

Analysis of Efforts to Apply the Order to the Work Ethic of Naqsyabandiyah Khalidiyah Order Practitioners at Universitas Pembangunan Panca Budi Medan

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Abstract

This study aims to analyze the analysis of efforts to apply tariqa to the work ethic of practitioners of the Naqsyabandiyah Khalidiyah tariqah at the University of Pembangunan Panca Budi Medan. This research uses field research methods To collect data - data using a quantitative approach of data acquisition calculated in quantity with the type of descriptive research, the population in this study is employees as well as practitioners of tariqat at Universitas Pembangunan Panca Budi Medan. The main problem in this thesis is the influence of the teachings of the Naqsyabandiyah Khalidiyah tariqah Kadirun Yahya on the work ethic of its practitioners. Based on the results of the study, it was obtained that the tariqa has a significant positive relationship with the work ethic of employees at the campus of Universitas Pembangunan Panca Budi Medan. Descriptively it can be described that the work ethic and tariqa in a medium position and the campus of Universitas Pembangunan Panca Budi Medan is one of the universities that applies the teachings of tariqa in Islam to work ethic.

1. INTRODUCTION

Among ordinary people there are still many who think that the tarikat is not Islamic but comes from the element of Christ, the element of Greece, the element of majusi and the element of Hinduism and Buddhism. This assumption of ordinary people is a great confusion, because as has been explained that Sufism and tariqa are the forerunners of the essence is purely from Islam as exemplified by the great prophet Muhammad SAW (Nur, 2008)

When viewed from Islamic history, it can be concluded that the Sufism and tariqa movements are inseparable from the beginning of the development of Muslims. The factors that led to the birth of Sufism and tariqa were purely derived from Islam, which was driven by situations and conditions from within the body of Islam. The object of Sufism and tariqa is to know Allah, makrifat to Allah, through the way or method taught by the Messenger of Allah, either by means of sharia worship or through inspiration and

feelings with riyadah and mujahadah. Therefore the Sufis since the end of the 2nd century and the 3rd century are called 'ubbad, zuhhad and fukara', because they have increased worship, zuhud and wara within the limits ordered by the sharia.

The word Naqsyabandiyah/Naqsyabandi/Naqshbandi comes from the Arabic Murakab Bina-i dua kalimah Naqsh and Band which means an engraved carving, or perhaps also from Persian, or taken from the name of its founder, Baha-ud-Din Naqshband Bukhari. Some people translate the word as "image maker", "decoration maker". Others translate it as "The Way of the Chain", or "Golden Chain". It should also be noted that in the Naqsyabandiyah Order, the spiritual lineage up to the Prophet Muhammad (PBUH) is through the caliph Hazrat Sayyidina Abu Bakr Radhiyallahu 'Anhu, while most other Orders have a lineage through the caliph Hazrat Sayyidina Ali bin Abu Talib Karamallahu Wajhahu.

The word suluk comes from Arabic (sulûk) meaning to walk the road. People who walk that path are called sâlik. It means one who walks towards closeness to Allah Almighty. By performing worship all night, suluk means training carried out within a certain period of time to obtain conditions and maqâm by increasing worship, introspection and trying to improve the soul to be close to God

Genealogy in the order is the geneology of spiritual authority. The genealogy describes the path of acceptance of the order by a person. Thus genealogy serves as an authentic identity of the teachings as well as a source of one's authority in the order. This order prioritizes the understanding of nature and Sufism which contains elements of specific spiritual understanding, such as about rasa or dzauq. In an understanding that involves the divine Substance And isbat on the nature of ma'nawiyah embodied in the spirit of the children of Adam as well as confession in fanabillah and eternity in baqabillah which involves remembrance of the heart (hudurun kalbu/presenting the heart).

One of the teachings of the tariqa that has many followers in Indonesia is the Naqsyabandiyah al-Khalidiyah tariq. This tariqa originated in the Prophet Muhammad SAW which then flowed to Sayyidina Abu Bakr as-Siddiq R.A, the favorite friend of the Prophet Muhammad SAW and his first caliph who had received special knowledge as explained by the Prophet Muhammad SAW himself, "Nothing was poured out by Allah into my chest but I poured back into Abu Bakr's chest"

The Naqshbandiyah Al-Khalidiyya Order has its origins in the Prophet Muhammad through Abu Bakr as-Siddiq (ra), the first caliph who was also one of the companions of the Prophet Muhammad (peace be upon him). It is one of the most widely distributed Sufi orders. Wikipedia mentions that this order can be found in many parts of Muslim Asia, as well as Turkey, Bosnia-Herzegovina, and Dagestan, Russia. Abu Bakr's generosity contains the value of being willing to sacrifice in the way of Allah, and relying only on Allah and His Messenger. It is this high attitude of submission that Sufis serve as role models.

In the city of Medan, there is one private university, namely UNPAB (University of development of five budi Medan) with its spacious campus impressed quite luxurious, and claims to have a uniqueness, namely the faculty of Spirituality and Exact Metaphysics which according to some publications is the only one in the world.

Exact metaphysics is the idea and fruit of thoughts and innovations from UNPAB Professor Prof. Dr. Kadirun Yahya he said exact metaphysics is a study in metaphysics that discusses metaphysical problems that are abstract, transcendent and supernatural in existence through an exact science approach (physics, chemistry, mathematics etc.), so believe in god is no longer mere a believe but it has become to be a science ' religion is science of the highest dimension. (Sholikhin, 2008) If exactly, for example, our physical sciences continue to be improved so that we enter the science of bilghoibi into spiritual science, it will be revealed that in "discover" what religion is, it will be clear that all the secrets that have been considered as mysterious occult can now be understood in real and real terms. So that the faith of religious people becomes strong

2. METHODS

Research methods are general strategies adopted in data collection and data analysis needed to answer the problems faced. Research methods can be said with research methodology, the word methodology has the meaning of "methods used to collect and analyze data developed to obtain knowledge using reliable procedures; and then developed systematically as a plan to generate data on a particular research problem.

This research is a field (field research) that intends to find out respondent data directly from the field and in collecting data using a quantitative approach with a type of

descriptive research, which displays data about a form of behavior that has become a habit in life. "The descriptive method is a method of examining the status of a human group, an object, a condition, a system of thought or a class of events in the present". Descriptive writing aims to describe or accurately describe the reality of the social situation regarding the Influence of the Teachings of the Naqsyabandiyah Khalibandiyah Order of Kadirun Yahya on the Work Ethic of Its Practitioners.

According to Lexy J. Moleong, qualitative research is research intended to understand phenomena about what is experienced by research subjects such as behavior, perception, motivation, action, and others. Holistically and by means of description in words and language, and by utilizing various natural methods (Moleong, n.d.).

Primary data is data obtained directly from the research subject, in this case researchers directly conduct research on the UNPAB Campus to obtain information directly, about the Influence of the Teachings of the Naqsyabandiyah Khalibandiyah Order of Kadirun Yahya on the Work Ethic of its Practitioners. The source of the data obtained by the researchers was through interviews with employees on the campus of Panca Budi University Jl.Jend Gatot Subroto Medan

3. FINDINGS AND DISCUSSION

Sufism has been known as an esoteric dimension in Islam. Such identification often causes Sufism to be considered close to spiritual and ascetic matters. So far, Sufis have been seen as a group of believers who emphasize individual piety rather than social piety. Others view Sufis as groups of people who are preoccupied with their own spiritual experience or groups that make personal experience their primary and only goal (Kumala et al., 2017). That the Naqsyabandiyah tariqa plays an important role in the work ethic that exists at the Panca Budi Medan Development University. The factor that is the driving force in efforts to apply the tariqa to the work ethic is the courage, attitude and determination in oneself that following the teachings of the tariqa is not only for the hereafter but the world, for that one of them is applying the tariqa with the work ethic that is carried out must stick to His rules. Work ethic, in observations made by researchers, it can be seen that the work ethic carried out by some tariqa practitioners is

very good, greeted with a soft and polite tone of speech, also helps students who are in difficulty in the campus environment of Panca Budi University.

The research process through observation, and the results of questionnaires of several employees and practitioners of the tariqa show that following the tariqa has many benefits, especially on oneself, the mandate in the research process researchers know that the work ethic applied on the campus of the Panca Budi Medan Development University is in accordance with the information provided through the Panca Budi University campus history book, both obtained online through the university webset. Without reducing or adding to the rules set by the campus profit, in the observation of researchers know that practitioners benefit a lot from the teachings of the tariqat so that they can work with existing rules and apply work ethic well on the campus of Panca Budi University.

Various forms of anxiety above, many are found today, as examples of bribery cases to get a position or raise a position to a higher level, even because of anxiety about an unwelcome future, in order to achieve a bright future for their children, parents are willing to practice bribery, so that their children enter favorite schools, this is often referred to as "buy an empty seat". Therefore, it can be said that the problems of modern man, especially materialism, result in spiritual emptiness and low quality of work ethic (Kumala et al., 2017)

Seeing that humans now tend to be materialistic, all aspects of life are measured by material and economic values. Those who have low and high economic levels, if in life based on materialism, the habit of people who are addicted to materialism is to justify all means to achieve the desired thing, so that anxiety arises from within them. The anxiety of modern man according to Abu Wafa al-Taftazani quoted by Amin Syukur is classified in four ways, namely, first, anxiety for fear of losing what is owned such as money and position. Second, anxiety due to fear of an unwelcome future. Third, anxiety caused by disappointment with work that is unable to meet needs. Fourth, anxiety caused by many transgressions and sins (Sakhok et al., 2020)

Another effort made by tariqa practitioners on the campus of the University of Panca Budi Medan Development is to make meetings such as night wirid, suluk and so on which

include some successful people from the campus. Explaining the importance of work ethic that involves the pleasure of Allah, the importance of following the teachings of the tariqa in addition to connecting the ukhuwah rope is one of the ways taken in increasing faith through suluk.

Suluk which means taking the path to the Lord Allah SWT. Suluk is also called khalwat, which is being in a quiet place in order to worship solemnly and perfectly. This suluk is also called iktikaf someone who performs suluk called salik orang suluk beritikaf in the mosque or surau as exemplified by the Prophet SAW or Salafus Shaleh. The suluk period is carried out 10 days, 20 days or 40 days. (Nur, 2008)

The study of Sufism is an important study in Islamic teachings. Sufism is a dimension of Islamic teachings. The doctrine of Sufism can be found in the Qur'an and Hadith. Sufism is a scientific discipline that aims to bring its scholar (a Muslim) closer to Allah Almighty. The sayings of the Sufis indicate this (Ja'far, 2016)

4. CONCLUSION

The science of the Order is a special path to the makrifat and essence of Allah SWT. It belongs to the science of mukashaafah and is a mental science, a spiritual science and a science of knowing oneself. This knowledge comes from Allah which was revealed to all the Prophets and Apostles, especially the Ulul 'Azmi. Tarekat Naqsyabandiyah Kholidiyah is one of the many tariqas in Indonesia and is well known by the people in Kudus and surrounding areas. The Naqshbandiyah Al-Khalidiyya Order has its origins in the Prophet Muhammad through Abu Bakr as-Siddiq (ra), the first caliph who was also one of the companions of the Holy Prophet Muhammad (peace be upon him).

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