Tariqa Haq Naqsyabandi As a System of Islamic Iman Building in Pontianak, West Kalimantan

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Abstract

Tariqa (Eng.: Order; Tariqa) is known as an organization that only focuses on spiritual development. That is why Tariqa adherents are often trapped in rituals, which sometimes distance them from the outlined Islamic Iman. This study aims to determine the extent to which the Tariqa can become a system of Iman formation. This research was conducted in one of the largest Tariqas in Pontianak, namely the Tariqa Haq Naqsyabandi, which is headquartered at Perum IV Pontianak City. Based on the results of the research, using a qualitative approach with phenomenological type, it was found that: 1) The Tariqa Haq Naqsyabandi has been carrying out Iman-building since the beginning of the congregation’s declaration (Bai’at) of joining this Tariqa; 2) Follow-up coaching is carried out at certain times, such as Tawajjuhan, Special Teaching, Level Ups, and Incidental Teaching.

Keywords: Tariqa Haq Naqsyabandi, Founding Iman, Bai’at, Tawajjuhan, Special Teaching

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INTRODUCTION

Many studies on Tariqa (Sufi Order) generally revolve around the mystical side, so it is natural that Tariqa is better known as mysticism in Islam and even tends to deviate. It is rare for anyone to research how a Tariqa carries out faith-building for its congregations so that the congregation's faith can always be on the right path. This research explores the activities of an association (Tariqa) in carrying out faith-building for its community. This...
study becomes exciting and significant for the public to know to reduce the negative stigma about Tariqa’s teachings.

Iman (Eng: Iman) is a spiritual energy that controls and directs one's ego to understand, choose and live the truth (Shofaussamawati, 2018: 212). In one's daily life, this spiritual energy becomes vital in tracing every stage of development of the times. Changes that occur all the time will require someone to continue to innovate to adapt. Innovation without the basis of Iman will make someone move blindly so that they are not directed. According to Iis Uun Fardiana, any progress obtained without solid Iman and strenuous efforts to seek God's approval will only result in a mirage that promises nothing but false shadows (Fardiana, 2015).

The condition of Iman is not always stable, and it can increase and decrease. Masakaree Ardae, citing the opinions of Salaf scholars such as Imam Ahmad bin Hanbal (780-855 AD), Imam Abu Hanifah (699-767 AD), Imam Bukhari (810-870 AD), Imam Abu Hasan al-Asy'ari (873-935 AD), that argues that Iman can increase or decrease (Masakaree Ardae @Nik Muhammad Syukri Nik Wan, 2015: 144-145).

According to Abu al-Husein Ahmad bin Faris bin Zakariya, as quoted by Shofaussamawati, the word Iman is a basic word that has two origins of meaning that are close together, namely: 1) Amanab as opposed to kiyanab, which means peace of heart (sukun al-qalb); and 2) Al-Tasdîq which means (justifies) the opposite of the word kufr (denial) (Shofaussamawati, 2018: 212).

Thus, the formation of Iman is the most critical thing in a person’s life. Therefore, Iman requires training so that it continues to increase and not decrease. Because of reduced Iman, it will make a person lose direction in life.

It was this Iman-building that later became one of the concentrations of the Haq Naqsyabandi Order. Iman building is carried out systematically through the teachings and rituals that have been established in the Haq Naqsyabandi Order. The Iman-building system is carried out by the Haq Naqsyabandi Order through a study session and providing an understanding of the remembrance rituals held.

The form of Iman development carried out by the Haq Naqsyabandi Order can be seen through the Ritual of Tawajjub and Renewal, Dhikr, Tawbah/Ta'lim, Organization, Shilat al-Rahim, Social Service, and so on (Nurani, 2018: 161). Specifically for Dhikr, there are several forms, namely: regular scheduled Dhikr held at the secretariat, House-to-House
Dhikr scheduled at each branch or Sub-Branch, and Incidental Dhikr which is performed when the Jama'ah has an intention. There is also a form of public activity held during the Commemoration of Islamic Holidays (PHBI). All congregations attended this activity (Interview with Badal Murshid Tariqa Haq Naqsyabandi West Kalimantan region, KH. Agus Sukarmin, MBA, February 24, 2021).

The Haq Naqsyabandi Order is a Tariqa founded by Sheikh Abdussomad Habibullah from Mataram, West Nusa Tenggara. This Tariqa was founded in the 1960s in East Lombok, although it was officially established around 1986 (Hadjar, 2011: 19). Entering the West Kalimantan region, K.H. Agus Sukarmin, MBA, since December 25, 2000 (Patmawati; Elmansyah, 2019: 184). In teaching this Tariqa, K.H. Agus Sukarmin is often accompanied by his Murshid, Sheikh Abdussomad Habibullah (when he was still alive). Maulana Sheikh Abdussomad Habibullah always comes to Pontianak to provide Iman guidance (Ibnu Hadjar, 2012: 19).

Iman building concentrates on the Tariqa Haq Naqsyabandi; that's all, sometimes there are still deviations, especially between Shari'a and Tariqa (Muh. Gitosaroso, 2018: 40). However, these deviations can then be straightened out again (Elmansyah, 2019: 128).

Up here, then the questions arise 1) How is the system of fostering the Haq Naqsyabandi Order towards the Iman of the Congregation?; 2) What are the steps they take in conducting Community Iman Development?; and, 3) What are the materials for building the Tariqa Haq Naqsyabandi of Iman? This article will answer these questions to see the system of building Iman in the Tariqa, especially in the Haq Naqsyabandi Order in Pontianak City.

This article is based on the results of qualitative research that relies on interviews and documentation. The study was conducted in Pontianak City, where the Tariqa Haq Naqsyabandi proliferates in each sub-district (East Pontianak, North Pontianak, South Pontianak, and West Pontianak). Each sub-district has a Branch and Branch, where the development system is carried out in a systematic and controlled manner.

To obtain data, the researchers conducted in-depth interviews with the Badal Murshid Tariqa Haq Naqsyabandi, namely K.H. Agus Sukarmin, MBA, related to the pattern of community Iman development. Then, the interview results confirm to each branch manager's representatives in the four sub-districts. The results of interviews with Badal Murshid and Branch Managers confirmed to several congregation representatives to
obtain data validity. The administrators interviewed were limited to two people, namely the Branch Chair and the Branch Secretary. As for the representatives of the congregation, three active Tariqa were taken in each branch.

The data then processed with a reduction system based on research needs. Furthermore, the results of the processed data are written descriptively in the research report. Data analysis goes hand in hand with critical report writing.

Thus, the data collection techniques used in this study are participatory observation, in-depth interviews, documentation, triangulation, and literature study (Sugiyono, 2017: 255). Then, the data analysis techniques used in this study are data reduction, data display, verification, and conclusion drawing (Matthew B. Miles; A. Michael Huberman, 2007: 177).

DISCUSSION

1. The Coaching System in the Tariqa

The focus of the study of this article is on the Iman-building system carried out by the Haq Naqsyabandi Order in Pontianak City, West Kalimantan Province. Therefore, before discussing building Iman in this Tariqa, the author will briefly overview the Tariqa. It is crucial in terms of understanding how the Tariqa moves in its da'wah.

The term "Tariqa" comes from Arabic, which takes the word "Al-Thariq," which means a path that we can take on foot. Based on this explanation, this word is connoted as a person's way of doing a job, whether it's a commendable or despicable job. In the world of Sufism, Tariqa means the extraordinary journey of the Sufis to Allah SWT. This journey is carried out by following the existing path with stages and intricacies (Alwi Shihab, 2009: 183).

In general, the term 'Tariqa' refers to the method of practice or 'practice (dhikr, wirid, muqarabah) in an institution, where teachers and students grow together. A teacher's relationship (murshid) with his students binds a brotherhood in the Tariqa group called the Sufi Brotherhood. Tariqa is connoted as a Sufi candidate guidance institution whose elements are teachers (Murshid), Students, Special Places of guidance (Zawiyah), and a separate organization engaged in efforts to achieve closeness to Allah SWT. Agreements between teachers and students (Bai'at), special prayers and wirid, the distribution by former students after receiving a diploma from the teacher with a lineage acknowledged to be
Iman-ful to the Prophet Muhammad are unique characteristics Tariqa. At the same time, the teacher in the congregation is the most influential person and has a broad authority (Nasiruddin, 2010: 115).

Therefore, each Tariqa has its system in organizing the formation of Iman for each of its members. Some Tariqas have special characteristics, including: Qadariyah, Surawardiyah, Syadziliyah, Mawlawiyah (Al-Rumiyah), Al-Rifa’iyyah, Badawiyah, Naqsyabandi, and Khalwatiyah. These Tariqas were established in the fifth-century hijriyah (XI CE) (Suteja, 2008: 44). The distinctive feature of the Tariqa lies in the form of their remembrance, such as: In the Tariqa Naqsyabandi, silent remembrance (sirr); while in the Tariqa Qadiriyyah, the memorial is audible (Jahr); then, in the Tariqa Qadiriyyah wa Naqsyabandi, remembrance by combining the two, namely remembrance with Sir and Jahr. However, the purpose of the Tariqa is the same, namely to draw closer to Allah by performing worship.

The Tariqa first appeared in the 6th and 7th centuries Hijriyah, when Sufism occupied an important position in the lives of Muslims. Furthermore, the Tariqa became an organization or college whose activities were increasingly widespread (Siregar, 2009: 169-187). The development of the Tariqa continued until it finally spread to all corners of the world, including in Indonesia. The entry of the Tariqa cannot be separated from the massive Islamization process carried out by the ulama into Indonesia. It happened around the 14th century AD. The influence of Hindu-Buddhist, which is thick with mysticism, has become the teachings of the Tariqa that the people of the archipelago can accept. At its peak around the 16th-17th centuries AD, the Tariqa became widespread in Indonesia by many Javanese who went on the pilgrimage. There are about 44 kinds of Tariqa in Indonesia today (Awaludin, 2016: 125-134).

Meanwhile, suspected the entry of the Tariqa into West Kalimantan since the arrival of a prominent Islamic propagator in West Kalimantan, namely Sheikh Husein al-Qadri in the Kingdom of Matan. The Tariqa he brought was the Alawiyah. Then, during Sheikh Ahmad Khatib Al-Sambasi, his students spread the teachings of the Qadiriyyah wa Naqsyabandi order in West Kalimantan. The ups and downs of the Qadiriyyah wa Naqsyabandi Tariqa development caused many Tariqa to enter from outside, such as the Tariqa Naqsyabandi, including the Haq Naqsyabandi Tariqa (Patmawati; Elmansyah, 2019: 180).
In the world of Tariqa, coaching is the domain (absolute right) of murshid teachers, especially those related to spiritual problems. However, sometimes it can also involve economic, social, and even political issues. For example, to determine what efforts a student should make in earning a living, the student will consult with his murshid teacher. To determine which school should be a place for the student’s children to study, the murshid teacher must first consult. Sometimes the matter of choosing a party during the election season is also consulted with the murshid teacher. Usually, the murshid teacher will give directions to his students to choose the best, according to his views.

However, the most important concerning the role of the murshid teacher for students is guidance towards Allah SWT. A murshid teacher will provide advice to his students continuously, from one level to another (maqam), until the student reaches makrifat. This guidance can include what sentences to say in remembrance, what rituals to do, and how to deal with all possibilities while undergoing the Tariqa ritual.

In the guidance process, students are bound to agree that the student must obey all the orders of the murshid teacher completely, without any objections or reasons. The student must surrender entirely to the murshid teacher. This agreement is commonly referred to as Bai’at.

Therefore, there is a provision in the Tariqa to arrive at an essentially spiritual experience. One must be guided by an experienced leader (Teacher of the Tariqa) (Sokhi Huda; Nursyam, 2008: 215). Without a qualified and experienced murshid teacher, it is impossible to reach the goal. In the Tariqa world, the quality of a murshid has been regulated, both naturally and from the generation of Sufi. Naturally, it means that his teacher has forged a murshid teacher until finally, his teacher gives a diploma that his student is worthy of being a murshid teacher for others. Meanwhile, from generation to generation, it means that the Murshid personally is obtained from the inheritance given by a murshid teacher to his descendants who are considered worthy of continuing the reins of murshidship.

Guidance by the Murshid teacher is carried out intensively, either directly (face to face) or through spiritual relationships. Face-to-face meetings are held at certain times, in the moment of visit (Javanese: Sowan) to the Murshid teacher, routine coaching, or at certain activities where the Murshid teacher is present. While coaching spiritually occurs at
Tawajjuh (imagining the face of the Master and remembering the message that was conveyed). For students whose maqam is already high, this spiritual development takes place in a barzakh (spiritual presence of the Master in front of students) (Interview with one of the congregations of the Haq Naqsyabandi Congregation at the Secretariat, 10 March 2021).

2. Faith-Building in Tariqa Haq Naqsyabandi

a. Founding Iman

In Tariqa Haq Naqsyabandi, strengthening the foundation of faith is carried out in every activity because all these Tariqa activities enhance faith. The earliest activity, such as Bai'at, is an activity to strengthen the students' faith, in a way similar to the Shahada ritual when a person declares himself to be converted to Islam. The only difference is that this testimony is carried out to the Murshid (Tariqa's teacher), where a student promises to obey any orders set by the Murshid concerning Tariqa's learning. These are, of course, unique and sometimes nonsensical. However, this is all learning how a person believes in Allah SWT. In this condition, the Disciple must not use a logical pattern, but what must be used is belief. If one does not believe in the teacher, the bai'at will not work. The bai'at is where was the first practice of planting faith trained. Furthermore, in every activity, faith will permanently be implanted with various ritual forms, as stipulated in Tariqa learning.

b. Tawajjuhan

Likewise, with tawajjuhan, this activity is training in strengthening faith. In this activity, the Congregation will be trained to confront their Lord. The exercise is in the form of imagining the face of a teacher (Murshid) who teaches Tariqa, arriving at Allah's "face". When someone has succeeded in performing tawajjuh, then the face of the Murshid will disappear from the shadow of the disciples who do the tawajjuh, then what appears is the "face" of Allah.

c. Special Teaching

For students who have reached a certain level in their suluk, special teaching is given by the Murshid. The particular teaching is done so that the Disciples do not go astray, in the sense that they are not going to God but instead to something that is not
clear. In spiritual matters, if someone is not careful and gets direction and guidance from the right person, who has successfully carried out the same ritual (Guru Murshid), he will be lost. In other words, if the disciples did not get special teaching to guide them, they could go astray, not towards Allah but Satan.

3. Building Iman’s Program of Tariqa Haq Naqsyabandi Pontianak City

One of the congregations in Pontianak is the Haq Naqsyabandi Order. The Haq Naqsyabandi Order came to Pontianak around 2000. This congregation was brought by a businessman from Pontianak, named Agus Sukarmin, MBA., who used to work in a foreign company as a manager. He started teaching this Tariqa in 2001.

At first, Agus Sukarmin taught the Tariqa at his parents' house, on Jl. Komyos Sudarso (Jeruju), Gang Rambe, Line D No. 87 Regional Government Housing Complex, Sungai Jawi Luar Village, West Pontianak, Pontianak, West Kalimantan. The Tariqa teaching at that address lasted until the end of 2002. Then in 2003-2005, the center for the spread of this Tariqa was scanned to East Pontianak, until finally its headquarters was established at Perum IV East Pontianak in 2006 (Muh. Gitosaroso, 2017: 55).

The Haq Naqsyabandi Order is overgrowing in West Kalimantan. It happened because perhaps the teachings of the Tariqa were per the wishes of the community. There is no contradiction; on the contrary, the number of his followers continues to grow. The number of congregations of the Tariqa Haq Naqsyabandi in the Pontianak City area is around 2000 people (Interview with Regional Leaders of the Pontianak Tariqa Haq Naqsyabandi, February 20, 2021).

Based on the results of this research's initial observations and interviews, public acceptance of the Haq Naqsyabandi Order in Pontianak City cannot be separated from the coaching program offered by Murshid through his Badal Murshid. The coaching programs include: 1) Tawajjuh; 2) Updates; 3) Dhikr (Scheduled Routine Dhikr at the Secretariat, House-to-House Dhikr and Incidental Dhikr); 4) Tawshiyya/Ta’lim (Regular Studies at the Secretariat, Tawshiyya in every Dhikr and Tawshiyya activities for Commemorating Islamic Holidays); 5) Organization; 6) Friendship; 7) Social Service.

The following is the coaching program carried out by the Haq Naqsyabandi Order:

a. Tawajjuh
Tawajjuh is a mandatory activity in almost all Tariqa organizations. Tawajjuh is a kind of obligatory ritual that must be performed by a disciple (salik: one who undergoes suluk) in the Tariqa. Tawajjuh, being part of the direct guidance of a Sheikh of the Tariqa to his students.

According to Muhammad Basyirul Muvid's explanation, in the Naqsyabandi Order (Tariqa affiliated to the Naqsyabandi), Tawajjuh has a special meaning. Tawajjuh is the encounter of a disciple with his teacher, where a person opens his heart to his teacher and imagines the teacher's face by feeling the shower of blessings from the teacher. Then, the teacher brought the student's heart directly in front of the Prophet Muhammad SAW. It can happen during a private meeting between the student and the teacher one-on-one or at the time of Bai'at. However, it can also occur spiritually through rabithah (presenting the spiritual figure of the teacher when the teacher is not present). However, in general, Tawajjuh is done in congregational remembrance meetings, where the teacher participates with his students (Muhamad Basyirul Muvid, 2019: 385).

In the Haq Naqsyabandi Order, Tawajjuh is used to provide direct guidance to the congregation (followers). Usually, this activity occurs at certain times, such as Bai'at, Halaqah Dhikr, and renewal. The Sheikh will advise the jama'ah (congregation) to strengthen their Iman.

According to Badal Murshid of the Tariqa Haq Naqsyabandi, West Kalimantan Region, Tawajjuh is the earliest installation of Iman in the Haq Naqsyabandi Order, where the congregation (students/saliks) will be directed to the correct aqidah, shari'ah according to ahlu al-sunnah, and morals. as taught by Rasulullah SAW (Interview with the badal Murshid of the Tariqa Haq Naqsyabandi, West Kalimantan Region, Sheikh Agus Sukarmin, 20 March 2021).

Thus, this is where the initial milestone of developing Iman is carried out in the Haq Naqsyabandi Order. Success in laying the foundation of Iman in the congregation (students) will significantly determine the success of the Iman-building system. The doctrines of Iman will be very attached to the jama'ah (students) in the following practices of Iman.

b. Renewal

Renewal is the term used in the Haq Naqsyabandi Order. This term is intended to rectify the disciple's belief after completing the stages of the Tariqa’s dhikr. Renewal is
done by advising students to hold fast to the teachings they have received to accept new instructions at the next step. *Tawajjub* returns to guide the congregation by being given enlightenment (Tawshiyya) to strengthen knowledge, iman, and practice. The term is like charging the battery again to keep it functioning (Interview with Badal *Mursbid* Tariqa Haq Naqsyabandi West Kalimantan Region, Sheikh Agus Sukarmin, March 22, 2021).

Renewal is the process of renewing the knowledge that has been given by *Mursbid*/Badal *Mursbid* when it is *Tawajjub* per the Maqam/Level of expertise to be practiced in life (*dhikr sirr*). Before the renewal must be given, Strengthening / Enlightenment / *Tawshiah* even had the chance to ask/discuss / *mudzakarah* to the *Mursbid* / Badal *Mursbid* or the congregation who understood more about the science in question. In the Qur’an, it is stated, "Udzkuruuni kamaa hadaakum ...", (And make remembrance to Him as He had guided you, even though before you were really among the people who did not know) (Interview with the Regional Manager of the Haq Naqsyabandi Congregation of West Kalimantan Province, March 2, 2021).

Thus, it can be concluded that this renewal activity is not much different from *Tawajjub*. However, the goal is focused on efforts to refresh knowledge, to then be added with new knowledge, in the framework of undergoing the next ritual at the next step. There is a kind of evaluation in this activity against the previous activity to correct the shortcomings in the last step and be added to the next step.

This kind of coaching pattern is perfect and shows the connection between one activity and another. Each action does not stand alone but runs like a chain that reinforces each other. Like a stair, there will be no second rung if there is no first rung as support.

d. Dhikr

Dhikr is the main activity of the Tariqa, including the Haq Naqsyabandi Order. Through these halaqahs Dhikr, Iman-building is carried out. The Tariqa Haq Nasyabandi has several Dhikr programs in Pontianak City: 1) Scheduled Routine Dhikr at the Secretariat; 2) Dhikr from House to House, and 3) Incidental Dhikr. Iman building is carried out at every opportunity of the halaqah-halaqah.

### Regular Schedule of Khalaqah Zikr and Congregational Iman Development

The Haq Naqsyabandi Congregation is a Branch of Pontianak City

<table>
<thead>
<tr>
<th>No</th>
<th>Anak Cabang (Sub-District)</th>
<th>Day</th>
<th>Time</th>
<th>Place</th>
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*Tariqa Haq Naqsyabandi As a System... 96-112 (Mub. Gintsarov, et al)*

105
Coaching activities and halaqah remembrance in each branch are still carried out from the house to house of the local congregation, based on the schedule and agreement of the assembly or the congregation's request because there is a particular intention/need to require the halaqah of remembrance at his home. Usually invites the mentor teacher / Badal murshid of West Kalimantan, namely KH. Agus Sukarmin, M.BA (Muh. Gitosaroso, 2017: 58).

This remembrance activity, apart from being the primary means of the Tariqa in guiding the congregation (students) to God, is also used to foster Iman. Dhikr is coaching the side of the heart, while the study is coaching from the side of the mind for balancing.

d. Tawshiiya/Ta’lim

Iman building is also carried out in every Routine Study at the Secretariat. In the Haq Naqsyabandi Tariqa organization, this systematic study is commonly known as Tawshiiya or Ta’lim. Tawshiiya or Ta’lim activities are carried out at the Secretariat and every Dhikr and Islamic Holiday Commemoration (PHBI) activity.

Tawshiiya/Ta’lim activities at the Secretariat are usually done classically with complete learning equipment (LCD, Laptop, Whiteboard, and other equipment). The material is also structured Aqidah, Morals, Sufism, Fiqh, Al-Qur'an, and Hadith (Interview with the Haq Naqsyabandi Tariqa Regional Manager West Kalimantan Province, March 10, 2021).

As the author previously stated in the remembrance section, this Tawshiiya activity is a concrete form of its Iman development by the Haq Naqsyabandi Order. The material presented is in the form of advice related to Iman.

Submission of the material is strived to be as attractive as possible, clear, and followed by illustrations that even low-educated congregants easily understand. Every
It is clear from the slide above that the Haq Naqsyabandi Order always relies on the Qur'an and Sunnah so as not to cause doubts in the congregation in accepting this teaching (Aisyah, 2021: 136). This coaching material does not appear to highlight its Haq Naqsyabandi Order, but rather Islam in general, which is discussed from a different perspective. From the Haq Naqsyabandi Order standpoint, Islam is perfect because its teachings cover all lines of life, both worldly and hereafter; Islam teaches humans to be aware of their existence, both physically and spiritually. It must be balanced to make lives happy in this world and the hereafter. The Pillars of Iman and the Pillars of Islam must be carried out as proof, and then humans must show al-Ihsan behavior in everyday life. The steps to realize al-Ihsan are taught exclusively based on the teachings of the Haq Naqsyabandi Order (Interview with the Management of the Haq Naqsyabandi Order at the Secretariat, 22 March 2021).

This kind of Iman development is routinely carried out in the sect and congregational homes during the study at the appointed time. Thus, the congregation of the Haq Naqsyabandi Order always gets direction and guidance in Iman.

e. Organization

The Haq Naqsyabandi Order was well aware from the start that Islamic Da'wah would not succeed without being appropriately managed. The management must be done through the organization to get success in da'wah. That is why, since 1994, the Haq Naqsyabandi Order was well aware from the start that Islamic Da'wah would not succeed without being appropriately managed. The management must be done through the organization to get success in da'wah.
Naqsyabandi Tariqa has established an organization in the form of a Foundation, which is called the Haq Naqsyabandi Tariqa Foundation.

The Foundation was established as an effort to provide structured and systematic guidance to the congregation. It is stated in the vision of the Foundation, namely: "Terwujudnya prihdi muslim yang beriman, cerdas, sejahtera dan berakhlak mulia". Selain itu, dalam misinya dinyatakan: "Meningkatkan pengertian, pemahaman dan pengamalan ajaran Islam secara kaffah (syariat, Tariqa, bakekat dan makrifat) melalui pengenalan, pengkajian, pemahaman dan pengamalan ajaran Tariqa Haq Naqsyabandi secara baik, benar dan berkelanjutan, dalam upaya mendekatkan diri dan menggapai ridho Allah SWT" (The realization of a Muslim person who is Imanful, intelligent, prosperous and has a noble character." In addition, in its mission, it is stated: "Improve the understanding, understanding, and practice of Islamic teachings in a kaffah (shari'a, Tariqa, essence and makrifat) way through the introduction, study, understanding, and practice of the teachings of the Haq Naqsyabandi congregation in a good, correct and sustainable manner, to get closer to and reach the pleasure of Allah SWT) (Hadjar, 2011: 17).

Thus, it is clear that the purpose of organizing this Tariqa in the form of a Foundation is an effort to guide the congregation. Through this organization, coaching runs in a structured and systematic way. Along with the development of the assembly and laws and regulations, in 2006, this Foundation changed its name to Darul Ismu Haq Foundation, which is domiciled in Mataram, West Nusa Tenggara (Hadjar, 2011: 19).

Each group of pilgrims is arranged to realize the congregational development program structurally and systematically. The Foundation formed the Executive Board (PB) of the Haq Naqsyabandi College for the Central level and the Regional Board (PW) for the Provincial level. Branch Managers (PC) for the Regency/City level, Sub-Branch Management (PAC) for the District level, and Branch Management (PR) for the Village/Kelurahan level. In each branch, dhikr groups or taklim assemblies are consisting of 20 to 50 worshipers (Muh. Gitosaroso, 2017: 51-52).

Based on the description above, the primary purpose of the formation of this congregational organization is to facilitate the Murshid/Badal Murshid in providing Iman guidance to the congregation. Logically, when there are separate administrators in each group, it will be easier to gather the assembly because there are people who act as
regulators. So, when it was about to be collected for guidance/guidance by the Murshid/Badal Murshid, the congregation was ready.

f. Shilat al-Rahim

Shilat al-Rahim is one of the steps for building the Iman of the Haq Naqsyabandi Order. The congregation usually gathers at the teacher's house to get advice to solve life's problems. Guru Murshid will give directions on what to do.

In addition, at certain times, for example, there is a disaster incident that occurred the congregation, Guru Murshid will come to the congregation's residence to provide guidance. Or, on certain occasions, where the congregation holds thanksgiving or certain commemorative ceremonies, Guru Murshid is invited to give Tawshiyya. At every opportunity, Iman-building materials are always provided.

g. Social Works

Many activities are carried out by the Haq Naqsyabandi Order to increase the congregation's Iman, one of which is through Social Service activities. Some of the social service activities are organized by the Haq Naqsyabandi congregation. Some of its namely Blood Donations at every anniversary event of the organization, social assistance (orphans, abandoned people, seniors who are no longer working, scholarships for the inadequate, mass circumcision, sick people, bereaved families), death, etc.). All of that, always inserted with Iman-building by advising on further activities by Islamic teachings.

Especially for blood donors, the committee usually invites the Indonesian Red Cross (PMI). There are up to 200 donors ready to donate blood, but after being tested by the PMI, only 70 people can donate blood on average. It is almost every blood donation activity.

Blood is life for everyone. So many people need blood supply in the hospital for various significant surgeries to survive. Therefore, blood donation means that someone who donates blood has saved the lives of others.

It is not easy to make someone willing to donate their blood in the public interest because everyone needs that blood. Intensive training is required so that someone can voluntarily donate blood. Without severe training, it will be challenging to do. That is why the blood donation initiated by the Haq Naqsyabandi Order is part of Iman-building.
CONCLUSION

Tariqa is a method taken by a group of Muslims trying to get as close as possible to Allah SWT. Tariqa means carrying out a way that follows the guidance/direction of a group of Tariqa to achieve a degree relative to Allah SWT. In contrast, the Haq Naqsyabandi Order is a congregation that is part of the Naqsyabandi Order, which has its way of bringing a Muslim closer to Allah SWT. One of the efforts made is to foster the congregation's Iman under what was determined by the Founder of the Tariqa, namely Tuan Guru Maulana Sheikh Abdussomad Habibullah from Lombok, West Nusa Tenggara, Indonesia.

Along with the changes and developments of the times, the guidance given by Tuan Guru Maulana Sheikh Abdussomad Habibullah was developed in such a way in the West Kalimantan region. Especially in Pontianak City, the congregation's Iman development is carried out systematically through various activities, namely: 1) Tawajjuh; 2) Updates; 3) Dhikr (Scheduled Routine Dhikr at the Secretariat, House-to-House Dhikr and Incidental Dhikr); 4) Tawshiyya/Ta’lim (Regular Studies at the Secretariat, Tawshiyya in every Dhikr and Tawshiyya activities for Commemorating Islamic Holidays); 5) Organization; 6) Friendship; 7) Social Service.

Thus, the Tariqa Haq Naqsyabandi has carried out building faith in various ways in every activity held. The earliest installation of faith is in the activities of Bai’at, then Tawajjuh, and special guidance to the congregation who has reached a certain level. That means there is guidance for strengthening faith at every level, so it is not possible for the congregation to get lost on the wrong path. The absence of public rejection of the existence of this Tariqa, both from followers and the wider community, proves that the teachings of the Haq Naqsyabandi Order are not Tariqa that deviate from Iman and Islam in general. The rapid development of the congregation in the Pontianak City area and its surroundings shows that the Haq Naqsyabandi Tariqa Iman development system is running well and effectively.
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