

The Role of Tarekat Qadiriyyah wa Naqsyabandiyah in the Era of Covid-19

Abstract

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The Covid-19 pandemic that has occurred in almost all countries, especially in Indonesia, has had a fairly severe impact on all walk of life. In this context, philanthropic actions have continued to develop; more and more companies and individuals have recently been active in philanthropic activities. This study examines the philanthropic activity of the members of the Tarekat Qadiriyyah wa Naqsyabandiyah during the pandemic crisis with the help of the advanced of digital technology. It describes a movement from women follower of Tarekat Qadiriyyah wa Naqsyabandiyah to help people affected by Covid-19. This research shows that the tarekat movement also takes advantage of the digital technology for their philanthropic cause.

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Keywords: Covid-19, Philanthropy, Tarekat Qadiriyyah wa Naqsyabandiyah

Abstrak

Pandemi Covid-19 yang menimpa seluruh negeri, termasuk Indonesia, memiliki dampak yang hebat dalam segala aspek kehidupan. Dalam konteks ini, aksi filantropis terus berkembang; semakin banyak perusahaan dan individu yang terlibat dalam aktifitas filantropis. Studi ini membahas aktifitas filantropis pengikut Tarekat Qadiriyyah wa Naqsyabandiyah selama krisis Covid-19 dengan bantuan teknologi digital. Tulisan ini menggambarkan pergerakan perempuan Tariqat Qadiriyyah wa Naqsyabandiyah dalam menolong orang-orang yang terdampak Covid-19. Artikel ini memperlihatkan bahwa tarekat juga memanfaatkan teknologi digital dalam aktifitas filantropis mereka.

Kata Kunci: Covid-19, Filantropi, Tarekat Qadiriyyah wa Naqsyabandiyah

Pendahuluan

Sufism, from the perspective of the modern people, is a teaching that advocates anti-social, that weakens work ethic, and that is living in poverty. This assumption is built upon misunderstandings about the teachings of *zuhd* (ascetism),¹ *uzlah* (self-introspection by isolating oneself from human life), *tawakkal* (surrender to destiny), *qanā'ah* (feeling satisfied with what one has), *faqr* (willing to live in poverty), and other good deeds. The practices of tarekat followers such as reading remembrance, wirid, and prayer which takes time, thereby reducing the opportunity to work to fulfill material (worldly) life exacerbate this misunderstanding.² Thus, the question arises: is this assumption true? Are the people who live through Sufism anti-social and have inadequate work ethic, all make their standard of living poor and backward? This question is the background for this study, taking the case of the role of tarekat in the era of covid-19.

It is quite intriguing that in the current context of covid-19 pandemic, there is no better and more appropriate step except *uzlah* and seclusion (*khalwat*). It can be said that *uzlah* and seclusion are the most effective measures to break the chain of the transmission of Covid-19, as confirmed by medical experts in the world. *Uzlah* and seclusion in this context are interpreted as self-isolation and social distance. Avoiding social crowds is seclusion (*khalwat*) and *uzlah*. Likewise, distance and online teaching and working is seclusion and *uzlah*. The prohibition of gathering in large numbers is a real form of seclusion. This all would contribute to preventing the spread of Covid-19.³

¹ Sholihin, *Melacak Pemikiran Tasawuf di Nusantara* (Jakarta: Raja Grafindo Persada, 2005), p. 10; 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), pp. 235–62.

² 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 things. Ahmad Syafi'i, 'Etos Kerja Tarekat Qadiriyyah wa Naqsyabandiyah di Pondok Pesantren Langgar Wali Sunan Kalijaga Demak tahun 2016', Tesis (Semarang: UIN Walisongo, 2016), pp. 4–5.

³ Syamul Bahri, 'Jihad Melawan Covid-19 Dengan Laku Sufi |', *Institut Agama Islam Negeri Surakarta* (21 Mar 2020), <https://iain-surakarta.ac.id/jihad-melawan-covid-19-dengan-laku-sufi/>, accessed 22 Jul 2021.

In the social context, the tarekat is an interesting phenomenon because of the influence that is not only related to aspects of spiritual teachings, but on the contrary, this tarekat essentially teaches about the importance of life which must be integrated with all aspects of human life. The tarekat is not separated from the surrounding community or is a separate institution that is closed from everyday relationships.⁴ As this research examines various tarekat that have a high social life, and the tarekat actors also do not leave the world (live poor) but instead they live quite rich and have businesses but do not leave the tarekat (spiritual) teachings.

In the Covid-19 era like this, it is an extraordinary sight, one of which we can know now is to feel the economic growth in Indonesia. In the economic sector in Indonesia, the consequences of this pandemic include layoffs, the occurrence of PMI Manufacturing Indonesia, a decrease in imports, an increase in prices (inflation), as well as losses in the sector and causing a decrease in occupancy. The impact is so big, that's why people need help and social movements to ease the burden on people who are affected by COVID-19.⁵ As the Tarekat Qodiriyyah and Naqsyabandiyah played a role in the Islamic philanthropic movement in the Covid-19 Pandemic. This is carried out using a human approach, a community-based approach, and a cooperation approach to strengthen the resilience of the Indonesian people.

In this study, we can see how the spiritual, material (economic) and social lives of the followers of the Tarekat Qodiriyyah wa Naqsyabandiyah orders are, but this research will not discuss the history and teachings of the tarekat because many have discussed or researched about it. This study aims to dismiss other people's perceptions of tarekat followers who have been considered to tend to choose anti-social, poor lives, busy with solitude, and more concerned with individual piety than social piety.

The Sufi orders or Tarekat Qodiriyyah wa Naqsyabandiyah mentioned above try to bridge the spiritual dryness experienced by people who are busy with their worldly affairs. It offers an ideal Sufism in the sense that in addition to achieving makrifat, one must carry out activities in social (worldly) reality. He assumes that a *sālik* does not only worship but must work hard to meet the needs of his

⁴ Saifudin Zuhri, *Tarekat Syāziliyyah dalam Perspektif Perilaku Perbuatan Sosial* (Yogyakarta: Teras, 2011), pp. 6–7; Lindung Hidayat Siregar, 'Sejarah Tarekat dan Dinamika Sosial', *Journal MIQOT*, vol. 33, no. 2 (2009), p. 170.

⁵ Zulkipli Zulkipli and Muharir Muharir, 'Dampak Covid-19 terhadap Perekonomian Indonesia', *Jimesha: Jurnal Ilmiah Mahasiswa Ekonomi Syariah*, vol. 1, no. 1 (2021).

physical life, in other words, have a social human nature, have a work ethic. As stated by Kautsar Azhari Noer, the ideal Sufism is Sufism as a spiritual path to God, cored in noble character, bringing people closer to God, remaining faithful to the Shari'a, and emphasizing a balance between outward and inward, material and spiritual, worldly and spiritual aspects.⁶

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 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. 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.

The Urgency of the Modern Sufism

So far, Sufism has often been misunderstood. It is considered to be more concerned with individual piety than social problems. In contrast to this popular perception of Sufism, Muhammad Sholikin in his book *Tasawuf Aktual: Menuju*

⁶ Azhari Kautsar Noer, *Tasawuf Perennial: Kearifan Kritis Kaum Sufi* (Jakarta: Serambi, 2006), p. 50.

Insan Kamil, suggest that *Insan Kamil* suggest the progressive value of sufism. Instead of the anti-social sufism, progressivism in Sufism means that our live is not isolated; we can stand in piety in modernity.⁷

Sufism as one of the Islamic disciplines cannot get out of that framework. The formulation of classical Sufism teachings, especially regarding the concept of *zuhud* as *maqam* which is defined as an attitude of staying away from the world and isolation from worldly crowds, because they only want to meet and give understanding to Allah SWT, as formulated by previous scholars, for example by Hasan al-Basri.⁸ On the other hand, it can be interpreted that the situation and conditions at the time required it, namely as a reaction to the social, political, and economic systems.

In terms of structure, the Sufism that Hamka offers is different from Sufism in general (traditional Sufism). The Sufism offered by Hamka (called "modern Sufism" or "positive Sufism" based on the principle of "*tawhid*", not the search for the experience of "*mukasyafah*".) It is carried out in the form of activities that stem from high social sensitivity in the sense of activities that can include "empowering Muslims "So that economic poverty, 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 people who are entitled, and so on. For this reason, it is not the tarekat tradition that hates the world that should be revived, but the spirit of

⁷ Muhammad Solikhin, *Tasawuf Aktual: Menuju Insan Kami* (Semarang: Pustaka Nuun, 2004), p. 332; Amin Syukur and Masharudin, *Intelektualisme Tasawuf: Studi Intelektualisme Tasawuf al-Ghazali* (Yogyakarta: Pustaka Pelajar, 2002), p. 23.

⁸ Hasan al-Basri, whose full name is Abu Sa'id Al-Hasan bin Yasar, was a *zahid* who was very famous among the *tabi'in*. He was born in Medina in the year 21 H. (632 AD) and died on Thursday in the month of Rajab on the 10th of 110 H (782 AD). he was born two nights before Caliph Umar bin Khaththab died. He reportedly met 70 friends who witnessed the Battle of Badr and 300 other friends. Hasan al-Basri is famous for his very deep knowledge. No wonder he became an imam in Basra in particular and other areas in general. Not surprisingly, his lectures were attended by all community groups. Besides being known as *Zahid*, he is also known as a *wara'* and brave in fighting for the truth. Among his writings contain criticisms of the Tarekat Qadariyyah school of thought and interpretations of the Qur'an. Hasan Basri's Sufism teachings in which the concept of *zuhud* considers the world to be a land of charity. 'Whoever meets the world with hatred and asceticism, then he is happy and he gets benefit in that friendship. But the thing that stays in the world, then his heart longs and his feelings are caught in the world, then he will eventually be miserable. He will be carried to a time that he cannot suffer', according to Buya Hamka, unlike other Sufis, for Hasan Basri, *zuhud* is *Al-khauf wa arraja* (fear and full of hope). See Cecep Alba, *Tasawuf dan Tarekat: Dimensi Esoteris Ajaran Islam* (Bandung: PT Remaja Rosdakarya, 2012), pp. 32–3; M. Solihin and Rosihon Anwar, *Ilmu Tasawuf* (Bandung: Pustaka Setia, 2008), p. 124.

"Sufism" which intends to be *zuhud* towards the world, namely the attitude of life so that the heart is not "dominated" by worldliness.⁹

Street Sufism through the attitude of *zuhud* which can be carried out in official worship, the attitude of *zuhud*, there is no need to constantly be alone by avoiding normal life. His appreciation of Sufism is a dynamic experience of piety, not wanting to be "united with God". And the reflection of Sufism is in the form of showing the increasing social sensitivity in the Sufi (also called "*karamah* in the socio-religious sense"), not because he wants to get "*karamah*" which is magical, metaphysical, and the like.¹⁰

By paying attention to the details of the possibilities of Sufism being negative or positive above, Hamka concludes that Sufism which contains true *zuhud*, carried out through worship and correct I'tiqad, can function as an effective medium of moral education. Broadly speaking, the basic concept of Sufism offered by Hamka is "forward" oriented Sufism which is characterized by the mechanism of a Sufism system whose elements include: the principle of "*tawhid*", in the sense of maintaining the transcendence of God and at the same time feeling "close to God" by utilizing 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 produce reflection has 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.¹¹

Seeing this situation, there are some Muslims, especially the ulama who stay away from the hustle and bustle of the world (*'uzlah*), run to caves and to the mountains so as not to get involved in these things. This movement can have an ethical meaning, namely a movement that protested the socio-political and economic situation and conditions at that time.¹² And the concept of *zuhud* became very extreme after experiencing further development, namely Sufism in the form of tarekat.

⁹ Novi Maria Ulfah and Dwi Istiyani, 'Etika dalam Kehidupan Modern: Studi Pemikiran Sufistik Hamka', *Esoterik: Jurnal Akhlak dan Tasawuf*, vol. 2, no. 1 (2016), pp. 98–100; Sutoyo, 'Tasawuf Hamka dan Rekonstruksi Spiritualitas Manusia Modern', *ISLAMIC: Jurnal Studi Keislaman*, vol. 10, no. 1 (2015), pp. 108–36.

¹⁰ Muhammad Ainun Najib, 'Epistemologi Tasawuf Modern Hamka', *Jurnal Dinamika Penelitian: Media Komunikasi Sosial Keagamaan*, vol. 18, no. 2 (2008), p. 312.

¹¹ Amin Syukur, *Zuhud di Abad Modern* (Yogyakarta: Pustaka Pelajar, 2004), p. 147.

¹² Agus Mustafa, *Terpesona di Sidratul Muntaha: Seria ke-3 Diskusi Tasawuf Modern* (Jakarta: Padma, 2004), p. 34.

Furthermore, how is *Zuhud* an effort to form attitudes towards the world in modern times like this? To reveal this, it is necessary to look at how modern society is. Modern society is a society that tends to be secular. The relationship between community members is no longer on the basis or principles of tradition or brotherhood but pragmatic functional principles. Its people feel free and free from religious control and metaphysical worldviews, other characteristics of which are the removal of sacred values from the world, placing human life in the context of historical reality, and assigning values.

Modern society Having these characteristics turns out to solve life problems that are difficult to solve. Rationalism, secularism, materialism, and so on did not add to the happiness and tranquility of his life, but on the contrary, caused the restlessness of this life. As Hossein Nasr stated that as a result of modern society, which idolizes science and technology, it is in the periphery of its existence, moving away from the center, while religious understanding based on the revelation they leave living in a secular state. The essence of Sufism is morality, how we control our passions so that we become patient people, free from *hasad*, envy, anger that is not in place, lust for worldly glory, and so on. But all that becomes difficult because it collides with various modern diseases. The cure for the modern disease is to study and practice religion through Sufism (spiritual Islam) and *ma'nawiyah*, spirituality, *dhama'ir*, interiority, or inwardness. This will necessitate the active involvement of Sufism in all aspects of life.¹³

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 empowering his fellow humans who are helpless, weak. A good Sufi may be found in companies, he may be an executive in a large company. We do not know that he earned a high salary and used part of his salary to help people who could not afford it. Those are Sufis according to political Sufism and Sufis are not beggars who beg from others.

A Sufi is also a social fighter who carries out reforms, to improve the quality of his society (reforms in Arabic means *iṣlāḥ*). *Iṣlāḥ* means doing good deeds, so doing good deeds is the same as reforming. A true Sufi is a reformer. The reformation (*ishlah*) that was carried out departed from the appreciation of the nature of *Jamal*, *Jalal*, and *Kamal* of Allah so that it gave rise to love for Rabb Al-'Izzati. As

¹³ Achmad Husen et al., 'Pendidikan Karakter Berbasis Spiritualisme Islam (Tasawuf)', *Jurnal Studi Al-Qur'an*, vol. 10, no. 1 (2014), pp. 7–8; Muh Rusli and Rakhmawati, 'Sumbangan Islam dalam Menanggulangi Kehampaan Spiritual Masyarakat Modern: Telaah atas Pemikiran Tasawuf Sayed Hosein Nasr', *Jurnal Farabi*, vol. 11, no. 1 (2014), pp. 69–70.

the members of the Qadiriyyah Wa Naqsyabandiyah Order are also involved in the social and philanthropic fields, especially in this era of covid-19, people really need help because the author wants to explain the activities or role of the Qadiriyyah Wa Naqsyabandiyah Order in the Covid-19 era.

Philantropy and the Tarekat Qadiriyyah wa Naqsyabandiyah

The development of Islamic economics has been very encouraging in the last 2 decades, including waqf. Waqf is one of the instruments of alms that has great potential to hamper the economic rate of usury. Islamic economist Adiwarman Karim said that in the Middle East, waqf was mostly done by rich people. While in Indonesia it is very interesting, economically weak people also take on the role of being wakif. No wonder the World Giving Index in October 2018 established Indonesia as the country with the most generous population. Moreover, now people have many choices for waqf. If you cannot do permanent waqf, there is a choice of temporary waqf.

Indeed, the *waqf* that occurs is still more for social purposes, such as providing grave facilities, mosques, or prayer rooms. However, the productive waqf movement is also increasingly being echoed and carried out by various parties, including the TQN Suryalaya practitioner in Jakarta. The *talqin* representative, KH Wahfiudin Sakam, said that literacy on productive waqf needed to be strengthened. TQNNews as a news and information portal for congregations in the archipelago needs to support it with content related to the congregation and the creative economy such as fintech, infotech, and biotech. The power of waqf must be maximized for the economic development of the people in the context of welfare and social justice. Currently, many cash *waqf* programs have started, with nominal starting from 100 thousand rupiahs.¹⁴

The Chief of Technology and Program officer of Rumah Zakat, Heri Hermawan (Actor of the tarekat Qadiriyyah wa Naqysabandiyah) was one of the speakers at the 2019 World Zakat Forum with the theme 'Optimizing Global Zakat Role Trough Digital Technology'. In his presentation, Heri conveyed the efforts of Rumah Zakat to become a World Digital Philanthropy. The current market has changed, therefore tarekat actors must also change in response to it. He also conveyed the

¹⁴ Nugraha Romadhan, 'Adiwarman Karim: Sekarang Banyak Pilihan Wakaf, Semua Bisa Berperan - TQNN', *TQN News*, <https://www.tqnnews.com/adiwarman-karim-sekarang-banyak-pilihan-wakaf-semua-bisa-berperan/>, accessed 22 Jan 2021.

reasons why digital technology needs to be considered by philanthropists, firstly, many people are digitally literate, internet users are increasing, secondly, the potential for zakat in Indonesia can be increased by using current digital technology.

Part of what has been done by Tarekat Qadiriyyah wa Naqsyabandiyah Currently collaborating with Rumah Zakat has 4 digital innovations including Online Donation Web which makes it easy to donate to the public without having to confirm, Second Sharinghappiness.org which is a fundraising platform that can reach more people in need, Infak ID which is platform ease of infaq by using the latest technology, as well as Lelang Bintang, which is an auction platform for public figure goods for social purposes.¹⁵ There are 4 recommendations submitted, namely Regulation, Capacity, Digital Infrastructure and Collaboration. Regulation or regulation is to encourage all countries to make regulations that support the growth of zakat. Capacity or capacity, namely zakat institutions must respond to digitalization by adjusting to capacity. Then Digital infrastructure or digital infrastructure by building a strong digital infrastructure to create efficient, transparent management and accelerate the growth of zakat, and finally Collaboration or collaboration by establishing global cooperation. With this recommendation, the congregation and Rumah Zakat hope to be able to help encourage the growth of zakat not only in Indonesia but also in the world.

In addition, the Tarekat Qadiriyyah wa Naqsyabandiyah in collaboration with the Islamic Microfinance Institution-Micro Waqf Bank, the Non-Bank Financial Industry (IKBN), the Financial Services Authority (OJK) Office for Rural Business Institutions (LUP) of the Tarekat Qadiriyyah wa Naqsyabandiyah at the Suryalaya Islamic Boarding School held social activities in the Bogor area and several areas in Sukamakmur District which were affected by floods and landslides due to heavy rain from afternoon to night. The tarekat students came to the command posts in Cileuksa, Cigudeg and Cibeureunyi to distribute aid, the assistance provided included food, carpets, blankets and toddler needs.¹⁶

¹⁵ Nugraha Romadhan, 'Rumah Zakat Sampaikan Inovasi Digital Yang Telah Dibangun - TQNN', *TQN News* (11 Jun 2009), <https://www.tqnnews.com/rumah-zakat-sampaikan-inovasi-digital-yang-telah-dibangun/>, accessed 2 Feb 2021.

¹⁶ Nugraha Romadhan, 'Ibu BELLA dan GMPS Bogor Raya Salurkan Bantuan ke Korban Banjir dan Longsor - TQNN', *TQN News* (15 Jan 2020), <https://www.tqnnews.com/ibu-bella-dan-gmps-bogor-raya-salurkan-bantuan-ke-korban-banjir-dan-longsor/>, accessed 22 Jan 2021.

Ibu Bella as a Women's Social Movement of Tarekat Qadiriyyah wa Naqsyabandiyah

IBU BELLA is one of the women's movement followers of Tarekat Qadiriyyah wa Naqsyabandiyah which this organization is involved in social movements and philanthropy. Ibu Bella it was founded on 6th September 1966 coincides with the 19th of Jumadil Awwal 1386 H by one of the mothers of TQN brothers named Hj. Ika Rahman with the blessing of Sheikh KH. Ahmad Shohibulwafa Tajul Arifin qs (Abah Anom). "IBU BELLA" is the name of the perpetrator's women's organization Tarekat Qadiriyyah wa Naqsyabandiyah Suryalaya Islamic Boarding School, Tasikmalaya, West Java, Indonesia. The name "Bella" stands for BERES LAKU LAMPAH (According to Abah Anom) as referred to in *tanbih*. In Indonesian, it means mothers who have good behavior both physically and mentally. Good in acting, thinking, speaking and worshipping by the practice of *tanbih*. IBU BELLA activities were initially helping Abah Anom's affairs, especially when the tarekat followers (brothers and sisters) from various regions visited the Suryalaya Islamic Boarding School. Starting from this activity, then the female followers Tarekat Qadiriyyah wa Naqsyabandiyah (IBU BELLA) others participate in carrying out activities, especially social and educational activities.¹⁷

IBU BELLA vision is to Realize TQN Brothers from the Suryalaya Islamic Boarding School with *Tanbih* Morals. Meanwhile, IBU BELLA missions are: *First*, to maintain the loyalty of the management and members to the murshidship of Sheikh KH. Ahmad Shohibulwafa Tajul Arifin (qs). *Second*, fostering religious activities and practicing the teachings of TQN Pontren Suryalaya, in an effort to realize virtuous Muslim women who do well with *lampah* (*cageur bageur*, inner birth) to achieve happiness in the world and the hereafter. *Third*, to develop social awareness, humanity, entrepreneurship and various productive activities as a form of devotion to religion and the state. *Fourth*, Realizing the active role of sisters in fostering *sakinah, mawaddah, warahmah* families as the foundation of family life, society, nation and state.¹⁸

As is known, IBU BELLA has been widely and systematically involved in the fields of education, culture and *da'wah*. This Ahwat organization is under the auspices of the Suryalaya Islamic Boarding School in Tasikmalaya, West Java. In 2018, IBU BELLA has grown with representatives scattered throughout the archipelago. Not

¹⁷ Siswoyo Aris Munandar, 'Gerakan Sosial dan Filantropi: Tarekat Qadiriyyah wa Naqsyabandiyah di Indonesia', *Nuansa: Jurnal Penelitian Ilmu Sosial dan Keagamaan Islam*, vol. 17, no. 2 (2020), p. 163.

¹⁸ Nugraha Romadhan, 'Profil IBU BELLA Pontren Suryalaya - TQNN', *TQN News* (19 Dec 2019), <https://www.tqnnews.com/profil-ibu-bella-pontren-suryalaya/>, accessed 22 Jan 2021.

only that, this women's organization also has representatives abroad. IBU BELLA's organization is mainly engaged in the social sector, one of which is supporting orphans and the elderly, giving Eid gifts to cleaning service officers and officers in Abah and Umi's kitchen, equipping Umi's kitchen utensils, organizing Kindergarten and TPA Education. Another activity in the context of being solemn to Guru Mursyid Abah Anom is to organize a savings and loan cooperative to help the death.

One of IBU BELLA's social activities is Blood Donation Action in 2019, by the IBU BELLA center Social Division in collaboration with the Palang Merah Indonesia (PMI) of Tasikmalaya Regency, at the Social Division Building of the PLK Pontren Suryalaya Complex. The event was attended by the Chairman of the IBP's Board of Trustees, Hj. Umi Yoyoh Sofiah, Member of the Board of Trustees of IBP Hj. Noneng Hesyati, Hj. Atty Elementyati, Hj. Emas, Tanjungkerta Village Government Apparatus, Management of the Central Serba Bakti Foundation and invited guests of various community leaders.



There were 137 registered participants and 91 people who passed the medical selection became donors. The participants consisted of Active Blood Donors and prospective new blood donors who came from various circles, both from the Suryalaya Islamic Boarding School environment, and even from outside the

region. Donors are very enthusiastic to take part in this activity, also the good response from the community is a motivation for the continuation of this activity in the future and is planned to be carried out regularly.¹⁹

In January 2020 floods hit more than 100 points in the DKI Jakarta area. The Suryalaya Islamic Boarding School Sisters' organization, namely Beres Laku Lampah (Ibu Bella) in Jakarta, immediately took immediate action to help victims of the DKI Jakarta flood disaster. For seven days, activists [Ibu Bella Jakarta](#) collect donations, prepare the needs needed by flood victims, and distribute them directly without stopping. Even the rainfall in Jakarta, which is still forecasted to be heavy and non-stop, has not stopped Ibu Bella Jakarta's steps in easing the burden of flood victims, especially in the DKI Jakarta area. They carried out the humanitarian action for seven days in a row in two flooded areas, namely Rawajati-Kalibata and Pejaten. Meanwhile, the assistance provided to flood victims was in the form of: rice boxes, suitable clothes, *mukena*, Al-Qur'an, prayer rugs, folding mattresses, baby necessities, and school uniforms. As the tarekat teaching about love, that is, the form of action is part of a sense of humanity, namely helping people in need. Humanity grows without borders; it comes from the wonders of our conscience; it knows no season.²⁰

When in Covid-19 conditions like many people need help, therefore the outbreak of the COVID-19 outbreak has prompted IBU BELLA to make efforts to help the community. 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. Together with two other fellow administrators, namely Thohuroh Maskinah and Ari Wijayanti, he said the social assistance package was a form of cooperation between representatives of Central Java and Pati Regency. By a 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, with full support from the Head of LD TQN Ponpes Suryalaya H. Yunus Baihaqi also really determines the success of the social assistance distribution. According to Thohuroh, the handing over of the social assistance package was a symbolic effort aimed at initiating IBU BELLA

¹⁹ Kamaludin Koswara, 'Ibu Bella Pusat Pontren Suryalaya gelar Aksi Donor Darah - KAMALUDIN GODEBAG', *Kamaludin Godebag* (Nov 2021), <http://www.kangkamal.com/2019/11/ibu-bella-pusat-pontren-suryalaya-gelar.html>, accessed 22 Jan 2021.

²⁰ Irwan Kelana, 'Aktivis Ibu Bella Jakarta Bantu Korban Banjir | Republika Online', *Republika Online* (13 Jan 2021), <https://www.republika.co.id/berita/q41p17374/aktivis-ibu-bella-jakarta-bantu-korban->, accessed 22 Jan 2021.

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.²¹

On May 5, 2021, in the context of implementing the IBP Social Division's Annual Work Program (Ibu Bella Center), carrying out social service activities in the form of giving compensation to around 67 orphans and 93 elderly people in the Godebag Hamlet, Tanjungkerta Village, Pagerangeung District, the total compensation is in the form of assistance. funds worth Rp. 14,600,000 sourced from IBP.²²



Philanthropic Activities of IBU BELLA

On February 9, 2020 was the inauguration of IBU BELLA Representative of the Riau Islands Province, in a series of activities carried out in Batam, Riau Islands in order to participate in helping people affected by COVID-19, along with details of Ibu Bella Riau's social activities: initial activities started on April 16-22 April 2020 by providing 60 food packages (rice, cooking oil, instant noodles, white sugar, sweetened condensed milk, tea, eggs) and cash which will be distributed in the vicinity of the Suryalaya PP Suryalaya Serba Bakti Foundation office. In the month of Ramdhan 24 April-7 May 2020 Ibu Bella Riau Islands distributed 50-80 food

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

²² Instagram IbuBellacenterofficial (accessed on July 1, 2021, 06:30)

packages to break the fast to people in need, orphans and for people affected by the covid-19 outbreak in the Batam Center area, Sungai Panas area, Batu Besar, Batu Aji, Baloi, Taman Raya, Legend of Malacca.²³

The next Ramadhan in 2021, Ibu Bella, Riau Islands also did the same thing, namely giving 250-300 food packages for breaking the fast and food packages given to people in need, orphans, Orphanage Foundations and to people affected by the COVID-19 outbreak with the theme "Worship 165 (Batam Brotherhood in charity 165)" assisted by LDTQN and GMPS in the Riau Islands region. Not only in the month of Ramadan, but the social activities will continue until July 2021, it is possible that Ibu Bella Riau Islands will continue to carry out social or philanthropic activities as long as Ibu. Bella Riau Islands remains standing.

Not only Ibu Bella in the Riau Islands but Ibu Bella who are spread across Indonesia including Central Java, Bandung, Bogor, Jakarta also carry out social and philanthropic activities until now, helping people in need and helping people affected by the COVID-19 outbreak.

Business Development TQN in the Covid-19 Pandemic Era

The Covid-19 pandemic that has occurred throughout the world, including Indonesia, not only poses a threat or negative impact, this outbreak is quite powerful. The infectiousness is very high. Reproduction is also very fast by splitting itself, replicating itself, and often mutating. Thousands of people lost their jobs, thousands of traders lost their customers, thousands of entrepreneurs lost their partners, thousands of employees had to be laid off. Many poor people get poorer, those who suffer more. Screams and cries of hunger resounded everywhere. Does it not have the slightest positive value with the various damages caused by covid-19? And that is the question for TQN followers, TQN followers take the words or thoughts of Ulul Albab, namely Muslim scholars who have two main characteristics: *First*, always remember Allah SWT standing, sitting, and lying down. *Second*, always think about the creation of the heavens and the earth. In answering the question, he took the words of Ulul Albab "*Rabbana ma khalaqta hadza bathila* (O Allah, our Lord, you did not create this in vain)." That is, no matter how bad Covid-19 is, in it, there is still a pearl of great wisdom given by Allah swt. Whoever wants to take that wisdom, he will get lucky in it there is still great wisdom given by Allah SWT.

²³ For more details, see the Instagram of Ibu.bella.Kepri, (accessed on July 2, 2021, 11:14)

Therefore, there is a pearl of very big wisdom apart from living disciplined (discipline to wear masks, washing hands, and keeping a distance; discipline to work, study, and worship; discipline to maintain the cleanliness of goods and clothes, etc), also people are encouraged to be literate in IT (Information Technology). Before covid-19 spread across various countries, the majority of working employees, teaching lecturers, students studying, were accustomed to manual and traditional activities. IT may not be touched, even some of them don't even think about it. When covid-19 was "born" and "ruled" the world, they were all encouraged to be IT literate. The pandemic era has pushed everyone to digitally transform. Especially business people. TQN Brothers who have started a business and have started a business need to strengthen their online activities.

As the TQN actors are encouraged to be online-based entrepreneurs. All businesses today must adapt and transform to maximize the role of information technology or online. Nugraha Ramadhan (Business Development TQN) said "Two keywords that we must do during this pandemic, adaptation, and innovation". Based on the data collected by Moka, the food and beverages (F&B) business have decreased by 40%. Meanwhile, the use of delivery services increased by up to 30%. One strategy that can be focused on is online shopping. To maximize spending with delivery services, both for F&B or retail and service.

Like TQNNews, as news and tarekat information portal in the archipelago, we see the pandemic as an opportunity to increase the quality and quantity of digital da'wah, including online business. Nugraha said that in addition to developing a news and information platform at tqnnews.com, TQNNews also promotes digital-based tarekat da'wah through various social media channels such as Youtube, Instagram, and Facebook. UMKM can create special packages to encourage consumers to buy online and turn services into products that consumers can use at home. Business actors can pay attention to trends that are currently prevailing in society. At this time, apart from being supported by food delivery services via gofood, grab food has also been added by a newly emerging shopeefood. As has been done by UMKM actors who are also one of the TQN Brotherhood. Muhammad Yasin collaborated with the three platforms to sell his milkfish processed products at Utan Kayu Matraman, under the name Rumah Bandeng. He is optimistic that it can continue to grow during this pandemic.



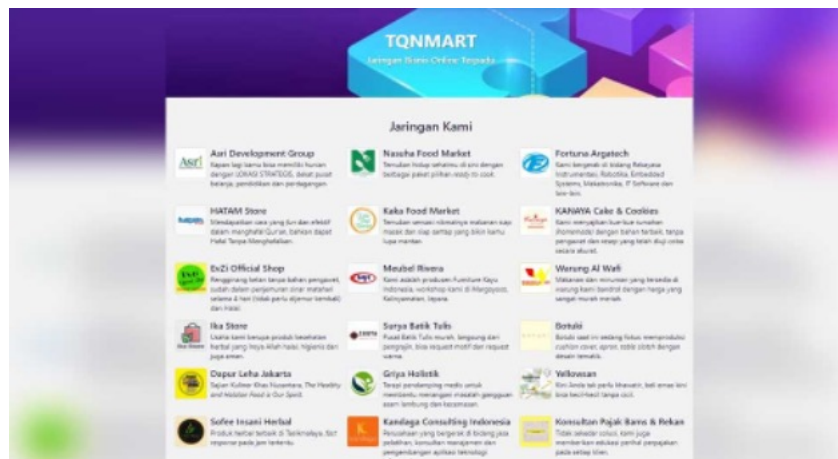
View of the Rumah Bandeng²⁴

The pandemic forces people to be more creative in preaching the tarekat. TQN actors who already have businesses need to strengthen their digital side. Likewise, those who are new to running a business should not be careless with the use of digital technology. Economic activities based on information technology or online are now playing a very important war for business continuity, as TQN has initiated a new line of business to help the business of TQN brothers and sisters online, which is called TQNMart and is unique with the tagline, Integrated Online Business Network. It is named the network because TQNNews creates a directory of TQN brothers who have businesses to connect with each other online. According to Nugraha, if all TQN business actors are connected it will be a big leap in advancing the people's economy. In addition to creating a directory, TQNnews will also promote the efforts of TQN actors through various managed media channels. And, there will be assistance through regular business training programs. That is why it is called integrated, TQNMart will also move the economy of the people in congregation.

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,

²⁴ Muhammad Yasin, 'Hikmah Pandemi, Ikhwan TQN Dirikan Rumah Bandeng - TQNN', *TQN News* (12 Apr 2021), <https://www.tqnnews.com/hikmah-pandemi-ikhwan-tqn-dirikan-rumah-bandeng/>, accessed 1 Jul 2021.

Jejara Rivera Furniture, Surya Batik Tulis and others. Kitchen Leha Jakarta (DLJ) represented by H. Agus Syarif (GusRif) signed a cooperation agreement with TQNMart. There are also many TQN Brothers who are building and developing their business online.



TQNMart: An Integrated Online Business Network

Recently HATAM has joined TQNMart, the Integrated Online Business Network. Latif was very positive about TQNNews' efforts to become a bridge of synergy between TQN brothers. HATAM itself stands for (*Hafal Tanpa Menghafalkan*) and has been established since 2015 by Ust. H. Abdul Latif with his family, which is engaged in providing tools for memorizing the Koran. The products released include applications that are already available on Android and iOS, books, speakers, training and al-Quran stands where Latif likens memorizing the Koran to HATAM, like gasoline meets fire. HATAM makes it easy for anyone to memorize the Koran. HATAM is the solution for tahfidz during the Covid period. The business which he named HATAM (Hafal Without Memorizing), now has 6 employees. While at TQN, he was used to congregational dhikr. Now increasing so that TQN actors can work together in economic development, education and others. HATAM has been growing and has a goal of contributing to the people's economy to be realized. By doing da'wah business, it can have a long impact. Business is jihad in the economic field.²⁵

. The Young Generation of the Suryalaya Islamic Boarding School (GMPS) was officially inaugurated by the Suryalaya Islamic Boarding School Leader represented by the secretary of the Islamic Boarding School, H. Baban Ahmad

²⁵ Nugraha Romadhan, 'Abdul Latif: Berbisnis Adalah Jihad Dalam Bidang Ekonomi', *TQNN* (23 Aug 2020), <https://www.tqnnews.com/abdul-latif-berbisnis-adalah-jihad-dalam-bidang-ekonomi/>, accessed 1 Jul 2021.

Jihad Sofia Buana Arifin on July 14, 2019 to coincide with the 11th Dzulqa'dah 1440 H. at the Nurul Asror Mosque. Arfan as the Head of the Entrepreneurship and Partnership Division of DPP GMPS conveyed 3 concepts of entrepreneurship and partnership developed by the central management, namely investment, development and new business. Investment, putting funds into an ongoing (active) business, which has been tested and goes through a rigorous screening process. This concept is prioritized for the business of GMPS members. The definition of investment here is more about seeking grant funds to be placed in productive businesses, the hope is that people who receive the investment, their business runs smoothly, improves their economy, then become a *hibahtor* (a person who donates funds). For example, there is a GMPS member who wants to develop a boba drink business. Grant funds that have been mandated to the DPP can be allocated to enter this sector with the concept of profit sharing.

The concept of development is more about collaboration with business actors, people who have the expertise and experience to open a business. Meanwhile, a new business concept, such as the one currently being run by DPD Cianjur, is duck farming. TQNNews editor Nugraha Romadhan supports the GMPS (Young Generation Pontren Suryalaya) work program to advance the TQN ikhwans of Suryalaya Islamic Boarding School. Which is currently focusing on two things. Develop digital da'wah media and create an online business ecosystem. There are many program slices that can be synergized and target the 25 to 34 year age group. "To target them, we have developed da'wah channels on YouTube, Instagram, Facebook. Recently, he has entered the podcast platform to strengthen the digital da'wah line."²⁶

Conclusion

This study concludes that the Qadiriyyah wa Naqysabandiyah order in this technological era is trying to be technologically literate and create a program for the Chief of Technology and Program officer of Rumah Zakat, which to serve as a philanthropic institution and Rumah Zakat TQN has 4 digital innovations including Online Donation Web which makes it easy to donate to the public without having to confirm, the two Sharinghappiness.org which is a fundraising platform that can reach more people in need, Infak ID which is an easy donation

²⁶ Nugraha Romadhan, 'GMPS dan TQNNews Siap Berkolaborasi Kembangkan Wirausaha TQN - TQNN', *TQN News* (22 Jul 2020), <https://www.tqnnews.com/gmps-dan-tqnnews-siap-berkolaborasi-kembangkan-wirausaha-tqn/>, accessed 1 Jul 2021.

platform using the latest technology, and Lelang Bintang which is a public goods auction platform. figures for social purposes. So far, we have collaborated with Islamic Microfinance Institutions-Micro Waqf Banks, the Non-Bank Financial Industry (IKBN), the Financial Services Authority (OJK) Office for Rural Business Institutions (LUP) of the Qadiriyyah wa Naqsyabandiyah Order at the Suryalaya Islamic Boarding School in organizing social activities in the Bogor area and several areas in Sukamakmur District which were affected by floods and landslides due to heavy rains from afternoon to evening.

Next, IBU BELLA is a women's movement that follows the Qadiriyyah wa Naqsyabandiyah Tarekat, which is involved in social and philanthropic movements. Mrs. Bella was founded on September 6, 1966, to coincide with the 19th Jumadil Awwal 1386 H by one of the mothers of TQN brothers named Hj. Ika Rahman with the blessing of Sheikh KH. Ahmad Shohibulwafa Tajul Arifin qs (Abah Anom). "Mother Bella" is the name of the organization of women (mothers) who are perpetrators of the Qadiriyyah wa Naqsyabandiyah Islamic Boarding School Suryalaya Tasikmalaya, West Java, Indonesia. Until now it has spread throughout Indonesia. IBU BELLA's organization is primarily engaged in social activities, one of which is supporting orphans and the elderly, giving Eid gifts to cleaning service officers, and helping people affected by COVID-19.

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