
Living Quran: *Tabaruk* Tradition in The Practice of The Book of Nurul Burhan at Nahdlatul Ulum Islamic Boarding School

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Abstract: *This study discusses tabaruk at the salafiyah Islamic boarding school Nahdhtaul Ulum in Tangerang, with experience from the Nurul Burhan book. The issue is that many people seek tabaruk in three forms: objects, sacred people, and water. The field research method employs descriptive, qualitative methods with a phenomenological approach. Phenomenology is a description of the general meaning of a group of people's various life experiences related to concepts or phenomena. The study's findings are as follows: a tradition of practicing the book of Manaqib Nurul Burhan at the Nahdlatul Ulum Islamic Boarding School, Kresek, Tangerang, Banten Regency is carried out on the night of the 11th of every Hijriyah month on the basis of the caregiver's understanding solely for worship, getting students used to turning to shoibul manaqib, namely Sheikh Abdul Qadir Al-Jailani, and having every effort accompanied by fasting and prayer. Santri passionately believes in the truth of the virtues and blessings of Sheikh Abdul Qadir Al-Jailani, who is famous for his karomah and dubbed the leader of the guardians, thus making his own motivation for students to always practice this manaqib, so that teachers always provide motivation and increase the spirit of students and demand students in practicing the tabbarukan tradition.*

Keywords: *Living Qur'an, Tradition, Tabaruk, Practice of the book of Nurul Burhan.*

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INTRODUCTION

At the beginning of the spread of Islam, the Prophet SAW was directly involved in providing information, explanations, descriptions, and examples of practice. (Partoyo, 2012). This practice is believed to be something that is considered a blessing. Ibn Qayyim Al-Jauziyah said that blessing is a word that is full of meaning, throughout the ages Muslims have competed for blessings in their lives. (Qayyim, 2000). These customs and traditions in some people are considered not from religious texts. The people themselves assume that the religious texts come from Kiai and ustadz, not revelations or hadiths, but they really believe in the command to carry out this religious text, to the point that Kiai and ustadz are able to convey to the unseen. (AlAyub, 2016).

Because the word blessing has become Indonesian, our ethnic community calls it the word blessing or looking for tabaruk. There are even some people who seek blessings that were forbidden by the Prophet SAW, such as asking for blessings in graves, sacred objects, and so on, without directly asking the owner of the universe. As a result, they will fall into a culture of ignorance. (Yusuf, 2004). However, Javanese Islam has three sacred loci in the life of the Indonesian Muslim community, namely the tomb (grave) of the mosque, and the water (well). It is a fact that visiting the graves of guardians or sultans is a search for blessings (Huda, 2020).

Imam As-Sayuti said that the sacrificial culture to get blessings is forbidden. "They cut a cow, goat, sheep with stones to seek blessings" All this is false, there is no doubt about its haraam. Some of these prohibitions can reach the level of major sins and some can reach kufr according to the intent and purpose (Yusuf, 2004).

In this study, the author uses the theory of an anthropologist named Clifford Geertz, especially interpretive anthropology as a writer's tool in completing this research. Interpretive anthropology focuses attention on ethnographic miniatures, subjects on a small scale, such as a clan, tribe, or a village whose cultural system can be described in detailed character details and observes the differences in facts that occur within the cultural system. According to Geertz, ethnography and anthropology in general always involve deep painting. His task is not only to describe or describe the structure of primitive tribes or ritual parts. Its main task is to search for meaning, to find out what is really behind a person's actions, the meaning that lies behind all their life and ritual thoughts, structures, and beliefs (Pals, 2011).

Regarding culture, Geertz describes it as a pattern of meanings or symbols with which people build their knowledge of life and express their awareness through these symbols. Meanwhile, the purpose of religion as a cultural system according to Geertz, religion is a symbol system that aims to create strong, easily

spread, and not easily lost feelings and motivations in a person, by forming a conception of a general challenge of existence and attaching this conception. to factual beams, and in the end, these feelings and motivations will be seen as a unique reality (Pals, 2011).

What Geertz means by a symbol system is anything that gives someone ideas. The ideas and symbols are public property not purely private, that the symbols create feelings or do something. Motivation certainly has certain goals and the motivated person will be guided by a set of values about what is important, what is good and bad, and what is right and wrong for him, this feeling arises because religion has a very important role, religion forms the concept -the concept of the order of all existence. Concepts of the world and the set of motivations and impulses directed by the moral ideal are at the heart of religion. This is summarized by Geertz with two themes, view of life and ethos of conceptual ideas and tendencies of customs. According to Geertz, religion attaches these concepts to factual messages. While religion forms an order of life and at the same time has a special position in that order, in the end, these, feelings and motivations will be seen as a unique reality. The thing that distinguishes religion from other cultural systems is the symbols in religion that determine to us that there is something really real. Pesantren Nahdlatul Ulum Kresek study living the Qur'an in the practice of the book of Nurul Burhan.

METHOD

This study was qualitative methods with a phenomenological approach. Phenomenology is a description of the general meaning of a number of individuals towards their various life experiences related to concepts or phenomena. The main purpose of the phenomenological approach is to reduce the individual's practice of a phenomenon which becomes a description of the universal essence (Creswel, 2015). In this study, we chose to use a phenomenological approach because it was appropriate to explore the tabaruk tradition at the Nahdlatul Ulum Islamic Boarding School Kresek, studying the living Qur'an in the practice of the Nurul Burhan book, the phenomenon would be described, researched and concluded from the students of the Nahdlatul Ulum Islamic Boarding School who followed the practice.

RESULT AND DISCUSSION

Based on the results of interviews with Islamic education teachers, they generally understand the contents of the Regulation of the Minister of Women's Empowerment and Child Protection Number 8 of 2014 concerning Child-Friendly School Policies, both related to understanding the principles of child-friendly schools, indicators of child-friendly schools and stages of the process of developing child-friendly schools. Although not all teachers understand perfectly, they have generally understood the content well.

Definition of Living Qur'an

For Muslims, the Qur'an is a holy book that is the basis and guide in living their lives. In their daily lives, they generally have received the practice of receiving the Qur'an, both in the form of reading, understanding, and practicing, as well as in the form of a socio-cultural reception, it's all because they have the belief that interacting with the Qur'an is positive. will get maximum happiness in the hereafter. The phenomenon of interaction or the model of reading the Muslim community on the Qur'an in social spaces is very dynamic and varied. As a form of socio-cultural reception, the appreciation and response of Muslims to the Qur'an is indeed strongly influenced by the way of thinking, social cognition, and the context that surrounds their lives, various forms and models of reception practices, and community responses in treating and interacting with the Qur'an. -The Qur'an is what is called the living Qur'an in the midst of people's lives (Mustaqim, 2015).

The Living Qur'an actually stems from the phenomenon of the Qur'an in Everyday Life, which means the meaning and function of the Qur'an can definitely be understood, understood, and experienced by the Muslim community. So according to language, the living Qur'an is taken from the words living and the Qur'an. The word living in Indonesian is defined as life or animate, and the Qur'an means reading or something that is read over and over again in the form of a manuscript.

Meanwhile, according to the term, the word living Qur'an means all forms of phenomena that occur in society in reviving the verses of the Qur'an, either orally, in writing, or culturally (Mansyur, 2007). In the use of the term living Qur'an. The word living Qur'an is a combination of two different words, namely living which means life, and the Qur'an, which is the holy book of Muslims (Mansyur, 2007). The word living is a trend that comes from the English "live" which means alive, active, and alive. The verb which means life gets an -ing affix at the end (verb-ing pattern) which in English grammar is called the present participle. The "live" verb which ends in -ing is also positioned as a present participle that functions as an

adjective, so the function changes from a verb (verb) to an adjective-noun (noun). The suffix -ing which functions as an adjective in the present participle occurs in the trend of "the living Qur'an" (Hasbillah, 2009).

In the book entitled "Science of the Living Qur'an and Hadith" by Ahmad 'Ubaydi Hasbillah, there is a terminological understanding of the living Qur'an which is formulated from the results of studies, discussions, seminars, surveys of book libraries, journals about the living Qur'an, which each offers a grand concept of the living Qur'an.

Defining the living Qur'an is an attempt to gain solid and convincing knowledge of culture, practice, tradition, ritual, thoughts, or behavior of people's lives that are inspired by a verse of the Qur'an. As for the living Qur'an, according to Ahmad 'Ubaydi Hasbillah in the same book, he said that the living Qur'an is a science to illuminate the phenomena or symptoms of the Qur'an that exist in the midst of human life (Hasbillah, 2009).

The Living Qur'an can also be interpreted with symptoms that appear in the community in the form of behavioral patterns that originate and respond as meanings to Quranic values. The form of public response to the Qur'anic text is the public's reception of certain Qur'anic texts and the results of certain interpretations. Meanwhile, social reception of the results of the interpretation of the translation and its institutionalization in the form of certain interpretations in society, both on a large and small scale. The text of the Qur'an that lives in society is called the living Qur'an, while the application of the results of certain interpretations in society can be called the living interpretation. (Mansur, 2007). The response that emerged was the relationship between the Qur'an and Islamic society and how the Qur'an was addressed theoretically and adequately practiced in everyday life. Living Qur'an is a study of the Qur'an but does not rely on its textual existence, but rather a study of social phenomena that are born related to the presence of the Qur'an in certain geographic areas and perhaps at certain times. (Mansur, 2007).

The existence of the living Qur'an is a form of the Qur'an that is understood by the Muslim community contextually. So that the living Qur'an is a form of scientific study or research on various social events related to the presence of the Qur'an or the existence of the Qur'an in certain Muslim communities (Mansur, 2007).

From the explanation of the characters above, the writer chooses the opinion of M. Mansur. That the living Qur'an is the Qur'an that lives in Muslim society. The phenomenon of the living Qur'an is then sought for the meaning and

function of the Qur'an which is clearly understood and experienced by the Muslim community.

Likewise for an understanding of the tabaruk tradition at the Nahdlatul Ulum Islamic Boarding School in Kresek which is based on the letter Al-Maidah verse 35.

أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَعُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ

Based on the explanation above, the author draws the conclusion that the living Qur'an is a scientific study in the Qur'an that looks at social phenomena in the form of the existence of the Qur'an that lives in the midst of Muslim society. In the words of the living Qur'an, it can be interpreted that what was not there before then exists. That is a society where previously there was no tradition related to the Qur'an, it was later held. This is a phenomenon in the community that then wants to see how the community responds or responds to this phenomenon. Thus, the notion of the living Qur'an is a phenomenon that is meaningful and functions as the Qur'an as a stimulus for people's lives which is definitely understood and experienced by the Muslim community (Shihab, 1992).

The presence of the Qur'an in society is of course in order to understand the content of the verses of the Qur'an in the principles of Islamic teachings in general in a simple and gradual manner, starting with understanding and then applying it until someone reaches the level of mastering well and Be a good role model in practicing it. Such teachings form a character that can be balanced with the behavior of the Prophet Muhammad, who always expected mercy and grace from Allah SWT. (Eldeed, 2007). As in the word of Allah SWT in Surah Al-Ahzab verse 21.

If we look at the content of the verse above, the Qur'an always provides an illustration to always remind us of the example of the Prophet Muhammad, with authentic evidence based on curiosity, and the efforts made by humans (Shihab, 1992). Regarding the birth of these branches of Qur'anic knowledge, there is one thing that should be noted, most or all of them are rooted in the problems of the textuality of the Qur'an. There are branches of Quranic science that are concentrated on the internal aspects of the text, some are concentrated on the external, such as babul nuzul and the dates of the Qur'an which involve writing, compilation, and translation. Meanwhile, certain practices in the form of withdrawing the Qur'an into practical interests in people's lives outside of its textual aspects do not seem to attract classical Qur'anic studies (Shihab, 1992). Edmund Huserl explained that the main purpose of phenomenology is to best

describe the symptoms that exist outside of humans as these symptoms present themselves in front of human consciousness (Putra, 2012). Several social sciences that can be used to research, study, or interpret the Qur'an include the acculturation paradigm, the functional paradigm, the phenomenological paradigm, and the hermeneutic paradigm. Although it is still classified as a new science, the study of the living Qur'an has begun to provide an interesting scientific style. This can be seen in the existence of the study of the living Qur'an which does not only meet in its textual existence, but also in the social phenomena that occur. Thus, the research method used is not much different from social science research, the living Qur'an research method is descriptive and qualitative by means of observation, interviews, and documentation (Mustaqim, 2015).

The orientation of the study of the Qur'an has been more directed at the study of texts, which is why there are more products of interpretation books than others, even though if we look closely, the products of interpretation of medieval studies tend to be repetitive. Likewise, Qur'anic research related to the text is more related to how people practice the text itself. However, this group has begun to develop studies that emphasize more on aspects of the community's response to the presence of the Qur'an, which is then referred to as the living Qur'an or the Qur'an in everyday life. (Muhsin, 2001).

The difference between the study of interpretation and the study of the living Qur'an lies in the object of study and the method used, the study of interpretation studies the textuality of the Qur'an and various interpretations of the Qur'an by using the sciences of the Qur'an and interpretation, While the study of the living Qur'an studies social phenomena that arise from the interaction between humans and the Qur'an, the study of the living Qur'an uses the social sciences as a methodological tool as a way to understand social facts that occur in society (Mansyur, 2007). According to Himmatul Mufidah (2014: 18), traditions can be classified into two parts, namely major traditions and minor traditions. Big traditions are habits that are complex and reflect learning (representation of high culture), while minor traditions are habits that are simple and reflect ordinary (representation of low culture). Muarsal Esten (1999: 60), that tradition is not something that cannot be changed, it is instead combined with a variety of human actions and adopted as a whole. always give form to existing cultural patterns.

Meanwhile, according to Ibn 'Alwi Al-Maliki (1992: 98), *tabaruk* or *barakah* is indeed a meaningful word, from the time of the era Muslims have competed to seek this blessing in every aspect of their lives. There are those who expect the blessing of rizqi, the blessing of knowledge, the blessing of the place, and so on.

Bertabarruk is someone who deliberately seeks (Javanese: ngalap) blessings from something that is believed to be good, and does not conflict with Islamic law, for example, someone who kisses the mihrab or pulpit of the Prophet Muhammad SAW, even though he does not deify something he smells, but is only motivated by love for the owner. In Indonesia, tabaruk practices can be found in almost every region, especially in salafiyah Islamic boarding schools which are identical to tabaruk, in which there is someone who is considered to have power (sacred). As for Muhammad Ibn 'Alwi Tabaruk is wasilah to Allah. By using the media, both in the form of relics, places, and people.

Tabaruk in the community tradition so far is more synonymous with efforts to obtain blessings through the intermediary of noble people in the sight of Allah SWT, such as prophets, guardians, and Kiai, as well as relics, petilasan, and everything related to them, whether they are still alive or after their death. Tabaruk is an attempt to add spiritual value to the process of servitude of a Muslim which is implemented in certain ways, while in this discussion the author will discuss tabaruk by means of having an understanding of Qutubul Auliya Sheikh Abdul Qadir Al-Jailani through the practice of the verses of Al-Jailani. The Qur'an and the reading of the manaqib of Sheikh Quranicdir Al-Jailani the book of Nurul Burhan, on the basis of the arguments of the Qur'anic verses about wasilah, which are explained by Allah SWT in the verses of the Qur'an Surah Al-Maidah verse: 35.

The word wasilah is more familiar with the word tawassul. So tawassul is getting closer to an intermediary (wasilah) or making something that according to Allah has a high value, degree and position, to be used as an intermediary (wasilah) so that prayers can be granted. As for the person who performs tawassul, it is called mutawassil, the plural form of the word wasil. From these words, the practice of wasilah is also known as tawassul. So, if the word tawassul is mentioned, then it clearly has a very close relationship with the word wasilah, because it is the isim masdar form of the word tawassala (Muslih, 2018).

The wasilah mentioned in the verse above carries the meaning of a path that is allowed to get closer to Allah SWT. So, just as in tawasul, pious people are tabaruki because they are grateful for their privileges and closeness to Allah. By doing tawasul we can collide with Sheikh Abdul Qadir Al-Jailani.

Profile of the Nahdlatul Ulum Islamic Boarding School

The Salafiyah Nahdlatul Ulum (NU) Islamic Boarding School was established on 23 Sha'ban 1423 H coinciding with the year 2002 AD. Initially, this Islamic Boarding School used the pure Salafiyah method and did not provide formal education. The basis for the study of this Islamic Boarding School is the

yellow book with a target achievement in three years of students being able to read the yellow book. Coinciding with the 1st of Muharram 1431 H or 18 December 2009 AD, it accommodates formal education in the form of Madrasah Tsanawiyah and Aliyah. Madrasah Tsanawiyah and Aliyah Nahdlatul Ulum, in addition to following the national standard curriculum, are also strengthened by the standard Islamic scientific base of salafiyah and middle eastern boarding schools. This is intended so that the students of the Nahdlatul Ulum Islamic Boarding School will be able to take part in leading the people in the community with the knowledge of the salafussolih scholars who have been passed down from generation to generation by salafiyah Kiai. In addition, it is also strengthened by learning to write the yellow book.

The caretakers of the Nahdlatul Ulum Islamic Boarding School themselves have composed books intended to teach students including the Kitab Al-Fikroh An-Nahdliyyah, Syarhu Matni Al-Awaamil, At-Ta'aruf fi Ilm At-Tasawuf, Al-Burhan ila Tajwid Al- Qur'an, Tuhfat Al-Tolibin fi Masail Al-Fiqhiyyah, Tuhfat An-Nadzirin fi Al-Mantiqi, Nihayayat Al-Maqsud syarah Nadzm Al-Maqsud, Al-Fath Al-Munir fi syarhi Nadzm At-Tafsir, Al-Muhimmah fi Syarh Al-Baiquniyah, Al-Jalaliyah fi Al-Qowaid Al-Fiqhiyyah, Talkhisu Al-Wushul fi ilm Al-Ushul, As-Syarh Al-Maimun fi Syarh Al-Jauhar Al-Maknun, Al-Anwaar Al-Bantaniyah fi Al-Jawahir An-Nahwiyah, Al-Ibaanah fi Syarh Ar-Rahbiyah, etc.

With the spirit of "Al-muhafadzah ala al qadiimi al-shalih wa al akhdzu bi al Jadiid al Ashlah" (maintaining the good old methods and adopting new, better methods), the Nahdlatul Ulum Islamic Boarding School is determined to produce a generation of Muslims who are capable of reading the yellow book as a source of knowledge. an absolute requirement for a person to be able to understand the complete Islamic sciences from the original sources. At the same time, the students of the Nahdlatul Ulum Islamic Boarding School are experts in general science.

The Practice of Practicing Manaqib Nurul Burhan at the Nahdlatul Ulum Islamic Boarding School

Practicing manaqib, it is obligatory to have someone who guides it, in the proverb of thoriqot practitioners there is a student and there is also a musyid. In a diploma practice is usually called a *mujiz*.

Such is the result of an interview with the caretaker of the Nahdlatul Ulum Islamic Boarding School, KH. Imaduddin, M.A. As for the students who practice this manaqib, I have certified it, so that all of them have the knowledge of the practice

of this manaqib, I give this manaqib diploma to all those who want to practice it only to pay a dowry by reading the Fatihah letter which is specially assigned to the person who gives the diploma and the teachers. In order to get the pleasure of the author, the blessing of Wasilah, we gift the letter Al-Fatihah. Every year I certify new students, and old students are also allowed to take part in the ijab and qobul contract processions, to be precise in the month approaching the 1st of Jumadil Awal. As for how to practice it, starting from the night of the 1st Jumadil Awal, the practitioners begin to complete the Nurul Burhan book in the ways that have been taught, and it is recommended that it be holy and the time to observe it is a third of the night or 12 o'clock at night.

1. Read Tawasul/Hadorot

عَلَىٰ هَذِهِ النَّيَّةِ وَعَلَىٰ كُلِّ نِيَّةٍ صَالِحَةٍ إِلَىٰ حَضْرَةِ النَّبِيِّ الْمُصْطَفَىٰ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَعَلَىٰ إِلَهٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ وَأَهْلِ بَيْتِهِ الْكَرَامِ أَجْمَعِينَ شَيْئًا اللَّهُ لَهُمُ الْفَاتِحَةُ. إِلَىٰ حَضْرَةِ جَمِيعِ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خُصُوصًا سَيِّدِنَا أَبُو بَكْرٍ صَدِيقٌ وَعُمَرَانِ بْنِ الْخَطَّابِ وَعُثْمَانُ بْنُ عَفَّانَ وَعَلِيٌّ ابْنُ أَبِي طَالِبٍ وَعَلَىٰ بَاقِيَةٍ مِنْ صَحَابَةِ بَيْتِهِ أَجْمَعِينَ وَإِلَىٰ جَمِيعِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَالْعُلَمَاءِ الْعَامِلِينَ وَالْمَلَائِكَةَ الْمُقَرَّبِينَ وَالْكَرُوتِيِّينَ وَالرُّوحَانِيِّينَ وَالْكَرَمِ الْكَاتِبِينَ وَلِسَيِّدِنَا مَلَائِكَةَ جِبْرِيلَ مِيكَائِيلَ إِسْرَافِيلَ عِزْرَائِيلَ وَحَمَلَةَ الْعَرْشِ عَلَيْهِمُ السَّلَامُ أَجْمَعِينَ الْفَاتِحَةُ. ثُمَّ إِلَىٰ أَرْوَاحِ جَمِيعِ آبَائِنَا وَأُمَّهَاتِنَا وَجَدِّدِنَا وَوَالِدَاتِنَا وَوَعَمَّاتِنَا وَجَمِيعِ أَسْتَدَاتِنَا وَأُسْتَاذَاتِنَا وَمَسَائِحِنَا وَمَسَائِيحِنَا وَلِجَمِيعِ جَمَاعَتِنَا وَلِجَمِيعِ رُوحَانَا وَرُوحَاتِنَا وَأَوْلَادِنَا وَبَنَاتِنَا وَذُرِّيَّتِنَا وَأَخْوَانِنَا مِنَ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلِمَنْ حَضَرَ فِي هَذَا الْمَجْلِسِ رَحْمَةُ اللَّهِ تَعَالَىٰ عَلَيْنَا وَعَلَيْهِمْ أَجْمَعِينَ شَيْئًا اللَّهُ لَنَا وَلَهُمْ. الْفَاتِحَةُ.

2. Read Surah Al-Ikhlâs, Surah Al-Falaq, Surah An-Nas, and Surah Al-Fatihah
3. Read Surah Al-Baqarah verse 1 to 5, Surah Al-Baqarah verse 163, Surah Al-Baqarah verse 255, and Surah Al-Baqarah verse 284 to 286.
4. Read tahlil (Dhikr)
5. Read sholawat Bahriyah kubro 3 times

اللَّهُمَّ صَلِّ عَلَىٰ سَيِّدِنَا مُحَمَّدٍ صَلَاةً يَطْمَئِنُّ بِهَا قَلْبِي وَتَنْفَعُ بِهَا عُلُومِي وَتَقْضِي بِهَا حَوَائِجِي وَتَرْفَعُ بِهَا دَرَجَاتِي وَتَهْدِي بِهَا قَوْمِي وَتَخْلُصُ بِهَا قَلْبِي وَتُلْهِمْنِي بِهَا عُلُومَ الدِّينِ وَتُكْرِمْنِي بِهَا بِالسَّعَادَةِ وَالْكَرَامَةِ مَعَ ذُرِّيَّاتِي وَتُكَثِّرْ بِهَا أَوْلَادِي وَأَصْحَابِي وَتَلَامِيذِي وَاتَّبَاعِي وَأَصْبِيَائِي، وَتَرْزُقْنِي اللَّهُمَّ تَمَامَ رِزْقِي وَتَمَامَ رَحْمَتِكَ وَتَمَامَ رِضْوَانِكَ. وَصَلِّ وَسَلِّمْ وَبَارِكْ عَلَيْهِ وَعَلَىٰ آلِهِ وَصَحْبِهِ عَدَدَ مَا خَلَقْتَ وَرَزَقْتَ وَأَمَّتْ وَأَحْيَيْتَ إِلَىٰ يَوْمِ تُخْشَرُ فِيهِ الْخَلَائِقُ أَجْمَعِينَ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

6. Read the book *Manaqib Nurul Burhan* until finish
7. Read *Asmaul Husna*

The procession of practicing *Nurul Burhan's manaqib*, for 10 days starting on the 1st of *Jumadil Awal* until the 10th of *Jumadil Awal* which is accompanied by fasting during the day and during fasting every *maktubah* prayer (Prayer 5 times) must read the *sholawat Bahriyah kubro* 11 times. Then after completing the practice for 10 days, the practitioner holds a salvation, which usually slaughters a rooster and then eats together on the night of the 11th of *Jumadil Awal*, to commemorate the death of *Sheikh Abdul Qodir Al-Jailani*. And on the night of the 11th of every *Hijri* month, this tradition is practiced by *manaqib* practitioners and it is recommended to do charity.

Benefits of practicing *Manaqib Nurul Burhan*

Every practice that is practiced must have an influence on the practice in this case, as the results of interviews with the caregivers of the *Nahdlatul Ulum Islamic Boarding School*, *KH. Imaduddin, M.A.* he said the benefits are many when we practice this *manaqib Nurul Burhan*, one of which is when we worship it is more comfortable and lighter and not heavy on the body. Usually also if there is someone who practices *manaqib* and he adds more and more sustenance, it could be that that person gets the blessing of what he does. Actually, there are lots of blessings and blessings to practice the *manaqib*, but not many students understand it. So, I need to educate and motivate students so that they become accustomed to maintaining the traditions at the *Nahdlatul Ulum Islamic Boarding School*, because there are so many benefits after getting used to practicing the *Mmanaqib*.

The caregiver's wife also feels the same way, *Mrs. Hj. Mahbubah*, when he practices *manaqib* in terms of worship, it is easy not to feel heavy when we do it sincerely, *ziyadtul khoir* is real when we practice *manaqib*, it always increases and increases to practice goodness. The benefits that are felt by the caregivers are *Mrs. Hj. Suarah*, he felt peace of mind when practicing *manaqib*, easy sustenance and all worries and difficulties would disappear, and he added that he was strong in worshipping *Allah swt.*

Likewise, the caregiver's sister, the daughter of Hj's mother, felt the same way. Suarah, namely Ustadzah Muthoharoh, S.Pd, was of the opinion about the benefits he felt when I carried out this manaqib practice I felt one of them, when a problem came and at that time I was practicing manaqib with blessings, this problem must have a solution, and when I practice this heart is always given peace. And the same is true for the caretaker's sister-in-law, the husband of Teh Muthoharoh, namely Kang Ustadz Sofyan Sauri, S.Kep. Nurses, he feels the peace of the household and always makes things difficult, and worship also feels easy when we practice this manaqib together with fasting.

It is necessary to have the persistence of students, so that within themselves students feel a change from what they practice. In fact, whether students change or not depends on them themselves, because the more we intend to practice and work on the trabecause of practicing Manaqib Nurul Burhan, then the desires we want are immediately facilitated by Allah SWT.

CONCLUSION

Tabaruk to Sheikh Abdul Qodir Al-Jailani through the practice of Manaqib Nurul Burhan which is carried out at the Nahdlatul Ulum Islamic Boarding School in Kresek, Tangerang-Banten Regency, on the night of the 11th of every Hijriyah month regularly by all students, administrators and clerics with the basic understanding of caregivers which is solely for worship, getting students used to always turning to shoibul manaqib namely Sheikh Abdul Qodir Al-Jailani, getting students used to every effort then accompanied by fasting and prayer. Santri who believe wholeheartedly in the truth of the virtues and blessings of Sheikh Abdul Qodir Al-Jailani who is famous for his karomah and is dubbed the leader of the guardians, thus making his own motivation for students to always practice this manaqib, so that the administrators always provide motivation and increase the spirit of students and demand students in practicing this manaqib practice tradition.

The procession of the practice of Nurul Burhan's manaqib at the Nahdlatul Ulum Islamic Boarding School was carried out after the maghrib prayer which took place at the Nahdlatul Ulum Islamic Boarding School Mosque which was followed by all students. which was led directly by the caretaker of the Nahdlatul Ulum Islamic Boarding School, then continued with the reading of the verses of the Qur'an as it was read in Ngeriung (glued) of which were read Surah Al-Baqarah verses 1-5, Surah Al- Baqarah verse 163, Surah Al-Baqarah verse 255, Surah Al-Baqarah verse 284-286, and continued by reading istigfar and dhikr Lailahaillah. The next step was to read the Bahriyah sholawat and continue reading the manaqib Nurul Burhan by the head of the pondok and takhasus students from beginning to

end and closed by reading the Ibadllah prayer followed by prayer and the reading of Asmaul Husna. The purpose of the caregiver to make the tradition of practicing Manaqib Nurul Burhan at the Nahdlatul Ulum Islamic Boarding School is to civilize and practice it in later life when the students are istiqomah at home. This is what is called karamah which is made into a tradition. The best charity is those who want to read it and practice it, maybe that's what causes the administrators and caregivers to continue to invite their students to cultivate this tradition. Caregivers hope that the students always practice the diplomas obtained while staying as a guide in their later lives when they are at their respective homes with the hope that the students who always carry out the tradition of practicing Manaqib Nurul Burhan, besides being worship, also hope to be pleased with Allah and be kept away from birth and death disasters. Inner calamities, make it easy for sustenance and keep away from poverty, so that we are given sustenance that is not unexpected from where it comes from, elevated in rank, facilitated for sustenance and we will know about something unseen like the pleasures of heaven.

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