



Tijaniyah Sufi Order's Contribution to Social Righteousness Practices

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Abstract: This research delves into a Sufi Order's significant role in fostering social piety among its followers. Rooted in Sufism, the Tijaniyah Order (*Tariqa*) emphasizes a dual focus on spiritual relations with Allah (*hablum minallah*) and social contributions (*hablum minannas*). Social piety, in this context, involves embodying religious values in everyday life, such as performing good deeds, assisting those in need, and fulfilling social responsibilities. The study employs a qualitative methodology, incorporating participatory observation, in-depth interviews, and documentary studies. Data analysis follows a rigorous process of reduction, presentation, and verification to draw valid conclusions. Central to this research are the *Tazkiyatun Nafs* (soul purification) concepts of *Takhalli*, *Tahalli*, and *Tajalli*. *Takhalli* refers to purging oneself of negative traits like greed and selfishness, thereby heightening sensitivity to social needs. *Tahalli* involves cultivating positive attributes like compassion and kindness, which encourage proactive social engagement. *Tajalli* represents achieving a profound realization that social actions reflect divine love. The Tijaniyah Tariqa's blend of spiritual and social values significantly contributes to societal welfare and harmony. Continuous practices such as *amaliah wirid lazimah*, *wadhifah*, and *hailalah* reinforce values like trust, honesty, almsgiving, and cooperation. This integration fosters harmonious social interactions, underscoring the Tijaniyah Tariqa's enduring and meaningful impact on social welfare. Through its presence at Al-Falah Islamic Boarding School, of Biru, Garut Regency, West Java, Indonesia, the Tijaniyah Tariqa not only strengthens individual spirituality but also enhances social bonds, leaving a positive mark on the community.

Keywords: act of kindness; brotherhood; cultural exchange; social service; tolerance.

1. Introduction

Sufi orders have made significant contributions to social righteousness practices through various means, including promoting tolerance and inclusivity. Sufism in India, for instance, has been known for its inclusive nature, embracing elements of other religions and promoting tolerance and universal love. This has led to cultural exchange and the drawing of followers from both Muslim and Hindu communities (Khan, 2021). Sufi orders have been involved in providing social services, acts of kindness, and brotherhood. This has helped in spreading Islam and keeping it alive in the hearts of people, particularly in regions like the Malay Archipelago. Sufis have provided living examples of piety and righteousness, which have been crucial in attracting people to Islam. Their mingling with common people and offering humanitarian services have been key factors in the spread of Islam (Sakr & Sayed, 2023).

God created all existence, physical and spiritual, with humans as the pinnacle to become His representatives (caliphs) on earth. Humans must act responsibly in this world and the hereafter. Muslims, as His creation, have a view of life of prosperity and safety (*salâm* and *salâmah*), surrender to God Almighty (*islâm* in its generic meaning), and doing good to others (Ebrahimi, 2017). Humans have physical aspects (*zahîr*) and spiritual (*batîn*), or according to al-Ghazali, aspects of *al-khalq* (outward) and *al-khulq* (inner). In Sufism, these two aspects must be purified through the Shari'ah, tariqa, essence, and

ma'rifat to achieve *akhlâq al-karîmah* (noble morals). Morals are actions from the impulse of the soul (Hani et al., 2024). Imam Al-Ghazali (Al-Ghazâli, 1958) defines morals as traits that are embedded in the soul, giving birth to easy actions without thinking for a long time. Good morals produce laudable actions according to reason and religion, while bad morals produce despicable actions (Ruhuputty et al., 2024).

Moral science and Sufism both study humans, but differ in their formal objects (Muhammad, 2024). Moral science examines the condition of the soul, which gives rise to horizontal activity according to the commands of Allah and the Messenger, while Sufism examines the condition of the soul, which gives birth to vertical activity and applies the results in everyday life. Social Sufism provides a social perspective in the teachings of Sufism, prevents Muslims from being apathetic towards the world, and directs the results of science and technology to glorify God (H. S. M. Amin, 2022; Nurdin et al., 2019).

Social piety is the result of the cleanliness of the soul/heart as a positive effect of the values of monotheism and love. Vertical communication with God through the pillars of Islam and *dhikr* strengthens *mahabbah* (love of God) which is then reflected in horizontal activities or righteous deeds, such as helping each other and donating. Good deeds according to God's rules are called Shari'ah, which includes faith and Islam (Rahman, 2021). Essence is the true experience of faith and Islam in vertical and horizontal activities (Alansyari, 2021).

In Sufism, noble character is the result of the process of getting closer to God by purifying oneself from reprehensible actions and purifying oneself with praiseworthy actions. This process involves *takhalli*, *tahalli*, and *tajalli*. *Tajalli* produces *mahabbah* and *ma'rifah*, the highest level of spirituality in Islam. Order, as the practice of sharia with more values such as *mujahadah*, *khusu*, *tawadlu*, *istiqamah*, sincere, patient, *tawakkal*, helps achieve the truth (*haqiqah*), creates peace and coolness of heart, and forms social piety (Agustin et al., 2023). This research will explore the contribution of the Tijaniyah Order to social piety in the surrounding community, especially in the Pesantren Al-Falah Biru, Garut Regency.

2. Research method

This research approach is qualitative, using descriptive data from the subject's behavior, words and writing. The research design includes a holistic view, considering the subject as part of a whole (Rahman & Mufti, 2021; Silverman, 2015). A qualitative approach was chosen because it is compatible with sociological research, allowing researchers to get to know the subjects personally and understand them directly in the field (Collins & Stockton, 2022). The subjects of this research were members of the Tijaniyah Order at the Al-Falah Biru Islamic Boarding School in Garut, with various backgrounds.

The research uses library data and field data, consisting of the results of observations and interviews (Sugiyono, 2017). Researchers selected informants using snowball sampling techniques, involving Salik figures, followers of the Tijaniyah Order, and local community figures. Key informants were chosen to avoid subjectivity and reveal the contribution of the Tijaniyah Order in the practice of social piety. Data collection was carried out through participant observation and in-depth interviews, then analyzed using three steps: data reduction, data display, and conclusions and verification (Miles et al., 2014). Researchers used Sufi concepts (*Takhalli*, *Tahalli*, and *Tajalli*) to ensure data analysis was carried out systematically and in-depth (Dadang, 2000).

3. Results and Discussion

Social piety is an important concept in Islam which emphasizes social responsibility and good interaction between individuals and society (Ali, 2011; Khamim, 2018). There are several forms of social piety practices as a result of *Tajalli* of the *amaliyah* (obligatory) process in *dhikr lazimiyah*, *wadhifah* and *hailalah*, the following is a comprehensive explanation of several forms of social piety practices in the Al-Falah Biru Garut Islamic Boarding School community: trust and honesty, helpful, compassionate, filial piety to parents, Islamic brotherhood, simple life, social service and cooperation, grateful, and caring for orphans.

a. Trust and Honesty

Trustworthiness and honesty are two very important traits in Islam, which not only reflect individual personality but also contribute to social piety (Ahsan & Mustahdi, 2016). Social virtue is behavior that reflects kindness and concern for others in society, and these two traits play a key role in achieving it.

Trust in the Islamic context is the responsibility to guard and maintain what is entrusted to someone. This could be treasure, knowledge, secrets, or a specific task. Trust does not only mean honesty but also commitment and steadfastness in safeguarding what is entrusted (Khasyimi, 1996).. In the context of social piety, trust means maintaining public trust and acting in accordance with the responsibilities given, both small and large. As Allah SWT says:

إِنَّ عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا
الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا

It means: "Indeed We have offered a mandate to the heavens, the earth, and the mountains; but they all refused to undertake the mandate and they were afraid that they would not carry it out. Then, the mandate was taken over by humans. Indeed, he (man) is very cruel and very stupid." (Q.S Al-Ahzab; 71).

Then, honesty is a transparent and open attitude in saying and acting. Honesty is the basis of trust, which is an important element in social relationships and communities. Someone who is honest will always tell the truth, not deceive, and not hide the facts (Jauhari et al., 2006). In the context of social piety, honesty creates an environment of harmony and mutual trust among members of society. As Allah SWT says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴿١١٩﴾

"O you who believe, fear Allah and stay with the righteous". (Q.S At-Taubah; 119).

The Tijaniyah Order teaches the importance of trust and honesty as part of their spiritual teachings. The Tijaniyah Order's contribution to social piety can be seen through the practices and teachings they convey to their followers. Adherents of the Tijaniyah Order at this Islamic boarding school are taught to internalize the values of trust and honesty in their daily lives. They are taught to be trustworthy and honest individuals in all their actions. This not only strengthens social relations among members of the congregation but also with the wider community. By emphasizing trust and honesty, the Tijaniyah Order contributes to building a more harmonious, just and trusting society.

The importance of having the character of trust and honesty in social life is the result of the author's interview with one of the followers of the Garut Tijaniyah Order. Honesty and trust are the main principles in his life. Dede, as a follower of this congregation, actively helps others and contributes positively to society. This transformation not only brought peace to himself but also inspired many people around him, including former prisoners in Cirapang, Tarogong and Cibereum. In the context of the Tijaniyah Order, these two values are taught and practiced in depth, thereby creating a more harmonious and mutually trusting society (Abdullah, 2007).

b. Helpful

Helping is one of the fundamental values that exists in many cultures and religions around the world. This action means helping other people with the aim of lightening their burden or improving their well-being. Helping in Arabic is known as *ta'awun*, which is defined as a form of cooperation in which individuals or groups provide assistance or support to each other, which can be in the form of material, energy, time, information, or emotional and spiritual support (Suraji, 2006). The principles of mutual aid include care, willingness, solidarity and justice. Caring means showing concern and empathy for the needs and difficulties of others. Willingness is assisting sincerely without expecting anything in return. Solidarity builds strong relationships and bonds between individuals or groups, while justice provides assistance based on need and not because of personal interests.

There are various forms of helping that can be done. Material assistance involves providing money, food, clothing, or other needed items. Labor assistance takes the form of doing physical work such as helping in cooperation activities, building a house, or moving goods. Help time is providing time to listen, accompany, or support psychologically. Information assistance involves providing knowledge or information that is useful for solving problems or improving well-being. Emotional and spiritual help is provided through prayer, advice, or assistance in difficult situations.

In addition, through helping each other, individuals can learn and develop social skills and empathy. In Islam, there is an emphasis on the importance of helping each other, giving charity, and doing good to others. Al-Qur'an, Surah Al-Ma'idah verse 2 which reads:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۗ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

Meaning: "And help each other in (doing) good deeds and piety, and do not help each other in committing sins and transgressions. And fear Allah, verily Allah is severe in punishment."

Based on the results of interviews with Hilmi, a follower of the Tariqa, the author understands that mutual help as a fruit of social piety is very real in the practice of the Tariqa Tijaniyah community. Through participant observations and in-depth interviews, it can be seen that these values of mutual help are applied in various aspects of their lives, starting from caring for others, as well as spiritual assistance. Thus, the contribution of the Tijaniyah Order in instilling the values of social piety is very significant and has a positive impact on the surrounding community.

c. Compassionate

Charity is one of the good deeds that is highly recommended in many religious and cultural teachings throughout the world. The main principles of giving alms include sincerity, care, justice and order. Sincerity means assisting with pure intentions without expecting anything in return or praise. Caring is feeling concerned and responsible for the welfare of others. Justice means assisting those who truly need it, regardless of their background. Regularity shows the importance of giving alms consistently and continuously (Rohman, 2016). The Qur'an mentions the importance of giving alms in many verses, one of which is in Surah Al-Baqarah verse 261:

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

Meaning: "The similitude (of the livelihood provided by) those who spend their wealth in the way of God is like a seed that grows seven grains; on each grain there are a hundred seeds. God multiplies (the reward) for whom He wills. And God Vast (His bounty) and All-Knowing."

Based on the results of an interview with one of the *ijtima* (large gathering) of *hailalah* activity committee members, Mr. Haji Engkos, as a congregation member of the congregation, often gives 2 large cows every time there is an *ijtima*'. From this, it is clear that the impact of this almsgiving is that the company continues to experience significant profits. His finances never run out. Then he routinely gives gifts to the *muqoddam* if there are activities, be it local or national *ijtima*'. So, financially, he is a billionaire. This happens because a form of generosity or generosity of heart is highly practiced in his social life.

The informants explained that they were taught to give alms sincerely, without expecting anything in return, in accordance with the basic principles of almsgiving in Islam where sincerity is the main key. Apart from that, their love for giving charity reflects their concern for others, especially for the less fortunate. The followers of the Tijaniyah Order actively assist the poor, orphans and those in need in their community. Almsgiving is also considered an integral part of spiritual education in the Tijaniyah Order; through alms, they not only help others but also get closer to Allah SWT. Apart from that, the informants explained that they give charity sincerely, without expecting anything in return. This is in line with the basic principle of alms in Islam, where sincerity is the main key. Love to give alms is a

reflection of their concern for others, especially for the less fortunate. The followers of the Tijaniyah Order are active in assisting the poor, orphans, and those in need in their communities.

d. Filial Piety to Parents

Filial piety is a concept that is highly valued in many cultures and religions around the world. In general, being filial to parents means showing respect, affection and attention to those who have cared for and raised us. These actions include helping them with their daily work, listening to their advice, and providing emotional and financial support when needed. In Islam, filial piety to parents is known as *birr al-walidain*, which is the most important pious deed carried out by a Muslim and is also the main factor in accepting someone's prayer (Amin, 2016).

In the Quran, Muslims are strictly commanded to respect and treat the elderly with love.

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

Meaning: "And your Lord has commanded that you do not worship other than Him and that you should do good to your parents as best you can. If one of them or both of them reaches an advanced age in your care, then you should never say to both of them the word 'ah' and don't scold them and say noble words to them." This verse emphasizes the importance of being respectful and gentle to the elderly, especially when they are old."

Based on the results of the informant's narrative (Eden), it shows that social piety is reflected in actions that bring goodness not only to ourselves, but also to the people around us, especially parents who have made so many sacrifices. By being filial to parents, a person not only carries out religious orders but also strengthens family ties and sets a positive example for the next generation in terms of respecting and caring for older family members.

e. Ukhuwah Islamiyah (Islamic Brotherhood)

Ukhuwah Islamiyah is a concept of brotherhood in Islam which includes relationships of love, solidarity and cooperation between fellow Muslims. The main principles in Ukhuwah Islamiyah include compassion and love, solidarity and cooperation, equality and unity (Syukuri, 2019). Ukhuwah Islamiyah increases social solidarity, reduces conflict, increases prosperity, and builds a harmonious society. The forms of Ukhuwah Islamiyah include Ukhuwah Diniyah (brotherhood based on religion), Ukhuwah Wataniyah (brotherhood based on nationality), and Ukhuwah Bashariyah (brotherhood based on humanity).

Ukhuwah, in terms of terms, scholars have various definitions. Among them, as stated by M. Quraish Shihab, ukhuwah, which is defined as brotherhood, is taken from the root word, which originally meant paying attention. This original meaning gives the impression that brotherhood requires attention from all parties who feel like brothers (Shihab, 1992). As Allah SWT says:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٩﴾

Meaning: "Indeed, the believers are brothers, therefore reconcile your two brothers (who are at odds) and fear God so that you may have mercy." (Q.S. Al-Hujarat: 9)

The concept of Ukhuwah Islamiyah is applied in everyday life by the Tariqa Tijaniyah community. Social piety includes actions that reflect kindness, empathy, and support for others, all of which are at the core of Ukhuwah Islamiyah. Ukhuwah Islamiyah is an important concept in Islam that emphasizes brotherhood, affection, solidarity and cooperation between Muslims. In the context of this research, it was implemented very well by the community at the Al-Falah Biru Islamic Boarding School. Practices that reflect Ukhuwah Islamiyah, such as compassion, cooperation in goodness, and unity of the Ummah, make a significant contribution to the formation of a more harmonious, just and caring society. Thus, the Tijaniyah Order is not only a spiritual teaching, but also a practical guide to live a meaningful

and impactful life, where goodness, justice, and devotion to Allah SWT and fellow human beings become the main basis in every action and interaction.

f. Simple Life

Simple living is a lifestyle that prioritizes simplicity in needs and behavior. This means living life using only what is necessary, avoiding luxury and extravagance, and focusing on the essentials. The principles of simple living include sustainable consumption, wise financial management, respect for non-material values, and maintaining a clean and orderly environment (Farida, 2020).

Simple living or "zuhud" is one of the teachings that is highly recommended. Simplicity in Islam covers all aspects of life, from dressing and eating to how to interact with other people. Living simply in Islam does not mean living in lack or poverty, but living without excess and extravagance. The principles of simple living in Islam include maintaining balance, being grateful and *qana'ah* (feeling enough), and avoiding waste. As Allah SWT says:

بَنَىٰ آدَمَ خُدُوًا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

"O son of Adam, wear your beautiful clothes every time (entering) the mosque, eat and drink, and do not be excessive. Indeed, Allah does not like people who are excessive." (Q.S Al-A'raf; 31)

This simplicity is closely related to the fruit of social piety. When someone lives simply, they tend to be more sensitive to the needs of others, share more easily, and are better able to refrain from consumerist behavior that is detrimental to society. Simplicity fosters an attitude of empathy and social solidarity, encouraging someone to be more caring and active in social activities that benefit others. Thus, living simply is not only beneficial for oneself, but also strengthens social relations and builds a more just and harmonious society.

In an exclusive interview with Mr. Ahmad the head of the neighborhood, he told an inspiring story about one of the congregations who was also a successful businessman but chose to live a very simple life. The simplicity of life lived by Mr. Ahmad and Haji Cucu has had a broad positive impact. He is an inspiration to many people around him, showing that true success is not measured by how much wealth you have, but by how much benefit you can give to others. By living simply and sharing, he not only enriches himself spiritually but also builds a bridge of goodness that connects him with the surrounding community. This teaching reminds us that social piety is realized through real actions in daily life, bringing blessings to ourselves and others.

Mr. Ahmad who lives in Pasirwangi Patrol, a successful businessman who lives a very simple life, is a clear example of the fruits of piety. His simplicity is not only reflected in his lifestyle which is far from luxury, but also in his positive contributions to society. Through his social activities and the assistance, he provides, Mr. Ahmad shows that true success lies in the ability to share and provide benefits to others, making him an example of piety worth emulating.

g. Social Service and Cooperation

Social service and cooperation are two important concepts that reflect the spirit of togetherness and caring in society. Social service refers to voluntary activities carried out by individuals or groups to help those in need, such as the poor, orphans, or victims of natural disasters (Cossu, 2021). Cooperation, on the other hand, is the practice of working together and helping each other in society to achieve common goals, such as cleaning the environment, building public facilities, or organizing community events. By practicing social service and cooperation, society can create an environment that is more inclusive, caring and highly resilient to various challenges. Allah SWT says:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

"O mankind, indeed We have created you from a male and a female. Then, We made you into nations and tribes so that you would know each other. Indeed, the most noble among you in the sight of Allah is the most pious. Indeed, Allah is All-Knowing and All-Scrutinizing." (Q.S Al-Hujurat: 13).

The fruits of social piety, which are realized through social service activities and cooperation, have a positive impact on the economy. By supporting each other and working together, communities can help improve the standard of living together. For example, financial and material assistance provided to those in need can help them to rise and become economically independent. Social activities carried out together also often open up new business opportunities and mutually beneficial economic cooperation. By practicing social service and cooperation, society not only strengthens social ties but also builds a more harmonious and resilient environment. The solidarity and cooperation established through this activity create a positive long-term impact, both in social and economic aspects, so that society can develop as a whole and in balance.

h. Grateful

In general, gratitude is a positive attitude that involves recognizing and appreciating help, kindness, or contributions received from others. Acknowledging the contributions of others means realizing and expressing that we see and appreciate their efforts; this can be through saying thanks, reciprocating actions, or other ways of showing appreciation. Gratitude is the essence of gratitude, and feeling gratitude means understanding that what we receive is something valuable and worthy of appreciation, creating positive feelings that strengthen interpersonal relationships (McCullough & Tsang, 2004).

Islam teaches the importance of being grateful and thankful for all the blessings given by Allah SWT and the goodness given by fellow human beings. This is confirmed in various verses of the Quran and hadiths. One of the verses that emphasizes the importance of being grateful:

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

Meaning: "And (also remember), when your Lord announced: 'Indeed, if you are grateful, We will surely increase (favors) to you, and if you deny (My favors), then indeed My punishment will be very painful.'"
(Q.S Abraham: 7)

In the context of the Tijaniyah Order, this attitude of gratitude is the fruit of social piety taught and practiced in the order community. Members of the Tijaniyah Order are encouraged to develop a sense of gratitude and thankfulness as part of their spiritual journey. This not only strengthens the bonds between members of the congregation but also creates a positive impact that extends to the wider community. Through social programs and charitable activities, members of the congregation learn to appreciate and appreciate the goodness they receive and share these blessings with others. This attitude reflects the congregation's teachings about the importance of social piety and devotion to others and strengthens the principle that the goodness and mercy of Allah SWT must be spread to everyone.

i. Caring for Orphans

In Islam, caring for orphans is an act that is highly recommended and is seen as a form of worship. Islam emphasizes the importance of protecting, caring for, and supporting orphans. As Allah SWT says:

فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَآخُوا إِلَيْكُمْ وَاللَّهُ يَعْلَمُ
المُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٠٠﴾

"about the world and the hereafter. They asked you (Prophet Muhammad) about the orphans. Say, "Improving their condition is good. If you associate with them, they are your brothers. God knows those who do harm and those who do good. Had Allah willed, He would have caused you difficulties. Indeed, Allah is Mighty and Wise." (Q.S Al-Baqarah: 220)

Through efforts such as those made by Asep, Tijaniyah Order shows its commitment to building a caring and loving community. The orphan compensation program run by Pesantren Al-Falah Biru is clear evidence of how Islamic teachings about social care are applied in everyday life. With support from members of the congregation and the wider community, Pesantren Al-Falah Biru continues to

strive to provide a better future for orphaned children, making them a strong, independent and hopeful generation.

However, the assessment of these nine aspects of social piety may be subjective because the data source comes from within the Tijaniyah Order. To anticipate this subjectivity bias, the author conducted interviews with community figures outside the congregation, namely the Head of Village Jajang Sumiarsa, SE. According to Jajang Sumiarsa, the existence of the Tijaniyah Tariqa provides many benefits for the surrounding community, with enthusiasm seen in religious activities such as mass circumcisions and nursing home services. From the explanation above, it can be found that the existence of the Tijaniyah congregation and local community members see many blessings and benefits. Enthusiasm is clearly visible for holding religious activities; since 20 years ago, there have been mass circumcisions, nursing homes and so on. Which was reported by KH Nirman, is gilded there. The Ikhwan Tariqa supports this.

These nine practices of social piety are the real results (*tajalli*) of the *dhikr* process that the followers of the Tijaniyah Order carry out with all seriousness. The process of *takhalli* (cleansing oneself from bad qualities), *tahalli* (adorning oneself with good qualities), and *tajalli* (purification and enlightenment of the heart) is a strong foundation in forming the character and behavior of the followers of the Garut Tijaniyah congregation.

The *Tajalli* concept clearly exists in a social context, it is a practice of social piety in society, and this cannot be separated from the blessings of Murshid Sheikh Ahmad Al-Tijani, this is as the researcher interviewed one of the leaders of the At-Tijani Order, Sheikh Ikyan Badruzzaman, he said, "All activities in this congregation, whether formal or informal, are all a form of blessing from the founder of the Tijaniyah congregation, namely by loving him (*Mahabbah*) and also carrying out the *dhikr* and practices contained in Tijaniyah order (Interview with Shaikh Ikyan, 2024)." By carrying out the *dhikr* practices regularly, they not only strengthen their spiritual connection with Allah SWT but also apply noble values in their social life, creating a more harmonious, just and loving society.

Sufis emphasize inner purification and selflessness as part of their spiritual journey. This focus on personal experience and direct connection with God helps individuals strive for spiritual enlightenment, fostering a sense of universal love and tolerance (Belhaj, 2013; Khan, 2021). Sufi orders have played a role in preserving Islamic culture and civilization in various regions. For example, in Malaysia, Sufi practices such as supplications and remembrances have been passed down through generations, keeping Islam alive in the hearts of people (Sakr & Sayed, 2023).

In some contexts, Sufi orders have been involved in resisting imperialism. For instance, in Africa, Sufi orders have been part of the struggle against colonial powers, contributing to social life and maintaining Islamic traditions (Özköse, 2022). These contributions highlight the multifaceted role of Sufi orders in promoting social righteousness and fostering a sense of community and spiritual well-being (Ahmad et al., 2021; Budhwani & McLean, 2019).

4. Conclusion

Thus, it can be concluded that the significant contribution of the Tijaniyah Tariqa to the practice of social piety at the Al-Falah Biru Islamic Boarding School, Garut includes several points. Applying main values such as trust and honesty strengthens integrity and social harmony. Their value of mutual help (*ta'awun*) is manifested in various forms of assistance, which shows solidarity and empathy. Consistently giving charity not only helps those in need but also strengthens social ties. Being devoted to parents, as an important part of Islamic teachings, strengthens family bonds and provides a positive example. Apart from that, the implementation of *ukhuwah Islamiyah* (Islamic brotherhood) strengthens solidarity between Muslims, while the principle of simple living avoids luxury and strengthens social relations. The Tijaniyah Order plays an important role in spreading the values of social piety, creating a positive impact on individuals and communities, and proving that their spiritual teachings make a real contribution to social welfare and community harmony.

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