

WONG TUWO AS A MODEL OF CONFLICT RESOLUTION IN THE *TARIQA QADIRIYAH WA NAQSYABANDIYAH*

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Abstract. *This article analyzes a conflict resolution model practiced among the followers of the Tariqa Qadiriyyah wa Naqsyabandiyah. This research uses a philosophical and ethnographic method to analyze the social life of the followers of Tariqa Qadiriyyah wa Naqsyabandiyah in Riau, Indonesia. Through these methods, this article finds that the Tariqa followers have established a conflict resolution philosophy called the Wong Tuwo. This philosophy appears from the concept of an individual as a peacebuilder that has to live and has character harmoniously, friendly, and ethically among human beings beyond ethnicity, culture, and religion. The "Wong Tuwo" provides sophisticated way the Tariqa followers solve problems and prevent potential conflict in the community. One of the essential things of this model is that peaceful figures, as reflected in Wong Tuwo, are believed to be role models for building quiet life, social interaction, and communication among human beings.*
Keywords: Model; Conflict resolution; Tariqa; Qadiriyyah wa Naqsyabandiyah; Wong Tuwo

Introduction

Religion and conflict have a close connection. Every religion teaches goodness and peace, especially Islam. It is not religion that creates conflict, but its adherents.¹ Based argued that several actors had used religion to incite conflict.² This argument refers to the Fatwa (religious order) issued by the MUI (Indonesian Ulama Assembly), which caused violence in Indonesia.³ Furthermore, Indonesia has a multi-ethnic and multi-religious society. This heterogeneity is prone to social and religious conflicts. Many social conflicts might appear from primordial arrogance toward their religion, ethnicity, and others. Certain ideologies also influence some disputes. These have provided a complete view that does not accept the different ideologies. The Lembaga Administrasi Negara (Indonesian National Administration Institution) mentions that the different ideologies between the newcomers and indigenous people, culture lag,

¹Akram Abdul Cader, "Islamic Principles of Conflict Management: A Model of Human Resource Management," *International Journal of Cross-Cultural Management* 17, no. 9 (2017): 1–19, doi:<https://doi.org/10.1177/1470595817740912>.

²Matthias Basedau, Birte Pfeiffer, and Johannes Vullers, "Bad Religion? Religion, Collective Action, and the Onset of Armed Conflict in Developing Countries," *Journal of Conflict Resolution* 60, no. 2 (2014): 226–55, doi:<https://doi.org/10.1177/0022002714541853>.

³Fariz Alnizar, "Pretext for Religious Violence in Indonesia: An Anthropolinguistic Analysis of Fatwas on Ahmadiyya," *Studia Islamika* 26, no. 3 (2019): 417–44, doi:<https://doi.org/10.36712/sdi.v26i3.8719>.

social injustice in natural resources, other interests, and government policies often cause social conflicts.⁴

However, religion or religious values can contribute to conflict resolution.⁵ Local societies may have local wisdom contributing to preventing and resolving the conflict. In the Indonesian context, Muslims are closed to customs and Islam, resulting in a distinguished characteristic of Indonesian Islam. In disseminating Islam in Indonesia, there were almost no violent conflicts. This situation reinforces the primary character of friendly Indonesian Islam, which contributes to conflict resolution. The arrival of Islam by peaceful means nurtures the view that the methods adopted by the propagators (*da'i*) of Islam in the past can be used in the present context. Some scholars argue,⁶ Sufis had an essential role in the spread of Islam at that time. This role then drives the urgency of looking back at the extent to which the adherents of these Sufi teachings negotiate conflicts in the present.

Some scholars have done studies on the conflict. However, their studies are mainly dominated by the perspective of the Western context. Drew, for instance, proposes that group conflict resolution is achieved through individual cooperation toward group empowerment. However, Abu-Nimer offers a set of conceptual questions for approaching the subject of conflict resolution processes in an Islamic context—as well as the implementation of Western models of conflict resolution in such a context.⁷ Zeynep Taydas and Dursun Peksen do another study. Using the *Prisoner's Dilemma-Maximizing Differences Game* model, Dreu concludes that the effect of social value orientation in a particular group is mediated with love and trust, not justice consideration.⁸ Rosalina Noor et al. said that religious harmony in society could originate from a spirit of tolerance.⁹ They focus on whether the state's ability to provide

⁴Lembaga Administrasi Negara RI, *Policy Brief: Penanganan Konflik Sosial* (LAN RI: Jakarta, 2013).

⁵Annette Mahoney, "Religion and Conflict in Marital and Parent-Child Relationship," *Journal of Social Issues* 16, no. 4 (2005): 689–706, doi:<https://doi.org/10.1111/j.1540-4560.2005.00427.x>.

⁶Uka Tjandrasasmita, *Arkeologi Islam Nusantara* (Jakarta: Kepustakaan Populer Gramedia, 2009).

⁷Mohammed Abu-Nimer, "Conflict Resolution in an Islamic Context: Some Conceptual Questions," *Peace and Change* 21, no. 1 (2009): 20–40, <https://doi.org/https://doi.org/10.1111/j.1468-0130.1996.tb00253.x>.

⁸Zeynep Taydas and Dursun Peksen, "Can States Buy Peace? Social Welfare Spending and Civil Conflicts," *Journal of Peace Research* 49, no. 2 (2012): 273–87, doi:<https://doi.org/10.1177/0022343311431286>.

⁹Triana Rosalina Noor et al., "FKUB dan Implementasi Pendidikan Agama Islam Multikultural dalam Mengembangkan Kerukunan Umat Beragama pada

social welfare services significantly affects the rise of the conflict. They conclude that social welfare benefits contribute to keeping the peace because social services can reduce people's complaints about poverty and inequality. Another study on *Tariqa* done by Muhammad Amin Arsyad and M. Basyir Syam,¹⁰ but they do not discuss conflict resolution. They only differ in the solidity of the political preferences of the *Tariqa* followers, who tend to show their loyalty to their teachers in determining political choices.

Studies related to the *Tariqa* concerning negotiating conflicts have yet to be carried out. Martin van Bruinessen, for example, does not study the *Tariqa's* potential to build conflict resolution in local Muslim communities.¹¹ Conflict resolution based on secular values comes from a philosophy or perspective of Western societies culturally different from Muslim communities in Indonesia. In fact, in resolving conflicts, a strategy is needed that is not solely based on secular values but also sacred based on religious matters. This article will discuss conflict resolution carried out by the *Tariqa Qadiriyah Wa Naqsyabandiyah* through the philosophy of "*Wong Tuwo*." This philosophy is conceptually helpful in explaining how conflicts are resolved based on Sufi values in the local community of Indonesia.

In resolving conflict, *Wong Tuwo* in the *Tariqa* emphasizes supporting human dignity, prestige, and spiritual authority. This philosophy of conflict resolution brings both the dimension of humanity and spirituality. This philosophy becomes essential for the *Tariqa* followers, notably the *Qadiriyah wa Naqsyabandiyah*. Their peaceful, harmonious, ethical, religious, and well-order traditions and principles are indigenous models for conflict resolution. The main problem is, then, how is a conflict resolution philosophy in the *Tariqa* of *Qadiriyah wa Naqsyabandiyah* in Riau known by the symbol of the *Wong Tuwo*? This article then aims to explain the conflict resolution philosophy among the *Tariqa Qadiriyah wa Naqsyabandiyah* followers in Riau.

Method

This article is based on ethnographic research done among the followers of the *Tariqa Qadiriyah wa Naqsyabandiyah* in Riau, Indonesia. It aims to describe a philosophy of conflict resolution in the *Tariqa* of *Qadiriyah wa Naqsyabandiyah*. However, the followers of the *Tariqa* of *Qadiriyah wa Naqsyabandiyah* have spread to several districts,

Masyarakat Tengger,” *Khazanah: Jurnal Studi Islam dan Humaniora* 19, no. 1 (2021): 83–104, <https://doi.org/https://dx.doi.org/10.18592/khazanah.v19i1.4498>.

¹⁰Amin Arsyad and Basyir Syam, “Preferensi Politik Pengikut Tarekat Qadiriyah Di Majene Dalam Pemilukada Kabupaten Majene Tahun 2011,” *Jurnal Adabiyah XVI* 14, no. 1 (2014): 45–51, <https://journal.uin-alauddin.ac.id/index.php/adabiyah/article/view/386>.

¹¹Martin Van Bruinessen, *Tarekat Naqsyabandiyah di Indonesia* (Bandung: Mizan, 1992).

namely, Meranti Islands, Bengkalis, Siak, Dumai, Indragiri Hilir, Pekanbaru, and others.¹² Informants are selected in the regency where many followers of the *Tariqa* of *Qadiriyyah wa Naqsyabandiyah*, such as; Kepulauan Meranti, Dumai, and Indragiri Hilir. From these, informants can be set as the *Khalifah* (leader), *Badal* (deputy leader), and members of the *Tariqa* of *Qadiriyyah wa Naqsyabandiyah*.

Result and Discussion

The Peace Values and Teachings in *Tariqa*

Historically, we have to be sure that the role of the *Tariqa* in Islamization in Indonesia is evident.¹³ Its dominant role in Islamization in Indonesia is partly related to its accommodative view of local culture. Therefore, one understands that studying Islam in Indonesia should look at the *Tariqa*. As a part of Sufi Islam, the *Tariqa* in Indonesia has several important figures, such as Hamzah Fansuri, Syamsuddin Sumaterani, Abdurrauf al-Sinkili, and Walisongo. Sufi Islam proposes a unique characteristic of Islam in that it does not relatively make conflict with previous religions exist. Elements of indigenous culture suitable with the Sufi Islam system. This kind of Islam has still been practiced and has become *mainstream* Islam in Indonesia.

Through Sufism teachings, the teachers of the *Tariqa* preach about a flexible and accommodative Islam without rejecting all elements of local tradition.¹⁴ The preachers of Islam put into the teachings and values suitable and accepted by local people. This preaching indicates that Sufi Islam plays a crucial role in establishing an Islamic community in Indonesia from the 16th to the 18th century. The role of the *Tariqa* followers in the early development of Indonesian Islam can be seen from the preachers dominated by the *Syeikh* and *Murysid*. Nowadays, Sufi Islam focuses on developing traditional Islamic values. It establishes some *Langgar* (prayer place smaller than mosque) based on conventional Islamic groups such as *ribat*, *khanaqah*, or *zamiyah*, popularly known as the place of practicing Sufi Islam. Sufi Islam communities are called the followers of the *Tariqa*. It is the institutionalization of Sufi Islam. This institution is informally based on voluntary membership. Its nature emphasizes peace, among others, in that there is no coercion on individual Muslims to join the *Tariqa*. Each member is also not asked to recruit new members. The *Tariqa* also does not provide a specific time limit for those who wish to join. Flexibility in recruiting members does not mean this *Tariqa* does.

¹²Masduki Masduki, Toni Hartono, and Imron Rosidi, "The Tradition of Tarekat Qadiriyyah Wa Naqsyabandiyah in Pekanbaru, Riau," *Kalam* 12, no. 1 (2018): 43–66, <https://doi.org/https://doi.org/10.24042/klm.v12i1.1896>.

¹³Nur Syam, *Tarikat Petani: Fenomena Tarikat Syattariyyah Lokal* (Jogjakarta: LKIS, 2013).

¹⁴Ziaulhaq Hidayat and Muzakkir Syahrul, "Indonesian Sufi in Malay World: A Preliminary Exploration with Reference to Tariqa Naqsyabandiyya-Khalidiyya Babussalam (TNKB)," *Journal of Indonesian Islam* 11, no. 1 (2017): 201–22, <https://doi.org/http://dx.doi.org/10.15642/JIIS.2017.11.1.201-222>.

As an organization, the *Tariqa*,¹⁵ has an organizational structure, leadership system, succession, and specific ritual methods. Generally, on the top of the design is the *Syeikh* or *Mursyid*, then the *Khalifah*, and finally, the members of the *Tariqa*. The solidarity and obedience of its followers toward their *Syeikh* or *Mursyid* are tremendous. Those who want to do the spiritual quest through the *Tariqa* should perform the *bay'ah* (oath) to their *Syeikh* or *Badal*. A key aspect of *Tariqa* is “the old tradition of a master-disciple relationship in which a master, who could be a woman or a man, transmits his or her knowledge to disciples in various ways.”¹⁶ Therefore, the *Tariqa* has become a relatively solid institution or organization. Its solidity has multifunction; the *Tariqa* has any interest depending on the desire or aspiration of its leaders (caliph). However, the position of a *Syeikh* or *Badal* is not based on age but based on spiritual values. The spiritual values in question are exemplary as a respected and valued figure.

From the 13th century until today, the Sufism-tariqa became an essential aspect of the Islamization process in Indonesia.¹⁷ Some *Tariqa* was developing then, namely *Qadiriyah*, *Naqsyabandiyah*, *Qadiriyah wa Naqsyabandiyah*, *Syattariyah*, *Khalwatiyah*, *Samaniyah*, and *Alawiyah*. One of the *Tariqa* which is dominant in Sumatra is *Tariqa Naqsyabandiyah*.¹⁸ The growth of the *Tariqa* of *Qadiriyah wa Naqsyabandiyah* in the 1850s was supported by Syeikh Ahmad Khatib Sambas.¹⁹ He succeeded in integrating two tariqas, *Qadiriyah* and *Naqsyabandiyah*.

Historically, the *Tariqa* of *Qadiriyah wa Naqsyabandiyah* in Indonesia is the most influential in Indonesian Muslim life. Its followers scatter in several regions in Indonesia. This *Tariqa* grew in *Jawa Barat* (West Java) through Syeikh Ahmad Khatib's student, Syeikh Abdul Karim, from Banten. Also, two other students are Syeikh Thollah from Cirebon, K.H. Ahmad Hasbullah from Madura, and Muhammad Ismail ibn Abd. Rahim from Bali and Syeikh Yasin from Kedah live in Mempawah, Kalimantan Barat. Others stay and live in Mecca and teach about religion there. This *Tariqa* has also been growing in *Jawa Tengah* (Central Java) through the Pesantren of Mranggen with the *Mursyid*, *Kyai* Muslih, who has a spiritual connection with Syeikh

¹⁵Azyumardi Azra, *Menuju Masyarakat Madani: Gagasan, Fakta, Dan Tantangan* (Bandung: PT. Remaja Rosdakarya, 2005).

¹⁶Nadir N Budhwani and Gary N McLean, “The Role of Sufi Teachings in Social Movements : An HRD Perspective,” *Advances in Developing Human Resources* 21, no. 2 (2019): 1–19, <https://doi.org/http://dx.doi.org/10.1177/1523422319827938>.

¹⁷Dudung Abdurrahman, “Diversities of Tarekat Communities and Social Changes in Indonesian History,” *Sunan Kalijaga: International Journal of Islamic Civilization* 1, no. 1 (2018): 61–92, [doi:http://dx.doi.org/10.14421/skijic.v1i1.1217](https://doi.org/http://dx.doi.org/10.14421/skijic.v1i1.1217).

¹⁸Abuddin Nata, *Akhlak Tasawuf* (Jakarta: PT Rajagrafindo, 2009).

¹⁹Suriadi Suriadi, “Pendidikan Sufistik Tarekat Qadiriyah Wa Naqsyabandiyah (Kajian atas Pemikiran Ahmad Khatib Sambas),” *Khazanah: Jurnal Studi Islam dan Humaniora* 15, no. 2 (2017): 263–70, <https://dx.doi.org/10.18592/khazanah.v15i2.1899>.

Abd Al-Karim. In East Java, the *Tariqa* has also been growing through the Darul 'Ulum Pesantren led by Kyai Romli as the *Murysid*, who got the certificate from Kyai Kholil from Bangkalan. Pesantren is Islamic boarding school.

The *Tariqa Qadiriyyah wa Naqsyabandiyah* in Riau started in the *Desa Insi*, Kepulauan Meranti, in the 1930s. Historically, the *Qadiriyyah wa Naqsyabandiyah* in Riau was developed by K.H. Afandi (d.1960). K.H. Afandi was K.H. Siraj's student from Johor Baru, Malaysia. K.H. Afandi or Syekh Afandi, or "*Mbah Imam*," developed the *Tariqa* teaching in Tebing Tinggi, Bengkalis, and Siak, in the early period and Rokan Hilir, including Pekanbaru. However, the *Tariqa* in Tebing Tinggi became the center of the *Tariqa* in Riau. Unsurprisingly, many people regard K.H. Afandi as the pioneer of the *Tariqa* in Riau.²⁰ His student, K.H. Mu'thi, then continued his role as the leader for the Bandar Sungai area in Siak. As a *Khalifah* (leader) who continuously develops this *Tariqa*, K.H. Mu'thi trains his students to be the next leaders. One of them is K.H. Syarifuddin, K.H. Afandi's son, who was given the authority to develop the *Tariqa* in the Sumatran area.

The *Tariqa* disseminates religious teachings and values which reject violence or conflicts. It has humanity and spiritual values. It means that the *Tariqa* cannot be separated from the cultural context where human beings live. There is a cultural interaction between the *Tariqa* teachings and local culture. The Sufi world has a unique world. This uniqueness can be seen from the identity of its religious practices emphasizing esoteric rather than exoteric. The *Tariqa* followers are not strict in understanding religious texts but flexible and adaptive to local cultures. They are practicing spiritual teachings through *olahroso*, emphasizing heart and feeling.

Sufi teachings are private spiritual experiences. However, there are also some general teachings about *maqamat* and *ahwal*. The Sufi teachings generally contain the spiritual closeness between people and God. The Sufi establishes an organization (*Tariqa*) with the *Syeikh* and specific rituals in its further development. Teachers in the *Tariqa* can be called the *Murysid* or *Syeikh*, their deputy is called the *Khalifah*, and their followers are called students. The place of its *Tariqa* is called the *ribath*, *taqiyah*, or *zawiyah*. Therefore, the *Tariqa* has a substantial and functional relationship with the Sufi. It becomes the institution that organizes the followers with some regulations. In other words, the *Tariqa* is an institutional Sufi. It is a continuation of the previous Sufi years ago. The change of the Sufi into the *Tariqa* can be seen from an individual who develops the Sufi to be a complete social institution with its symbols and social elements.

In the *Tariqa* teachings, there is a hope that each of its followers can be a better individual. The principles of protecting, guiding, and others should be the characteristics of the *Tariqa* members. Therefore, in the *Tariqa*, there is a well-known expression, "*arep dadi Wong Tuwo koyo bocah opo bocah koyo Wong Tuwo*" (an elderly but childish or to be a child but like elderly). This principle is a peace value intended for

²⁰“Interview with Sobrun, Kalimah, and Tauhid as Followers of *Tariqa Qadiriyyah Wa Naqsyabandiyah* in Lalang Tanjung on September,” 2019.

the *Tariqa* members who are still childish (impolite and egoist) to be a peacebuilder known as *Wong Tuwo*. Therefore, in the *Tariqa* teachings, the soul is essential in behavior, thought, attitude and action. As a member of the society, the follower of the *Tariqa Qadiriyah wa Naqsyabandiyah* emphasizes positive relations. Therefore, the Sufi teachings invite the *Tariqa* followers to get closer to God by practicing special chants and Sufi teachings. However, the *Tariqa* followers are not only demanded to focus on God but also on human beings. They should also think about social problems. This attitude has become the identity of the *Tariqa* followers. It is unsurprising that, Nurkhasani is the *Badal* and *Syahid*.²¹ Philosophically, from the *Tariqa* perspective, humans are God's creatures given the *right to make social relationships with others*. The *Tariqa* follower says that the *Tariqa* followers are not exclusive and egoists. They are even suggested to respond quickly to social issues.

Generally, the Sufi community of the *Tariqa Qadiriyah wa Naqsyabandiyah* in Riau supports a harmonious and peaceful life. The *Tariqa* followers strengthen the humble life. They understand that worldly life is temporary while the hereafter is permanent, so social conflict should be avoided for them to gain a better life in the afterlife. This philosophy is because any wrong deeds in the worldly life will be paid for in the next life (hereafter).

The *Tariqa* of *Qadiriyah wa Naqsyabandiyah* has a fundamental principle or philosophical view to maintain a good social relationship. Its members are suggested to make social interaction in their communities. They actively participate in social activities such as the *gotong royong*, Islamic rituals, Islamic ceremonies, etc. Therefore, they are respected among people in their communities. This trust enables the *Tariqa* as a crucial religious organization in the Islamic community. It has become a reference for any social issue, including social conflict. It brings harmony to keep social relationships among themselves and government institutions for the general people.

Making good relationships in the communities has become crucial for *Tariqa* followers. Abdul Halim says, "*Nek isik ngomong wong, ngomong elek, omeh-omean, belejing, yo urung dadi Wong Tuwo*" (if they still speak about others or talk about bad words, mocks, gossip, they cannot be categorized as *Wong Tuwo*).²² Philosophically, this indicates that good talking or speaking is the essential ethic of the *Tariqa* for maintaining social harmony in the community. A misunderstanding in speaking or conversation causes most social conflicts. An informant says "*Wong Tuwo kok ora bajon*". This philosophy refers to the *Tariqa* follower as a peacebuilder who does not have proper social ethics.

In the *Tariqa* of *Qadiriyah wa Naqsyabandiyah*, social conflicts are prevented using unique ways. When there is a conflict among the members of the *Tariqa*, they can solve the competition by hushing the parties involving the match and asking them to

²¹"Interview with Nurkhasani and Syahid as the Followers of Tariqa Qadiriyah Wa Naqsyabandiyah in Selat Panjang on October 18th," 2018.

²²"Interview with Abdul Halim as the Follower of Tariqa Qadiriyah Wa Naqsyabandiyah in Lalang Tanjung on September," 2019.

withdraw from the sphere. These are done to create a peaceful and harmonious life.

***Wong Tuwo*: A Philosophy of Conflict Resolution**

The "*Wong Tuwo*" symbol provides a model reflecting the sophisticated way the *Tariqa* followers solve and prevent the potential conflict in their family, *Tariqa*, and community. The "*Wong Tuwo*" symbol as the protector and leader indicates the importance of a peaceful life, emphasizing good interaction and communication among human beings.

Neutrality is being practiced to stop the potential for conflict. In the *Tariqa* teachings, Muslims should control their desire by practicing religious chants (*zikir*) through their heart, thought, and body parts. The *Tariqa* followers can prevent conflict when they first can control themselves. They also should believe in the existence of the Creator. When they believe in Him, their hearts will be peaceful. If they have a soft heart, they will make peace with others. Therefore, to make peace in social life, people should make peace spiritually by believing in the existence of God in their hearts.

In political life, the *Tariqa* followers are involved in the political interest. They have the potential to increase the votes in the election. However, they still have the principle of preventing any immoral deeds. They use a sensible way to accommodate several political interests in social life. Some politicians use *Tariqa* rituals to attract the voters, such as the *istighotsab*. They are permitted to join these rituals, but the decision is given to each individual. The *Khalifah* and *Badal* do not direct their members to vote for a specific candidate, political party, or particular group to prevent horizontal conflict.

Activities done to prevent the potential of conflict are closely related to self-control. Some rituals are intended for self-control, such as *tawajuban*, *khataman*, and *belasan*. These activities are done routinely for both religious intention and self-control training. The *tawajuban*, *khataman*, and *belasan* are done collectively and continuously. The *Khalifah*, *Badal*, and its members conduct these for self-control training. They should control their political and economic ambitions for a better spiritual life. They have agreed that collectiveness is crucial. However, the *Khalifah* remains to support the importance of private life.²³ It is mainly related to economic and political decisions.

The above rituals are the everyday rituals done by the *Tariqa* followers. These rituals emphasize obedience and defensiveness because their orientation is to make them closer to God. The logical consequence of this orientation is that they will get a clear and clean heart and good behavior. This principle becomes the primary way for the *Tariqa* followers to live peacefully and harmoniously.

The principle of the *Tariqa* followers in solving the conflict has attracted the public to learn further about their ways of interacting with other people and

²³S.Maryam Yusuf, "Inter-Subjectivity of Khalwat (Suluk) Members in the Tarekat Naqshabandiyah Khalidiyah Ponorogo," *Indonesian Journal Islam and Muslim Societies* 10, no. 1 (2020): 103–26, <https://doi.org/https://doi.org/10.18326/ijims.v10i1.103-126>.

communities. As known, to be a member of the *Tariqa*, a follower of the *Tariqa* is forbidden to invite or force other people to join the *Tariqa*. The *Tariqa* is open to any people who are interested in this organization. Many people join it due to the natural and straightforward character of the followers. This model attracts general and ordinary people, including young people, to study and join the *Tariqa*. In Bandar Sungai, Kabupaten (regency) Siak, many youths are interested in joining the *Tariqa*. According to *Kyai* Fuad, the characteristics of the *Tariqa* followers, such as calm, quiet, order, discipline in practicing religious rituals, and managing a social conflict, have contributed to the youth's interest in joining the *Tariqa*.²⁴ Siwan adds that self-control among youth is crucial for society's harmonious life.²⁵

The conflicts in the *Tariqa* of *Qadiriyyah wa Naqsyabandiyah* are relatively simple. As a result, the technique to solve them could be more stable and monolithic. The *Tariqa* conflict resolution is natural and based on spiritual meanings. The *Khalifah*, *Mursyid*, and *Badal*, representing the symbol of the *Wong Tuwo*, are figures who are trusted to solve collective problems. The presence of *Wong Tuwo* philosophically supports the growth of peaceful circumstances in society. This philosophy success because every person is being loyal to the leader.

Wong Tuwo can personalize by Sobrun. He is the *Badal* of the *Tariqa Qadiriyyah wa Naqsyabandiyah*. Although his age is 45, he is regarded as a person who should be respected as an older man because he has a tremendous social responsibility. He has the character of protecting people from living in a harmonious society. In this case, the concept of *Wong Tuwo* does not physically refer to an older adult. Therefore, a young person can be categorized as *Wong Tuwo* when he has the character of protecting people and good social responsibility.

Sobrun, regarded as the *Wong Tuwo*, can solve the inheritance conflict in Lalang Tanjung village. The cause of contention is the ownership claim of an heir about the land inherited from his father. The heirs were followers of the *Tariqa Qadiriyyah wa Naqsyabandiyah*. In this conflict, Sobrun is invited by the family to have an inheritance conflict to solve it. Sobrun then mediated the conflict actors to solve the problem peacefully. He was finally successful in solving the inheritance conflict in this society.

Besides Sobrun, Sururudin (46 years old) is *Wong Tuwo*. He is a follower of the *Tariqa Qadiriyyah wa Naqsyabandiyah*. When there was a conflict in a school named Madrasah Tsanawiyah Darussalam, Sururuddin came to solve the conflict. The election of the headmaster in this school caused this conflict. Two headmaster candidates were fighting to be this school's headmasters. Each candidate had hard supporters to win

²⁴“Interview with *Kyai* Fuad as *Khalifah* of *Tariqa Qadiriyyah Wa Naqsyabandiyah* in Bandar Sungai on September,” 2020.

²⁵“Interview with Siwan as *Khalifah* of *Tariqa Qadiriyyah Wa Naqsyabandiyah* in Insit on September,” 2019.

the election.²⁶ As a result, this election became a heated election. Sururudin then came to the school to solve the conflict. He invited the two candidates to compromise by neglecting the voting choice. The two candidates, who were followers of the *Tariqa Qadiriyyah wa Naqsyabandiyah*, finally agreed to the offer provided by Sururudin. They respected him so that Sururuddin could solve the conflict in this school.

Another example is the mosque management conflict. In this conflict, two *Tariqa* followers aspire to become the mosque head. Each candidate of the mosque head has many followers. They show their ability to get a position as the mosque's head.²⁷ The conflict intensified as each candidate uttered harsh words. Finally, Abdul Halim (48 years old) came to resolve the dispute. He invited them to reflect on the essence of being members of the *Tariqa*, which emphasizes a harmonious and peaceful life. Finally, the two candidates understood what Abdul Halim was explaining. They eventually compromised to jointly advance the mosque regardless of their position in its management.

However, *Wong Tuwo* refers to more than just the above figures. It also denotes self-leadership. Each individual is an important figure in solving individual problems because everyone is the leader for himself. This symbol requires the implementation of the principle of protecting, guarding, and guiding. This symbol is an essential character in leadership. In this context, *Wong Tuwo* requires suitable inner surfaces not owned by all persons.

Furthermore, *Wong Tuwo* refers to an individual who becomes an example for others. This symbol is attached to a figure who has inherent peace values. Philosophically, the peace values that stand out in the symbolic character of *Wong Tuwo* are disseminating, spreading, or teaching religious values by not forcing others. *Wong Tuwo*'s nature creates a dialogical culture. *Wong Tuwo* emphasizes two ways of communication in solving a problem: passive interactional communication. In resolving conflicts, this symbol refers to the tradition of withdrawing and self-control to solve the competition in society.

The above principles in the context of the *Tariqa* followers effectively solve or prevent conflicts. However, these are not absolute and homogenous. The conflict resolution of the *Tariqa* may differ depending on the tradition and culture of the specific regions. However, the principle of "*Wong Tuwo*" is empirically practiced by ordinary followers, reflecting the natural ways of solving conflicts based on protecting and guarding the followers to solve problems. Any person and any role may implement this. They can be figures in society, teachers, and many others or ordinary people.

An example of conflict resolution that philosophically represents *Wong Tuwo*'s uniqueness in solving conflicts is as follows; First, a case in the Kelurahan Madani Kecamatan Reteh. The contest is closely related to the struggle for authority. The

²⁶“Interview with Sururudin as the Follower of Tariqa in Lalang Tanjung on Oktober,” 2019.

²⁷“Interview with Abdul Halim as the Follower of Tariqa Qadiriyyah Wa Naqsyabandiyah in Lalang Tanjung in Lalang Tanjung on September,” 2019.

management of the traditional community commonly refers to the leader's charisma. This philosophy also happens in this village, where an educational institution faces conflicts among its teachers. This case is a 'big' conflict since this is unprecedented.²⁸ This conflict relates to economic (income) and political issues (position). It looks like a simple conflict but is challenging to be solved. Previously, a person with significant authority was known as the institution's leader. He was able to recruit the teachers without the head masters' consideration. Once, the headmaster talked about this issue with other teachers behind. However, the leader heard and understood quickly about the situation. Besides being the leader of the education institution, he is also the leader of the *Tariqa* of *Qadiriyyah wa Naqsyabandiyah* in the area. He considered the further conflict, which may become complicated. He then withdrew from his position in the school. He thought he was the source of the conflict in the school, so he tried to solve the competition by making himself the victim, not the others. For him, a position in the world is nothing compared to the spiritual place inherent in his soul. After withdrawing from the school, he focuses on the *Tariqa* and trains the followers about self-control. This example indicates that he could solve the conflict by managing the self to control economic and political ambitions.

Second, the case in Lalang Tanjung, Tebing Tinggi Barat. A religious teacher, a follower of the *Tariqa*, a leader of an educational institution there, and a *penghulu* who helped the marriage process once supported to participate in a political contestation as the candidate of the village head (*kepala desa*). He provoked the birth of social jealousy and social conflict among people there. The issue was the same, namely the struggle for authority. Considering the potential of the competition, he then decided to cancel his candidacy. He understood that his candidacy might provide a deeper conflict if he did not cancel it. His attitude reflects the humble character of the *Tariqa* follower. His withdrawal from the candidacy is a way to solve the conflict in society. Sobrun said; As long as we can resolve the competition, the tradition of being a victim has become the tradition among the *Tariqa* followers.²⁹

The Symbol of Personage

The conflict resolution philosophy among the *Tariqa* followers comes from the figure's role in conflict resolution. In the *Tariqa*, generally, conflict resolution is conducted by the leaders such as *Khalifah*, *Mursyid*, and *Badal*. These leaders intended to provide an impact on the followers. A figure in the *Tariqa* tradition is constantly used as an example and reference when deciding on a common problem. The *Tariqa*

²⁸Imron Rosidi, Maulana, and Khotimah, "Conflict and Its Resolution in Indonesian Islam : A Case Study of Javanese Muslim Society in Riau," *Sunan Kalijaga: International Journal of Islamic Civilization* 1, no. 2 (2018): 215–33, <https://doi.org/https://doi.org/10.14421/skijic.v1i2.1344>.

²⁹"Interview with Sobrun as the Badal of Tariqa Qadiriyyah Wa Naqsyabandiyah in Lalang Tanjung on October," 2019.

also teaches its members to regard that they can be the figure to influence them or themselves. By making them closer to God, they can influence and control themselves. In other words, in the *Tariqa*, each member is a figure, at least for themself. Therefore, followers should protect, guard, and guide them straight and adequately to prevent conflict. However, *Khalifah* and *Badal* have become the central figure in joint conflict resolution. They are actively involved in conflict resolution.

M. Nasir, a *Tariqa* follower in Lalang Tanjung, explains that the conflict in this area is closely related to the idea or opinion. He says each follower functions as a leader who can solve the conflict. However, the figure's involvement is still crucial to solving the conflict.³⁰ Syahid mentions that a leader of the *Tariqa* can solve the conflict by emphasizing composure in solving the problems.³¹ This way is suitable with the concept of "*khalifat Allah fi al-ardh*" (human beings are the leader on the earth).

A conflict resolution philosophy called the *Wong Tuwo* refers to the principle of protecting, guarding, educating, and guiding. Social interaction is based on calm, quiet, peaceful, and harmonious. However, the *Wong Tuwo* as a symbol or model is attached to the *Tariqa* of *Qadiriyyah wa Naqsyabandiyah*. The followers of *Tariqa* can implement this symbol or model to solve the social conflict in a society. It can be a symbol or model resolving a match due to economic, political, and environmental factors. However, many people also contested this symbol for economic and political benefits. The *Tariqa* of *Qadiriyyah wa Naqsyabandiyah* is always used to promote political media for the candidate's advantage. This community is used as the partner of self-existence to get social confidence. The partner used this community to gain self-existence and social trust. As a result, the philosophy of *Wong Tuwo* has become the symbol or model used by an individual to get social acknowledgment.

In social policy, the symbol or model of the *Wong Tuwo* in the *Tariqa* of *Qadiriyyah wa Naqsyabandiyah* is always used for inspiration by others as the foundation for making a decision or policy. The characteristics of protecting others are implemented in some procedures involving many parties. This philosophy provides a chance for high loyalty from a follower toward the policymakers. Besides, this philosophy motivates followers to be responsible for their leader's decisions. Some people also use *Wong Tuwo* to neutralize the conflicts in their environment.

The Chance of the *Wong Tuwo* as a Model of Conflict Resolution

In social conflict management, *Wong Tuwo* is potentially a promising model for conflict resolution based on indigenous culture and tradition. The *Tariqa* uses this model is mainly based on the essence of peace among the *Tariqa* members. Its leaders and followers emphasize the importance of religious teachings. For them, being a role model in social interaction and a problem solver in social conflict should be a tradition

³⁰“Interview with Nasir as the Follower of *Tariqa Qadiriyyah Wa Naqsyabandiyah* in Lalang Tanjung on November,” 2019.

³¹“Interview with Syahid as the *Khalifah* of *Tariqa Qadiriyyah Wa Naqsyabandiyah* in Insit on November,” 2019.

to influence the thought, behavior, and exchange of the general communities. The *Wong Tuwo*, in this context, is an identity for the *Tariqa* followers to maintain peace and tolerance. As Yulia Eka Petrie, Martokusumo, and Budi found, identity is a way to prevent conflict.³²

People in solving social conflicts propose many techniques. However, to some extent, they are not based on the community. A region, area, or district has *local wisdom*. Conflict resolution without the local culture and tradition can be a pseudo-conflict resolution. Some factors can cause. First, the legal-formal approach, which does not emphasize the community base, must solve the conflict comprehensively. Second, this pattern always results in a winner and a loser. Therefore, an alternative model of conflict resolution based on the community, like the symbol of *Wong Tuwo*, enables all parties involved in the conflict not to feel like the loser.

The conflict resolution philosophy described in *Wong Tuwo* is an authentic and indigenous conflict resolution found in the *Tariqa* of *Qadiriyyah wa Naqsyabandiyah*. It can also act as a conflict resolution model in the Indonesian context's social economy, politics, and social-religious fields. The reasons behind this are as follows. *First*, the pattern of conflict resolution based on the community can resolve the existing conflicts. Because the *Wong Tuwo* is both a symbol and essence of the *Tariqa* conflict resolution used for a long time as the local wisdom of this religious community. *Second*, the pattern of this model does not make the parties in the conflict the losers. They are considered winners when the dispute is resolved. *Third*, this model engages a controlled and systematic community due to the community's loyalty toward the leaders.

Furthermore, the leaders are also loyal and obedient to their God. *Fourth*, the *Wong Tuwo* is in line with the local wisdom of the Indonesian culture, which is plural and diverse. Its means that *Wong Tuwo* is consistent with Pancasila. *Fifth*, *Wong Tuwo* is a model emphasizing loyalty to the leaders, respect for the figures, consistency in self-leadership, and being a role model in social interaction. *Sixth*, the *wong* proposed and found in the *Tariqa* of *Qadiriyyah wa Naqsyabandiyah* is always cautious about responding to the political interest of an individual. For the *Tariqa* followers, political interest may cause conflict in the community.

Even though the *Tariqa Qadiriyyah wa Naqsyabandiyah* already has a local way, namely *Wong Tuwo*, as an effective way of resolving conflicts, it also needs a global or modern way to strengthen it so that the conflict resolution model can be perfect. Thus, *Wong Tuwo* was required to adapt to a modern approach, or in other words, integrate local and global approaches. But, according to Claudia Maffettone, this principle of

³²Yulia Eka Petrie, Widjaja Martokusumo, and Bambang Setia Budi, "Defending Spaces, Preventing Conflicts: The Politics of Identity Representation in the Nadliyyin Mosques in Malang Raya," *Journal of Indonesian Islam* 14, no. 1 (2020): 26–50, <http://dx.doi.org/10.15642/JIIS.2020.14.1.26-50>

collaboration is rarely practiced in Islam.³³ However, a religious approach to conflict resolution is still needed. Even according to Rehman, the potential role of religion in conflict resolution and peace is a necessary phenomenon.³⁴

Conclusion

The philosophy of conflict resolution, as found among the followers of the *Tariqa of Qadiriyyah wa Naqsyabandiyah* is Riau, has effectively been an alternative model of conflict resolution in the community. The philosophy of *Wong Tuwo* focuses on peace, harmony, order, and religious tradition. It has the characteristics of protecting, guiding, supervising, and others. This philosophy is developed based on the paradigm of living harmoniously beyond ethnicity, culture, and religion. This philosophy is also developed based on the tradition of the *Qadiriyyah wa Naqsyabandiyah* followers to become the local wisdom in the community. The *Wong Tuwo* represents the consistency of the followers to interact politely by not monopolizing the interaction. This philosophy provides high managerial values and will be adequate to solve social conflicts. As a result, *Wong Tuwo* is a high potential for the conflict resolution model used in some regions, especially Indonesia. The win-win solution proposed in *Wong Tuwo* is a fundamental principle philosophically used to model other conflict resolutions. This model, however, needs to be explored further as this study is the first study in the context of *Tariqa* and conflict resolution. *Tariqa* has a conflict resolution philosophy based on indigenous and local wisdom that can accommodate the interest of many parties.

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³³Claudia CMaffettone, "Principles and Practices of Peace and Conflict Resolution in Islam – The Case of Morocco," *Mediate.com*, 2016, <https://mediate.com/principles-and-practices-of-peace-and-conflict-resolution-in-islam-the-case-of-morocco/>. accessed on 23 January 2023

³⁴Uzma Rehman, "Conflict Resolution and Peacemaking in Islam: Toward Reconciliation and Complementarity between Western and Muslim Approaches," *Islamic Studies* 50, no. 1 (2011): 55–69, <http://www.jstor.org/stable/41932576>.

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