

THE MESSAGE OF RELIGIOUS MODERATION IN TANBIH QADIRIYAH NAQSYABANDIYAH (TQNs) PONDOK PESANTREN SURYALAYA TASIKMALA

Muhamad Dani Somantri
IAILM Suryalaya Tasikmalaya
email: muhamaddanisomantri34@gmail.com

Dahwadin
STAI Al-Musaddadiyah Garut

Abstract:

Lately contradictory attitude toward a variety of social maturity often practiced in religious life, state and nation. Characterized by increasing the ideology of intolerance, claims of truth, apathy, radicalism, terrorism, and violence, racial background which would almost the stability of national unity of Indonesian. Efforts to push the level of socio-religious intolerance becomes the collective responsibility, one through the strengthening of research-based schools of religious moderation both theoretical and practical. The significance of this study is to track messages of religious moderation contained in the manuscript Tanbih TQN Boarding School Suryalaya Tasikmalaya. Type a descriptive qualitative research methodology to approach the content analysis study (content analysis) to the data source. The research found that the manuscript is a testament mursyid Tanbih Sheikh Abdullah Mubarak bin Nur Muhammad (Abah Sepuh) to all the brothers TQN Suryalaya. To obtain the inner and outer happiness and safety of life hereafter in accordance with the purpose sufi order, then the text Tanbih true not only seen as sakralitas to be read and heard in every activity TQN Boarding School Suryalaya brothers, but also must be realized in the social life. Because the script Tanbih containing messages of religious moderation in the life of the nation which includes: (1) harmonization of the relationship between religion and state; (2) an attitude of respect and appreciate people who are older (seniority); (3) mutual compassion in the form of mentoring, guiding, and advising the kindness to younger (junioritas); (4) humility to an equal; (5) always put the collective interest above the interests of individual / group; (6) the attitude of generous, virtuous, and warm-hearted towards the poor; and (7) maintain the environment so maintained continuity.

Keywords: *religious moderation, tanbih script, and TQN Suryalaya*

A. Introduction

Some of this decade, the contradictory attitude towards social pluralism nation often practiced, for example, attacks on religious leaders in the form of terror and criminal acts¹; Tolikara burning of mosques in Papua²; destruction of houses of worship; women's rights violations³; intolerance of religious freedom; terrorism⁴; the spread of radicalism; hatred speech (hate speaks); racism; and other selfish behavior that tends to intolerance. All forms of contradictory actions is representatif on national socio-religious phenomena are actually more complex and varied, if traced further.

Related potential contradictory actions, in 2017, the Research Center Wahid Institute conducted a national research on trends Socio-Religious Tolerance, in a report released: the potential tendency of radicalism is around 5.2% (males) and 2.3% (females) go up comparable in 2016; potential tolerance of unpopular groups was 63.3% (males) and 53.3% (females); potential intolerance against unpopular groups was 66.0% (2016) and 69.3% (2017); intolerance or neighboring rights reside with different groups was 3.3%; support for radical organizations was 7.8% (males) and 10.5% (females); pro attitude towards the idea of violent jihad 14% (men) and 12.4% (female); being conservative to the ideas of non jinayah was 40.9% (males) and 43.5% (females).⁵

Based on empirical findings, then contradictory practiced in the form of socio-religious intolerance and all variety of derivatives is no longer a simple the problem considered, but the symptoms of an acute illness that must be addressed and resolved medicine (problem solution). Figures socio-religious intolerance curve is directly proportional with the times and the sophistication of information technology. Especially in millennial era when approaching party political democracy (elections) level of intolerance is always experiencing a significant surge.⁶ It is feared that the assumption of truth, the more familiar with the tradition of intolerance, then

¹ Abraham Utama, *Serangan terhadap Pemuka Agama: Teror, Intoleran, atau Aksi Kriminal*, <https://www.bbc.com/indonesia/indonesia-43028314>. Accessed 4 Desember 2018.

² Yenny Herawati, *Pembakaran Masjid di Tolikara Picu Konflik Agama di Papua*, https://www.benarnews.org/indonesian/berita/pembakaran_masjid_papua_memicu_konflik-07202015182625.html. Accessed 4 Desember 2018.

³ *Ini Pelanggaran Hak yang ditemukan Komnas HAM dalam Pembunuhan Salim Kecil*, pada laman <https://news.detik.com/berita/d-3037758/ini-pelanggaran-hak-yang-ditemukan-komnas-ham-dalam-pembunuhan-salim-kancil>. Accessed 4 Desember 2018.

⁴ <https://www.liputan6.com/tag/teroris>. Accessed 4 Desember 2018.

⁵ Wahid Foundations Lembaga Survei Indonesia, *Laporan Survei Nasional tentang Tren Toleransi Sosial-Keagamaan*, 2017.

⁶ *Intoleransi Menjelang Pilpres 2019*, Kompas, No. 028 Rabu, edisi 25 Juli 2018, hlm. 6, <https://www.google.co.id/search?q=Intoleransi+menjelang+Pilpres+2019%2C+Kompas%2C+No.+028+Rabu%2C+edisi+25+Juli+2018%2C+hlm>. Accessed 4 Desember 2018.

the door is a threat to the sovereignty of the Unitary Republic of Indonesia it appears logical to be more wide open.

Increased strength of the social existence of religious intolerance in Indonesia become *asbab al-nuzul* for some parties to respond to a variety of perspectives solutions. The government, for example to strengthen coordination between ministries, design effectiveness of prevention programs intolerance/de-radicalization, apply the urgency of moderation in the fields of education, economy, culture, politics, and religion. While civil society institutions/organizations continue to campaign against violence, intolerance, radicalization, and the narrative of hate. But stretching the following socio-religious intolerance Problems still have not reached the targets set expectations and ideals together.

Realize also that efforts to reduce the level of socio-religious intolerance is not only the task of governments and certain parties only, but also the responsibility of all citizens as a manifesto of compliance with the mandate of 1945 to promote the spirit of national unity. In addition, it is necessary also conducts scientific research related to the moderation of religion from various disciplinary perspectives, broaden the meaning of tolerance through scientific tradition is a systematic, methodical, measured, philosophical, and objective. The results of this research can be elaborated with a series of public policy programs as an alternative solution based on facts, empirical data in order to minimize the practice of radicalism and socio-religious intolerance in the life of the nation.

One option is a religion of moderation scientific research through approach mysticism (Sufism approach) esoteric dimension as an integral part of Islamic teachings. Line of thought Abu al-Wafa al-Ghamiri al-Taftazani who wrote, Sufism within Islam teaches its followers to not be violent, let alone harm and loss of life of others. Instead, Sufism teaches love (*mahabah*) love of neighbor. Psychological aspects of the Sufis, especially among theosophists dominated by feelings of love. Love becomes the soul for spirituality and the real action in life.⁷ The concept of love is meant, according to Ibn al-Farad, is in love with the divine that is stretched and followed with a love for the Prophet Muhammad, families, communities, and even countries.⁸ According to Rafiq Ahmad, the people who still practices law only by jurisprudence, without the spirit of Sufism, due to the prevailing religious studies dominated by the study of jurisprudence-oriented. As a result, Muslims in looking at everything with a black-white paradigm, hala-haram, and legitimate-illegitimate.⁹

⁷ Abu al-Wafā al-Ghamiri al-Taftazānī, *Sufi dari Zaman ke Zaman*, cet. II, (Bandung: Pustaka, 1997), 215.

⁸ Ibnu Al-Farad, *Al-Diwan* (Kairo: Dār al-Hijaz, 1322), 49.

⁹ Ahmad Rafiq, *Fikih dan Tasawuf: Wacana Dialogis dalam Karya Simuh*, at.al. *Tasawuf dan Kritis*, (Yogyakarta: Pustaka Pelajar, 2001), 72-73.

Sufis offers to adherents of religion in order to be inclusive and accepting of many friendships. From this point the teachings of compassion to anyone developed. No decent hated, everything has to be loved. There should not be hard, but must prioritize attitude gentle and affectionate. Everyone is a friend, a friend, not an enemy to be fought. The Sufi principle of friendship is recording should treat each person based on the level its statification. They treat the older age with respect and *ta'dzim* feeling like the original parents. People who are age suave treated like a brother. While against the younger treated with affection worthy of his own. They avoid hatred, envy, crime, and want to receive advice from anyone.¹⁰

The bow of Sufism in Islam that displays pluralistic Indonesian society, should be considered. Clash between religions, radicalism, intolerance, culture outbreaks truth claims can at least be minimized. Because of violence that carries the name of religion is essentially the implications of the perspective of Islamic Sufism without being based glasses. In short, try to show the face of Islamic Sufism most gentle and polite.¹¹

The same angle to address the socio-religious intolerance symptoms practiced also by the teachings Qadiri Order wa Naqsyabandiyah Boarding School Suryalaya Tasikmalaya (TQN). As an integral part of scientific mysticism/Islamic mysticism, TQN Suryalaya unique concepts, patterns, and methods that are not directly teach the attitude of religious moderation. It's already done some scientific research (domestic and foreign) that have been published about existence TQN Suryalaya from various perspectives. However, the study of the scientific studies TQN Suryalaya already documented in the manuscript *Tanbih* still relatively limited, especially when correlated with the conception of religious moderation.

Therefore, it is necessary to do research about the interpretation of religious moderation message is contained in a manuscript *Tanbih* TQN Suryalaya Tasikmalaya in substance represents a message of peace, tolerance, compassion, and collective piety in the life of the nation.

Based on the background of the above problems, the formulation of the research problem is how the messages of religious moderation contained in the manuscript *Tanbih* TQN Boarding School Suryalaya Tasikmalaya.

¹⁰ Al-Hujwiri, *Kasyful al-Mahjub*, terjemahan Suwardjo Muthary dan Abdul Hadi, (Bandung: Mizan, 1992), 301.

¹¹ Danial, *Menghadirkan Tasawuf di Tengah Pluralisme dan Ancaman Radikalisme*, Jurnal Analisis, vol. XI, no. 1 (2011), 106.

B. Method

The methodology used is descriptive qualitative study approach text against a data source. The data source is taken from the work of Murshid TQN: Manuscript Tanbih, Kitab *Miftāh al-Shudur*, The Book of *Akhlāk al-Kaīmah fī Mudawami al-Dzikri*, Buku *Risalah Tuntunan Tarekat Qadiriyyah wa Naqsyabandiyah*, *Uqūd al-Jumān*, and scientific works the other related to the research topic.

The research uses the analysis of the content (content analysis) of the results of exploratory study of texts/literary study conducted in various stage, unitizing, sampling, recording, and narrating. To check the validity of the data carried triangulation credibility which includes engineering, FDG is more intense, increasing persistence, and optimization of literacy/ reference.

C. Discussion

1. Meaning Track the Tanbih

Etymologically, the word comes from the Arabic Tanbih, used for people who wake up from sleep or those who remember (*athla'a*) back something forgotten (*al-ghaflah*). Warn against sleeping people to remain wary.¹² While the terminology Tanbih explicitly absent from Al-Qur'an, because the word Tanbih often correlated with the strategy of propaganda Islamiyah, as in Al-Qur'an that means, "*Call upon (human) to the way your Lord with wisdom and good lessons and argue them in a good way. Your Lord, he knows more about who strayed from His Path and He who knows best those who receive guidance*"(QS. Al-Nahl [16]: 125).

In textuality study the Al-Qur'an, said Tanbih a form of words tadzkir mutaradif that both terms are incorporated as an integral part of the propaganda methods of the Prophet, so that its meaning is more varied, such as a warning, advice, inform, arouse, attention, and vigilance. When Al-Qur'an wrote the word tadzkir, contextually already discussing Tanbih said, because between tadzkir and Tanbih resemble morphologically interpretation derived from the word dhikr. Thus, to obtain wholeness Tanbih definition can be traced through the study of linguistic text analysis of the concept of remembrance.

The word dhikr taken forms *mashdar* from *dzakara-yadzuru-dzakran-dzākirun*, which means keeping something to call or remember to be used as a

¹² Ibrāhīm Muṣṭhafā, Aḥmad al-Ziyāt, Ḥāmid Abd al-Qādir and Muḥammad al-Najjār, *Kamus al-Mu'jam al-Wasith li Majmū'ati min al-Muallafin*, (Cairo: The Academy of the Arabic Language, 1998), <http://lisaan.net/%D9%86%D8%A7%D8%A8%D9%87/?book=37>. Accessed 9 Desember 2018.

lesson¹³, dhikr, writes Mustafa Ibrahim, interpreted, maintain, deliver, good name, called a noble after forgotten.¹⁴ While Abdul al-Abbas al-Nadwi, translated it: mention, remembrance/Recollection, reminder/admonition, in vacation, reputation, and renown.¹⁵

According Fū'ad Abu al-Baqī, Al-Qur'an wrote the words following dhikr diverse derivatives are 292 times¹⁶, all forms said structure contains a different meaning. The research results of the scholars interpretation of the concept of remembrance in Al-Qur'an such shows efforts to remember Allah either with oral, liver, or limbs¹⁷, warning¹⁸, lesson¹⁹, books of Allah²⁰, and sign majesty of the Creator.²¹

Based on the framework of the above description, it can be understood that the Tanbih is the text of Sufism TQN Suryalaya Tasikmalaya substance containing the message of Al-Qur'an on the integration of goodness in guiding humanity achieve happiness essence of life (birth) and Hereafter (inner). With regard Tanbih content, the scope of segmentation advice was not only devoted to the followers TQN (brothers) only, but also has relevance for the whole teaching of human social stratification. Because basically, the concept Tanbih commensurate with the significance of dhikr, which indirectly into the interpretation of the teachings of Al-Qur'an based on the values of kindness, mercy, compassion, care, love, peace, welfare and collective piety.

2. A Brief History of Scriptwriter Tanbih

Tabih manuscript is the work monumental Syaikh Abdullah Mubarak bin Nur Muhammad or often known as Abah Sepuh. He was born in 1836 in an area called

¹³ Ibnu Mandzūr, *lisān al-A'rab*, jilid III, (Beirut: Dārl al-Ma'arif, 1990), 1507-1509. See Louis, *Ma'lūf al-Munjjid fi al-Lughah wa al-A'lam*, (Beirut: Dārl al-Mashriq, 1986), 236.

¹⁴ Ibrāhīm Mushthafā, *al-Mu'jam al-Washit*, juz I, (Riyadh: al-Maktabah al-Haramain, t.th), 41.

¹⁵ Abdul al-Abbās al-Nadwi, *Qāmus al-Fadz al-Quran al-Kaīm al-Arabi al-Injilisy*, (Cicago: Iqra International Educational Foundation, 1986), 200.

¹⁶ Abdul al-Abbās al-Nadwi, *Qāmus al-Fadz al-Quran al-Kaīm al-Arabi al-Injilisy*, (Cicago: Iqra International Educational Foundation, 1986), 200.

¹⁷ QS. al-Zumar [39]:22; QS. al-Māidah [5]: 91; QS. al-Ra'du [13]: 28; QS. an-Nūr [24]: 37; QS. al-Ankabūt [29]: 45; QS. al-Hadīd [57]: 16; QS. al-Mujādalah [58]: 19; dan QS. al-Munāfiqūn [63]: 9. See Said Aqil Shiraj, *Tasawuf sebagai Kritik Sosial Islam sebagai Inspirasi, Bukan Aspirasi*, (Bandung: Mizan, 2006), 85-86.

¹⁸ QS. al-A'rāf [7]: 63; QS. al-Anbiyā [21]: 24; dan QS. al-Qalam [68]: 52. Ahmad Musthafā al-Maraghī, *Tafsīr al-Maraghī*, jilid V, (Beirut: Dārl Fikr, 2001), 22.

¹⁹ QS. Yāsin [36]: 69; QS. al-Qamar [54]:17, 22, 32, dan 40; QS. al-Dzariat [51]: 55; QS. Shad [38]: 39; dan QS. Maryam [19]: 97. *Ibid*, 149.

²⁰ QS. al-Shaffāt [37]: 3, 168; dan QS. Thahā [20]: 124. *Ibid*.

²¹ QS. al-Kahfi [18]: 101. *Ibid*, 295.

Kp. Village Cicalung Tanjungkerta Pagerageung District of Tasikmalaya District, West Java. Abah Sepuh come from respectable families couples Raden Nur Muhammad (Nurpraja) with Emah mother.²² The complete connection Abah Sepuh family genealogy is Nūr Muhammad; Ali al-Husaini; Sirrudīn; Sirrajuīn; Ahmad Izzudīn; Azīz Mubārak; Fathurrahman; Abdu al-Wafā; Miftāhu al-Wahhāb; Hasbi al-Shiddiqī; Hasan Mufadhāl; Abu Bakar al-Sa'qalāni; Ibrāhīm Yahyā; Muhammad Sya'ranī; Abu Abdu al-Karīm; Mushtafā al-Akhyār; Abdu al-Hakīm; Abdu al-Mashlūl; Abu Hasan al-Ghifāri; Hamdan Muhammad al-Ghifāri; Ibrāhīm; Hamzah Nūr Sa'id; Nūr Muhammad Abdu al-Wafā; Ismā'il; Abū Fadhil Maulanā; Sya'id al-Anshāri; Utsmān Ali Hasan bin Sya'id Muhammad; Hasan al-Sibthi; Fātimah al-Zahra; dan Rasūlulāh SAW.²³ Judging from the structure of the lineage, Abah Sepuh ranks 32nd descendants of the prophet Muhammad on track Siti Fātimah al-Zahrā.

Since childhood, Abah Sepuh have very high dedication to science, especially the study of Islam (Islamic studies). History of religious science education starts from his own family in the field of jurisprudence and monotheism. After obtaining religious learning from his family, Abah Sepuh continuing education to various boarding schools to deepen the study of religious knowledge especially in the field of jurisprudence, nahwu and boarding Sukamiskin sharf in Bandung. Then he went on odyssey science focused on mysticism to Shaykh Ahmad Talha Kalisapu Syikh Cirebon and Shaikh Cholil Bangkalan, Madura until finally receiving the designation symbol (*khirqah*) as *mursyid* TQN of Syikh Ahmad M. Talhah 1890.²⁴

Studies intellect Abah Sepuh have sanad or a history of mysticism obvious clerical archipelago which is inherited from each generation Sufi eighteenth century even stem from the Prophet Muhammad, among scholars who become spiritual lineage Abah Sepuh Syaikh Thalhan Cirebon, Syaikh Khātib Sambas, Syaikh Syamsudīn, Syaikh Murrad, Syaikh Abi al-Fattah, Syaikh Kamaludīn, Syaikh Utsmān, Syaikh Abi Bakrin, Syaikh Yahyā, Syaikh Hisamuddīn, Syaikh Waliyuddīn, Syaikh Nuruddīn, Syaikh Zainuddīn, Syaikh Sarīfudīn, Syaikh Syamsuddīn and so on.²⁵

Abah Sepuh after hajj and draw from Makkah, then he formed a common study group that would later become the forerunner to the establishment of

²² Unang Sunardjo, *Menelusuri Perjalanan Sejarah Pondok Pesantren Suryalaya, Pusat Pengembangan TQN Abad Kedua puluh*, (Tasikmalaya: Yayasan Serba Bakti, 1995), 45.

²³ *Indept interview with* Dr. H. Suhrawardi, M.Ag, a follower of TQN Suryalaya Tasikmalaya (called *ikhwan*), 11 Desember 2018.

²⁴ Zamaksari Dhofier, *Tradisi Pesantren; Studi tentang Pandangan Hidup Kiai*, (Jakarta: LPE3S, 1990), 92.

²⁵ The complete of geneoligi Abah Sepuh can see Amin Syukur, *Zuhud di Abad Modern*, (Yogyakarta: Pustaka Pelajar, 2001), 117.

institutions Suryalaya Boarding School in 1905. At the age of 116 years, Abah Sepuh lifted one of his descendants named Ahmad Shahibul Tajul Wafa A'rifin (Abah Anom) to continue the development of propaganda in the distance TQN Suryalaya Tasikmalaya regency.²⁶

When age Abah Sepuh ahead 120 years, precisely on January 25, 1956, he was called by God, while the range of services kindness and his struggles institutionalized in Pondok Pesantren Suryalaya institutions. In addition, he also left a will in the form of a script Tanbih to Abah Anom and all the brothers to always consistent practice and teachings TQN Boarding School Suryalaya Tasikmalaya.

3. Urgensi Tanbih Among TQN Suryalaya Tasikmalaya

At first Tanbih an expression of Abah Sepuh testament to all the brothers TQN Suryalaya Tasikmalaya were then documented in the form of a script by Abah Anom on February 13, 1956. Editorial Tanbih written in Sundanese, the age of nearly 62 years, but the originality of its contents still remain intact, preserved and nothing changed. On the basis of consideration of the level of deployment of adherents TQN Suryalaya increasing large, the script Tanbih translated into Indonesian, English, and Arabic.

Indicators which are unique in TQN Suryalaya compared with other congregations is the script Tanbih. Urgensitas Tanbih position becomes very visible when the contents of the entire manuscript Tanbih always recited in any activities involving the Brotherhood agenda Suryalaya TQN both within Pesantren Suryalaya or in the office area TQN Suryalaya Brotherhood representative. Based on the observation of the author, manuscript Tanbih recited in several activities, including activity official in educational institutions Yayasan Serba Bakti Pondok Pesantren Suryalaya starting from early childhood education (ECD) to universities (the academic community IAILM and STIELM Suryalaya Tasikmalaya), recitals Manaqib, public recitation brothers TQN (weekly, to commemorate the birth of the Prophet, Ascension memorial and commemoration activities of other Islamic new year), family celebration event, religious traditions Brotherhood and other religious events TQN brothers. In brotherly activities TQN Suryalaya Tanbih script reading arrangement is positioned after the recitation of Al-Qur'an before tawasul (opening, reading Al-Qur'an, Tanbih, tawasul, speech, the main event, prayer, and the cover).

Tanbih in brotherly community standpoint TQN Suryalaya Tasikmalaya occupy strategic positions, sacredness high value as the essence of Al-Qur'an that has undergone a transformation into a variety of local wisdom Sunda. In the manuscript describes the basic foundation of uniquely pesantren Tanbih combined

²⁶ Sri Mulyati (*at.al*), *Mengenal dan Memahami Tarekat-Tarekat Mu'tabarah di Indonesia*, (Jakarta: Kencana, 2006), 267.

with base institutes, sundanese, and ness that can be communicated to the public more broadly, across schools, across the region, even to the religious borders.²⁷

The majority of the brothers agreed that the tradition of reading the manuscript *Tanbih* done repeatedly in every activity of the brothers TQN Suryalaya no other is to obtain blessings²⁸, Miracles, and the legitimacy of recognition *mursyid* students to practice. Based religioitas the congregation can be said that the congregation maintain contact with God through the intermediary *pursyid* or guardian, thanks to the spiritual power (baraka), which is granted by God to him. Whatever the needs of students or followers may be affected due to intermediary *mursyid*, because it was the *mursyid* very honored and sacred, be a place of refuge, a place made for help from all the difficulties currently public.²⁹ Public confidence in the blessings that in turn the *mursyid* have charismatic authority.³⁰

One of the tenured faculty IAILM Suryalaya expound on the benefits of repetition readings *Tanbih* if the terms of the educational aspects of propaganda, among others: (1) internalization, which attempts to the effectiveness of delivering a message that focuses on embedded system of values contained in the manuscript *Tanbih* that relevance to guide the real life of happiness, peace, inner and outer balance. (2) Identification, which attempts to give a special *amaliah* patterns as indicators of distinguishing between TQN Suryalaya with other congregations community practice. (3) Submission, is an attempt to realize the consistency of obedience, obedience, respect, *ta'dzīm* a salik Sufism on *mursyid*.³¹

Harun Nasution wrote about the urgency in view of the position of the manuscript *Tanbih* TQN brothers Suryalaya Tasikmalaya, namely: (1) as a testament delivered by a teacher *mursyid* to each of the brothers to be carried out with the totality and systematic in order to reach the safety of life and Hereafter; (2) the mandate in the form of human responsibility as God's caliph. Because the task is preserving the human being and take care of every inch of the earth nice and helpful; (3) warning that humans have always dutifully implement religious orders and the state; (4) the guidelines for each of the brothers in existence everyday behavior; (5) guide to always practice the teachings of TQN core; (6) guiding the good relations

²⁷ Asep Salahudin, *Mursyid Inklusif Pengayom Umat*, Pikiran Rakyat, 06 September 2011.

²⁸ Ulfatmi Azlan, *Pemaknaan Linguis Barokah pada Kehidupan TQN Ikhwan Suryalaya*, Jurnal Latifah, vol. 2, no. 2 (2018), 42.

²⁹ Sri Mulyati, *Mengenal & Memahami Tarekat-Tarekat Mu'tabarah di Indonesia*, (Jakarta: Kencana, 2005), 77.

³⁰ Dudung Abdurahman, *Sufisme di Priangan: Doktrin, Ritual, dan Sosial Politik*, Jurnal Tajdid, vol. 23, no. 2 (2016), 291.

³¹ Interview with a lecturer of IAILM Suryalaya Tasikmalaya pada tanggal 11 Desember 2018.

amongst and natural surroundings; and (7) advice in the form of the values of love of a teacher *mursyid* to all his students conducted for the mutual benefit as well.³²

No wonder if the script *Tanbih* in view of adherents TQN Suryalaya Tasikmalaya has a position sacredness special, because *Tanbih* not just a script that distinguish the teachings of TQN Suryalaya the congregation another, but also as a framework for guiding the spiritualistic blessing for the brothers to continue to practice the teachings of TQN Suryalaya consistently in order to obtain happiness and safety of life physically and spiritually.

4. Religious Moderation Message in *Tabih*

Textually, the script is a form of advice *mursyid* *Tanbih* TQN Suryalaya to all of his students to be careful in everything including the suggestion to integrate the submission as Muslims and citizens symbolized in the expression must not violate the rules of religion and state. Because *menta'ati* against both (religion and state) is the realization of the behavior of the faithful. In addition, the manuscript *Tanbih* reminded the brothers that are not adrift persuade lust, temptation affected incubus, and vigilance will be the attitude of bigotry against religious orders and the state.³³

Application of practical content of the manuscript *Tanbih* then manifested in a series of real-life behavior are represented through some phrases, namely: (1) respect the person of higher rank both physically and spiritually to live in harmony and mutual respect; (2) humility da mutual help for their fellow men as equals. Not a dispute and discord, because such action would plunge someone to *a'dzābun Alim*, which shall mean sorrow for ever in the world and the hereafter; (3) no insult to the people who are under the rank. They should be loved, guided, guided by the advice that is gentle, so that they could go back (repent) on the goodness; (4) being friendly and sweet's minds and hands, to the poor, because they are in such eminently providence.³⁴

The study results showed that the manuscript *Tanbih* if diamalakan with the totality, it will result in behavior individu and collective positive in everyday life, including the ability to solve a variety of problematics life, emotional resilience is high, inner peace, self-control was good (self-control), understanding the individual, self-discovery and personal awareness.

Tanbih script TQN Suryalaya Tasikmalaya teach religious moderation attitude towards the nature of the diversity of Indonesia which is closely related to

³² Harun Nasution, *Samudera Tanbih*, (Tasikmalaya: Yayasan Serba Bakti Suryalaya, 1997), 29-43.

³³ KH. Ahmad Shahibul Wafa Tajul Arifin, *Miftāhu al-Shudur*, (Tasikmalaya: Yayasan Serba Bakti Suryalaya, 1970), 39.

³⁴ Dudung Abdurahman, 295-296.

the concept of the relationship between religion and state, interreligious relations, and internal relations of religion. The following table Tanbih text content analysis which show variation religious moderation gesture:

Relationship	Command/ Religious Moderation	Prohibition/Non-Religious Moderation
Religion and state	religion and state word always combined (word religion 8 times and said the country seven times), pray state leaders, and obey religious orders and the state	do anything that contrary to the religious orders and country
senior	honor, respect, and pillar of life	-
Equal	humility and mutual cooperation	dispute and quarrel
Junior	compassion, guiding, guiding and advising in virtue	Abusive, indecent/dzalim, and arrogant
The poor	affectionate, warm-hearted, act sweet mind, and cheap hand	indifferent and selfishness
interreligious	tolerance, living in harmony, peace, and mutual respect	disputes and intervention
Environment	maintain / preserve	cracks / damage
Theology	examining self / introspection, nature goodness, and the balance was born inner / world hereafter	tempted to lust, affected the temptation of Satan, and do inner and outer crime

From the table above it can be understood that the manuscript Tanbih TQN Suryalaya teach some of the attitudes of moderation of religion is the relationship between the brothers TQN Suryalaya government/state, the relationship to the person of higher rank, lower, equal, relationship to the environment, as well as the theological connection with detailed explanations briefly as follows:

First, The relationship between religion and state, the script Tanbih teaches a balanced view of religion and state. Religion and state is a unity that can not be separated. Following the religious orders as well as adhere to the rules of the state is a manifestation of the values of faith that should be maintained. Because of advances in proselytism greatly influenced by the stability of the situation and condition of the country. Religion will thrive if they are in a safe area of the country, otherwise religious development will be hampered if the conditions of the country in an unstable state. Even love of country (Hubu al-watan) be an indicator of the perfection of one's faith (min. al-Iman). Therefore, the harmonization between religion and the state becomes an obligation for TQN Suryalaya brothers, one of which proved to always pray for the goodness of the country.

Second, The relationship of seniority, other than the message harmonization of religion and state, the script also bequeath stability Tanbih social attitudes toward people of higher rank (age, science, rank, etc.). Efforts tribute to someone more senior starts from internal institutional Lingkungan space family, society, nation, and state. Because when a brother TQN Suryalaya placing priority respectful behavior towards more senior tantamount to glorifying the parents themselves.

Many Islamic religion teaches Muslims to be socially consider element of seniority, in the hadith of Ibn Umar, Rasulullah SAW said, "*Gabriel ordered me to give priority to the elderly*" (HR. Abu Bakr al-Shafi'i).³⁵ Seniority factor into consideration factors prophet Muhammad in deciding legal/public policy.

Third, Equal relationship, manuscript Tanbih provide guidance to the brothers TQN Suryalaya in social intercourse against people who are equal (age, science, rank, and social status) to be fortified with humility, flexibility, and engage in social activities, put the collective interest above individual interests, and treated like a sister. In association ethics of Islam known as al-nafsi itsar. Brotherhood TQN Suryalaya required to be able eliminate overbearing nature, egocentrism, fanaticism, intolerance, and hatred attitude that will eventually give birth to disputes and discord.

In Al-Qur'an Allah Almighty says, "*Remember the favor of Allah to you, when in the ignorance of you against each other and then he unite caution you then you also with His blessings into people who brothers*" (QS. Ali-Imran [3]: 103).³⁶

Fourth, Relationship junioritas, other important aspects of the testament in the script Tanbih is the relationship between the brothers TQN Suryalaya with the lesser (age, science, rank, and social status) can be pursued by means of civilizing values of compassion, guiding, guiding and advising gently towards the road of goodness. In addition, the brothers TQN Suryalaya expected to be able to avoid the habit of insulting, cornering, apply dzalim, and arrogant to others. Because, the lesser should be treated worthy children of their own.

Doctrine establishing a good relationship to the junioritas relevant to the hadith of Abdullah Ibn Umar, the Prophet said, from Ibn Abbas, the Prophet said: "It is not inclusive of our people who do not respect the older and does not care for anyone younger" (HR. Ahmad and Tirmidhi, classed as saheeh by Ms. Hibban in the book of his Saheeh). Heart for a smaller person to apply gentle embodied in providing guidance and lessons learned on the basis of compassion.

³⁵ Abu Hajir Muhammad al-Sa'id Ibn Baiyuni Za'lul, *Athrāf al-Hāditsi al-Nabawī al-Syañf*, (Beirut Libanon: Dār al-Kutub al-Amaliyah, t.th), 357.

³⁶ Al-Quran Digital Terjemahan Kemenag RI, 89.

Fifth, With inter-religious relations, Tanbih manuscript teaches the relation between brothers TQN Suryalaya with people of different faiths that can be realized with an attitude of tolerance, living in harmony, peace and mutual respect. Brotherhood TQN Suryalaya recommended establish harmonious social relations despite the different religious parties. As with the relationship related to the problem *ubudiyah*, brothers TQN Suryalaya forbidden to intervene against followers of other religions as well as always avoid social behavior will lead to discord. In accordance with Al-Qur'an, "For you is your religion, and for me is my religion." (Qur'an, al-Kafirun [109]: 6).³⁷

5. Social Transformation in the Reality of Life Holder Tanbih

In substance, the draft Tanbih not only positioned as a complement Suryalaya TQN ritual practice, but should be used as guidelines transformative in our nationhood and statehood. Realize Tanbih content optimally is an attempt to achieve happiness once survival essentials. Especially when faced with the reality of a pluralist Indonesian life, compound, and the nature of the diversity of language, culture, customs, religion, and other social phenomena. This is certainly behind the diwasiatkan Tanbih script writing to all the brothers TQN Suryalaya Tasikmalaya.

Implementation Tanbih manuscript on setting the relationship between religion and state officials among others reflected in the attitude of Tasikmalaya Suryalaya TQN comrade who gave political support to the government that is being berkausa. Call it, for example, the history of the New Order period, TQN Suryalaya often in identical with a sound base Golkar Party, even Abah Anom had become one of the central board of the Golkar Party. Nevertheless, he never forbade his followers to enter/select the other parties throughout the organization / party is not contrary to the rules of religion and state. The pattern of social relations is a manifestation of this political ideological basis TQN Suryalaya as contained in the manuscript Tanbih.³⁸

Additionally, in the realities of social life, the brothers TQN Suryalaya Tasikmalaya never showed the presence of anti-government indicators by opposition or resistance to the authorities at local, regional, and national levels. Suryalaya TQN between the brothers and the government was synergistic be component togetherness develop spirituality, religious, and social. The government itself gives a positive response to the movement initiated program TQN Suryalaya brothers. Policies as well as the Board's decision TQN Suryalaya (*mursyid*, vice talqin, and the preacher) establish institutions and social programs as evidence of concern for the country at a

³⁷ *Ibid.*, 1089.

³⁸ Dudung Abdurahman, 295-296.

time shows the pragmatic aspects Suryalaya TQN movement in upholding patriotism and adaptation of modern societies to face the development of Indonesia.³⁹

Suryalaya TQN interaction with the government is very well maintained, harmonious, and berkembang rapidly. Carrying a lot of character national deliberately been to Pondok Pesantren Suryalaya with various objectives such as cooperation empowerment and government programs, gathering, solicitation blessing, political interest in the election. Everything is addressed with moderate, accommodating, open, warm-hearted, polite, and noble character.⁴⁰ A scientific journal to write about the meaning of the text Tanbih in the political aspect, namely the good of the community prayer TQN Suryalaya to the government in power reactors following the people, the rule of law, stability of harmony and religious tolerance.⁴¹

In line with the development of Suryalaya TQN, the scope of the realization of the content moderation Tanbih widened in the field of education that can be perceived existence by surrounding communities, including brothers TQN Suryalaya spread in Indonesia. Since the establishment of the Boarding School under the auspices of the Foundation Suryalaya Serba Bakti religious and general education facilities so complete, starting from kindergarten, junior high, MTs, MA, SMK, High School, College IAILM Suyalaya Tasikmalaya and STIELM Suyalaya Tasikmalaya, until the traditional uniquely pesantren education.

While in the field of community economic, Abah Anom founded the Cooperative Hidmat (Baitul Maal) which accommodates the management of ZISWAF, market monthly routine every 11th month of the Hijra, the cultivation and development of goat and fish are managed by students of local, as well as other business activities that bersumberkan on government programs and self-help-based schools. With the economic and educational activities in the environment TQN Suryalaya has contributed to providing jobs that affect the increase in income and welfare of the public who are already perceived benefits by both brothers TQN Suryalaya and the general public.

Health, Abah Anom establish an institute rehabilitation of drug addicts, delinquency, frustrated, and mental disorders/mental called Inabah. The health agency has branches spread in various area even abroad so thanks to medical methods IFNGO recognized internationally by the United Nations (*International Federation of Non-Government Organizations*) and was awarded the *Distinguished Service Award*.

³⁹ *Ibid.*, 297.

⁴⁰ Asep Mauana Rohimat, 153-154.

⁴¹ *Ibid.*, 165.

D. Concluding Remarks

The manuscript is a testament *mursyid* Tanbih Sheikh Abdullah bin Mubarak Nur Muhammad (Abah Sepuh) to all the brothers TQN Suryalaya. To obtain the inner and outer happiness and safety of life hereafter in accordance with the purpose sufi order, then the text Tanbih true not only seen as sacredness to be read and heard in every activity TQN Boarding School Suryalaya brothers, but also must be realized in the social life. Because the script Tanbih containing messages of religious moderation in the life of the nation which includes: (1) harmonization of the relationship between religion and state; (2) an attitude of respect and appreciate people who are older (seniority); (3) mutual compassion in the form of mentoring, guiding and advising the kindness to younger (junioritas); (4) humility to an equal; (5) always put the collective interest above the interests of individual/group; (6) the attitude of generous, virtuous, and warm-hearted towards the poor; and (7) maintain the environment so maintained continuity.

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