



# IMPLEMENTATION OF THE TEACHINGS OF THE TIJANIYAH TARGET IN ISLAMIC SHARIA IN BUNTET CIREBON ISLAMIC BOARDING SCHOOL

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## **Abstract**

The existence of a kyai, pesantren and tarekat are three elements of diversity that cannot be separated. Pondok Pesantren Buntet Cirebon is one of the places where the Tijaniyah teachings develop. This study aims to determine the practice of the teachings of the Tijaniyah tarekat in Islamic sharia in the Buntet Boarding School, Cirebon. The method used in this research is qualitative research, the researcher directly observes and participates in small-scale social research and observes local culture through field research. This research was conducted at Pondok Pesantren Buntet Cirebon. The results of this study are that the teachings of Sharia which are mandatory practice in the Tijaniyah tarekat include the common wirid teachings which are usually practiced in activities such as manakib, wedding ceremonies, events related to baby birth, tahlil events, events related to Islamic holidays and events related to the month of Ramadan. From the results of this study, it was concluded that the Buntet Islamic Boarding School located in Cirebon, West Java has an important role in the continuation of the Tijaniyah Order, which continues to be preserved by the followers of its teachings

**Keywords:** Tarekat; Tijaniyah; Buntet; Islamic Boarding School

## **INTRODUCTION**

Indonesia as one of the largest Muslim countries in the world, Indonesia cannot be separated from educational institutions in the form of Islamic Boarding Schools which were pioneered by several Indonesian clerics and continue to grow to this day. There are three major historical changes in knowledge and education in Islam. Education is here loosely defined to include all formal and informal means of acquiring knowledge ((Sabic-El-Rayess, 2020). The role of Islamic boarding schools is very large in the development of science, especially Islamic sciences. Pesantren as a social institution and religious broadcasting (Muttaqin et al., 2022). Besides that, Islamic boarding schools are also educational institutions that prioritize noble character education

((Fahruddin, 2022). One of the things that lead to character education in Islamic boarding schools is the teachings of the Tarekat which are almost found in every Islamic Boarding School.

The beginning of the historical development of cities that have had Muslim communities is thought to have been since the 11th century where there were villages, especially on the north coast of Java Island, several cities on the north coast of Java have the style of Muslim community cities including: Gresik, Tuban, Surabaya, Kudus, Demak, Jepara, Cirebon, Banten. These eight cities are cities that consist of Muslim communities and communities are strongly influenced by the movement of spreading Islam by the Wali (Wali) (Pataruka, 2016).

The Cirebon Buntet Islamic Boarding School, which was founded in 1785 AD, is one of the oldest Islamic boarding schools on the island of Java (Hidayatullah et al., 2021). Founded by Mbah Muqayyim, Grand Mufti of the Sultanate of Cirebon. Throughout its history, the Buntet Islamic Boarding School has always been consistent in fighting for Islamic symbols which are manifested in religious activities, especially in the field of education. Now along with the times, the Buntet Islamic Boarding School with all its potential seeks to improve the quality and quantity of education by combining the salaf system (yellow book) and the khalaf system (madrasa) (Hasan, 2014). The existence of a kyai, pesantren and tariqa are three elements of diversity that cannot be separated. It is not uncommon for a kyai or ulema to lead a pesantren as well as a teacher or a congregational leader or a teacher to own and lead a pesantren (Hisbullah, 2018). At the Buntet Islamic Boarding School, from its inception until now, two muktabarah (tariqat accepted within NU circles) have developed, namely, the Syatariyah Tariqa, which came earlier, and the Tijaniyah Order, which was later brought to Buntet by KH. Anas.

In the development of the Tijaniyah Tarikat, its followers are more dominant than the Syatariyah Tarikat (Thakur et al., 2013). Although this congregation is relatively new, because its teachings are easy and do not force the attention of some Javanese, so with reference to the Buntet case, this congregation is growing rapidly with the Buntet pesantren as one of the doors for dissemination through the KH. Anas route (Anwar, n.d. ). Kyai Anas is a simple person, humble, authoritative, tenacious, diligent, and does not show violence in every action and always looks far ahead. Born with the name Muhammad Anas, his mother named Nyai Qari"ah and his father named KH. Abdul Jamil. He is the second son of four children who was born in 1883 AD in Pekalangan Village, Cirebon. His sister, KH. Abbas and his two brothers KH. Ilyas and KH. Akyas. The four brothers and sisters from a young age have led the pesantren in a relay from the previous pesantren leaders. His father, KH. Abdul Jamil is the son of KH. Muta"ad who is none other than the son-in-law of the founder of the Cirebon Islamic Boarding School, Kyai Muqayyim (Syafaah, 2012).

The introduction of Kyai Anas to the Tijaniyah tradition was carried out when he performed the pilgrimage to Mecca in 1924. His departure was following the advice of his brother, Kyai Abbas, who first met Sheikh Ali but he did not take the Tijaniyah pilgrimage even though he already liked it. This is due to his responsibilities as a murshid of Tarikat Syatariyah in his Islamic boarding school (Setiawan et al., 2022). Kyai Anas lived for about 3 years in Mecca and studied carefully the Tijaniyah Tariqat books such as Jawahir al-Ma'ani, Rimah, Bughyat al-Mustafid directly from Sheikh Alfa Hasyim. Kyai Anas took the Bai'at of tariqat to Sheikh Alfa Hasyim, but later took another bai'at from Sheikh al-Tayyib.

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In the Tijaniyah Tariqa, the term *muqaddam min muqaddam* is known, meaning that a Tijaniyah ikhwan can make *bai'at* more than once to other *muqaddams* for reasons of piety, age seniority, or the discipline of the senior *muqaddam* (Saepudin et al., 2018).

Based on the above opinion, it is known that Kyai Anas made his *bai'at tariqat* twice, namely from Sheikh Alfa Hasyim in Medina and from Sheikh Ali al-Thayyib, a student of Sheikh Alfa Hasyim when he came to Indonesia in 1937. The term *Tarekat* comes from the word *At-Thariq* (path) to the essence, or in other words the practice of the Shari'a. This term is called *Al-Amal*, so that Ay-Syekh Muhammad Amin Al-Kurdy in (Purwanto et al., 2023). Suggests three kinds of definitions which are mentioned successively, First: *Tharikah* is the practice of Shari'a, carrying out the burden of worship (diligently) and keep (self) away from (attitude) making things easier (worship), which actually shouldn't be made easier, Second: *Tariqoh* is staying away from prohibitions and carrying out God's commands according to his ability, both real and unreal prohibitions and orders (inner), Third: *Thoriqoh* is leaving the haram and *makruh*, paying attention to things that are permissible (which contain) *Fadhilah*, carrying out things that are required and circumsised, according to their ability (implementation) under the guidance of a wise (Shaykh) from (Sufi) who aspires to a goal ."

Harun Nasution in Farida, (2011) states that the *Tarekat* is an organization of large Sufi followers, they establish organizations to preserve the teachings of Sufism until *Thoriqoh* arises. This *Thoriqoh* uses a central place of activity called *ribath* (also called *zawiyah*, *Khanaqah*, or *pekir*). This is a place where students gather to preserve their Sufism teachings, Sufism teachings, and the Sufism teachings of their sheikh. Islamic history mentions that the *Tarekat* began to emerge in the 12th century (6th century H), and experienced rapid development. It can be said that the Islamic world, since the 1317 H century, was generally influenced by the *Tarekat*. One of the congregations that developed in the Cirebon area is the *Tijaniyyah* congregation whose center is in the Cirebon Buntet Islamic Boarding School. Therefore, it is interesting to analyze more deeply about the practice of the teachings of the *Tijaniyyah tarekat* at the *Pondok Pesantren Buntet Cirebon*.

The purpose of this research is to recognize and know the practice of the teachings of the *Tijaniyyah tarekat* in terms of sharia so that it can develop in the Cirebon Buntet Islamic Boarding School. Previously, there were previous studies that were relevant to the current research, one of which was research conducted by Ahzab, (2014) entitled *History. The development of the Tijaniyah Order in Blado Wetan Village, Banyuanyar, Probolinggo*. This study focuses on the history and who founded the *Tijaniyah Order* in Blado Wetan, Banyuanyar, Probolinggo, and how the teachings and practices of the *Tijaniyah Order* in Blado Wetan, Banyuanyar. The difference with this study lies in the subject of the research study, namely this research was conducted at *Pondok Pesantren Buntet Cirebon*.

### **METHODS**

The method used in this research is qualitative research, the researcher observes directly and participates in small-scale social research and observes local culture. In field research, individual researchers can talk directly to their research personnel and communicate directly with them. Learn about them, their life history, habits, hopes, fears and dreams through interaction. Researchers make new friends or new communities, develop friendships, and discover new social

worlds. This study also used the interview method, namely the method of collecting data through one-sided question and answer which was carried out systematically in accordance with the research objectives.

## RESULTS AND DISCUSSION

### The Origin of the Tijaniyah Order

The name of the tarekat is generally attributed to the name of its founder. As the names of the traditions that already existed before. For example, the Qadariyah Tariqa was founded by Sheikh Abd al-Qadir al-Jailani (d. 1166 AD), Naqsyabandiyah by Bahauddin Naqsyaband (d. 1389 AD), Syatariyah by Abdullah al Syattar (d. 1428-1429 AD), so the name Tijaniyah came from from the name of its founder, namely Abu al-Abbas Ahmad bin Muhammad bin Mukhtar al-Tijani (d. 1815 AD) (Thoriqussu'ud, 2012).

The Tijani are the name of an indigenous tribe in „Ayn Madi, Southern Algeria region. The al-Tijani tribe is the mother of Abu al-Abbas Ahmad. She is said to be a black woman, named Sayyidah Aisyah bint Abdullah al-Sanusi al-Tijani. While his father, Muhammad bin Mukhtar, was a pious and pious and was the 22nd descendant of the Prophet Muhammad.

The complete genealogy of Abu al-Abbas Ahmad is as follows: Abu al-Abbas Ahmad bin Muhammad bin Mukhtar bin Ahmad bin Muhammad bin Salim bin Ahmad (titled al-Alwaany) bin Ahmad bin Ali bin Abdullah bin Abbas bin Abd al-Jabbar bin Idris bin Ishaq bin Ali Zain al Abidin, bin Ahmad bin Muhammad an-Nafsu az Zakiyah, bin Abdullah bin Hasan al Mutsannna, bin al-Hasan al-Sibthi, bin Ali bin Abi Talib from Sayyidah Fatimah az Zahro bint Muhammad SAW.

### The teachings of Thoriqoh Tijaniyah

#### 1. Common Wirid.

##### Usual Wirid Time

The time used for carrying out the usual wirid is twice a day and night, namely in the morning after the Fajr prayer until the Dhuha time and in the afternoon after the Asr prayer until the Isha prayer. See the virtues of these times (Surah Al-Ahzab: 41-42 and the hadiths of the Prophet in an-Nasa'i. If the morning after the Fajr prayer until Duha time cannot be done, then the usual wirid time until the time of

Maghrib. To get great virtue, this common wirid is practiced before Fajr time on condition that it must be completed before Fajr time. And if the afternoon after the Asr prayer until the Isha prayer is not carried out, then the time is until Fajr.

#### 2. The three elements of the teachings contained in the aurad of the Tijaniyah Tariqa

**Istighfar**, Reading istighfar aims to cleanse and purify sins, both small and large sins, small sins or many hidden and real sins. Istighfar is done as a first step before performing tawajjuh and wushul to Allah.

**Salawat** Allah's command to pray to the Prophet Muhammad is preceded by the statement that Allah SWT blesses the Prophet. His Word: Verily Allah and His angels salute the Prophet (Muhammad SAW): "O you who believe, pray for him and send the best greetings". (Surat al-Ahzab [33]: 56). Prophet Muhammad SAW is the closest

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creature to Allah SWT. By multiplying salawat on him, it is hoped that we too will become close to Allah. Another hadith reads: "Indeed, the prayers of my people are shown to me every Friday. So whoever among them reads salawat to me the most, they are the closest to me." (Narrated by Baihaqi with isnad Hasan).

### **Hailalah** (laa ilaaha illallah)

After doing istighfar, approaching the Apostle with salawat, we go to Allah SWT by reading hailalah (la ilaaha illallah). The main thing that was said by me and the prophets before me was lafadh: la ilaaha illallah. Another hadith reads: La Ilaaha illallah is My fortress, so he is safe from my torment. The three elements of teaching in the auras of Tariqat Tijaniyah are always carried out in the remembrance of the Tariqat with standard implementation provisions.

#### a. Reading wirid Lazimah

The usual wirid reading in question is in the form of istigfar, sholawat and hailalah which are read 100 times each and ends with reading sholawat Fatih.

### C. The Practice of the Tijaniyah Tarekat Teachings in Islamic Shari'a at the Cirebon Buntet Islamic Boarding School

Kyai Anas' role was not only limited to being a muqaddam of Tijaniyah, but he was also a freedom fighter. During the Dutch colonial period, Kyai Anas along with his brother, Kyai Abbas, participated in the struggle through Hezbollah, Sabilillah and Asybal, for the sake of his religious teachings through pan-Islamism which at that time was popular as a tool to motivate Muslims against infidels as a form of revivalism (resistance). With improvised weapons, the Muslims, led by the kyai, fought all-out for the independence they wanted to achieve. Finally, the rebellion carried out by the natives was easily defeated by destroying the centers of religious activity. Kyai Anas bears the burden of the scorched earth by the Dutch.

In socio-economic matters, Kyai Anas emphasizes, both to his students and to the surrounding community, to work anything that is important to be halal, either by farming or raising livestock.

In matters of religious role, Kyai Anas remains consistent in maintaining wisdom local communities by carrying out Islamic-inspired activities, including:

#### **Manakib Activities**

Shaykh al-Tijani's manakib activity is another form of Kyai Anas' role in disseminating the Tijaniyah Tariqat. The description is as follows:

#### **Meaning of Manakib**

Manakib comes from the Arabic word manaqib, namely virtue, good deeds, commendable character or temperament (Munawwir, 1984:1451), which is also defined as a life history. The meaning of this word is usually associated with the life history of someone who is known as a prominent figure in society. Manakib concerns struggle, genealogy, morals, personality, traits and others. In essence, in the Qur'an there are stories about the manakib of someone like Maryam (Q.S. 19 especially verses 1-40), Ashabul Kahf

(Q.S. 18 especially verses 18 verses 9-26) and others. Also known as manakib of the Prophet's companions such as the manakib of Abu Bakr, Umar bin Khattab, Ali bin Abi Talib and so on. Some sects consider that the Manakib is a book of biographies of a sheikh or a saint written by a follower of the line and usually the book contains praise for the good qualities of the sheikh or the good qualities of a saint.

The biographies or manakib of the saints are widely read by followers of various orders to take lessons and examples and to strengthen one's faith. In essence, the manakib contains: the virtue of education or efforts to seek knowledge, firmness of faith in holding and carrying out God's law, elements of sacredness and behavior with commendable morals.

### **Manakib Destination**

Manakib activities that are held usually have certain aims and objectives, including: Thanksgiving, which is an expression of gratitude to Allah for having obtained His blessings. For example, a mother gives birth safely, then she or her family organizes the Manakib of Shaykh al-Tijani. Tabarruk, namely the hope of obtaining blessings, blessings from Allah and from His chosen servants, with the aim of following and imitating his example.

### **Procedure for Manakib activities**

#### a. Water and various dishes

Water and various dishes are important elements in this manakib activity. Usually, the dishes provided are adjusted to the ability of the organizers. Or, if this event is held in a mosque, usually the food comes from the community.

#### b. Wedding Event

Kyai Anas has implemented the rules regarding the procession of a marriage. Among them, the bride is not presented with the groom at the time of the marriage contract and the bride and groom are not juxtaposed together and the invitations of men and women are separated.

#### c. Events Related to the Birth of a Baby

Events related to the birth of a baby begin with the ninth. This event is specifically for a mother-to-be who is seven months pregnant with the aim of praying for the safety of the baby to be born. After the baby is born, on the 7th or 40th day a puputan is held. This event aims to save the perfect umbilical cord, accompanied by giving a name or hair cutting. In this event, usually read barzanji or diba'i or marhabanan. The series of events contains the hope that the little one will become a person who is useful for the community, homeland, nation and religion, and is devoted to his parents. This is reminiscent of a coconut whose entire tree is useful for humans.

#### d. Tahlil Event

In Sidamulya Village, there is also a death ceremony with Islamic nuances, as Kyai Anas has done, namely tahlil. Tahlil is held from the first night to the seventh, 40th (matangty), 100th (nyatus), one year (mendak/haul), 1000th (nyewu). Haul kyai are

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usually held lively. In Sidamulya, the haul of Kyai Anas and his descendants is carried out every 20 Rabiul Tsani or based on the period after harvest. This event is carried out as an event to remember Allah and the Day of Judgment, To educate oneself not to depend on and be bound to the world, To remember the deceased and honor him, to do good while filling it with tahlilan, reading the letters of the Qur'an and prayer and rewarding spiritual for the deceased, To soothe the hearts of family members left by the deceased and condolences and condolences to them.

### e. Events Related to the Commemoration of Islamic Holidays

The event commemorates 10 Shura (10 Muharram). The event started with the Maghrib prayer in congregation. After that, it was continued by reading Yasin 3 times in congregation, followed by reading wirid 70 times, followed by prayer together. First of all, Kyai reads the prayer first word by word, then it is followed by reading the prayers of the congregation. For events such as rajaban (commemoration of Isra Mi'raj Prophet Muhammad SAW) or muludan, it is usually filled with reading diba'i or marhabanan or barzanji. Then the event was closed by inviting kyai from outside Sidamulya for a spiritual shower.

### f. Events Related to the Month of Ramadan

For the Ramadan event, it starts from the future (a kind of iftar event) which is held at the mosque left by Kyai Anas. For this future event, the entire community of Sidamulya takes turns making dishes to break their fast for the congregation who have finished listening to the evening recitation before the Maghrib call to prayer is sounded. In the evening, after the Tarawih prayer, tadarrus is held until exactly 12 o'clock in the evening. Furthermore, every night on the 17th of Ramadan there is a Nuzul Al-Qur'an event, which is a night where students are required to read the Qur'an until 30 juz.

## CONCLUSION

The Buntet Islamic Boarding School located in Cirebon, West Java has an important role in the sustainability of the Tijaniyah Order, which is continuously preserved by the followers of its teachings. The Kyai continue to introduce and perpetuate the wirid-wirid in the Tijaniyah order to the students. Apart from that, the students who came from various regions to gain knowledge also studied and then participated in spreading the teachings of their Tijaniyah tarekat in their respective regions. Because the activities of the Tijaniyah congregation are not included in the pesantren curriculum, those who follow the teachings of this congregation are mostly Kyai-Ulama and the general public.

Shari'a teachings which are mandatory practices in the Tijaniyah congregation include the Wirid Lazim teachings which are usually practiced in activities such as manakib, wedding events, events related to the birth of a baby, tahlil events, events related to Islamic holidays and events related to the month of Ramadan. Ramadan. Tariqat can be used as an effective communication medium, not only as a way of approaching God, but also in creating a friendly, harmonious and peaceful atmosphere in the bond of habl min al-nas in harmony.

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