

## Implementation of Muhammad Iqbal's Sufism thoughts in the Hizib Nahdlatul Wathan Order

M. Mujiburrahman<sup>1</sup>, Naupal Asnawi<sup>2</sup>

<sup>1</sup> (Master's Program in Philosophy Department, Faculty of Humanities, University of Indonesia, Indonesia)

<sup>2</sup> (Lecturer of Philosophy Department, Faculty of Humanities, University of Indonesia, Indonesia)

**ABSTRACT :** This article attempts to describe Muhammad Iqbal's Sufism thoughts through the Tarekat Hizib Nahdlatul Wathan group which was founded by Tuan Guru Kiai Haji Muhammad Zainuddin Abdul Madjid in East Lombok. The Hizib Nahdlatul Wathan tarekat group is a religious group that has quite a big role in the social life of the people of Lombok to this day, as a group that does not only focus on religious activities, as Iqbal criticizes the concept of mortality of followers of Sufism which is passive and rigid. Muhammad Iqbal taught that humans live to know their personalities, and then develop and strengthen their talents. The Nahdlatul Wathan hizib tarekat group has a large role in various areas of Lombok people's life, be it in the political, economic, social, and cultural fields. In this article, we will discuss the relationship between Muhammad Iqbal's Sufism ideas and the Nahdlatul Wathan hizib tarekat group, covering the history, teachings, and influence on the social, political, economic, and cultural life of Lombok society.

**KEYWORDS:** Muhammad Iqbal, Sufism, Tarekat Hizib Nahdlatul Wathan

### I. INTRODUCTION

The development of Islam in Indonesia was very rapid, where initially the majority of the population in various regions believed in animism and dynamism, namely belief in objects and spirits that were thought to have supernatural powers. There are various theories regarding the entry of Islam into Indonesia according to historians, which have developed to this day, among these theories are a) Gujarat / Indian theory (13th century), b) Persian theory (7th century), and c) Arabic theory / Mecca (7th century). As explained by Azyumardi Azra in Ningsih, historians have different opinions regarding the entry of Islam into Indonesia, because it relates to three main things, namely the place of origin of Islam, the bearers of Islam, and the time of its arrival. Apart from the various theories regarding the entry of Islam into Indonesia, of course, they have their viewpoints that support each of these theories. However, even though there are various theories regarding the entry of Islam into Indonesia, Islam has succeeded in becoming the majority religion adhered to by the population in Indonesia today.<sup>1</sup>

Indonesia is a country with a majority Muslim population, based on data from the Directorate General of Population and Civil Registration (Dukcapil) of the Ministry of Home Affairs, the population of Indonesia in June 2021 was 272.3 million people, and 236.53 million people were Muslim or 86.88 % million people of the population. This condition of course directly makes Indonesia the country with the largest Muslim population in the world. The religion of Islam that has entered and developed in Indonesia to this day cannot be separated from the role of the figures who spread the religion of Islam, such as those carried out by the Guardians in Java, for example, as well as the ulama in various regions who of course have their special characteristics in spreading and developing Islamic teachings.<sup>2</sup>

Islam as the religion of the majority of the population in Indonesia subsequently experienced development, both in the form of acculturation and syncretization with previous beliefs. The development of the Islamic religion in Indonesia since its arrival has experienced quite rapid growth, due to the activity of the carriers and propagators of the Islamic religion in preaching the teachings of the Islamic religion, so that it can be accepted in community life. In subsequent developments, the increase in followers of Islamic teachings was also due to the large number of Muslim scholars who studied religion in the Middle East (Makkah), for example, who later became great scholars and Kyai in Indonesia.<sup>3</sup>

Like Kyai Hasyim Asyari, for example, who was a great kyai and founder of the largest Islamic organization in Indonesia and Southeast Asia, namely NU (Nahdlatul Ulama) which means the movement of the ulama. As explained by Farih, there are 3 reasons underlying the founding of NU on January 31, 1926, *First* religious motifs, *second* motive to maintain understanding *Ahlus Sunnah wal – jamaah*, and *third* nationalistic motives. Apart from Kyai Hasyim Asyari, many great scholars have also studied in the Middle East, and then developed the teachings of Islam after returning to Indonesia, such as Tuan Guru Kyai Haji Muhammad Zainuddin Abdul Madjid for example (hereinafter referred to as TGKH. Zainuddin Abdul Madjid), a cleric and kyai who comes from eastern Indonesia, specifically in East Lombok, West Nusa Tenggara.<sup>4</sup>

TGKH Muhammad Zainuddin Abdul Madjid was a cleric and kyai who also fought for independence during the Dutch and Japanese occupation in eastern Indonesia, especially in the Lombok region, NTB, starting with establishing the Nahdlatul Wathan organization as the initial basis for his struggle. TGKH. Muhammad Zainuddin Abdul Madjid was a cleric and figure in the Islamic movement who had quite a big influence on the development of Islam in eastern Indonesia, especially on the island of Lombok. Armed with his knowledge from studying at Madrasah As Shaulatiyyah Makkah, he was also able to straighten out the teachings of the Islamic religion which previously had many deviations both in its worship practices and in mixing with Lombok traditions which were not by Islamic law at that time.<sup>5</sup>

Musagami stated that the development of the Islamic religion in Indonesia with the presence of Muslim scholars who became students in the Middle East as explained above, in its journey not only as a religious group united based on one belief and a common identity, but beyond that, the ulama and Muslim scholars were also able to establish a sect within Islam, namely a group that has a certain special way of worshiping Allah outside of the prescribed obligatory worship activities, or in very general terms, namely the Sufism group. Sufism is another name for mysticism in Islam and is called Sufism by Western orientalist. The word Sufism in Western terms is specifically used for mysticism in Islam.<sup>6</sup> Furthermore, Harun Nasution explained that the term Sufism is not used for mysticism found in other religions, and what is called a Sufism group is that there is a group or group in Islam who are not satisfied with their approach to God through worship such as prayer, fasting, zakat, and hajj, they want to feel closer to God. Through the teachings of Sufism, at least humans as servants try to get as close as possible to God through certain methods.<sup>7</sup>

Musgami A explained that the development of Sufism in Indonesia cannot be separated from the influence of scholars who have studied Islamic teachings in the Middle East. There are various schools of Sufism in Indonesia, which is explained according to the name of the figure or kyai who founded it such as Syech Yusuf Tajul Al - Makassar, Ar - Raniri, Syekh Hamzah Fansuri, and Syekh Abdurrahman Siddiq Al - Banjari. Some of the Sufism schools certainly have different concepts and approaches in their Sufism schools. The group of Sufism that developed in Indonesia has its special characteristics that distinguish it from other groups, which in essence is a step used to get closer to God.<sup>8</sup>

This research will discuss one of the Sufism groups in Indonesia, namely the Hizib Nahdlatul Wathan (NW tarekat) group founded by TGKH. Muhammad Zainuddin Abdul Madjid, from Lombok NTB. In practice, the Hizib NW tarekat group does not only focus on how to carry out certain deeds to get closer to God, as is the tendency of Sufism teachings in general, but the Hizib NW tarekat also has quite large implications in the social and political life of society. Lombok. This means that the NW hizib tarekat group is not rigid and only focuses on worship practices that reflect one's form of approach to God, which is manifested in certain ways.

To be able to explain how the teachings of the Nahdlatul Wathan hizib order influence the social and political life of the people of Lombok, this research attempts to explain it using Sufism thought initiated by

Muhammad Iqbal. The thought of Sufism in the thoughts of Muhammad Iqbal criticizes the tendency of Sufism to get closer to God through spiritual experience *give* or the disappearance of human consciousness itself. Sufism or Islamic mysticism in Muhammad Iqbal's thinking is an Islamic teaching that teaches how to get closer to God without forgetting the meaning of oneself as a human being. Iqbal in his thinking strongly objects to Sufism which is identified with the concept of mortality or the loss of human awareness of selfhood, so in his thinking about Sufism he interprets it as a religious discipline that can purify the Muslim soul and can bring it closer to intimate with God without losing self-awareness. A Muslim mystic, even when he has achieved the experience of union with God, can always consciously identify the difference between himself and God. This means that Muhammad Iqbal is not anti-Sufism, but he criticizes the tendencies of Sufism adherents with concepts *of mortality* which he considers rigid and passive, by offering a Sufism approach that does not eliminate human self-awareness by viewing Sufism as a form of spiritual practice that can get closer to God or an active Sufism school.<sup>9</sup>

Irawan & Nurjannah said that by using Muhammad Iqbal's Sufism thinking, in this research, the author sees continuity with the teachings of the Hizib Nahdlatul Wathan order which was founded by TGKH. Muhammad Zainuddin Abdul Madjid, because in practice the teachings of the Nahdlatul Wathan hizib order do not only focus on passive forms of Sufism teachings that eliminate human consciousness but are teachings about how humans purify themselves without losing their awareness. The Nahdlatul Wathan hizib congregation, like other religious sects developing in Indonesia, has a leader or figure as the initiator of the founding of the sect. Each sect of the tarekat has a central figure in it who is called a sheikh or Mursyid, and in the Hizib Nahdlatul Wathan congregation who acts as the murshid is TGKH. Muhammad Zainuddin Abdul Madjid which was then continued by his descendants and students.<sup>10</sup>

Based on the background above, this research seeks to explain the teachings of the Hizib Nahdlatul Wathan congregation using Muhammad Iqbal's thoughts and to limit the scope of study regarding the teachings of the Nahdlatul Wathan Hizib congregation, the research will be limited by using several research questions, namely 1) What is the Nahdlatul Wathan Hizib congregation, and 2) How does the Nahdlatul Wathan Hizib congregation work in the social and political life of the people of Lombok? Through these two research questions, it is hoped that we can explain the teachings of the Nahdlatul Wathan hizib order and its influence on the social and political life of the people of Lombok.

## II. METHOD

This research is a philosophical analysis of actual problems related to Sufism in Indonesia by focusing the discussion on one of the tarekat schools that have developed to date, namely the Nahdlatul Wathan hizib sect. The method used in this research is the library study research method by applying several working principles, including:<sup>11</sup> a) providing a detailed description of the topic to be discussed, b) carrying out analysis related to the topic to be discussed, c) collecting sources that are considered relevant to the research topic, d) providing an explanation of the problem that has been analyzed, and e) formulating the novelty and usefulness of the topic being analyzed for the future development of science.

Apart from that, in this research, to be able to provide an appropriate interpretation that is appropriate to the topic of discussion, this research uses a phenomenological method approach, Smith Jonathan said that this approach to explain the issues contained in the research topic. The main aim of research using the phenomenological approach method is to discover as deeply as possible how the phenomena experienced by each subject in this phenomenon are clear, precise, and systematic.<sup>12</sup>

## III. DISCUSSION

To explain the results of this research, the author divides the results of this research into several discussion sections, so that there is no confusion and lack of clarity regarding the issues discussed in this research. The results and discussion of this research are divided into several parts, namely:

### 3.1. Biography of TGKH Muhammad Zainuddin Abdul Madjid

TGKH Muhammad Zainuddin Abdul Madjid is the youngest son of the TGH couple. Abdul Madjid (better known as Guru Minah) with Hj. Halimatussa'diyah on August 1898, in Bermi village, Pancor village, Selong subdistrict, East Lombok. He has 5 siblings, 4 girls and 1 boy. TGKH. Muhammad Zainuddin Abdul Madjid has the nickname Muhammad Shaggaf, behind this name, there is a mystical incident behind it. As explained by Nu'man, the name Muhammad Shaggaf was given directly by his father, Haji Abdul Madjid, which was motivated by the arrival of two *holy gods* who came from Hadramaut and *Magrhibion* three days before his birth, the second *holy god* These people have the same name, namely Shaqqaf, which in the Indonesian dialect is called Saggaf and in the Sasak (Lombok) dialect, it is called "*segep*", so that in his childhood he was often called Gep which means roof, this name is also the second message *holy god* told Haji Abdul Madjid that in the future Muhammad Shaggaf would be the guardian's roof.<sup>13</sup>

TGKH. Since childhood, Muhammad Zainuddin Abdul Madjid has studied Islam from within his family, because his father Haji Abdul Madjid was also a scholar who was well-known in society. Apart from receiving religious education directly from his father, he also studied religious knowledge from several Tuan Guru (ulama) in Lombok at that time, such as TGH. Syarafuddin and TGH. Muhammad Said in Pancor, and TGH. Abdullah in Kelayu. When he was 9 years old, he was sent to a formal school, namely a public school, and then at the age of 15, his father sent him to Mecca to deepen his religious knowledge. At the beginning of his arrival to Mecca to carry out the Hajj pilgrimage, he was accompanied directly by his father and mother, and at the same time, he was looking for a teacher as a place for him to deepen his religious knowledge, by visiting directly the residences of the ulama around Mecca, such as the high priest of the Nabawi Mosque, namely Sheikh Marzuqi al-Palembani. While living in Makkah, Maulana al Shaikh Zainuddin once studied with Shaykh Marzuqi Palembang (Nu'man: 2016), but for several reasons, he no longer studied at Shaikh Marzuqi and entered the Shaulatiyyah madrasa, which is the oldest madrasa in the holy land of Makkah.<sup>14</sup>

During his time as a student at Madrasah Shaulatiyyah, TGKH. Muhammad Zainuddin Abdul Madjid was known as a very intelligent student, so each of his teachers gave him a special title. He completed his studies at the Shaulatiyyah madrasa in only 6 years, which should have taken 9 years, but thanks to his intelligence, he managed to complete it in a fairly short period. When he graduated from the Shaulatiyyah madrasah, he was given a very special diploma, because throughout the history of the Shaulatiyyah madrasah, only Maulana Al-Shaykh Zainuddin's diploma was handwritten and signed by 7 professors at the Shaulatiyyah madrasah, and even his title was written only on his diploma. *Al - akh, Al - Fadhl, Al - Mahir, Al - kamil, Al - Syaikh* Muhammad Zainuddin Abdul Madjid *al - his side*.<sup>15</sup> The intelligence and intelligence possessed by Shaykh Zainuddin Abdul Madjid also gave pride to his teachers at the Shaulatiyyah madrasah, for example Shaykh Hasan Al Mahsyath who then wrote a special poem for him.

After completing studies at the Shaulatiyyah madrasa, TGKH. Muhammad Zainuddin Abdul Madjid was then asked to teach at the Shaulatiyyah madrasah by his teachers, and then after one year, he decided to return to his hometown in Lombok on orders from his teacher Shaikh Hasan. Maulana Al-Shaikh Zainuddin's return to Lombok aims to spread knowledge and shape morals and morals among Muslims in Lombok. After his return to Lombok, he began to preach by straightening out the teachings of the Islamic religion in Lombok, because at that time the Muslims in Lombok were in quite a worrying condition, where many of them still practiced the teachings of the Islamic religion along with traditions. – certain traditions, which of course are not by Islamic teachings.<sup>16</sup>

By bringing the understanding of ahlussunnahwaljamaah, Shaykh Zainuddin Abdul Madjid then started his da'wah movement by building an Islamic boarding school called the Al - Mujahidin Islamic boarding school in 1934, where the Islamic boarding school provided Islamic religious education. Then 3 years later, namely on August 22, 1937, he founded the Nahdlatul Wathan Diniyah Islamiyah Madrasah, namely a special school for boys, and then on April 21 1943 he founded the Nahdlatul Banat Diniyah Islamiyah Madrasah, namely a school for girls. These two madrasahs were the first Islamic madrasahs established on the island of Lombok. Then, to accommodate the general public and alumni from the two madrasahs, he founded the Nahdlatul Wathan organization, which during the colonial era made the NWDI and NBDI madrasahs the center

of the independence movement, and on March 1 1953 officially founded the Nahdlatul Wathan organization. In subsequent developments, with the existence of the Nahdlatul Wathan organization and the increasing number of followers among the Nahdlatul Wathan organization, he also founded a Tarekat group called Tarekat Hizib Nahdlatul Wathan which in the next section will be discussed in depth regarding the history of its birth as one of the schools of Sufism in Indonesia which still exists today and has many followers. Apart from that, the Nahdlatul Wathan hizib congregation will discuss its role in the social and political life of Lombok society using Muhammad Iqbal's Sufism thought approach as the theoretical basis.<sup>17</sup>

### **3.2. Muhammad Iqbal's Sufism Thought**

Muhammad Iqbal was a Muslim thinker who was born in Sialkot, an old and historic city in Punjab, India in 1876. Iqbal came from a family background that was not rich enough, from the Kashmiri Brahmin caste. His father was a civil servant who was also a Muslim trader who was very devout in his worship. Iqbal's ancestors came from Brahmin descent from Kashmir who had converted to Islam approximately three centuries before Iqbal was born, at which time his grandmother moved to Punjab at the beginning of the 19th century, and settled in Sialkot.<sup>18</sup> Muhammad Iqbal received a lot of thought influence from his family, including his father, Nur Muhammad, who was a devout Muslim and liked the science of Sufism.

Muhammad Iqbal in his intellectual development, apart from being influenced by his father, also experienced development in his thinking when he started attending Government College Lahore, where he met Thomas Arnold and Sayyid Mir Hasan, who later had a significant influence on his personality. After graduating in 1897, he then received a scholarship and a gold medal, because of his success in mastering English and Arabic, and then obtained an M.A. degree in philosophy in 1899.<sup>19</sup> As a master of philosophy, Muhammad Iqbal then gave birth to quite important ideas by the social conditions of society at that time, one of which was in the field of Sufism. He began to criticize the tendency of Muslim mystical thinkers who from the beginning had directed themselves to unite with God through experience *of mortality* or the loss of human awareness of their selfhood. Furthermore, Taftazani, Abu al- Wafa and then entered the stage of *baqa* (intuitive constant knowledge (*dzauqi*)), and then it was believed to be a spiritual experience that came directly from God so that it could create peace and happiness in themselves.<sup>20</sup>

Muhammad Iqbal's thoughts, strongly disagree with the tendencies of followers of Sufism as explained above, because for him, Sufism in Islam does not make a Muslim passive and only focuses on worship activities that can bring humans closer to God, and abandon worldly elements. For Iqbal, Sufism in Islam is a form of purifying oneself and the human soul so that one can get closer to and know God without losing one's consciousness. As explained by Roswantoro, Alim that Sufism in Muhammad Iqbal's thoughts is understood as a discipline of religious training that can purify the Muslim soul and bring him closer to and intimate with God without losing self-awareness, a Muslim who deepens the teachings of Sufism when he has reached the experience spiritual unity with God, he can always consciously identify the difference between himself and God. Iqbal emphasized that Sufism thought is active and has a direct social impact on social life and is not just passive, as was the tendency of previous Muslim Sufism thinkers. This means that Sufism thought initiated by Muhammad Iqbal teaches a Muslim not to only focus on how he unites and gets closer to God until he reaches mortality. But it emphasizes on a Muslim how he purifies himself by still being able to consciously identify his differences with God, and not forgetting his relationship with his fellow humans.<sup>21</sup>

Sufism as a mystical experience in Muhammad Iqbal's thinking is grouped into two types of experience as he explains in his book "The Reconstruction of Religious Thought in Islam", namely:<sup>22</sup> a) normal experience, namely experience that is subject to a rational interpretation of empirical experience about the external world. and b) mystical experiences, namely mystical experiences that are subject to the interpretation of human knowledge about their internal world, especially their experiences of God.<sup>23</sup> (Iqbal, M: 1981). Muhammad Iqbal's Sufism thought is based on the division of types of experience above, conceptualizing human experience as a form of connection with the world and God, so he emphasizes the teachings of Sufism which are active and not passive.

This research uses Muhammad Iqbal's Sufism thought as a theoretical basis, to explain the Hizib Nahdlatul Wathan tarekat group. As explained by Irawan & Nurjannah, the teachings of Sufism in the archipelago are mostly spread in the form of tarekat institutions, as is also the case with the spread of Sufism in other parts of the Islamic world. In this research, there is continuity regarding the teachings of Sufism in Islam as offered by Muhammad Iqbal, namely a form of teaching that is not passive and only focuses on worship activities that can get closer to God, but goes further than that, namely regarding how humans purify themselves and his soul without forgetting his relationship with fellow humans, as reflected in the teachings of the Nahdlatul Wathan hizib tarekat which has a big influence on the social and political life of the people of Lombok, especially the congregation who are members of the Nahdlatul Wathan Hizib tarekat group, which will be explained in the next section.<sup>24</sup>

### **3.3. History of the Hizib Nahdlatul Wathan Order**

The Nahdlatul Wathan hizib congregation was founded by TGKH. Muhammad Zainuddin Abdul Madjid whose prayers began in 1964 and were completed in 1967 (Dahri: 2010). The Hizib Nahdlatul Wathan congregation, like other sects, which began with spiritual experiences and inner turmoil experienced directly by its founder, also applies to the Hizib Nahdlatul Wathan congregation. TGKH spiritual experience. Muhammad Zainuddin Abdul Madjid, the founder, as mentioned by Daniawan, often received spiritual whispers (occult) directly or indirectly (through his students) calling for the creation of tarekat teachings. Spiritual experience is also the background for TGKH. Muhammad Zainuddin Abdul Madjid established the Nahdlatul Wathan hizib order when he was praying at the Nabawi mosque, precisely near the prophet's grave, when a supernatural voice came from a servant of Allah who told him to create the order for the end of time, but he still thought it was just a whisper of the devil. However, this figure then came a second time, and he was still plagued by doubts, until on the third arrival a figure who was believed to be the prophet Khidr came down held his hand at Raudhah and said "Make the tarekat of the end times" so he then became convinced and started compiling readings for the Nahdlatul Wathan hizib order by looking for the books of previous scholars as references for their prayers.<sup>25</sup>

Irawan & Nurjannah said that Apart from the mystical experience experienced directly by TGKH. Muhammad Zainuddin Abdul Madjid and then the background to the birth of the Nahdlatul Wathan hizib order, there were also other factors behind the founding of the Nahdlatul Wathan hizib order, namely that at that time in the Lombok region the Qadariyah and Naqsabandiyah sects were also developing whose practices were quite difficult for the community to carry out. Therefore, the Nahdlatul Wathan hizib congregation is present as a response to the flow of the congregation which so far seems heavy and has quite strict requirements, especially with additional obligations. *let it go* (isolate) from the hustle and bustle of worldly life at a certain time.<sup>26</sup> Therefore, the Nahdlatul Wathan hizib order, in its practice by its congregation of followers, has quite concise readings, by its name, as explained previously, namely the end time order with prayer readings compiled from the books of previous scholars, and can be practiced anytime and anywhere without requiring special time, but usually, the prayers are read after completing the fardhu prayer.

The Hizib Nahdlatul Wathan Order is a school of Sufism that was developed from the Sufism teachings of Imam Al-Ghazali and Junaid Al - Baghdadi, which can be seen from the Sufism books taught at the Nahdlatul Wathan Islamic boarding school, such as the book *Ihya' Ulumuddin* by Imam Al - Ghazali. Based on the Sufism teachings of these two figures, TGKH developed Sufism. Muhammad Zainuddin Abdul Madjid is a Sufism sect that is still in line with Islamic law. Ardiwisastra, Mu'alim said The Sufism that he developed is related to 4 spiritual stages, namely sharia, tarekat, essence, and makrifat.<sup>27</sup> In his explanation he stated that sharia is a description, tarekat is implementation, the essence is a condition, and ma'rifat is The main goal, namely the true knowledge of God, he also analogized the Shari'a as a sampan (boat), the tarekat is the ocean, the essence is a pearl, and if someone wants to get a pearl, they have to cross the vast ocean using a sampan (boat). During its development, the teachings of the Nahdlatul Wathan hizib order were passed on to the students of TGKH. Muhammad Zainuddin Abdul Madjid and his descendants, who then acted as murshid or leaders for the Hizib Nahdlatul Wathan order, which at first only had a few people, in subsequent developments

then in each region there were representatives, and until now it continues to grow and continues to experience an increase in the number of members spread across throughout Indonesia.<sup>28</sup>

The increase in the number of followers of the Nahdlatul Wathan hizib congregation has also had an impact on the number of people in Lombok who are increasingly aware of their need to get closer to God, which can be done one way by joining the Nahdlatul Wathan hizib congregation group, where the practices are light enough to be carried out in life. daily. The teachings of the Nahdlatul Wathan hizib order are a school of Sufism that is not passive and rigid as was the tendency in previous Sufism teachings which were later criticized by Muhammad Iqbal. However, the Nahdlatul Wathan hizib congregation in practice is an active school of Sufism and has a direct influence on the social and political life of Lombok society to this day. Of course, what is developed within the Nahdlatul Wathan hizib congregation is in line with the concepts of Sufism as offered by Muhammad Iqbal as explained in the previous section. To find out more clearly how the Nahdlatul Wathan hizib congregation influences the social and political life of the people of Lombok, it will be explained in the next section.

### **3.4. The influence of the Nahdlatul Wathan Hizib Order in the socio-political life of the people of Lombok**

The Nahdlatul Wathan hizib order, as explained above, is a form of Sufism that is not rigid and passive. as a teaching that emphasizes approaching God, in practice by carrying out several certain practices that will be carried out, to arrive at mystical and spiritual experiences. As the teachings of the end-time order, the Nahdlatul Wathan hizib order is very easy to practice and of course does not interfere with activities or social activities in people's lives. Therefore, the Nahdlatul Wathan hizib congregation also has a very big influence on the social and political life of the people of Lombok in particular, which will be discussed in 2 important parts, namely:

#### **3.4.1. Social influence**

The Nahdlatul Wathan hizib order in the social life of society has quite an important role as a sect that emphasizes how individuals live their lives and socialize while continuing to carry out religious practices outside of obligatory worship as a form of approaching God. members of the community who are members of the Nahdlatul Wathan Hizib tarekat group, as taught by its founder, there are special dhikr that members of the HizibNahdlatul Wathan tarekat group want to practice, which is divided into two forms, namely dhikr which is practiced personally, and dhikr which is practiced in groups. This section will focus more on the second part, namely the obligation to recite remembrance in groups.

The practice of dhikr, which must be carried out in groups, is usually carried out once a week, led directly by a coordinator or murshid who is appointed as the leader. *Wadhifah al-Ushu'iyah* is a dhikr reading that is read in the congregation and practiced once a week (Irawan & Nurjannah: 2016). With this obligation, direct interaction between community members occurs, thereby strengthening the sense of brotherhood that is built based on group similarities and shared identities. The Nahdlatul Wathan hizib congregation indirectly bridges the community in building social interactions with other community groups. as happened during TGKH. Muhammad Zainuddin Abdul Madjid had not yet died, the congregation of the Nahdlatul Wathan hizib order came directly to his residence to carry out the weekly remembrance, and afterward, it was filled with recitation. It is not uncommon for the congregation of the Nahdlatul Wathan hizib congregation to be asked to be directly involved in social activities, for example, if there is the construction of a Nahdlatul Wathan madrasa, the congregation is asked to collaborate, either by giving charity or by working together to help build the madrasa.

Apart from that, the social impact that can be seen in people's lives with the teachings of the Nahdlatul Wathan hizib congregation after the death of its founder is that more and more people are joining the Nahdlatul Wathan hizib congregation group, not only from the general public but also many students. which to this day is still experiencing an increase in the number of members and can continue to exist. In subsequent developments, as a Sufism school that has active space in community life, the Nahdlatul Wathan hizib order not only influences the social aspects of society but also influences the political aspects of Lombok society in particular, which will be explained in the next section.

### **3.4.2. Political influence**

The Nahdlatul Wathan hizib order as an active Sufism sect cannot be separated from the work and role of TGKH. Muhammad Zainuddin Abdul Madjid was the founder. To be able to see the influence of the Hizib Nahdlatul Wathan congregation in the political field, it is necessary to first understand the role of its founder in the political field, which first began when he was appointed as consul of the Nahdlatul Ulama (NU), in 1950 for Lesser Sunda. In subsequent developments, he was appointed as chairman of the Masyumi Party advisory body for the Lombok region in 1952. In subsequent developments, the congregation of the Nahdlatul Wathan hizib congregation always followed political choices affiliated with TGKH. Muhammad Zainuddin Abdul Madjid, as a form of devotion to the teacher and murshid of the Nahdlatul Wathan hizib order. As explained by Dahlan, Fahrurrozi, the affiliate of the Nahdlatul Wathan hizib tarekat group after not being active in the Parmusi party, was directed to Sarekat together with Golongan Karya (Sekber – Golkar), an organization formed on the idea of General A.H. Nasution, where this support is based on political considerations, that Golkar is a new order party which is considered successful in crushing the G30/S PKI, this success is at least a benefit for the Muslims, in this political organization, the aspirations of the NW in this case the Nahdlatul hizib tarekat Wathan is more accommodated than other political parties.<sup>29</sup>

The involvement of the musryids of the Nahdlatul Wathan hizib tarekat in various political activities as explained above then becomes a big challenge for groups outside the Nahdlatul Wathan hizib tarekat group and the Nahdlatul Wathan organization when they want to run as regional leaders, be they, regents or governors. Therefore, most of the political areas in Lombok are controlled by groups who follow the sect of the Nahdlatul Wathan hizib order, both when its founder was still alive and to this day it still exists and is continued by his students and descendants. The Nahdlatul Wathan hizib order as a Sufism group that is developing in Indonesia, is of course in line with the ideas of Sufism offered by Muhammad Iqbal, namely a Sufism school that teaches forms of self-purification without forgetting one's inner self, and not abandoning social life.

## **IV. CONCLUSION**

The Hizib Nahdlatul Wathan Tarekat is one of the schools of Sufism that developed in Indonesia and was pioneered by TGKH. Muhammad Zainuddin Abdul Madjid was the founder and murshid or leader. The Nahdlatul Wathan hizib congregation is an end-time congregation whose practices are sourced from the books of previous scholars, and are compiled as concisely as possible so that the congregation who are members of this congregation can practice them quite easily and lightly. The Nahdlatul Wathan hizib order is in line with the ideas of Sufism offered by Muhammad Iqbal, namely a school of Sufism that is not passive and rigid, but active and does not forget about humans as individuals. The Nahdlatul Wathan Hizib Order is a sect that was developed through the Sufism thoughts of Imam Al-Ghazali and Junaid Al-Baghdadi, whose teachings are still in line with the Shari'a in the Islamic religion. Apart from being a Sufism group that focuses on worship practices that are said to be able to get closer to God, the Nahdlatul Wathan hizib order also has quite an important influence in the social and political life of its congregation, which indicates and further strengthens our understanding that the Nahdlatul hizib order Wathan is not a sect of Sufism that is passive and abandons worldly elements.

## **V. ACKNOWLEDGEMENTS**

The author expresses sincere gratitude to all parties involved in the writing of this journal article, especially to the Department of Philosophy, faculty of Humanities, University of Indonesia, for facilitating the writing process.

### **End notes**

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