

Continuity and Change of the Qadariyah and Naqsabandiyah Tariqats in Palembang

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Abstract

This research examines the Qodiriyah wa Naqsabandiyah Tariqat's teachings in Palembang, focusing on the individuals responsible for preserving these teachings, their roles, and the impact of these teachings on education, social life, and religious culture within the Palembang Muslim community. The study employs a case study research model and was conducted at two sites: Subulussalam Islamic Boarding School and Aulia Cendekia Palembang. Data were gathered through observations, interviews, and document analysis, with qualitative analysis performed using Miles and Huberman's techniques. The research utilizes a sociological perspective, applying continuity and change theory to explore the development of the Qodiriyah wa Naqsabandiyah order from a social standpoint, including influential figures, teachings, and networks. Key findings indicate that the Qodiriyah wa Naqsabandiyah teachings in Palembang encompass *tanbih*, *tawassul*, *talqin*, *zikir*, *manaqiban*, and *khalwat*. These teachings are a continuation of those from the Suryalaya Tasikmalaya Islamic Boarding School and the An-Nawawi Berjan Purworejo Islamic Boarding School, propagated by figures such as Kiyai As'ad Balkhi, Kiyai Imam Syarkowi, Kiyai Yuda Mulya Angga Sasmita, Kiyai Zaki Mubarak, and Kiyai Hendra Zainuddin. The significance of the Qodiriyah wa Naqsabandiyah Order lies in its role in religious education, aiming to produce spiritually adept students and enhance community spirituality and morality. Moreover, the article highlights specific TQN practices—*tanbih*, *tawassul*, *talqin*, *zikir*, *manaqiban*, and *khalwat*—which showcase the ongoing preservation of traditional elements within the Palembang Muslim community. At the same time, the research acknowledges changes in the Order's role, particularly in how it adapts to contemporary religious education by emphasizing spirituality, moral development, religious moderation, and the revitalization of ascetic practices. The incorporation of TQN into institutional religious education and its influence on the NU-an tradition in Palembang reflect its evolving function in the local context. By applying continuity and change theory from a sociological perspective, the study successfully portrays both the persistence of TQN's core teachings and the adaptations made to address contemporary spiritual and social needs, ensuring its relevance in the modern era.

Keywords

Qodiriyah wa Naqsabandiyah, Tariqat's teachings, religious education

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1. INTRODUCTION

Tarekat is an essential component in the practice of Tasawuf (Sufism). Studying Tasawuf without understanding and practicing tarekat is an empty endeavor. The Naqshbandiyah order stands as one of the enduring Sufi brotherhoods within the Islamic world, maintaining its presence across eight centuries (12th to 20th century CE), owing to its effective implementation of Islamization through culturally adaptive and integrative approaches. (Yusuf, S.M., 2020) However, when tasawuf and tarekat are studied together, they cultivate a profound love for God (Mustafa Zahri, 1976: 57). Therefore, tarekat cannot be separated from the knowledge of tasawuf, as every teaching in various tarekat always originates from tasawuf teachings. (Van Bruinessen, 1994) This is evidenced by the emergence of the term tasawuf around the 3rd century Hijri (Kamba, 2020: 33), while the development of tasawuf began in the 6th century Hijri (Nasir, 2011: 115). Thus, tasawuf can be understood in two senses: first, as a means of spiritual and moral education through tasawuf methods (Rahmawati, 2014: 85-86).

The teachings and practices of tasawuf in Indonesia are the result of the global spread of Sufi traditions. (Azwar, W. 2018) Several prominent Sufi orders that have influenced Indonesia include the Qadiriyyah order, established by Sheikh Abd al-Qadir al-Jailani (470–561 H.); the Naqshbandiyah order, founded by Baha'uddin Naqshband al-Bukhari (717–791 H.); the Shadhiliyya order, initiated by Abu al-Hasan al-Shadhili from Tunisia (d. 686 H.); the Rifa'iyya order, founded by Sheikh Ahmad al-Rifa'i (d. 578 H.); the Suhrawardiyya order, established by Abu Najib al-Suhrawardi (490–565 H.); and the Tijaniyya order, founded by Sheikh Abu al-Abbas Ahmad Ibn Muhammad at-Tijani. These Sufi orders have played a crucial role in shaping and disseminating Sufi teachings across Indonesia (Sri Mulyati, 2005).

The uniqueness of the Qadiriyyah and Naqshbandiyah tasawuf lies in their being a combination of two major tasawuf: the Qadiriyyah order founded by Sheikh Abd al-Qadir al-Jailani (d. 561 H/1166 CE in Baghdad) and the Naqshbandiyah order founded by Sheikh Baha al-Din al-Naqshabandi from Turkestan (d. 1399 CE in Bukhara) (Zulkarni Yahya, 1990: 83). The merging of these two * tasawuf led to modifications, forming a tasawuf with its own distinct identity, different from its parent tasawuf. The primary differences lie in the forms of riyadhah (spiritual exercises) and rituals practiced within this tasawuf. (Rubaidi, R , 2023).

The development of the Qadiriyyah wa Naqshbandiyah Sufi order accelerated significantly in the 1970s initially under the guidance of Mursyid Romo KH. Achmad Chalwani Berjan Purworejo. From 2017 until now, the Mursyid of the Qadiriyyah wa Naqshbandiyah tasawuf in Palembang is KH. Hendra Zainudin (Ai Samrotul Fauziah, 2020). The Qadiriyyah wa Naqshbandiyah tasawuf conducts a process of initiation (*bai'at*) for each of its members. Bai'at is a pledge of loyalty from a prospective disciple to the Mursyid. This initiation is the gateway for the disciples to practice various tasawuf rituals.

Additionally, the bai'at functions to connect the spiritual bond between the Mursyid and the disciple. This is crucial because the Mursyid's role is vital for the disciples, as without the guidance of a Mursyid, achieving the degree of ma'rifatullah (gnosis of God) is impossible. Thus, the position of a Mursyid in the Qadiriyyah wa Naqshbandiyyah tasawuf is not only as a leader overseeing the disciples but also as a wasilah (intermediary) in worship to God, aiming to reach the highest level of ma'rifat (B. Arkumi, 2016).

Based on preliminary data collected through direct interviews with KH. Hendra Zainuddin, the Mursyid of the Qadiriyyah wa Naqshbandiyyah tarekat at the Aulia Cendekia Islamic boarding school, it was found that the teachings and practices of the Qadiriyyah wa Naqshbandiyyah tarekat led by KH. Hendra have not undergone any changes. In other words, KH. Hendra (2022), as the Mursyid, has only continued the teachings without altering them. He believes that altering the tarekat teachings is reprehensible and should not be done by anyone. However, in terms of organizational structure, since the beginning of KH. Hendra's leadership in 2016 until now, there have been some changes, such as the formation of wakil talqin or "badal Mursyid", who substitute for the main Mursyid when the Mursyid is unable to lead the wirid (liturgical recitations) and other activities. This continuity and change have drawn the author's attention to conduct further research on the continuity and changes in the Qadiriyyah wa Naqshbandiyyah tarekat, both in terms of teachings and organizational structure.

2. METHODS

This study employs a qualitative research approach with a field research methodology (Husaini, Usman, 2006: 5), ensuring both continuity and simultaneity in examining the Qadiriyyah wa Naqshbandiyyah (TQN) Sufi order in Palembang. The research is conducted simultaneously at two key locations—Aulia Cendekia Islamic Boarding School and Subulussalam Islamic Boarding School—providing a comprehensive view of the order's teachings, leadership, and community dynamics.

The study systematically investigates the roles of Mursyids (spiritual leaders), their followers, and the broader TQN community in Palembang, with a particular focus on KH. Hendra Zainuddin and KH. As'ad Balkhi. To maintain coherence and depth, the research integrates both primary and secondary data sources. Primary data are gathered through a continuous and simultaneous process of in-depth interviews, direct observations, and document analysis. Interviews involve students, prominent religious figures, and Mursyids, while observational data capture real-time social interactions within the TQN community.

Furthermore, documentation sources offer insights into historical and contemporary aspects of the order, reinforcing the study's continuity in tracking the evolution of TQN's teachings and practices. Secondary data, including books, journals, and previous research findings, are utilized not only to

contextualize the study within existing scholarship but also to establish links between past developments and current transformations within the TQN order. Through this integrated approach, the research ensures a simultaneous and continuous exploration of the persistence and adaptation of TQN in Palembang.

3. FINDINGS AND DISCUSSION

The Qadiriyyah and Naqshbandiyyah Order (TQN) is a Sufi order that combines the teachings of both the Qadiriyyah and Naqshbandiyyah orders. This order was established by Sheikh Ahmad Khatib Sambas (1802-1872), renowned as the author of the book *Fath al-Arifin*. Sambas hailed from a town north of Pontianak in West Kalimantan. According to Sheikh Naquib al-Attas, the Qadiriyyah Naqshbandiyyah Order emerged as a combined order because Sheikh Sambas was a master of both orders, and he taught them as a unified practice that incorporates two forms of dhikr (remembrance of God). One dhikr is performed loudly, following the Qadiriyyah tradition, while the other is done silently, in line with the Naqshbandiyyah tradition (As-Sarraj, 2009: 101). Sheikh Ahmad Khatib, like his teacher, became a spiritual guide (*mursyid*) of both major orders, namely the Naqshbandiyyah and Qadiriyyah Orders. However, his approach differed from his predecessors in terms of teaching. While the predecessors taught the two orders separately, Sheikh Ahmad Khatib taught them as a single, unified practice that should be fully observed. According to Van Bruinessen's analysis, the order taught by Sheikh Ahmad Khatib is considered a new order, and he is regarded as its founder. (Van Bruinessen, 1994)

Sheikh Ahmad Khatib studied under various teachers, including Sheikh Daud bin Abdullah bin Idris al-Fatani, Sheikh Syamsuddin, Sheikh Muhammad Arsyad Al-Banjari, Sheikh Abdullah al-Shomad al-Palimbani, Sheikh Abdul al-Hafidz Ajami, Sheikh Muhammad Shalih Rays, Sheikh Umar bin Abdul al-Karim bin Abdul al-Rasul al-Attar. Additionally, he attended lectures by Sheikh Bisri al-Jabati, a Maliki mufti, Sayyid Ahmad al-Marzuki, a Hanafi mufti, Sayyid Abdullah (bin Muhammad) al-Mirghani, and Utsman bin Hasan al-Dimyati (Mulyati, 2011: 253).

In his famous book **Fath al-Arifin**, Sheikh Ahmad Khatib explained that the Qadiriyyah Naqshbandiyyah Order (TQN) is not merely a combination of the Qadiriyyah and Naqshbandiyyah Orders, but rather a modification of five different orders. These five orders are Qadiriyyah, Naqshbandiyyah, Anfasiyyah, Junaidiyyah, and Muwaffaqah (Samaniyyah). Thus, TQN integrates and adopts various aspects and teachings from these orders to create a unique form of spiritual practice.

The naming of this order reflects Sheikh Ahmad Khatib's humility (**tawadhu'**) and reverence (**ta'dzim**) towards the founders of the two orders. Hence, he did not attribute the name of the order to himself. However, considering the modification of teachings and rituals in his order, it would have been

more appropriate to name it the Khatibiyah or Sambasiyah Order, as this order is indeed a result of his independent reasoning (*ijtihad*).

The spread of TQN teachings is considered successful primarily in Indonesia, though it may not have achieved the same success in other regions. Sheikh Ahmad Khatib had many representatives in various areas, including Sheikh Abdul Karim in Banten, Sheikh Ahmad Thalbah in Cirebon, Sheikh Ahmad Hasbullah in Madura, Muhammad Ismail Ibn Aburrahim in Bali, Sheikh Yasin in Kedah, Malaysia, Sheikh Haji Ahmad in Lampung, and Sheikh Muhammad Makruf Ibn Abdullah Al-Khatib in Palembang. The spread of this order's teachings began in these areas, with each representative responsible for disseminating TQN teachings in their respective regions.

a. The teachings of the Qadiriyyah wa Naqshbandiyyah Order at Subulussalam Islamic boarding school Palembang

According to data gathered by the author from KH. As'ad Balkhi (2022), the head of the Subulussalam Islamic boarding school and the talqin representative of the Qadiriyyah Naqshbandiyyah Order in Palembang, it was found that the teachings of the Qadiriyyah Naqshbandiyyah Order that developed in Palembang originated from the complete spiritual guide (mursyid kamil al-mukammil) Sheikh Muhammad Abdul Gaos Saefullah Maslul Al-Qodiri Al-Naqshabandi, the 38th spiritual guide of the Qadiriyyah Naqshbandiyyah Order at the Suryalaya Islamic boarding school in Tasikmalaya, West Java. It is not surprising, therefore, that many of the wirid (recitations) practiced originate from the Sundanese language.

Furthermore, the economic and religious conditions of the Muslim community in Palembang have influenced the spread and reception of TQN teachings. The economic landscape, characterized by a mix of trade, industry, and agrarian activities, has shaped the way religious institutions, including pesantrens, function as both spiritual and socio-economic centers. Many members of the community, particularly those engaged in small-scale businesses and traditional trades, seek spiritual guidance through TQN to find balance between worldly and spiritual pursuits.

On the religious front, Palembang has a long history as a center of Islamic scholarship, with strong affiliations to Nahdlatul Ulama (NU) traditions. The presence of TQN within this religious landscape aligns with the broader influence of Sufi orders in shaping the moral and spiritual fabric of the society. The teachings of TQN provide not only a pathway to spiritual purification but also an alternative approach to religious moderation amidst contemporary challenges. The integration of TQN teachings into local religious practices demonstrates how the order adapts to the socio-religious dynamics of Palembang while maintaining its spiritual lineage from Suryalaya.

The teachings of the Qadiriyyah Naqshbandiyyah Order practiced and developed at the

Subulussalam Islamic boarding school in Palembang are as follows:

- 1) **Tanbih:** Tanbih is the will of Sheikh Abdullah Mubarak bin Nur Muhammad, the 36th spiritual guide of the Qadiriyyah Naqshbandiyyah Order at the Suryalaya Islamic boarding school. Sheikh Abdullah Mubarak bin Nur Muhammad, better known as Pangersa Abah Sepuh, was the founder of the Suryalaya Islamic boarding school in Tasikmalaya. This tanbih was later established as a guide for all members of the Qadiriyyah Naqshbandiyyah Order by Sheikh Ahmad Shohibl Wafa Tajul Arifin, or Abah Anom, on February 13, 1956. The will written by Pangersa Abah Sepuh was in the Tasikmalaya regional language, Sundanese.
In addition to tanbih, adherents of the Qadiriyyah Naqshbandiyyah Order at the Suryalaya Islamic boarding school also uphold eleven principles passed down by the spiritual guides of the Qadiriyyah Naqshbandiyyah Order. These eleven principles are: becoming a person of dhikr, praying at the earliest time, being the first to enter the mosque or the place of manaqib, practicing night prayers, loving the friends of Allah, honoring scholars, honoring knowledge, honoring guests, increasing charity, as well as performing ta'ziah* and tahlil.
- 2) **Tawassul:** In Islamic teachings, tawassul is often understood as a means or intermediary. Sheikh Muhammad Ibn Alawi al-Maliki defines tawassul as something done to draw closer to Allah and as a medium for the acceptance of prayers. The concept of tawassul is indicated by Allah in His command: "Fear Allah and seek a means of drawing near to Him, and strive in His cause, so that you may succeed."
After completing tawassul, the following verses of the Qur'an are recited: Surah Al-Ikhlâs three times, Surah Al-Falaq, and Surah An-Nas. Then, Surah Al-Baqarah verses 1-5, Al-Baqarah verse 255 (Ayat al-Kursi), Surah Al-Qadr, Surah Al-Asr, Surah An-Nasr, and Surah Al-Ahzab verse 56, followed by reciting Salawat Nariyah three times.
- 3) **Talqin:** Etymologically, talqin means to teach, guide, and whisper something. However, talqin in this context does not refer to the ritual talqin often practiced by the Nahdlatul Ulama community when someone passes away. In the tradition of the Qadiriyyah Naqshbandiyyah Order, talqin is a foundational ritual or the first requirement before engaging in various rituals within the Qadiriyyah Naqshbandiyyah Order. Ibn Arabi interprets talqin as the implantation of the light of prophecy (nur nubuwah) by a spiritual guide (mursyid) to a disciple.
The talqin process in the Qadiriyyah Naqshbandiyyah Order is carried out by the spiritual guide (mursyid) or by a deputy spiritual guide (wakil talqin).
- 4) **Daily Dhikr:** Adherents of the order believe that dhikr is a means or medium to seek the pleasure of Allah alone. In the world of the Sufi order, dhikr is the remembrance of Allah SWT

and the mentioning of His name, either openly (*zahr*) or silently (*khafi*). Good quality *dhikr* leads a person to self-discipline, both outwardly and inwardly.

- 5) **Khataman:** The khataman ritual is a popular practice in the Sufi order. It can be performed daily, weekly, or monthly. The Qadiriyyah Naqshbandiyyah Order at the Subulussalam Islamic boarding school in Palembang performs khataman by combining various verses from the Qur'an, salawat, and prayers according to the guidance of the spiritual guide (*mursyid*). The teachings of TQN at Pesantren Subulussalam contribute to the holistic development of students by integrating spiritual purification with intellectual growth. The incorporation of TQN practices, such as *dhikr* (remembrance of God), meditation, and spiritual mentorship, fosters a disciplined and ethical learning environment. This mystical approach enhances students' moral character, emphasizing humility, sincerity, and perseverance, which are crucial for both religious and secular education. Additionally, the pesantren serves as a center for transmitting TQN teachings, ensuring that future generations of scholars and religious leaders continue the tradition within the broader Islamic educational framework.

b. The teachings of the Qadiriyyah wa Naqshbandiyyah Order at the Aulia Cendikia Islamic Boarding School in Palembang

Based on data gathered from the Qadiriyyah wa Naqshbandiyyah Order at the Aulia Cendikia Islamic Boarding School in Palembang, obtained through interviews with Kiyai Hendra Zainuddin—the *mursyid* (spiritual guide) of the order and head of the boarding school—several key insights into its teachings and practices have been identified.

Hendra Zainuddin, M.Pd.I, was born in 1973 in Palembang as the second son of Drs. Zainuddin Thalib and Hj. Rukmini. From a young age, he was immersed in an Islamic educational environment, both within his family and formal schooling. He completed his primary education at SD 100 in 1986, followed by his studies at MTs II, from which he graduated in 1989. Both institutions are located in Palembang. To further his religious studies, he attended Al-Amien Prenduan Islamic Boarding School in Sumenep, Madura, where he graduated in 1994.

Continuing his academic journey, Hendra Zainuddin pursued higher education, earning a bachelor's degree (S-1) from the Faculty of Ushuluddin in 2000. He later obtained a master's degree (S-2) specializing in Islamic Education Management in 2004, both from IAIN Raden Fatah Palembang. The following sections will outline the core teachings and practices of the Qadiriyyah wa Naqshbandiyyah Order as implemented at Aulia Cendikia Islamic Boarding School:

- 1) **Dhikr (Remembrance of God):** The Qadiriyyah wa Naqshbandiyyah Order practiced at Aulia Cendikia originates from the teachings of Romo KH. Ahmad Chalwani of Berjan Purworejo.

Consequently, the practices at the Aulia Cendikia Islamic Boarding School remain faithful to the original teachings. The central teaching of this order is *dhikr*, a practice that is not limited by time or place. The spiritual journey (*suluk*) begins with a pledge (*bai'at*) or the instruction of *dhikr* (*talqin dhikr*). The *dhikr* practiced includes *dhikr khafi* (silent remembrance) and *dhikr jahr* (loud remembrance), also known as *dhikr itsmu dhat* and *dhikr nafi itsbat*.

Dhikr itsmu dhat (silent, inward remembrance of God) is a core practice of the Naqshbandiyah Order, originating from Abu Bakr As-Siddiq, who learned it from the Prophet Muhammad (SAW) while they were hiding in a cave surrounded by enemies. This practice, passed down through Abu Bakr to his disciples, was later systematized by Shaykh Bahauddin Naqshband. *Dhikr nafi itsbat* involves loudly reciting the phrase "Laa Ilaha Illallah" while regulating breathing and visualizing the phrase's movement through the body, symbolically cleansing the heart of impurities. This form of *dhikr* is a hallmark of the Qadiriyyah Order, where loud recitation is emphasized, reflecting the teachings of Prophet Muhammad (SAW) to Ali bin Abi Talib, known for his vocal proclamation of the *Shahada*.

- 2) *Manaqib* (Biographical Recitation): *Manaqib* is a tradition among the *Nahdliyin* (followers of *Nahdlatul Ulama*) that has been preserved over time. It recounts the life story and virtues of a pious individual from birth to death, often delivered in verses of praise. At Aulia Cendikia, the *Manaqib* of Shaykh Abdul Qadir al-Jailani is recited, a well-known tradition in the *Nahdlatul Ulama* community and Islamic boarding schools. The recitation serves as a reminder of Shaykh Abdul Qadir al-Jailani's exemplary life and a means of seeking blessings and intercession. The *Manaqib* begins with the recitation of *Surah al-Fatihah* dedicated to the Prophet Muhammad (SAW), his companions, and the spiritual leaders of the Qadiriyyah wa Naqshbandiyah Order, followed by prayers for protection and the fulfillment of needs through the intercession of Shaykh Abdul Qadir al-Jailani.
- 3) *Khalwat* (Spiritual Retreat): *Khalwat* is a practice of seclusion, lasting either forty days or ten days, aimed at drawing closer to Allah and distancing oneself from worldly distractions. Kiyai Hendra explains that *khalwat* is a form of intimate interaction between a person and Allah. During *khalwat*, there are ten etiquettes that participants must observe: fasting, speaking only when necessary, reducing sleep, facing the *qiblah* when sitting, avoiding worldly thoughts, increasing *dhikr*, performing obligatory prayers in congregation, performing *Sunnah* prayers in congregation, abstaining from animal-based foods, and frequently reciting the *Qur'an*.

These teachings and practices form the core spiritual disciplines observed at the Aulia Cendikia Islamic Boarding School, guiding students in their spiritual development within the framework of the Qadiriyyah wa Naqshbandiyah Order.

Based on research data obtained from the Subulussalam and Aulia Cendekia Islamic boarding schools in Palembang, differences were found in the teachings and practices of the Qadiriyyah wa Naqshbandiyyah Order between these two Sufi institutions. The differences can be illustrated in the following chart:

Subulussalam Islamic Boarding School	Aulia Cendekia Islamic Boarding School
Tanbih	Tawassul
Tawassul	Talqin
Talqin	Dhikr zahr and khafi
Dhikr zahr and khafi	Manaqib
Khataman	Khalwat or suluk

The table above highlights the differences in the teachings and practices of the Qadiriyyah wa Naqshbandiyyah Order preserved by the Subulussalam and Aulia Cendekia Islamic boarding schools. These differences arise due to variations in the silsilah kemursyidan (spiritual lineage) between the two institutions.

Kiyai As'ad Balkhi, the head of the Subulussalam Islamic Boarding School in Palembang and one of the *wakil talqin* (deputy instructors) of the Qadiriyyah wa Naqshbandiyyah Order in Palembang, received his spiritual lineage from KH. Muhammad Abdul Gaos Saefullah Maslul Al-Qodiri An-Naqshbandi. Meanwhile, Kiyai Hendra Zainudin, the head of the Aulia Cendekia Islamic Boarding School, obtained his spiritual lineage from Shaykh Achmad Chalwani Nawawi. Thus, it is believed that the differences in the teachings and practices of the Qadiriyyah wa Naqshbandiyyah Order, as maintained by KH. Hendra Zainudin and KH. As'ad Balkhi, are due to the differing spiritual lineages of the two institutions.

These differences in spiritual lineage have also influenced various aspects of education, social life, and religious traditions within both pesantren and the broader Muslim communities. In the field of education, the variations in mystical teachings shape the curriculum, learning methodologies, and emphasis on certain spiritual practices. Socially, the distinct spiritual approaches foster different communal interactions, relationships, and networks among students and followers. Furthermore, in terms of religious traditions, these differences contribute to the diversity of rituals, spiritual exercises, and methods of Islamic propagation (*dakwah*) within the respective pesantren and their surrounding communities.

4. CONCLUSION

The Qadiriyyah wa Naqshbandiyyah Order is one of the Sufi orders with a significant influence on religious culture in Indonesia, particularly in Palembang. The teachings of the Qadiriyyah wa Naqshbandiyyah Order that have developed in Palembang. The teachings of the Qadiriyyah wa Naqshbandiyyah Order that have developed in Palembang represent a continuation of the traditions from the Suryalaya Islamic Boarding School in Tasikmalaya and the An-Nawawi Berjan Islamic Boarding School in Purworejo. The teachings from the Suryalaya Islamic Boarding School have been further developed by Kiyai As'ad Balkhi through the Subulussalam Islamic Boarding School. Meanwhile, the teachings of the Qadiriyyah wa Naqshbandiyyah tareqat's from the An-Nawawi Berjan Islamic Boarding School in Purworejo have been developed by Kiyai Hendra Zainuddin through the Aulia Cendekia Islamic Boarding School. Kiyai Hendra is the 41st mursyid of the Qadiriyyah wa Naqshbandiyyah Order through the spiritual lineage of KH. Achmad Chalwani Berjan Purworejo.

The importance of the Qadiriyyah wa Naqshbandiyyah Order to the Muslim community in Palembang, especially in the field of religious education, lies not only in creating students who understand religious knowledge but also in fostering students who are proficient in dhikr (remembrance of God). This practice of dhikr brings tranquility to the heart, which, in turn, facilitates the process of seeking knowledge, as emphasized in the Quran: "Indeed, in the remembrance of Allah do hearts find rest." The Order's influence extends beyond formal educational institutions and positively impacts religious education within the community. Through the Order's gatherings, people can learn and practice the teachings, thereby shaping the spirituality and morality of the community.

The development of the Qadiriyyah wa Naqshbandiyyah Order in Palembang also has positive effects on religious social life, including increasing the quantity and quality of community worship, serving as a means to implement the values of religious moderation, and acting as a moral revolution for the religious community. Besides its beneficial impact on education and social religious life, the Qadiriyyah wa Naqshbandiyyah Order also positively influences religious culture in Palembang by preserving the values of tasawuf (Islamic mysticism) in religious practice, reviving the ascetic attitude (zuhud) in daily life, and fostering the NU (Nahdlatul Ulama) tradition in the city of Palembang.

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