



## Sufism Amid Social Turmoil: The Transformation Of Sufi Orders In The Socio-Political Development Of Indonesia

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**Abstract :** Sufism, especially the tarekat in Indonesia, has undergone dynamic development throughout its long history. Initially, Sufism aimed to lead individuals towards personal piety and a closer connection to the one God, as a response and critique of the widespread deviations based on social-political conditions by the authorities. Over time, it evolved into a social-political force and a supporter of economic empowerment to oppose tyrannical authorities. This study aims to explore the role of tarekat in the socio-political dynamics of Indonesia, from its formation as a unitary state to modern times. The study employs a descriptive qualitative method using a historical approach, drawing from various library data and references that discuss the involvement of tarekat and its role in shaping the character of the ummah, dealing with colonialism, tyranny, and improving the quality of life in society, nation, and state. The theory of social change is used as the framework for this research. The results show that sufism is not considered static and conservative but plays a dynamic role in the development of the world, including Indonesia.

**Keywords:** Sufism; Transformation of Sufi Orders; The Social-Political Development of Indonesia.

### INTRODUCTION

Sufism was previously considered a static, traditional lifestyle, seemingly indifferent to the busy world of change and associated with other rigid concepts. This view needs to be reconsidered by taking into account the teachings of Sufism. Although Sufism appears normatively static in terms of ideology, it actually possesses remarkable dynamics. Its long history records many Sufi movements through tariqas that have transformed into forces capable of motivating people to resist and expel colonizers, as well as mobilizing large masses to strive for supremacy in legal, social, cultural, political, and even economic aspects (Bruinessen, 1992).

Today, conflicts often arise between the interests of Sufi scholars in upholding Islamic sharia principles and the interests of those in power to maintain political stability. During colonial times, such situations created the potential for popular movements to emerge, as seen in the resistance led by Yusuf Makasar and the peasants of Banten against the Dutch. Furthermore, the support of tariqas for specific political parties was also evident during the period of independence (Barsany, 2001). In this context, the recognition and support by a Sufi sheikh for a particular political party and power system constitute an important source of influence that can be utilized for political and power purposes (Jamil, 2005).

Previous research has been conducted by academics to understand the role of Sufism (tariqas) in the context of social change. Among them is Umar bin Abdul Azis's research on Sufism and Social Change. The aim of this research is to uncover the role of Sufism in the midst of social change. Findings from this research indicate that Sufism not only plays a role in enhancing the spiritual dimension of society over time but also has a significant influence in bringing about social change, especially in the social domain. Furthermore, a study by Andi Putra (2012) on "Sufism and Political Social Change" aims to investigate the development of Sufism, particularly in the social and political aspects. Research findings show that various genres or movements within Sufism have emerged, including social Sufism. Social Sufism focuses not only on individual piety but also on sensitivity and involvement in movements aimed at changing social life. In the modern era, concepts of Sufism no longer necessarily require distancing from power but instead involve engagement and interaction within the dynamics of politics and authority (Ni'am, 2016).

The research mentioned above indicates that Sufism not only enhances the spiritual dimension of society over time but also has a significant influence in bringing about social change, especially in the social domain. Therefore, this research aims to explore the study of Sufism, including related tariqas, and their involvement in intriguing political and social change. This research is based on three main aspects: the history of the relationship between tariqas and the social-political and cultural dynamics in the Islamic world, tariqas throughout Islamic history, and the role of tariqas in the social-political dynamics of Indonesia.

## **RESEARCH METHODS**

This research employs a literature method with a qualitative descriptive and historical approach. This method is utilized to connect various reference sources discussing the involvement of tariqas and their roles in shaping the character of the people in facing colonialism, tyrannical rule, and efforts to improve the quality of life within society, nation, and state. Social change theory is used as the theoretical framework in this research. The author explicitly acknowledges various impacts and implications related to the concepts used in this study. The research uses a descriptive research approach capable of producing valid patterns to understand the condition of various groups (Hidayat, 2010). Research data is obtained from articles, books, and journals related to Sufism amid the tumultuous social changes (the role of tariqas in the social-political development of Indonesia) (Moleong, 1990).

## **RESEARCH RESULTS and DISCUSSION**

### **Sufism Interacts with the Times**

Modern society is often regarded as a post-industrial society, where material life has reached high levels of prosperity through mechanical technology and automation. However, modern humans are not necessarily getting closer to a happy life. Instead, they often feel anxious, lacking in self-confidence, and experience moral crises due to the luxurious materialistic lifestyle. Hence, many seek refuge and explore alternative ways of life, such as in Sufism or mysticism (Ni'am, 2016). There, they can find relief from boredom and fill the spiritual void that comes easily with material abundance in the modern world. While modernization offers new hopes for the future of humanity, it also diminishes human life as a unity comprising both material and spiritual dimensions. The current dominance of the material dimension has sparked a search for the human spiritual dimension. One way to seek the spiritual (spiritual) dimension in Islam is through Sufism. The resurgence of spirituality in this modern era, as mentioned by John Naisbit and Patricia Aburdene in *Megatrends 2000*, is driven by the fact that science and technology cannot provide meaning to life. Therefore, Naisbit and Aburdene coined the phrase "spirituality yes, organized religion no" (Naisbit, 1991).

Interestingly, we can observe the behavior of a psychologist from California, USA, named Robert Ornstein, who was interested in Sufism. His issue was quite simple. Ornstein stated that progress achieved alongside prosperity in industrial society actually creates a new kind of poverty, which is spiritual poverty. This inner emptiness often gives rise to sudden and controversial problems for individuals, prompting them to seek correction, realizing that something valuable is missing within themselves. This is an intriguing phenomenon that occurs not only in advanced and rational societies. When inner peace is lost, anyone can feel drawn to and long for happiness and tranquility that go beyond hedonistic pleasures (Umar, 2000). Michael Baigent also acknowledges this, as quoted by Nurcholish Madjid, that the epistemological crisis is a crisis that leads to uncertainty in Western science and the meaning of life, and also contributes to the growth of cults and mystical practices that are currently rampant there. Consequently, "the progress of science and technology that is not accompanied by spiritual maturity is like a live grenade in the hands of children that can endanger survival" (Madjid, 2000).

The emergence of various groups and sects with different ways and methods to draw closer to their gods with an exclusive appearance is a phenomenon occurring today. Examples include the emergence of sects like David Koresh in the United States, Aum Shinrikyo with its founder Shoko Asahara in Japan, and the Falun Gong sect with its founder Li Hongzhi in China. This may indeed be true, as reported by Azyumardi Azra, that many Sufi tariqas are emerging in the wilderness of Manhattan, New York, including the "Sufi Bookstore," as well as an engineering graduate of Columbia University who also serves as an imam at the New York Islamic Center and becomes a khalifah of the Halvatiyejerrahi tariqat in Lower West Side Manhattan (Azra, 1996).

Therefore, the emergence and development of Sufism actually come from a different perspective: to protect the Muslim community from the processes of rationalization and materialistic living that can damage and weaken spiritual life, even though some blame

Sufism as the cause of the decline of the Muslim community. Such opinions may not be entirely wrong, but it's also important to note that neglecting spiritual teachings (abandoning Sufism) means removing the roots of rituals and spirituality that would dry up the very sources of religious spirituality. If Islam is separated from its spiritual aspect, it will only become a mere formal framework, and rationalistic individuals will accept Islam as something purely formal. In this case, the beauty of Islam will never be discovered (Ni'am, 2016).

The condition of a community that tends to experience a moral decline amidst global socio-political dynamics like today is caused by the drought of spiritual values, which often leads to a loss of direction. Especially with the spread of modernization across all aspects, resulting in processes of liberalization and rationalization, which continuously reduce the level of spirituality. In such a process, there is a removal of the sacred and spiritual nature from the values of life (Naisbit, 1991). As a result, religion gradually loses its sacred and spiritual values, even though both are inherent characteristics of religion. In such a situation, pesantrens (Islamic boarding schools) as sub-cultures play a strategic role in protecting the community from the process of removing the sacred and spiritual nature (Wahid, 1984). Sufism dialogues with the times is a concept that describes the interaction and adaptation of Sufism to the ever-changing conditions and demands of the times. This encompasses the ways in which Sufi teachings are adjusted, presented, and implemented to be relevant to the context of contemporary life and thought. Here are some aspects that explain how Sufism interacts with the times.

#### a. Reinterpretation of Sufi Teachings

Sufism interacts with the times by reinterpreting the Sufi teachings found in classical Sufi works. This is done to make the understanding of Sufism more relevant and acceptable in the context of modern life. Contemporary Sufis strive to extract meanings from Sufi teachings that can be applied in everyday life and promote universal values such as love, peace, and tolerance. The reinterpretation of Sufi teachings refers to the process of reexamining and reunderstanding previously existing Sufi teachings. Sufism is a mystical dimension within Islam that emphasizes the individual's relationship with God and the search for deep spiritual experiences. The reinterpretation of Sufi teachings can occur in several contexts. First, there is the reinterpretation of Sufi teachings in a historical context. This means revisiting the history of Sufism's development, understanding the cultural and social context in which these teachings emerged, and identifying the factors that influenced the understanding and practice of Sufism in the past. With a better understanding of this context, people can reinterpret Sufi teachings to align with different contexts in the modern era.

#### b. Language and Communication Style

Modern Sufis use language and communication styles that can be understood by contemporary society. They employ simpler language, relevant analogies, and examples from everyday life to convey spiritual messages and Sufi philosophy. This is done to broaden the reach of Sufi messages and make them accessible to a wider audience. The "Language and Communication Style in Sufism Interacts with the Times" reflects the efforts

of Sufi thinkers and practitioners to communicate with the modern world in a relevant and effective manner. In this context, the language and communication style of Sufism become essential so that the messages and values of Sufism can be accepted and understood by a broader audience. Overall, the language and communication style in Sufism dialoguing with the times attempt to connect Sufi teachings with the current social and cultural context. Through inclusive language, the use of strong metaphors and symbolism, practical approaches, and intercultural dialogue, Sufism can communicate effectively and influence the thinking and lives of modern society (Umar, 2000).

### **Tariqas in the Cross-Historical Social-Political Islam**

In its history, during the early 1st century of Hijri, Sufism emerged in the East and then spread worldwide as a form of resistance to deviations and misuse of Islamic teachings, especially by leaders and politicians of that time (Simuh, 1996). As a result of this resistance, they formed what Nurcholish Madjid referred to as a "righteous opposition" and consistently tried to "emulate" the example of the Prophet, especially the companions of the Prophet. For example, the spirit of struggle, simple living, mutual assistance, compassion, and more. During that time, Sufi practices were primarily a political stance against the chaotic political life, especially after the death of the Prophet. Some individuals were identified as inclined toward righteousness, attempting to distance themselves from the unstable political life and draw closer to God (Madjid, 2000).

In the 3rd/9th century CE, Sufism began to be openly taught in Baghdad, the center of Islamic power, and then became a kind of popular religion often in conflict with the elite religious establishment. During this period, Sufism shifted from a political stance to resistance against dominant rational Islam from the 9th to the 13th century CE. During this time, Islam was developing rationally and giving excessive prominence to reason. Religious life at that time felt dry and lacked emotional depth. Since then, Sufism had a strong appeal among the common people. The popularity of Sufism as a popular religious movement has attracted the interest of many scholars to examine various aspects of the wide-ranging Sufi orders (tariqas) and replace the roles of other religious institutions such as governance and Islamic scholars. This interest increased significantly after the 13th century CE when the Islamic world was shaken by the Mongol invasion. The phenomenon of the Sufi movement becoming a popular religion since the 3rd/9th century CE is explained by Fazlurrahman through a combined approach. According to him, several factors explain this phenomenon, namely religious, social, and political factors (Ni'am, 2016).

Sufism primarily teaches individual righteousness in one's effort to attain union with God. The authenticity of such religiousness creates an impression that there is a "religion within religion" with an exclusive structure of ideas, practices, and organization. Through the orders, Sufism succeeded in formulating systematic stages and guiding novice disciples (salik) to shed their human attributes and attain godly qualities. This charm continued to grow despite facing opposition from orthodox Islamic scholars who considered it deviating from the original ideals of Sufism. This religious factor contributed to the decreasing resistance from orthodox Islam towards the Sufi movement, especially after the 8th/14th century CE (Jamil, 2005).

From a socio-political perspective, Sufism with its well-organized rituals and mystic gatherings through its tariqas offered a social lifestyle pattern that could fulfill social needs, especially for less educated communities. Through socio-religious activities like this, Sufism became linked to organized professional groups. For example, in medieval Turkey, this Sufi movement was closely associated with professional guilds and the Janissary military organization (Yenicheri). Even all professions were often linked to specific Sufi saints. This is also evident in the Sufi life in Java, as discussed in Abdul Munir Mul Khan's study titled "Business of the Sufis," which describes the trading tradition among tariqa followers in Kudus. Moreover, Sufism also served as a protective fortress against state authority, especially from the 5th/11th century CE when the unity of Islam began to weaken (Lapidus, 1998).

In the subsequent journey, tariqas not only served as spiritual institutions where their members collectively practiced, but they also became social networks and social organizations with sociological and political functions. Initially, tariqas were individual endeavors, but over time, they became not only individual pursuits but also a public necessity through their teachings. This development continued over time and transcended geographical and sociological boundaries. Their places at the border regions known as ribath, their resting places known as khanaqah, and their spiritual training grounds known as khalwah and zawiyah served as the beginnings of mystical centers akin to Sufi monasteries. This began in the 11th century CE and expanded into border regions and non-Arab regions in Central Asia and North Africa. By the early 13th century CE, specific centers became the precursors of tariqas, mystical movements, or Sufi teaching centers. These groups later formed their own organizations with distinct characteristics and regulations, each having its uniqueness (Simuh, 1996).

The tariqas in the cross-historical social-political Islam refer to the role and contribution of Sufi tariqas in the social and political development of the Islamic community throughout history. Sufi tariqas are spiritual groups within Islam that adhere to Sufi principles and have a distinctive organizational structure. As times changed and social-political dynamics evolved, Sufi tariqas also adapted and played roles in these contexts. They were not only focused on individual spiritual aspects but also engaged in broader socio-political activities (Jamil, 2005). The roles of tariqas in cross-historical social-political Islam encompass several important aspects, including:

a. Education and Moral Enhancement

Sufi tariqas play a crucial role in spiritual education and the moral upliftment of the Islamic community. They teach values of virtue, righteousness, and simplicity to their followers. Through Sufi practices such as dhikr (remembrance of God), meditation, and an emphasis on personal connection with God, tariqas aim to shape good character and morality in individuals and society. Education and moral enhancement are vital aspects of tariqas in the cross-historical social-political Islam (Bakar, 2012). Tariqas are a spiritual tradition within Islam that emphasizes the development of the soul and the improvement of individual morality. Education and moral enhancement within the context of tariqas throughout the cross-historical social-political Islam can be detailed in several points,

namely: First, moral education. Through spiritual practices, the tariqah's teacher or sheikh guides their disciples to understand, internalize, and apply the ethical and moral principles taught in Islam. This involves shaping good behavior and attitudes such as honesty, patience, perseverance, compassion, tolerance, and humility. Moral education also teaches disciples the importance of controlling worldly desires and striving for high spiritual qualities.

Second, tariqas as educational institutions. Tariqas serve not only as spiritual communities but also as educational institutions. Tariqas have a hierarchical structure with a sheikh who serves as a spiritual leader and educator. Disciples within the tariqah undergo structured education through classes, training, and guidance provided by the sheikh. This education includes an understanding of spiritual theories, ritual practices, the study of Sufi texts, and personal guidance to develop good character. Third, character formation. Education within tariqas aims to shape strong and morally upright character. Disciples are taught to overcome their weaknesses and cultivate goodness within themselves. They are also instructed to perform social and humanitarian duties with responsibility and integrity. This education involves spiritual exercises such as dhikr (remembrance of God), meditation, reflection, and the practice of virtuous deeds. Through moral education, tariqas strive to create individuals with personal righteousness who can positively contribute to society.

Fourth, moral elevation in society. Tariqas also have a role in elevating morality within society. Practitioners of tariqas are expected to set examples through their behavior and morality. They are called upon to practice Islamic teachings well, promote humanitarian values, advocate for social justice, and assist those in need. The elevation of morality aims to create a society based on spiritual values, ethics, and justice. In the context of tariqas in cross-historical social-political Islam, education and moral enhancement play a central role in shaping individuals with high spiritual and moral consciousness, capable of making positive contributions to society. Moral education and character formation are integral parts of the spiritual journey within tariqas (Simuh, 1996).

#### b. Sufi Leaders and Political Influence

Some Sufi tariqas have leaders referred to as sheikhs or pirs. These leaders often wield significant influence in the realm of politics, especially during periods when political power and religious authority were closely intertwined. They can function as spiritual advisors to rulers or become directly involved in political activities. In the context of Sufi tariqas in Cross-Historical Social-Political Islam, Sufi leaders (typically called sheikhs, pirs, or murshids) play an essential role in guiding and directing disciples on their spiritual journeys. However, the political influence within tariqas can vary depending on the historical context and prevailing socio-political conditions.

An explanation of the roles of Sufi leaders and their political influence within tariqas throughout the history of Cross-Historical Social-Political Islam can be seen in several key points: First, the role of Sufi leaders. Sufi leaders within tariqas serve as spiritual guides and mentors for the disciples. They possess profound knowledge of Sufi teachings, Sufi texts, and relevant spiritual practices. Sufi leaders aid disciples in their spiritual development,

offering guidance, advice, and personal mentorship. They also serve as exemplary models in behavior, morality, and dedication to Allah. Sufi leaders hold recognized authority and influence within the tariqah community.

Second, the focus of Sufi leaders on spiritual life. Sufi leaders emphasize the importance of devotion to Allah, the search for truth, and the enhancement of spiritual awareness. They guide disciples in improving their ethics, controlling worldly desires, and attaining gnosis (spiritual knowledge). Third, political influence within tariqas. Generally, tariqas do not directly involve themselves in political affairs. However, there have been historical situations where tariqas and Sufi leaders held significant political influence. For example, some tariqas had connections with political dynasties or specific political leaders in the past. In some cases, Sufi leaders could exert substantial political influence through their social networks and the support of their followers. Nonetheless, such political influence was more of an exception than a rule in the history of tariqas (Aliade, 1997).

### c. Resistance Against Colonization

Sufi tariqas also played a role in resisting colonization and oppression by foreign powers. Some Sufi tariqas, such as the Naqshbandi and Sanusi orders, have a history of movements against colonial rulers (Trimingham, 1973). Tariqa leaders and their followers played a role in rallying solidarity and mobilizing communities to resist colonial powers. In the context of Cross-Historical Social-Political Islam, tariqas have played a significant role in resisting colonization. Tariqas often served as centers of spiritual and social resistance against colonial powers.

An explanation of tariqas' resistance against colonization in Islamic history can be outlined in several key points: First, Spiritual Resistance. Tariqas in Cross-Historical Social-Political Islam provided a space for spiritual resistance against colonization. Through spiritual practices emphasized in tariqas, such as dhikr (remembrance of God), meditation, and contemplation, practitioners strengthened their spiritual connection with God. This gave them strength and resilience in facing colonial oppressors and injustices committed by them. These practices also helped reinforce their beliefs and motivation to resist oppression.

Second, Social Mobilization. Tariqas also played a role in social mobilization against colonization. Tariqa leaders and spiritual figures could mobilize their followers to participate in resistance campaigns based on religious values and justice. They could use their influence and authority to organize protests, boycotts, or other movements aimed at resisting colonial rule. Tariqas also provided a platform for discussions and coordination of resistance strategies. Third, Source of Inspiration and Leadership. Tariqas and Sufi leaders have been a source of inspiration and leadership in the fight against colonization. The spiritual and moral messages taught within tariqas, such as justice, brotherhood, and courage, provided motivation and spirit to freedom fighters. Charismatic and influential Sufi leaders often became icons of resistance and led movements against colonial rulers.

Fourth, Increasing Awareness and Empowerment. Tariqas also played a role in increasing awareness and empowerment within communities facing colonization. Spiritual practices within tariqas helped individuals develop deeper self-awareness and understanding of



human rights and dignity. Through spiritual education and moral upliftment, tariqas helped build individuals who were conscious of oppression and injustice, giving them the confidence to stand against colonial rulers. In the context of Cross-Historical Social-Political Islam, tariqas have been centers of spiritual and social resistance against colonization. By emphasizing spiritual practices, social mobilization, inspiration and leadership, as well as increasing awareness and empowerment, tariqas have made significant contributions to the struggle for independence and liberation from colonization (Gibb, 1995).

#### d. Development of Social Welfare

Sufi tariqas also engage in the development of social welfare and community empowerment. They establish charitable institutions, madrasahs (schools), hospitals, and educational centers to provide social services and education to those in need. Sufi tariqas have extensive networks and can offer assistance during times of crisis or hardship. The development of social welfare has been a significant concern in the history of Cross-Historical Social-Political Islam. Various initiatives and practices have been undertaken to enhance the welfare of communities, whether through tariqas, social institutions, or Islamic states. Some aspects related to the development of social welfare in Cross-Historical Social-Political Islam include: First, Philanthropy and Social Giving. The concepts of zakat (mandatory almsgiving to the poor), sadaqah (voluntary charity), and waqf (endowment for social purposes) are deeply ingrained practices in Islamic tradition. Tariqas and Islamic charitable organizations have played a crucial role in collecting and distributing these funds to those in need.

Second, Development of Social Institutions. In Islamic history, many social institutions were established to provide services to the community. These include hospitals, orphanages, educational institutions, and rehabilitation centers operating under the auspices of Islamic institutions such as tariqas and charitable foundations. These institutions aim to provide healthcare, education, and care to those in need, regardless of their religion or ethnicity. Third, Islamic Finance and Economics. The Islamic financial and economic system is also a relevant factor in the development of social welfare. Islamic economic principles, such as justice, risk-sharing, and prevention of exploitation, can contribute to the creation of a more equitable and just society. Islamic financial instruments, such as microfinance and cooperatives, can also assist the poor or disadvantaged in developing their businesses and improving their economic well-being.

Fourth, Provision of Public Services. In some periods of history, Islamic states have played a role in the development of social welfare by providing public services. Islamic states such as the Umayyad Caliphate, Abbasid Caliphate, and Ottoman Empire developed social infrastructure, including water supply networks, irrigation systems, roads, and other public institutions to meet the basic needs of the population. The development of social welfare in Cross-Historical Social-Political Islam encompasses various aspects, ranging from philanthropic and social giving to social institutions, Islamic economics, and the role of the state in providing public services. All of these aspects aim to enhance the well-being and social justice in the community (Gibb, 1995).

#### e. Cultural and Artistic Influence

Sufi tariqas also contribute to the field of Islamic culture and arts. They have developed forms of art such as Sufi music, poetry, dance, and visual arts that reflect Sufi values and Islamic spirituality. This art serves as a means to convey spiritual messages and create beauty that awakens spiritual awareness in society. In the context of Cross-Historical Social-Political Islam, Sufi tariqas have a complex and diverse role. They are not only spiritual groups but also forces that play roles in political thought, social movements, education, and cultural development. Their contributions continue to the present day, where Sufi tariqas still have dedicated followers and remain relevant in addressing the socio-political challenges of the time.

#### **The Role of Tariqas in the Social-Political Dynamics of Indonesia**

Tariqa, or "tarikat," refers to spiritual groups within Islam that follow a specific spiritual leader or guru. In Indonesia, tariqas play a significant role in the social and political dynamics, particularly in the context of religion and politics. In the social realm, tariqas in Indonesia exert significant social influence, especially among devout Muslims. They provide a platform for individuals to develop their spiritual lives and often serve as centers for religious and educational activities. Tariqas can influence the mindset, behavior, and actions of the members within them. In Indonesia, tariqas are also involved in politics and wield significant political influence. They can mobilize masses and support specific political candidates in elections. In some cases, tariqa leaders even directly engage in politics by becoming members of political parties or holding political positions. Tariqas also offer strong social networks and mutual support among their members, which can be used to strengthen their political influence in various ways. Tariqas with extensive networks can mobilize support for political objectives, including social campaigns, policy advocacy, or the formation of political coalitions (Ni'am, 2016).

The involvement of tariqas in politics can also impact the power dynamics in Indonesia. They can serve as a counterbalance to the political dominance of certain groups or parties. In a broader context, tariqas can be a factor in achieving political consensus and reducing inter-group conflicts. However, it's essential to note that the role of tariqas in the social-political dynamics of Indonesia is highly complex and varies. Not all tariqas are involved in politics, and not all of them have the same political influence. Some tariqas prioritize religious and spiritual aspects, while others are more active in politics. Additionally, factors such as regionalism, ethnicity, and local issues can also influence how tariqas operate in the Indonesian social-political context (Madjid, 2000).

Some tariqa leaders are directly involved in politics. They may become members of political parties, hold political positions, or even establish their political parties. The participation of tariqa leaders in politics gives them more significant influence in the political decision-making and policy-setting processes at both the national and local levels. For instance, one of the tariqas with significant political roles in Indonesia is Nahdlatul Ulama (NU). NU, which is the largest tariqa in Indonesia with millions of members, is not only a strong social and religious force but also has a robust political presence. NU has its political party, the National Awakening Party (Partai Kebangkitan Bangsa or PKB), which has played

a crucial role in Indonesian politics since the reform era. PKB has several members in the parliament and has been instrumental in shaping policies in the country. However, it's important to note that the role of tariqas in the social-political dynamics of Indonesia can also vary depending on regional contexts and local factors. For example, in more remote areas, tariqas may have more significant influence due to the community's reliance on religious institutions (Barton, 2002).

### **The Involvement of Sufi Tariqas in the Social-Political Dynamics of Indonesia**

The involvement of Sufi tariqas in the social-political dynamics of Indonesia has been an intriguing subject of study for researchers. Tariqas are religious groups within Islam that have their own organizational structures and often wield significant social, political, and economic influence within society. In the context of Indonesia, Islamic tariqas have played a vital role in politics and social dynamics since the Dutch colonial era. One crucial aspect of their involvement is their role in community empowerment. Tariqas often have strong organizational structures and extensive networks, allowing them to provide social assistance, education, and healthcare services to the community (Ni'am, 2016).

Furthermore, tariqas also hold significant political influence in Indonesia. Some tariqa leaders or figures have a strong following base and can mobilize political support for specific candidates in elections. This political influence can involve financial support, mass mobilization, or direct political influence in decision-making processes at local and national levels. The involvement of tariqas in the social-political dynamics of Indonesia is a complex and diverse area of research (Shihab, 2001). Several studies have been conducted to understand the role of tariqas in the Indonesian social-political context. Some frequently explored research themes include: First, history of tariqas' involvement. This research traces the history and development of tariqas in Indonesia and their roles in social-political dynamics. It involves analyzing the role of tariqas in resisting colonialism, the struggle for independence, and their influence on cultural development and national identity (Turmudzi, 2004).

Second, political thought within tariqas. This study focuses on political thought emerging from within tariqas. Researchers analyze the teachings of tariqas and how political thought is reflected in their views on power, governance, and social relationships. This research provides insights into the contributions of tariqas' political thought to Islamic political thinking in Indonesia. Third, tariqas' influence on social movements. This research discusses the influence of tariqas on social movements in Indonesia. Tariqas can mobilize masses and provide moral support and organization for movements such as social advocacy, community welfare, or resistance against injustice. This study analyzes the contributions of tariqas in shaping significant social movements in Indonesia.

Fourth, transformation of tariqas in the modern context. This study observes how tariqas adapt and transform in the modern context of Indonesia. Researchers examine the changes in tariqas concerning organizational structure, ideology, and socio-political activities as they face contemporary challenges and dynamics. This includes exploring the role of tariqas in identity politics, Islamic revival movements, and changes in religious understanding within

society. Tariqas and Socio-Political Diversity: This research highlights how tariqas play a role in managing and influencing socio-political diversity in Indonesia. It involves analyzing the involvement of tariqas in promoting tolerance, interfaith dialogue, and the development of an inclusive society (Mufid, 2006).

## CONCLUSION

In its long history, Sufism, specifically in the form of tariqas, has proven to endure and survive amidst the cacophony of an increasingly global and globalized world. Behind the secrecy of its teachings, Sufism has demonstrated to the world that its active role extends beyond the mere enhancement of religious spiritual practice. It has been able to bring dynamism to life itself, ranging from its involvement in resisting imperialism, as seen in Indonesia with the efforts of the Wali Songo and tariqa leaders, to liberating people from the tyranny of power, as witnessed in Sudan, North Africa, Libya, and elsewhere. It has also touched upon social-political issues, economic empowerment, and more. Thus, if Sufism (tariqas) is considered an intensely personal practice with highly private goals, this view may not hold entirely true. It cannot be denied that there are still practices among some Sufis (tariqas) that are incredibly exclusive and private, with little concern for the surrounding world. Perhaps it is this latter aspect that has led to the perception that Sufism (tariqas) has contributed to the regression of Islam and its followers. Amidst the tumultuous world of today, it seems that the doctrine and teachings of Sufism should be viewed and placed in a reasonable and proportional position as a continuity of other domains of Islamic teachings, such as monotheism (tauhid) and Islamic law (in the specific sense of fiqh). In its application, none of these domains should be overly emphasized or one-sided. Neglecting any one of these three domains can lead to stagnation in subsequent religious practices, resulting in exclusive truth claims that ultimately lead to the decline of Islam.

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