



Tariqah in History: Its Origin, Development and Influence on Islamic Society

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Article Information:

Received February 15, 2025

Revised March 28, 2025

Accepted April 19, 2025

Keywords: *Sufi orders, sufism, Islamic history, Muslim society, social transformation*

Abstract

Tarekat is an integral part of the spiritual tradition in Islam that has had a profound influence on the formation of Muslim civilisation and society. As a manifestation of Sufi practice, tarekat not only plays a role in the spiritual aspect of individuals, but also makes important contributions in the social, cultural, and political fields throughout the history of Islam. This study aims to examine the origins of Sufi orders, their organisational development, and their impact on Islamic society from classical to contemporary times. The method used is a qualitative approach with library research, using primary sources such as classical works of Sufi scholars and historical documents, as well as secondary sources in the form of relevant modern academic literature. The results of the study show that Sufi orders initially grew out of simple individual Sufi practices, then developed into structured institutions with extensive networks and significant influence in i) the spread of Islam, ii) moral education, iii) the formation of cultural identity, and iv) resistance to colonialism. The implications of this research indicate that Sufi orders, although often viewed as conservative, have great potential as agents of spiritual development and contextual social transformation if interpreted dynamically and moderately within contemporary Muslim societies.

INTRODUCTION

The teaching of order is one of the main teachings in Sufism. The knowledge of order cannot be separated from the knowledge of Sufism and cannot be separated from the life of the Sufis. Sufis are people who apply the teachings of Sufism. And the order itself is the basic teaching level of Sufism (Collins et al., 2021a; Graves, 2017). The Sufi figures in the order formulated how the systematics, path, way, and levels of the road should be taken by the Sufi or Muri candidates spiritually in order to quickly become taqarrub, to draw closer to the presence of Allah SWT.

Muslims who do not understand tasawwuf always question why there is also the knowledge of Order, is it not enough that the knowledge of jurisprudence is done to implement the teachings of Islam (Samsul, 2013; Ulum, 2020).

How to cite:

Fairuz, Z., Dewi, G. S., Susanti, W. (2025). Tariqah in History: Its Origin, Development and Influence on Islamic Society. *Journal of Islamic Thought and Research*, 1(1), 18-26.

E-ISSN:

XXXX-XXXX

Published by:

The Institute for Research and Community Service

The person who asks that question has actually practiced the knowledge of order, when his teacher who taught him the knowledge of fiqh, for example prayer, showed and guided him, how to perform the prayer, how to raise the hands during the opening takbeer, how to make valid intentions, how to recite, how to perform Mukti and prostration, all of that in the best possible way (Fauziah, 2018; Rozi, 2015). All of the teacher's guidance is called tarekat, at least tarekat is the name, but also the implementation of the worship leaves a mark on his soul, the implementation is maximally tarekat, while the result as the final goal of all the implementation of the worship is to know God as best as possible, who in the Sufi term of enlightenment is called, to know God, for whom all the acts of worship are offered.

In terms of etymology, the word tarekat comes from Arabic Ways which is the mashdar (noun) form of the word Method, method(style,)way, way(How which has meaning Method –Atreq system), The religion (madzhab, school of thought, direction), and the condition(condition). Ahmad Warson Munawwir, 1997: 849). This understanding forms two meanings of the term, namely the method for the science of morality that regulates individual suluk and a collection of spiritual training systems that run as friendship in Islamic brotherhood groups. Abu Bakar Aceh defines the tarekat as a path, guidance in carrying out worship in accordance with the teachings determined and exemplified by the Prophet and carried out by the companions and tabi'in, passed down from generation to generation to teachers, connected and in chains (Abu Bakar, 2024; Marlina, 2014). The teachers who provide this guidance and leadership are called Mursyid who teach and lead their students after receiving ijazat from their teachers as stated in their genealogy. Thus, tasawwuf experts are convinced that the regulations stated in the science of Sharia can be carried out in the best possible implementation.

Thus, the term tarekat in Sufism has two meanings. First, a way of educating morals and soul for those who follow a Sufi life (the view in the 9th and 10th centuries AD or around the 1st and 2nd centuries AH means. Second, after the 11th century AD or the 3rd century AH. tarekat has the meaning of a complete movement to provide spiritual and physical training to a group of Muslims according to certain teachings and beliefs. In the first definition, the term tarekat is still theoretical, where tarekat is a guideline for deepening the sharia to its essence through certain levels of education which are called maqamat and ahwal (Hidayatullah, 2018). In the same sense that tarekat is a person's personal effort through a path that leads him to Allah SWT, as stated by Sheikh Muhammad Nawawi al Banten al Jawi - tarekat is doing things that are obligatory and sunnah, leaving something that is forbidden, avoiding doing something that is allowed excessively and trying to be careful through efforts struggle and reconciliation (Djufri et al., 2025).

Meanwhile, in the second definition, the tarekat is a group of brothers founded according to certain rules and agreements, where these groups focus on collective practices of worship and dhikr bound by certain rules, where the activities are worldly and hereafter. In other words, it can be understood as a result of the experience of a Sufi followed by students, according to certain rules/methods that aim to get closer to Allah SWT. The Sufi experience in the form of procedures for dhikr, riyadhah, prayers that have been practiced and according to him - the Sufi - have succeeded in getting the Sufi closer to God, this is what is arranged in such a way as to become standard rules/procedures, which must also be followed by students of the tarekat (Sugiri, 2021; Syah, 2016). The Sufis practice the tarekat individually, resulting in differences between one Sufi and another, so that in practice different procedures and/or rules emerge. Furthermore, tarekats with various names and kaifiyat emerged. As an illustration, Sheikh Abdul Qadir al Jailani (the founder of the Qadiriyyah order) always emphasized on self-purification from worldly desires.

Therefore, he gave some instructions to achieve the highest self-purity. Some of these teachings are repentance, asceticism, tawakal, gratitude, pleasure and honesty.

Even among the spiritual practices adopted by this order is dhikr (especially chanting the names of Allah repeatedly). In its implementation there are various levels of emphasis and intensity. There are dhikr consisting of one, two, three and four. The practice of dhikr can be done together, read aloud or slowly, while sitting in a circle after prayer, at dawn or at night. After doing dhikr, practitioners of this order are advised to do what is called *pas al anfas*, namely regulating the breath in such a way that in the process of inhaling and exhaling, the names of Allah circulate in the body automatically (Azra, 2006; Bahri, 2019). Then this is followed by *muraqabah* and contemplation. From the many personal experiences of the Sufis, it seems that there are several rules and methods that can be categorized in their agreement, namely; studying knowledge related to sharia, controlling lust to avoid sin, increasing certain dhikr and prayers, and not lightening the deeds that are done. So, *tarekat* is an effort to approach Allah which is applied through much dhikr to Him. However, the *tariqa* is a personal experience so that the application sometimes differs from one to another. That is why it is said that there is no limit to the number of *tariqas*, because every human being should seek and pioneer their own path, according to their talents and abilities or the level of cleanliness of their hearts (Abdurrahman, 2018; Ali, M & Abidin, 2017).

METHODS

This study uses a qualitative approach with library research methods to trace the historical development of Sufism in Islamic tradition. This approach was chosen because the object of study focuses on historical and conceptual analysis of documents, writings, and classical and contemporary literature related to Sufism and mysticism (Ariffin, 2016; Engkizar et al., 2023; Muchtar, 2018). The primary data sources in this study include the works of renowned Sufi scholars such as Al-Ghazali, Al-Qusyairi, Jalaluddin Rumi, Ibn Arabi, and Sheikh Abdul Qadir al-Jilani, who laid the foundations of Sufi thought and the origins of Sufi orders. In addition, data was also obtained from historical documents and manuscripts that record the development of Sufism in various Islamic regions, such as the Middle East, North Africa, and Southeast Asia. Secondary sources in the form of academic books, scientific journal articles, dissertations, and previous research results discussing the socio-political role of Sufism and its dynamic transformation in Muslim societies were also used to strengthen the analysis (Mutiaramses, 2025; Oktavia et al., 2024; Rahman Khoirur, 2020; Theresa et al., 2024). Data analysis was conducted using descriptive-critical and historical-comparative methods. The researcher traced the chronology of the emergence and development of Sufi orders from classical to contemporary times, identified patterns and shifts in their functions, and compared their social-spiritual contributions across different cultural and geographical contexts. With this method, the research is expected to reveal how Sufi orders have evolved from individual spiritual movements into influential collective institutions in Islamic society, as well as explain their relevance in addressing the challenges of modern life.

RESULT AND DISCUSSION

First, Sufi orders as agents of Islamic propagation. One of the greatest contributions of Sufi orders in the history of Islamic civilisation is their role in the propagation of Islam to various parts of the world, especially outside the early centres of Islam such as the Arabian Peninsula. Sufi orders not only functioned as spiritual institutions but also as effective and adaptable agents of *da'wah* (Islamic missionary work) in various local cultural contexts (Budiman, 2025). The uniqueness of the Sufi approach, which emphasises compassion, wisdom, noble character, and a

non-confrontational approach, made Sufi orders well-received by local communities, especially in regions with strong religious and cultural traditions such as Africa, Central Asia, and Southeast Asia. In the Nusantara region, for example, the widespread dissemination of Islam was characterised by the presence of Sufi masters and tarekat guides who brought Islam not through military or political means, but through cultural, educational, and personal exemplary approaches. Tarekat such as Qadiriyyah, Naqsyabandiyah, Syattariyyah, and Syadziliyyah became important instruments in transforming Islamic values into local communities. Tarekat leaders established Islamic boarding schools, centres for zikr (remembrance of God), and spiritual communities that also served as centres for education and community development. Islamic values were integrated into the customs and daily practices of society, creating a form of Islam that was peaceful, inclusive, and contextual (Manieson, 2024).

Additionally, Sufi orders played a significant role in building transregional networks among Muslim communities. These networks facilitated the exchange of knowledge, texts, scholars, and spiritual experiences across countries and continents. For example, the strong Naqshbandi Sufi order network in Central and South Asia, as well as the Tijaniyya Sufi order network in West Africa, have enabled the widespread dissemination of Islamic teachings while maintaining the authenticity and roots of Islamic tradition. However, the success of Sufi orders in spreading Islam is not separate from their ability to adapt to local conditions without compromising the fundamental principles of Islam (Hamidah et al., 2021; Sakr & Sayed, 2023). The Sufis who pioneered the spread of the tarekat were able to translate Islamic teachings into forms acceptable to local communities, whether through art, literature, education, or harmonious social relations. In this way, the tarekat not only spread Islam as a religion but also as a civilisation rooted in ethics, spirituality, and wisdom. From these findings, it can be concluded that Sufism played an important role in Islamising various parts of the world in a peaceful and humane manner. The Sufi approach they brought became the main force in the process of Islamic da'wah, which did not impose power but rather built spiritual awareness that grew from within the community itself. It is this legacy of spreading Islam through Sufism that has enabled Islam to develop peacefully in many regions and take root strongly in the cultural life of the community (Khamdan & Hum, 2022).

Second, tariqah as an Institution of Moral Education in Islamic Society. Tarekat in Islamic history is not only known as a spiritual path to closeness to God, but also plays an important role as an institution of moral education (tahdzib al-akhlak). Through the guidance of murshids (spiritual teachers), Tarekat fosters students (salik) in the formation of noble character and self-control based on the principles of Sufism, such as sincerity, patience, humility, help, and love (Rasyad et al., 2023). This moral education is carried out intensively in a collective atmosphere, through direct interaction, habituation, and strict spiritual supervision in an environment of dhikr, riyadhah (spiritual practice), and inner appreciation. The education system in tarekat is holistic and praxis, covering both inner and outer aspects. Students are not only taught ritualistic acts of worship, but also the importance of morals in interacting with fellow human beings. The central principle of moral education in tarekat is the cleansing of the soul (tazkiyatun nafs), which aims to make humans as self-aware, God-conscious, and able to control their lusts. This education emphasizes the importance of mujahadah (struggle against self), murāqabah (inner surveillance), and ikhlas (sincerity) as the main foundations of noble morals (Badaruddin et al., 2023).

Tariqahs also form spiritual communities that create a social atmosphere that encourages ethical behavior. In this community, values such as brotherhood, mutual respect, respect for teachers, and avoiding arrogance or hasad become part of daily

life. The process of internalizing these values makes tarekat a model of exemplary-based moral education, which is transformational in nature not only shaping external behavior, but also deep inner awareness. In a historical context, tarekat moral education has made a major contribution in producing leaders of the people who are fair, honest, and humble. In many regions, tarekat murshids have become ethical references for the community, even more trusted than political leaders. This shows that moral education in tariqah is not only personal, but has a broad social impact. In the contemporary era, when society faces a moral crisis due to modern materialism and individualism, the tarekat moral education approach is still very relevant. Tarekat can be an alternative character education that is rooted in spirituality, wisdom, and the depth of Islamic values. With a moderate, inclusive, and adaptive approach to the times, Tarekat can continue to contribute in shaping a moral, empathetic, and dignified society (Latif & Ilyas, 2024).

Third, Tariqah and the Formation of Cultural Identity of Islamic Society. Tarekat in Islamic history is not only a spiritual institution, but also a cultural force that is very influential in the formation of the collective identity of Muslims in various regions. Through a long process of interaction between the teachings of Sufism and local communities, Tarekat plays an important role in internalizing Islamic values into the social structure and cultural expressions of society. These values are not only reflected in the practice of worship and dhikr, but also in art, architecture, customs, social systems, and even in patterns of community leadership. In various regions, such as Central Asia, North Africa, and Southeast Asia, tariqahs have contributed greatly to shaping local Islamic culture (Hasbullah, 2017). For example, in the archipelago, tariqahs such as Qadiriyyah, Naqsyabandiyah, and Syattariyyah have colored traditional arts such as Sufi literature, spiritual songs, wayang dakwah, and calligraphy art. Through an adaptive approach, the tariqah absorbs local elements without violating the principle of tawhid, resulting in a distinctive cultural form - religious but still respectful of local wisdom. This makes Islam appear familiar and alive in the cultural structure of society, not as a religion that is foreign or imposed from outside (Nabiel, 2021).

Moreover, the tariqah also introduced a value system that shaped the ethical and moral identity of the community. Values such as tawadhu', patience, sincerity, khidmat to the teacher, and the importance of adab in social relations became the foundation of the Islamic cultural ethos in tarekat-influenced communities. In many cases, even social structures such as respect for the ulama, the system of friendship, and the tradition of deliberation grow strongly in communities rooted in the tarekat environment (Marsuki et al., 2024; Pearson, 2008). Tarekat also played a role in maintaining Islamic cultural identity amidst the challenges of globalization and colonialism. During the colonial period, many tariqahs became symbols of cultural resistance to Western domination. They not only fought physically, but also maintained Islamic culture through education, congregational dhikr, the teaching of the yellow book, and the preservation of Arabic or local religious language. Thus, tariqahs act as guardians of Islamic cultural heritage that not only preserve the past, but also shape the future cultural direction of Muslims. In the context of modern society, which is facing an identity crisis due to uniform modernization, Tarekat offers an alternative identity model that combines spiritual, social, and cultural values. Tarekat proves that Islam can be present in various forms of cultural expression without losing its authenticity. Therefore, the role of tarekat in the formation of cultural identity is not only important in history, but also relevant to strengthen the identity of Muslims in an ever-changing global world (Hasbullah, 2017).

Fourth, tarekat as a Basis for Resistance to Colonialism. In the history of Islamic civilization, tarekat is not only known as a spiritual movement that emphasizes the inner dimension of Islam, but also appears as a formidable socio-

political force in the face of colonialism. When Muslims were under the pressure of Western colonial rule in the 18th-20th centuries, tarekat became one of the most important forces of resistance that was able to unite the masses of people and raise the spirit of struggle through spiritual approaches, education, and directed militancy. Many tariqahs in various regions of the Islamic world were directly involved in the resistance movement against colonization (Collins et al., 2021; Sartika & Zulmuqim, 2022). In North Africa, for example, the Sanusiyah Order in Libya led by Sayyid Muhammad bin Ali al-Sanusi became the center of resistance to Italian colonialism. In Algeria, the Qadiriyyah and Tijaniyyah orders had extensive networks that supported Emir Abdelkader's struggle against the French. In Southeast Asia, including Indonesia, various tariqahs such as Naqsyabandiyah and Syattariyyah played a role in socio-political movements against Dutch colonialism, either directly through mass organizing, or indirectly through education and collective consciousness building.

The resistance carried out by tarekat is ideological and spiritual. Through the teachings of Sufism, which emphasize the values of justice, liberation from worldly oppression, and devotion to Allah alone, tarekat is able to foster awareness that colonialism is a form of injustice that must be resisted (Magfiroh, 2018; Ubabuddin, 2020). The murshids of tarekat acted as spiritual leaders as well as symbols of struggle, and the centers of tarekat became safe spaces for planning resistance and consolidating the strength of the people. In this context, the tarekat became an institution of cultural and structural resistance, which formed a religious-based socio-political network that was difficult to penetrate by the colonial apparatus. In the archipelago, the role of tarekat in resistance to colonialism can be seen in various historical events, such as the Padri War in West Sumatra, which although it began as an internal conflict between reformist and traditionalist groups, later developed into a struggle against the Dutch, with tarekat scholars playing an important role. Likewise, in Java, many pesantren and tarekat centers became the seedbed of the anti-colonial movement, both physically and through the formation of the character of militant, brave, and ready-to-fight santri (Qoyyum et al., 2021). This historical reading shows that tarekat was able to integrate spiritual and social power in order to fight colonial injustice. The moral strength instilled through spiritual discipline, as well as the solidarity built within the tarekat community, became strong social capital for the mobilization of the ummah. Therefore, tarekat not only functions as a spiritual path, but also as an agent of social and political change in the history of the struggle of Muslims.

CONCLUSION

Tarekat has a very important historical and sociological role in the development of Islamic society. As a spiritual movement born from the practice of Sufism, Tarekat has undergone a transformation from an individual religious expression to a collective institution that has a wide influence in various dimensions of Muslim life. In the trajectory of history, tarekat not only functions as a means of spiritual development and soul cleansing, but also becomes an effective instrument in the peaceful spread of Islam, the formation of community morals, the preservation of cultural values, and as a force of resistance to colonialism. The success of tarekat in spreading the teachings of Islam is inseparable from its ability to adapt to the local context without losing the universal principles of Islam. Through a gentle, inclusive, and adaptive Sufistic approach, Tariqah is able to form an Islamic cultural identity that lives in the tradition of the community. On the other hand, in facing the pressure of colonialism, tarekat showed its strategic role as a base of resistance that was not only military, but also moral and cultural. Until the contemporary era, tarekat remains relevant as a forum for character building, value education, and strengthening the spiritual awareness of the people. If managed openly, moderately,

and contextually, tarekat has great potential to be part of the solution to the moral and identity crisis faced by Muslims today. Thus, tarekat is not just a historical legacy, but a living transformative force that is able to answer the challenges of the times.

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Journal of Islamic Thought, Research and Practice

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