and has a deep mastery of science, so that his position is an attraction for the community to join in the spiritual activities carried out.

The surau in Medan, apart from being a place where a series of spiritual activities are carried out which are the core part of the Naqsyabandiyah Order, is also the main center of this order because in its development, various surau have been established outside the Medan City area which clearly shows the affiliation of the development of this order.

And then on the initiative of Sheikh Kadirun Yahya to maintain connectivity with the surau in the region, and to ensure that all spiritual activities carried out are in accordance with what is practiced in the main surau. Then, an institution was formed called the Coordinating Body for the Surau (BKK) tasked with ensuring that all networks that have been formed in various regions in Indonesia, as well as abroad, can continue to be connected to the main surau in Medan City.

On November 27, 1956, Prof. Dr. H. Sayyidi Syaikh Kadirun Yahya founded the Metaphysics Academy under the 'Metaphysics Academy Foundation', in Medan, which was recorded in Notary Deed No. 97 of 1956. Then this Metaphysics Academy changed to Panca Budi Development University in 1961, while in 1980 the 'Metaphysics Academy Foundation' changed its name to the 'Prof. Dr. H. Kadirun Yahya Foundation', which is an educational institution that integrates general knowledge with religious knowledge or Sufism, especially tarekat.

The idea of Islamization pioneered by Sheikh Kadirun Yahya was an unusual idea for his time. However, he was able to realize it through all the potential he had. His strategic position in the field of education supported the spread of this Order, not only developing in Indonesia, but also reaching Malaysia through several saliks from that country, finally forming the Naqsyabandiyah Order network in Malaysia.

One of the main activities of the Prof. Dr. H. Kadirun Yahya Foundation is to establish houses of worship (surau) to practice dhikrullah/carry out spiritual mental training (i'tikaf/suluk) which for congregations in Malaysia, can be done at:

1. *Muhammad Amin Prayer Room (surau suluk)*, Kampung Bukit Kelapa Batu 17, 48000 Rawang Selangor.
2. *Musolla Al Rahman Kempas Johor (surau suluk)* , Jalan Permatang 6, Kempas Permatang, 81200 Johor Bahru, Johor.
3. *Rahman Surau Ziyadatur Seremban Negeri Sembilan* , Taman Rashidah Utama 70450 Seremban, Negeri Sembilan.
4. *Darunnajah Alor Setar Kedah Mosque* , Lancok Tok Leet Village, 06400 Pokok Sena, Kedah.
5. *Surau Futhuhur Rahman Taiping Perak*, Kampung Matang Gelugor 34750 Taiping, Perak.
6. *Bustanul Jamil Lanchang Surau* , Pahang, Kampung Darul Bahaman, 28500 Lanchang, Pahang.

7. *Surau Baitul Jamil Kampung Sungai Lang* , Jalan Asas, Banting, Selangor.
8. *Surau Ar Rahimullah Setiu* , Kampung Sungai Bari Setiu, Terengganu.
9. *Baitul Maarof*, Jalan Nirwana, Taman Nirwana Ampang.
10. *Baitul Ibrahim (prayer room)* , Sena Street, Mak Cili Village, 24000 Kemaman, Terengganu.
11. *Musolla Abu Bakar Seelong* , *Johor (surau suluk)*, Kampung Maju Jaya Seelong, Mukim Tebrau 81100 Johor Bahru.
12. *Al Fariq Ampang, Kuala Lumpur* , Jalan Kosas 2/4 68000 Ampang.
13. *Baitul Yunus Lendu, Melaka (surau suluk)* , Lendu, 78000 Alor Gajah, Melaka.
14. *Baitul Sharif Pasir Mas, Kelantan* , Kg Galok Chetok, Kampung Galok, 17060 Pasir Mas, Kelantan.
15. *Baitul Reduan Sungai Buloh*, Kampung Merbau Sempak 47000 Sungai Buloh, Selangor.
16. *Baitul Khafi Ampang, Kuala Lumpur* , Taman Nirwana, Ampang Kuala Lumpur.
17. *Baitul Raof Ampang, Kuala Lumpur* , Taman Lembah Keramat, 54200 Kuala Lumpur.
18. *Baitul Saad Dungun, Terengganu* , Jalan Intan, Balai Besar, 23000 Dungun, Terengganu.

Conclusion

1. Sufism is not just a term, but is seen in a deeper context to improve morals, purify the heart and achieve a certain dignity. The support of this knowledge is related to cleansing the heart or ' *Qalb* ' from various dangerous things, especially from worldly objects and the rules between humans and their creator. Therefore, Sufism introduces spiritual knowledge, not external knowledge.
2. The practices performed by the Naqsyabandiyah Khalidiyah Order led by Sheikh Kadirun Yahya are based on the practices performed by the Naqsyabandi sheikhs before them and are all based on the teachings of the Prophet s.a.w who conveyed them to his companions and followers after them so that they reached the sheikhs of the Naqsyabandiyah Khalidiyah Order by chain. These practices of theirs are practices in an effort to purify themselves and achieve realization through spiritual paths, and all of these practices are recognized by the Qur'an and Sunnah without any contradiction to the Shari'ah. These practices can only be followed by those who are truly willing to follow the Sufi path and are willing to face various obstacles and conjectures in traveling the blessed path to attain the realization of Allah. Therefore, the practices performed in the Naqsyabandiyah Khalidiyah Order in Malaysia coincide with the Shari'ah as it has been attributed to the Prophet s.a.w and the Qur'an and sunnah.
3. The concept of Sufism of Sheikh Kadirun Yahya with his theory of Exact Metaphysics does not mean scientificizing God, what is scientificized is what He created. In accordance with the words of the Prophet "Think about what Allah created and do not think about His essence". Also, he did not analogize Allah SWT with anything, he only showed the parables that exist in the physical world, which show the greatness of Allah SWT in the metaphysical world. Like the Prophet Muhammad SAW who explained to his friends, that later on the Day of Judgment they would be given the pleasure of looking at the face of "God", like humans see God on a full moon night

The Development of the Naqshbandiyah Order Led

4. The development of Islam in a region is in line with the development of its order, as is also the case in Malaysia, where the development of the order is in line with the needs of today's society. The Naqsyabandiyah order led by Prof. Dr. H. Kadirun Yahya has also experienced quite rapid development in Malaysia, one of which is marked by the establishment of many surau.

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