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SUFI PEDAGOGY AND RELIGIOUS MODERATION IN MINANGKABAU ISLAMIC EDUCATIONAL TRADITIONS: INSIGHTS FROM THE *'UJALAH FI-THARIQAH NAQSYABANDIYAH* MANUSCRIPT

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Abstract

This article discusses how religious moderation is carried out by Sufi scholars of the Naqshbandi Khalidi Order in Minangkabau, based on the text of the manuscript *'Ujalah fi-Thariqah Naqshbandiyah*. From the text of the manuscript *'Ujalah fi-Thariqah Naqsyabandiyah'*, discovered at the *Batuhampar Surau*, it is clear that Sufism is the root of the practice of moderate education in the Minangkabau highlands. This proves that the Minangkabau ulama, in this case, Sheikh Abdurrahman had implemented a moderation-based approach to learning in the surau he led during the 19th century. This refutes the claim that radicalism, championed by the *Paderi*, existed in Minangkabau at that time. In reality, the 19th-century Minangkabau ulama had already practised a moderate way of life through the teachings of Sufism. The research in this article is qualitative in nature, employing descriptive and philological methods to analyze the text of *'Ujalah fi-Thariq ah Naqsyabandiyah*. The questions addressed in this article are: (1) a description of the text *Ujalah fi-Thariqah Naqsyabandiyah*, (2) the scholarly connection between the Naqshbandi Order and Minangkabau ulama, and (3) the aspect of education in moderation in the text *Ujalah fi-Thariqah Naqsyabandiyah*. First, the text *'Ujalah fi-Thariqah Naqsyabandiyah* served as a guide for *Syaikh Batuhampar*, a central figure in the 19th-century Minangkabau ulama network, particularly in the context of Sufi knowledge. Second, the Naqshbandi Order, through the text *'Ujalah fi-Thariqah Naqshbandiyah*, served as one of the inspirations for the education in moderation and persuasive da'wah carried out by the Minangkabau Sufi scholars. Third, as a conclusion, education in moderation, persuasive, and conservative approach to religion can be achieved, in part, by returning to the teachings of Sufism.

Keywords: Religious Moderation; Sufism; Minangkabau Education

Abstrak

Artikel ini membahas bagaimana moderasi beragama dilaksanakan oleh ulama sufi Tarekat Naqsyabandiyah Khalidiyah di Minangkabau berdasarkan teks manuskrip 'Ujalah fi-Thariqah Naqsyabandiyah. Teks manuskrip yang ditemukan di Surau Batuhampar tersebut memperlihatkan bahwa tasawuf merupakan akar praktik pendidikan moderat di dataran tinggi Minangkabau. Hal ini membuktikan bahwa ulama Minangkabau, dalam hal ini Syekh Abdurrahman, telah menerapkan pendekatan

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pembelajaran berbasis moderasi di surau yang dipimpinnya pada abad ke-19. Temuan ini membantah klaim bahwa radikalisme yang diusung oleh kaum Paderi berkembang di Minangkabau pada masa tersebut. Pada kenyataannya, ulama Minangkabau abad ke-19 telah mempraktikkan kehidupan yang moderat melalui ajaran tasawuf. Penelitian ini bersifat kualitatif dengan menggunakan metode deskriptif dan filologis untuk menganalisis teks 'Ujalah fi-Thariqah Naqsyabandiyah. Kajian ini membahas tiga aspek, yaitu (1) deskripsi teks 'Ujalah fi-Thariqah Naqsyabandiyah, (2) hubungan keilmuan antara Tarekat Naqsyabandiyah dan ulama Minangkabau, serta (3) aspek pendidikan moderasi dalam teks tersebut. Pertama, teks 'Ujalah fi-Thariqah Naqsyabandiyah menjadi pedoman bagi Syekh Batuhampar, tokoh sentral dalam jaringan ulama Minangkabau abad ke-19, terutama dalam bidang ilmu tasawuf. Kedua, Tarekat Naqsyabandiyah, melalui teks tersebut, menjadi salah satu sumber inspirasi bagi pendidikan moderasi dan dakwah persuasif yang dilaksanakan oleh ulama sufi Minangkabau. Ketiga, sebagai kesimpulan, pendidikan moderasi serta pendekatan beragama yang persuasif dan konservatif dapat diwujudkan, salah satunya, dengan kembali kepada ajaran tasawuf.

Kata Kunci: *Moderasi Beragama; Tasawuf; Pendidikan Minangkabau*

مستخلص

تتناول هذه المقالة كيفية ممارسة الاعتدال الديني لدى علماء الطريقة النقشبندية الخالدية في مينانغكاباو، استناداً إلى نص مخطوطة «عجالة في الطريقة النقشبندية». ويتضح من نص هذه المخطوطة، التي عُثر عليها في سوراو باتوهمفر، أن التصوف يمثّل أساس ممارسة التعليم المعتدل في مرتفعات مينانغكاباو. وهذا يثبت أن علماء مينانغكاباو، وفي هذه الحالة الشيخ عبد الرحمن، قد طبّقوا نهجًا تعليميًا قائمًا على الاعتدال في السوراو الذي تولّوا إدارته خلال القرن التاسع عشر. وتدحض هذه النتيجة الادعاء بوجود التطرّف الذي تبنّته حركة بادري في مينانغكاباو آنذاك. ففي الواقع، كان علماء مينانغكاباو في القرن التاسع عشر قد مارسوا نمطًا من الحياة المعتدلة من خلال التعاليم الصوفية .تعتمد هذه الدراسة على البحث النوعي، وتستخدم المنهجين الوصفي والفيلولوجي لتحليل نص «عجالة في الطريقة النقشبندية». وتتناول ثلاثة جوانب، هي: (1) وصف نص المخطوطة، و(2) الصلات العلمية بين الطريقة النقشبندية وعلماء مينانغكاباو، و(3) جوانب التربية على الاعتدال في نص المخطوطة. أولًا، كان النص دليلًا للشيخ باتوهمفر، وهو شخصية محورية في شبكة علماء مينانغكاباو في القرن التاسع عشر، ولا سيما في مجال المعرفة الصوفية. ثانيًا، كانت الطريقة النقشبندية، من خلال هذا النص، أحد مصادر الإلهام للتربية على الاعتدال والدعوة القائمة على الإقناع التي مارسها علماء التصوف في مينانغكاباو. ثالثًا، تخلص المقالة إلى أن التربية على الاعتدال، وتبنّي نهج ديني إقناعي ومحافظ، يمكن تحقيقهما، جزئيًا، من خلال العودة إلى التعاليم الصوفية.

الكلمات الرئيسية: *الاعتدال الديني، التصوف، التعليم في مينانغكاباو.*

A. Introduction

The Minangkabau region is one of the areas in the Indonesian archipelago known for its strong Islamic traditions. The presence of Islam in Minangkabau has coexisted with deeply

rooted local customs. Islam and these customs have harmoniously coexisted,[1] provides an example of how preachers successfully spread Islam in the past. In the history of Islam's spread in this region, there were no conflicts.[2] Islam is present and brings a distinctive character to every aspect of community life. It is deeply ingrained in various traditions amidst a strong cultural influence.[3]

The emergence of the sayings "custom is based on religion, and religion is based on the Book of Allah", "religion is the foundation, custom is the practice", and "religion provides the guidance, custom puts it into practice" represents a strong fusion of religion and custom. Indeed, one cannot be called a Minang without being a Muslim.[4] This raises the question of why adat and syarak in Minangkabau have been able to coexist and reinforce one another. Furthermore, what has caused Islamisation in Minangkabau to take such deep root, without giving rise to friction or unrest amongst a community known for its adherence to animism, dynamism and other pre-Islamic beliefs?.[5] The answer to that question, at its most fundamental level, lies in the moderate interpretation of Islam practised by the propagators and developers of the religion in the past.

Islam in Minangkabau was disseminated primarily through the efforts of Sufi scholars, who adopted a persuasive and culturally accommodative approach to religious propagation. Rather than relying on coercive methods, these scholars emphasized the concept of Islamic values through exemplary conduct and moral integrity. Their approach to da'wah was centred on moral conduct, namely how to present Islam in a way that touches the hearts and souls by setting a good example. This approach, known in the context of Islam as *bil hikmah wal mau'izhatil hasanah* (Quran 16:125), was able to make a profound impact, ensuring that Islamisation took place without friction within the community. As noted in classical Islamic traditions, effective religious communication is often achieved through personal example and ethical behavior rather than doctrinal instruction alone. The success of this process reflects the adaptive capacity of Sufi-oriented missionary activities in negotiating local traditions while maintaining the core principles of Islam.

[1] Jeffrey Hadler, *Sengketa Tiada Putus: Matriarkhat, Reformis Islam, Dan Kolonialisme Di Minangkabau* (Jakarta: Fredom Institute, 2010).
[2] AA. Navis, *Alam Takambang Jadi Guru: Adat Dan Kebudayaan Minangkabau* (Jakarta: Gratifi Media, 1984).
[3] Jamhari Makruf and Jajang Jahroni, "From Islamic Modernism to Islamic Conservatism : The Case of West Sumatra Provinces , Indonesia From Islamic Modernism to Islamic Conservatism : The Case of West Sumatra Provinces , Indonesia," *Cogent Social Sciences* 10, no. 1 (2024), https://doi.org/10.1080/23311886.2024.2406297.
[4] Isnarmi Moeis et al., "Intercultural Values in Local Wisdom : A Global Treasure of Minangkabau Ethnic in Indonesia Intercultural Values in Local Wisdom : A Global Treasure of Minangkabau Ethnic in Indonesia," *Cogent Arts & Humanities* 9, no. 1 (2022), https://doi.org/10.1080/23311983.2022.2116841.
[5] Indra Mahyuzi, Beni Firdaus, and Endriyenti, "Akulturasi Nilai-Nilai Islam Di Minangkabau Dalam Perspektif Sejarah," *Al-Mashlahah: Jurnal Hukum Islam Dan Pranata Sosial* 13, no. 2 (2025): 69–80, https://doi.org/10.30868/am.v13i02.7139.

SUFI PEDAGOGY AND RELIGIOUS MODERATION IN MINANGKABAU ISLAMIC EDUCATIONAL TRADITIONS: INSIGHTS FROM THE 'UJALAH FI-THARIQAH NAQSYABANDIYAH MANUSCRIPT

The moderate character of Islamic propagation is particularly evident in the religious manuscripts and educational texts that circulated among scholars and students. These manuscripts functioned not only as sources of religious knowledge but also as pedagogical instruments that guided teaching and learning activities within the *Surau,* the traditional Islamic educational institutions of Minangkabau. Through these texts, scholars transmitted theological doctrines, ethical values, spiritual teachings, and practical religious guidance in ways that were accessible to local communities. The widespread use of such manuscripts demonstrates the central role of textual culture in shaping religious understanding and encourage the intellectual development of Islamic communities in the region.

One significant example is *Ujalah fi-Thariqah Naqsyabandiyah,* an anonymous manuscript that served as an important reference for the *masyayikh* of Batuhampar and Payakumbuh. The texts provide valuable understanding into the religious thought, spiritual practices, and educational traditions of the Naqshbandi Sufi order in the Minangkabau highlands. Scholars associated with Batuhampar and Payakumbuh played a crucial role in the dissemination of Islam Throughout the region and were recognized as influential practitioners of the Naqshbandi Khadili Order. As a documentary source, the manuscripts illustrate how Sufi networks contributed not only to the spread of Islamic teaching but also to the formation of religious authority and intellectual traditions in Minangkabau society. The study of such texts therefore offers an important avenue for understanding the historical relationship between Sufism, Islamic education, and the broader process of Islamization in the Indonesian archipelago.

Although Minangkabau is known as a region characterised by dynamic religious discourse -as evidenced by the emergence of the Paderi movement in the first half of the 19th century- moderate Islamic preaching has remained the preferred approach of the ulama. Radical preaching has found no place within Minangkabau Muslim society.

The present study seeks to address two interrelated questions: What is the status of the manuscript *Ujalah fi-Thariqah Naqsyabandiyah* within the intellectual tradition of Minangkabau Muslim scholars, and what aspects of moderation does the text *Ujalah fi-Thariqah Naqsyabandiyah* emphasize for Minangkabau Muslims? These questions are particularly significant given the growing scholarly interest in Islamic manuscripts as repositories of religious knowledge, intellectual heritage, and socio-cultural values. This article therefore undertakes a contextual analysis of *Ujalah fi-Thariqah Naqsyabandiyah*, situating the manuscript within the broader religious, educational, and cultural landscape of Minangkabau

society. Despite the increasing scholarly attention devoted to religious moderation in Muslim societies, relatively little research has explored the contribution of manuscript traditions to the historical construction of moderate Islamic thought.[6] Existing studies have predominantly focused on contemporary educational institutions, public religious discourse, or state-led initiatives, leaving the intellectual legacy associated with classical Islamic texts comparatively underexamined. This gap is particularly evident in studies of Sufi manuscripts. By focusing on *Ujalah fi-Thariqah Naqsyabandiyah*, this article contributes to the literature by connecting the study of religious moderation with manuscript-based scholarship. It demonstrates that values commonly associated with moderation, such as balance, tolerance, self-discipline, and respect for social harmony, were deeply rooted in the intellectual and spiritual traditions preserved within Islamic manuscripts. Consequently, the study offers a historically grounded perspective on the development of moderate Islamic values in Minangkabau and underscores the importance of manuscript studies in enriching contemporary discussions on Islam, religious moderation and cultural heritage. The discussion in this article will reinforce the views of other researchers, such as Hadi (2015), Hidayat (2020), Syafrina (2021), and Samad (2004), who highlight the role of Sufi scholars in promoting moderate da'wah during the Islamisation of the Nusantara, particularly in Minangkabau. The discussion in this article will combine philological work with the history of intellectual thought.

B. Method

This study employs a qualitative approach and the library research method. Library research itself is a form of bibliographic research conducted using a systematic, scientific approach and employing data collection techniques that draw on a variety of bibliographic materials relevant to the research objectives.[7] stated that to conduct a literature review, a researcher must follow several steps involved in the process. These steps are: 1) determining the research topic, 2) gathering information or data relating to the research subject, 3) narrowing the scope of the research, 4) searching for documents (reading material) and classifying the documents obtained, 5) the researcher compiles research notes, 6) conducting a document review, 7) reclassifying the documents, and finally, compiling or writing the report (Zed, 2004). The data collection methods used in this study involved the use of documentation (journal

[6] Kamaruddin Hasan and Hamdan Juhannis, "Religious Education and Moderation : A Bibliometric Analysis SOCIOLOGY OF EDUCATION | REVIEW ARTICLE Religious Education and Moderation : A Bibliometric Analysis," *Cogent Education* 11, no. 1 (2024), https://doi.org/10.1080/2331186X.2023.2292885.

[7] Abdul Fattah Nasution, *Metode Penelitian Kualitatif* (Bandung: Harva Creative, 2023).

articles, national and international conference proceedings, books or e-books, dissertations, theses, online and print media, magazines, and so on).

The primary source for this article is the text *al-'Ujalah*, written by an anonymous author and serving as a reference work for practitioners of the Naqshbandi Order in Batuhampar, in the Minangkabau highlands. This manuscript is thought to have been written in the early 19th century; it is written on European paper in fine Naskhi script. This manuscript is housed at the Madrasah al-Manar in Payakumbuh,

The data analysis technique employed in this study is content analysis, which aims to describe the results of the analysis conducted by the researcher. Content analysis, a research method that utilises various procedures to draw conclusions from valid data sourced from various documents (journals, conference proceedings, books, the internet, online news, and so on). The steps involved in content analysis, according to Fraenkel and Wallen, are as follows: 1) setting objectives, 2) defining terms, 3) classifying content, 4) identifying relevant data, 5) linking data concepts to the research objectives, 6) sampling, and 7) categorizing.[8] The data analysed in this study relates to the connection between local wisdom and the national identity of the Indonesian people, the challenges facing local wisdom as it evolves in various regions of Indonesia in the age of disruption, and strategies for preserving the diversity of local wisdom in Indonesia in the age of disruption.

C. Results and Discussion

1. Islamic Moderation in Minangkabau: The Spread of Islam and the Synthesis of Custom and Sharia

There are several theories regarding the spread of Islam in Minangkabau. Samad (2004) notes that there are various views on the arrival of Islam in Minangkabau.[9] Some claim that Islam arrived in Minangkabau at the beginning of the first century of the Hijri calendar. Others claim that Islam arrived in Minangkabau in the 12th century. Some claim the 14th century.[10] However, Samad maintains that the more widely accepted theory is that Islam spread to the Minangkabau region as a religion around the year 1600 AD.

One of the leading figures in the development of Islam in Minangkabau was Sheikh Burhanuddin Ulakan (1056–1104 AH / 1646–1692 AD).[11] He was a Sufi figure who played a

[8] Bambang Arianto, *Metoda Riset Content Analysis: Pendekatan Teori Dan Praktik* (Balikpapan: Borneo Novelty Publishing, 2025).
[9] Mahyuzi, Firdaus, and Endriyenti, "Akulturasi Nilai-Nilai Islam Di Minangkabau Dalam Perspektif Sejarah."
[10] Duski Samad, *Syekh Burhanuddin Dan Islamisasi Minangkabau* (Jakarta: Minangkabau Foundation, 2004).
[11] Samad.

significant role in the Islamisation of Minangkabau through the educational institution known as the 'surau'.[12] Through the network of his students, who established prayer halls in various regions, including the Minangkabau highlands, he spread the teachings of Islam. Indeed, the phrase "syarak mandaki, adat menurun" came to be known, illustrating how the influence of Sheikh Burhanuddin spread Islam from the west coast of Sumatra (the term 'mandaki') right into the 'heart' of Minangkabau, namely Luhak nan Tigo.

The propagation of Islam carried out by Sheikh Burhanuddin and his disciples was highly persuasive. He held local traditions in high regard. Where a practice was fundamentally at odds with Islam, he sought to reform it by infusing it with Islamic values. For example, the tradition of wailing following a death, which was once practised in Minangkabau. Sheikh Burhanuddin did not immediately abolish this tradition entirely. He replaced the act of 'wailing'—which is prohibited in Islam—with the recitation of verses from the Qur'an.[13] Hence the terms 'manujuah hari' and 'seratus hari' have come into use; these involve reciting the Qur'an and tahlil, with the intention that the reward goes to the souls of those who have passed away.

The methods of da'wah developed by Sheikh Burhanuddin, as well as by other scholars, proved to be highly appealing to the community. Islam was well received, partly through a process of compromise between Islamic values and local traditions. Traditions were preserved whilst Islamic values were integrated into their practice.

Sheikh Burhanuddin is a key example of the moderate da'wah practised by the ulama in Minangkabau. The strong yet flexible nature of local customs in the presence of Islam is due to the courteous da'wah practised by those who spread Islam. Sheikh Burhanuddin's stature as a Sufi is also a reason why Islam took deeper root, albeit gradually, in the hearts of its adherents. Sufism has provided its own approach when engaging with society; in accordance with the context of that society, Islam, with its Sufi nuances, entered and took deep root.[14] It is here that the fusion of custom and religion becomes a phrase that encapsulates Islam in Minangkabau.

History records that, around the mid-19th century AD, a meeting of religious scholars and traditional leaders took place at Bukik Marapalam, Lintau, in the Luhak Tanah Datar region. At that time, in the presence of local scholars, the ulama and traditional leaders declared the union of adat and syarak, which was subsequently formulated in the adage "adat basandi syarak, syarak basandi kitabullah". This event is known as the Sumpah Sati Bukik Marapalam,

[12] Samad; Navis, *Alam Takambang Jadi Guru: Adat Dan Kebudayaan Minangkabau*.
[13] Samad, *Syekh Burhanuddin Dan Islamisasi Minangkabau*.
[14] Abd. Syukur, "Dakwah Islam Sufistik Nusantara," *KACA: Jurnal Dialogis Ilmu Ushuluddin* 12, no. 2 (2022).

recognised as a milestone in the declaration of the bond between adat and syarak in Minangkabau.

Sheikh Sulaiman Arrasuli (1871–1970), a prominent scholar from Candung, provided an account of the Bukik Marapalam Sati Oath in a handwritten statement dated 1964.[15] Based on accounts from figures of the late 19th century, he noted that the Bukik Marapalam Sati Oath marked a consolidation between religious scholars and traditional leaders.[16] Whereas the religious scholars will approve of customs that do not conflict with Islamic law, the traditional community, in turn, will abandon practices that run counter to religion. A follow-up to this declaration was the appointment of the Rajo Adat in Buo and Lintau, and the Rajo Ibadat in Sumpur Kudus.[17] Furthermore, within the community, should a dispute arise, the village head, as the arbiter, will seek the advice of religious scholars when making a decision.

The Bukik Marapalam Oath is a significant historical event that illustrates the moderate spread of Islam in Minangkabau, namely the strong bond between traditional leaders and religious scholars. This declaration represents a shared commitment to preserving traditional customs whilst adhering to religious teachings.

2. Description of the manuscript 'Ujalah fi-Thariqah Naqsyabandiyah

The text 'Ujalah fi-Thariqah Naqsyabandiyah is one of the works containing guidance on the practice of the Naqshbandi Order. As its title suggests, this text provides a comprehensive account of the characteristics of the teachings of the Naqshbandi-Khalidi Order, whose focus is centred on the purification of the heart. In the world of Sufism, the heart is the subject of discussion and is even referred to as the 'ruler' of the human body. The methods for purifying the heart are discussed in the manuscript 'Ujalah fi-Thariqah Naqsyabandiyah.

Physically, the manuscript 'Ujalah fi-Thariqah Naqsyabandiyah measures 14.5 x 20.6 cm, with the text block measuring approximately 11 x 16.5 cm. The manuscript is written in Arabic script in both Arabic and Malay. Quotations in Arabic are written in red ink, whilst the translations and explanations are written in black ink. The text is written in a fairly neat Naskh script, making it easy to read. Judging by its physical appearance, it can be said that the manuscript 'Ujalah fi-Thariqah Naqsyabandiyah is a selected text intended for the exclusive reading of its owner. This is evidenced by the absence of any significant marginal notes. This implies that the text was not intended for a specific community, such as a textbook for other

[15] Samad, *Syekh Burhanuddin Dan Islamisasi Minangkabau*.
[16] Hamdan Izmi, *Alih Aksara Pertalian Adat Dan Syarak Karya Syekh Sulaiman Arrasuli* (Padang: IAIN-IB Press, 1999).
[17] Sulaiman Arrasuli, *Kitab Asal Pangkat Penghulu* (Fort de Kock: Maktabah Islamiyah, 1939); Asniah, "Akulturasi Islam Dan Hukum Adat Minangkabau," *Al-Adyan: Jurnal Studi Lintas Agama* 18, no. 1 (2023): 1–24, https://doi.org/10.24042/al-adyan.v18i1.15883.

Siak children, which are typically accompanied by numerous marginal notes as an indication that the text is a teaching manual. Furthermore, the neat handwriting also suggests that the text was written by someone of scholarly standing. Although the style of handwriting is not an absolute indicator of the scribe's identity, the impression created by the strokes of the pen suggests to researchers that the text was not written haphazardly, merely as an economic commodity.

The text 'Ujalah fi-Thariqah Naqsyabandiyah discussed in this paper is a copy of an older text, as evidenced by its somewhat untidy layout and the presence of several scribal errors. This text is contained within a bundle of manuscripts left behind by Sheikh Abdurrahman Batuhampar. Other texts include a letter written by one of the leading figures of the Naqshbandi-Khalidi Order in Haramaian, namely Maulana Khalid Naqshbandi, and a copy of the book *Mawahib Rabb al-Falaq: Sharh Qasidah Bintil Milaq* by Sheikh Isma'il Minangkabau.

Based on a search for the title 'Ujalah fi-Thariqah Naqsyabandiyah in books popular among scholars of the Naqshbandi Order, it is clear that this text is quite rare. This also demonstrates that the owner of the manuscript, or its scribe, was a prominent figure within the Naqshbandi Khalidi Order, given that they possessed this rather rare text.

The text 'Ujalah fi-Thariqah Naqsyabandiyah broadly discusses the etiquettes of the Naqshbandi-Khalidi Order, with a particular focus on the etiquettes of a disciple towards his teacher. Before explaining the etiquette of the disciple, the author—who in this case is anonymous (unconfirmed)—provides an introduction on the importance of etiquette in the practice of the order. It is stated that etiquette is one of the keys to practising the order, particularly the Naqshbandi Order. In this section on etiquette, there are important principles used in Islamic da'wah. Following the explanation of etiquette, the text provides an explanation of the methodology for practising the Sufi order. This ranges from the prerequisites to the forms of zikr phrases used.

The manuscript 'Ujalah fi-Thariqah Naqsyabandiyah discussed in this article is part of the collection of the Surau Gadang Batuhampar, also known as Kampung Dagang Batuhampar (hereinafter referred to as Surau Batuhampar). Batuhampar is a locality situated in the Limapuluh Kota district of West Sumatra. This area has been a centre for the development of Islamic scholarship since the mid-19th century. The central figure of Surau Batuhampar was Shaykh Abdurrahman bin Abdullah al-Khalidi Batuhampar (1777–1899 CE)[18] or known as

[18] Edwar, *Riwayat Hidup Dan Perjuangan 20 Ulama Besar Sumatera Barat* (Padang: Islamic Centre Sumatera Barat, 1983).

Syaikh Batuhampar, a renowned Sufi and expert in the recitation of the Qur'an in Minangkabau. His students came from various regions in Minangkabau, as well as other parts of Sumatra.

As for the scholarly lineage of Sheikh Batuhampar's Sufi order, he studied the Naqshbandi order in Mecca under Sheikh Isma'il Minangkabau. Sheikh Isma'il was a leading figure in the spread of the Naqshbandi order in Minangkabau. Sheikh Isma'il was a disciple of Sheikh Abdullah Afandi. Sheikh Abdullah was the grand khalifah of Maulana Khalid Naqshbandi, the leading figure of the Khalidiyyah branch of the Naqshbandi Order.

Sheikh Batuhampar was a key figure in the network of Minangkabau scholars during the 19th century. He served as a link between local scholars and the cosmopolitan network of scholars in the Haramain. The Minangkabau scholars who made their mark in the early 20th century were, for the most part, his own students. 'Ujalah fi-Thariqah Naqsyabandiyah is one of the texts contained in a collection of manuscripts. This collection comprises several texts; in addition to 'Ujalah fi-Thariqah Naqsyabandiyah, it contains the texts al-'Ujalah and *Syarah Qashidah ibni Bintil Milaq*. These texts generally discuss the "heart" within the context of Sufism.

The existence of the manuscript 'Ujalah fi-Thariqah Naqsyabandiyah' in the Surau Batuhampar collection deserves attention, as this text is a rare one, and no comparable text has been found to date. Every manuscript possesses its own unique characteristics. This uniqueness can be derived from the context in which the manuscript exists; how the community in which the manuscript is found places it within their social and religious life. This uniqueness can also be seen from the manuscript's background, paleographic aspects, or textual transmission. From the perspective of the manuscript's location, namely Minangkabau, this manuscript is of particular interest when considered in relation to the context in which it exists.

3. The genealogy of the Naqshbandi Order among Minangkabau scholars

The Naqshbandi Order is one of the most influential Sufi orders in Minangkabau. The spread of Sufism through the Naqshbandi Order has been ongoing since the early days of Islam in Minangkabau. Although its dissemination occurred later than that of the Shattariyah Order, the Naqshbandi Order remains a familiar Sufi practice amongst Minangkabau Muslims. Indeed, in the 19th century, it was reported that nearly a third of Muslims in the Minangkabau highlands were followers of the Naqshbandi Order.[19]

There is no definitive information regarding the early development of the Naqshbandi Order in Minangkabau. The chronology of its early presence requires further examination of

[19] Martin van Bruinessen, *Tarekat Naqsyabandiyah Di Indonesia* (Bandung: Mizan, 1995).

the available manuscripts and historical sources. However, historical accounts describe the nineteenth century as a period of rapid development for the Naqshbandi Khalidi Order through a Minangkabau religious scholar who pursued his career in Mecca, namely Sheikh Isma'il bin Abdullah al-Khalidi Simabur.[20] He actively initiated students from Southeast Asia into the Naqshbandi Order at Jabal Abi Qubaisy, Mecca. His disciples were spread across Sumatra and Malaya. It was through this network of students that the Naqshbandi Order subsequently gained greater legitimacy amongst the Muslim communities of the Nusantara and became one of the most influential orders, not only amongst the people but also amongst the kingdoms of the Malay Peninsula

In terms of its scholarly lineage, the Naqshbandi Order was established as a well-established order in Bukhara and Samarkand. The order is attributed to Sheikh Baha'uddin Naqshbandi, who was the successor of Sayyid Amil Kulal. He is known as a great saint in Bukhara.[21] To this day, his grave is still visited and has become a spiritual destination for followers of the order from all over the world.

The Naqshbandi Order is founded on the principles of adhering strictly to the Qur'an and Sunnah, avoiding innovation (bid'ah), practising azimah, and engaging in zikr khafi (secret remembrance). A Naqshbandi Order congregation is led by a teacher known as a mursyid. A mursyid is assisted by khalifas. The activities of the order include talqin and suluk. Talqin is the initiation of a person as a disciple of the order. Meanwhile, suluk is spiritual training involving a regular schedule of worship and dhikr guided by the mursyid. The duration of suluk is usually 40 days. The place where suluk takes place is known as a rumah suluk or surau suluk.

The Naqshbandi Order always emphasises to its disciples the need to purify the heart of sins. In Sufi terminology, this purification of the heart is known as takhalli. Once the heart has been cleansed of the stains of sin, it is then filled with praiseworthy qualities through frequent remembrance of Allah, as well as by increasing acts of worship. Practitioners of the Naqshbandi Order are also required to possess impeccable manners and decorum. They embody virtues such as patience, gentleness, compassion, forgiveness, asceticism, and so on.

The Naqshbandi Sufi order in Minangkabau has spread through at least three main lineages. Firstly, the lineage of Sheikh Isma'il al-Minangkabau via Sheikh Abdullah Afandi Jabal Qubaisy; Sheikh Abdullah received his teachings from Maulana Khalid Naqshbandi. Secondly, via the lineage of Sheikh Ibrahim Kumpulan, who received his teachings from Sheikh

[20] Rahmi Damis and Hamzah Harun, "Sejarah Perkembangan Tarekat Naqsyabandiyah , Ajaran-Ajarannya Zikir , Wirid Dan Metodenya" 4, no. 1 (2026).
[21] Damis and Harun.

Abdullah Afandi, and subsequently from Maulana Khalid Naqshbandi. Third, directly to Sheikh Sulaiman Zuhdi at Jabal Abi Qubaisy in Mecca. Sheikh Sulaiman Zuhdi received his teachings from Sheikh Sulaiman Qarimi, who in turn received them from Sheikh Abdullah Afandi at Jabal Abi Qubaisy, and ultimately from Maulana Khalid Naqshbandi.[22] All of its chains of transmission follow the Khalidiyah lineage, whose leading figure is Maulana Khalid Naqshbandi of Jabal Abi Qubaisy in Mecca.

The Minangkabau ulama of the 19th century were generally disciples of Sheikh Isma'il al-Minangkabawi. Among them were figures such as Sheikh Abdul Halim Labuh, Sheikh Mustafa Sungai Pagu, Sheikh Muhammad Soleh Silungkang, Sheikh Muhammad Yatim Padang, Sheikh Jalaluddin Cangkiang, Sheikh Muhammad Thahir Barulak, and also Sheikh Abdurrahman al-Khalidi Batuhampar. It was from this line of scholars that the leaders in the development of the Naqshbandi Order emerged.

4. Education in Moderation in the Text 'Ujalah fi-Thariqah Naqsyabandiyah

Moderation in education involves teaching students to adopt the view that, within society, one should not be rigid in one's thinking or radical in one's actions. A hallmark of moderation in Islamic da'wah is when a person conveys the message and offers advice with gentleness. In the realm of Sufism, this begins with the way in which one's da'wah touches the heart.

The heart (al-qalb) is a central focus in the works of Sufi scholars. Leading figures in the Sufi tradition, such as Abu Thalib al-Makki, al-Ghazali, and al-Qusyairi, explicitly titled their works using the word al-qalb or al-qulub.[23] This further demonstrates that the study of the heart is a key focus within the concept of Sufism. The text 'Ujalah fi-Thariqah Naqsyabandiyah also serves as a work on the purification of the heart.

The importance of maintaining purity of heart is based on a hadith of the Prophet Muhammad that is well-known amongst Sufis:

إن في جسد ابن آدم مضغة إذا صلحت صلح لها سائر البدن وإذا فسد فسد سائر البدن ألا وهي القلب

The translation: "That within the body of the son of Adam there is a piece of flesh; if it is good, the whole body is good, and if it is corrupt, the whole body is corrupt—and that is the heart." The mention of this hadith explains why Sufi scholars regard the discussion of the heart as so crucial to human betterment. This is followed by an explanation by al-Falimbani, a Sufi

[22] Elisabeth Özdalga, ed., "Naqshbandis in Western and Central Asia: Change and Continuity," *Transactions* (Istanbul: Swedish Research Institute in Istanbul, 1999).
[23] Abu Thalib Al-Makki, *Qutul Qulub* (Beirut: Dar el-Fikr, n.d.).

from Palembang, in the context of elucidating al-Ghazali's quotation which describes the heart as the king within the body: "Know this, O my brothers who follow the path that leads to true 'rifatullah—that true knowledge—that our forebears, the Sufi masters, likened the heart to a king, and likened the human body to a realm where the kingdom resides, and likened all the outward limbs—namely the eyes, nose, ears, tongue, hands, stomach, private parts and feet—Thus, if the heart is good, then all the outward limbs are good; if all the outward limbs are good, then the body is perfect; and if the heart perishes, then all the outward limbs perish; and if all the outward limbs perish, then the entire body perishes." This emphasises that the improvement of a person lies in the improvement of the heart.

Sufi scholars offer a solution for purifying the heart, namely by practising the Sufi path, which consists of zikr and wirid.[24] In this context, the Sufis implicitly guide Muslims towards spiritual betterment by engaging in spiritual discipline centred on the practices of the Sufi path.[25] Moderate Sufism can serve as an alternative in fostering harmony and peace, not only within Sufi circles but also in a broader context. His teachings emphasise the principles of balance, justice, and wisdom in conduct by placing God at the centre of social and religious life. This idea can bridge the protracted conflict between extremist factions that are sometimes self-centred, feel they are always right, and adopt an excessive attitude towards communities that align with their perspective.[26]

The term 'thariqat' has two meanings. Firstly, thariqat refers to a spiritual path; and secondly, it denotes a Sufi brotherhood led by a spiritual guide (syaikh mursyid). Essentially, these two meanings are interconnected, for the spiritual path, within the context of Sufism, must indeed be undertaken under the guidance of a teacher and alongside fellow travellers (ikhwan) on the spiritual journey. The focus of discussion within a thariqat is how to purify the heart of all negative traits, in order to draw closer to Allah. The method of purifying the heart is through the practice of zikr and wirid in accordance with the mursyid's guidance.

In Sufism, there is a detailed explanation of the process of purifying the heart. After explaining the meanings of the heart, the intellect and the soul, in accordance with al-Ghazali's text, the Sufis state that these levels of the soul consist of seven stages,[27] namely the angry soul, the self-reproaching soul, the inspired soul, the contented soul, the pleased soul, the pleasing

[24] Abdus Shamad Al-Falimbani, *Ms. Ajaib Al-Qalb* (Manuskrip Koleksi Surau Batuhampar, n.d.).
[25] Nur Hadi Ihsan, Amir Maliki Abitolkhah, and Indah Maulidia Rahma, "ABDUS SHAMAD AL-PALIMBANI ' S CONCEPT OF MAHABBAH AS AN ANTIDOTE TO THE SPIRITUAL CRISIS" 20, no. 1 (2022): 67–84, https://doi.org/10.18592/khazanah.v20i1.6434.
[26] Yedi Purwanto et al., "Tasawwuf Moderation in Higher Education: Empirical Study of Al-Ghazālī's Tasawwuf Contribution to Intellectual Society," 2023, 2192556, https://doi.org/10.1080/23311886.2023.2192556.
[27] Al-Falimbani, *Ms. Ajaib Al-Qalb*.

soul, and the perfect soul. Each of these levels has its own tendencies. Therefore, in order to purify the soul (another word for 'heart'), each level has its own specific devotional practices and remembrance of God. Although the Sufis explain this in detail, in other passages they emphasise the importance of a spiritual guide in the process of purifying the soul.[28]

The text 'Ujalah fi-Thariqah Naqsyabandiyah emphasises the importance of proper etiquette, as a reflection of that purified heart. In 'Ujalah fi-Thariqah Naqsyabandiyah it is stated:

قيل التصوف كله أدب.

The translation: "The essence of Sufism is etiquette."

What is set out in the text of *al-Ujalah* can also be found in other texts, such as popular works on Sufism, including *Ihya' Ulumiddin* by al-Ghazali and *Qutul Qulub* by al-Makki. Both of these texts also regard moral character as a source of strength and purity. This means that *al-'Ujalah* essentially emphasises what had already been mentioned by Sufi figures before this text was written.

'Ujalah fi-Thariqah Naqsyabandiyah explains that good manners are a gift from Allah to His servants.[29]

ثم إعلم أن المحبة والإخلاص أمران فائضان من الله تعالى كذلك الأدب في الحقيقة لأن لكل مقام أدبا يليق لذلك المقام يحتاج إلى همة تامة بل إلى إلهام.

The translation: "Know that compassion and sincerity are two things bestowed by Allah. So too is etiquette in its essence. Every level of Sufism has its own etiquette, which depends on that level; it requires perfect resolve, even to the point of receiving inspiration from Allah."

It is clear from this text that 'Ujalah fi-Thariqah Naqsyabandiyah emphasises the importance of adab. Adab that stems from the purity of the heart. It is through this adab that a person is able to find their place within society, becoming a figure who offers protection, without claiming to possess the sole truth or being overly harsh towards those who commit sins.

Practitioners of the Naqshbandi Order, as outlined in *'Ujalah fi-Thariqah Naqshbandiyah*, are required not to cause anyone to lose hope in Allah's mercy.[30] It is even said that sin leading to repentance and remorse is better than arrogance disguised as obedience.

[28] Al-Falimbani.
[29] Anonymous, *'Ujalah Fi-Thariqat Al-Naqsyabandiyah* (Surau Batuhampar, n.d.).
[30] Anonymous.

What the scholars of the Naqshbandi Order explain regarding the importance of cultivating the heart through proper etiquette in *Ujalah fi-Thariqah Naqshbandiyah* is in harmony with the approach to da'wah adopted by the Sufi scholars of Minangkabau. In matters of da'wah, the Sufi scholars of Minangkabau prioritise a persuasive approach. The Islamisation of Minangkabau, which occurred gradually and permeated the social culture of the Minangkabau people, indicates that the process of da'wah was conducted in a conservative manner. This all stems from a Sufi attitude centred on the cultivation of the heart, rather than prioritising spontaneous physical change. Islam entered Minangkabau through a cultural approach, thereby becoming an identity that is intertwined with local customs and traditions.

The text 'Ujalah fi-Thariqah Naqsyabandiyah was authored by Sheikh Batuhampar, a Sufi renowned for his gentle approach to preaching. He was truly able to present a tolerant and moderate face of Islam. According to his biography, after Sheikh Batuhampar had studied in Aceh and Makkah al-Mukarramah for some 40 years, he returned home with the aspiration to develop Islam. His preaching was not impulsive. Upon arriving in his home village, his first task was to work the fields whilst observing how village life had changed after he had been away for decades. Among the crops he planted was sugarcane. Whilst working in the fields, he was often approached by shepherd boys who were parched after herding buffalo on the grasslands. The sheikh gave the boys sugarcane free of charge. He instructed them to gather in a circle and handed out pieces of sugarcane one by one. Before the children ate the sugarcane, he told them that it would taste sweeter if they recited 'Bismillahir rahmanir rahim' first. The children were delighted by the sheikh's words. They recited the basmallah together and began to eat the sugarcane. Gradually, the shepherd boys became attached to the kindness and teachings of Sheikh Batuhampar.

On another occasion, a group of young men who enjoyed cockfighting and gambling came to see Sheikh Batuhampar. Their intention was to have their fighting cocks blessed so that they might win in the arena. Upon arriving before Sheikh Batuhampar, they handed over their fighting cocks to be blessed. Although he was aware of their behaviour, Sheikh Batuhampar did not get angry. With a smile, he accepted each young man's cock to be blessed, in the hope that they would come to realise the wrongfulness of cockfighting and gambling. After the blessing, the cocks were returned to the young men. They accepted them gladly and thanked the sheikh. In the cockfighting arena, their cocks won. The young men came to believe in the

Sheikh's 'magic', which, over time, fostered a sense of respect and obedience. After some time had passed, the young men came to their senses and stopped their activities.[31]

In another respect, when Sheikh Batuhampar began his preaching, the people of Batuhampar did not pay much heed to religious teachings. Indeed, few attended Friday prayers. Seeing this situation, Sheikh Batuhampar did not immediately order the people to perform Friday prayers by listing the sins of neglecting them. The first thing Sheikh Batuhampar did was to approach Datuk Penghulu, the traditional leader who wielded significant influence within the community. Through gentle counsel, he managed to bring Datuk Penghulu to his senses. When Friday arrived, Datuk Penghulu was already present at the Friday prayers. Seeing that their traditional leader had come to the mosque, the community flocked to the mosque to attend Friday prayers.[32]

Sheikh Batuhampar's persuasive preaching established him as a leading figure in the spread of Islam in Minangkabau during the 19th century. Moh. Hatta, the grandson of Sheikh Batuhampar, once wrote in his autobiography: ..... due to his immense influence, Sheikh Abdurrahman (Batuhampar) was able to reconcile the perennial conflict in Minangkabau between Islamic law and customary law, particularly regarding ancestral property.... He was able to put into practice the Minangkabau proverb: "Custom is rooted in Sharia, Sharia is rooted in custom. Now it is said: Sharia is rooted in the Book of Allah."[33]

The manuscript 'Ujalah fi-Thariqah Naqsyabandiyah is one of the legacies of Sheikh Batuhampar that remains to this day. The text is part of a collection of manuscripts, all of which discuss the importance of preserving and maintaining the purity of the heart. Sheikh Batuhampar's stature as a model of a moderate scholar in the spread of Islam in Minangkabau was not only underpinned by the literature he read—in this case, 'Ujalah fi-Thariqah Naqsyabandiyah—but also by his role as a leading figure in Sufism in the Minangkabau highlands. Through the Sufi order, he attempted—and succeeded—in integrating religion into a society strongly rooted in customary norms.

Sheikh Batuhampar was a student of Sheikh Isma'il al-Minangkabawi. His teacher was a Minangkabau scholar who established his intellectual career in Mecca; he died in the mid-19th century and was buried in Ma'la.[34] He was part of the circle of scholars from the Indonesian archipelago in Mecca, and was a central figure in the Naqshbandi Khalidi Order in

[31] Edwar, *Riwayat Hidup Dan Perjuangan 20 Ulama Besar Sumatera Barat*.
[32] Edwar.
[33] Moh. Hatta, *Untuk Negeriku: Bukittinggi-Rotterdam Lewat Betawi* (Jakarta: Buku Kompas, 2010).
[34] Wan Shaghir Abdullah, *Syekh Isma'il Al-Minangkabawi* (Solo: Ramadhani, 1985).

the Two Holy Cities. There is strong evidence to suggest that Sheikh Isma'il was the person who introduced al-'Ujalah to Sheikh Abdurrahman Batuhampar. Although definitive records, whether in the form of biographical dictionaries or chains of transmission, have not yet been found.[35] It is not difficult to ascertain the close ties between the scholars of the Archipelago and the Two Holy Mosques at that time.

Although a considerable amount of time has passed since the days of the Naqshbandi Order and Sheikh Batuhampar, to this day the Naqshbandi Khalidi Order and the teachings of Sheikh Batuhampar—which are based on 'Ujalah fi -Thariqah Naqsyabandiyah, are still upheld by the Sufi scholars in the Minangkabau highlands. Naqshbandi texts, which include 'Ujalah fi-Thariqah Naqsyabandiyah, remain the reading material and reference for Sufi scholars.[36]

In interviews with several spiritual guides of the Naqshbandi Khalidi Order in Limapuluh Kota, it became clear how they consistently emphasise persuasive da'wah. Among others, Sheikh Khatib Ilyas Titian Dalam (aged 96), one of the oldest spiritual guides in the region, highlighted the importance of preaching in a gentle manner. He also emphasised how purifying the heart through continuous remembrance of God (zikir) is the path to a complete religious life. This Sufi approach to da'wah provides greater scope for addressing societal ills, including radicalism.[37]

Sufi scholars of the Naqshbandi Order have brought a moderate influence to the face of Islam, particularly in Minangkabau. Through his works—in this context, *'Ujalah fi-Thariqah Naqshbandiyah*—and the path he followed, he has reconstructed an elegant method of da'wah tailored to the prevailing circumstances. Much like al-Ghazali and al-Junaid, who served as role models for the scholars of Minangkabau, 'Ujalah fi-Thariqah Naqsyabandiyah emphasises that religious practice must be conducted with the highest standards of etiquette and moral character.

D. Conclusion

The Naqshbandi Order is one of the most significant Sufi orders for Minangkabau Muslims. The teachings of the Naqshbandi Order, as recorded in written works, represent the spiritual practices that have guided the lives of Naqshbandi scholars and have become an integral part of Minangkabau scholarship.

There are several points of note in this study of 'Ujalah fi-Thariqah Naqsyabandiyah. Firstly, the text 'Ujalah fi-Thariqah Naqsyabandiyah served as a guide for Sheikh Batuhampar,

[35] Yasin Al-Fadani, *Ithaful Mustafid Bi-Ghuraril Asanid* (Jakarta: Attahiriyah, 1982).
[36] Abdul Qadim Belubus, *Risalah Tsabitul Qulub* (Padangpanjang: Maktabah Sa'adiyah, 1936).
[37] Diah Titi, Nawang Yudi, and Umi Halwati, "Dakwah Sufistik Sebagai Penangkal Radikalisme" 3, no. 2 (2024): 1–17.

the central figure in the network of Naqshbandi order scholars in 19th-century Minangkabau, particularly in the context of Sufi knowledge. Secondly, the text ‘Ujalah fi-Thariqah Naqsyabandiyah served as one of the inspirations for the moderate and persuasive da’wah carried out by the Sufi scholars of Minangkabau. Thirdly, as a conclusion to this paper, a moderate, persuasive, and conservative approach to religious practice can, in part, be achieved by returning to the teachings of Sufism.[38] Furthermore, the key point in this discussion is that the text of al-‘Ujalah emphasises how da’wah is carried out in a way that reaches and touches the hearts of those being called to Islam. This is the key aspect of moderation that the text of al-‘Ujalah seeks to highlight. This is also consistent with research showing that education in moderation based on spirituality—in this case, Sufism and the Sufi orders—offers added value and distinct advantages in teaching moderation to students.[39] What Sufism advocates through a gentle and persuasive form of Sufi-inspired moderation is also one of the models of moderation in education today. This was put forward by Jean Le Clerc,[40] who advocated a non-confrontational approach to moderation, particularly in matters of religion. This approach was practised by Sheikh Abdurrahman in Minangkabau in the 19th century. As for this final point, the Minangkabau ulama have put it into practice, with the result that Islam in Minangkabau coexists harmoniously with local customs and traditions, and indeed complements and reinforces them.

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[38] Asep Maskur, “Dakwah Ekspansif Dan Adaptif Tasawuf Di Indonesia,” n.d.
[39] M Mukhibat et al., “Development and Evaluation of Religious Moderation Education Curriculum at Higher Education in Indonesia,” *Cogent Education* 11, no. 1 (2024), https://doi.org/10.1080/2331186X.2024.2302308.
[40] Nicholas Mithen, “Two Concepts of Moderation in the Early Enlightenment Two Concepts of Moderation in the Early Enlightenment,” *The European Legacy* 28, no. 3–4 (2023): 274–93, https://doi.org/10.1080/10848770.2023.2170029.

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