

## The Role of Tasawuf in Improving the Spiritual and Work Ethos of Urban Communities: A Case Study of Tarekat Tijaniyah in Mampang Prapatan, Jakarta Selatan

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### Abstract

#### Purpose:

This paper examines the influence of the Tarekat Tijaniyah on its adherents' spiritual development and work ethic.

#### Methodology:

The type of research used is qualitative research with a case study approach: the tarekat Tijaniyah in Mampang Prapatan, South Jakarta. The primary data sources in this study are the results of observation and interview data obtained from the objects and research subjects. The secondary data source is literature related to the tasawuf and tarekat, obtained from books and scientific research results. The data were analyzed using a phenomenological approach.

#### Findings:

The study results show that the tarekat has influenced the changes in its congregation in terms of its spiritual and work ethic. The tarekat has become a driving force for social behavior changes, a mindset in the meaningfulness of life, and an increase in obedience and sincerity in worship.

#### Implication:

The tarekat encourages creativity to choose lawful, loyal, and responsible work, try well (endeavor), and leave the results to Allah SWT (tawakal).

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## INTRODUCTION

According to social science, humans are creatures that depend on other people. There are many names mentioned to humans, including social creatures, thinking creatures, cultured creatures, creatures that like groups (*zoon politicon*), creatures that have the desire to make friends (*social animal or gregariousness*), and social creatures that are destined to live in community with others. Humans are social and political creatures. Therefore, they are social. Modern terminology refers to this as a "whole person," which embodies the unity of various essential human traits balanced between various aspects, both individual and social, physical and spiritual, and ultimately in terms of the world and the hereafter. According to this paradigm, humans interact harmoniously with themselves, each other, nature, and finally, God (Jamaludin, 2017).

As God's perfect creatures, humans sometimes forget the purpose of their creation in this world. They mostly only focus on seeking worldly things by ignoring the affairs of the hereafter. Ultimately, their lives are barren of faith and devotion to God, who has created them. Even though life in this world is only temporary, what is eternal is life in the hereafter. Urban society, or what can be called modern society, is far more advanced when compared to rural communities. This progress benefits the economy, business, infrastructure, and others. Unfortunately, this progress has not been matched by progress in piety and ukhrawi affairs. Many are swept away in momentary happiness by living a hedonistic and extravagant life and forgetting worship and rituals as provisions in the afterlife.

The life of urban people preoccupied with worldly and material things has caused them to think about the meaning of life. Most of them only focus on the happiness of the temporary world and ignore eternal happiness,

namely by balancing worldly and ukhrawi affairs. It resulted in the urban community looking for their God by following several kinds of Sufism. Of the types of tasawuf, some urban people still maintain and follow tasawuf and rely on allegiance and uzlah, namely by following a tarekat.

Being a Sufi means more than just focusing on ukhrowi matters but also continuing to carry out obligations in the world by working to make ends meet. As a Muslim, you must have a high work ethic to achieve your goals and goals for a happy life in the afterlife. This work ethic is manifested by working earnestly (ikhtiar), looking for halal sustenance patiently, and finally surrendering the results of that endeavor with trust.

Talking about Sufism, many urban people are still interested in following Sufism in the form of a tarekat. Among them are followers of the Tarekat Tijaniyah in the Mampang Perapatan area, South Jakarta. Even though they live in bustling urban areas, they are still enthusiastic about practicing some of the practices that are obligatory in the order. The development of Sufism in urban areas, especially in Jakarta, is equal to those who follow neo-Sufism or urban Sufism. Those already actively following the Tarekat Tijaniyah must improve their worship. Apart from that, socializing with people outside of Tijani is also improving, such as praying for each other in goodness, helping each other in times of trouble, reminding each other of good things, and staying away from bad things. Apart from worship, they also have a high work ethic as an obligation for survival and responsibility for family and parents.

## METHODS

This research will be of a qualitative type through a case study approach (*study research*), which for Crewell, J.W. is a set of research procedures to understand human or social problems by constructing comprehensive and complex images depicted in words, reporting in-depth perspectives obtained through information sources, and conducted in natural contexts (Nudin, 2016). The subjects studied, namely individuals who were taken as representatives of the Tarekat Tijaniyah who were in Mampang Perrapatan who were active and had pledged allegiance, took ten out of thirty active Tarekat Tijaniyah to be asked for information regarding the role of the congregation in improving spirituality and work ethic.

This research was conducted in the Mampang North Jakarta community. Especially the members of the Tarekat Tijaniyah who take allegiance and practice the tarekat at the Darul Muttaqin mosque, Jl. Mampang Prapatan II, Mampang Prapatan, South Jakarta. Here, the researcher will interview active members of the Tarekat Tijaniyah who practice the tarekat's wirit at the Darul Muttaqin prayer room, Mampang Prapatan, South Jakarta. Primary data sources the researcher obtained from various information obtained or provided by influential figures, including individuals selected from the congregation of the Tarekat Tijaniyah in Mampang Prapatan, South Jakarta by interviewing them, and information about the murshid obtained directly from the congregation's statements, and information taken from audio or visual recordings found on social media, documentation, and other media.

The secondary data in this study were taken from several reference books discussing tasawuf and tarekat, relevant research results such as dissertations, articles, scientific journals, magazine reports, and newspapers, both print and online, and so on related to the study. Besides that, there is a book that explains the practices and rules of the tarekat. Researchers used three approaches to collect data, namely the method of documentation, observation, and interviews. Documentation is collecting data or evidence through news, quotes, and books. At the same time, observation involves understanding, analysis, and systematic recording. Lastly, communication is done through interviews, in which informants are asked directly to obtain information (Farid, (1993). The data analysis technique in this study was carried out by implementing several stages: a). data reduction (*data reduction*), b). presentation of data (*data display*), c). Conclusion drawing and verification (*Conclusion Drawing/ verification*).

## RESULTS AND DISCUSSION

**Tasawuf in Islam.** Sufism is taken from the word *safa*, which means holy, clean, or pure, which is the root of the term Sufi. It is because when considering the intent and purpose behind every action and act of devotion carried out by the Sufis, everything is done with the pure aim of purifying the soul to serve Allah SWT. Some argue that Sufism, taken through the term "Suffah" or "Suffah al-Masjid," which refers to the mosque's porch, is the Sufi movement's origin. This expression refers to the location of the Prophet's Mosque, which was occupied by a number of the Prophet's friends who were poor and did not have a place to live, who were later considered to be

considered as suffah experts. In other words, they are people whose time has been donated to preaching, fighting, and leaving worldly affairs (Simuh, 2019). Sufism, according to Al Junaid, is the practice of purifying the heart from interactions with other living things, letting go of natural traits, suppressing human traits, resisting the tendency of physical temptations, adopting various characteristics of the spirit, attaching oneself to the sciences of nature, and gathering everything for the hereafter and have sincere faith in God and follow the teachings of the Prophet Muhammad (Jafar, 2012).

Tasawuf, according to Harun Nasution, is the way to God. The sentence includes two essential terms: God's way and purpose. Sufism is, in a sense, a way of knowing God. It is also possible to understand the path of knowing God as a means of approaching one's self God, which can also refer to the method approach to approaching God. According to Mulyadi Kartanegara, tasawuf is included in Islamic studies, emphasizing Islam's spiritual components or characteristics. Mulyadi continued that the spiritual side places more emphasis on spirituality than Islam. Sufism places more emphasis on life after death than on earthly existence. Sufism prioritizes esoteric rather than exoteric interpretation and emphasizes inner interpretation rather than external interpretation (Dalimunthe, 2021).

The benefits that arise in tasawuf are *tazkiyyah an-nafs*, or cleansing of the heart and purification of the soul, as well as efforts to harmonize human relations with their God. It can be interpreted as an effort to self-integrate through establishing good relations between a person and other people and their environment, including animals and plants. Tasawuf *tazkiyyah an-nafs* is a method of doing *taqarub* or getting closer to God through specific spiritual processes and exercises. *Tazkiyyah an-nafs* is a process of transition from a soul that is dirty, tarnished, and polluted to able to return to being a pure and purifying soul, from a condition that is not following the Shari'a to a condition that is following the Shari'a, from a disbelieving heart to a believer, from hypocrite to be honest, trustworthy, and fatahan. From stinginess to being generous, from revenge to being forgiving, tawadhu, and trust. It is what will then encourage the mind to be free from various negative values that manifest in attitudes and behavior. It will be indicated through attitudes and actions that are liked and loved by the community and are pleasing to Allah SWT (Tamami, 2011).

Tasawuf can be classified into three typologies: morality, philosophy, and practice. As for tasawuf akhlaqi, it is explained as a school of tasawuf that emphasizes the perfection and purity of the soul, which is configured through a mental attitude and the strict discipline of behavior to achieve optimal happiness. Meanwhile, philosophical tasawuf or philosophical tasawuf is tasawuf with its various teachings combining mystical visions with the rationale of its initiators. It is different from tasawuf Sunni, shown by al-Ghazali tasawuf in that philosophical tasawuf tends to use philosophical terminology as a form of expression, the origin of which is possible from various philosophical teachings and the influence exerted by each character. Lastly is tasawuf amali, which emphasizes efforts and ways to get closer to Allah, which often connotes a form of tarekat so that a series of principles, rules, and unique systems are found. These needs must be fulfilled as much as possible to get as close to God as possible (Zaprul Khan, 2016).

**Tarekat.** In Harun Nasution's view, the tarekat, taken from the term *tariqah*, is the path the Sufis must follow to get closer to Allah SWT. Tarekat also denotes a group or organization with a sheik and teacher performing certain ritual ceremonies and dhikr. Asy-Syekh Muhammad Amin Al-Kurdiy defines the tarekat into three different meanings, which are shown below in sequence: 1. The tarekat is the observance of the Shari'ah, which includes carrying out the obligations of worship (diligently) and avoiding the ease of worship because worship is not allowed to be facilitated. 2. The tarekat is to distance oneself from Allah's prohibitions and carry out His commands according to one's ability, both bans and obligations, in a (dhohir) or unreal (inner) way. 3. The tarekat is an effort to leave unlawful and makruh matters and also pays attention to permissible matters (which contain fadhilat). Then, carry out all things that are obligatory or sunnah, according to their abilities, with the guidance of a teacher (shaykh) from a (shufi) who aspires to life goals (Zulkifli & Jamaluddin, 2018).

In this case, the tarekat has been explained as a way or a guide in carrying out worship according to the teachings of the Prophet and his companions. Apart from that, it also has an organization that learns from the sheik, along with its provisions for rituals and dhikr. The tarekat is included as part of tasawuf because its dhikr aims to get closer to Allah SWT and finally cleanses the soul (*tazkiyatunnafs*). Therefore, the tarekat is a component of Sufism. The essence of Sufism is the purification of the soul.

Tarekat Sufi is identified by a frequently used name based on one of the nicknames of their founder, who received the inspiration and authority from heaven to start the order. The tarekat may also have branches, and the revival of these branches depends on invisible spiritual and mental factors. Some tarekat are still alive and well after thousands of years of continuous history, while others are inactive or dead. This tarekat often has a central headquarters called Zawiyah and a meeting place called (majlis jamak majlis). Sufi masters often live in one of these locations, but they are not required to. Each tarekat has its wirid, using sacred music and dance. Rules of behavior and specific manners. At the same time, remembrance is a general obligation owned by the tarekat, even though the form of naming God invoked varies from one tarekat to another (Zaprulkhan, 2016).

Tasawuf is generally divided into two streams: tasawuf Sunni (dualistic) and philosophical tasawuf (monistic). There are two types of tasawuf Sunni, namely Akhlaqi and Amali tasawuf. Tasawuf akhlaqi is not institutionalized and is centered on moral teachings. Meanwhile, tasawuf amali is institutionalized today and referred to as a tarekat. The Sunni Islamic community has developed Tasawuf Sunni. In contrast to tasawuf Sunni, tasawuf falsafi combines spiritual views and rational logic, called Irfan, a type of tasawuf created by the Shiite Muslim community (Jafar, 2012).

Tasawuf amali is considered a tarekat because it is a branch of tasawuf Sunni. From the 12th century AD, the tarekat developed into a significant occurrence. This era was marked by changes in the lifestyle of the Sufis, who previously tended only individually to refer more to institutional aspects. As a result, several exclusive Sufi organizations emerged, later referred to as tarekat. Until now, several Sufi orders still survive, including the Qadiriyyah, Suhrawardiyah, Khalwatiyah, Syadziliyah, Tijaniyah, Naqshabandiyah, Maulawiyah, Chishtiyah, Kubrawiyah, Nikmatullah, and Sanusiyah (Jafar, 2012).

**Spirituality in Islam.** The English meaning of the word "spirituality" actually has powerful Christian connotations. Sayyed Hossein Nasr emphasized that many Islamic languages with the same word for spirituality, as described above, always relate to initiatives to awaken a sense of closeness between humans and their God. The expression has a positive meaning and is never considered antinomian or anti-intellectual. Therefore, within the framework of Islamic spirituality, spiritual intelligence can be seen as the human ability to achieve eternal happiness above the reality of monotheism (oneness with Allah and feeling close to Allah), both through esoteric and exoteric aspects (Ibrahim, 2018).

Although few people confused religious and spiritual meanings, Margaret Paul saw spirituality and religion as concepts. People can be religious and spiritual together, but they can also be religious without being spiritual or vice versa, spiritual without being religious. Sometimes, someone mixes up the two terms. As a spiritual person, you can be identified as someone with a central tendency or priority, namely, to love yourself and others so that this love and care manifests as wholeness and unity, which, with full awareness, will also strive to be able to appreciate, respect, and behave well in nature and everything in it. On the other hand, religious people may not necessarily be called good when they can still not do good to themselves, other people, or nature and everything in it. Meanwhile, other than outside fanatical religious adherents can find spiritual values based on a Western perspective (Jumala, 2019).

The spiritual aspect of Islam is no different from religion. Spirituality is the ability to give the meaning of worship to every behavior and action by acting and thinking naturally as a fully conscious human being (hanif), monotheistic (integralist) mindset and insightful "only because of Allah." According to Ibn Taimiyah, "actually a person who has a strong personality is someone who has al-Mu'minnah lust," that he lives according to the nature bestowed by Allah on him, namely the Aqidah of monotheism, which then gives birth to various things that can provide nourishment and help grow in repair. The only thing that supports and improves fitrah is the religious law revealed by Allah SWT (Jumala, 2019).

Cakrawala spiritualism in the Islamic religion that is considered so valuable is Sufism, which in its development embraces the dialectic of the times, from the Prophet Muhammad to the present. When entering the classical Islamic era, Sufism became a person's interest; the medieval era manifested as a form of tarekat. The function of the spiritualism of the first generation of Islam is to encourage history so that it can continue to move forward to meet progress while simultaneously balancing the lives of people who are still behind. In the future, it is hoped that we can build Islam, which is not just an *ethical religion*, because it can participate in building ethical teachings that accompany modernization and secularization. Furthermore, Islam, which tends to become a *civil religion*, can be practiced and internalized to become a reaction to changes in society that are increasingly rapid with

the development and advancement of science. Therefore, the optimism of Sufism and its congregations should be welcomed as a manifestation of the spirit of the times (Agustiawan, 2017).

According to Abdurrahman Habil's research, the spiritual interpretation of the Koran is the only place to look for the first and most significant source of Islamic spirituality. That is where the three spiritual phases of Islam are doctrine, various virtues, and spiritual practices, which are genuinely authentic, all of which originate from Him. It is just another way of saying that the correct spiritual interpretation of this source is to claim that the Koran is the primary source of Islamic spirituality. The esoteric truths of the Koran and its vast spiritual potential for spiritual existence and spiritual understanding cannot be fully understood without accurate interpretation. The hadith of the Prophet Muhammad, which is a comprehensive interpretation of the Koran, is the second source after the Koran. It is the same as the nature of the Prophet, the role model of Islamic life who never dies, said to be the essence of the Quran (kana khuluquhu al Quran) (Zaprul Khan, 2016).

**Work Ethics in Islam.** Work ethic is a combination of two words that have a unified meaning. These two meanings are generally defined as the spirit of activity of a person or group. They are also often understood to refer to any human effort intentionally to be focused on a particular goal. The intended general purpose is interpreted for the sake of wealth in the form of physical or spiritual or maintaining the wealth achieved (Badriati, 2021). Every Muslim must be able to work to seek halal sustenance because work is included as part of maintaining honor and self-esteem. In addition, through work, a person earns an income that will be used to meet the necessities of life, which will then directly impact the process of improving the social and economic conditions of the people in general. Even in a more distant view, working people can share their sustenance with others by providing a living or infaq for some of the sustenance they get from working (Budimansyah, 2016).

Islam then encourages its people to continue working and trying to meet their individual needs, so they do not beg and depend on others because Allah is the only thing humans deserve to depend on for their fate. However, Islam prohibits its adherents from working in any capacity to earn a living without prioritizing the work ethics or standards that Islam has set. All work activities permitted by Allah are the only ones that must be considered when a Muslim conducts himself professionally. To prevent wastage of money and to ensure that the work undertaken will be judged as worship of Allah. It implies that everything that Islam has determined as having a haram or permissible value from a job can be included in the scope of work that all Muslims must comply with to prevent the use of false wealth and again to ensure that the efforts undertaken can be considered as a form of worship to Allah. Humans are intelligent creatures, and Allah, as the substance of the Kholiq, gives them the right to try their best to elevate their lives in the sight of Allah or His fellow people. If those humans stood idly by, they would experience difficulties in life (Budimansyah, 2016).

Nurcholish Madjid has also emphasized the work ethic in Islam due to Muslim beliefs. Work ethic is seen as related to the purpose of human life, such as getting the blessing of Allah SWT. Islam is a religion that teaches theory and practice (praxis) and encourages giving and working. It is important to remember. The core message is that every servant must always seek Allah to earn his blessing through work and good deeds by increasing his worship of Him. According to Toto Tasmara in his book entitled Muslim Personal Work Ethics, for Muslims, work is mobilizing all power, ideas, and thoughts to actualize or reveal the meaning of being a servant of Allah who is required to rule the world and establish himself to be part of the best society (kholira ummah). It implies he humanizes himself through human work (Irham, 2012).

As a Muslim's holy book of guidance, Al-Quran also regulates how to work correctly. In the book, it has been explained that in seeking sustenance, one must comply with the norms and ethics that apply in Islam. For example, not forcibly taking other people's property, working well, and being good at being grateful. When a Muslim adheres to norms and ethics in seeking sustenance, he will receive excellent and beneficial sustenance for himself, his family, and others. As explained in the Al Quran surah Al Baqarah verse 168:

أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

Meaning: O people eat food that is lawful and good on this earth and do not follow the devil's steps because the devil is a natural enemy (Badriati, 2021).

**Urban and Rural Communities.** In general, people's lives differ from one society to another. Causes include community structures and location-related elements that have significant influence. The life of rural and urban groups is different from one another. Gotong royong is an essential aspect of life that stands out in the village. This element makes it possible to deepen a sense of togetherness, strengthening bonds and solidarity among its members. Like the education problem, rural areas often have lower levels of education than urban areas. In addition, what influences the difference in population growth in rural and urban communities? As for people with higher levels of education, their development tends to be faster, and the opposite also applies (Suparmini & Wijayanti, 2015).

Two significant aspects are interrelated and inseparable in understanding the city's meaning. As for both, it consists of the physical aspect (naturally), which becomes the form of space along with a series of elements, and then the human aspect, which is the subject of development along with the space users who live in the city. So, in this case, two terms in English will show the meaning of both, namely "city" and "citizen." The first aspect is related to the form of the place in the form of infrastructure in its landscape and natural conditions, then the second is related to its inhabitants. It has been said that both of them cannot be separated from one another because, in this case, the city becomes a place for humans and subjects who use space to live and exist (Soetomo, 2018).

Religion for humans is something essential. So, religion is necessary for humans; it can be assumed that most, even all, people are religious. In contrast, human religion is built on elements of interaction with other people and their environment. Individual social interactions affect other people in society either directly or indirectly. Humans practice various forms of religion, including organizational structures, ways of thinking, and behavior, often represented through rituals (Dister, 1988).

Religion is understood differently in rural and urban communities. It can be understood as a general description. Strong kinship, a homogeneous society, and an upright way of life are only a few of the aspects that contribute to a typical rural community's religious concept. The religious component and other factors, such as cultural factors, can be combined easily. Various religions and cultures easily mixed up rural religious practices. Even today, there are still places in Indonesia where such religious traditions are practiced. Some still hold mystical beliefs and interact with other people in many areas of the world. It is a result of the fact that the traditional religious activities, in this case, were used before contemporary religion was included in the structure of village community life and were meant to honor the spirits of the ancestors. Meanwhile, old cultural values still play a role in understanding and practicing when a new religion is embedded in society.

Of course, this situation starkly contrasts other forms of "urban Islam," particularly the Salafi style, which is usually more sacred in Islam. In the "urban Islam" community, especially those who adhere to puritanical, doctrinal, or monotheistic views, the interpretation of texts along with religious teachings (Islam) are still upheld and believed to be far more important than efforts to foster harmony and tolerance, which he sees as only worldly or human affairs which are temporary only in *ad hoc* terms rather than eternal or divine affairs which tend to be permanent (Al-Qurtuby, 2020).

Ibn Khaldun classifies society into three levels. First, primitive people (*wahy*), or those who do not understand civilization by living wildly and nomadically or moving around. Second, people who are settled, but their conditions are still relatively simple, with most of them having jobs as farmers and animal breeders. Third, urban people who understand civilization based on knowledge and broader insights, In addition to regularly occurring jobs, are primarily traders and in the industrial sector (Pribadi, 2014; Firmando, 2021).

**Tarekat Tijaniyah in Mampang Prapatan, South Jakarta.** The Tarekat Tijaniyah is a tarekat initiated by Shaykh Ahmad Tijani as the *wali al-qutbb al-a'zham*. The degree of his guardianship as *al-qutbb al-a'zham* and *wali al-kbatm al-maktum* is believed by the Tijaniyah to be realized through a long and deep mechanism. Before he was appointed grand wali at 31, Shaykh Ahmad Tijani began practicing various Sufi sciences and sainthood (Mulyati, 2011). The birth of the Tarekat Tijaniyah was in Fez, Morocco, and spread to African countries, even outside Africa, namely Saudi Arabia and even to Indonesia. It is estimated that the Tarekat Tijaniyah entered Indonesia at the beginning of the 20th century AD. The arrival of the Tarekat Tijaniyah in Indonesia significantly contributed to Islamic intellectuals in Sufism and the Tarekat.

The Tarekat Tijaniyah, one of the schools of "Neosufism," was started by an influential figure, Abul Abbas Ahmad bin Muhammad bin al-Mukhtar at Tijani (1737-1815). This "Neosufism" movement emphasizes spiritual experiences rooted in Sharia rules, and they strive to unite with the spirit of the Prophet Muhammad SAW, a form

of harmony with God. The birth of At-Tijani in 1150/1737 in the city of 'Ain Madi, southern Algeria, gave an early indication of his glorious future in Islamic scholarship. Even at seven, he memorized the Qur'an and studied other Islamic sciences. That young, he even became a teacher. At the age of 21, he began associating with the Sufis and found his calling in the teachings of Sufism. His intellectual journey continued.

Furthermore, he studied at Abyad and Tilimsan until he reached the Hijaz to perform the pilgrimage and study in Mecca and Medina. He pursued the teachings of many Sufi figures in this holy land, such as the tarekat Thaibiyah, Qadiriyyah, Sammaniyah, and Khalwatiyyah. In Medina, he was fortunate to have the opportunity to learn directly from Sheikh Muhammad bin Abdul Karim as-Samman, who founded the tarekat Sammaniyah, which taught various profound spiritual knowledge. His long journey and enthusiasm in pursuing knowledge led at-Tijani to establish the Tarekat Tijaniyyah, a light of enlightenment for many people in achieving spiritual harmony (Maulana, 2010).

At the beginning of its spread in Indonesia, the Tarekat Tijaniyyah became known at the Buntet Islamic boarding school, Cirebon. In 1927, Kyai Anas received a mandate from his older brother (Kyai Abas) when he performed the pilgrimage to meet Sayyid Ali at Tayyib in Medina. Sayyid Ali at Tayyib was a Sheikh Alfa Hasyim student who later had a teacher-student relationship with Sheikh al-hajj Said, who came from Sheikh Umar bin Said al Futu. Since then, the trail of the tarekat Tijaniyyah continued to Sheikh Muhammad al-Ghali and Sheikh Ahmad al-Tijani (Pijper, 1987). Kyai Anas and Kyai Abas then became teachers of the tarekat Tijaniyyah and began spreading it among the Buntet people. They used various books held by the tarekat Tijaniyyah, for example, al-Ma'ani, Jawahir, Fath al-Rabbani, and Bughyatul Mustafid. Kyai Anas quickly spread the teachings of this tarekat by holding lectures at Langgar, with the subject matter of the teachings of the tarekat Tijaniyyah and the practice of wazifah wirid, especially on Fridays after the Asr Prayer (Pijper, 1987; Sahara, 1996).

There are two versions of the early history of the development of the Tijaniyyah Order in Mampang Prapatan, South Jakarta. The first version originates from the meeting of two Ikhwan at the Saadatus Sholihin mosque, located on Jalan Mampang Prapatan IV Gang III RT. 02/RW. 05, Mampang Prapatan, South Jakarta. The two Ikhwan were Mbah Heri (Tijani Ikhwan from Malang, who received talqin from Shaykh Muhammad bin Yusuf in junior high school). Another Ikhwan was KH Nur Ali Ahmad (at that time, not yet a Muqoddam). At that time, KH Nur Ali Ahmad preached at the Saadatus Sholihin mosque by reading Fatih's sholawat. After finishing Friday prayers, mbah Heri, who used to practice Fatih's prayer daily in the Tarekat Tijaniyyah, met KH Nur Ali Ahmad. He said, "Ustadz is a practitioner of the Tarekat Tijaniyyah, yes." At that time, Fatih's prayer was unpopular among Muslims, especially in Jakarta.

The second version is that several old or senior Ikhwan have been talqin directly by Habib Abdul Azis bin Muhsin Alhamdani (the Shaykh appointed KH Nur Ali Ahmad to become the absolute Muqoddam around 1980). From his students, the Tarekat Tijaniyyah developed in the Mampang Prapatan area led by KH Nur Ali Ahmad as Muqoddam (Azis, 2023). Habib Abdul Azis bin Muhsin himself is a Muqoddam (a person who was permitted by Sayyidi Shaykh Ahmad bin Muhammad at Tijani RA to practice other people's mental qin to practice the wirids of the Tarekat Tijaniyyah). He is a Mursyid of the tarekat Tijaniyyah and a pioneer of Tijaniyyah preaching in the Jabotabek, Sukabumi, and surrounding areas who was born and lived in the Condet area, East Jakarta around 1957 AD - 2013 AD.

According to village data on September 26, 2022, the Mampang Prapatan Village is a village that is included in the Mampang Prapatan sub-district area with an area of approximately 77.70 Ha. The Mampang Prapatan Village includes 7 Residential Units and 69 Neighborhood Units, with an estimated population of 22,675. As for the border to the north, namely Jl. Captain P Tendean/ Jl. Gatot Subroto, to the east by Jl. Mampang Prapatan IV and Jl. Mampang Prapatan V. In the west, it is bordered by the Krukut River, and in the south, it is bordered by the Cideng River. All of them are residents of Mampang Prapatan, and around 92% of the population embraces Islam (Sulastri, 2022).

In terms of religion, various ways are practiced by residents who live in urban areas, especially in Jakarta. Islam, as the most prominent religion embraced by the residents of the Mampang Prapatan sub-district, has its procedures for applying their religion. Some only practice Islam with their identity without implementing their Shari'a. Some do the world and the hereafter together, and some focus on Islamic Shari'a without leaving their world. Many follow Islamic organizations, for example, Nahdlatul Ulama, Muhammadiyah, LDII, and others. Some of them also follow taklim assemblies held by the prayer room or mosque in the vicinity. Some participate

in significant recitations (Tabligh Akbar), such as the Rasulullah Assembly or Nurul Mustafa, and others, attended mainly by young people.

A small number of Mampang Prapatan residents follow tasawuf as a tarekat. The tarekat followed included the tarekat Tijaniyah based on Jl. Mampang Prapatan II. Followers of the tarekat Tijaniyah, in practicing their teachings or rituals, usually gather at the Darul Muttaqin Mosque, Jl. Mampang Prapatan II, Mampang Prapatan village, South Jakarta. In this prayer room, the congregation gathers once a week, namely on Fridays from the end of Asr to the end of Isha, to carry out the obligatory dhikr. Then, after the maghrib, there is a recitation that teaches the book of monotheism about the tarekat Tijaniyah. From this gathering at the prayer room, which is held once a week, if there is information about the activities of the tarekat Tijaniyah, it will be informed, such as pilgrimages to the Tijaniyah scholars, istiqhosa, grand recitations, and others. On other days, they carry out the remembrance of the Tijaniyah practice, and the Islamic Shari'a can be at the workplace, home, mosque, or prayer room closest to them.

The residents of Mampang Prapatan are interested in joining the tarekat Tijaniyah because they are tired of life in a city where most of them only focus on worldly things. They are happy in their bodies but suffering in their hearts. So, they seek eternal happiness, namely happiness in the world and the hereafter, by returning to Islam, namely by implementing Islamic law and not forgetting world affairs because that is the obligation and responsibility of living in the world. Second, the tarekat Tijaniyah is the last tarekat to descend on the world, and it can be applied according to the demands of the times. The possibility is quite different from other tarekat because when practicing dhikr, you must finish praying and be calm. However, when doing dhikr in an emergency, the tarekat Tijaniyah can do it at work or travel. The reason is that urban people like the tarekat because their practices are elementary and not sacred and are suitable for urban communities.

The Tarekat Tijaniyah in Mampang Prapatan, South Jakarta, has influenced positive changes to its congregation, especially in urban areas. Before joining the Tarekat Tijaniyah, most had general education and received little religious education. In terms of worship, it is just perfunctory, and basically, it only cancels the obligation to Allah SWT. However, after joining the Tarekat Tijaniyah, the spiritual aspect greatly improved, including implementing Islamic law and practicing the teachings and wirid within the Tarekat Tijaniyah. In addition, many sunnah practices are practiced, such as dhuha prayer, night prayer, and other dhikr and wirid sunnah.

Besides improving spiritually, followers of the Tarekat Tijaniyah in Mampang Prapatan, South Jakarta, have also improved their work ethic. It is due to the simple and non-rigid practices and remembrance taught by the Tarekat Tijaniyah, implying that followers of the tarekat are free to choose any job as long as the work they are doing is lawful and can be accounted for tomorrow in the afterlife. The work ethic includes loyalty, responsibility, endeavor, trust, and others. Islam strongly recommends that its people have a work ethic so that success and happiness are achieved in the afterlife and the world.

## CONCLUSION

The Tarekat Tijaniyah, located in Mampang Prapatan, South Jakarta, is a tasawuf in the form of a tarekat in the Jakarta area. The city of Jakarta itself is the capital city of Indonesia, which is sure to receive the first impact on modern times and technological advances in Indonesia. Followers of the Tarekat Tijaniyah in Mampang Prapatan, South Jakarta, have various backgrounds in ethnicity, education, economy, and occupation. Regarding education, some have graduated from high school, and some have doctoral degrees. The jobs also vary, ranging from online motorcycle taxi drivers to entrepreneurs, employees, teachers/lecturers, and retirees. Most of them are middle to upper-class.

The Tarekat Tijaniyah in Mampang Prapatan, South Jakarta, has influenced positive changes to its congregation, especially in urban areas. It is evidenced by the confessions in in-depth interviews with respondents, including when before joining the Tarekat Tijaniyah. Most of them had general education and only received a little religious education. However, after joining the Tarekat Tijaniyah, the spiritual aspect greatly improved, including implementing Islamic law and practicing the teachings and wirid within the Tarekat Tijaniyah. Besides that, many sunnah practices are practiced.

The simple and non-rigid practice and remembrance taught by the Tarekat Tijaniyah imply that followers of the order are free to choose any job as long as their work is lawful and can be accounted for tomorrow in the afterlife. The work ethic includes loyalty, responsibility, endeavor, trust, and others. Islam strongly recommends

that its people have a work ethic so that success and happiness are achieved not only in the afterlife but also in the world.

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