

Indigenous Theosophy in Indonesia: Conception and Meaning of Mystical Philosophy in the Naqshabandiyyah Al Mrikiyah Text

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Abstract

Tariqah Naqshabandiyyah in Indonesia comprises several sects, each having a different style and character; one of them is Naqshabandiyyah Al Mrikiyah. The Naqshabandiyyah Al Mrikiyah sect is a tariqah group with an indigenous Javanese style and a teaching character that accommodates the culture and beliefs of the local community. This paper aims to explore the three realities that have developed among the Naqshabandiyyah Al Mrikiyah sect in adapting Javanese culture within its teachings and the meaning contained in each ritual. It includes the reconstruction of theosophical concepts, the development of alternative theosophical teachings according to the locality, and the exploration of the hermeneutical meanings contained in their teachings. The data for the study were

generated from the Naqshabandiyyah Al Mrikiyah teaching books by reading, recording, and grouping theosophical teachings according to their characteristics and through interviews with members of the congregation regarding the Javanese philosophy. This study reveals that Naqshabandiyyah Al Mrikiyah developed the concept of theosophy by giving it an innovative and inclusive meaning to local culture. The Naqshabandiyyah Al Mrikiyah sect also offers an epistemology of the contextual meaning from religious texts with productive hermeneutics. This article recommends a massive study of the existing tariqah orders in Indonesia with a locality perspective to determine the acceptance of Indonesian society towards those tariqah orders. This article contributes to the conception and meaning of tariqah that comes with the prevailing local wisdom style, such as religious rituals performed by many tariqah orders in Indonesia.

Keywords: Religious Texts, Indigenous Theosophy, Naqshabandiyyah Al-Mrikiyah.

A. Introduction

The growth of Islam in Indonesia cannot be separated from the role of the local (*pribumi*) belief, which is considered syncretism because it has similar teaching characteristics to the indigenous people. The development of tariqah (the Muslim spiritual path toward direct knowledge (*ma'rifah*) of God or Reality (*haqq*)) accelerates the internalization of people's understanding of belief systems, religious teachings, and social, cultural, and political aspects. The early Islamic spreading characteristics that had the same pattern, based on the tariqah movement, is the process of Islamization in Anatolia which was accelerated by the Sufism movement (Aktas, 2014). This thesis is supported by Solagberu's theory

(2012, pp. 400–401) which states that the influence of Sufism through tariqah in Nigeria is reflected in the field of worship events, belief systems to the Prophet Muhammad, and social domains such as marriage, music, changes in household names, as well as titles given to scholars.

The Naqshabandiyyah order is one of the most influential Sufism orders and has a large number of followers (Abdurahman, 2018; Abu-Manneh, 2003; Copty, 2003; Erturk, 2020; Noupal, 2016). Naqshabandiyyah also contributes to the dynamics of tariqah patterns typology in Indonesia (Mufid, 2006; van Bruinessen, 1994). The Naqshabandiyyah's well-known style within the community is *tasawuf amali* or *akhlaki* (Hadi, 2016; Mufid, 2006). The tariqah domination was consolidated in the 14th century with the concept of neosufism, which is a rejuvenation of doctrine and the character of a Sufism perspective in viewing the world more positively (Mustofa, 2019). This phenomenon also spread in Indonesia. Tariqah in Indonesia found its official form when Jam'iyyah Ahlith Tariqah Al-Muktabarah An-Nahdliyah (JATMAN) was founded in 1979 as a Tariqah organization incorporated in the autonomous agency of Nahdlatul Ulama (NU) organization with a total of 45 tariqah members. According to Masyhuri (year), thousands of tariqah sects exist in Indonesia. The emergence of these tariqah orders is due to the dynamics and socio-cultural surrounding the tariqah journey, i.e., the Naqshabandiyyah tariqah, such as the teachings of Hamzah Fansuri and Syamsuddin al Sumatrani in Sumatra. While on the island of Java, there are Mbah Mutamakkin and Kiai Rusman with Naqshabandiyyah Al Mrikiyah. Al Mrikiyah is one of the tariqah orders that accommodates the culture

and beliefs of the people of North Java, which means that this tariqah has an indigenous style and local belief.

Several writings examine the Naqshbandiyyah order. For example, Yusuf (2020) wrote about the behavior and meaning of *khalwa* (a solitary retreat) by the followers of the Naqshbandiyyah order as part of the tariqah's practice. The practice of tariqah in Naqshbandiyyah is intertwined with local Malay culture that is spread across Sumatra (Hidayat & Syahrul, 2017). According to van Bruinessen (1992), the Naqshbandiyyah order in Indonesia was an important medium in the spread of early Islam and became the king's legitimacy in strengthening his position. In addition, Noupal (2016) stated that the development of the Naqshbandiyyah order as a tariqah in the 19th century became the antithesis of the tariqah development. It was considered to deviate from the Sharia and resistance. On the contrary, other studies related to the theosophical topic, including Alici (2020) found that the Daghestanian Naqshbandiyyah is a splinter from the Naqshbandiyyah Khalidiyya order. Also, according to Erturk (2020), Naqshbandi-Gümüşhanevi in Turkey relates to the Hanafiyyah school, maturidi theology, and the tolerant Sufi character so that it can accept the six main themes. Also, Lizzio's (2003) work on Naqshbandi dynamics in Afghanistan in the 20th century defines its form and role in the state as well as the conduct of the tariqah. According to Anzali (2021), theosophy has an influence on intellectual awakening, religion, nationalism, civilization, and race. The article under review has a tangent point to a theme discussed earlier, and this phenomenon is inherent in people affiliated with a religion (Munthe, 2017).

This study focuses on scrutinizing the Naqshabandiyyah Al Mrikiyah theosophical concept, its accommodative attitude towards the local culture, and the meanings contained within its theosophical teachings. This fact is significant to be revealed in order to find an indigenous aspect of the Naqshabandiyyah Al Mrikiyah order in developing theosophical teachings. Internally, the Naqshabandiyyah order explicitly mentions the conditions for the people who will embrace this tariqah. Similarly, concepts that must be believed to be true, such as God, Humans, and nature, are interconnected. Externally, the Naqshabandiyyah study emphasizes more on the aspects of history, movement, practice, and obedience. This is because the early Sufism works were letters or messages to the king and even the writings of students while reading the Koran (van Bruinessen, 1992, p. 36). The lack of Naqshabandiyyah followers who know theosophy teachings caused this study to be essential for the Naqshabandiyyah tariqah in particular and the history of Sufism in Indonesia in general.

B. The Conception of Theosophy in the Islamic World

The archeology of knowledge is one of the important elements in understanding the formation of knowledge that develops from a character because archeology can provide data on historical evidence, such as the concept of theosophy that developed in the Islamic world. In this case, three Islamic theosophical figures such as Ibn Arabi, Suhrawardi, and Mulla Sadra, will be described as Islamic scientific representation. Moreover, the dynamics of the tariqah in Indonesia will be further clarified.

Ibn Arabi (1946, 132) is one of the Muslim thinkers who is known for the *Wahdat Al-Wujud* theosophical theory. This theosophical style assumes that existence is essentially one, namely the Absolute and *tajalli* (shown) form of Allah in three *martabat* (levels), namely *martabat ahadiya*, *martabat wahidiyah*, and *martabat tajalli syuhudi*. Furthermore, Ibn Arabi (1946) explained that the manifestation of the *martabat ahadiya* is the form of Allah as the most absolute substance, *mujarrad*, nameless, and characterless, and cannot be understood and imagined; therefore, it cannot be entitled as the Lord/God. Whereas in the *martabat wahidiyah*, the absolute and *mujarrad* substance materializes (*tajalli*) through attributes and names (*asma*), and the *martabat tajalli syuhudi*, Allah through *asma* and His attributes in empirical reality through the “*kun*” process, subsequently *a’yan tsabitah* as a potential form in the divine substance becomes an actual reality in various empirical natural images (*fayakun*).

Suhrawardi or Al-Maqtul also has a theosophical theory known as *hikmah al isyraq* (illumination theosophy) which states that the essence of all things is “light”, and darkness is the opposite of light. Light and darkness are linked in reality called “*barzakh*” (Suhrawardi 1999, p. 33). According to Nasr (1978), there are five sources of *hikmah al isyraq* theory; First is the Sufistic thought, mainly Al-Hallaj and Al-Ghazali. Second is peripatetic Islamic philosophy, especially Ibn Sina, which is considered important in understanding the teachings of *isyraqi*. Third is philosophical thought before Islam, namely the philosophical thoughts of Pythagoras, Platonism, and Hermetism. Fourth is the ancient Persian thought (wisdom), which is considered the direct heir to the wisdom of the

Prophet Idris (Hermes). Fifth is Zoroastrian teachings, specifically in using the symbols of light and darkness (Sadra 1981, 53).

C. Theosophy Discourse in Indonesia

Theosophical teachings also exist in Indonesia which were taught in the early days of Islam by Hamzah Fansuri with a theory starting from the idea that human beings do not have any will because humans should possess the knowledge to have a will. In order to acquire knowledge, one must have life, and the emergence of life begins with the form and form of Haq, which only belongs to Allah (Miswari, 2020). In order to construct his theosophical theory with Allah's nature, Hamzah Fansuri believed that the best method from the seven characteristics should be included, namely *Haqq*; *Hayat*, Science, *Iradat*, *Qudrat*, *Kalam*, *Sami* and *Basar* (Hasjmy, 1976).

Syamsuddin Al Sumatrani is an early theosophy figure in Indonesia who taught Rubai'yat Hamzah Fansuri. His theosophical teachings developed from his teacher who divided seven *martabat*, namely, *martabat ahadiyah*, *martabat wahdat*, *martabat wahidiyat*, *martabat alam arwah*, *martabat alam mitsal*, *martabat alam ajsam* and *martabat alam insan* (Miswari, 2020). This reality illustrates that the development of theosophy in Indonesia arrived earlier than other Islamic thought.

In subsequent developments, the history of Indonesian Sufism followed two patterns, namely heterodoxy and orthodoxy. The first group developed with a philosophical style inspired by the thoughts of Hamzah Fansuri (d. 1607) and Syamsuddin al Sumatrani (d. 1630), and the second

group was taken from the thoughts of Nuruddin al Raniri (d. 1658), Abdurrauf al Singkili (1615-1693).) and Sheikh Yusuf al Makasari (1627-1699). According to Yatim (1998), events preceding the 19th century had logical consequences for the development of the tariqah in the subsequent period, particularly in the 19th century, when there was a tendency to strengthen the orthodoxy process in Sufism and the development of orthodox Sufism in a popular way. This orthodoxy process is a further development of the philosophical style that has received criticism for its teachings that are considered deviant. In the same area, this phenomenon is a process of controlling the pattern of the tariqah, which tends to prioritize the philosophy considered misleading. This was caused by the Javanese people who performed the pilgrimage while deepening their religious knowledge of several great Nusantara scholars who had settled in Mecca, including Sheikh Ahmad Khatib al Sambasi (Zulkifli, 2002).

Sheikh Ahmad Khatib al Sambasi is a figure who has many students who brought the teachings of the Naqshabandiyyah order to Indonesia, especially Java. According to Mashar (2016), the genealogy of the spread of the Naqshabandiyyah order in Java through the students of Sheikh Khatib, such as Sheikh Abdul Karim, Sheikh Ahmad Tholhah, Sheikh Ahmad Hasbullah, and Syaekhona Kholil. The spread of knowledge was initiated by the transmission of knowledge from Nusantara Ulama (scholars) who settled in Mecca to the *Kiai* (religious leaders) who carried out the pilgrimage not only to strengthen the position of their role but also to carry a religious mission wrapped in the tariqah.

This is because the *Kiai* who return from Mecca and teaches tariqah are more considered having better knowledge and more followers than the *Kiai* who do not teach tariqah (van Bruinessen, 1992, p. 16). After returning to Indonesia, the important discourse in the Nusantara Ulama network has a scientific discourse about the study of hadith and tariqah. Hadith study is a severe discourse in Islamic studies that are conducted to obtain insight into developing the morality of society and, ultimately, to achieve a balance between Sharia and Sufism. This dynamic transforms the theosophical notion of the tariqah into a Shari'a-oriented purification of the tariqah that is not mystical. This is a practice of renewal that occurs and censures small traditions to be harmonized and adapted to practices and customs that have developed in society (Azra, 2005, pp. 385–388).

D. The Concept and Meaning of Theosophy in the Naqshabandiyyah Al Mrikiyah Religious Text

The Naqshabandiyyah al Mrikiyah book is in ancient Javanese language with Arabic *pegon* (Arabic letters modified to write Javanese as well as Sundanese) writing. The book is a religious text that became the initial source of the emergence of the Naqshabandiyyah al Mrikiyah theosophy which became an epistemology because it was part of Rusman's thinking and reflection from his life. This phenomenon is almost the same as that which happened to Hamzah Fansuri from the aspect of experience and involvement of spirituality (Buana dan Usman 2021, 188). The incident started when Rusman's daughter was sick and asked her father to buy a smooth white chicken, a white cloth, a needle, and thread and said, "I will go to the

Quran order tomorrow on Friday". When Friday came, the child passed away. After the incident, Rusman began to think the child, who was still four years old, knew the path to his death. Since then, Rusman has pursued the path of *kebatinan* (bathiniyyah) to discover the way of death by visiting sacred tombs, such as the tombs of Sunan, Awliya, and great scholars, while fasting *mutih* (fasting whose iftar consists only of white rice and mineral water) and *geni* (fasting whose food is not cooked with fire). It happened until he met Kiai Matahir Jatingaleh from Semarang.

Kiai Matahir asked Rusman to meet with Sarido, a teacher of the Naqshabandiyyah tariqah in Lasem, Central Java, and pledge allegiance to him. However, this request was not immediately fulfilled because Sarido was unconvinced about Rusman's seriousness in joining the Naqshabandiyyah tariqah. Subsequently, Rusman was then washed by his instructor at night, slept on his side facing the Qibla, and was wrapped in a white cloth, similar to a Muslim's funeral process. In the middle of his sleep, Rusman dreamt of meeting Sunan Kalijaga, who permitted him to practice the desired tariqah. The next day, Sarido took the pledge of allegiance, but Rusman also felt that Sunan Kalijaga had taken the pledge of allegiance directly.

This phenomenon indicates a strong relationship between local culture and the theosophical teachings Sarido gave to Rusman. Naqshabandiyyah al Mrikiyah is readily accepted by the surrounding community since the local cultural connection indicated by a chicken, a white fabric, a needle, and a thread is an old Javanese practice often utilized in religious ceremonies. This reality gives a new meaning to the concept

of theosophy in the Islamic world which is usually interpreted as contemplating the nature of light, humans, and nature. However, for the Naqshabandiyyah al Mrikiyah, theosophy is a journey of one's devotion to God through the surrounding media with the intention of finding God in every medium.

The Naqshabandiyyah book written by Rusman is a record of the central teachings written during his tenure with his teacher. In general, the book contains *zikr* (ritual prayer or litany practiced by Muslim mystics (Sufis) to glorify God and achieve spiritual perfection), prayers, knowledge, human, god, and *haqiqah* Muhammadiyyah. The teachings have a theosophy pattern combining elements of Sufism-philosophy in a society still thick with cultural symbols and belief in mysticism. According to van Bruinessen (1992, p. 21), Muslims in Indonesia are not entirely and dutifully considered the obedient Muslim due to the influence of animism and dynamism; therefore, the esoteric path is more likely to be taught as a sort of tariqah. Simultaneously, the book aims to make it easier for followers of the Naqshabandiyyah order to understand its central teachings.

E. The Human Conception of Achieving *Fana'illah* in Relation to the Necessary Existence (*Zat Wajibul Wujud*) through Remembrance (*Zikr*)

Naqshabandiyyah al Mrikiyah divides *zikr* into three types, namely *zikir ismu zat*, *zikir nafi isbat*, and *zikir tahlil*. *Zikr ismu zat* is remembering Allah in one's heart (*sirri*) with the permission of a *murshid* (the head of a religious order) in a particular manner. *Zikr nafi isbat* is reading *la ilaha illa Allah*

(there is no god truly worthy of worship except Allah) in the heart in a particular manner too. While *zikir tahlil* is reading *la ilâha illâ Allah* aloud (*jahr*) in a particular manner. Each *zikir* can be grouped into 4 types, including *zikir lafaz*, *zikir haqiqi*, *zikir ismu al jami'*, and *zikir darajat*. First, *zikir lafzi* is a zikr by simply pronouncing *lafaz* (words) without knowing its meaning (interview with Naqshabandiyah congregation). Second, *zikir haqiqi* is a zikr by pronouncing *lafaz* (words) of zikr by living up to its meaning. Third, *zikir ismu al jami'* is a zikr by pronouncing the words of zikr and perpetuating its meaning. The last, *zikir darajat* is a zikr to perpetuate it in the heart, so that Allah's name is engraved in one's heart. When a person reaches this level of *zikr*, then he will reach *maqam mukasyafah* and *musyahadah*. Naqshabandiyah observers believe that practitioners must understand the principle of *zikr* and the level of zikr so that in carrying out worship, they do not get lost (Bruinessen 1994, 34). At the same time, the process of zikr is one way for humans to improve their relationship with their creator.

The process of knowing Allah for the followers is believed to be mortal (*Fana*) status. *Fana* is divided into four types: *fana' halak*, *fana' hajib*, *fana' daim*, and *fana' al fana'*. *Fana halak* is intended for people who are still afraid of the punishment of hell and feel the need for the reward of heaven. In addition, a person still expects God's grace, but sometimes people reject or choose it. *Fana' hajib* is intended for people who are not afraid of anything, except Allah alone. In reality, he is still hindered by his inner witness to others other than Allah, because he still feels that he has not mixed with the true mortal. Meanwhile, *fana' daim* is for people who have lost their inner witness to other than Allah, except Allah alone. However,

the inner witness is still incomplete. As for *fana' al fana'*, it is for people who have been crushed between “the servant and God” (Pages 22-25). The process of uniting humans and God is a spiritual journey that passes through several layers that eventually reach mortal status. This condition is the absence of humans in relation to the materials that surrounds them, as awareness is essentially the only God that exists.

F. Between God and the Universe: The Divine Dimension in Nature

In the book, it is stated that “God is a necessary existence” (*wajib al wujud*). He is not *zaman* (time) and not *makan* (place), and absolutely not *hawadis* (new). He is also called *wujud mutlaq*, which is not known by reason and imagination. While the other *wujud* (existence) mentioned are *wujud adam* (there is no actual form) or *wujud idlafi* (shadow form). The relationship between the two types of existence is compared to a person gazing into a mirror and seeing their shadow in it. The form of the person in front of the mirror is described as *wujud mutlaq* or *wujud makhadl* (pure) form, meaning the essence of Allah; while the image in the mirror is called *wujud idlafi* (page 21).

Adherents of Naqshabandiyyah al Mrikiyah provide a simple description of the essence of God, namely the image of a person looking in the mirror in which there is a real image, but the image is not the same as the real one. The image in the glass is called *ruh idlafi*, not the person who is in the mirror. That is how the followers of Naqshabandiyyah al Mrikiyah explain the understanding of theosophy to their followers to make it easier for the Javanese people. The student of the

tariqah in his spiritual journey must realize his existence as a form of *idla'fi* (shadow) whose existence depends on the necessary existence (*wajib al-wujud*), or *wujud mutlaq*, i.e., God. This understanding can be grasped by a tariqah student after performing a series of zikr with various techniques and stages with the guidance and supervision of the teacher (The results of an interview with Nur Kholis, one of the murshids of the Al-Mrikiyah congregation).

Mysticism relates to the awareness of a single reality called wisdom, light, ideal, or nothing. Therefore, a student must perform a series of spiritual practices through zikr to reach a mystical and extraordinary experience. Mystical experience has essential characteristics such as union with God, ineffability (an experience that cannot be expressed in words), uniqueness (noetic quality), or passivity (spiritualists do not have any power). Mystical experience is always subjective, spiritual, and esoteric; therefore, it is indecipherable to common sense (Aksan, 2018). Once the tariqah student achieves the mystical experience, it is an indication that he/she has achieved unity of existence (*wahdat al-wujud*). In its most basic form, zikir which literally means remembering, mentioning, and speaking, involves both outer and inner activities. The outer activity is in the form of mentioning and uttering sentences containing the name of Allah, while the inner activity is by remembering and mentioning Allah's name repeatedly (Armstrong, 1996). The Naqshbandi order has regulated the recitation as well as the number. The implementation of zikr in the Naqshbandi order is *zikr qalbi (khafi)*. *Zikr qalbi* is divided into two: *zikir ismu zat* and *zikir nafi isbat*. *Zikir ismu zat* is remembrance

by mentioning the name of the essence of Allah, for instance "Allah, Allah....". *Zikr nafi isbat* is zikr by repeating *La ilaha illa 'l-Lah* while focusing on Allah by controlling the breathing (on book *Tariqah*, pp. 55-57)

By remembering Allah, a person's heart is always filled with His name, consequently it is easier for him/her to attain *ma'rifatullah*. Although *ma'rifatullah* is a blessing and *fadlan* (help) from Allah, but with zikr, one's heart will become soft and clean, so it is not easily influenced by satan. The heart must be purified with zikr, to purify it from reprehensible qualities (*mazmumah*), because it is burned by the fire of zikr (*nar al-zikri*), and then comes the light/rays of zikr (*nur al-zikri*) (As Samrani, undated). After the zikr ritual is carried out properly according to the guidance of the *murshid*, then *fana' al funa'* is achieved, that is, spiritual union with God (*ittihad*) so that he/she attains true monotheism (the Oneness of God). This awareness can be grasped by a tariqah student after performing a series of zikr with various techniques and certain stages with the guidance and supervision of the *murshid*.

According to the ideology of *wahdah al wujud*, everything that exists (al maujudat) can be divided into two types, namely the *wujud mutlak* or *wujud makhad* and *wujud muqayyad* or *wujud nisbi*. The first existence (wujud) is the existence of Allah the Almighty, while the second existence is the existence of all creatures (Al-Jilli, undated). Therefore, Ibn Arabi, as quoted by Hadi, said that God is said to be necessary existence (*zat wajib al wujud*), while the universe is said to be *mumkin al-wujud*, which means a possible or relative existence because its existence depends on the Absolute Being. Gibb, in this context, explains: "The Unique Substance" is viewed as absolute and Real

(*al-Haq*). Therefore the universe before is the outward visible expression of the Real, and the Real is the inner and unseen reality of the universe. The universe before it was evolved to our view identical with the realm, and the realm after this evolution is identical with the universe" (Gibb, 1995).

Each *wujud* has two aspects: the outer aspect (*khalq*) and the inner aspect (*haqq*). The first aspect is *'ard* (accident) which has the nature of being, while the second aspect is *jauhar* (substance) which possesses divine nature. Of these two aspects, the most important aspect is the inner aspect which is the essence of every tangible thing, while the outer aspect is something that is future (Nasution, 1973). Then, this aspect cannot be separated from each other because *al Haqq* and *khalq* are subjects and objects simultaneously in Ibn Arabi's view. Mahmud (Mahmud 2014, 34) said that there is no difference between the two traits that are equated, such as *al-lahut* and *al-nasut*, *al-zahir* and *al-batin*, *al-jauhar* and *al 'ard*, *al-tanzih* and *al-tasybih*, *al-ashl* and *al-nasl*, except in one characteristic, namely *wajib al wujud* (necessary existence) which is only for *al-Haqq*.

In addition, in performing prayers, the Naqsyabandiyah congregation refers to four dimensions, namely *syariah*, *tariqah*, *haqiqah*, and *makrifah*; a) *syariah* prayers in accordance with the rules of fiqh concerning the dimensions of the body must meet the requirements and pillars of prayer, such as *takbir al ihram*, bowing *rukuk*, prostration, sitting, *tahiyat*, and *salam* b) *tariqah* prayers concerning the dimensions of the heart, are prayers that are performed in silence by avoiding all despicable acts, such as *riya'*, *takabbur*, *ujub*, and *sum'ah*; c) *haqiqah* prayer is related to the spirit dimension, and it is a prayer that must calm the soul, which means to holdback ones' desires, such as

the hope of going to heaven or the fear of hell, and d) *makrifah* prayer is related to the *sirr* (secret) dimension, and it is a prayer that must leave anything behind except Allah; whose ultimate goal is the unity of existence between the servant and God (*wahdatul wujud*).

The understanding of the above levels of prayer is combined with Javanese mystical teachings. *Syariat* prayer is the worship of the body, *tariqah* prayer is worship of the heart, which follows the behavior (path) of the heart, *haqiqah* prayer is worship of the spirit, which means that a person does not look at the body and feels that he does not have an independent existence, except only depending on the form of Allah only, and the *makrifah* prayer is the worship of *rahsa* (*sukma*), which means that there is no feeling whatsoever (*pangrasa rumangsa*). Consequently, once he/she has attained this level, a *tariqah* student has successfully attained *maqam ma'rifat* ('arif billah).

Prayer (*salat*) in Islam is an obligation (*fardlu 'ain*) for every *mukallaf* (religiously responsible or accountable), five times a day which acts as a reminder for a Muslim to always remember God (QS. Thaha: 14). Another function is to help a Muslim avoid from committing sins and evil deeds (QS. Al-Ankabut: 43). The function of the prayer will be achieved by the individual if the prayer is carried out solemnly (*khusyu'*) (QS. Al-Mu'minun: 2), meaning to maintain the prayer from negligence (QS. Al-Mu'minun: 9) (S Abdel Haleem 2004). According to *tariqah* experts (*sufism*), achieving solemnity in prayer is not sufficient just to fulfill the requirements and pillars legally and formally (*sharia* and *fiqh*), but must be followed by the purity of the heart (*qalb*).

Ptimasari (2017) states that Allah the Almighty made prayers as means to realize worshipping with the heart and limbs. He created the dimension of heart worship, the most prominent and ideal aspect of this worship compared to the limbs so that when a servant's heart is completely exposed to the Creator, he or she is content and enjoys the pleasure of being near to and loved by Him. Consequently, during the prayer, Sufis try with all their might to keep their hearts away from everything other than Allah so that they can contemplate the book of Allah they are reciting and be truly solemn before Allah. One of the *adab* (manners) in prayer is that once a Muslim enters the prayer procession, there should be nothing in his heart except Allah, so that he can live His words, exploring the taste of each verse complemented by awareness.

Umar (2012, 245) describes the nature of *ahlul haqiqah* prayer, is no longer limited only to formal bonds, as is often done. Their hearts are always connected (*wushul*) with Allah the Almighty, under any circumstances. However, it should not be interpreted that the prayers of *ahlul haqiqah* no longer recognize bowing '*rukuk*' and prostration '*sujud*'. They can get proper solemnity in regular prayer, sitting prayer, or in any circumstances. Their hearts always practice bowing before Allah SWT. It is natural that the *ahlul haqiqah* are more distant and limit themselves from appearing in public activities because they do not want their prayer time to be cut off by other activities, even on charitable occasions. It has been explained in the QS. al-Isra ' : 78 (S Abdel Haleem 2004) "Establish Prayer from the declining of the sun to the darkness of the night; and hold fast to the recitation of the Qur'an at dawn, for the recitation of the Qur'an at dawn is witnessed (by the angels)."

They understand it as day and night prayers. The quality of their prayers is unquestionable. The prayers of the tariqah practitioners are so deep that the Prophet described them as, *la shalata illa bi hudhur al-qalb* (there is no prayer without the presence of the heart). If prayer has become the ultimate pleasure, if Allah the Almighty becomes the ultimate goal of the search, and if the servant is at the peak of consciousness, then the journey of life will be filled with prayers, both in prayer in the sense of *shariah, tariqah, haqiqah, and ma'rifah*.

G. Conclusion

The most significant findings of this study pertain to the development of theosophical notions and interpretations that must be comprehended inwardly. It turns out that the theosophical concept that is believed to be the journey of a person's devotion to God through the surrounding media so that they can find God in every medium, such as animals, white cloth, and needles that support the formation of new theosophy. As for the ritual that creates the meaning, every conduct has a hermeneutical meaning that is created and comprehended by the one doing the ritual and is inaccessible to others. This article confirms several theosophical teachings that every theosophical teaching has an orientation towards divinity which is the last consciousness for a servant. Naqshabandiyyah al Mrikiyah provides additional aspects as a medium for understanding the essence of God that can be found in the universe as God's creation. This paper has a limited reading of religious texts similar to the original theosophical style. Although there are many indigenous theosophy styles and ideologies, not all of them have a comprehensive guidebook. Similarly, there are

several opportunities for future investigation in the fields of history, theology, and philology.

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