

The Tijani Tariqa Response to the Covid-19 Pandemic in Indonesia

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Abstract

This article discusses the response of the Tijani congregation at the Zawiyah Islamic boarding school in Garut to the Covid-19 pandemic situation. This research is field research using qualitative methods. This research was conducted at the Zawiyah Islamic Boarding School in Garut, located on Jln. Samarang KM 10 Kampung Surya Tanjung Anom RT 001 RW 010 Samarang Village, Samarang District, Garut Regency, West Java. The data collection technique was through direct observation and in-depth interview techniques, while the data analysis was carried out in a descriptive-analytical way. Based on the data obtained in the research process, the authors found three practices of the Tijani tarekat: *wirid* (passage of Koran), customary, *wadzifah*, and *hailallah*. The practice of *wirid* and *wadzifah* are practiced individually in their respective homes. In contrast, the practice of *wirid hailallah* is carried out in the congregation in the Zawiyah of the Tijani congregation. However, during the Covid-19 pandemic, Sheikh Ikyan urges *wirid hailallah* to be implemented individually in their respective homes until the Covid-19 pandemic situation improves. Shaykh Ikyan explained that the appeal was a response and cooperation of the Tijani Islamic Boarding School Zawiyah Garut Islamic Boarding School with the government in tackling the Covid-19 outbreak in Indonesia. In addition, the author also found that the Tijani congregation's response to the Covid-19 pandemic situation was to carry out Sheikh Ahmad Tijani's haul in a hybrid way.

Keywords: Covid-19 Pandemic; Response; Tijani Order.

Abstrak

Tulisan ini membahas tentang respon tarekat Tijaniah pondok pesantren Zawiyah Garut terhadap situasi pandemi Covid-19. Penelitian ini merupakan penelitian lapangan field research dengan menggunakan metode kualitatif. Penelitian ini dilakukan di Pondok Pesantren Zawiyah Garut yang terletak di Jln. Samarang KM 10 Kampung Surya Tanjung Anom RT 001 RW 010 Desa Samarang Kecamatan Samarang Kabupaten Garut Jawa Barat. Teknik pengumpulan data melalui observasi langsung dan teknik wawancara mendalam, sedangkan analisis data dilakukan dengan cara deskriptif-analitis. Berdasarkan data yang diperoleh dalam proses penelitian, penulis menemukan bahwa terdapat tiga amalan *wirid* tarekat Tijaniah; lazimah, *wadzifah*, dan *hailallah*. Untuk pengamalan *wirid lazimah* dan *wadzifah* dilakukan secara individu di rumah masing-masing, sedangkan untuk pengamalan *wirid hailallah* dilaksanakan secara berjamaah di zawiyah tarekat Tijaniah. Namun, pada masa pandemi Covid-19 Syaikh Ikyan menghimbau agar pelaksanaan *wirid hailallah* dilakukan secara individu di rumah masing-masing hingga situasi pandemi Covid-19 membaik. Syaikh Ikyan menjelaskan bahwa himbauan tersebut sebagai respon dan kerjasama tarekat Tijaniah pondok pesantren Zawiyah Garut dengan pemerintah dalam menanggulangi wabah Covid-19 di Indonesia. Selain itu penulis juga menemukan bahwa sebagai respon tarekat Tijaniah terhadap situasi pandemi Covid-19 adalah dengan cara melaksanakan haul Syaikh Ahmad Tijaniah dilakukan secara hibrid.

Kata kunci: Pandemi Covid-19; Respon; Tarekat Tijaniah.

INTRODUCTION

Corona Virus Disease, often referred to as Covid-19, is an epidemic engulfing people worldwide, including the Unitary State of the Republic of Indonesia. It was recorded on the official Ministry of Health of the Republic of Indonesia that until July 10, 2021, 2,491,006 people were confirmed positive for Covid-19, 2,052,109 were confirmed to have recovered and 65,457 people had died.

Due to the large number of fatalities caused by Covid-19, President Joko Widodo, through a presidential decree, declared Covid-19 a national disaster (*Keputusan Presiden Republik Indonesia, Nomor 12 Tahun 2020*). In addition to establishing Covid-19 as a national disaster, President Joko Widodo has also taken several government steps to reduce the spread of Covid-19 in Indonesia.

Some of these policies are Large-Scale Social Restrictions (PSBB) (*Keputusan Presiden Republik Indonesia, Nomor 12 Tahun 2020*), a ban on going home on Eid al-Fitr, cancellation of departures for hajj pilgrims in the last two years (Kementerian Agama, 2021; Kementerian Agama RI, 2020). Moreover, currently, through the Minister of Home Affairs, the government has issued a policy of Restricting Emergency PPKM Community Activities in the Java and Bali regions, including the prohibition of face-to-face learning activities in schools and universities (Kementerian Dalam Negeri, 2021).

In simple terms, Tariqa can be understood as the path taken by a servant to get closer to Allah SWT (Simuh, 1999). "Path" in the scope of the Tariqa is defined by spiritual experience. Spiritual experience is an esoteric appreciation of religious teachings (Amin, 1999). Thus Tariqa can be interpreted as a spiritual journey undertaken by a servant through appreciation of religious teachings to achieve *ma'rifatullah* or introduction to Allah SWT.

In Indonesia, the development of Tariqa is very fertile. According to Abu Bakar Aceh, forty-six Tariqa have developed in various parts of Indonesia. One of the various tariqas is the Tijani congregation. (Aceh, 1992). The Tijani Order was founded by Shaykh Abu al-Abbas Ahmad bin Muhammad at-Tijani. In Indonesia, the teachings of the Tijani Order by KH. Anas in 1921 AD taken from Shaykh Ali bin Abdullah al-Thayyib and Sheikh Alfa Hasyim in Medina (Ariadi, Rulitawati, & Novita, 2021).

In this paper, the author focuses on studying the response of the Tijani Garut congregation led by Shaykh Ikyan Sibawaih to the Covid-19 pandemic situation to assist the government in dealing with the spread of Covid-19 in Indonesia.

To avoid overlapping research, conduct a literature review of previous studies that are considered to have a research theme that the current author will raise. The themes of previous research that have findings with research to be carried out by the author are as follows:

Research that discusses the teachings of the Tijani tariqa in various regions in Indonesia, such as; Choiriyah with the theme *Ajaran Tarekat Syekh Ahmad At-Tijani: Analisis Materi Dakwah* (Choiriyah, 2013). Zainuddin Hamka with the title *Tarekat Tijani (Eksklusifisme dan Eksoterisme Gerakan Tarekat Abad 19)* (Hamkah, 2020). Noor'ainah with the title *Ajaran Tasawuf Tarekat Tijani* (Noor'ainah, 2011). *Tarekat Tijani di Kalimantan Selatan*, was written by Syafruddin and published in *jurnal Al-Banjari* (Syafruddin, 2015). Ulul Miya Saroh and Umi Chaidaroh with the title *Pengaruh Ajaran Tarekat Tijani terhadap Peningkatan ESQ (Emotional Spiritual Quotient) Jamaah PP. Syubbanul Ummah AL Aidin Lamongan* (Saroh & Chaidaroh, 2019).

In addition, the author also examines various studies that examine religious traditions during the Covid-19 pandemic. For example, Dwi Susanto and his colleagues who researched religious traditions as cultural preservation of the Javanese people during the Covid-19 pandemic found that the Petiken tradition (religious tradition of the Gresik people) changed the Covid-19 pandemic. (Susanto, Rosidah, Setyowati, & Wijaya, 2020). Hasse Jubba also conducted similar research on the strategy of worshipping

Muslims and Christians during the Covid-19 pandemic (Jubba, 2021). Through their research, Intan Utami and Dody Ertanto also found that new traditions occur in the community in welcoming Ramadan and Eid al-Fitr during the Covid-19 pandemic, such as: not going home and gathering bravely (Utami, 2020).

Based on the literature review results above, the author has found various religious traditions that underwent changes and the birth of new religious practices during the Covid-19 pandemic. However, from these various studies, the author did not find any research that specifically discussed the response of the Tijani Garut congregation to the Covid-19 pandemic situation. So, according to the author, this research is very relevant to be carried out to add insight into religious studies in responding to the Covid-19 pandemic and helping the government theoretically tackle the Covid-19 outbreak in Indonesia.

METHODS

This research is field research using qualitative methods (Usman & Dkk, 2006). This research was conducted at the Zawiyah Islamic Boarding School in Garut, Jln. Samarang KM 10 Kampung Surya Tanjung Anom RT 001 RW 010 Samarang Village, Samarang District, Garut Regency, West Java. Data collection techniques through direct observation This research is field research using qualitative methods and in-depth interview techniques (Moh, 1988). Meanwhile, the data analysis was carried out in a descriptive-analytical way, describing the data obtained in the field and analyzing the data to obtain objective information and in-depth interview techniques (Moh, 1988).

RESULT AND DISCUSSION

The Development of Tariqa in Indonesia

In his book *Naqsabandiyah Tariqa in Indonesia*, Martin Van Bruinessen stated that two types of Tariqa developed; first. Local Tariqa, namely tariqa teachings based on the practices of certain teachers such as Tariqat Wahidiyah in East Java. Second, Tariqa is a branch of international Sufi movements such as the Qadiriyyah and Naqsabadiyyah movements (Van Bruinessen, 1992).

These two forms show that the development of Tariqa in Indonesia is very rapid. Abu Bakar Aceh said that about forty-one tariqa teachings developed in Indonesia. However, later, the autonomous institution among Nahdatul Ulama in charge of tariqat issues, namely *Jam'iyah Tariqat Mu'tabaroh Al-Nahdhiyyah*, stated that the number of Tariqas whose validity was recognized (*mu'tabaroh*) was forty-six congregations (Su'adi, 1993).

Some of these *muktabarah* orders include: First, the Qadiriyyah Tariqat, which was founded by Sheikh Abd al-Qadir al-Jailani (470-561 H.), the Qadariyyah order is the forerunner of other orders. Shaykh Abdul Qadir al Jailani (1077-1166 AD) was originally a linguist and jurist from the Hambali School. The lessons of the Qadariyyah order are not much different from Islamic lessons in general. It is just that this Tariqa emphasizes compassion for all creatures, is humble, and stays away from fanaticism in political religion. The specialty of this Tariqa is dhikr, which mentions the name of God.

Second, Tariqat Naqsabandiyah was founded by Baha' Naqsaband al-Bukhori (717-791 H.); Tariqat Syaziliyyah was founded by Abu al-Hasan al-Syazili, who came from Syaziliyyah, Tunisia, (d. 686 H.). In general, this Tariqa has the most followers in Java from the 19th century until today. This congregation is the largest Tariqa globally in Indonesia and is considered the most well-preserved. There is a selection to be a follower. Its headquarters in Java are in Jombang, Semarang and Sukabumi and Labuhan Haji (Aceh) at the Syaikh Waly Islamic Boarding School, Khalidi.

Third, Tariqat Rifa'iyah was founded by Sheikh Akhmad al-Rifa'i (W. 578 H.). This society is fanatical, and its members can do quite a few miraculous things, such as eating glass, walking on fire, etc. Rifaiyah, who did detail her Tariqa with a tambourine in Aceh had once grown up and was called Rapa'i. It was challenging to find the original one who still adhered to the teachings.

Fourth is the Samaniyah Order. In West Java and Aceh, the Tariqa was founded by Shaykh Muhammad Saman from Medina, Saudi Arabia, who died in 1702 AD Manaqib (life history). Shaykh Saman is widely read by people hoping for blessings. The Manakib was written by Shaykh Siddiq al Madani, his student. It says, "Whoever makes a pilgrimage to the Prophet's grave without asking Shaykh Saman's permission, his pilgrimage is in vain. It is also stated, "whoever calls the name of the Shaykh three times, there is nothing left. Whoever eats his food will enter heaven. Whoever visits his grave and reads prayers for him, his sins are forgiven. The Saman Order is now the Seudati dance in Aceh.

Fifth, the Qadiriyyah Naqsabandiyah Order. Combining the teachings of two tariqas, namely the Qadiriyyah and Naqsabandiyah orders, etymologically, TQN comes from two terms: the Qadiriyyah Naqsabandiyah orders. Explicitly this second Tariqa was combined by a great teacher of the congregation, namely Shaykh Ahmad Khatib Sambas. Qadiriyyah is the name of a tariqa attributed to its founders, namely Sultan al-Auliya Shaykh Abdul Qadir al-Jilani. Meanwhile, Naqsabandiyah is a tariqa attributed to its founders, Shaykh Bahauddin an-Naqshbandi. This Tariqa was an essential vehicle for the spread of Islam in Indonesia and Malaya from its center in Mecca between the mid-19th century and the first half of the 20th century. Sheikh Ahmad Khatib Sambas was a scholar who was highly respected in his time and became a role model for students, especially those from the archipelago. He came from Sambas, West Kalimantan, and lived in Mecca until he died there around 1878 (Van Bruinessen, 1992).

Sixth, Tariqat Tijaniyah. Ahmad founded the Tariqa at Tijani. This congregation is rapidly expanding in West Africa and other countries, including Indonesia, widely practiced in Garut Regency. In Africa, this Tariqa has many who converted to Islam, the Negro people. Tijaniyah is the name attributed to Sheikh Abu al-Abbas Ahmad Ibn Muhammad at-Tijani who was born in 1150 H., in 'Ain Madi Algeria, from his father's side the descendants of Hasan Ibn Ali Ibn Abi Talib, while the word At-Tijani is taken from the tribe of whose name is Tijanah from the mother's side (Mulyati, 2011).

The History of the Tijani tariqa Development at the Zawiyah Islamic Boarding School in Garut

KH. Badruzzaman was a pioneer in establishing the Tijani order in the Garut district. He was one of the muqaddam (deputy murshid) appointed directly by Shaykh Ali al-Thayib al-Madani. The beginning of the emergence of KH. Badruzzaman to study the Tijani Order was when he met with the Prophet Muhammad about the truth and validity of the Tijani Order. So, in 1933, KH. Badruzzaman decided to go to the holy land of Mecca to perform the pilgrimage. Arriving in Mecca KH. Badruzzaman met with Shaykh Ali bin Abdullah al-Thayib al-Madani, a muqaddam of the Tijani congregation. Finally, when he made a pilgrimage together at the tomb of the Prophet Muhammad SAW, Shaykh Ali gave a Tijani diploma to KH. Badruzzaman to be disseminated in Indonesia (Ikyan Badruzzaman, Personal Communication, June 4, 2021).

KH Badruzzaman initiated the spread of the Tijani tariqa in the Garut Regency. In 1935. During the early development of the Tijani Order, KH. Badruzzaman only teaches these teachings to the Al-Falah Biru Islamic boarding school students and the community around the pesantren. In addition, the teaching process of the Tijani Order was also not very intensive because 1935 was the period of the struggle for Indonesian independence from the Netherlands, thus spreading the spread of the Tijani Order of KH.

Badruzaman also played a role as a fighter for the independence of the Republic of Indonesia, especially in the Garut area (Ikyan Badruzaman, Personal Communication, June 4, 2021).



Figure 1. Interview with Sheikh Ikyan

KH Ikyan Sibawaih founded the Zawiyah Islamic Boarding School in 2000. This boarding school is located on Jln. Samarang KM 10 Kampung Surya Tanjung Anom RT 001 RW 010 Samarang Village, Samarang District, Garut Regency, West Java. Initially, the establishment of the Zawiyah Islamic Boarding School was only aimed at carrying out the Tijani practices. However, with time and support from the local community and the Tijani congregation, the Zawiyah Islamic boarding school finally established formal educational institutions, such as Early Childhood Education in PAUD, SMP, SMK, and universities were named the KH Islamic High School. Badruzaman (Ikyan Badruzaman, Personal Communication, June 4, 2021).

In the Tariqa, zawiya is defined as the center of dhikr activity. Some tariqa schools have zawiya, and some do not. Like their center in Morocco, North Africa, some Tijaniyah communities in Indonesia have a zawiya as a special place for their congregation's dhikr and a center for Sufi activities. Apart from being a place for dhikr activity, zawiya is used as a place or educational institution for Sufis, especially for the science of wisdom (Sufism). Besides Zawiyah, other names are *ribath* and *khanaqah*. Sufi institutions consider these three names as pre-madrasah Islamic educational institutions (Nata, 2011).

Teachings of the Tijani Order at the Zawiyah Islamic Boarding School in Garut

According to Shaykh Ikyan's explanation, the teachings of the Tijani Order in Garut Regency are based on the thoughts of Shaykh Ahmad Tijani, who is the main murshid of the Tijani Order throughout the country and KH. Badruzaman is the pioneer of the Tijani order in the Garut district. According to Shaykh Ikyan's explanation when interviewed by the author, Sufism, according to Shaykh Ahmad Tijani, is always to carry out Allah's commands and stay away from all forms of His prohibitions, both outwardly and inwardly. According to Shaykh Ikyan's view, the definition of Sufism expressed by Shaykh Ahmad Tijani illustrates that carrying out Sufism must be carried out by practicing Islamic law as a whole. Furthermore, Shaykh Ikyan explained that according to Shaykh Ahmad Tijani, the main foundation of the teachings of the Tijani Order was the Al-Qur'an and As-Sunnah, because no law is

balanced with the word of God and the words of the Prophet (Ikyan Badruzaman, Personal Communication, June 25, 2021).

KH. Badruzaman also expressed the same thing that the central teachings of the Tijani Order are to maintain Islamic Shari'a and maintain an attitude so that they continue to be sincere and humble or humble. This can be seen in the frequent KH. Badruzaman gave advice and advice to the congregation of the Tijani congregation to always understand and reflect on the instructions of the Qur'an and the sunnah of the Prophet Muhammad because only by understanding the instructions of the Qur'an one will be free from the formulation of conflicting schools of thought and schools of thought. And blame—this advice he often expressed to the congregation because of KH. Badruzaman has experienced being someone who opposes and violates the teachings of others, even KH. Badruzaman also once opposed the teachings of the Tijani Order (Ikyan Badruzaman, Personal Communication, June 25, 2021).

This opinion is in line with the concept of Sufism put forward by Shaykh Muhammad Nur Samad Kamba. That Sufism is Islam itself because Sufism and Islam are not two different things but a unified and inseparable unit. Furthermore, Shaykh Kamba explained that Sufism/Islam teaches and guides us to know and get closer to Allah SWT. So that by knowing Him, one will gain a conscious relationship or connectivity with Him. Then with the connectivity between humans and God, one will find the purity of the teachings conveyed by the Prophet Muhammad SAW (Kamba, 2018).

Based on the thoughts of Shaykh Ahmad Tijani and KH. Badruzaman, as described above, according to Shaykh Ikyan, the orientation of the Tijani Order at the Zawiyah Islamic Boarding School in Garut is to maintain and form religious morals (divine morals). Furthermore, Shaykh Ikyan explained that divine morals could be obtained by internalizing religious teachings or carrying out Islamic law. The teachings of these religions have been stated in the Qur'an, and the hadith of the Prophet Muhammad SAW. Therefore, the Tijani Order at the Zawiyah Islamic Boarding School in Garut does not discriminate between Sufism and Islamic teachings (Ikyan Badruzaman, Personal Communication, June 26, 2021).

The goal to realize moral divinity in humans, as aspired by the Tijani Garut congregation, is in line with the goals of the Prophet Muhammad when he first spread the teachings of Islam in the cities of Mecca and Medina. In building divine morals for his companions, the Prophet practiced good examples (*uswatun hasanah*) as a medium to educate his people. If Rasulullah wanted the Muslims to work, he did the work first, without giving orders to his companions. When the companions saw the Prophet working, they also did it. The Prophet continuously does this to raise awareness in the companions. The active awareness of the divine in friends will foster devotion to serving Allah and the Messenger of Allah. Armed with the field of devotion in serving Allah SWT, within twenty-five years, the Prophet Muhammad and his companions transformed the Arab Jahiliyah into a center of advanced civilization in social, political, economic (Mu'nis, 2019).

As a tariqa that strongly adheres to the principles of Islamic shari'a, the Tijani tariqa has a legal basis both from the Qur'an and the hadith of the Prophet Muhammad SAW regarding the practices suggested in the teachings of the Tariqa. The Tijani Order has three central teachings: saying *istighfar* (asking for forgiveness from Allah), praying to the Messenger of Allah, and *salamalah* (dhikr to Allah). The Islamic legal arguments for these three teachings are as follows:

First, Istighfar. Allah's said: "And Allah will not torture a people while they are istigfar (begging forgiveness)" (Q.S. Al-Anfal: 33). In another verse, Allah says; Ask forgiveness from your Lord, verily He is Forgiving (Q.S. Nuh: 29). While the Hadith of the Prophet includes: "Whoever practices istigfar then Allah SWT. Give a way out of his difficulties and joy over all his challenges and give him sustenance in calculations / from ways beyond his expectations " (HR.Abu Dawud). Then "And by the One whose soul

is in His grip, if you had not sinned, Allah would have destroyed you all, and then Allah (created) a people who did then they asked forgiveness, then Allah forgive them "(HR.Muslim).

Second, shalawat. Allah's said: "Verily Allah and his angels pray on the Prophet Muhammad SAW. O you who believe, pray, and be happy with greetings." Shaykh Ikyan explained that the verse illustrates that Allah greatly glorifies his lover Muhammad SAW. In advising humans to pray to Muhammad SAW, Allah puts Himself and His angels first.

Third, Hailalah. Allah's said: So know that there is no god but Allah (Q.S. Muhammad: 19). While some of the Hadith of the Prophet, including the following: "*The most important words that I got and the prophets before me was Laa ilaaha illallah*" (HR. Malik bin Anas). Another history narrated from Jabir bin Abdullah said; I heard the Messenger of Allah (PBUH) say: The best dhikr is '*La ilaaha illallah*' (HR. Turmudzi). In addition, Umm Hani 'also said, Rasulullah SAW said: "*Laailaaha illallah*' there is not a single deed that exceeds (its virtue), and does not leave a single sin." (HR. Ibn Majah). It is also narrated that it is said, "*Renew your faith! Then the Messenger of Allah was asked; How can we renew our faith, O Messenger of Allah? The Prophet replied, multiply saying Laailaaha illallah*". (Narrated by Imam Ahmad and Imam Al Hakim) (Ikyan Badruzaman, Personal Communication, June 27, 2021).

Aurad At-Tijani's Practice During the Covid-19 Pandemic

The three elements of the Tijani Order described above; *istighfar*, *shalawat*, and *salamalah* are transformed into three wirid Tijani orders; *wirid lazhimah*, *wadzifah*, and *salamalah*. The explanations of the three wirid are as follows:

a. Wirid *Ladzimah*

Wirid lazhimah It is an obligatory wirid for all followers of the Tijani Order. The implementation can be done at home, respectively, twice a day, after performing the dawn and Asr prayers. *Wirid lazhimah* is done by reading *istighfar*, *shalawat*, and *hailalah*. The mechanism for implementing *wirid lazhimah* is as follows; read the intention to practice common wirid, read *istighfar* as follows: hundred times استغفر الله, read hundred times *shalawat* with any *sighat*. The short *shalawat* reading is as follows: لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلَيْهِ سَلَامٌ اللَّهُ صَلَّى وَسَلَّمَ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ but it is more important to read the *fatih shalawat*, and close it by reading *Tahlil*, namely, 99 times لَا إِلَهَ إِلَّا اللَّهُ followed by the reading لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلَيْهِ سَلَامٌ اللَّهُ

b. Wirid *Wadzifah*

Wirid wadzifah is a *wirid* that is carried out individually at least once a day, preferably at night. The procedures for its implementation are as follows; read *istighfar* 30 times, continue to read *shalawat fatih* 50 times, then read dhikr *salamalah* 100 times, and end with reading *shalawat Jauharat al-Kamal* 12 times.

c. Wirid *Hailalah*

Wirid lazhimah and *wirid wadzifah* are practiced by each Tijani congregation, while *wirid salamalah* is carried out in the congregation. A more appropriate time is every day after the Asr prayer until the Maghrib prayer. *Wirid salamalah* is done by reading dhikr as much as 1600 times or at least 1000 times. In addition to getting closer to Allah through the practice of dhikr *Laa ilaha illallah*, *wirid hailalah* also aims to increase the ties of brotherhood between the congregation of the Tijani congregation.

Based on the explanations of the three wirids, it is known that the common practice of *wirid* and *wadhifah* is carried out individually in their respective homes. In contrast, the practice of *wirid salamalah*

is carried out in congregation in the zawiyah of the Tijani tarekat. However, during the Covid-19 pandemic, Sheikh Ikyan urges wirid salamalah to be implemented individually in their respective homes until the Covid-19 pandemic situation improves. Shaykh Ikyan explained that the appeal was a response to the Tijani congregation of Zawiyah Garut Islamic boarding school against the government in dealing with the Covid-19 outbreak in Indonesia.

Performing Hybrid Haul Syaikh Ahmad at-Tijani during the Covid-19 pandemic

Shaykh Ahmad at-Tijani was born in 1150 H and died on 17 Shawwal 1230 H at 80 years. As a form of devotion to teachers, all congregations of the Tijani congregation carry out the haul tradition in each Zawiyah from various regions in Indonesia. Especially at the Zawiyah Islamic Boarding School in Garut under Shaykh Ikyan, the haul activities are usually attended by thousands of Tijani congregations from various regions in West Java. However, during the Covid-19 pandemic, Sheikh Ikyan and the management of the Zawiyah Garut Islamic boarding school made a particular policy in carrying out the hybrid Shaykh Ahmad Tijani haul. In the sense that only *muqoddam* or *talqin* representatives are invited to attend the *zawiyah*. At the same time, the congregation can take part in haul activities online through Instagram media, Zoom Meetings, and the Youtube application (Sir Aji, Personal Communication, June 27, 2021).

Hybrid learning is a face-to-face learning process that is only followed by a few people, while others take online learning. Especially in Indonesia, hybrid learning methods are often applied during the Covid-19 pandemic (Makhin, 2021).

According to Mr. Aji, as one of the organizing committees for the haul of Sheikh Ahmad At-Tijani, although the activity was carried out in a hybrid manner, it did not reduce the Tijani brothers' enthusiasm. It is proven on the official YouTube channel of the Zawiyah Islamic boarding school in Garut, approximately 1800 Ikhwan attended Shaykh Ahmad Tijani's haul activity. In addition, in his explanation, Mr. Aji added that to maintain the solemnity of the haul activity, the committee invited the vice president of the Republic of Indonesia, KH. Ma'ruf Amin and the Minister of Religion of the Republic of Indonesia, Mr. Yaqut Cholil Qoumas, online as well as provided motivation and advice to all Tijani Brothers (Sir Aji, Personal Communication, June 28, 2021).

Discussion: The Role of the State and Religion in the Covid-19 Pandemic

The Covid-19 pandemic is an epidemic that has hit countries around the world. This requires adaptation to the pattern of people's lives from various elements, such as work, worship, etc. The Indonesian government has issued various regulations that regulate community mobility during the Covid-19 pandemic, for example, the policy to conduct online teaching and learning activities, as written in the Circular Letter of the Minister of Education and Culture Number 4 of 2020 concerning the Implementation of Educational Policies in the Emergency Period for the Spread of Covid-19. The government also makes policies regarding adjusting the work system during the Covid-19 pandemic as regulated in the SE Menpan RB Number 23 of 2021 concerning Adjusting the Work System of State Civil Apparatus Employees during the Covid-19 Pandemic.

In addition, the government also regulates the implementation of religious rituals during the Covid-19 pandemic, including the following: prohibition of going home on Eid al-Fitr (Surat Edaran Yang Dikeluarkan Oleh Satuan Tugas Penanganan Covid-19 Nomor 13 Tahun 2021 Tentang Peniadaan Mudik

Hari Raya Idul Fitri Tahun 1442 Hijriah Dan Upaya Pengendalian Penyebaran Covid-19 Selama Bulan Suci Ramadhan 1442 Hijriah, 2021), Departure cancellation of Hajj pilgrims in the last two years (Kementerian Agama RI, 2020), the prohibition to perform Friday prayers in areas that fall within the level 4 criteria (Kementerian Dalam Negeri, 2021b). Not only that, to prevent the spread of the Covid-19 outbreak, the Minister of Religion also issued Circular Letter Number 4 of 2021 concerning Amendments to Circular Letter Number 3 of 2021 concerning Guidelines for Ramadan and Eid Al-Fitr Worship of 1442 H/2021 AD.

Not only countries that have issued new regulations in response to the Covid-19 pandemic, but religious teachings have also taken part in tackling the Covid-19 outbreak in Indonesia. Like what the Javanese people are doing, who are reading the *li khamsatun* poems for the Covid-19 pandemic, because in the belief of the Javanese people, these poems can prevent someone from the plague and be a medicine for someone affected by the plague (Zuhri, 2020). The people of Ploso village, Ngawi Regency, East Java, also carried out the religious tradition of rejecting reinforcements or the Clean Village tradition during the Covid-19 pandemic. A series of village clean-up activities consist of; N Respons Puppet, Dhikr Widak, Send Lubor, Khataman, Resesik Kali, and sources. The people believe this village's clean tradition of Ploso Village can avoid calamity for the community, including from the Covid-19 outbreak (Hadi, 2020). Especially in Tariqa Tijaniah Zawiyah Garut the Covid-19 pandemic, Sheikh Ikyan urges *wirid salamalah* to be implemented individually in their homes until the Covid-19 pandemic situation improves. Shaykh Ikyan explained that the appeal was a response to the Tijani congregation of Zawiyah Garut Islamic boarding school against the government in dealing with the Covid-19 outbreak in Indonesia. Besides that, Sheikh Ikyan and the management of the Zawiyah Garut Islamic boarding school made a particular policy in carrying out the hybrid Shaykh Ahmad Tijani haul. In the sense that only *muqoddam* or *talqin* representatives are invited to attend the *zawiyah*. At the same time, the congregation can take part in haul activities online through Instagram media, Zoom Meetings, and the Youtube application (Sir Aji, Personal Communication, June 28, 2021).

CONCLUSION

Based on the data obtained in the research process, the authors found that there were three practices of the Tijani tariqa wirid; *lazimah*, *wadzifah*, and *hailallah*. The practice of *lazimah* wirid and *wadzifah* is carried out individually in their respective homes. In contrast, wirid *hailallah* is practiced in congregation at the Zawiyah congregation of Tijani. However, during the Covid-19 pandemic, Sheikh Ikyan urges wirid *hailallah* to be implemented individually in their respective homes until the Covid-19 pandemic situation improves. Shaykh Ikyan explained that the appeal was a response and cooperation of the Tijani Islamic Boarding School Zawiyah Garut Islamic Boarding School with the government in tackling the Covid-19 outbreak in Indonesia. In addition to adapting to the practice of wirid *at-Tijani*, Tijani tariqa also adapt in conducting Haul Syaikh Ahmad Tijani activities, namely by carrying out *haul* hybrid. With this adaptation it can be concluded that Tijani tariqa has a role in maintaining public health and supporting and implementing government regulations during the Covid-19 pandemic period. The religious rituals adaptation conducted by Tijani tariqa is the form of implementation of *maqasaid syariah*; keeping religion (*Hifzh ad-din*), keeping the soul (*hifzh an-nafs*), keeping the sense (*hifzh al-'aql*), and guarding the property (*Hifzh al-Maal*).

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