

Spiritual and Social Piety: The Contribution of Sufism Teachings in Building New Civilization

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Abstract

Sufism is a spiritual teaching that focus on worship as such rather than social life. The sufi are often regarded as anti-social, such as uzlah, seclusion, and zuhud. Is this true? The current paper argues that it is not always true. The Idrisiyyah Order for example developed the Qini Mart business, Qini Minang (Padang restaurant), Qini Bakery (bread sales), Qini Fresh (refill drinking water depot), Islamic boarding school canteen, livestock, shrimp ponds in Cipatujah, Coffee plantations in Panjalu, and restaurants in cooperation with Islamic Boarding Schools. They established batul maal wat-tamwiil to run their businesses. In addition, in the case of Covid-19 outbreak, they introduce uzlah teaching or seclusion to reduce the transmission of Covid-19.

Keywords: spiritual, piety, sufism, idriisiyyah, tareka.

A. Introduction

In Arabic, the word *tasawuf* (sufism) comes from the word *sha-wa-fa*, which is also the root of the words *safa*, *saff*, *suffah*, and *suf*. Sufism is a term for all the practices carried out by Muslims in purifying themselves and getting closer to Allah. while the Sufi is the one who does it. Initially, they were called *zuhud* (a term for distancing themselves and even leaving worldly things) and *zahid* (doers of *zuhud*). The mention of the word Sufi was only used around

the 2nd century H, which was first introduced by Abu Hashim al-Kufi (died 150 H).¹

It is also said that Sufism has the meaning of *shaff*. *Shaaf* is a line in congregational prayers. It is said that people who pray in the front row will get more virtue, that's why (when in the pesantren first) the front row in the mosque often became a bone of contention for the students. The front row is occupied by people who come to the mosque early before the prayer time arrives. Usually, they will read the Qur'an or dhikr while waiting for prayer time. The Sufis, purify themselves and draw closer to Allah by dhikr and worship.²

It is also said that this term comes from the story of the *suffah* experts. *Suffah* is the saddle of a horse. *Zuhud* people who are not concerned with the world are often referred to as *suffah* experts. So called because when the Companions migrated to Medina with the Prophet, they stayed in the mosque and slept on stone benches using a saddle (*suffah*) as a pillow.³ There are also those who say that they are so called because they use wool as their daily clothes. *Suf* means wool. Wool is woven from fleece, so it feels rough.⁴ Clothes made of wool, symbolize simplicity and poverty. The symbol of *zahid* who abstains from worldly pleasures. It is said that these *zahids* came to be called Sufis, or people who use woolen cloth, because in the world of early Sufism, someone who entered the world of Sufism would

¹ Abdul Hakim Abdul Ghani Qasim, *Al-Mazaahib As-Sufiyyah wa Madarisuha*, (tt, Maktabah Madbuli, 1989), p. 12. See also Muhammad Sholikhin, *Tasawuf Aktual: Menuju Insan Kamil*, (Semarang: Pustaka Nuun, 2004), p. 118.

²Sholihin, *Melacak Pemikiran Tasawuf di Nusantara* (Jakarta: Raja Grafindo, 2005), p. 10. See also, Muhammad Itsbatul Haq, "Tasawwuf (Sufism) as The Basis for Internalizing Humanist Character of Indonesian Muslims (Case Study of Pesantren in Yogyakarta and Madura)", *Sunan Kalijaga: International Journal of Islamic Civilization*, Vol. 2, No. 2, 2019, p. 235-262.

³ Totok Jumentoro dan Samsul Amin, *Kamus Ilmu Tasawuf* (Wonosobo, Amzah, 2005), p.263. Asmaran As, *Pengantar Studi Tasawuf*, (Jakarta: PT Raja Grafindo Persada, 2002), p. 233. See also, Suteja Ibnu Pakar, *Tokoh-tokoh Tasawuf dan Ajarannya*, (Yogyakarta: CVBUDI UTAMA, 2012).

⁴Sulkifli, Etc., "Peran Tasawuf dalam Menghadapi Era Globalisasi", *Prosiding Konferensi Nasional Ke- 7 Asosiasi Program Pascasarjana Perguruan Tinggi Muhammadiyah 'Aisyiyah (APPPTMA)* Jakarta, 2018, hlm. 173. Lihat juga, Meutia Farida. "Perkembangan Pemikiran Tasawuf Dan Implementasinya Di Era Modern", *Jurnal Substantia*, Vol 12, No. 1, April 2011, p. 106.

leave behind luxurious and comfortable clothes with coarse woolen fabrics.⁵

From all the opinions above, we can conclude that a Sufi is a person who purifies himself by performing worship and remembrance of Allah and stays away from worldly things, which when he reaches a certain point, he will get wisdom from Allah SWT thanks to his clarity. and the purity of his soul. Meanwhile, Sufism is a term to classify the phenomena of Sufis who have various ways and different approaches in an effort to purify themselves.⁶

For Muslims who are familiar with the world of Sufism, this kind of policy practice may not be so foreign because they are already familiar with the concept of 'uzlah,⁷ seclusion, *infiltrad*, *riyadhah* and the like. This behavior is currently needed by the world community. There is no better and more appropriate step in jihad against the brunt of the Covid-19 pandemic except for uzlah and seclusion. In this context, it can be emphasized that *uzlah* and seclusion (*Khalwat*) are the most effective ways to break the chain of transmission of Covid-19. This has often been confirmed by medical experts in the world. *Uzlah* and seclusion in this context are interpreted as isolation, social distance or if a lockdown is needed. All three are forms of seclusion ((*Khalwat*) and *uzlah* in the context of the interpretation of the Covid-19 pandemic.

Avoiding social crowds is seclusion (*khalwat*) and at the same time *uzlah*. Likewise, instructions for the world of education to organize distance and online teaching and learning processes, or provisions for employees to work from home. Temporarily closing places of worship, all is seclusion and *uzlah*. The prohibition of gathering in large numbers is a real form of seclusion. And this will cut the nerve pathways and arteries for the spread of Covid-19.

In this context, lockdown, quarantine, self-isolation, or restrictions on social activities do not mean the same as the concept

⁵Amin Syukur, *Menggugat Tasawuf: Sufisme dan Tanggung Jawab Sosial Abad 21*, (Yogyakarta: Pustaka Pelajar, 2002), p. 8. See also, R.A Nichoson, *The Mystics Of Islam*, (London: Routledge and Kegan Paul, 1975), p. 3-4.

⁶Asmaran, *Pengantar Studi Tasawuf*(Jakarta: Raja Grafindo, 2002), 152.

⁷. Cecep Alba, *Tasawuf dan Tarekat: Dimensi Esoteris Ajaran Islam*, (Bandung: PT Remaja Rosdakarya, 2012), p. 158.

of *'uzlah*, seclusion, or *infrad*. However, all that can be done, apart from being an effort to maintain personal safety, as well as an effort to maintain religious safety. On that basis, during self-isolation and restrictions on social activities, we can still hold fast to the ropes of Allah's religion. On the other hand, with the teachings of *'uzlah* and seclusion (*khalwat*) in the end, Sufism is considered anti-social which is only busy with itself, on the other hand there is the teaching of *zuhud* which is considered to be poor without wealth, Sufis are often imagined as someone who looks simple, even tends to be what he is. People who always think about the hereafter and take as far as possible from the life of this world. Can a Sufi do business? This is a common question for most people who will enter the world of Sufism or tarekat. Sufism or tarekat is considered a way to get away from the world, so that question may be felt to be asked.

Therefore, this research is quite interesting in which the author wants to show the development of Sufism in the modern era and amid the covid-19 outbreak, which not only applies the concept of individual piety but also applies social piety, because both are very relevant to be applied in the current era, especially amid the COVID-19 pandemic. 19. The purpose of this study also wants to dismiss the assumption that Sufism has been considered to be away from the world (anti-social), although that assumption is not completely wrong and not entirely true, with this research the author wants to show that the followers of Sufism who are involved in society (social) even have a business or business that is quite developed, and on the other hand the followers of the tarekat are involved in philanthropy to help people in need, especially in this era of the covid-19 outbreak.

B. Method

Types of Research Judging from the type of research, this research is included in qualitative research. It is said to be qualitative because this research emphasizes more on the descriptive presentation of existing data. The nature of this research is descriptive analysis because it tries to explain and describe the form of Sufism thought in the modern era and the era of covid-19, it also

has an interpretive analysis nature because it relates to efforts to decipher and interpret these thoughts. Data Source The method of determining the subject is often also referred to as the method of determining the data source. The purpose of the research data source is the subject from which the data was obtained. In this case, the research subjects are tarekat webs, books, journals related to this research.

Furthermore, the data collection method used is the documentation method. Documentation is a record of past events, in this case, documentation can mean records or results of previous research. By downloading references in the form of scientific journals that are relevant to the research title via the internet on the Google scholar site, as well as tracking the development of tarekat in the current era, for example through TQNNews, Ibu Bella's Instagram, TQN, and the Idrisiyyah congregation. The data analysis method used the descriptive analysis method which consisted of three activities, namely data reduction, data presentation, and conclusion drawing. First, after data collection is complete, the next step is to reduce the data that has been obtained, namely by classifying, directing, and organizing data and leaving unnecessary data. Both data are presented in narrative form. Third, conclusions are drawn. The data that has been obtained is analyzed using content analysis, this method emphasizes how to obtain information from the collected data which will then be synthesized in an orderly construction.

C. Findings and Discussions

1. Sufism in the Modern Era

About the problems of modern society, practically Sufism has great potential because it can offer spiritual liberation, it invites people to know themselves, and finally know their God. Sufism can provide answers to their spiritual needs due to their deification of other than God, such as material and so on. For Sufism, the completion and improvement of the situation cannot be perfectly sought only in external life, because eternal life is only a picture or result of human life which is driven by the three main forces that exist in humans, namely reason, lust, and anger. If all three can be

balanced then human life will become normal. In other words, peace lies in the balance.

In terms of structure, the author agrees with the Sufism offered by Hamka which is different from Sufism in general (traditional Sufism). The Sufism offered by Hamka (modern Sufism) or (positive Sufism) is based on the principle of "*tawhid*", not the search for "*mukasyafah*" experience. The way of Sufism is through the *zuhud* attitude that can be carried out in official worship, the *zuhud* attitude, there is no need to constantly be alone by avoiding normal life. His appreciation of Sufism is in the form of a dynamic experience of piety, not wanting to be "united with God (*manugaling ing gusti or wahdatul wujud*), the reflection of Sufism is in the form of showing the increasing social sensitivity in a Sufi (also called "*karamah*" in the social-religious sense), not because he wants to become a Sufi. get "*karamah*" that is magical, and metaphysical.⁸

Hamka's modern Sufism does not only stop at issues of cleansing the soul that is individualistic in nature but also has the aim of integrating Islam and science. The internalization of the concept of modern Sufism which seeks to integrate, synergize and integrate is the hallmark and superiority of Hamka's Sufism so that it is relevant enough to give birth to moderate humans who uphold balance, harmony, and integration between one aspect with other aspects while being active, dynamic and spiritual.⁹

Broadly speaking, the basic concept of Sufism offered by Hamka is Sufism with a "forward" orientation which is characterized by the mechanism of a Sufism system whose elements include: the principle of "*tawhid*", in the sense of maintaining God's transcendence and at the same time feeling "close to God". using worship as a medium for Sufism, in the sense that in addition to carrying out religious orders, it also seeks wisdom behind all these worship orders; and produces a reflection of wisdom in the form of a

⁸Asmaran As, *Pengantar Studi Tasawuf*, (Jakarta: PT Raja Grafindo Persada, 2002), p. 233. And see, Suteja Ibnu Pakar, *Tokoh-tokoh Tasawuf dan Ajarannya*, (Yogyakarta: CVBUDI UTAMA, 2012)

⁹Fahrudin, Sepma Pulthinka Nur Hanip, "Melacak Kedalaman Tasawuf Modern Hamka Di Tengah Arus Modernitas", *Jurnal Penelitian Keislaman* Vol.16 No.2, 2020, hlm. 129-142, lihat juga, Sutoyo, "Tasawuf Hamka dan Rekonstruksi Spiritualitas Manusia Modern", *ISLAMICA: Jurnal Studi Keislaman*, Vol. 10, No.1, 2015, pp. 108-136.

positive attitude towards life in the form of having a high social ethos. The three elements run in such a way without having to prioritize one and shift the other elements. Diametrically, the basic concept of "modern Sufism" by Hamka is opposite to the basic concept of "traditional Sufism" known so far.¹⁰

Imam al-Ghazali's idea is often used as a reference for the rejection of self-involvement in the dynamics of history, economy and politics in the doctrine of zuhd and faqr. This teaching for al-Ghazali means laying down economic and political activities for the service of Allah. not reject or run away from empirical life. This is transcendence and radicalization in philosophical thought. Such a process will foster awareness of self, the reality of the universe, and God. Sufistization is a Sufi practice in empirical life so that the social, economic, political, and religious stagnation is enlightened by humanity and infused with critical and dynamic historical logic. Not running away from the economic and political tendencies that are deceitful and corrupt, but the hard work of refraining from overcoming the traps of economic and political finality. Not infrequently religious ritual activities are trapped in the same finality when it is intended only to achieve the greatest possible reward without any functional connection to solving real-life problems. Achievement of social, economic, political, and religious piety is more meaningful when one enters the boundless realm of enjoyment of life and transcends the material dimension. Productive Sufistization is important in fatalist non-productive religion which emphasizes the search for moral-spiritual wealth and rejects material wealth and power. Understanding the teachings of zuhud like that is the cause of the backwardness of the poor and underdeveloped Muslim community. and religious piety is more meaningful when one enters the boundless realm of the enjoyment of life and transcends the material dimension.¹¹

Hamka then tried to elaborate on several things as follows: Sufism becomes negative, even very negative when it comes to

¹⁰Silawati Silawati, "Pemikiran Tasawuf Hamka Dalam Kehidupan Modern," *An-Nida'* Vol. 40, no. 2, 2016, p. 119

¹¹Suteja, *Tasawuf di Nusantara: Tadarus Tasawuf dan Tarekat*, (Cirebon: Cv. Aksara Satu, 2016), p. 87.

Sufism: First, it is carried out in the form of activities that are not outlined by the teachings of Islam which are formulated in the Qur'an and As-Sunnah, such as forbidding oneself. to things that Allah SWT. permitted; which this matter has begun to intersect with a sensitive area, namely the "*Itiqadiyah* area". *Second*, it is carried out in the form of activities that are based on the view that this world should be hated. In fact, such a view has appeared to be institutionalized among the tarekat adherents.

Furthermore, Sufism will be positive, even very positive if it is Sufism: First, it is carried out in the form of activities that stem from high social sensitivities in the sense of activities that can support "empowerment of Muslims" so that poverty in the economy, science, culture, politics, and mentality. Thus, if Muslims want to sacrifice, some things or goods will be sacrificed, if they are going to issue zakat, there is a share of the wealth that will be given to those who are entitled, and so on. For this reason, it is not the tradition of the tarekat view that tends to hate the world that should be re-appointed, but the spirit of "Sufism" which originally intended to be shut to the world, namely the attitude of life so that the heart is not "controlled" by the worldly.

Second, carried out in the form of religious activities that are in line with the contents of worship that have been formulated by the Qur'an and As-Sunnah: which ones are obligatory and lawful to do and which ones are forbidden to be abandoned. Meanwhile, the face of worship must be correlated between worship that is "*hablun minallah*" (pure worship) and worship that is "*hablun minannas*" (real social worship). By paying attention to the details of the possibilities of Sufism being negative or positive above, Hamka concluded that Sufism which contains true *zuhud*, carried out through worship and correct *Itiqad*, is able to function as an effective and moral education medium.¹²

From the explanation above, it can be concluded that being *zuhud* does not mean leaving the world or any other material in this modern era, if Sufism applies the *Uzlah* attitude which stays away

¹²Mohammad Damami, *Tasawuf Positif dalam Pemikiran Hamka*, (Yogyakarta: Fajar Pustaka, 2000), p. 243.

from socialism and is *zuhud* who does not want to be worldly or chooses to live in poverty, then Sufism will be shunned. However, the teachings of Sufism in the modern era do not seem to apply such, the author assumes that Sufism distributes "water" whose name water will follow the container, if the container is red, then the water will turn red according to the container, as well as Sufism he will follow his time, as the Sri Lankan Sufi who spent his life teaching his teachings in the United States, Bawa Muhaiyaddeen¹³, this can shed some light. Especially for young people who want to enter the world of *tarekat* but are afraid to stay away from the world.

In the article "A Sufi Perspective on Business" published by the Bawa Muhaiyaddeen Fellowship (BMF). There are still people who think that the business world tends to be "dirty". Business is hurting other people. The business enslaves people with their wealth. Bawa Muhaiyaddeen also asked, isn't everything in this world basically a business. Farmers do business. Lecturers, priests or religious leaders also do business. Doctors quote fees from their patients. "Just show me someone who doesn't do business in this world. As long as we need clothing, food and shelter, we are doing a business." Only careless and ignorant people in their business affairs hurt others and are enslaved by their wealth.¹⁴

A wise person, through His wisdom and grace, will obtain sufficient returns from business for himself and his family. They actually have control over this world. Being a Sufi, don't ever think about quitting your business, instead you have to keep learning to do business well and with wisdom. The person who is able to live life in this world without making the world live in him is the character of a Sufi. Without a business, of course, one cannot obtain the needs of clothing, food, and other necessities of life. Indeed, if the business is run with love, justice, wisdom, professionalism, and faith in God

¹³Muhammad Raheem Bawa Muhaiyaddeen died in Philadelphia, United States on December 8, 1986. He was a Sufi from Sri Lanka who came to the United States on October 11, 1971. Based on the story of his students, Bawa Muhaiyaddeen had lived in the forest until the 1940s. After that, he spent a lot of time in a *langgar* called Kataragama in southern Sri Lanka as well as at the Al-Jilani temple dedicated to Sheikh Abdul Qadir al-Jailani. His students come from various backgrounds and religions.

¹⁴ <https://www.bmf.org/library/pamphlets/sufi-on-business/> (accessed August 20, 2021).

alone, not in the world, then the business will lead to success in this world and in the hereafter.

The system of faith or Islamic creed, as a true belief and practice of Sufi life that forms the basis for Muslims, theoretically has great potential to become a source of motivation for an Islamic work ethic that is always fresh and never dry. He has great potential to become a dynamist who directs all the characteristics of the work ethic with the nuances of transcendental values towards the formation of that work ethic. There is something to note, that among the obstacles to the work ethic, such as laziness, weakness of heart, the influence of lust that destroys the personality, can be avoided by practicing the Sufi life. Thus, it is clear that work ethic has a real correlation with Sufism. By practicing Sufism based on the Qur'an and Sunnah, it will enable a better work ethic. Because, all work is oriented to God, so the motivation is very clear, the supervision is also attached at all times, with the belief that Allah is All-Seeing, so that deviations will be avoided.¹⁵

Muhaiyaddeen said “*Thus, business will be a great blessing for. Even the Sufi advised, "Be the first and foremost in the field of business you are in, live with love and justice. If you do so, then it will benefit you and everyone else. Do not be lazy. Study properly."* He also emphasized that a Sufi must be more competitive than those whose business is only to fulfill their lust and greed. The goal is that the Sufis have control over them and be able to restrain them from hurting themselves and others.¹⁶

To answer the problems of modern society, many of which are still only emphasizing the IQ aspect, at this time there are efforts to increase the EQ and SQ aspects for them as a counterweight. As for one of the efforts to emphasize aspects of EQ and SQ in society, which only emphasizes IQ, Ary Ginanjar Agustian initiated a model called ESQ. In the ESQ model, humans are directed towards a balance between Body (Physical), Mind (Psychic) and Soul

¹⁵Muzakkir, “Relevansi Ajaran Tasawuf Pada Masa Modern”, *Jurnal MIQOT*, Vol. XXXV No. 1, 2011, p. 44.

¹⁶ For more details see Merin Shobhana Xavier, *Sacred Spaces and Transnational Networks in American Sufism: Bawa Muhaiyaddeen and Contemporary Shrine Cultures*, (London: Bloomsbury Academic, m 2018).

(Spiritual). Although the ESQ model initiated by Ary Ginanjar does not mention itself as a Sufi school, it is clear that the direction of the discussion is in line with Sufism, which in general directs us to approach ourselves to God with a deep awareness of love. There is a significant difference between this ESQ model and Sufi schools in general, that this ESQ unites divine awareness with aspects of science that are discussed rationally, and packaged in a modern way. Besides, the remembrance used in this ESQ is more general, like *Asma'ul Husnah*, unlike the *tarekat*, Sufi groups in general, which have a specific model of remembrance.¹⁷

2. Dismissing the notion of Sufism as anti-social

So far, Sufism is considered a teaching that teaches things that are busy with their own worship, do not want to mingle with society or are anti-social. Seeing his teachings such as *uzlah*, seclusion, and *zuhud*, then Sufism is impressive as a teaching that leaves the world and lives poor.¹⁸ However, this assumption is not completely wrong and not entirely correct, if we want to look more deeply there are many Sufism organizations that are not anti-social. The accusation of Sufi teachings being the main cause of the weak social, economic and political.

The realization of the Sufistic doctrine is not by avoiding, rejecting and avoiding material struggles, but going beyond and breaking through the boundaries of materialistic material dynamics. As according to John L. Esposito in his book entitled *Islam The Straight Path*, in which one of the Sufi practices is breaking the attachment to the material world (poor life), fasting, silence, unmarried, and other *mujahadah* of soul and body whose purpose is to release all bonds and ego awareness of the real world.¹⁹ In addition, Sufism has the concept or teachings of *uzlah* and seclusion which are practiced by staying away from social or being alone, and Sufism has

¹⁷Siti Halimah, "Tasawuf Untuk Masyarakat Modern", *Jurnal Al-Makrifat* Vol 2, No 1, April 2017, p. 92.

¹⁸ Martin Van Bruinessen, *Kitab Kuning Pesantren dan Tarekat*, (Yogyakarta: Gading Publishing, 2012), p. 461.

¹⁹John L. Esposito, *Islam The Straight Path*, terj. Arif Muftuhin, *Ragam Ekspresi Menuju "jalan Lurus"*, (Jakarta: Paramadina, 2010), p. 144.

the teachings of *zuhud* as practiced by Rabiah Adawiyah by living poor and not wanting to receive help from others, only busy with remembrance and *uzlah*. In the end, Sufism was considered anti-social, only concerned with individual piety rather than social piety. Such teachings are not completely wrong and not completely right, because lately many Sufis have been involved in society and society, and even have various businesses.

Sufistic behavior and lifestyle is a technique for human liberation from material traps when carrying out social, economic and political actions, as well as in religious ritual activities. That is the ethical basis of every Sufi practice that should permeate every human action in social, economic and political life as well as in various scientific activities. The essence of such Sufi teachings is easy for us to recognize in all the teachings of the divine religions. Based on Sufistic ethics, a person is willing to help relieve the suffering of others, even though he himself faces difficulties and suffering. The achievements of the social, economic and political life of Sufi adherents are always focused on achieving spiritual qualities, not only for social status, accumulation of wealth and personal power.

In this case, Sufism is often misunderstood. This is what causes us to associate the term progressive with the term Sufism. Sufis are often seen as anti-social. With progressive and active Sufism, our lives are not isolated, but at the same time we are able to stand in piety in the midst of the roar of modernity. A true Sufi according to progressive Sufism is a Sufi who works, earns a living. Maybe he has wealth and a lot, but his wealth is used proportionally, not only for himself and his family, but for empowering his fellow humans who are helpless, weak.²⁰ In addition, there are several tarekat that are involved in the community to help people in need and have a fairly developed business including:

a. Philanthropy and Business Efforts of the Qadiriyyah wa Naqysabandiyah Order

A Sufi is also a social fighter who carries out reforms, for the quality of society as done by the Tarekat Qadiriyyah wa

²⁰ *Ibid.*,p. 29.

Naqysabandiyah has an organization that is involved in the philanthropic movement, namely "Mother Bella" is the name of the organization of the women of the Tarekat Qadiriyyah wa Naqysabandiyah Islamic Boarding School Suryalaya Tasikmalaya, West Java, Indonesia. "Bella" is an acronym/short for *BERES LAKU LAMPAH* (According to Abah Anom). This organization was founded on September 6, 1966 by one of the mothers of TQN brothers named Hj. Ika Rahman with the blessing of Abah Anom. Initially, the activities of this organization helped Abah's affairs, especially when the brothers and sisters from various regions visited the Suryalaya Islamic Boarding School. Starting from this activity,

Ibu Bella has members spread across Indonesia including Central Java, Bandung, Bogor, Jakarta and has also carried out social and philanthropic activities until now, helping people in need and helping people affected by the COVID-19 outbreak. One of them is by distributing social assistance packages, distributing social assistance packages as a form of concern for residents affected by COVID-19. The social assistance is in the form of food packages distributed to residents affected by the corona pandemic.



Figure 1. IBU BELLA's philanthropic activities during the Covid-19 period.

Wrong One social form of the Suryalaya Islamic Boarding School Ahwat Organization named Ibu Beres Laku Lampah (IBU BELLA) distributed social assistance packages as a form of concern for residents affected by COVID-19. The social assistance is in the form of food packages distributed to residents affected by the corona

pandemic. The outbreak of the COVID-19 outbreak prompted Ms. BELLA to make efforts to help the community. One of them, by distributing social assistance on Saturday, May 23, 2020. In the month of Ramadan, this COVID-19 social assistance was handed over by Ms. BELLA Central Java to representatives in Tegal, Sukoharjo and Pati, to be distributed to residents.

Together two other fellow administrators, namely Thohuroh Maskinah and Ari Wijayanti, said that the social assistance package was a form of cooperation between representatives of Central Java and Pati Regency. According to Thohuroh, the handing over of the social assistance package was a symbolic effort aimed at initiating IBU BELLA members in the district to take an active role in this activity. Thanks to the active role of its members in the district, hundreds of food packages were collected. By the representative of Pati Regency Endang Astuti, the packages were then distributed to residents of a number of villages spread across several sub-districts throughout Pati Regency. In addition, he said, the full support of the Chairman of LD TQN Ponpes Suryalaya H. Yunus Baihaqi also greatly determined the success of the distribution of the social assistance.²¹

Efforts to imagine their existence (women) are limited to two major aspects, namely regarding their role in social life and aspects of developing and practicing TQN teachings. In general, there is a high possibility that women's social roles in the TQN community will be more significant, with the emergence of various indicators that show the presence of women not only as followers or complements of an organization, but also can play a more significant role as individuals who are able to determine the direction and goals of the organization. and in a portion like this, men tend to be more tolerant in responding to the development and change in the position and role of women, but regarding religious roles, especially with regard to the task of interpreting and translating the teachings of the tradition, The resistance shown by the male group is very dominant for various

²¹ Wawan Lestiono, "IBU BELLA Jateng Gelontorkan Bansos bagi Warga Terdampak COVID-19", <https://5news.co.id/berita/2020/05/26/ibu-bella-jateng-gelontorkan-bansos-bagi-warga-terdampak-covid-19/> (accessed August 1, 2021).

reasons and the accompanying arguments. Generally, these arguments are sourced from sacred texts of religious teachings or advice from community leaders (mursyd) who place women as subordinate to men.²²

Meanwhile, in the work ethic of the Qadiriyyah wa Naqsyabandiyah Order, the TQNMart has developed quite well and received a positive response from business actors who market their products online. If we look at the TQNMart web developer in one week, 30 entrepreneurs have joined and 11 business partners have been published. Others, they still complete data and product information. Business actors who have joined include Asri Development Group, Nasuha Food Market, Kaka Food Market, Fortuna Argatech, HATAM, Kanaya Cake and Cookies, Jepara Rivera Furniture, Surya Batik Tulis and others.²³

In addition, TQN has a youth movement that is spread not only in Indonesia but also in Egypt, TQN Egypt is also actively using social media for broadcasting, such as Facebook, Instagram, Twitter, blogs and YouTube. They even have the information and news portal tqnmesir.com and the online business unit Nilestore. Maybe this is one of the advantages of the millennial generation who are already familiar with the development of information and communication technology. These young people establish friendships with various cross-organizations such as PCINU, PPMI, and student communities from various regions and abroad. Practitioners of TQN Pontren Suryalaya in Cairo, Egypt. Far from homeland, do not make them recede. On the other hand, they are increasingly enthusiastic about developing tarekat da'wah, especially for Indonesian students in the Pyramid country.

In the modern era such as the development of Sufism is quite good and many are interested in following the teachings of the tarekat and are interested in studying Sufism until they try to practice it in their daily lives, including in their economic activities. As in business students who follow the Tarekat Qadiriyyah

²²Ade Yamin, "Ketika Perempuan Lupa: Etnografi Perempuan TQN, PP Suryalaya, Tasikmalaya-Jawa Barat", *Jurnal Muwazah*, Vol. 6, No. 2, 2014. p. 247.

²³ <https://www.tqnnews.com/already-30-pelak-usaha-berikut-di-tqnmart/> (accessed August 1, 2021).

Naqsyabandiyah (TQN) in Pekalongan, who have been in the business world for a long time and actively participate in tarekat recitations with all their dhikr practices. The followers of the tarekat, especially TQN, who are in Pekalongan run the daily economy in order to provide for their family. They have been involved in various kinds of business for a long time, starting from making woven fabrics using non-machine looms (ATBM), hand-drawn batik, jeans convection, and so on. They often experience the ups and downs of the business world.²⁴

In addition, TQN has a very good Manaqib Market. Manaqib Market Traders understand how to sell good ethics as exemplified by Rasulullah SAW, namely by promoting or offering their merchandise honestly, trustworthy and politely, arranging merchandise properly so that it looks attractive to buyers, not hiding defective items, and being tolerant in returning goods that have been purchased. purchased by the buyer. And when merchandise is entrusted by other traders, they take good care of it. The traders at the Manaqib market of Pondok Pesantren Suryalaya have also implemented most of the normative foundations of Islamic business ethics (the foundation of monotheism, the basis of balance, the basis of free will and the basis of responsibility) well, one of which is the application of the foundation of monotheism. The application of this foundation can be seen when most of the traders leave or leave their merchandise when the time for prayer arrives, even though they do not congregate directly in the mosque because they are busy serving many buyers,

²⁴Various crises that have occurred, for example when the batik industry experienced ups and downs in the 1960s, were then replaced with non-machine loom products (ATBM). When the ATBM industry products in the 1970s had to be displaced by the emergence of mass-produced batik printing, textiles. Next came the silk batiks which were very popular with the upper middle class. Their crisis response with innovation and diversification. Those who are able to survive in times of crisis are business students who are able to see market opportunities, in the sense that they can predict what goods will sell in the market, or even look for markets abroad. Muhammad Shulthoni, DKK, "Bisnis Kaum Santri: Studi tentang Kegiatan Bisnis Komunitas Tarekat Qadiriyyah Naqsyabandiyah Pekalongan", *Jurnal Penelitian*, Vol. 8

they still pray five times a day. And even better, traders often and like to set aside their income for the poor or other people in need.²⁵

b. Economic Development and Social Movement of the Tarekat Al-Idrisiyyah

From an economic point of view, Majelis Taklim Al-Idrisiyyah has places such as Qini Market (Convenience Shop, Qini Phone (Waiting public telephone), Qini Fresh (Refillable water), Qini Art (Art Gallery). supported by assistance from several cooperatives and banks who are ready to help. Majelis Taklim Al-Idrisiyyah has several branches (Zawiyah) such as those in Serpong, Bogor, Cileduk, Bekasi, Tangerang, and Depok (JABODETABEK) areas. has a Mosque and Majelis Taklim named Masjid Al-Fattah, because it is attributed to its founder, Sheikh Akbar Abduk Fattah.

In In the midst of competitive business conditions that often stress entrepreneurs, the Al-Idrisiyyah Order offers the concept of a Sufi entrepreneur. The tarekat which has a boarding school in Cisayong, Tasikmalaya Regency, proves it, from the various business fields it has developed rapidly and is widely known among the general public. One example is the concept of livestock, a convenience store called Qinimart, and innovative agriculture, a number of restaurants and also fostering the community's economy with Koprasi and forming baitul mall wattamwil (BMT).²⁶ The Al Idrisiyyah Islamic Boarding School Kopontren also won 1st place in the best cooperative at the national level in 2006.

In fact, recently (2017), Pondok Pesantren Idrisiyyah received a visit from the Ministry of Central Cooperatives and the Koperindag Office of Tasikmalaya Regency to assess the potential of the business

²⁵For more details, read Jamaludin and Dudang Gozali, "Etika Bisnis Islam Di Kalangan Pedagang Pasar Manaqib Tqn Suryalaya", *Mutawasith: Jurnal Hukum Islam*, No.1, Vol.1, 2018, pp. 1-18.

²⁶The Idrisiyyah Order in which the Mursyid (the Supreme Leader) actually instructs that this tarekat must be independent and must not depend on other people in any way. So based on the economic doctrine, several businesses were run by the Tarekat, for example BMT Idrisiyyah, Agriculture, Livestock, Fisheries, Franchising, Travel, Cooperatives and others, see Dede Aji Mardani, "Spiritual Entrepreneurship Dalam Pemberdayaan Ekonomi Umat (Studi Terhadap Tarekat Idrisiyyah Pageningan Tasikmalaya)", *Jurnal Ekonomi Syariah* Vol. 4. No. 2. 2019, p. 105.

being carried out as well as to see the state and readiness of cooperatives in facing the Asean Economic Community (MEA), and see what potential can be developed from the results of Small and Micro Enterprises (SMEs) to be used as export commodities. From the results of the visit, the Idrisiyyah Islamic Boarding School Cooperative was considered ready to face Asian free trade competition, and the shrimp farming business was considered to have the potential to be developed to penetrate the export market. Other developed business units include Qini Mart, Qini Minang (Padang restaurant), Qini Bakery (bread sales), Qini Fresh (refill drinking water depot), Islamic boarding school canteen, livestock, shrimp ponds in Cipatujah, coffee plantations in Panjalu, and other restaurants in collaboration with pesantren. All business units that are the source of financing for pesantren are managed by BMT (Bayt al-Mal wa at-Tamwil) al-Idrisiyyah.²⁷ The various fields of business that the Tarekat al-Idrisiyyah developed grew rapidly and were widely known among the general public.

Sufi entrepreneurs are more emphasized on the spirit of personality, building power from within, having straight intentions and a great vision and mission. Fathurahman (mursyid Idrisiyyah tarekat) explained, the spirit from within begins with a straight intention, the intention of the world is the way to the hereafter. With the value of faith, any form of business will be seen as a form of worship. This initial understanding is very important, having the goal of the afterlife will build a long-term paradigm, not looking for shortcuts in business, paying close attention to business principles and will also be ready to face disasters.

People who have short-term business goals, he explained, are only oriented to success and are not prepared for failure. In the end, many people are often stressed because it is result-oriented, not process-oriented. We cannot change the direction of the wind, but we

²⁷By 2020, the cooperative is targeting an additional program for 5000 to 10,000 SME stalls and additional clean water and sanitation program beneficiaries for 5000 to 10,000 families and building a Qini factory for processing vaname shrimp. It will also add 6000 Educational institutions. Siswoyo Aris Munandar dan Mursalat, "Akuntabilitas Manajemen Pemberdayaan Pendidikan: Studi Pada Pesantren Tarekat Al-Idrisiyyah Tasikmalaya", *Jurnal MD*, Vol. 5, No.1, 2019, p. 21.

can change the direction of the sail. When faced with problems and calamities, Sufi entrepreneurs will immediately evaluate themselves, turning failures into strength to get up again and ready to turn them into new opportunities. Various new business concepts, new ideas and new experiences will arise after self-evaluation. Automatically will awaken awareness of who he is, who is his God and awareness of his religion.

The process of measurable and directed business activities is the principle of Sufi entrepreneurship, he explained. In addition, the character that is no less important is to assess the results of the business using two points of view, namely the shari'ah (world) and the essence (the hereafter). Fathurahman (mursyid Idrisiyyah tarekat) explained, in the business world profit and loss from a material perspective must occur, so that when the business results are considered a loss, even though he still has big and long hopes because there are still ukhrawi profits. This understanding will build self-optimism, has a visionary paradigm. This condition is needed by any entrepreneur, anywhere. Straight and strong intentions that are based on Allah SWT in doing business, will be the motivation and spirit of strength in every form of action and decision making.²⁸

Al-Idrisiyyah defines Islamic economics as a form of economic activity based on Islamic principles sourced from the Al-Quran and As-Sunnah which is ijtiḥad by Fuqoha. The development of various forms of tarekat economic activity is carried out on three foundations, namely: *First*, the values of faith (*Tawhid*). *Second*, Islamic values (*Sharia*). *Third*, the values of Ihsan (*Tasawuf*) and various forms of economic activities that have been carried out including: Formation of Cooperatives, BMT (Baitul Maal wat Tamwil), Mini Markets, UKM Warungs, Restaurants, Plantations, Fisheries, Shrimp Farms and Umrah Travel, as well as various other economic activities aimed at improving the welfare of the people.

On July 10th, the Idrisiyyah Shrimp business, named Marwah, had produced 16 tons of shrimp from 8 ponds, which was the first harvest, the Idrisiyyah congregation's business was different from the

²⁸<http://m.idrisiyyah.or.id/read/article/487/al-idrisiyyah-tawarkan-concept-entreprenuer-sufi>, (accessed August 1, 2021).

others and quite unique, namely before the fries were spread in each of the students' ponds. Idrisiyyah carried out the SOP implementation by giving tawasul first, reading shalawat to the Prophet SAW and praying to Allah in which it is hoped that the next cultivation process will be launched and achieve abundant harvests and blessings.



Figure 2. al-Idrisiyyah Sufi Order social activities.

In the field of philanthropy and social affairs, the al-Idrisiyyah congregation has Agnia Care Qini, Sufi's Youth Movement and Sufi's Laskars who are ready to help people in special need in the midst of the covid-19 outbreak. In the midst of the Covid-19 outbreak of the Al-Idrisiyyah Order, Agnia Care Qini collaborated with BNI by making a Free Ambulance in order to serve the people amid the spread of the covid-19 virus. Agnia Care can again improve its social services to the community by providing free ambulances for sick people in need. The new ambulance, which is a CSR program from Bank Negara Indonesia 46, was handed over to Agnia Care. The handover of the aid vehicle was carried out at the Agnia Care Office, Tasikmalaya,

Agnia care again promotes Productive *Waqf* which targets economic activists affected by the covid-19 pandemic, this productive *waqf* program is named KAIL (*Kuatkan Ekonomi Kecil*) with the hope that the assistance or donations provided can be used as business capital that helps improve the economy again, one of the efforts The economy assisted on May 2, 2021, namely Warung Morse which sells chicken porridge and fried rice, even Sheikh Akbar

Muhammad Fathurahman (mursyid of the Al-Idrisiyyah tarekat) is a customer of the shop, and the assistance provided is 10,000,000.

On May 12, 2021 in the month of Ramadan Agnia Care Qini, Sufi's Youth Movement and Sufi's Laskars to share with each other for orphans and poor people, then there is a cheap basic food program for Qur'an teachers and mosque DKM administrators besides that there are various takjil for travelers who don't have time to buy *takjil* on Cisinga Street, Cisayong sub-district. In addition, on June 6, 2021, the Al-Idrisiyyah Tarekat together with Laskars Sufi's and Agnie Care carried out the Rumah Dhuafa program which helped renovate houses for people in need, one of which was Mr. Dahlan's house which is located in Pukes Rajapolah, Tasikmalaya.

3. Spiritual Piety of Sufism and Its Relevance in the Midst of the Covid-19 Outbreak

In a review of Sufism, the emergence of covid 19 should make people aware of the meaning of the test of life, a warning for arrogance in life and lead to the soul of muraqabah, steadfast and sincere, feeling yourself at the lowest level compared to God. With calamity, belief should be thickened. And the feeling of closeness to God deepens. This can be attempted, one of which is dhikr lathifah, namely dhikr calling the name of Allah with a focus on cleaning and filling the seven latifah points in the human body, namely *al-qolbi, al-ruhi, al-sirri, al-khafi, al-akhfa, al-nafsi, and al-qalabi*. The effect of dhikr that is done as much as possible gives birth to a calm state of the soul, inner enlightenment and to live the bad events that are lived.²⁹

The Director of the Wahid Foundation, Yenny Wahid, said that the path of Sufism is very much needed during the current Covid-19 pandemic. Because the main principle of Sufism is a journey to God. then look for a way by following tariqah, looking for a way by following riyadhah or certain tirakat as an effort to God. During this

²⁹ Dadang Ahmad Fajar, Membentuk Ketahanan Mental Berbasis Tasawuf Melalui Dzikir *Lathifah* Sebagai Metode Terapi Spiritual Terhadap Efek Pandemi Covid-19", Faculty of Da'wah and Communication: Islamic Counseling Guidance Study Program (UIN) Bandung, 2020.

pandemic, Sufism is the path that we really need. Borrowing the context of Sufism, this Covid-19 pandemic can actually be a common medium to clean hearts and minds. With the power of the blade of Sufism, it may be time for us to start building a clearer communication model, without bringing back the frills of fleeting lustful interests.

As in (QS. Al-An'am [6]:32; and QS. Al-Ankabut [29]: 64 that "*Life in this world is short and deceptive, just playing and joking*", the reality is life. It is full of trivial self-entertainment activities, has no depth or seriousness, even though everything is fleeting without making any meaningful impressions or impacts. As a result, happiness always eludes us. Sufism teaches us how humans should act in the midst of disasters, including disasters. Corona virus. Take care of your health, obey the government's rules, continue to pray that this epidemic will end soon. Another thing that is also important to remember and practice is the words of the Prophet Muhammad SAW that the best people are those who are useful to others. this problem, not the other way around.³⁰

Sufism teaches humans to always have a good attitude seeing every problem that afflicts them, including the Corona outbreak. Good prejudice is able to grow positive energy in humans. With the Corona virus outbreak, we have a lot of time to increase our self-approach (*taqarrub*) to Allah SWT. Maybe God wants to flick us that only He is the most powerful in the universe, humans are just weak creatures who don't deserve to puff out their chests. Start by building a perspective that Covid-19 is a way to lead us to the essence of human glory. A nature where humans are nothing on this earth. However, as caliphs on earth, humans play an important role in trying to take care of each other and care for their togetherness in life. And, it starts with taking care of each other and caring for family, relatives, friends and anyone who is known so as not to continue to be infected with this corona virus.

³⁰Moh. Rofiqi, Menyikapi Pandemi Covid-19 Perspektif Tasawuf*, <https://matamaduranews.com/menyikapi-pandemi-covid-19-perspektif-tasawuf/> (25 Juli, 2021).

When linking the Covid-19 pandemic with Sufism, it will definitely not be separated from the teaching that all forms of disasters that occur to humans on the face of the earth, whatever their forms that result in feelings of worry and fear (*al-khauf*) in the heart, are nothing but a test from Allah. S.W.T only. Patience and acceptance are the first attitudes taught by Sufism when in a test. In Islam and Sufism always teach about gratitude, if so, don't grumble or protest to Allah because of this disaster. But let's look for the wisdom behind it that might encourage us to be more grateful to Allah because Allah never does injustice to His servants while understanding and paying attention to the religious guidance conveyed by the experts as well as the experience and wisdom we can take including: *First*, become more knowledgeable and understand about religious guidance and the need for religion. We are more aware that God is almighty. Prayers that have not received much attention are now often offered.

Second, by staying at home, including the teachings of Sufism, namely *uzlah* (seclusion from ceramics), on the other hand we have more opportunities to approach each other and share because we are not busy with various jobs outside the home which often prevent us from "doing" for the family. By staying at home we can practice and teach children about prayer and remembrance together. Third, the presence of covid-19 makes us aware that various material pleasures are not everything.³¹ *Therefore*, don't panic, don't be tense, and don't accept reality, because it might mean that we haven't been able to reach the stage of patience, let alone the state of contentment in accepting whatever comes from Allah.³²

The path of Sufism requires that a salik (walker) have a more ascetic or ascetic life, so that he has inner peace. That inner calm has an influence on increasing one's body resistance. There are many people who never go anywhere, don't receive guests, and don't socialize during the pandemic, but they can still get Covid-19. That's because stress (inner pressure Mental stress, it has been recognized

³¹M. Quraish Shihab, *Corona Ujian Tuhan Sikap Muslim Menghadapinya*, (Tangerang Selatan: Lentera Hati, 2020), p. 58.

³²Haidar Bagir, *Agama di Tengah Musibah Perspektif Spiritual*, (Jakarta: Nuralwala, 2020), p. 28.

that it can lower the body's resistance. On the other hand, someone who likes to do dhikr and meditate in the remembrance of Allah, will experience an increase in immunity. This is another thing that can be a lesson from the pandemic. We are becoming more thorough with more important matters, which were never discussed before, namely the matter of inner peace.³³

As researched by Mohammad Rafi Isnawan and Muhammad Asrori Ma'sum entitled "*Pemanfaatan Sufi Healing Pada Era New Normal Pandemi Covid-19 Untuk Menjaga Kondisi Homeostasis Tubuh Masyarakat Di Desa Sendang*" which found worship activities adapted from Sufism practices carried out by the community in Sendang Village during the new normal period during the Covid-19 pandemic including reading the Koran, dhikr, praying, reading sholawat so that it can cause calm, increase one's faith and piety and can bring up a relaxation response that has an impact on increasing body immunity. By increasing one's body immunity, people avoid diseases, viruses, bacteria, or other pathogens, so that a person can maintain a healthy body condition (homeostasis).³⁴

In addition, Sufism and the teachings of dhikr *Laa Ilaaha Illa Allah* will cause several benefits for the reader, one of which is inner peace. People who practice dhikr are not easily anxious and anxious in dealing with uncertain situations even sad or disappointing events. Feel free to practice the dhikr of the Tarekat Qadiriyyah Naqsyabandiyah Islamic Boarding School Suryalaya in the era of the covid-19 pandemic. Based on research on ikhwans who work as traders, dhikr is proven to be beneficial for emotional stability in the era of the covid-19 pandemic with indicators: the ability to adapt to reality, the ability to adapt to change, being able to control emotional symptoms that lead to the emergence of anxiety, the ability to find peace of mind of giving versus receiving, can reduce negative

³³ Aru Lego Triono, "Jalan Sufisme Sangat Dibutuhkan di Masa Pandemi", <https://uninus.ac.id/jalan-sufism-very-needed-di-masa-pandemi/> (accessed August 12, 2021).

³⁴ Mohammad Rafi Isnawan dan Muhammad Asrori Ma'sum yang berjudul "Pemanfaatan Sufi Healing Pada Era New Normal Pandemi Covid-19 Untuk Menjaga Kondisi Homeostasis Tubuh Masyarakat Di Desa Sendang", *IJOIS: Indonesian Journal of Islamic Studies*, Vol.1, No.01, (2020), pp.77-94

instincts into creative and constructive energy and the ability to love.³⁵

In the Sufi tradition, the terms *uzlah* (seclusion) and *khalwat*, are known³⁶(alone). *Uzlah* and seclusion can be interpreted to keep away from crowded places. Seclusion that is done in a long time is called *uzlah*. Seclusion and *uzlah* are done by isolating themselves from the hustle and bustle of the dynamics of worldly life. The essence of seclusion is to leave the worldly busyness, and do *dhikr* and *tafakkur* in order to have a deep awareness of God's presence. Physically, seclusion is quiet, but mentally it will be crowded. Seclusion is like dancing inside, celebrating the glory of divine love.

This behavior is currently needed by the world community. There is no better and more appropriate step in *jihad* against the brunt of the Covid-19 pandemic except for *uzlah* and seclusion. In this context, it can be emphasized that *uzlah* and seclusion are the most effective ways to break the chain of transmission of Covid-19. This has often been confirmed by medical experts in the world. *Uzlah* and seclusion in this context are interpreted as isolation, social distance or if a lockdown is needed. All three are forms of seclusion and *uzlah* in the context of the interpretation of the Covid-19 pandemic. Avoiding social crowds is seclusion and at the same time *uzlah*. Likewise, instructions for the world of education to organize distance and online teaching and learning processes, or provisions for employees to work from home. Temporary closure of places of worship, everything is seclusion and forgiveness. The prohibition of gathering in large numbers is a real form of seclusion. And this will cut the nerve pathways and arteries for the spread of Covid-19.³⁷

³⁵For more details, see Sri Rahmi Rahayu etc, "Analisis Manfaat Dzikir Tarekat Qodiriyah Naqsyabandiyah Pondok Pesantren Suryalaya Terhadap Kestabilan Emosi Masyarakat Di Era Pandemi Covid-19 (Studi Kasus Di Kp. Godebag, Rw 02, Desa Tanjungkerta, Kecamatan Pagerageung, Kabupaten Tasikmalaya", *Istiqamah: Jurnal Ilmu Tasawuf*, Vol. 1, No. 2, 2020.

³⁶ Abu Hamid Muhammad Al-Ghazali. *Ihyâ' 'Ulum al-Din*, Vol. 2, (Beirut: Dâr al-Ma'rifah), p. 226-236. See also, Fuady Abdullah, "Spiritualitas Sosial Tarekat Naqsyabandiyah: Kajian terhadap Prinsip Khalwat Dar Anjuman", *Jurnal TSAQAFAH*, Vol.14, No. 2, 2018, p. 223-240.

³⁷ Syamul Bakri, "Jihad Against Covid-19 With Sufi Practices", <https://iain-surakarta.ac.id/jihad-melawan-covid-19-dengan-laku-sufi/> (accessed August 09, 2021).

By practicing the doctrine of seclusion and *uzlah*, we have actually obeyed religious advice without denying the guidance of the scientific world. Islam has made concessions for its adherents, even the obligation to perform worship to Allah can be done at home or at work without having to "*kemruyuk*" (unclear crowding). As the hadith of the Prophet, Islam is "easy", whoever makes it difficult, then he is not part of me. Doing *khalwat* and *uzlah* in a pandemic situation like this is more effective when compared to doing prayers for rejecting Covid-19 by "knocking on" while ignoring the Covid-19 health protocol. In addition, such a way of religion is criminal, and insults the religion itself.³⁸ This is seclusion and *uzlah*, the doctrine of Sufism that must be practiced in breaking the chain of the spread of Covid-19. With seclusion and prayer, we are actually doing scientific things that are accepted by common sense.

D. Conclusion

So far, there are still many people who misunderstand Sufism. This misunderstanding is bad for the image of Sufism in society. On the other hand, with the teachings of '*uzlah* and seclusion, in the end, Sufism is considered anti-social which is only busy with itself, on the other hand there is the teaching of *zuhud* which is considered a poor life without wealth. Therefore, the author dismisses the notion that Sufism teaches anti-social, precisely in this modern era, many tarekat adherents are involved in society and have a high work ethic. The work of the Qadiriyyah wa Naqsyabandiyah Tarekat has TQNMart, its development is quite good and has received a positive response from business actors who market their products online. If we look at the TQNMart web developer in one week, 30 entrepreneurs have joined and 11 business partners have been published. Other, they still complete data and product information. Business actors who have joined include Asri Development Group, Nasuha Food Market, Kaka Food Market, Fortuna Argatech, HATAM, Kanaya Cake and Cookies, Jeparo Rivera Furniture, Surya Batik Tulis and others.

³⁸Syamsul Bakri, M. Agus Wahyudi, "Kontribusi Tasawuf dalam Menghadapi Pandemi Covid-19", *Spiritual Healing: Jurnal Tasawuf dan Psikoterapi*, 2021, Vol.1, No.2, pp. 59-66.

In addition to their work ethic, TQN has a social and philanthropic movement carried out by great women who have spread throughout Indonesia, namely IBU BELLA, the author may say that she (IBU Bella) is a Sufi woman who not only has piety individual but has social piety. One of them is by distributing social assistance packages, distributing social assistance packages as a form of concern for residents affected by COVID-19. The social assistance is in the form of food packages distributed to residents affected by the corona pandemic.

On the other hand, the teachings of *uzlah* and *khalwat* which have been considered wrong teachings, this behavior is currently needed by the world community. There is no better and more appropriate step in jihad against the brunt of the Covid-19 pandemic except for *uzlah* and seclusion. In this context, it can be emphasized that *uzlah* and seclusion are the most effective ways to break the chain of transmission of Covid-19. This has often been confirmed by medical experts in the world. *Uzlah* and seclusion (*Khalwat*) in this context are interpreted as isolation, social distance or if a lockdown is needed. All three are forms of seclusion and *uzlah* in the context of the interpretation of the Covid-19 pandemic. Avoiding social crowds is seclusion and at the same time *uzlah*. Likewise, instructions for the world of education to organize distance and online teaching and learning processes, or provisions for employees to work from home. Temporarily closing places of worship, all is seclusion and *uzlah*. The prohibition of gathering in large numbers is a real form of seclusion. And this will cut the nerve pathways and arteries for the spread of Covid-19

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