

# SOCIO-ECONOMIC DIMENSIONS OF THE AL-IDRISIYAH TAREKAT IN INDONESIA: DOCTRINE AND PRACTICE

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### **Abstract**

*Tarekat or Sufi order is identical to various spiritual activities, often considered far from worldly life. This identification places Sufism as merely related to mystical and ascetic activities. This study intends to explain how the Al-Idrisiyah tarekat in Indonesia has primary concern on social and economic dimensions in all of their various empowerment programs in the community. The research uses qualitative methods, with data collection techniques of observation and documentation of tarekat activities on mixed social media. The study results show that the practice of the socio-economic dimension is an implementation of their belief that a true Sufi is a Sufi who works and empowers others. Their socio-economic activities have developed to resemble philanthropic activities and can help several community groups affected by the pandemic in 2020-2021.*

**Keywords:** Sufism; Tarekat Al-Idrisiyah; Social-economic dimensions

### **Abstrak**

*Tarekat atau sufi sering diidentikkan dengan kegiatan spiritual, yang dianggap menjauhi kehidupan duniawi. Identifikasi tersebut menyebabkan tasawuf dianggap dekat dengan hal-hal yang bersifat kebatinan dan asketik. Penelitian ini bermaksud untuk menjelaskan bagaimana Tarekat Al-Idrisiyah di Indonesia memiliki dimensi sosial dan ekonomi yang diterapkan dalam berbagai program pemberdayaan mereka di masyarakat. Penelitian dilakukan dengan menggunakan metode kualitatif dengan teknik pengumpulan data berupa observasi dan dokumentasi kegiatan-kegiatan tarekat di berbagai sosial media. Hasil penelitian menunjukkan bahwa praktik dimensi sosial-ekonomi tersebut merupakan implementasi dari keyakinan mereka bahwa seorang sufi yang benar adalah sufi yang bekerja dan memberdayakan manusia lainnya yang lemah. Kegiatan sosial-ekonomi mereka tersebut berkembang menyerupakan aktivitas filantropi dan mampu membantu beberapa kelompok masyarakat yang terdampak pandemi di tahun 2020-2021.*

**Kata Kunci:** Sufisme; Tarekat Al-Idrisiyah; Dimensi sosial-ekonomi

## **A. INTRODUCTION**

So far, the Sufis are seen as a group of people who emphasise individuals' religious knowledge rather than social piety. Some views from the Sufis as a group of people who are busy with their own spiritual experiences or can be defined as a group that make spiritual experience to become their main and only goal

(Nurika 2017; Asmaran 2002). Tarekat as a Sufi organization, is always expressed in spiritual activities that are thought to be separate from daily life. Sufism has been known as an esoteric dimension of Islam. This identification often causes Sufism to be considered closely related to things that are mystic and ascetic (Ernst 2003; Nurbakhsy 2016).

Lay people understand that sufism is a path to God that is taken by ignoring the life of the world (*zuhud*). However, it appears that in some *tarekat*, it is carried out by teaching the santri and their *tarekat* students how to prosper through economic independence by encouraging entrepreneurship (Zuarnel 2021). Ahmad Syafi'i quotes Sudirman Tebba's statement that there is an assumption that someone who leads a Sufism or Tarekat life tends to have a low work ethic, which results in poverty. This is because in Sufism there are lessons that weaken one's work ethic, for example, the lesson of *zuhd* (simple life), *uzlah* (self-introspection by isolating oneself from human life), *tawakkal* (surrendering to destiny), *qanā'ah* (feeling satisfied with what they have), *faqr* (willing to live in poverty), and other practises (Nurbakhsy 2016). When combining with the habit of *tarekat* followers, such as reading remembrance, wirid, and prayer, all of them can be said as an activity which takes time, this reduces the opportunity to work to fulfil material life aspect (Syafi'i 2016).

Finally, some people (outside of *tarekat* followers) believe that sufism is only about personal piety and is incapable of addressing social and societal issues. Is it true that Sufi's followers have a poor work ethic, causing their standard of living to deteriorate and become backward? Muhammad Sholikin, in his work, *Actual Sufism: Towards Insan Kamil*, dismisses this assumption that Sufis are often regarded as anti-social. With progressive and active Sufism, our lives are not isolated, but at the same time, we can stand in piety amid as the roar of modernity. A true Sufi, according

to progressive Sufism, is a Sufi who works and earns a living. May have a lot of wealth, but the it is used proportionally, not only for himself and his family but also for empowering his fellow human beings who are helpless, weak, and needy (Sholikin 2004).

Sufism and *tarekat* direct people to be progressive, active, and productive, as a result of their spiritual enlightenment through the daily practical application of sufism or *tarekat*. As a result, there is no such thing as sufism as a barrier to modernity, creativity, or progress. In fact, according to Hassan Hanafi, applicative sufism, if its operationalization is carried out correctly, will be able to evoke a revolutionary spirit in the thoughts and actions of a Muslim. Therefore, people need to know the characteristics of sufism or Tarekat which can be embodied in everyday life by anyone.

As done by the Tarekat Shiddiqiyah, it can be seen in the economic behaviour of its adherents, especially in developing business units that can support the increase development of the tarekat in Indonesia rapidly. Many types of products have been developed by the Tarekat Shiddiqiyah organization to date, and ranging from the construction of a three-star hotel in Jombang to the production of bottled mineral water (*Maaqo*), Kretek Cigarette business partners (in collaboration with HM. Sampoerna), Pandanus and Bamboo Handicrafts, and the production of tea bags and honey. Tarekat Shiddiqiyah also manages a well-established and strong humanitarian social assistance unit (*Dhibra*), one of the product from the development of the *Tajrin Nafa* social savings model. In contrast to popular perceptions of sufism and tarekat in general, which tend to be fatalistic, Tarekat Shiddiqiyah can combine Sufi's teachings with an entrepreneurial spirit (Munir 2015).

Apart from the Shiddiqiyah's Tarekat, there is the Al Idrisiyyah's Tarekat which has the same view that the true Sufi is

one who works. Both *tarekat* have developed businesses, one of them is the business that carried out by the Tarekat Al-Idrisiyah, namely Qini Mart, Qini Fresh, Qini Phone, and Qini Art. This *tarekat* engaged in the social field that help people who need. As a result, it is highly interesting to be researched because the *tarekat* is thought to avoid being involved in these things by staying away from the crowds of the world (*'uzlah*), running to caves, and going to the mountains. This movement can have an ethical meaning, namely, a movement that protested the socio-political and economic situation and conditions at that time. The teachings of Sufism became very extreme after experiencing further development, namely Sufism in the form of tarekat (Syukur 2004). This research can dispel the notion of sufism, which has been considered anti-social and associated with living in poverty. To answer that, the researcher had research question: how is the business development in Tarekat Al-Idrisiyah? And how is Tarekat Al-Idrisiyah's social movement in the context of social-economic dimensions?

A number of previous studies on the Tarekat Al-Idrisiyah have been carried out. Some of researchers discussed the education system implemented in formal institutions under the auspices of the Al-Idrisiyah Foundation to combine the curriculum of Islamic boarding schools, the Ministry of Religion (Kemenag), and the Ministry of National Education (Kemendiknas) (Naim 2020). In other hand, some research's result showed the level of spirituality of the leaders and congregations of the congregation that had a broad impact and gained sympathy from the community (Mardani 2019).

Furthermore, the purpose of this study is to demonstrate that the *tarekat* teachings are integrated with the entrepreneurial spirit among followers of the Tarekat Al-Idrisiyah. It cannot be denied that this research has provided new atmosphere about

business in the *tarekat*. The contribution of this research was expected to provide enlightenment for new thoughts for society in general and Muslims in particular: that rationality in the economy can go hand in hand with rationality in the teachings of sufism/*tarekat*, thus leading to a meeting point that produces a unique concept of economic rationality. In addition, to ward off the notion of sufism, which has been considered as a teaching that is only concerned with individual's piety rather than social piety.

Muhamad Abdul Azis (2021), et al., in this research, they discussed the teachings of Sufism brought by Sheikh Ahmad Ibn Idris, where the teachings of the Tarekat lead to the three pillars of religion: monotheism, *fiqh*, and *tasawwuf*. Each *tarekat* has its own Sufistic values, including *tazkiyatun nafs* (purification of the soul), *tasfiyatul qalb* (decoration of the heart), and *tahdzibul* morality (building morality). However, the difference between the pervious researches and this current research were the development of business charity units carried out by the Idrisiyyah congregation, as well as the development of Qini Mart, which has been carried out since the 1980s until now, and various businesses or economic developments that have been built by the Al-Idrisiyah congregation, including: Qini Fresh, Qini Phone, Baitul Mall Wattawamil (BMT) Idrisiyyah, to the philanthropic movement carried out by the Al-Idrissiyah's Order both in the Covid-19 Era and before Covid-19.

## **B. METHODOLOGY**

The researcher used qualitative research methods. The primary data was done by indepth-interview with members of Tarekat Al-Idrisiyah. There are several reasons why The Tarekat Al-Idrisiyah was chosen as the object of research. First, they have a strong commitment to develop the economic sector. Second, they have a strong commitment to the lesson of the Tarekat Al-Idrisiyah.

The existence of a strong commitment to develop the economic sector can at least be seen from the number of business units they have developed. This phenomenon can illustrate the influence of the lesson of Tarekat Al Idrisiyah on the economic spirit and passion of its followers, while at the same time, it also provides a different perspective on the meaning of property built from the values of their Tarekat teachings. The secondary data by following Sheikh Muhammad Fathurrahman (mursyid of the Tarekat Al-Idrisiyyah) to see social and economic activities, observing the TQNNews, the official website of Tarekat Al-Idrisiyyah namely idrisiyyah.or.id, and Instagram Tarekat Idrisiyyah, books, and articles journal related to this research.

### **C. RESULT AND DISCUSSION**

#### ***1. The Development of the Tarekat in Indonesia***

It is realized that the history of the entry of Islam in Indonesia cannot be separated from the history of the role of sufism and tarekat. The Islamization of Indonesia occurred at a time when sufism and *tarekat* became patterns of thought in the Islamic world. Sufism also made Indonesians convert to Islam. Indonesian society turned to Islam when the *tarekat* reached its peak of glory. In the next stage, the understanding of Sufistic-style Islamic teachings shifted into a new form of understanding that is more regionally specific (Hasyimi 1989).

According to the Dutch researcher Martin van Bruinesen (1994), several indigenous sources have clearly stated that the *tarekat* found its followers first in the court environment, and after a long time, it spreaded to the common people. For the kingdom, the *tarekat* was seen as a source of spiritual strength as well as legitimising and confirming the position of the king. The development of *tarekat* in Indonesia was clearly seen only in the 17th century, which was first started by Hamzah Fansuri (d. 1610

AD) and his student, Syamsuddin as-Sumatrini (d. 1630 AD). - continuously. It was only later, after Abdur Rauf bin Ali Singkel introduced the Tarekat Syattariyah in Aceh in 1679 AD, it became clear, and its development can be traced through the genealogy of teacher and student relationships to several regions in Indonesia.

In Sulawesi, the *tarekat* also developed on the initiative of Sheikh Yusuf Tajul Khalwati (1621-1689). Makassar cleric is known as a Sufi who received many *tarekat* diplomas such as Qadiriyyah from Nuruddin ar-Raniri, Naqsyabandiyah from Muhammad Abdul Baqi Billah Ba'lawiyah from Sayid Ali, Syatariyah from Burhanuddin al-Mula bin Ibrahim, and Khalwatiyah from Abdul Barakat Ayyub bin Ahmad (Nashrullah, 2022). Meanwhile, the Tarekat Qadariyah is widely spread in various regions in Indonesia, and Shaykh Fansuri is known as the person who first embraced it in Indonesia. While the Alawiyah's order, which was founded by Imam Ahmad Ibn Musa Muhajir, spreaded in Indonesia through his students, one of his followers was Shaykh al-Raniri. Tarekat Naqsabandiyah has three branches, which are also spreaded in Indonesia: *Naqsabandiyah Madzhariyah*, *Naqsabandiyah*, and *Qadiriyyah wa Naqsabandiyah*. For the Tarekat Qadiriyyah wa Naqsabandiyah, it was a merger of two *tarekat* carried out by Shaykh Ahmad Khatib Sambas in Mecca in 1875 AD. This *tarekat* proved its ability to mobilize the Indonesian resistance movement against Dutch colonialism at the end of the 19<sup>th</sup> century (Bruinessen 1996).

The *tarekat* that developed in the 19th century was the Termsriyah, which was replaced by the Naqsabandiyah-Qadiriyyah around 1850-1855 in several areas of Indonesia. Syatariyah in general did not place much importance on the *shari'ah* aspect, nor did it emphasise the obligation to pray five times a day. But it taught permanent prayer. Meanwhile, the Naqsababdiyah Institute was more concerned with the *shari'a* aspect and generally only

accepts members of the *tarekat* who have carried out important Islamic obligations and who know the foundation of religion. In sufism and *tarekat*, there is a division between speculative and ritual aspects. Speculative aspects are only studied by a small group, who understand the ins and outs of speculative, while ordinary people only learn the ritual aspect by memorizing and saying a few *wirid*.

Throughout the history of the *tarekat*, sufis have also been involved in the struggle for independence and national improvement movements in various countries around the world. For example, the Tarekat Qadiriyyah wa Naqsabandiyah carried out the Indonesian nation's resistance movement against the Dutch colonialists in the late 19th and early 20th centuries. The sects of *tarekat* that developed in Indonesia include Tarekat Rifai'iyah, Tarekat Qadiriyyah, Tarekat Tijaniyyah, Tarekat Naqsabandiyah, Tarekat Syadzaliyyah, Tarekat Qadiriyyah Wa Naqsabandiyah, Tarekat Dasuqiyyah, Tarekat Sathaniyyah, Tarekat Samaniyyah, Tarekat Alawiyah, and Tarekat Al-Mu'tabarrah. However, only few congregations in Indonesia have succeeded in gaining popular sympathy, including the Khalwatiyyah, Syatariyyah, Qadariyyah, Naqsabandiyah, and Alawiyah's orders. There are currently 43 Mu'tabarrah congregations recognised by NU and affiliated with *JATMAN*.

The *tarekat* in Indonesia has the same pattern as the *tarekat* in general. *Tarekat* not only have a religious function, but also a system of kinship ties. All its members consider each other brothers and sisters. *Tarekat* was also used by some archipelago kings to gain power. Several small *tarekat* in Indonesia, such as the Tarekat Wahidiyyah and Shiddiqiyyah in East Java and the Syahadatain congregations in Central Java are local *tarekat* that develop the teachings and practises of certain teachers. Other major's orders, such as the Khalwatiyyah in South Sulawesi, the



Tarekat Syattariyah in West Sumatra and Java, the Syadziliyah in Central Java, the Qadiriyah, Rifa'iyah, Idrisiyah, Tijaniyah, and Naqsyabandiyah movements, are branches of the international Sufi movement (Fathoni 2022).

The acceptance of the *tarekat* in Indonesian society can be seen from the fact that most of the scholars who returned after studying in the Hijaz adhered to the *tarekat* and adhered to the *Qur'an* and *Sunnah*. Therefore, as mentioned above, the form of *tarekat* in Indonesia is a continuation of al-Ghazali's Sunni Sufism. *Tarekats* such as the Naqshbandiyah and Khalwatiyah, which are branches of the international sufi movement, fall into this group. In this case the difference between *tarekat* and *kejawen* science should be noted. This is the lack of attention to these differences results in a negative view of the *tarekat*. Then in the local *tarekat*, it does not follow one of the popular *tarekat* in other countries, such as Wahidiyyah and Shiddiqiyah, some are accepted according to *Shari'ah* based on the *Qur'an* and *Sunnah*, and not a few are out of line. Islam. Although they profess to be religious and committed to Islam, their teachings, principles, and practices are partly against Islam. Many *kebatinan* schools ride to the *tarekat* to gain public sympathy for the *tarekat* by claiming the name of Islam to vilify the *tarekat's* image (Fathoni 2022).

For this reason, the *ulama* in Indonesia established the Mu'tabaroh Tarekat organization, which formulated any criteria for determining the Mu'tabarah Tarekat. The *ulama* tried to fortify the *tarekat* activities so that they did not fall into mystical confusion. The scholars tried to eliminate deviant practises, such as the special practice of obtaining supernatural powers by having relations with spirits. Some of the criteria formulated are: first, fully based on Islamic law and its implementation. Second, stick to one of the four schools of jurisprudence. Third, follow the direction of the *Ahlus Sunnah wal Jama'ah*. Fourth, have a diploma with a

*muttashil sanad*, which is a lineage of teachers that continues until the Prophet Muhammad SAW (Fathoni 2022).

The accusation that Sufi teachings are the main cause of the weak social, economic, and political ethos so that most Muslims are classified as poor and have low education is the result of a misunderstanding of the meaning of Sufi teachings, which are clearly sourced from the *Al Qur'an* and the *Sunnah*. Sufi teachings, when interpreted as humanitarian praxis, can serve as the ethical foundation for the social, economic, and political dynamics of a humanist and just nationality in a globalised world. The root of Sufi ethics is the willingness to place material and worldly dynamics (social, economic, political) as a vehicle for achieving higher and quality stages of life (*maqam*). For the Sufis, social, economic, and political life is not an objective, but a ladder to a higher life. This is the purpose of the teachings of *suluk* to achieve *ma'rifat*. *Ma'rifat* is the highest gift about the nature of the dynamic life of nature and humans. The futuristic gift of *ma'rifat* creates humans who are good at seeing the causal laws of history and various possible events in the future (Suteja 2016).

## **2. Economic Development of the Tarekat Al-Idrisiyyah**

Tarekat Al Idrisiyah runs three major programs: education, *da'wah*, and economics, supported by youth programmes and the role of women. Islamic boarding schools support the role of women through programmes that aim to involve them in *da'wah*, education, and economic and social activity. These following are the programmes: The Office of the Division of Women's Roles, OMI (Organization Muslimah al-Idrisiyyah) and ORPI (Organization for Young Women al-Idrisiyyah) are both located in the Office of the Division of Women's Roles (Munandar & Mursalat 2019; Priatna et al. 2018). According to Al Idrisiyyah's view, the ideal Islamic boarding school is one that can mix education, *da'wah*, and

economy in a way that they are interrelated. Economic measures must support the curriculum and preaching of Islamic boarding schools for them to function properly. Economics is an application, not simply a notion. Islamic boarding schools must be totally self-sufficient to preserve the *pesantren's* glory. The focus will be on every symptom and phenomenon in social life in Islamic boarding schools that has an influence on the progress of the economy Tarekat Idrisiyah.

As a religious educational institution, Tarekat al-Idrisiyah aspires to create a miniature of Islamic civilization through the development of Sufi teachings. According to Ustaz Ega, one of the administrators of the Economics sector of the Al Idrisiyyah Islamic Boarding School, namely, Islam does not only teach religious ceremonies but includes everything, from social to economic to political issues. Not only *ubudiyah* but also *ukhuwah* and society, especially in the economic field, are the responsibility of *pesantren* and *tarekat*. The *tarekat* should be able to benefit society both in terms of *ukhrawi* and life aspect, therefore, the Tarekat Al Idrisiyyah is trying to make it happen (Asep Saepullah and Akhmad Satori 2016). The Tarekat Al-Idrisiyah has several principles taught by Sheikh Muhammad Faturahman, including: First, the Tarekat Al-Idrisiyah in carrying out daily rites is generally the same as the Muslim *tarekat* in the world in terms of the pillars of faith and the pillars of Islam: it's just that there are some differences in performing ceremonies, especially at certain moments or times, including understanding related problems: 1) *Zikr*; 2) *Talqin* and *Talqin Zikr*; 3) *Riyadhoh* and *Mujahadah*; 4) *Wasilah*; 5) *Tabaruk*; 6) *Murshid*; 7) Genealogy of the *Mursyids* or teachers; 8) *zuhud*.

Second, in carrying out the activities of the Tarekat Al Idrisiyyah, led by a *mursyid* who calls for *zakat*, alms or giving, the *tarekat* has no doubts about distributing their wealth to build

Islamic boarding schools or their da'wah institutions. Third, the leader of the Tarekat Al Idrisiyyah, Sheikh Muhammad Faturahman, has provided change and innovation and is more inclusive in running the Tarekat Al Idrisiyyah in terms of economic development and its business units. This is based on the doctrine that he has regarding economic independence and the development of an entrepreneurial spirit at the Tarekat Al Idrisiyyah institution (Mardani 2019).

Tarekat al-Idrisiyyah is determined to prosper the people through an Islamic economic system. That is one of its missions, in addition to other missions, namely increasing Islamic da'wah activities, increasing knowledge, and increasing charity through an education based on the *kaffah* Islamic treatise, and realising a miniature or model for implementing the Islamic treatise. Apart from education and *da'wah*, Aka Bonanza, the Head of the Economic Division of Tarekat Al-Idrisiyyah, stated that economic growth of the *ummah* (Muslim Society) is one of the key programs. The *tarekat* continues to construct business units and develop acceptable business models, including allowing other Muslim groups to co-manage the community's economic sector.

Tarekat Al-Idrisiyyah, which is based in Cisayong, Tasikmalaya Regency, has 18 business units in various sectors, from finance to animal husbandry. Minimarket has six locations. There's still a lot that hasn't been accomplished. The Tarekat Al-Idrisiyyah will continue to develop the economic sector so that it can become a miniature Islamic economy.

*“Currently, the economic assets of the Tarekat Al-Idrisiyyah businesses are around Rp 25 billion. That's only in the economic sector. When combined with education and other factors, it can amount to hundreds of billions of rupiah. Universally, the Muslim economy is still in a poor state. Dependence on other parties is still high. If we are serious about doing business for the welfare of the*

*people, we can. Many Muslims must become successful entrepreneurs and be independent. Don't be a beggar.” (initasik.com 2021)*

Adang Nurdin, Director of Operations for the Tarekat, Al-Idrisiyah stressed the importance of developing the Muslim economic sector. Sufi entrepreneurs are the choice of the Tarekat Al-Idrisiyah in creating various kinds of business. *Tarekat*, with its headquarters in Cisayong, Kab. Tasikmalaya, has successfully filed for it. It is proven by the increasing number of products issued by this *tarekat* and is already known by the wider community, such as in the fields of creative husbandry, agriculture, and department stores, including Qini Mart, Qini Fresh, Qini Phone, and also Qini Art, as places to eat and take part in fostering the economy of local residents with cooperatives and also forming *Baitul Mall Wattawamil* (BMT), where to have a BMT with four cash offices or four branch offices, both in Jakarta and Tasikmalaya. This is to serve the financial or Islamic financial needs of the Tarekat Idrisyiah community and Tarekat.

One of the businesses under the Al-Idrisiyah Kopontren is a mini-market called Qini Mart. Qini Mart is not only present in Tasikmalaya, but it has also established itself in Central Jakarta. BMT Al-Idrisiyah is another business unit managed by Kopontren Al-Idrisiyah. Several national banks cooperate with the *kopontren*. This is one proof of the progress of the business unit. The progress that has been achieved by Tarekat Al-Idrisiyah Kopontren has become an attraction for other Kopontrens and cooperatives, as evidenced by the many comparative studies from both Kopontren and other cooperatives in Java and outside Java.

Even though there are potential *tarekat* in 60 branches throughout Indonesia, such as Lampung, Kalimantan, Papua, and others, they have not yet become members of the BMT. So, the potential is still growing. BMT Idrisyiah is engaged in savings and

loans and *sharia* financing, or financial units, in Islamic boarding schools and is engaged in large programs, namely SME stalls, agribusiness, and sanitation.

*“Capital financing is appropriate for small stalls with a capital of Rp 1 million to Rp 10 million. This is for capital goods and other types of financing. Not only that, but we also provide facilities for supplying access to goods and marketing, and BMT Idrisiyyah has also collaborated with the Pamsimas Association (building infrastructure and facilities for drinking water and sanitation in villages or kelurahan managed by the community).” (Interview with Adang Nurdin, 2021)*

There are three things in discussing *Bait al-Mal wa at-Tamwil* (BMT) in this *tarekat*, namely: 1) *Riba* becomes *haram* if the profit is doubled, with a maximum limit of 100%. The term "electronic commerce" refers to the sale of electronic goods. Meanwhile, because usury may be oppressive at the time of the Apostle, it was forbidden to be penalized. 2) During the Apostle's time, the value of money would not alter even if it was preserved for a long time. In contrast, the value of money today will be heavily influenced by the increase and fall of revenue created. 3) This *tarekat* agrees that usury that is greater than 100% is illegal. Meanwhile, bank interest nowadays is part of a commodity, and if it is associated with the opinion of scholars as usury, it is no longer relevant to the times (Rais et al. 2021)

**Figure 1.**

**BMT IDRISIYAH**



Source: The author's documentation

Therefore, the Tarekat Al-Idrisiyah teaches us that business must be based on religious values. As a result of the use of such trading knowledge, Tarekat Al-Idrisiyah has grown quite rapidly. This development can occur based on the values of Sufism and the beliefs of the tarekat, who are always consistent in the practise of this knowledge. Likewise, the existence of several mini markets such as, "Qini Mart" which are owned by the *pesantren*, is very helpful for the local residents. With the mini market, people no longer need to shop far from the market, because the mini-market owned by Tarekat Al-Idrisiyah is more complete than the usual mini-market. The goods sold by the "Qini Mart" mini market have quite competitive prices. The selling price did not drop in the local market. So that in this sale, "Qini Mart" can compete with other shops and mini markets in a healthy manner. And do not make other mini-market losses. Has a trading sector such as Qini Mart, which is well known in the city and district of Tasikmalaya. So far,

there are 10 branches, and it is hoped that this year it will continue to grow, including in terms of turnover.

In 2006, the Tarekat Al-Idrisiyyah cooperative once the best and succeeded in becoming the first winner at the national level (Rais et al. 2021). The business of the Tarekat Al Idrisiyyah has been able to develop to date because it has received support from various parties, including banks and several cooperatives that are ready to help. Not only one, but Tarekat Al-Idrisiyyah also has branches (*Zawiyah*) in several places, such as those located in the Tangerang, Serpong, Cileduk, Depok, and Bogor areas.

Sheikh Muhammad Faturrahman as the *mursyid* of Al-Idrisiyyah Tarekat explained that in the business world, profit and loss from a material perspective must occur. Even if the results of his business are considered a loss for a Sufi entrepreneur with a visionary paradigm, he still has big and long hopes because there are still benefits hereafter. Awareness like this will build self-optimism. On the other hand, people who have short-term business goals are only success-oriented and are not prepared for failure. In the end, many people are often stressed because they are results-oriented, not process-oriented (Suyatman 2017).

The head of the Kopontren (Koperasi Pesantren), Ustaz Aka Tazakka Bonanza, in his online presentation, reported the track record of the business journey of the *Fathiyah Kopontren*, which had been established for 37 years since 1983 and was able to survive, grow, and even become the best national cooperative in 2018. Currently, Kopontren Fathiyah Idrisiyyah/The Tarekat Idrisiyyah has managed assets worth 72 billion, 18,000 cooperative members, 5000 SME stalls, 3000 *madrassa* partners and institutions, 40 coastal economic empowerment business units, and 1000 heads of household for clean water and sanitation programs. In 2020, the cooperative targets having additional programmes for 5000 to 10,000 SME stalls, and additional



beneficiaries of the clean water and sanitation programme for 5000 to 10,000 families, and building a Qini factory, a shrimp processing plant that will also add 6000 educational institutions<sup>1</sup>.

Based on my observations, Sheikh Muhammad Faturrahman is also working hard to enhance the economy of *tarekat* and Islamic residential schools. One of these is the presence of a Tarekat Idrisiyyah fishpond company on the shore of Cipatujah, which converts useless land into high economic value. The students who fish there also carry the notion of sympathetic preaching of the teachings of Sheikh Muhammad Fathurahman. The presence of vaname shrimp ponds gradually served to elevate the dignity of the residents of Cipatujah, particularly surrounding the pond. Every fishing activity, as if it were a routine operating procedure, begins with memory and prayer in tarekat. The ponds of the Tarekat Idrisiyyah are known as “*Sholawat Shrimp*” (*Udang Sholawat*).

According to the Sheikh, "luck" is something that happens when opportunity meets readiness. After three times of harvesting fruit prawns by professional management accompanied by remembrance, prayer, and prayer, it turns out that the harvest ratio is far superior to other pond harvests in the Pangandaran, Garut, and surrounding areas. As a result, the shrimp harvested by Qini Vaname has become the prima donna of all parties, including relevant government agencies.

During the first decade of the leadership of Sheikh Muhammad Fathurahan, the National Conference activities were started and carried on during the Idrisiyyah movement. Periodic National Conferences are used to put organisational programmes into action that combine divine leadership with professional management. *Mursyid* Idrisiyyah's vision in politics is to try to realise the goals and ideals of Islam in politics, because Islam

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<sup>1</sup> Account IG of Tarekat Al Idrisiyyah, 2021

teaches politics. But the meaning is not 'Islam for politics' or 'politicizing Islam for the sake of political lust'. In this political *da'wah*, anyone can cooperate with Idrisiyyah in the framework of the same vision of realising Insaniyyah leadership based on *lillah-fillah-billah*". Ten years have passed by the Tarekat Idrisiyyah under the leadership of Sheikh Muhammad Fathurahman, various programmes, and steps of *da'wah* have been carried out, and everyone should be grateful for all the divine gifts that, from the guidance of the murshid who was sent for the people, have been felt physically and mentally. The undeniable blessings of Allah have become vehicles of worship for all of us in the form of strategic infrastructure.

Tarekat Idrisiyah Pagendingan follow the originator of this tarekat, which is exclusive fundamentalist. They strive to re-establish the Sufi tradition as typified by the Prophet, which emphasizes society's moral function. As a result, the Idrisiyah movement aims to strengthen traditions not just via the tarekat ritual system, but also through *shari'ah* features in the framework of establishing communal morals and spirituality. Such a movement also serves as the foundation for their socio-political engagement, even though it does not have to be created in a hostile manner toward the social and political circumstances they encounter. The *Wara'i* maintain their fundamental image with a compromise attitude to revitalise religion in the public and the political elite (radartasik.com 2021).

### **3. Tarekat Al-Idrisiyyah Social Movement in the Covid-19 Era**

Prior to the COVID-19 epidemic, the Tarekat Idrisiyyah social movement and philanthropy were more focused on empowering education and economic growth, as detailed above. By 2020, the cooperative is targeting an additional programme for 5000-10,000 SME stalls, additional clean water and sanitation programme

beneficiaries for 5000-10,000 families, and building a Qini factory for processing vaname shrimp. Besides, it will add 6000 educational institutes. The Al Fattah Zawiyah Mosque Purwacaraka is also served by the Idrisiyyah Tarekat Division of Women's Roles. *Turun Kebawah* (Turba), according to the Head of the Women's Role Division, is a monthly schedule that allows the implementation to cooperate about developments and review zawiyah programs at the Idrisiyyah Order's centre and branches. The goal is to be in accordance with the Women's Role Division's vision and mission, which include being a good mother, being able to produce good cadres, being a shalihah wife, and being able to socialise with fellow "*bil hasanat*" Turba carried out the socialisation of the women's role programme in its implementation. One of the duties is to provide funeral management training so that if a Muslim woman passes, the Idrisiyyah Women's Role Division can assist her family (Munandar & Mursalat 2019).

*"Although the ordinary person has a veiled look, we from the turba have excellent social awareness; that's what makes the turba the attraction of society because we are accessible to anybody, veiled does not imply closed," (Interview with ustazah Yeni, 2021)*

The gender roles division has an attitude toward defining the topic of the content or expertise that will be delivered and socialized. The divide of women's duties provides numerous subjects for Zawiyah to be socialized with (groups). The content delivered at each Zawiyah meeting differs based on Zawiyah's major objective.

*"Most crucially, we expect that the central management will strengthen the zawiyah's skill and knowledge, and that all programs may follow the central management as one clump, cooperating with each other in a compact manner, so that*

*they can develop alongside other programs." (Interview with Abu Jalal, 2021)*

Perform social and charitable actions up to this point, assisting those in need and those impacted by the COVID-19 epidemic. Given the conditions that have befallen all circles at this time, both from the poor and strong economies, the effect of the Corona virus pandemic, subsequently dubbed COVID-19, has fractured the economy's joints in all directions. They develop philanthropic initiatives that are focused on charity or short-term, and this is prioritized so that the demands of present situations may be satisfied, from diverse circles, both people and community organizations, to the government. Philanthropic activities have become an integral aspect of social life in Indonesia, namely as a kind of care and social solidarity between the affluent and the poor (Munandar 2021). One of them is the distribution of social assistance packages as a form of concern for residents affected by COVID-19. Social assistance in the form of food packages was distributed to residents affected by the corona pandemic (Munandar 2021).

Tarekat Al-Idrisiyyah has Agnia Care Qini, the Sufi Youth Movement, and *Sufi Laskars* who are ready to help people in special need during the COVID-19 outbreak. *Agnia Care* is a *zakat* institution to empower the people's economy. *Agnia Care* is an institution that receives and distributes *zakat*, *infaq*, alms, and *waqf*. The *Agnia Care* Foundation is under the auspices of the Tarekat Idrisiyyah, Tasikmalaya, West Java. *Agnia Care* wants to partake in the community as a *zakat* institution that empowers the people's economy. *Agnia Care* focuses on programmes that have an impact on strengthening the economy of small communities. In the end, *Agnia Care* hopes to turn a *mustahiq* into a *muzakki*. Amid the COVID-19 outbreak in Tarekat Al-Idrisiyyah, *Agnia Care Qini*

join forces with BNI (*Bank Negara Indonesia*) by making a free ambulance in tarekat to serve the people amid the spread of the COVID-19 virus. Agnia Care can expand its social services to the community by providing free ambulances for sick people in need. The new ambulance, which is a CSR programme from BNI, was handed over to Agnia Care.

The Tarekat Idrisiyyah Agnia Care Program continues to contribute to the people's economy. This contribution is realised through the economic development of the people. The Board of Trustees of Agnia Care Idrisiyyah Islamic Boarding School, Ustaz Ahmad Tazakka Bonanza, said that currently Agnia Care Tarekat Idrisiyyah not only focuses on social assistance but also focuses on economic assistance to the people. So far, Agnia Care is an institution that is engaged in social activities such as compensation for orphans and the elderly, including the construction of uninhabitable houses, while economic development is in cooperatives.

Agnia Care now offers a productive sector aid program. Obviously, social programs continue to exist. As a result, Agnia Care is now striving to help people with capital aid. It's like saying "*don't give the fish, just the hook*". Ustaz Aka revealed that, for the time being, Agnia Care is funded through infaq, tarekat alms, and Idrisiyyah's CSR company, and is subsequently distributed to the community in the form of business help. One of the businesses that is currently running is a workshop, namely the Qini Automotive Workshop. Ustaz AKA hopes that by empowering the community through these social funds, it can empower the economy of the poor. The assistance for the workshop business is around Rp. 50 million. However, we are also currently targeting other business units, for example, stalls, and farms (radartasik.com 2021).

**Figure 2.**  
**Tarekat Idrisiyyah Philanthropy Movement**



Source: The Author's Documentation

Agnia Care also encourages productive *waqf* which targets economic activists affected by the COVID-19 pandemic. This productive *waqf* programme is named KAIL (Kuatkan Ekonomi Kecil/Strengthen Small Economy) with the hope that the assistance or donations provided can be used as business capital that helps improve the economy again. The economy assisted on May 2, 2021, namely Warung Morse, which sells chicken porridge and fried rice. Even Sheikh Akbar Muhammad Fathurahman (*mursyid* of Tarekat Al-Idrisiyyah) is a customer of the shop, and the assistance provided is Rp 10,000,000. Also, all Tarekat Idrisiyyah's philanthropic activities are always updated on the Tarekat Idrisiyyah Instagram.

In 2020, Agnia Care's focus is on housing restoration and capital support for MSME growth. The preceding program was social aid, which began with giving funds to orphans, then moved on to providing essentials and caring for sufferers of natural disasters. Shortly, said Ustaz Mara, Agnia Care will provide basic food assistance to communities affected by COVID-19 and procure medical equipment, starting with personal protective equipment (PPE), hand sanitizers, disinfectants, and others.

"We continue to do that. COVID-19 assistance was also provided in several areas. Starting from West Java, DKI Jakarta, and other areas, it is targeted that by 2020, Agnia Care Idrisiyyah Islamic Boarding School will continue to assist people in need." (Interview with Ustaz Mara, 2021)

Thus, the assistance collected by Agnia Care can be felt by the wider community, not only in the Islamic Boarding School environment (radartasikmalaya.com 2021).

**Figure 3.**  
**Community Response to the Tarekat Idrisyiah**

*"Alhamdulillah...sejak menerima bantuan dana KAIL dari Agnia Care, usaha kami yang hampir gulung tikar kini bisa berjalan dengan baik. Semoga Allah membalas kebaikan para donatur. Amin."*



**Mang Munir**  
Baso Mang Munir

*"Situasi pandemi COVID-19 benar-benar memukul kehidupan keluarga kami. Usaha kami di Bandung sama sekali ga jalan. Alhamdulillah, berkat bantuan dana KAIL, kami bisa merintis usaha baru di Tasikmalaya. Terima kasih Agnia Care dan para donatur. Semoga Allah balas kebaikannya."*



**Kang Yusuf**  
Nasi Goreng Morse

Source: radartasikmalaya.com 2021

Sheikh Akbar Muhammad Fathurahman became interested in the Tarekat Idrisyiah charity movement while he has outside activity. He saw numerous disadvantaged neighbourhoods around the Idrisiyyah Islamic Boarding School, so Agnia Care organized a Friday alms program to share essentials, which was sponsored by the Suluk Bike Community and the Alms Fund within a day and collected 30,000,000 on December 24. Agnia Care, with the assistance of Sufi's and the Suluk Bike Community, gave 100 food packages to those in need.

#### **D. CONCLUDING REMARKS**

Tarekat Al-Idrisiyah teaches not only religious ceremonies but also social, economic, and political issues. Islamic boarding schools want to show Islam in a *kaffah* (perfect) way in that manner. Not only *ubudiyah* but also *ukhuwah* and society, especially in the economic field, is the accountability of tarekat pesantren. With this research, the author dismisses the notion about tarekat and sufism, that Sufism is a path to God that is taken by ignoring the life of the world (*zuhud*), being anti-social, aloof, and busy in dhikr. However, the fact that appears to be paradoxical is that in this place, Sufism is carried out by teaching how to flourish through economic independence by encouraging entrepreneurship among the *santri* and students of the tarekat.

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