SUFI SME AND BUSINESS:  
STUDY OF SOCIAL AND BUSINESS ACTIVITIES OF THE TAREKAT AL-IDRISIYYAH IN INDONESIA

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ABSTRACT

Lay people understand that Sufi or Sufism is a path to God that is achieved by approaching the life of the world (zuhud). Tarekat as a Sufi organization is always expressed in spiritual activities, which are considered the beginning of worldly life. Sufism has been known as an esoteric dimension in Islam. This identification often causes Sufism to be considered close to things that are mystical and ascetic. A true Sufi, according to progressive Sufism, is a Sufi who works, earns a living. Maybe he has wealth and a lot, but his wealth is used proportionally, not for himself and his family, but empowering fellow humans who are only empowered, the weak and those in need. As did the Tarekat al-Idrisiyah. This research aims to ward off the notion of Sufism which has been considered anti-social and has to live in poverty. To answer that, the writer gives the formulation of the problem, namely: First, how is the business development in the Tarekat Al-Idrisiyah? Second, how is the Tarekat Al-Idrisiyah Social Movement? In conducting the research, the author uses qualitative research methods with a phenomenological approach. The selection of the tarekat Al-Idrisiyah organization in Indonesia as the object of research based on phenomena and information on groups that have their characteristics or characteristics that are relevant to the problem to be studied, namely the business and social movement of the Al-Idrisiyah Tarekat. The results of this study were the Tarekat Al-Idrisiyah which was based in Cisayong, Tasikmalaya Regency, until now there have been 18 business units in various sectors, from finance to www. Minimarkets have six spread over several points, up to BMT. In addition, the Tarekat Al-Idrisiyah is engaged in the field of Philanthropy in helping the community establish COVID-19.

Kata Kunci: Tarekat Al-Idrisiyah, Business, Social, Covid-19

Kalangan awam memahami bahwa sufi atau tasawuf adalah jalan menuju Tuhan yang ditempuh dengan mengabaikan kehidupan dunia (zuhud). Tarekat sebagai organisasi sufi selalu diekspresikan dalam kegiatan spiritual, yang dianggap menjauhi kehidupan dunia. Tasawuf selama ini dikenal sebagai dimensi esoterik dalam Islam. Identifikasi tersebut sering menyebabkan tasawuf dianggap dekat dengan hal-hal yang bersifat kebatinan dan askese. Seorang sufi yang benar, menurut tasawuf progresif adalah seorang sufi yang berkerja, mencari nafkah. Mungkin mempunyai harta dan banyak, tapi hartanya itu digunakan secara proporsional, bukan hanya untuk diri dan keluarganya, melainkan memberdayakan manusia-manusia sesamanya yang tidak berdaya, yang lemah dan orang yang membutuhkan. Sebagaimana yang dilakukan oleh Tarekat al-Idrisiyah. Dengan adanya penelitian ini bertujuan menepis anggapan

Introduction

So far, the Sufis are seen as a group of people who emphasize individual piety (personal) rather than social piety. Some view the Sufis as a group of people who are busy with their own spiritual experience or a group that makes spiritual experience their main and only goal (Asmaran, 2002; Nurika, 2017). Tarekat as a Sufi organization is always expressed in spiritual activities, which are considered to be away from worldly life. Sufism has been known as an esoteric dimension in Islam. This identification often causes Sufism to be considered close to things that are mystical and ascetic (Ernst, 2003; Nurbakhshy, 2016).

Lay people understand that Sufism or Sufism is a path to God that is taken by ignoring the life of the world (zuhud). However, the fact that appears is very paradoxical, that in some tarekat it is carried out by teaching how to prosper through economic independence by encouraging entrepreneurship to the santri and their tarekat students (Zuarnel, t.t.). Ahmad Syafi’i quotes Sudirman Tebbas’s statement that there is an assumption that someone who leads a Sufism/tarekat life tends to have a low work ethic, which results in poverty. This is because in Sufism there are teachings that weaken one’s work ethic, for example, the teachings of zuhd (simple life), uzlah (self-introspection by isolating oneself from human life), tawakkal (surrendering to destiny), qanā’ah (feeling satisfied with what they have), faqr (willing to live in poverty), and other practices (Nurbakhshy, 2016). Coupled with the habit of tarekat followers with the habit of reading remembrance, wirid, and prayer which takes time, thereby reducing the opportunity to work to fulfill material (worldly) life (Safi’i, 2016).

Finally, Sufism is impressed by some people (outside the tarekat followers) that it can only form personal piety, without being able to reach social-societal aspects. Is this assumption true that people who lead the life of Sufism have a low-quality work ethic so that their standard of living becomes poor and backward? Muhammad Sholikin in his work entitled, Actual Sufism: Towards Insan Kamil, dismisses this assumption, that Sufis are often regarded as anti-social. With progressive and active Sufism, our lives are not isolated, but at the same time, we can stand in piety amid the roar of modernity. A true Sufi, according to progressive Sufism, is a Sufi who works, earns a living. May have wealth and a lot, but the wealth is used proportionally, not only for himself and his family but also for empowering his fellow human beings who are helpless, weak, and needy (Sholikhin, 2004).

Sufism and tarekat direct people to be progressive, active, and productive. As a result of his spiritual enlightenment through the daily practical application of Sufism or Tarekat. So that there is no term Sufism as a queue for modernity, an obstacle to creativity, and a barrier to progress. In fact, according to Hassan Hanafi, applicative Sufism, if its operationalization is carried out correctly, will be able to evoke a revolutionary spirit, in the product of thought and action of a Muslim. For that, we need to know the characteristics of Sufism or tarekat that can be embodied in everyday life, for anyone.
As done by the Tarekat Shiddiqiyah, it can be seen from the economic behavior of its adherents, especially in developing business units that can support the increasingly rapid development of the tarekat in Indonesia. Until now, many types of products have been developed by the Shiddiqiyah tarekat organization, ranging from the construction of a three-star hotel in Jombang, the production of bottled mineral water (Maaqo), kretek cigarette business partners (in collaboration with HM. Sampoerna), pandanus and bamboo handicrafts, houses eat Yusro, production of tea bags and honey. Not only that, the Tarekat Shiddiqiyah also manages a well-established and strong humanitarian social assistance unit (Dhibra), one of whose products is the development of the Tajrin Naf'a social savings model. In contrast to the understanding of Sufism and the tarekat in general, which tend to adhere to fatalism, The Tarekat Shiddiqiyah can mix Sufism teachings with an entrepreneurial spirit (Munir, 2015).

In addition to the Tarekat Shiddiqiyah, there is the Tarekat Al Idrisiyah, which is the focus of researchers, both of these Tarekat have a fairly developed business, one of which is the business carried out by the Tarekat Al-Idrisiyah, namely Qini Mart, Qini Fresh, Qini Phone and also Qini Art, on the other hand, this tarekat engaged in the social field that is helping people in need. Therefore, it is very interesting to study which so far the tarekat is considered to teach to stay away from the crowds of the world ('uzlah), run to caves and the mountains so as not to get involved in these things. This movement can have an ethical meaning, namely a movement that protested the socio-political and economic situation and conditions at that time. And the teachings of Sufism became very extreme after experiencing further development, namely Sufism in the form of tarekat (Syukur, 2004). this research can dispel the notion of Sufism which has been considered anti-social and has to live in poverty. To answer that, the writer gives a problem formulation, namely: first, how is the business development in the Tarekat Al-Idrisiyah? Second, how is the Tarekat Al-Idrisyiah's Social Movement?.

Furthermore, the purpose of this study is to show that there is an integration of the tarekat teachings with the entrepreneurial spirit in the followers of the tarekat Al-Idrisiyah, it cannot be denied that it has given a new nuance about business and the tarekat. And the contribution of this research is expected to provide enlightenment for new thoughts for society in general, and Muslims in particular, that rationality in the economy can go hand in hand with rationality in the teachings of Sufism/tarekat, thus leading to a meeting point that produces a unique concept of economic rationality. In addition, to ward off the notion of Sufism which has been considered as a teaching that is only concerned with individual piety rather than social piety.

Methodology

In conducting the research, the author uses qualitative research methods with a phenomenological approach. The tarekat Al-Idrisiyah organization in Indonesia was chosen as the object of research because it is based on phenomena and information on groups that have their characteristics that are relevant to the problems to be studied, namely: First, they have a strong commitment to developing the economic sector; Second, have a strong commitment to the teachings of the Tarekat Al Idrisiyah. The existence of a strong commitment to developing the economic sector can at least be seen from the number of business units they have developed. This phenomenon can at least illustrate how the influence of the teachings of the Tarekat Al Idrisiyah on the economic spirit and passion of its followers, while at the same time providing a different perspective on the meaning of property built from the values of their tarekat teachings.

Data Source The method of determining the subject is often also referred to as the method of determining the data source. The purpose of the research data source is the subject from which the data was obtained. In this case, the research subject is the tarekat web, books, journals related to this research. for example through TQN News, Intragram Tarekat Idrisiyyah. The data analysis method used the descriptive analysis method which consisted of three activities, namely data reduction, data presentation, and concluding.

Results and Findings

History of the Tarekat Al-Idrisiyyah in Indonesia

Tarekat Al-Idrisiyyah is an Islamic movement and guidance that is based on the tarekat with the Qur'an, As-Sunnah and Ahwalul Ulama' as the source of its teachings. The Tarekat Idrisiyah was
originally named the Tarekat Sanusiyah which was founded by Muhammad Ali As-Sanusi or known as Sheikh Ahmad Syarif As-Sanusi. This Tarekat originated from the Tarekat Khidhiriyah which originated from the Prophet Khidir As which was given to Sheikh Abdul Aziz bin Mas’ud ad-Dabbagh Ra. After Sheikh Ahmad bin Idris Ra. This Tarekat underwent further development which gave birth to various other Tarekat, this is because some of Sheikh Ahmad bin Idris’s students created the Tarekat community attributed to him and developed their teachings into a more specific system of teachings. Therefore, it is not surprising that the Idrisiyyah Order has a close relationship with other Tarekat names, such as Sanusiyyah, Mirghaniyyah, Rasyidiyyah, Khidhiriyah, Syadziliyyah, Dandarawiyyah, Qadiriyyah. Even Sheikh Muhammad bin Ali Sanusi as a student of Sheikh Ahmad bin Idris master 40 Tariqat which was collected in a masterpiece. *Salsabil Mu’in fi Thara’iqul Arba’iin.* The term 40 Tariqat from this book inspired the term Tariqah Mu’tabarah (recognized) in Indonesia (of which there are 40) (Nuh, 2009; Trimmingham, 1999).

From him, the leadership of the Tarekat Sanusiah was then transferred to his son, Muhammad Al-Mahdi. In the following period, Muhammad Al-Hahdi handed over the mandate to his nephew, Sheikh Akbar Syarif As-Sanusi. It was from him that Sheikh Akbar and Sheikh Abdul Fatah received teachings, sanad as well as the mandate of the "Khalifah" Khalifah can be interpreted as a king or leader, whether the leader of a small group or a large group, or even the individual, the Khalifah himself, has actually been used by the Arabs before Islam came and there is no element of sharing (Arwani, 2018). Meanwhile, Khalifatullah is a successor or successor generation, namely the caliph is carried collectively by a generation, (Rahardjo, 1996). The leader of the Tarekat Idrisiyyah received a title from the Prophet Muhammad. (spiritually) namely: Sheikh al-Akbar, then during the leadership of Sheikh al-Akbar Muhammad Daud Dahlan ra got additional muhyiddin from him saw. Likewise, the delegation of the mandate of the Idrisiyah caliphate was always informed spiritually, with the wasilah instructions of the Messenger of Allah. through the previous murshid teacher (Alif, 2020). The *Tarekat Sanusiah* was then brought to Indonesia by Abdul Fatah in 1930. The first person to introduce it was Sheikh Akbar Abdul Fatah (1884-1947), the only student from Indonesia who received direct guidance from Sheikh Ahmad Syarif as-Sanusi al-Khatabi in Jabal Abu Qubais, Mecca (Masyhur, 2014).

![Picture 1](image)

Picture 1. The Tarekat Idrisiyah is attributed to the name of Shaykh Ahmad bin Idris al-Hasani (1172–1253 H./1758-1837 AD).

Due to and considering that the political conditions in Indonesia at that time were not conducive to the development of the Da’wah of the Tarekat Sanusiah, namely the suspicion of the Dutch colonialists in the name of Sanusiah because it was almost similar to one of the movements against the colonization of the western (French) nation in Al-Jazair. according to Suminto's, opinion, for a long time, the Dutch community in Indonesia had a fear of tarekat, because they believed that the tarekat movement would be able to be used by staunch leaders as a power base to rebel (Suminto, 1986). This kind of concern was evident in the Cilegon incident in 1888 and the Garut incident in 1919. Then KH. Abdul Fatah changed the name of the Tarekat Sanusiah to the Tarekat Idrisiyah.
Furthermore, the flag of the Tarekat Idrisiyyah was then flown by Sheikh Abdul Fatah in Indonesia (Nuh, 2009). Since it entered Indonesia during the colonial period, this Tarekat has experienced 4 (four) leaderships. Currently, the leadership of the tarekat is held by Sheikh Muhammad Fathurahman. During his leadership, tarekat Al-Idrisiyyah has developed rapidly and developed in the archipelago and the Asian region (TQN News, 2017).

This tarekat emphasizes the outer, and inner aspects in its teachings. Outward appearance is indicated by the use of attributes in dress. Men with beards, white robes, turbans and green shawls. While the women wore black veils. The Tarekat stays away from haram and makruh problems like smoking. As for the aspect of worship, he always prays in tarekat, including the sunnah prayers. The prostration of gratitude after the fardhu prayer is done consistently.

The Tarekat Al-Idrisiyyah is better known in Malaysia than in Indonesia, because it has a lot to do with other Tarekat (such as TQN). There is the Tarekat Qadriyyah Idrisiiyyah or Tarekat Ahmadiyyah al-Idrisiyyah. The name Ahmadiyyah is taken from the first name of Sheikh Ahmad bin Idris. When he entered Indonesia, due to political reasons, the name of the Tarekat Sanusiyah was changed to Tarekat Idrisiyyah. Remembering the Tarekat Sanusiyyah movement at that time had been known by the Western invaders. The Idrisiyyah movement in Priangan, to be precise at the Pagendangan Islamic Boarding School in Tasikmalaya, implemented the reform style of Sufism as did Ibn Idris and as-Sanusi, it can be seen from the efforts of Sheikh Akbar Abdul Fatah and his successors. Another tarekat movement is the tarekat Idrisiyyah whose followers are more popularly known as the Wara’i. This tarekat displays a distinctive type of movement. As the founder of this tarekat, Ahmad Ibn Idris, actively developed his movement by emphasizing the importance of religious reform through a spiritual-fundamentalism approach. This approach was taken by Ibn Idris which was originally intended to counter the Wahhabis’ doubts about himself as a Sufi, but he used such a method to compromise with them (Wahhabis) through self-purification and building a sense of trust in God which was carried out in the classical Sufi tradition. In addition, he focuses on a proper exoteric understanding of the Quran and Hadith before deepening esoteric interpretations. He also anticipates the ever-increasing demands in modern times for ijtihad which he developed by paying great attention to efforts to spread da’wah, especially in Africa. Efforts to reform the field of Sufism pioneered by Ibn Idris continued to develop through the services of his students, even though they were limited to absorbing the influence of the Idrisi tradition through the new tarekat that were established (Abdurrahman, 2016).

The Idrisiyyah movement, which historically was more developed under the influence of the Sanusiyyah teachings, appears to be fundamental in carrying out Islamic orthodoxy, spiritual deepening, and enforcing shari’ah. This process was developed in the Wara’i movement as an effort to bring together the outer disciplines (fiqh) and the inner sciences (tasawwuf) into the tarekat tradition. The Sheikh Akbar at Pagendangan also stated that the inner and outer aspects of Islam should not conflict, and the practices of this tarekat must be in a straight line following the path outlined by the Qur’an and the Sunnah of the Prophet. Therefore, the Wara’i pay close attention to these two aspects, even though the ritual and religious system put forward the tarekat tradition (Abdurrahman, 2016).

The leader of the Tarekat Al-Idrisiyyah received a title from the Prophet Muhammad. (spiritually) namely: Sheikh al-Akbar, then during the leadership of Sheikh al-Akbar Muhammad Daud Dahlans Raha get additional Muhyidin from He Saw. Likewise, the delegation of the mandate of the Al-Idrisiyyah caliphate was always informed spiritually, with the wasilah instructions of the Prophet Muhammad. Through Guru Mursyid before. Among the excerpts of Sheikh al-Akbar's expression is the Messenger of Allah. Only ordered to convey the teachings of Islam, but not to force people to follow its teachings, because the guidance (guidance) belongs only to Allah SWT. Unbelievers are not necessarily consistent with their disbelief, and people who believe are not necessarily consistent with their faith. Muslims should not be selfish with their Islam, because Dinul Islam is not only for Muslims, but for all people (Kartosono & Bahruddin, 2021).

Currently, Mursyid Idrisiyyah is carried by Sheikh Muhammad Fathurahman, M.Ag. Those who have a formal religious education background, the guidance of the Sufi tradition and Islamic boarding school education. Born in Tasikmalaya on March 3, 1974, since college, he has been active in preaching in various events. The concentration of da'wah is in the form of tajdid concepts on 3 basic scientific disciplines, namely Tawhid, Fiqh, and Sufism as well as methods that are easy to
apply amid people's lives. His leadership background started when he was appointed as Daily Chair and General Chairperson of Idrisiyyah (2006-2010) during the previous Mursyid era. His leadership as Mursyid was confirmed on July 10, 2010 (Hakim, 2018).

Was suspected of being a deviant sect, the Tarekat Idrisiyyah already has a legal permit from the Indonesian government No: AHU-3739.AH.01.04. 2012. Through the official website. Terekat Idrisiyyah is every time from AHU 3739 to AHU 8232, Tarekat Al-Idrisiyyah is every time from 2012 to 3739.

Based on several literatures written by the Tarekat Idrisiyyah Murshids (such as As-Salsabil al Ma’in fii Tharaa-iq al Arba’in, Al Anwar Al Qudsiyyah, Manhal ar Rawi ar Ra’iq) as well as compositions by Murshids from outside Idrisiyyah, this lineage chain of the Tarekat continued to many other branches of the Tarekat, because this Tarekat was built by 4 main pillars of the Tarekat: Idrisiyyah, As-Sanusiyyah, Al-Qodiriyyah, and Asy-Syadziliyyah. The lineage of the Tarekat teacher is continued to the Prophet Muhammad through the famous Murshid, including Sheikh Abd al-Qodir al-Jailani Ra, Sheikh Abu Hasan al-Syadzili Ra, Sheikh Ahmad bin Idris Al-Fasi Ra, Sheikh Muhammad bin Ali as-Sanusi Ra to Sheikh Muhammad Fatuhrahman who is now a Murshid.

Furthermore, the Manhaj of this tarekat guides the people by emphasizing the three basic teachings of Islam, namely: First, Tawhid, with Aqidah Ahlus Sunnah Wal Jama’ah. Second, Fiqh, which is sourced from the Al-Quran, As-Sunnah, and Ijtihad al-Ulama produces valid fiqh products and provides more benefit to the people. Third, Tasawwuf, by prioritizing amali and akhlaqi tasawf which integrates political, social, economic aspects in the life of the people so that it becomes an Islamic movement that is recognized by the Islamic world and feared by the invaders from European countries (TQN News, 2017).

The teachings of the Tarekat Al-Idrisiyyah

The habit of dhikr that is usually carried out by the Tarekat Al-Idrisiyyah is every time from Maghrib until Isra and at Fajr until Ishraq. The implementation of dhikr in the Tarekat is carried out with jahar (loud voice), accompanied by chanting of shalawat (sometimes in certain moments with music). His Awrad dhikr guide book is called ‘Hadiqatur Riyahin’ which is the khulashah (summary) of the chosen (main) awrad of the various practices (awrad) of Sheikh Ahmad bin Idris and other Sadatul Tariqah. The daily obligatory awrad of an tarekat Idrisiyyah student is:

Read Al-Quran one juz, Read Itighfar Shagir 100 times, Read Dhikr Makhshush 300 times: Laa Ilaaha Illallaah Muhammadur Rosulullah fii kulli lamhatin wanafasin ‘adada maa wasi’ahuw ‘ilmallah. Read Sholawat Ummiyyah 100 times, Read Yaa Hayyu Yaa Qoyyuum 1000 times, Reading Dhikr Mulkiiyyah 100 times: Laa ilaaha illallaahu wahdahu laa syarikalah, laul mulku waulahul hamdu yuhyii wayumittu wahhuwa ‘alaa kulli sayy-in godir. Maintaining piety. Complementary awrad to worship God is to perform the tahajjud prayer and read the ‘Azhimiiyyah prayer 70 times after dawn until dawn (Kartosono & Bahruddin, 2021).

The tarekat teachings he received came from Sheikh Ahmad Syarif As-Sanusi (1875-1933), (Tarekat Al-Idrisiyyah) He taught this tarekat in Tasikmalaya and earned the nickname Sheikh Al-Akbar (great teacher). Until now, the Idrisiyyah institute is based in Tasimalaya, precisely at the
Fathiyah Islamic Boarding School (now an Idrisiyah Islamic Boarding School) Pagendangan, Jatihurip, Tasikmalaya, West Java and led by Sheikh Fathurrahman.

It is estimated that there are more than 70,000 Tarekat Idrisiyyah s scattered throughout Indonesia. The Tarekat Idrisiyyah, which is led by Sheikh Muhammad Fathurrahman, regularly holds meetings for all Santri 3 times a year at Al-Idrisiyyah Islamic Boarding School in Tasikmalaya. Regular recitations of the Taklim and Dhikr Al-Idrisiyyah assemblies can be followed every Friday night (Tasikmalaya) and Sunday (Jakarta). The study begins with the study of the Koran & Fiqh. Recitation material usually discusses current (contextual) topics. Each assembly is always closed with prayer and mushafahah (shaking hands).

In addition to mysticism teachings, according to several researchers, the Idrisiyah tarekat also develops entrepreneurial teachings. This is because humans live in a balance between spiritual and material.

**Economic Development of the Tarekat Al-Idrisiyyah**

Tarekat Al Idrisiyyah runs three major programs, education, da'wah and economics, supported by youth programs and the role of women. Islamic boarding schools support the role of women through programs that aim to take part in da'wah, education, and economic and social actors. These programs are as follows: English Class located in the Office of the Division of Women's Roles, OMI (Organization Muslimah al-Idrisiyyah/organization Muslimah al-Idrisiyyah) and ORPI (Organization for Young Women al-Idrisiyyah/Organization for Young Women al-Idrisiyyah) (Munandar, 2021b; Priatna, Nurhamzah, Ratnasih, & Siregar, 2018). The ideal Islamic boarding school according to the concept of Al Idrisiyyah, is a boarding school that can combine education, da'wah and economics so that they are interconnected. Education and preaching of Islamic boarding schools, so that they can run well, must be supported by economic programs. Economics is an application, not just a concept. Islamic boarding schools must be completely independent. So that the glory of the pesantren can be maintained.

As a religious educational institution, and the development of Sufism teachings through the Tarekat Al Idrisiyyah, it wants to bring up a miniature of Islamic Civilization. According to Ustaz Ega, one of the administrators of the Economics sector of the Al Idrisiyyah Islamic Boarding School, namely Islam does not only teach religious rituals, but includes everything, from social, social, economic and political issues. Not only ubeidiyah, but ukhuwah and society, especially in the economic field, are the responsibility of pesantren and tarekat. The Tarekat should be able to benefit society, both in terms of ukhrawi and worldly, therefore the Tarekat Al Idrisiyyah is trying to make it happen (Saepulloh & Satori, 2017). The Tarekat Al-Idrisiyyah has several principles taught by Sheikh Muhammad Faturrahman including: First, that the Tarekat Al-Idrisiyyah in carrying out daily rites is generally the same as the Muslim Tarekat in the world in terms of the pillars of faith and the pillars of Islam, it's just that there are some differences in performing rituals especially at certain moments or times including understanding related problems: 1) Zikir; 2) Talqin and Talqin Zikir; 3) Riyadho and Mujahadah; 4) Wasilah; 5) Tabarak; 6) Murshid; 7) Genealogy of the Murshids or teachers; 8) zuhud.

Second, in carrying out the activities of the Tarekat Al Idrisiyyah, led by a mursyid who calls for zakat, alms or giving, the Tarekat has no doubts in distributing their wealth to build Islamic boarding schools or their da'wah institutions. Third, the leader of the Tarekat Al Idrisiyyah or Sheikh Muhammad Faturrahman has provided change, innovation and is more inclusive in running the Tarekat Al Idrisiyyah in terms of economic development and its business units. This is based on the doctrine he has regarding economic independence and the development of an entrepreneurial spirit (entrepreneurial) at the Tarekat Al Idrisiyyah institution (Mardani, 2019).

Tarekat Al-Idrisiyyah is determined to prosper the people through an Islamic economic system. That is one of its missions, in addition to other missions, namely increasing Islamic da'wah activities, increasing knowledge and charity with an education based on the kaffah Islamic treatise, and realizing a miniature or model for implementing the Islamic treatise. The Head of the Economic Division of the Tarekat Al-Idrisiyyah, Aka Bonanza, said that the economic development of the ummah is one of the main programs, apart from education and da'wah. The Tarekat continues to move in building business units, concocting appropriate business models, including inviting other Muslim communities to jointly run the community's economic sector.
Tarekat Al-Idrisiyah, which is based in Cisayong, Tasikmalaya Regency, has 18 business units in various sectors, from finance to animal husbandry. Minimarket has six spread over several points. There's still a lot that hasn't been accomplished. The Tarekat Al-Idrisiyah will continue to develop the economic sector so that it can become a miniature Islamic economy. Currently, the economic assets of the Tarekat Al-Idrisiyah businesses are around Rp. 25 billion. That's only in the economic sector. If it is combined with education and others, it can be hundreds of billions of rupiah. The current condition, globally, the Muslim economy is still weak. Dependence on other parties is still high. If we are serious about doing business for the welfare of the people, we can. Many Muslims must become successful entrepreneurs. Must be independent. Don't be a beggar (initasik.com, 2017).

Adang Nurdin, Director of Operations of the Tarekat, Al-Idrisiyah emphasized the importance of developing the Muslim economic sector. Sufi entrepreneurs are the choice of the Tarekat Al-Idrisiyah in developing various lines of business. The Tarekat having its address at Cisayong, Kab. Tasikmalaya has successfully applied it. It is proven by the increasing number of products issued by this tarekat and is already known by the wider community. Such as in the fields of creative husbandry, agriculture, department stores, including Qini Mart, Qini Fresh, Qini Phone and also Qini Art, to places to eat and take part in fostering the economy of local residents with cooperatives and also forming Baitul Mall Wattawamil (BMT). Where to have a BMT with 4 cash offices or 4 branch offices, both in Jakarta and Tasikmalaya. This is to serve the financial or Islamic financial needs of tarekat Idrisiyah community and tarekat.

One of the businesses under the Al-Idrisiyah Kopontren is a mini-market called Qini Mart. Not only spread in the Tasikmalaya area, Qini Mart has also been established in the Central Jakarta area. BMT Al-Idrisiyah is another business unit managed by Kopontren Al-Idrisiyah. Several national banks even cooperate with the kopontren. This is one proof of the progress of the business unit. The progress that has been achieved by Tarekat Al-Idrisiyah Kopontren has become an attraction for other Kopontrens and cooperatives as evidenced by the many comparative studies from both Kopontren and other cooperatives in Java and outside Java.

Even though there are potential Tarekat in 60 branches throughout Indonesia, such as Lampung, Kalimantan, Papua and others, they have not yet become members of the BMT. So the potential is still growing. BMT Idrisiyyah is engaged in savings and loans and sharia financing or financial units in Islamic boarding schools. is engaged in large programs, namely SME stalls, agribusiness and sanitation. For SME stalls, he said, capital financing for small stalls with a capital of Rp 1 million to Rp 10 million. That is for capital goods and other financings. Not only that, we also provide facilities for supplying access to goods and marketing, BMT Idrisiyyah has also collaborated with the Pamsimas association (building infrastructure and facilities for drinking water and sanitation in villages/kelurahan managed by the community).

Sheikh Akbar conveyed three things in discussing Bait al-Mal wa at-Tamwil (BMT) in this Tarekat, namely: 1) Riba becomes haram if the profit taken is doubled and has a maximum limit of 100%. Bank interest provides benefits for customers and is only slightly burdensome. Meanwhile, at the time of the Apostle usury could be burdensome so it was forbidden to be punished. 2) At the time of the Apostle, the value of money would not change even though it was stored for a long period, in contrast to today, the value of money will be very influential with the rise and fall of the income generated. 3) This Tarekat agrees that usury that is more than 100% is unlawful. Meanwhile, bank interest nowadays is part of a commodity and if it is associated with the opinion of scholars as usury, it is no longer relevant to the times (Rais, Atikah, Fuadya, & Anwar, 2021).
Picture 2. BMT Idrisiyyah

Therefore, the Tarekat Idrisiyyah teaches us that business must be based on religious values. So that with the use of trading knowledge like that the Tarekat Al-Idrisiyyah has developed quite rapidly. This development can occur on the basis of the values of Sufism and the beliefs of the tarekat who are always consistent in the practice of this knowledge. Likewise, the existence of several mini-markets "QINI MART" which is owned by the pesantren is very helpful for the local residents. With the mini-market, people no longer need to shop far to the market. Because the mini-market owned by Tarekat Al-Idrisiyyah is more complete than the usual mini-market. The goods sold by the "QINI MQRT" mini-market have quite competitive prices. The selling price did not drop the local market. So that in this sale "QINI MART" can compete with other shops and mini markets in a healthy manner. And do not make other mini-market losses. has a trading sector such as Qini Mart which is well known in the City and District of Tasikmalaya. So far there are 10 branches and it is hoped that this year it will continue to grow, including in terms of turnover it can grow.

In 2006, the Tarekat Al-Idrisiyyah cooperative was once the best and succeeded in becoming the first winner at the national level (Rais dkk., 2021). The business of the Tarekat Al Idrisiyyah has been able to develop to date because it has received support from various parties, including banks and several cooperatives that are ready to help. Not only one, Tarekat Al-Idrisiyyah has branches (Zawiyyah) in several places, such as those located in the Tangerang, Serpong, Cileduk, Depok and Bogor areas.

Sheikh Muhammad Faturrahman explained that in the business world, profit and loss from a material perspective must occur. For a Sufi entrepreneur who has a visionary paradigm, even if the results of his business are considered a loss, he still has big and long hopes because there are still benefits that are hereafter. Awareness like this will build self-optimism. On the other hand, people who have short-term business goals are only success-oriented and are not prepared for failure. In the end, many people are often stressed because they are results-oriented, not process-oriented (Suyatman, 2017).

The head of the Kopontren (Koprasi Pesantren), Uztadz Aka Tazakka Bonanza in his online presentation reported the track record of the business journey of the Fathiyyah Kopontren which had been established for 37 years since 1983 and was able to survive and grow and even become the best National cooperative in 2018. Currently, Kopontren Fathiyyah Idrisiyyah/ The Tarekat Idrisiyyah has managed assets worth 72 billion, 18,000 cooperative members, 5000 SME stalls, 3000 madrasa partners and institutions, 40 coastal economic empowerment business units and 1000 heads of households for clean water and sanitation programs. In 2020 the cooperative targets to have additional programs for 5000 to 10,000 SME stalls and additional beneficiaries of the clean water and sanitation program for 5000 to 10,000 families and build a Qini factory, a name shrimp processing plant, will also add 6000 educational institutions.

Sheikh Muhammad Faturrahman also continues to improve the economy of the tarekat and Islamic boarding schools through various efforts. One of them is the presence of a fishpond business belonging to the Tarekat Idrisiyyah on the coast of Cipatujah by utilizing unproductive land that is converted into high economic value. The students who fish there also carry the concept of sympathetic preaching of the teachings of Sheikh Muhammad Fathurrahman. Gradually little by little, the presence of vaname shrimp ponds there helped to raise the dignity of the people of Cipatujah, especially around the pond. There is something unique and different from other businesses in general, namely every fishing activity always begins with remembrance, prayer in tarekat as if the process is a standard operating procedure for fishing. The ponds of the Tarekat Idrisiyyah are known as 'Sholawat Shrimp/ Udang Sholawat'.

The Sheikh explained that the wise saying "luck" is something that happens when opportunity meets readiness. After 3 times of harvesting fruit prawns by professional management accompanied by remembrance, prayer and prayer, it turns out that the harvest ratio is far superior to other pond harvests in the Pangandaran, Garut and surrounding areas. This makes the shrimp harvested by Qini Vaname the prima donna of all parties, including the relevant government agencies so far.

During the 1 decade of the leadership of Sheikh Muhammad Fathurrahman, the National Conference activities were started and carried on in the course of the Idrisiyyah movement. Periodic National Conferences are the implementation of organizational programs that combine Divine leadership with professional management. “Mursyid Idrisiyyah's vision in politics is to try to realize...
the goals and ideals of Islam in politics, because Islam teaches politics. But the meaning is not 'Islam for politics' or 'politicizing Islam for the sake of political lust'. In this political da'wah, anyone can cooperate with Idrisiyah in the framework of the same vision of realizing insaniyyah leadership based on *lillah-fillah-billah*.". Ten years have passed by the Tarekat Idrisiyah under the leadership of Sheikh Muhammad Fathurahman, various programs and steps of da'wah have been carried out, then everyone should be grateful for all the divine gifts, from the guidance of the murshid who was sent for the people, have been felt physically and mentally the undeniable blessings of Allah, have become vehicles of worship for all of us in the form of strategic infrastructure.

Tarekat Idrisiyah Pagendingan, they follow the originator of this tarekat which is exclusive-fundamentalist. They aspire to restore the tradition of Sufism as exemplified by the Prophet. which emphasizes the moral function of society. For this reason, the Idrisiyah movement is not limited to strengthening traditions with the tarekat ritual system, but also strengthening them with shari'ah aspects in the context of forming community morality and spirituality. Such a movement also becomes the basis for their socio-political participation, even if it does not have to be developed with an antagonistic attitude towards the social and political realities they face. The *Warə'i* maintain their fundamental image with a compromise attitude to revitalize religion in the general public and the political elite (radartasik.id, 2020b).

**Tarekat Al-Idrisiyah Social Movement in the Covid-19 Era**

Do social and philanthropic activities until now, helping people in need and helping people affected by the covid-19 outbreak. Seeing the conditions that befell all circles at this time, both from the weak and strong economies, the impact caused by the Corona virus pandemic later termed as Covid-19 has shattered the joints of the economy from all directions. From various circles, both individuals, community groups, to the government, they make philanthropic movements that are focused on charity or short-term and this is prioritized, so that the needs of current conditions can be met. In Indonesia, philanthropic activities have become an inseparable part of social life, namely with a form of caring, social solidarity between the rich and the poor (Munandar, 2021b). One of them is by distributing social assistance packages, distributing social assistance packages as a form of concern for residents affected by COVID-19. Social assistance is in the form of food packages distributed to residents affected by the corona pandemic (Munandar, 2021a).

As Tarekat Al-Idrisiyah has Agnia Care Qini, Sufi's Youth Movement and *Sufi's Laskars* who are ready to help people in special need during the covid-19 outbreak. Agnia Care: *Zakat Institution to Empower the People's Economy*. Agnia Care is an institution that receives and distributes *zakat, infaq*, alms and *waqaf*. The Agnia Care Foundation is under the auspices of the Tarekat Idrisiyah, Tasikmalaya, West Java. Agnia Care wants to participate in the community as a zakat institution that empowers the people's economy. Agnia Care focuses on programs that have an impact on strengthening the economy of small communities. In the end, Agnia Care hopes to turn a mustahiq into a *muzakki*. Amid the Covid-19 outbreak of the Tarekat Al-Idrisiyah, *Agnia Care Qini* collaborated with BNI by making a *Free Ambulance* in tarekat to serve the people amid the spread of the covid-19 virus. Agnia Care can again improve its social services to the community by providing free ambulances for sick people in need. The new ambulance, which is a CSR program from Bank Negara Indonesia, was handed over to Agnia Care. The handover of the aid vehicle was carried out at the Agnia Care Office in Tasikmalaya, and was received by the Director of Agnia Care, Mr. Mara Umar, who was accompanied by the Director of HRU of the Tarekat Idrisiyah, Mr. Adang Nurdin and other administrators.

The Tarekat Idrisiyah Agnia Care Program continues to contribute to the people's economy. This contribution is realized through the economic development of the people. The Board of Trustees of Agnia Care Idrisiyah Islamic Boarding School Ustaz Ahmad Tazakka Bonanza, said that currently Agnia Care Tarekat Idrisiyah not only focuses on social assistance but also focuses on economic assistance to the people. So far, Agnia Care is an institution that is engaged in social activities, such as compensation for orphans, the elderly including helping the construction of uninhabitable houses, while economic development is in cooperatives.

Now, Agnia Care also has an assistance program for the productive sector. Of course, social programs are still running. So Agnia Care is also moving to provide capital assistance for the people. It's like don't give the fish but the hook. Ustaz AKA explained, for now Agnia Care comes from infaq. Tarekat alms and Idrisiyah's CSR business which is then given to the community in the form of...
business assistance. One of the businesses that are currently running is the form of a workshop, namely the Qini Automotive workshop. Ustaz AKA hopes that empowering the community through these social funds, it can empower the economy of the poor. The assistance for the workshop business is only Rp. 50 million. However, we are also currently targeting other business units, for example there are stalls, farms and others (radartasik.id, 2020a).

Picture 3. Tarekat Idriisyiah Philanthropy Movement

Agnia care again encourages Productive Waqf which targets economic activists affected by the COVID-19 pandemic, this productive waqf program is named KAIL (Kuatkan Ekonomi Kecil/Strengthen Small Economy) with the hope that the assistance or donations provided can be used as business capital that helps improve the economy again, one of the efforts The economy assisted on May 2, 2021, namely Warung Morse which sells chicken porridge and fried rice, even Sheikh Akbar Muhammad Fathurahman (mursyid of the tarekaAl-Idrisiyyah t) is a customer of the shop, and the assistance provided is 10,000,000. Even though the Tarekat Idrisiyiyah continues to help the Indonesian people affected by covid, Tarekat Idrisyiah's philanthropic activities are always updated on the Tarekat Idrisiiyah Instagram.

In 2020, Agnia Care's focus is on house renovation and capital assistance for MSME development. The program that has been running previously is social assistance. Starting from distributing donations to orphans, distributing necessities and caring for victims of natural disasters. Shortly, said Ustaz Mara, Agnia Care will provide basic food assistance to communities affected by COVID-19 and procure medical equipment, starting with personal protective equipment (PPE), hand sanitizers, disinfectants and others. "We continue to do that. Even Covid-19 assistance was carried out in several areas. Starting from West Java, DKI Jakarta and other areas, it is targeted that by 2020, Agnia Care Ponpes Idrisyiah will continue to assist people in need. Thus, the assistance collected by Agnia Care can be felt by the wider community. Not only in the pesantren environment (radartasik.id, 2020a).
The philanthropic movement carried out by the Tarekat Idrisyiah started from the attention of Sheikh Akbar Muhammad Fathurahman while cycling who saw many underprivileged communities around the Idrissiyah Islamic Boarding School, so Agnie Care held a Friday alms program to share necessities supported by the Suluk Bike Community and the Alms Fund within a day. collected 30,000,000 on December 24 Agnie Care supported by Sufis and Suluk Bike Community distributed 100 food packages to people in need.

Conclusion
Tarekat Al Idrisiyyah, which not only teaches Religious Rituals, but includes everything, from social, social, economic and political issues, Islamic boarding schools want to show Islam in a kaffah (perfect) way. Not only ubudiyah, but ukhwah and society, especially in the economic field, are the responsibility of tarekat pesantren. With this research, the author dismisses the notion about tarekat and Sufis, that Sufism is a path to God that is taken by ignoring the life of the world (zuhud), anti-social, aloof and busy in dhikr. However, the fact that appears is very paradoxical, that in this place Sufism is carried out by teaching how to prosper through economic independence by encouraging entrepreneurship to the santri and students of the tarekat. The Tarekat Idrisiyah has managed 72 billion coastal assets, 18,000 cooperative members, 5000 SME stalls, 3000 madrasa partners and institutions, 40 economic empowerment business units and 1000 heads of households for clean water and sanitation programs. In 2020 the cooperative targets to have additional programs for 5000 to 10,000 SME stalls and additional beneficiaries of the clean water and sanitation program for 5000 to 10,000 families and build a Qini factory for processing vaname shrimp, will also add 6000 educational institutions. The Tarekat having its address at Cisayong, Kab. Tasikmalaya has successfully applied it. It is proven by the number of products issued by this tarekat and is known by the wider community. Such as in creative agriculture, agriculture, department stores, including Qini Mart, Qini Fresh, Qini Phone and Qini Art, as well as places to eat and take part in fostering the economy of local residents with cooperatives and also forming Baitul Mall Wattawamil (BMT). Where to have a BMT with 4 cash offices or 4 branch offices, both in Jakarta and in Tasikmalaya. This is to serve the financial or Islamic financial needs for the Idrisyyiah community and Tarekat. The tarekat Al-Idrisyyiah is engaged in philanthropy which is carried out by the Idrisyiah congregation starting from the attention of Sheikh Akbar Muhammad Fathurahman on cycling who saw many underprivileged communities around the Idrissiyah Islamic Boarding School, so Agnie Care held a Friday alms program to share basic needs supported by the Suluk bicycle community and the Alms Fund in time 30,000,000 has been collected, until now the Idrisyiah Order is helping people who build covid-19, to dissecting houses to repair the house.

References


Ariani Barroroh Baried (Sufisme and Business)