

# The Synergy of Sufism and Nationalism: The Role of Idrisiyya Sufi Order in Contemporary Indonesia

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## Abstract

*Sufism is often associated with Islamic mysticism and spirituality that focuses only on the purification of the soul and personal connection to God. Sufi leaders seem to no longer play an essential social role in the modern context. Islamic teachings essentially explain maintaining a balance between personal connection to God and social connection between Muslims and human beings. This study explores how personal and social connections institutionalize the Idrisiyya Sufi order. Regarding social connection, the Sufi order community has a great interest in the values of nationalism and implements it in society. This study was carried out in the community of Idrisiyya Sufi order in Tasikmalaya, West Java, Indonesia. This study shows that Sufi leaders recognize the critical aspects of nationalism values from theological and sociological perspectives. This community also implements nationalism in educational, economic, social, and political aspects. This shows that Sufism still plays a substantial role in society in the modern context.*

**Keywords:** *Sufism, Nationalism, Idrisiyya, Tariqa, Islam, Indonesia.*

## INTRODUCTION

Islamic teaching underlines the importance of a vertical connection between Muslims and the God (hablumminallah) through personal acts and worship that will bring personal effect and benefit. In addition to that personal connection, Islam also highlights the importance of a horizontal connection between Muslims and other human beings (hablumminannaas), done through various social activities in the name of God that will give social outcomes and values. In this context, hablumminallah and hablumminannaas are seen as two separate dimensions and as two aspects within the Islamic tradition that complement each other to achieve true salvation and well-being (Az-Zahra & Fadhilah, 2023; Kesuma et al., 2022).

Sufism is a spiritual path in Islam (Bā'ūniyah & Homerin, 2014) that emphasizes the achievement of closeness and love to the God through spiritual and moral practices, showing both hablumminallah and hablumminannaas connections and applications. In fact, in the Sufi tradition, the balance between the relationship with God and the relationship with fellow human beings is a fundamental principle. Sufis not only strive to achieve closeness to Allah for personal benefit but also emphasize the importance of being moderate Muslims (Jordan, 2022) by doing good, doing charity, and showing compassion and justice to fellow human beings as a manifestation of their love for Allah. Concrete examples of hablumminallah in Sufi practice are remembering Allah (dhikr), night prayers (qiyamul lail), and sunnah fasting. Dhikr is done by repeating the names of Allah as a form of meditation and spiritual reflection. Night prayer is a worship practice that is carried out at night as an effort to get closer to Allah. Meanwhile, sunnah fasting is carried out outside Ramadan as a form of personal piety. In addition, hablumminannaas are reflected in various Sufi teachings and practices emphasizing education, compassion, justice, and concern for others. One of the prominent examples is service to the community, such as aiding those in need, supporting orphans, and building public facilities such as schools (Güner, 2022; Mittermaier, 2014; Waluyo et al., 2023).

Considering the above concept, unfortunately, many people with a limited understanding of Sufism still understand that Sufis deals only with the vertical connection aspect (hablumminallah). For them, Sufism

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activities only focus on preparing for the affairs of the afterlife and formal dhikr (Suwito et al., 2022). In addition, the study of Sufism has been widely conducted with various approaches that emphasize Islam's spiritual and mystical dimensions (Ali, 2018; Safia et al., 2023). Most of these studies focus on *hablumminallah*, the vertical relationship between Muslims and Allah. In practice, Sufism also emphasizes *hablumminannaas*, the horizontal relationship between Muslims and fellow humans. It is affirmed that personal spiritual attainment cannot be separated from moral and social obligations to others. The Sufis believe that accurate spiritual heights can only be achieved by balancing a relationship with God (*hablumminallah*) and a relationship with fellow humans (*hablumminannaas*). Therefore, there is a need to provide more literature that comprehensively discusses the aspect of *hablumminannaas*, namely the horizontal relationship between Muslims and fellow humans, in the practice of Sufism. Some studies have touched on the social aspects of Sufism, such as the role of the *tariqa* in society or the contribution of Sufis to social development and education (Güner, 2022; Mittermaier, 2014; Waluyo et al., 2023). However, these studies still need to be expanded and delve deeper into how the practice of *hablumminannaas* is applied in daily life by Sufis and how these teachings are translated into concrete actions that impact the surrounding community. Nationalism is one of the topics related to the aspect of *hablumminannaas*.

Nationalism is often considered the vanguard of the ideology that unites the nation and state. Nationalism is an idea of maintaining nations in which there is interaction between the government and society toward the common good, which often occurs in conflicts of common consensus (Moesa, 2007). Nationalism is also defined as a feeling of solidarity and solidarity in the life of the nation in the form of concern and sensitivity to the problems that are being faced and a sense of solidarity with those whose fate is oppressed through increasing awareness, knowledge, and concern (S. Nasution, 2018). Thus, nationalism is an understanding that is born from the love of the homeland by every individual and society so that it gives birth to complete loyalty to the national state and is reflected in concrete actions to achieve, build, and realize the noble goals of the nation for the benefit of everyday life.

In the context of this study, nationalism can be associated with religious moderation programs where a good understanding of nationalism and its implementation can encourage moderate attitudes toward religion. Likewise, a moderate attitude toward religion can form a good and strong spirit of nationalism. Religious moderation is religious behavior in the middle as the best path choice, not being too rigid and not too liberal. In this study, religious moderation in the context of the state, in this case nationalism, is very closely related, including maintaining unity, togetherness, tolerance, and working hand in hand to build the nation. So, it can be understood that religion goes hand in hand with love for the homeland. In line with that, the Ministry of Religious Affairs of the Republic of Indonesia has made four indicators of religious moderation: national commitment, tolerance, non-violence, and accommodating local culture (Fathurahman & Sila, 2019).

In this study, religious moderation is a balanced behavior in religion and society practiced by the Idrisiyya Sufi order in Tasikmalaya as a mirror of the teachings of moderation (*wasathiyyah*). This behavior was born from the integration of understanding of a total Islam (*kaffah*) and a high awareness of love for the homeland, giving birth to harmonization between religion and the state. One of the examples of the implementation can be found in the character of Shaykh Akbar, one of the *murshids* of the Idrisiyya Sufi order, who is indeed famous for his moderate *da'wah* pattern. He upheld the concept of *maslahah* to achieve common goals. In the context of the nation and state, he firmly holds the four pillars of the values of *ahlusunah wal jam'ah*, namely *tawassuth* (middle attitude), *tawazun* (balance), *i'tidal* (fairness), and *tasamuh* (tolerance) (Akhmadi, 2019; Fathurahman & Sila, 2019).

This article aims to fill this void by providing a study that illustrates the role of the Idrisiyya Sufi order (Vikør, 2020), which institutionalizes social connections and plays a pivotal role in society through understanding the values of nationalism and implementing it in contemporary Indonesian Muslim society. In a detailed study, this article shows the reason why the Sufi community values nationalism and the ways they implement the value of nationalism within society. This shows that Sufism still plays a substantial role in society in the modern context.

## **METHODOLOGY**

This study uses a qualitative approach that seeks to understand phenomena that occur in the social environment (Bryman, 2022). This research was conducted at the Islamic Boarding School (Pondok Pesantren) Idrisiyyah Tasikmalaya, West Java, Indonesia, the center of activity of the Idrisiyya Sufi order (tariqa) in Indonesia (Badaruddin & Mahyuddin, 2021; Vikør, 2020). The community of the Idrisiyya Sufi order handles various religious and social activities under the supervision of the Al Idrisiyyah Foundation.

Several data collection techniques were employed as follows. Firstly, observation of the inculcation of nationalist values among the Idrisiyya Sufi community, which was carried out during the recitation of the yellow classical books, teaching and learning activities at school, and extracurricular activities with nationalist nuances that are being held. Secondly, the interviews conducted with the informants consist of the leader of the Islamic boarding school as well as the current murshid of the Idrisiyya Sufi order (Shaykh Akbar Muhammad Fathurrahman), the board of directors, teachers (ustadz and ustadzah), senior and junior students, the community around the Islamic Boarding School (Pondok Pesantren) Idrisiyyah. Thirdly, a Focus Group Discussion (FGD) was conducted with twenty male and female students of the Islamic Boarding School (Pondok Pesantren) Idrisiyyah. This study's primary data collection took approximately five months, from November 2020 to March 2021. Moreover, after that, the data is updated as needed (Bryman, 2022; Creswell & Creswell, 2020).

### **History And Genealogy of The Idrisiyyah Order**

The Idrisiyya Sufi order was founded by Shaykh Ahmad bin Idris Al Masyisyi Al Yamlakhi Al Hasani in Ashir Province, Saudi Arabia, at the end of the 18th century AD. Idrisiyya was taken from the name of its founder's father, Idris (Muhammad Fathurrahman, 2021). Ahmad bin Idris left many disciples when he passed away in 1837 AD. Three of them succeeded in becoming the founders of the tariqa, namely: Ibrahim ar-Rashid (1831-1874 AD), the founder of the Rashidiyyah Sufi Order and established branches (zawiya) in Egypt, Sudan, and Libya; Muhammad Uthman al-Mirghani (1793-1852 AD), the founder of the Mirghaniyyah Sufi Order in Mecca, this order combined several orders such as Naqsabandiyah, Qardiriyah, Syadzilliyah, and Junaidiyah; Muhammad bin Ali as-Sanusi (1787-1859 AD) founded the Sanusiyyah Sufi Order who is better known as Grand Sanusi or Sanusi al-Kabir because he was the most influential Islamic leader in North Africa in the 19th century. From the path of Muhammad bin Ali as-Sanusi, the Idrisiyya Sufi order was established, reaching Indonesia in the 1930s. Here is a leadership list of the Idrisiyya Sufi order chronologically:

Ahmad bin Idris (d. 1837 AD)

Muhammad bin Ali as-Sanusi (1838-1859 AD)

Muhammad al-Mahdi as-Sanusi (1859-1902 AD)

Ahmad Syarif as-Sanusi (1902-1933 AD)

Shaykh Akbar Abdul Fattah (1933-1947 AD)

Shaykh Akbar Muhammad Dahlan (1947-2001)

Shaykh Akbar Muhammad Daud Dahlan (2001-2010 AD)

Shaykh Akbar Muhammad Fathurrahman (2010-present)

Shaykh Akbar Abdul Fattah was a figure who brought the Idrisiyya Sufi order to Indonesia and became the Murshid of the Order in the period of 1933-1947 AD. In 1947, Shaykh Abdul Fattah moved all the activities of the Idrisiyya Sufi order from Cidahu to Pagendingan, Tasikmalaya, and built a pondok pesantren there. After five months of moving, Shaykh Abdul Fattah passed away, and the leadership of the Idrisiyya Sufi order was then held by his son Shaykh Muhammad Dahlan (Muhammad Fathurrahman, 2021).

Shaykh Akbar Muhammad Dahlan (1916-2001) was the first son of Shaykh Abdul Fattah. He became the murshid of the Idrisiyya Sufi order in the period (1947-2001). In this period, the political contribution of the Idrisiyya Sufi order was limited. However, the leader of the tariqa realized that there was empirical evidence and relevance of the tariqa to the aspects of modernity of world life.

Additionally, the leadership of the Idrisiyya Sufi order was continued by Shaykh Akbar Muhammad Daud Dahlan, who became the murshid in the period (2001-2010 AD). During his leadership, Shaykh Akbar Muhammad Daud Dahlan brought many reforms to the understanding of religion that had often been misunderstood, including the concept of state leadership as part of the social contribution of the Idrisiyya Sufi order.

Furthermore, the current murshid of the Idrisiyya Sufi order is Shaykh Akbar Muhammad Fathurrahman, who has been a Murshid since July 10, 2010. Shaykh Akbar Muhammad Fathurrahman (from now on referred to as Shaykh Akbar) is famous for his moderate da'wah and dynamic connections with national and international representatives. He cooperates with various cross-institutions and cross-figures, including international da'wah institutions in Malaysia, Singapore, and Hong Kong. He established relations with the Chairman of the People's Consultative Assembly, the Former Deputy Governor of Jakarta, the Indonesian Ulama Council, the Islamic Guidance of the Ministry of Religion of the Republic of Indonesia, Az-Zikra Council, Indonesian Migrant Workers communities in Malaysia, Singapore, and Hong Kong. All of this shows the Murshid social roles of the Sufi leadership. The Idrisiyya Sufi order in Indonesia is listed in the world-known Sufi order group, recognized by JATMI (Jam'iyah Ahli Thariqah Mu'tabarah Indonesia) and JATMAN (Jam'iyah Ahlu at-Thariqah Al-Mu'tabarah An-Nahdliyyah). Institutionally and formally, the Idrisiyya Sufi order has been recorded in the notary deed legalized by the Minister of Law and Human Rights in 2012.

### **The Concept of Nationalism in the View of the Idrisiyya Sufi Order**

The meaning of nationalism, according to the Idrisiyya Sufi Order in Indonesia, is a behavior or attitude of maintaining peace, unity, relieving, and spreading genuine affection to achieve a nation and state that is safe, peaceful, sturdy and intact so that it becomes a harmonious home for the nation's children from anywhere. Through that, the task of the caliphate that Allah gives to humans can be carried out totally. The Idrisiyya Sufi order maintains the importance of nationalism through theological conceptions from the Quran and the hadith, as well as historical and sociological conceptions (Moesa, 2007; S. Nasution, 2018).

### **Theological Conception**

According to Shaykh Akbar Muhammad Fathurrahman, the murshid of the Idrisiyya Sufi order in Indonesia, explained that Islam through the Quran and hadith, teaches its people to have a sense of love for the homeland, which is commonly called wathaniyyah (nationalism). According to Shaykh Akbar, there are four notions of unity (wahdaniyah) that Allah teaches: wahdatul kauniyah (union of fellow living beings); wahdatul insaniyyah (unity of fellow humans); wahdatul ad-diniyyah al-'ammah (religious unity in general); wahdatul ad-diniyyah al-khashah (religious unity in particular). First, wahdatul kauniyah is the unity of fellow creatures that Allah allows to live in this world, whatever it is: animals, plants, seas, mountains, moons, stars, and all creatures as a whole. Islam teaches its adherence to be fair to all creatures on earth. Man must be able to maintain the survival of life other than himself, and he must be able to balance, preserve, take care of, and maintain the dignity of other creatures so that human beings are not inherently destructive and anarchist. Second, wahdatul insaniyyah is the unity of human beings. Shaykh Akbar emphasized that Allah glorifies and sanctifies humankind's unity, as mentioned in the Qur'an Surah Al Hujurat verse 13. Shaykh Akbar Muhammad Fathurrahman says,

"How beautiful the Qur'an, which is used as the basis by Sufi scholars, sees the differences, including in one nation, one country, where Allah SWT respects, appreciates, and sanctifies all human beings without exception. Do not let us have hatred because of ethnic differences, skin color differences, differences because of religion, and beliefs. All of that must be eliminated because we are one, wahdatul insaniyah. Allah sanctifies and glorifies the unity of man." (Lecture by Shaykh Akbar Muhammad Fathurrahman at the TVRI Sufism Study event, November 27, 2018).

Third, wahdatul ad-diniyyah al-'ammah means religious unity in general, namely the unity of religious people from all the prophets and messengers sent by Allah. The treatise among the samples mentioned in the Quran was revealed to Prophet Ibrahim, Prophet Ismail, Prophet Ishaq, Prophet Jacob, and Prophet Ayyub. Here, the Quran opens the paradigm of Muslims that there is unity between global religious communities, with one main note, namely having the same essence, worshipping God Almighty (Muhammad Fathurrahman, 2018). Fourth,

wahdatul ad-diniyyah al-khashah means religious unity in particular. Allah glorified the remarkable unity of Muslims among the people of the previous prophets. The evidence used by Shaykh Akbar in this regard is the Qur'an Surah al-Hujurat verse 10. In this verse, in his view, Muslims have a remarkable unity, the unity of the people of the Prophet Muhammad PBUH, which, when they disagree, will be destroyed. Find a way for the disputing parties to reconcile because Muslims and other Muslims are brothers. Although Muslims are diverse when viewed by their tribes, organizational groups, and manhaj that they believe in, they are all just a view, a perspective that each of them has the right to believe in. Behind it all is a more sacred and main essence, namely the unity of Muslims as the people of the Prophet Saw, which is called wahdatul al-diniyyah al-khoshoh (Muhammad Fathurrahman, 2018).

"Do not look at the tribe. The nation is different from the manhaj or Madzhab's point of view. We must feel that our hearts are united by Allah". (Lecture by Shaykh Akbar Fathurrahman at the TVRI Sufism Study event, November 27, 2018).

In addition to being taken from the teachings of the Quran, the Idrisiyya Sufi order also interprets the attitude of nationalism as exemplified by the Prophet Muhammad PBUH. Ustadz Ahmad Faqih, the Head of the Da'wah Division of the Idrisiyya Sufi order, explained that the Prophet PBUH loved Medina as his country and homeland. According to him, Islam, that is, kaffah and rahmatan lil alamin, needs the instrument of a safe and stable country. Hence, the Prophet Muhammad PBUH also gave this example 14 centuries ago. Initially, the Prophet lived and preached in Mecca. He wanted to build a civil society that obeyed Allah in his homeland, but all that happened was hostility, war, and hatred. The state and its people are neither safe nor conducive, so it is impossible to develop the teachings of Allah there. Therefore, he is looking for a strategic place to spread Islamic da'wah, namely Medina Al-Mukarramah (Yathrib). In Medina, the Prophet instilled the foundations of statehood in every aspect of life: social, economic, and political. He built the civilization of his society, teaching tolerance between religious communities, economic cooperation, and various political agreements. It was because of his efforts to build this country that Islam during the Medina period developed rapidly through the Arabian Peninsula (Interview with Ustadz Faqih, February 24, 2021).

More details about the Prophet's nationalism towards Medina, Ustadz Faqih took a story about the conquest of Mecca (Fathu Makkah). At that time, before the departure of the Muslim troops to Mecca, the Prophet first advised the companions not to leave Medina for more than three days. Even after Makkah was conquered, he did not return home at all, even though Makkah was his hometown that he loved and missed so much. Because before that, the Prophet was once asked by one of the Friends of Anshar, "O Messenger of Allah, this is Fathu Makkah. Will you return to your homeland and leave us who have helped you, O Prophet?" Then he replied, "No, I will continue to migrate. I will remain in Medina until the end of my life." So great is the love and devotion of the Prophet to Medina. An excerpt of the interview with Ustadz Faqih is as follows:

"Now here, the values of nationalism are evident. He loves Medina, even though his homeland is Mecca. What the Prophet chose was not the homeland but the place where it supported the religion of God. That is true nationalism. Now, here we make Indonesia a place where Islam flourishes." (Interview with Ustadz Faqih, February 24, 2021).

Departing from the above example of the Prophet, the Idrisiyya Sufi order, in its teachings, strongly prioritizes the cultivation of nationalist values to form a safe, secure, prosperous, and harmonious society as a form of spreading Islam as a religion mercy of the God (Vikør, 2020).

#### Historical-Sociological Conception

The historical-social foundations of nationalism among the Idrisiyya Sufi order were cultivated from the historical facts and sociological evidence when Indonesians had to fight against the colonials to maintain and protect Indonesia as a nation and state (Aziz, 2012; Laffan, 2003). This spirit of struggle and patriotism remained firmly held by the Sufi Sheikh of Idrisiyya Sufi Order in Indonesia. The love for the homeland of the Idrisiyya Sufi Order can be found in every era of the leadership of each murshid. The era of Sheikh Akbar Abdul Fattah's nationalism was evidenced by arousing the fighting spirit in the war against the Dutch and Japanese colonials in Indonesia through 1932 in Tasikmalaya and Jakarta (Interview with Ustadz Faqih,

February 24, 2021). The Idrisiyya Sufi Order's role continued after Indonesia's independence, particularly in guiding the Republic of Indonesia against radical and rebellious movements such as the DI/TII and G30S/PKI. Furthermore, the Idrisiyya Sufi Order also contributed to maintaining the spirit of nationalism and patriotism in the broader community at that time, one of which was through the Rahmatan Lil Alamin Carnival, which was held in 2008 and successfully gathered 3000 participants who then performed prayers for the safety of the country. The Carnival formed the cooperation between the Ulama (Muslim clerics) and Umara (Government officials)(Wajdi, 2020).

These various things have become the historical footprint and sociological foundation of the Idrisiyya Sufi order to continuously foster the spirit of nationalism, patriotism, and loyalty to the nation by implementing the teachings of the tariqa instilled by the previous murshids. According to Ustadz Faqih, apart from the example of murshid, the nationalist attitude of the Idrisiyya Sufi order is also based on the slogan *hubbul wathan minal iman* (loving the nation is a sign of faith) that launched by the nationalist Sufi Sheikh, Hadratussyaikh K.H. Hasyim Asy'ari. As an adherent of tariqah, Hadratussyaikh K.H. Hasyim Asy'ari entrusts all tariqah in Indonesia to maintain the unity of the Republic of Indonesia (Ibda, 2017; Sadiyah et al., 2021). On this basis, the Idrisiyya Sufi Order always strives to fulfill the mandate that has been given. The struggle and forward steps taken by the Idrisiyya Sufi Order are by the definition of nationalism. Namely, nationalism is an idea of maintaining the nation-state, in which there is interaction between the government and the community towards the common good (Moesa, 2007).

### **Implementation of Nationalism**

Sufi order (tariqa) is one of the influential elements in society that is often considered a moral and spiritual fortress (Abudin Nata, 2011; Muttaqin et al., 2023; Saliyo, 2016). They have a very significant role in maintaining and preserving the values of nationalism. According to the Idrisiyya Sufi order, the understanding of nationalism and love for the nation and country they adhere to is not only based on a theological and historical understanding of Islam. Furthermore, the Idrisiyya Sufi order even advanced to a further and more critical stage, namely the implementation of nationalist values, which is carried out through four main aspects: educational, economic, social, and political.

### **Implementation in the Education Sector**

Educating the nation is a form of devotion to the Idrisiyya Sufi order (Waluyo et al., 2023). According to the Idrisiyya Sufi order, to build a safe and sturdy country, *da'wah* and *tarbiyah* *ihsaniyyah* (kindness education) must be given to the community. The Idrisiyya Sufi order in Tasikmalaya, Indonesia, provides all levels of education, from formal to non-formal, from preschool, kindergarten, elementary, junior, senior, higher education, and boarding. In addition to providing a comprehensive level of formal education, the Idrisiyya Sufi order also provides scholarships for outstanding students (<https://www.idrisiyyah.or.id/>, accessed June 30, 2024).

The Idrisiyya Sufi order provides formal educational institutions and continues to innovate, which makes the Pondok Pesantren Idrisiyyah one of the best schools in the Tasikmalaya region. The students participated in several competitions and successfully showed achievements. This will help to improve the quality of the nation's children and raise the dignity of Indonesia.

Furthermore, the Idrisiyya Sufi order also provides non-formal education institutions by building *zawiya* (Sufi branches) in various regions in Indonesia. The goal is for education to spread evenly. All circles of society receive guided teaching, with inner sciences (religious knowledge) and outer science (secular knowledge). This will help to build noble moral character and brotherhood among the nation. According to Ustadz Faqih, head of the Idrisiyya *da'wah* division, to achieve a solid and peaceful country (*darul aman*), the development of the *ummah* through education is needed as the foundation.

The development of the nation's knowledge and character through education helps the development of a moderate Muslim generation who has a commitment to the nation following the one religious moderation indicator, namely love for the homeland: (a) able to sing songs of struggle, (b) uphold the dignity and dignity of the nation with achievements, (c) love for the environment (Fathurahman & Sila, 2019). Within the Idrisiyya

Sufi Order, point (a) can be found during the flag ceremony, where all students and followers of the Idrisiyya Sufi Order sing the national anthem together. Point (b) is reflected in various competitions won by the students, as well as in the morals of the students and followers of the Idrisiyya Sufi order as a result of the education instilled. Point (c) is reflected when the students are educated to clean classrooms and competitions with the theme of love for the environment or ecology.

#### Implementation in the Economic Sectors

Implementing the value of nationalism within the Sufi order also stood out in the economic field (J. Nasution, 2022). The Idrisiyya Sufi order aims to revive the nation's economy to have a quality and blessed economy. So, the Idrisiyya Sufi developed various business units, capital, money loans, zakat, and alms distribution to help the economy of the people and the Republic of Indonesia. Their economic programs include Qini Mart (minimarket store with eight branches), Qini Vanname (shrimp pond covering an area of fifteen hectares), Baitul Mal wa Tamwil (BMT), tour and travel services, and a medical center. Through this, many jobs are also opened for the wider community. The Idrisiyya Sufi order does not limit the job position for their members only. However, it is open to anyone who needs and suits the job. This goes the same way with the services provided by the Idrisiyya Sufi order. The services are not limited to the members of the Sufi order only. It is open to the public. It is evident that the Idrisiyya Sufi order is not exclusive; it is inclusive by prioritizing the common benefit of building the country's economy (Ibrahim et al., 2024; Igboin, 2022).

So, judging from the implementation of the economic sector of the Idrisiyya Sufi order, under the religious moderation indicators, namely unity: (a) living in harmony with the spirit of family, (b) non-discriminating, (c) prioritizing the public interest over personal/group interests. Point (a) was found when they built a business unit on the principle of harmony and family. Point (b) was found when the Idrisiyya Sufi order did not discriminate the job vacancies or limit the services in their business unit. Likewise, in point (c), the purpose of the Idrisiyya Sufi order for economic development is to boost the country's economy and public interest.

#### Implementation in the Social Sector

The implementation of nationalism within the Idrisiyya Sufi order is visible when referring to their social-related activities (Rakhman, 2023). Both students and members of the Sufi order are involved in various social activities. Not only emphasizing individual spiritual intelligence, the Idrisiyya Sufi order consistently educates students and students to have intelligence and social righteousness through social care programs. These various programs exist to help people experiencing poverty by distributing zakat, infaq, and sadaqah to people experiencing poverty, building damaged residents' houses, opening job opportunities, community service to clean the surrounding environment, and fundraising for victims of natural disasters. These activities are part of the many social actions the Idrisiyya Sufi order promoted. They feel pride in having a good nature by caring for the environment. This is under the theory of indicators of nationalism, namely love for the homeland, protecting the environment, and being involved in community activities (Apriani, 2019).

In the social context, the implementation of nationalism by the Idrisiyya Sufi order can also be seen in the architecture of the Islamic boarding school buildings. Shaikh Akbar proudly presents Rumah Joglo and Limasan, among other modern buildings. This shows that the Idrisiyya Sufi order wants to present local culture amid Islamic boarding school religious activities. In addition, according to Ustadz Cecep, these traditional buildings are an educational medium to foster a love for Indonesian culture for students, travelers, and anyone visiting the Islamic boarding school.

The things that have been described above are in line with the point of nationalism indicators, namely, being proud as the Indonesian nation: (a) being proud of Indonesian culture, (b) being proud of using the Indonesian language, (c) being proud of using domestic products. This is implemented within the social sector through (a) not liking to hurt people, (b) being willing and able to cooperate, and (c) being Involved in community activities (Ariyani, 2017).

## **Implementation in the Political Sector**

In line with the history of the Indonesian *murshid*, the Sufi order has long had many relationships with the government and politicians (Milani, 2017), which aims to achieve a just, peaceful, prosperous, and pleasing government so that it becomes a country mentioned in the Qur'an, namely *baldatun thayyiban wa robbun ghafur* (a good country with the God who is Most Forgiving). According to Ustadz Rijal, the director of Ma'had Aly, political figures and politics should not be hostile, which will create a big gap between the government and religious leaders. On the contrary, politics must be accompanied by Muslim scholars or *murshids* who have a special closeness to Allah so that the political system continues to run harmoniously in the proper corridor. The involvement of the Idrisiyya Sufi order in politics is a form of concern for the *ummah* and the nation and to prove that Sufism is born from the teachings of Islam that are comprehensive in all aspects of life, including the political aspects. One of the political actions was that the Idrisiyya Sufi order supported the nominator for the mayor election of Tasikmalaya. Also supporting a national political figure, Sandiaga Uno, in the national political election event in 2019. The Idrisiyya Sufi order hopes that *murshid's* spiritual content will fill the national leaders' character in the election arena (Interview with Ustadz Faqih and Ustadz Rijal, February 5 and 24, 2021). In addition, the form of political implementation of the Idrisiyya Sufi order is also found when students learn topics related to the nation and state. Shaykh Akbar continually educates students to continue supporting the government's programs and pray for the best for the leaders.

If aligned with the indicators of religious moderation, it is found that the implementation of this political sector is in line with the point of unity: (a) living in harmony with the spirit of family, (b) non-discriminating, (c) prioritizing the public interest over personal/group interests. Furthermore, it is also aligned with the value of tolerance: (a) respecting differences of opinion, (b) recognizing everyone's rights, and (c) respecting togetherness in religion (Apriani, 2019).

## **CONCLUSION**

The Idrisiyya Sufi order in Tasikmalaya, West Java, Indonesia, provides authentic and inspiring examples of how the practice of Sufism not only focuses on the vertical relationship between Muslims and God (*hablumminallah*) but also integrates horizontal relationships with fellow human beings (*hablumminannaas*) through understanding and application of nationalist values. This paper shows that the Idrisiyya Sufi order has succeeded in implementing the values of nationalism in various aspects of life, including education, economy, society, and politics.

Regarding education, the Idrisiyya Sufi order established and managed educational institutions that provided religious knowledge and general knowledge that was important to form an intelligent and noble generation. These institutions play an essential role in educating the life of the nation and instilling a sense of love for the homeland in their students. In the economic field, the Idrisiyya Sufi order develops various economic activities that empower the local community. Through cooperatives and small and medium enterprises (SMEs), they create jobs and improve the economic welfare of their members and non-members. This inclusive economic approach shows how Sufi teachings can be translated into concrete actions that support local economic development. Socially, the Idrisiyya Sufi order is active in various social activities that aim to help people in need. They are involved in humanitarian programs, such as disaster relief, providing compensation to orphans, and accessible health services. These activities reflect solid social concern and solidarity in accordance with the values of *hablumminannaas*. In the political realm, the Idrisiyya Sufi order shows that spirituality and nationalism can go hand in hand. They encourage their members to participate actively in political life. The Idrisiyya Sufi order also guides political leaders with Islamic moral values and ethics that drive political activities and participation in the common good.

Overall, the Idrisiyya Sufi order in Tasikmalaya has successfully implemented Sufi teachings in modern life by emphasizing the importance of *hablumminannaas*. Through various initiatives in education, economy, society, and politics, they show that profound and spiritual Sufi teachings can be translated into concrete actions that support nation-building and community welfare. This research confirms that the Idrisiyya Sufi order is a spiritual center and an agent of social change that contributes significantly to national development.



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