

The Reception of the Qur'an in Popular Orders in West Java: A Living Quran Study Between Local Rituals and Traditions

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Abstract

: This research is motivated by the phenomenon of Living Qur'an in the community of tariqat in West Java, which shows that the acceptance of the Qur'an is not limited to textual interpretation, but is also manifested in the form of rituals and spiritual practices rooted in local traditions. The purpose of this study is to describe the pattern of reception of Qur'anic verses in three popular institutes, namely Tijaniyah, Qadiriyah, and Qadiriyah wa Naqsyabandiyah, as well as to examine the interaction between sacred texts and Sundanese cultural traditions in daily life. This study uses a qualitative approach with a descriptive-analytical method, through field observations, in-depth interviews, and documentation studies on the religious practices of the tarekat community in three districts: Garut, Cianjur, and Tasikmalaya. The results of the study show that each tarekat has a typical pattern of reception of the Qur'an in the form of wirid, prayer, dhikr, and ritual processions such as tawasul, istighatsah, manaqib, haul, and tanbih. Local traditions, such as ngabungbang, Friday night Kliwon, and haul commemorations, also influence the form and meaning of these religious rituals. The conclusion of this study is that the verses of the Qur'an live in the spiritual praxis of the tarekat community through the integration of religious texts and local cultures. The novelty of this research lies in the contextual analysis of the interaction of the reception of the Qur'an with local cultural expressions in three tariqat at once, which has not been widely explained in the study of Living Qur'an in Indonesia.

Keywords

: *Living Qur'an; the reception of the Qur'an; Order; local traditions; West Java.*

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Abstrak : Penelitian ini dilatarbelakangi oleh fenomena Living Qur'an dalam komunitas tarekat di Jawa Barat, yang menunjukkan bahwa penerimaan terhadap Al-Qur'an tidak terbatas pada tafsir tekstual, tetapi juga terwujud dalam bentuk ritual dan praktik spiritual yang berakar dalam tradisi lokal. Tujuan penelitian ini adalah untuk mendeskripsikan pola resepsi ayat-ayat Al-Qur'an dalam tiga tarekat populer, yaitu Tijaniyah, Qadiriyyah, dan Qadiriyyah wa Naqsyabandiyah, serta menelaah interaksi antara teks suci dengan tradisi budaya Sunda dalam kehidupan sehari-hari. Penelitian ini menggunakan pendekatan kualitatif dengan metode deskriptif-analitik, melalui observasi lapangan, wawancara mendalam, dan studi dokumentasi terhadap praktik keagamaan komunitas tarekat di tiga kabupaten: Garut, Cianjur, dan Tasikmalaya. Hasil penelitian menunjukkan bahwa masing-masing tarekat memiliki pola resepsi khas terhadap Al-Qur'an dalam bentuk wirid, doa, zikir, dan prosesi ritual seperti tawasul, istighsah, manaqib, haul, dan tanbih. Tradisi lokal, seperti ngabungbang, malam Jumat Kliwon, dan peringatan haul, turut memengaruhi bentuk dan makna dari ritual keagamaan tersebut. Kesimpulan dari penelitian ini adalah bahwa ayat-ayat Al-Qur'an hidup dalam praksis spiritual komunitas tarekat melalui integrasi antara teks keagamaan dan budaya lokal. Kebaruan penelitian ini terletak pada analisis kontekstual terhadap interaksi resepsi Al-Qur'an dengan ekspresi budaya lokal dalam tiga tarekat sekaligus, yang selama ini belum banyak dijelaskan dalam kajian Living Qur'an di Indonesia.

Kata Kunci: : *Living Qur'an; resepsi Al-Qur'an; tarekat; tradisi lokal; Jawa Barat.*

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1. Introduction

The Qur'an as the holy book of Muslims, has a sacredness dimension that has been finally accepted by the Muslim community. This sacredness is embedded in an unshakable belief, making it the ultimate guideline in various aspects of life. Although the text of the Qur'an has been considered final in the form of mushaf (Alwi HS, 2019), the process of its meaning and understanding continues to evolve along with the social, cultural, and intellectual dynamics of Muslims. Various patterns of interpretation were also born in the historical span, influenced by cultural factors and the scientific background of the interpreters, which in the methodology of tafsir is known as *saqāfah al-mufassir* (K. Abdul et al., 2023). In the context of Muslim society, acceptance of the Qur'an is not only limited to the meaning of interpretation, but also to the aspect of reception (acceptance) in the form of readings and rituals known as the concept of *Living Quran* (Syamsuddin, 2007b).

Various communities, including the tarekat (*thariqah*) group in West Java, have their own way of receiving the Qur'an through ritual practices based on the sacred text (Rosyid, 2019). The Tarekat, as an institution that institutionalizes the teachings of Sufism, packages the concept of spirituality sourced from the Qur'an in the form of readings, wirid, and certain practices that are believed to bring closeness to God. This research focuses on how the

community of tarekat in West Java receives the Qur'an in the form of spiritual readings and experiences, as well as how local traditions also influence the practice. Thus, this study aims to describe the pattern of Qur'an reception in certain communities of the tarekat and understand the dynamics of their interaction with sacred texts in daily life.

There have been several previous studies on the theme of the study of the living Qur'an and its relationship with the institutes in Indonesia, including the one that was conducted by Afriadi Putra and Muhammad Yasir in 2018 entitled "The Study of the Qur'an in Indonesia (from the Study of the Text to the Living Qur'an)" published by the journal of knowledge and religious thought of *tajdid*. This research uses a qualitative method. The results and discussion of this research is the study of the Qur'an and interpretation which began in the 16th century in Indonesia has produced many significant dynamics and developments. A vacuum in the 18th century due to the condition of the nation under colonization, the study of tafsir continued to rise in the 20th century with the emergence of several literary interpretations from previous Muslim scholars such as Mahmud Yunus, T.M. Hasbi Ash-Shiddieqy, Hamka and so on. The conclusion of this study is that the study of the Qur'an has a new approach, namely the study of the living Qur'an as an approach of the Qur'an to social aspects, meaning that the Qur'an lives in the midst of community activities in the life or daily life of the community in a certain area or time. The development of this approach is influenced by other auxiliary sciences such as Qur'an, linguistics, hermeneutics, sociology, anthropology and communication (Afriadi & Yasir, 2018).

The next research was written by Hamzah and Nasrul, in 2020 with the title "The Contribution of the Naqsyabandiyah Tarekat in Building Noble Moral Education". Narrated by at-Thariqah; Journal of Islamic Education. This research uses a qualitative method through field observation data or called *field research*. The results and discussion of this research are that there are 20 points of Naqsyabandiyah teachings that are included in the category of contributing to building community morals, namely; Presenting a sense of Faith and Taqwa to Allah SWT; Taking care of herself; Tabligh Akbar; Islamic studies; Tawakkal and Gratitude; Repentance and Dhikr; Yasinan; Tausiyah and fasting; Stuart; Ridha; The Birthday of the Prophet Muhammad (PBUH) and *Isra' Mi'raj*; Hadith and As-Sunnah; Prayers; Greetings; Tolerate; A sense of caring; Pilgrimage; Fulfilling invitations; Love animals and plants; Caliph. This study concludes that the Naqsyabandiyah tarekat greatly contributes to building and educating morals and as enriching Islamic culture (Hamzah & Nasrul, 2020).

Next is a research written by Mohammad Dzofir in 2017, entitled "Religion and Local Traditions (Study on the Meaning of the Rebo Wekasan Tradition in Japanese Villages, Mejobo, Kudus)" published by Ijtimaiya Journal. This study uses a qualitative method with a phenomenological approach. The results and discussion of this study show that local religions and traditions in Java have a close relationship, thus forming a formula that is inherent in Javanese society. The implementation of the Rebo Wekasan tradition in Japanese Village, Mejobo, Kudus is the identity of a religious community or activity that is closely related to religion, which forms a separate civilization for the community. This study concludes that the Rebo Wekasan tradition contains the meaning of the relationship between humans and their God (Dzofir, 2017).

The above studies illustrate several variants of treating the Qur'an. The similarities and differences between the previous research and the research to be carried out are focusing on the object of research, the previous research focuses on the context of the study of the living Qur'an as an approach to the study of the Qur'an, then focuses on the content or teachings of a particular institute and finally shows the relationship between religion and local traditions in general. Meanwhile, this research focuses on the community of tarekat in West Java, how

these tarekats receive (acceptance) in the form of Qur'an recitation and religious rituals (tarekat) known as the concept of *Living Quran*, and how local traditions also influence these practices. Thus, it can be seen the difference as well as the novelty of this research to complement the study of the Qur'an related to the tarekat and the local traditions that surround it.

The Qur'an, as the holy book of Muslims, has various forms of reception in various Muslim communities. In the context of the community of the tarekat, the reception of the Qur'an is not only limited to the understanding of the interpretation, but also includes ritualistic and spiritual aspects. The practice of reading, memorizing, and practicing certain verses is often part of the teachings of the tarekat that is systematically instituted by mursyid or spiritual teachers (Munir, 2015). The concept of *Living Quran* becomes relevant in seeing how this sacred text is brought to life in daily life through the oral traditions, writings, and ritual practices that develop in the community of the tarekat. Thus, the reception of the Qur'an in the tariqat is not only a form of individual worship, but also part of the broader socio-religious dynamics (A. Abdul & Syaifan, 2018).

In practice, popular orders in West Java have variations in the reception of the Quran, which is influenced by scientific backgrounds, local traditions, and spiritual authorities in the community. Some institutes have certain wirid and dhikr sourced from the verses of the Qur'an, which are believed to have spiritual and mystical benefits (Ayatullah, 2014). In addition, the use of Qur'anic verses in spiritual medicine, special prayers, and other religious rituals shows how these sacred texts function in the life of the tarekat community. Local traditions surrounding the tarekat also play a role in shaping the pattern of reception of the Qur'an, both in symbolic form and typical religious practices in West Java. This research will be conducted in three districts in Jawabarat Province. The details are as follows: 1). The research of the *Tijaniyah tariqat* is focused on Samarang sub-district in Garut Regency. To be precise, on KM 10 road, Kampung Surya Tanjung Anom RT 001 RW 010, Samarang Village, Samarang District, Garut-West Java Regency 44161. 2). The Qadiriyah Tarekat is focused on Sukanagara sub-district in Cianjur district, to be precise, in Ciawi Tali village, Sukamakmur village, Sukanagara sub-district, Cianjur-Jawabarat district. 3). The Qadiriyah wa Naqsyabandiyah Tarekat is focused on Suryalaya in Tasikmalaya Regency.

This study aims to examine the pattern of Qur'an reception in the tarekat community in West Java by highlighting the interaction between the rituals of the tarekat and the local traditions that are developing. With the *Living Quran study approach*, this study will analyze how the verses of the Qur'an are used in the practice of the Qur'an as well as how the community of the Qur'an understands and enlivens the Qur'an in its religious activities (Muchtar & Naan, 2018). Thus, this research is expected to contribute to understanding how the theory and practice of the *Living Quran* plays a role in shaping the spiritual identity of the tarekat community and how local traditions contribute to the pattern of reception of Qur'anic verses.

The theory used in this study covers two aspects, namely the concept of *Living Quran* and the concept of tarekat in the people of West Java. The concept of *Living Quran* in the study of the Qur'an emphasizes how Muslims interact with the sacred text in daily life, without having to go through a language approach or understanding the text directly (Syamsuddin, 2007a). This is especially true among people who do not have religious authority or the ability to understand Arabic as the language of the Qur'an. The interaction is more practical, where the Qur'an is applied in various aspects of life, both in the form of religious rituals, daily practices, and cultural practices in society. This kind of interaction has

become part of the culture of Muslim society and creates a pattern of *behavior* that is rooted in their beliefs and assumptions about the holy text (the Qur'an). These assumptions form a mode of *thought*, which ultimately makes the experience of interaction with the Qur'an have a deep meaning for the perpetrator.

In the study of *the Living Quran*, people's interaction with the Qur'an or called *at-ta'āmul ma'a al-Qurān*, which has been widely discussed by modern and contemporary Muslim thinkers such as Yusuf al-Qaradawi wrote a book entitled "*Kaifa nata'amal ma'a al-Quran*" (Qardawi, 1968). In addition, this study is also closely related to the concept of *reception*, which refers to how people receive, understand, and treat the Quran. According to Muhammad Nur Kholis Setiawan, there are three forms of reception of the Qur'an: cultural reception, hermeneutic reception, and aesthetic reception. Cultural reception highlights how the Qur'an influences people's culture and traditions, while hermeneutic reception focuses on the interpretation of texts. The aesthetic reception is related to the experience of art and beauty in interaction with the Qur'an, both visually and auditory (Kholis, 2008).

In the context of *the Living Quran*, the most dominant reception is the cultural and aesthetic reception, where the Quran is not only understood as a sacred text to be interpreted, but also as a source of cultural and artistic inspiration in the life of the Muslim community. This can be seen in various practices such as the recitation of certain verses in the rituals of the tariqat, the use of Qur'anic texts in traditional medicine (Basid & Fitriyah, 2022), and the use of calligraphy and the art of recitation as a form of religious expression (Yudi, 2019). Thus, the study of *the Living Quran* provides a new perspective in understanding how the Qur'an is brought to life in the lives of Muslims beyond the approach of academic interpretation, but through social and cultural practices that have been rooted in the traditions of society.

Next is the theoretical study of tarekat (*tharīqah*). Etymologically, the word tarekat comes from Arabic, namely from the word طریقَةٌ which is a form of *maṣdar* which means way or way, method or system. Furthermore, the word tarekat in Arabic can have a tendency to have meanings; *الحالة* which means condition or condition (Munawwir, 1984). Tarekat is a way or guide in carrying out certain worship in accordance with the teachings set and has been exemplified by the Prophet Muhammad PBUH, done by the companions, continued by the disciples of the companions (*tābi'iñ*) and continues from generation to generation until the tasawwuf teachers, continuous and chain (Bakar, 1990). Teachers who provide guidance and become leaders are called *mursyid*; namely the person who educates and guides the students, after they have received permission (*diploma*) (Nur, 2021).

Syekh 'Abdul Qādir al-Jīlāni, tokoh pendiri tarekat Qādiriyah, selalu menekankan pada pensucian diri (*tazkiyyat an-nafs*) dari nafsu dunia (*al-hawā*) (Jailani, 1997). Karena itu, ia memberikan beberapa arahan untuk menggapai kesucian diri yang tertinggi. Ada beberapa ajaran yang disebutkan Syekh Abdul Qādir al-Jīlāni, diantaranya adalah; *taubah*, *zuhd*, *tawakkal*, *syukr*, *sidq* (jujur) dan *riḍā* (Aulia, 2022). Secara singkat, tarekat (*tharīqah*) adalah upaya mendekatkan diri kepada Allah SWT. yang diaplikasikan dengan zikir sebanyak-banyaknya. Hanya saja, karena tarekat lebih merupakan pengalaman spiritual pribadi-pribadi tertentu, sehingga aplikasi tersebut terkadang ada perbedaan antara pribadi atau komunitas dengan yang lainnya. Atas dasar hal tersebut, dapat dikatakan bahwa jumlah tarekat jumlahnya tidak terbatas, karena setiap orang bisa menempuh jalannya sendiri-sendiri, sesuai dengan potensi dan kemampuan masing-masing.

2. Results

2.1. Popular Orders in West Java (Theological, Sufistic and Philosophical)

The institutes in West Java have uniform teachings. However, there is no one zawiyah that is different; both subtraction and addition. Except for things that have intersected with local culture which is not the main teaching.

2.1.1. Tarekat Tijaniyah

The Tijani Tarekat will not be separated from a figure named Sheikh at-Tijani. Geneologically, the word *at-Tijāni* is a word taken from the name of the *Tijānah tribe*, which is a tribe located around the Tilimsan region, Algeria. This order is related to Sayid Ahmad at-Tijāni. Another name that founded this institute is Ibn Umar or Abu 'Abbas Ahmad. Nasab al-Tijani from father to the Prophet PBUH (Tedy, 2017).

In 1196 H. to be precise, Shaykh Ahmad al-Tijani was 46 years old. He went to the interior of al-Jazair province precisely in the village of Abu Samghun. He stayed there to perform tirakat (*khalwat*). While doing tirakat, Shaykh al-Tijani experienced openness (*al-futuh*). *Al-futuh* is a term in tasawwuf that is related to the opening of the inner eyes or the secret of superstition. Shaykh Ahmad al-Tijani met the Prophet PBUH in a "conscious" or awake state, not in a dream. Furthermore, the Prophet PBUH guided (*mentalqin*) Sheikh Ahmad al-Tijani by reciting *istighfār* 100 times, Shalawat 100 times. The two kinds of recitations (*wirid*) ran for 4 years (1200 H), then the *wirid* was perfected by the Prophet PBUH, with the addition of the recitation of *hailalah* (*lā ilāha illa Allāh*) 100 times which later became the basic practice of the al-Tijani tarekat (Pulungan, 2005).

If examined in various literature and direct observations, the practice of *wirid* of the Tijaniyah tariqat consists of three main elements, namely: *istighfar* (asking for forgiveness), *shalawat* (giving greetings and honor to the Prophet PBUH), and *tahlīl* (reciting the sentence *lā ilāha ilallāh*). The three main elements are described in three types of *wirid*, namely *wirid lazimah*, *wirid Wadzifah*, and *Wirid Tahlīl*.

2.1.2. Tarekat Qadiriyyah

The Qādiriyah Order was founded by Sheikh Abdul Qādir Jaelani with full name: Abu Muhammad Abdul Qādir ibn Shalih Janki Dausat bin Abdillah bin Yahya bin Muhammad bin Daud bin Musa ats-Tsani bin Abdillah ats-Tsani bin Musa al-Jun bin Abdillah al-Mahdi bin Hasan al-Mutsanna bin Hasan bi Ali bin Abi Tholib (Budi, 2021). He was born in Jilan in 470 H/1077 AD and died in Baghdad in 561 H/1166 AD. In 521 H/1127 AD, he taught and gave fatwas in all madhhabs to the community until it was known to the wider community. For 25 years Abdul Qādir Jaelani spent his time as a Sufi wanderer in the Iraqi Desert and eventually became known to the world as a great Sufi figure of the Islamic world.

The Qādiriyah order continued to grow and was centered in Iraq and Syria followed by millions of people scattered across Yemen, Turkey, Egypt, India, Africa and Asia. However, although it has developed since the 13th century, this institute only became famous in the world in the 15th century AD. In India, for example, it only developed after Muhammad Ghawsh (w 1517 AD) also claimed to be a descendant of Abdul Qādir Jaelani. In Turkey by Ismail Rumi (d. 1041 H/1631 AD) who was given the

title (second murshid). Meanwhile, in Makkah, the Qādiriyyah order has been established since 1180 H/1669 AD (Muhammad, 1991).

This Qādiriyyah order is known to be flexible. That is, if the student has reached the degree of sheikh, then the student does not have a necessity to continue to follow the order of his teacher. In fact, he has the right to modify other orders into his order. This is as seen in the expression of Abdul Qadir Jaelani himself, "That a student who has reached the level of his teacher, then he becomes independent as a shaykh and Allah is his guardian for the future." Perhaps because of its flexibility, there are dozens of tarekat that are included in the category of Qidiriyyah in the Islamic world.

To practice the Qadiriyyah tariqat is carried out through the first two stages, the meeting of teachers (sheikhs) and students. *Second*, the journey stage. This second stage requires a long process and years. Fighting hard against his lust and training himself (mujahadah-riyadhah) to obtain from Allah as given to the prophets and guardians. Sheikh Abdul Qādir Jailani established the seven basic teachings of the Qadiriyyah order, namely *Mujahadah*, *Tawakkal*, noble morals to Allah SWT, gratitude, patience, *pleasure*, and honesty (Mustaghfirol et al., 2021).

2.1.4. Tarekat Qadiriyyah wa Naqsyabandiyah

The Qadiriyyah wa Naqsyabandiyah Tarekat is one of the tarekats that developed in Indonesia, especially in the land of Java. This tarekat was born from the merger of the core teachings of two major tarekats, namely Qadiriyyah and Naqsyabandiyah. The founder of this institute was Shaykh Ahmad Khatib ibn Abd. Ghafar al-Sambasi al-Jawi (d. 1878 AD), a great scholar from Indonesia who lived in Makkah until the end of his life. The teachings of this tarekat were then spread to the archipelago by his disciples, including to various regions in Java. One of the centers of its development is at the Babul Muttaqin Mosque, Kradenan Village, Jetis, Ponorogo, which is a gathering place for followers from various surrounding villages. Initially, this tarekat was led by Kiai Sidiq, which was then continued by his son, Kiai Imam Mahmudi, after his death (Salahudin, 2016).

The community is attached to Qadiriyyah wa Naqsyabandiyah in Suryalaya in the Tasikmalaya regency area and several other places, namely the Cianjur and Bandung areas. A person who wants to enter the Qadiriyyah wa Naqsyabandiyah order must go through the process of *bai'at* and *talqin* which are summarized into 6 stages, namely 1). Meeting of students and *mursyid*. 2). *Mursyid* asked the candidates for murit to recite *istighfar*, *shalawat*, and *dhikr*. 3). The will of the *mursyid* to the disciples who have just been *bai'at*. 4). *Mursyid* formally verifies the pupils by reciting certain pronunciations. 5). Reciting of prayers by *mursyid* to his students. 6). Giving a drink by the *mursyid* to the pupil with the recitation of a certain prayer (Jamaludin & Sari, 2019).

The core teaching of the Qadiriyyah wa Naqsyabandiyah order is monotheism. Abah Anom taught the TQN congregation to always get closer to Allah SWT by *dhikr nafyu-istbat*, namely the sentence *La ilaha ilallah*. His daily practices affirm his monotheism and closeness to Allah. The tarekat is actually the path taken by a Sufi or *sālik* in carrying out religious teachings, formulated by the teacher of the tarekat to his students.

During the time of Abah Anom, the teachings of the tarekat began to be written and developed in the book *Miftāh as-Shudūr*, which aimed to provide peace of life in this world and happiness in the hereafter. The title "Abah Anom," which means father

or young kiai in Sundanese, was given to him from a young age. Under his leadership, the Qadiriyyah Naqsyabandiyah (TQN) Tarekat in Suralaya has grown rapidly and is known as an active and dynamic tarekat. Abah Anom even managed to expand the reach of his teachings to foreign countries, such as Singapore, Malaysia, and Brunei Darussalam (Anas & Adinugraha, 2018).

2.2. Resepsi Tarekat-tarekat Populer di Jawa Barat terhadap Alquran

2.2.1. Tarekat Tijani

The reception of the Qur'an is in the *wirid of Lāzimah*, the second *wirid of wadhifah*, the third *wirid of hailalah*, the fourth *wirid of istighatsah*, and the fifth *wirid* or recitation *of hizb*. The recitation of the *Lāzimah* *wirid* at the communion of the Tijani Garut order is carried out every morning and evening. For morning *wirid* with the intention; *Nawaitu tilawata al-lazimah shabaha hadza al-yaum lillahi ta'ala*. *Wirid Lāzimah* in the afternoon with the intention of; "*Nawaitu tilawata al-lazimah masa'a hadza al-yaum lillahi ta'ala*". The difference in intention between the two is only in the editorial *of "shabaha" and masa'a*".

The readings in the *wirid lazimah* are; The recitation of Surah al-Fatiyah, continued with Qs. as-Shafat verses 181-182, and ended with the recitation of the Qur'anic verse Qs. Al-Ahzab verse 56. Then the recitation in the *wirid wadhifah* begins with surah al-Fatiyah, then surah al-Ahzab 181-182 and closes with surah as-shafat verse 35; *They will be the ones to blame*. The third type of *wirid* is *the wirid of Hailalah* which begins with the recitation of surah al-A'raf verse 43, surah al-Fatiyah, surah al-Ahzab verse 56, ending with surah as-shafat verse 35. The fourth is *Istighatsah* which includes surah al-Fatiyah, surah al-Hasyr verses 21-24, surah Ghafir verse 44, surah al-Anbiya verse 87, surah al-Ikhlas. Then the last *wirid*, which is closed with *the recitation of hizb*.

The data mentioned above was obtained from the results of observations of the Tijani tariqat community at the Kang Ikyan Islamic Boarding School in Samarang Garut coupled with excerpts from the literature provided by the mursyid of the tariqat. The details of the question are related to the practice of reading the Quran, so the researcher only uses two data collection tools, namely observation and guidelines (a guidebook for the Tijani tarekat congregation in Garut).

2.2.2. Tarekat Qadiriyyah

The Qadiriyyah Tarekat has its own way of receiving the Quran, which is reflected in the daily *wirid* ritual that is carried out for one week. Every day, the followers of this order recite certain verses from the Qur'an as part of their dhikr and spiritual practices. This ritual is not just a form of worship, but also a means to get closer to Allah and strengthen the inner bond with the teachings of the Quran. Through this daily *wirid*, the Qadiriyyah Tarekat instills sustainable spiritual values, so that its practitioners not only read the Qur'an, but also feel its blessings and influence in daily life. These practices can be seen from the table below:

Table 1.1 Wirid Rutinan Tarekat Qadariyah

Yes	Day	Wirid Reception
1	Monday	Surah al-Hasyr: 23 Surah as-Shafat: 182
2	Tuesday	Surat Fushilat: 44 Surah as-Shafat: 182
3	Wednesday	Surat Fushilat: 44 Surah as-Shafat: 182
4	Thursday	Surat al-Baqarah 255 Surah Ali Imran: 1-2 Letter Thaha: 111 Surat as-Syura: 19 Surah Ali Imran: 173 Surah as-Shafat: 182
5	Friday	Surah as-Shafat 182
6	Saturday	Surah al-Mujadalah verse 21 Surah as-Shafat verses 180-182
7	Sunday	Letter Yasin Surah as-Shafat: 182

2.2.3. Tarekat Qadiriyah wa Naqsyabandiyah

The reception of the Qur'an at the Qadiriyah wa Naqshbandiyah order is found in five activities; the first is the *blessing* procession, the second is the *manaqiban* procession, the third is the khataman procession, the fourth is the dhikr procession and the fifth is the *muraqabah* procession. This data was taken from observations, interviews and confirmation from several literature provided to researchers.

The readings in the procession of the reception of the Qur'an in the order of Qadiriyah wa Naqsyabandiyah are as follows: first, the procession of Pembai'atan, the recitation includes basmalah, istighfar, Qs. al-Fath verse 10, and Qs. al-Fatihah. The second procession of manaqiban, the recitation of which is surah al-Fatihah, surah al-Ikhas, surah al-Falaq, surah an-nas, verse of chair, and terakhit recites the last two verses of surah al-Baqarah. The third is the khataman procession, the reading is surah al-Fatihah, surah al-Insyirah 79 times, surah al-Ikhlas 100 times, and ends with the reading of *Hasbunallah wa ni'ma al-wakil*.

Next is the fourth reception, namely the procession of dhikr. The order of reading has eleven points, namely starting by reading surah al-Fatihah, reading istighfar, surah al-Ikhlas, reciting *la ilaha ilallah* 165 times, then by saying "Allah" 1000 times on the dhikr of *lathifah al-qalbi*, the pronunciation of "Allah" 5000 times on the dhikr of *lathifah al-ruhi*, the recitation of "Allah" at least 5000 times on the dhikr *lathifah as-sirri*, reciting "Allah" at least 5000 times in the dhikr of *lathifah al-khafi*, reciting "Allah" at least 5000 times in the dhikr of *lathifah al-akhfa*, reciting "Allah" 5000 times in the dhikr of *lathifah*

al-nafs or also known as *an-nafs an-nathiqa*, and finally the pronunciation of "Allah" 5000 times on the dhikr of *Lathifah al-Qalb*.

The last reception was the *muraqabah* procession. The reception of the Qur'an in this *muraqabah* procession was carried out after the five-time prayer. However, the implementation must first get permission from the mursyid. After obtaining permission, then the mursyid gave instructions on the *muraqabah* procedure. The readings related to the reception of the Qur'an of the Qadiriyyah wa Naqsyabandiyah community in Suryalaya, based on the results of interviews and observations are as follows: first, reciting the sentence *la ilaha ilallah* 165 times, second, reciting surah al-Ikhlas in your heart and contemplating its meanings, third, reading surah al-Isra verse 36 in your heart and meditating on its meaning, fourth, reading surah al-Hadid verse 4 in your heart and expressing its meaning, fifth, recite Surah Qaf verse 16 in the heart and explain its meaning, the sixth reads Asma al-Husna in the heart and explains its meaning.

2.3. Local Traditions and Traditions in the Scope of Living Quran

The Tijaniyah, Qadiriyyah and Qadiriyyah wa Naqsyabandiyah Orders have *uniform* teachings in various places; both in their home countries, namely in Morocco and in areas outside the country, including Indonesia. However, when this tarekat comes into contact with local cultures, there is cultural infiltration that enters the tarekat. There are several things that lead to the occurrence of infiltration. The researcher will decipher it based on the results of observations in the field.

2.3.1. Tarekat Tijaniyah (Garut Regency and Surroundings)

Dhikr and the recitation of the Qur'an are carried out on Friday night. Researchers observed this tradition in senior congregations (Aki Yayat) in the Cipadung Wetan area, Panyileukan district, Bandung. The procession of Qur'an recitation and dhikr is topped with local traditions such as burning incense (incense), the appearance of *seven kinds of flowers* in a vessel filled with water. The procession of reading the Qur'an is carried out in the format of tawasul in which there are recitations of Qur'anic verses.

Dhikr and recitation of the Qur'an in the month of Maulud (Rabi'ul Awal). The momentum of the Prophet Muhammad's birthday is used as a medium for remembrance and the reading of verses or letters of the Quran. From the results of the researcher's observations, this month there is a series of agendas; recitation of the holy verses of the Qur'an, tawasul which contains verses of the Qur'an, lectures and dhikr. Then the reading of the Qur'an and dhikr at the moment of thanksgiving. From the results of field observations, it was found that there is a local cultural relationship with the ritual of dhikr and the recitation of the Quran.

2.3.2. Tarekat Qadiriyyah (Cianjur Regency and Surrounding Areas)

Local traditions that surround the community in the procession of practicing the Qadiriyyah tariqat include the recitation of the Qur'an and dhikr carried out on every Tuesday night. This momentum is massive because pilgrims come from various districts and even come from various provinces. As in the Tijani order, the researcher found the same thing in the Qadiriyyah order, namely there was a procession of burning incense (from agarwood). Another

culture is pre-tawasul bathing and the recitation of the Quran. The bath in question is by entering a vessel (drum) whose water is boiling.

The next tradition is the recitation of the Qur'an and dhikr at the momentum of *nga bungbang* at the 14 maulid event. The pilgrims who come are usually in the range of 500 to 1000 pilgrims. In the procession of 14 maulids, there was an annual routine agenda of reading Qur'anic verses in the tawasul procession.

Living Quran at the *Manaqiban* event (biography reading of Sheikh Abdul Qadir al-Jailani). The recitation of manaqib is of course a local content that not all tarekat congregations read. In the manaqib procession, the same tradition was found as in the Tuesday night events of kliwon and *nga bungbang*.

2.3.3. *Tarekat Qadiriyyah wa Naqsyabandiyah (Suryalaya Tasikmalaya and Surroundings)*

The first is the tradition of flying at the Prophet Muhammad's birthday event, with the chanting of Barjanzi. This tradition is on the initiative of the elder Abah (Mama Abdullah Mubarok). This tradition is seen that the Qur'an is alive and accompanies the series of events that are carried out in the opening section.

The second is the tradition of *reading Tanbih*. This tradition is a strong sign of cultural acculturation into TQN (Sundanese local cultural wisdom). For example, researchers found the expression abah elder;

"And I am the one who asks Thariqah Qadiriyyah Naqsyabandiyah to give you the courage to do good deeds in all your deeds, regardless of religion or state. "These two commandments are equally important, and they must be the same as those of the people who remain in the faith, that is, to be able to realize the unity of religion and the state of obedience to the Divine Providence which proves the commandments of religion and state." (Even we, where people ask about the Thariqah of Qadiriyyah Naqsyabandiyah, sincerely give a will to all the disciples: be careful in all things not to do anything that is contrary to the rules of religion or the state. Obey both of them as appropriately, such is the attitude of people who remain in faith, firmly able to realize the willingness to Hadlirat Illahi Robbi which proves the commandment in religion and the State).

The third is the tradition of Haul (*annual flour*). This tradition is in the form of a series of events to commemorate the death of Abah Sepuh. Of course, this activity is carried out once a year at the Suryalaya Tasikmalaya Islamic Boarding School. The infiltration of local culture into the tariqat and the reception procession of the Qur'an contained in the three popular tariqat in West Java is only casuistic. It is possible that the same tradition of the institute will be different in different spaces and times. The findings on the infiltration of local cultures presented in this study are not permanent. It may change and even experience additional infiltration in other forms. The infiltration shown is only in the form of the number of cases which, if lowered, will have many variants of the global exposure.

3. Conclusion

The conclusion of this study is that the pattern of reception (acceptance) of the popular tarekat community in West Java for the Qur'an is identical in the form of routine practices accompanied by local traditions that are inherent as a tradition of their interaction with sacred texts in daily life. There are three popular tarekat in West Java, namely the Tijaniyah tarekat located in the Garut area and its surroundings, the Qadiriyyah tarekat which is spread in the Cianjur area and its surroundings, and the Qadiriyyah wa Naqsyabandiyah tarekat which is spread across Tasikmalaya district and its surroundings. These three institutes have different teachings (distinctive), but they have similarities in the aspect of dhikr nafyu-istbat, the difference is the time, method and number of recitations of each institute.

The interaction between local traditions and Qur'anic verses in the formula of ritual activities in the three tariqat includes the rituals of tawasul, istighatsah, manaqib, maulid, haul, tanbih, thanksgiving and so on. This reflects the verses of the Qur'an living in the midst of society as their spiritual identity (living Quran) in each order has similarities and differences. Furthermore, the local traditions of Sundanese culture can be seen to color the Tijaniyah, Qadiriyyah and Qadiriyyah wa Naqsyabandiyah tariqats; namely the tradition of joining in the Qadiriyyah Cianjur order, the Haul tradition in the Qadiriyyah wa Naqsyabandiyah order in Suryalaya and the tradition of Friday night Kliwon in the Tijani order. This is an inherent characteristic of the three institutes.

This research is expected to provide benefits and insights for the general public, especially in the aspects of spirituality and tariqat in the treasures of Qur'anic knowledge. The researcher described the pattern of Qur'an reception in the community of the tarekat to understand the dynamics of their interaction with the sacred text in daily life. This study limits its scope, namely only the living aspect of the Quran is related to three popular institutes in West Java.

The limitation of this study is that it only discusses three institutes that certainly do not represent the whole of the institutes in West Java, thus opening the possibility for further research on institutes outside the three institutes. Then you can also use different perspectives such as sociological, anthropological, political, economic perspectives and so on.

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