

Dhikr Tariqah Naqsyabandiyah as a Method of Formation of Spiritual Strengthening of Tahfidz Santri at Miftahul Khoir Al-Azhar Islamic Boarding School

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Abstract

In principle, the qualitative data analysis is carried out simultaneously with the data analysis process. Data processing can be done through qualitative research, observation, interviews, and documentation. The analysis technique is carried out by including data reduction, data presentation, and drawing or levers. The conclusion is that the Naqsyabandiyah Dhikr Tariqah is a form of process of increasing spiritual value for its adherents which in this case is called Siswa, with the entry of a student into the tarekat along with the spiritual guidance given by murshid to students, therein lies the process of spiritual guidance for students, so that students are always guided which in the end will appear a positive impact will change the values of spirituality in a student. The Koran itself emphasizes the values of good morality (al-Akhlak al-Karimah), the process of reforming the soul in this case through dhikr, where dhikr is part of the commands in the Koran which in the mention is not small. or repeatedly, even in the Koran itself states that dhikr is a way to get peace of mind, from this peace of soul is the core goal of intimate people.

Keywords: Naqsyabandiyah Dhikr Tariqah, Spiritual Strengthening Formation.

INTRODUCTION

Al Quran, is a major holy book in Islam, Muslims believe that this book was revealed by God, to the Prophet Muhammad. This book is divided into several surahs and each surah is divided into several verses. Every Muslim believes that when he interacts with the Qur'an, his life will find happiness in this world and the hereafter. To get the instructions of the Qur'an, every Muslim should try to be able to read and understand and practice it, especially for those who memorize it. Memorizing the Qur'an is a tradition that has existed since the time of the Prophet and his companions. Until now, the activities of memorizing and writing (printing manuscripts) of the Qur'an continue. It can even be said to be more established. In countries with Muslim populations in various parts of the world, Islamic education centers can be found with the main activity of memorizing the Qur'an.

The principle of memorizing the Qur'an is widely held in Islamic boarding schools. At the level of pesantren culture, it is based on religious teachings which state that memorizing and teaching the Qur'an is fardu kifayah with the aim that the number of people who memorize the Qur'an will not be interrupted. If this task has been carried out by some people, then the obligation falls from the others. Therefore the task of memorizing and teaching the Qur'an is a noble thing. Rasulullah SAW. told in his saying that Allah SWT. have a family on earth. And the family of Allah on earth are those who are always with the Qur'an. Verily Allah swt. have a human family. The companions asked, "Who are they, O Messenger of Allah?" The Prophet replied: "The people of the Qur'an. They are the family of Allah and His chosen servants."

In addition, the Qur'an is a holy book that will always maintain its authenticity until the Day of Judgment. This is hinted by Allah in the QS. Al-Hijr verse 9 that: "Indeed, it is We who have sent down the Qur'an and it is We who will guard it."

Everyone always hopes to be the best. Some people choose the way to be the best by memorizing the Qur'an. The memorizers of the Qur'an are the best people who have been chosen by Allah to be entrusted with keeping His great words, but not all the memorizers of the Qur'an can achieve the virtues that Allah has promised them. Because in QS. Fathir verse 32 Allah swt. said: Then We left the book to those We chose from among Our servants. Then among them there are those who persecute themselves and among them are those who are in the middle, and among them there are (also) those who do good first by Allah's permission. That is the great favor. (Surah Fathir: 32)

Indeed, the memorizers of the Qur'an are ordinary people. They are not angels who always obey and never commit immorality. But what distinguishes those who memorize the Qur'an from those who do not memorize it lies in their responsibility. The memorizers of the Qur'an are required to be able to apply the Qur'an in their daily lives in the form of commendable morals. The reason is because the Qur'an is a book revealed by Allah SWT. through the angel Gabriel to the Prophet Muhammad. Borrowing Prof. Dr. Quraish Shihab, "Earth the Al-Quran", one time someone asked Umm Mu'minin Aisyah ra, "How to behave like the morals of the Messenger of Allah?" Aisyah ra said: "Takhallaquu bi akhlaqil Qur'an". It means "Behave with the morals of the Qur'an". That is the words of Sayyidah Aisyah Radliyallahu 'anha when asked about the character of the Prophet Muhammad, then Sayyidah 'Aisyah replied: "His character is (implementing all that is in) the Qur'an.

As ordinary people, the memorizers of the Qur'an cannot be separated from sinful acts, both intentional and unintentional. Not a few found negative comments about the memorizers of the Qur'an which is seen as not reflecting what he reads and what he memorized. Not in accordance with the content of the Qur'an. But in terms of practicing the contents of the Qur'an, no one is as perfect as the Messenger of Allah. in practicing every teaching contained in the Qur'an.

Talking about morality, especially for those who have memorized the Qur'an, the discourse on the morality of mankind has recently received interesting attention among ethical philosophers (moral philosophy). This is increasingly sticking out, after many experts put forward moral theories that started from the symptoms of the problems of life. As quoted by Sudarminta, in his book Modes of Thought, Whitehead said: "Morality consists in the control of process so as to maximize importance. It is the aim at the greatness of experience in the various dimensions belonging to it." (Morality consists of regulating/controlling the processes for the maximization of the weight of life. The goal is to pursue the greatness of experience in its various dimensions embodied in that experience). A few lines later in the same book he continues "Morality is always the aim at that union of harmony, intensity, and vividness which involves the perfection of importance for that occasion." (Morality is always an aspiration towards harmonious unity, intensity/depth of experience, and freshness of life which involves perfecting the weights for a particular unit of experience). From the statement above, it is known that according to Whitehead, process is the basic principle in his view of the whole reality. By understanding reality as regulation/control over the process, it means that morality needs to be placed in the context of the dynamics of life and not in the first place in the real rules of life. For more details on some moral philosophical views. The concepts that are used as a reference for moral education that are developing today are moral absolutism. Moral Absolutism is a moral theory that is eternal (eternal), in the sense that it will not change over time and place. This value is still held by everyone and can be accepted by the human ratio. These absolute moral values usually come from the Most High, which must be applied in human life. Moral absolutism is in principle in line with the theory of moral objectivism, where the standard of values that is based on it is always objective. In the sense that someone who does the right thing according to him, is the most correct and proper job he does. Meanwhile, the objectivity of his actions can be subjective (abstract) from the

point of view of other people who have completely different feelings (feeling) with him. Therefore, in relation to memorizing the Qur'an, it is proper for the memorizers of the Qur'an to be at the forefront of moral beauty in front of anyone. Whether it applies to fellow human beings or to be kind in front of Allah SWT.

Research opinion Romdhoni, Ali (2015) that Humans with their diversity of character have their own uniqueness. Basic morals that are relied on someone well, are not necessarily good for other people. This is due to the different points of view of humans in providing an assessment. True today, not necessarily true tomorrow, as Jack W. Meiland and Michael Krausz also hold the view. This is all due to the influence of culture and the environment that is always changing to follow the wheel of the world that is always spinning incessantly. The memorizers of the Qur'an have different challenges both in an effort to memorize the kalamullah and when practicing it. Aligning what they read with what they do is not an easy matter. For that, as a good Muslim, it would be better to always think positively towards the memorizers of the Qur'an.

Restricting the problem

Given the breadth of the problem formulated, the researcher limits the problem related to the application of remembrance of Toriqoh Naqsyabandi tahfidz students in the Miftahul Khoir Al-Azhar Islamic boarding school environment. So, based on this, the author felt interested and wanted to study more deeply, so a research was conducted with the title "Dhikr Tariqah Naqsyabandiyah As a Method of Formation of Spiritual Strengthening of Tahfidz Santri at Miftahul Khoir Al-Azhar Islamic Boarding School"

LITERATURE REVIEW

1. Definition of Character

According to Michael Novak, character is "a compatible mixture of all the virtues identified by religious traditions, literary stories, sages, and the commonsense peoples of history."

Meanwhile, Masnur Muslich stated that character is the values of human behavior related to God Almighty, oneself, fellow humans, the environment, and nationality which are manifested in thoughts, attitudes, feelings, words, and actions based on religious norms, law, manners, culture, and customs.

Furthermore, Muchlas Samani argues that character can be interpreted as a basic value that builds a person's personality, is formed due to the influence of heredity and environmental influences, which distinguishes him from others, and is manifested in his attitudes and behavior in everyday life. A similar opinion was also conveyed by Agus Wibowo, that character is a way of thinking and behaving that characterizes each individual to live and work together, both within the family, community, nation and state. Character is a characteristic possessed by an object or individual. These characteristics are original and rooted in the personality of the object or individual, and are the engine that drives how a person acts, behaves, says, and responds to something. Furthermore,

From the opinions of the experts above, it can be concluded that character is something that is contained in an individual which is a characteristic of an individual's personality that is different from others in the form of attitudes, thoughts, and actions. The characteristics of each individual are useful for living and working together, both within the family, community, nation and state.

1. Components of Good Character

There are three components of good character proposed by Lickona, as follows:

- a. Moral Knowledge

Moral knowledge is an important thing to teach. The following six aspects are aspects that stand out as the desired character education goals.

1) Moral Awareness

The first aspect of moral consciousness is to use their thinking to see a situation that requires moral judgment and then to think carefully about what constitutes the right course of action. Furthermore, the second aspect of moral awareness is understanding information from the problem in question.

2) Knowledge of Moral Values

Moral values such as respect for life and independence, responsibility towards others, honesty, fairness, tolerance, respect, self-discipline, integrity, kindness, compassion, and encouragement or support define the whole way to be a good person. When combined, all these values become a moral legacy that is passed down from one generation to the next. Knowing a value also means understanding how to apply that value in various situations.

3) Perspective Determination

Perspective determination is the ability to take another person's point of view, see the situation as it is, imagine how they will think, react, and feel the problem. This is a prerequisite for moral judgment.

4) Moral Thought

Moral thinking involves understanding what is meant by morals and why there should be moral aspects. As children develop their moral thinking and existing research suggests that growth is grand, they learn what is considered good moral thinking and what is not considered good moral thinking for doing something.

5) Decision-making

Being able to think about how one acts through moral issues in this way is a reflective decision-making skill. What are the consequences for moral decision-making have been taught even to preschool-aged children.

6) Personal Knowledge

Knowing oneself is the most difficult type of moral knowledge to acquire, but it is necessary for character development. Developing personal moral knowledge involves becoming aware of our individual character strengths and weaknesses and how to compensate for our weaknesses, among those characters.

b. Moral Feeling

The emotional nature of character has been neglected in the discussion of moral education, but here it is very important. Just knowing what is right is no guarantee when it comes to doing good deeds. There are six aspects which are emotional aspects that a person must be able to feel to become a human with character.

1) Conscience

Conscience has four sides, namely the cognitive side to know what is right and the emotional side to feel obligated to do what is right. A mature conscience includes, in addition to an understanding of moral obligation, the ability to feel constructive guilt. For people with a conscience, morality needs to be taken into account.

2) Pride

High self-esteem by itself does not guarantee good character. The challenge as educators is to help young people develop self-esteem based on values such as responsibility, honesty, and kindness and based on a belief in their own abilities for good.

3) Empathy

Empathy is identification with or experiences that seem to occur in another person's situation. Empathy allows a person to get out of himself and into another person. This is the emotional side of determining perspective.

4) Loving Good Things

The highest form of character includes traits that are genuinely interested in the good. When people love good, they love to do good. They have a morality of desire, not just a moral of duty.

5) Self Control

Emotions can be an exaggeration. That is the reason why self-control is a necessary moral virtue. Self-control is also needed to refrain from indulging yourself.

6) Modesty

Humility is a neglected moral virtue but an essential part of good character. Humility is the affective side of personal knowledge. Humility also helps one to overcome pride and is the best protector against evil deeds.

c. Moral Action

Moral action is the result or outcome of the other two parts of the character. If people have the moral qualities of intelligence and emotion then they may do what they know and feel is right. Moral action consists of several aspects as follows.

1) Competence

Moral competence has the ability to transform moral judgments and feelings into effective moral action. Competence also plays into other moral situations. To help others in distress, one must be able to sense and implement a plan of action.

2) Desire

The right choice in moral situations is usually a difficult choice. Being a good person often requires an act of good will, a mobilization of moral energy to do what one thinks one should do. Desire is at the heart of the moral drive.

3) Habit

In most situations, the performance of a moral act benefits from habit. A person often does good things because of the impulse of habit. As part of moral education, children need lots of opportunities to develop good habits, lots of practice in terms of being good people. This means repeated experiences of doing what is helpful, what is friendly, and what is fair. Someone who has good character has moral knowledge, moral feelings, and moral actions that work together synergistically. Character education should be able to make students behave well so that it will become a habit in everyday life.

2. Character Values That Must Be Embedded

The character and cultural values of the nation come from educational theories, educational psychology, socio-cultural values, religious teachings, Pancasila and the 1945 Constitution, and Law no. 20 of 2003 concerning the National Education System, as well as best experiences and real practices in everyday life.

The Ministry of National Education identified 18 values for cultural and national character education as follows:

- a. Religious: obedient attitudes and behavior in carrying out the teachings of the religion they adhere to, being tolerant of the implementation of worship of other religions, and living in harmony with followers of other religions.
- b. Honest: behavior based on efforts to make himself a person who can always be trusted in words, actions and work.

- c. Tolerance: attitudes and actions that respect differences in religion, ethnicity, ethnicity, opinions, attitudes, and actions of other people who are different from themselves.
- d. Discipline: actions that show orderly behavior and comply with various provisions and regulations.
- e. Hard work: behavior that shows an earnest effort in overcoming various learning and task barriers, and completing tasks as well as possible.
- f. Creative: think and do something to produce a new way or result from what is already owned.
- g. Independent: attitudes and behaviors that are not easy to depend on others in completing tasks.
- h. Democratic: a way of thinking, behaving, and acting that evaluates the rights and obligations of himself and others equally.
- i. Curiosity: attitudes and actions that always seek to find out more deeply and widely from what they have learned, seen, and heard.
- j. Spirit of nationality: a way of thinking, acting, and insight that places the interests of the nation and state above the interests of themselves and their groups.
- k. Motherland Love: a way of thinking, behaving, and acting that shows loyalty, care, and high respect for the language, physical, social, cultural, economic, and political environment of the nation.
- l. Rewarding Achievements: attitudes and actions that encourage him to produce something useful for society, and recognize, and respect the success of others.
- m. Friendly and Communicative: actions that show pleasure in talking, socializing, and collaborating with others.
- n. Love peace: attitudes, words, and actions that cause others to feel happy and secure in their presence.
- o. Like to read: the habit of taking time to read various readings that give him virtue.
- p. Environmental care: attitudes and actions that always try to prevent damage to the surrounding natural environment, and develop efforts to repair the natural damage that has occurred.
- q. Social care: attitudes and actions that always want to help others and communities in need.
- r. Responsibility: attitude and behavior of a person to carry out his duties and obligations that he should do, towards himself, society, the natural, social and cultural environment), the state and God Almighty.

3. Morals of Students (Santri) To Himself

First, he must purify his heart from everything that has elements of deceit, dirty, full of revenge, lust, bad beliefs, and bad character, this is done so that he deserves to receive knowledge, memorize it, review the depth of its meaning and understand implied meaning".

Second, must improve the intention in seeking knowledge, with the aim of seeking the pleasure of Allah ta'ala, and being able to put it into practice, live the Shari'ah, to illuminate the heart, adorn the mind and draw closer to Allah ta'ala. It does not aim to obtain worldly goals, such as becoming a leader, position, property, defeating rival friends, so that the community will respect and so on.

Third, must try to get knowledge as soon as possible while still young and take advantage of the rest of his life. Don't be fooled by procrastinating studying and daydreaming too much, because every hour will pass its age which cannot be replaced or exchanged." A student must decide the troublesome affairs that he is capable of doing, as well as those that can hinder the perfection of seeking knowledge, and must exert all his

abilities and be serious about achieving success. So in fact it will be a breaker in the learning process.

Fourth, must accept what is (qana'ah) in the form of everything that is easy for him to get, be it in the form of food or clothing and be patient with a life that is below the poverty line that he experienced when he was in the process of seeking knowledge, as well as collecting his broken heart. due to too many dreams and desires, so that the sources of wisdom will flow into the heart. Imam Al Shafi'i has said: "People who seek knowledge will not be able to feel happy, if when seeking knowledge is accompanied by a noble heart and a self-sufficient life, but those who seek knowledge with feelings of humiliation, humility, who is difficult and becomes the servant of the scholars', he is the one who can feel happiness."

Fifth, Must be able to divide all the time and use it every opportunity of his life, because the remaining age is of no value. The most ideal and best time to be used by students: Suhoor time is used to memorize. Morning time is used to discuss lessons. Midday is used for writing. Night time is used for reviewing and remembering lessons. While the best place to use for memorizing is in the room and any place that is far from things that can make you forget. It is not good to memorize lessons in front of plants, green plants, on the banks of rivers and in crowded places.

Sixth, one must eat and drink less, because if the stomach is full, it will hinder the spirit of worship and the body will become heavy. One of the benefits of "eating less food causes the body to be healthy and prevents body diseases". Because the cause of disease is to eat and drink too much, as one verse says: In fact, most of the diseases you see arise from food and drink.

While a healthy heart is free from prostitution, transgression and arrogance, and there is no one from the lovers of Allah, the leaders of the ummah and the scholars who are chosen who have or have such characteristics; eat a lot and will not be commendable for it. Much to eat will be only on animals that are unreasonable and prepared for work.

Seventh, Must take action against himself with the nature of wira'i (guarding himself from actions that can damage self-esteem) and be careful in every situation, pay attention to the halalness of his food, be it food, drink, clothing and shelter and everything. what he needs, so that his heart is bright and worthy to receive knowledge, the light of knowledge and take advantage of knowledge. The seeker of knowledge should also use the ease of convenience in its place when it is needed and there are reasons for it, because Allah likes his generosity to be carried out as He likes His statutes to be carried out.

Eighth, one must eat less which is one of the causes of a dull brain (dedel: Javanese), weak senses, such as sour apples, vegetable nuts, drinking vinegar, as well as foods that cause a lot of phlegm, which can dull the mind and make it worse. body, such as drinking too much milk, eating fish and so on. He should also abstain from things that cause particular forgetfulness, such as eating food that has been eaten by rats, reading the writings on the maesan (the graveyard pathok), getting between two pulled camels and dropping fleas alive.

Ninth, Must try to reduce sleep as long as it does not cause harm to the body and mind. Sleep hours should not exceed eight hours a day and night. And that's a third of the time of one day (twenty four hours). If his condition allows him to rest less than a third of the time in the day and night then he is welcome to do so. If he feels too tired, then there is no problem giving himself, his heart and eyes a chance to rest by seeking entertainment, relaxing to places of entertainment if he recovers and not wasting time.

Tenth, Must leave the association, because leaving it is more important to do for seekers of knowledge, especially associating with the opposite sex, especially if you play

too much and use your mind a little, because the character of humans is to steal a lot of opportunities (nyolongan). The danger of socializing is wasting age for nothing and resulting in the loss of religion, when hanging out with people who are not religious.

If he needs someone who can accompany him, then that person must be pious, religiously strong, fear Allah, wira'i, clean of heart, do a lot of good, do little bad things, have good self-esteem, have little disagreements (not annoying). If he forgets, then his friend reminds him, and if he remembers, it means that his friend has helped him.

RESEARCH METHODS

1. Research methods

The research method is a method used to obtain data according to needs. As stated by Sugiyono (2009:3) that the research method is defined as a scientific way to obtain data with certain goals and uses.

The research method used in this study is the case study method, according to Mulyana (2010:201) case studies are comprehensive descriptions and explanations of various aspects of an individual, a group, an organization (community), a program, or a social situation. By studying as much as possible an individual, a group or an event, the researcher aims to provide a complete and in-depth view of the subject under study.

The case study method was chosen as the method in this research because the problems studied occurred in certain places and situations. The use of the case study model in this research is based on the consideration that the research was conducted at a high school. The case study method focuses more on a case, as for the case referred to in this study to provide an overview of dhikr tariqah naqsyabandiyah in spiritual strengthening of tahfidz students at Miftahul Khoir Al-Azhar Islamic boarding school.

2. Technique and Data Collection Instruments

a. Data collection technique.

To obtain comprehensive and in-depth data, data collection techniques are needed. Data collection in this research is intended to obtain reliable materials, information, facts of information. The process of collecting data can be done through qualitative research through observation, interviews, and documentation.

1) Observation

This observational study was conducted to complement the data and information obtained through interview and documentation studies. Observation or observation is a very important part in qualitative research.

Observation is a method or method of analyzing and systematically recording behavior by seeing or observing individuals or groups directly. According to Moleong (2003, 117), participant observation is a socially characterized research that takes a long time between the research and the subject in the object's environment, and during that time the data is in the form of field notes that are collected in a systematic and uninterrupted manner. Observation is also one of the most common data collection techniques in qualitative research. Observation essentially uses the five senses, can be sight, smell, and hearing to obtain information needed in research. The results of observations are in the form of certain activities, events, objects, conditions or atmosphere, and one's emotions. Observations are made to get a real picture of an event or events to answer research questions.

2) Interview

An interview is a conversation with a specific purpose. This conversation is carried out by two parties, namely the interviewer (interviewer) and the interviewee (interviewee). Interviews in qualitative research are usually a type of

unstructured interview. Meanwhile, unstructured interviews are interviews in which the interviewer sets his own problems and questions to be asked. At first the questions had not been specifically prepared, because it was not possible to predict the information that would be given by the respondent, and it was not clear which direction the conversation would develop (Moleong, 2006:120).

3) Documentation

Documentation study is a way of collecting data in order to produce important notes related to the problem under study, so that complete, valid and not based on thought will be obtained data. Document studies in this study are used to support observation and interview data, because research results will be more credible if they are supported by life histories, photographs, academic papers, and other related documents. Data obtained in the field in the form of numbers are interpreted qualitatively, while other documentation is used as supporting data and research reinforcement.

b. Data Collection Instruments.

Data collection instrument as a reference in data collection to obtain information and seek research answers.

c. Research Locations and Subjects

1) Research sites

The research location was conducted at Miftahul Khoir Al-Azhar Islamic Boarding School Jl. Jl. Cempaka Raya No. 25 A Blok VI Perum Kencana Rancaekek Bandung, West Java.

The research was carried out from December 1, 2020 to December 31, 2020. In the Miftahul Khoir Al-Azhar Islamic Boarding School environment, precisely in the boarding school dormitory environment during the research plus confirmation and triangulation time to the field during guidance.

2) Research subject

Research subjects are people who can be used as sources of information and can explain the data needed in research. The research subjects were carried out using a purpose sampling technique. Purpose sampling technique, namely research based on information that has been known in advance about the situation. Through this strategy, the tahfidz students were determined as key informants, taking into account that the Miftahul Khoir Al-Azhar Islamic boarding school has a lot of data and information related to dhikr tariqah naqsyabandiyah in strengthening the spiritual strength of tahfidz students.

Referring to this study, the important consideration in selecting the object of research is that it is appropriate because the case studies studied are in accordance with the research problem, namely dhikr tariqah naqsyabandiyah in spiritual strengthening of tahfidz students at Miftahul Khoir Al-Azhar Islamic boarding school.

d. Research Steps.

The research carried out by researchers includes four stages, namely: 1) the stage before going to the field, 2) the field work stage, 3) the data analysis stage, 4) the report writing stage. In this research, the steps taken are as follows:

- 1) The pre-field stage includes determining the focus, adjusting the paradigm to theory, exploring research tools, including field observations and requests for permission to the subjects being studied, consultation on research focus, and preparation of research proposals.
- 2) The field work phase includes collecting materials regarding dhikr tariqah naqsyabandiyah in strengthening the spiritual strength of tahfidz students at the

Miftahul Khoir Al-Azhar Islamic boarding school. The data was obtained by observation, interviews and documentation.

- 3) The data analysis stage includes data analysis, both obtained through document observation, as well as in-depth interviews with tahfidz students. Then interpret the data in accordance with the context of the problem under study, then check the validity of the data by checking the source of the data obtained and the method of data acquisition so that the data is truly valid as a basis and material to provide meaning or meaning of the data which is the process of determining in understanding the context of the research being studied.
- 4) The report writing stage, which includes the activities of compiling research results from all series of data collection activities to giving meaning or meaning to the data. After that, consult the results of the research with the supervisor to get corrections and suggestions for improvement for the perfection of the dissertation which is then followed up on the results of the guidance with the author of the perfect dissertation. The final step is to manage the completeness of the requirements for the dissertation exam.

e. Data analysis technique

In principle, qualitative data analysis is carried out simultaneously with the data collection process. Data analysis according to Moleong (2006:280) is the process of organizing and sorting data into patterns, categories, and units of description so that themes can be found and work hypotheses suggested by the data can be formulated. In accordance with the research methods and data collection techniques used in this study. To analyze the data collected from the field, descriptive analysis techniques were used. Through this technique, all data or facts from the field will be described by developing categories that are relevant to the results of descriptive analysis and are guided by appropriate or relevant theories.

Data abstraction is an attempt to make this summary, the processes and statements that need to be kept in it. The next step is to arrange in units. The units are then categorized in the following steps. These categories are done while coding. The last stage in this analysis is to check the validity of the data. According to Miles and Huberman, (1992) the analytical techniques used include data reduction, data presentation, and drawing conclusions or verification. The data analysis steps are described as follows:

1) Data collection

All data that has been collected and obtained in various previous data collection techniques will then be carried out by the editing process, this process is the initial stage carried out before data analysis begins. The aim is to check the completeness of all data that has been collected in the field, both for clarity of writing, ideas, consistency and uniformity, (Sugiyono, 2008). The meaning of this editing process is that the data becomes clean, in order to eliminate errors and doubts in its interpretation.

2) Data reduction

Data reduction is the first step in analyzing data. This activity aims to facilitate understanding of the collected data. Data reduction is done by making a summary of the aspects of the problem being studied, making it easier for researchers to carry out the next steps of analysis. Data reduction is also a process of selecting, focusing, abstracting, and transforming rough data from the field or research site.

This process takes place throughout the research, from beginning to end. This research was initially conducted through a conceptual framework, problems,

data collection approach. During data collection, make summaries, code, search for themes, write memos and others. In this reduction process, the researcher is really looking for the data obtained, so they can re-check it with other information that the researcher feels is more knowledgeable. This analysis process begins by examining all available data from various sources, namely the results of observations, interviews, and documentation.

3) Data Presentation

Presentation of data (display data) is a set of structured information that gives the possibility to draw conclusions and take action. The form of presentation is in the form of narrative text, matrices, graphs, networks, and charts. The purpose of presenting data is to make it easier to read and draw conclusions. Therefore the data must be arranged properly. In this process the researcher groups similar things into categories or groups of one, two, three and so on. Each of these groups shows the existing typology according to the formulation of the problem.

FINDINGS, INTERPRETATION, AND DISCUSSION

1. Finding

The findings from the processing of field data obtained through a theoretical study of "Dhikr Tariqah Naqsyabandiyah in Spiritual Strengthening of Tahfidz Santri at Miftahul Khoir Al-Azhar Islamic Boarding School, namely as follows:

- a. Miftahul Khoir Al-Azhar Islamic Boarding School was founded by KH. Ahmad Umar, Miftahul Khoir was founded by KH Ahmad Umar, he is someone who has a close and very close relationship with the Ulama and Islamic Boarding Schools. On the basis of his love for the Ulama and Islamic boarding schools, he finally founded the Islamic boarding school he aspired to.

The laying of the first stone for the construction of the Miftahul Khoir Islamic Boarding School was carried out by KH Choer Affandi (Leader of the Miftahul Huda Manonjaya Islamic Boarding School, Tasikmalaya) to coincide with the month of Muharram 1402 H/1985 AD.

At the beginning of the construction of the pesantren, it was attended by scholars and community leaders, such as KH Ateng Izzudin (Pulosari Limbangan Islamic Boarding School), KH Ruhimat (DKM Al-Amin), KH Jumaeli (Miftahul Jannah Ciburial Islamic Boarding School), H. Ahmad Hudori, H. Ahmad Nasruddin, Drs. H. Hudaya (Head of Welfare. Bandung City) and several other figures.

At that time, those acting as the Nadzir Board of the Miftahul Khoir Islamic Boarding School were Drs. KH AF Ghazali, SH (Chairman of MUI Bandung City), KH Hasan Amirudin (Leader of the Cikuya Cicalengka Islamic Boarding School), KH Ahmad Rifa'i, SE (UNPAD Lecturer), Drs. H. Asep Ahmad Djaelani MM, H. Ayi Ahmad Syafe'i SE, H. Didi Rojul Ulum, H. Kodar Solihin Kadarusman and H. Iwan Ahmad Rohiwan ST

Miftahul Khoir Is An Islamic Boarding School That Has The Vision Of Printing Dai Who Hafiz The Quran So That The Students Are Equipped With A Target Even If Only For 1 Year They Can Meet The Standards As A Dai That Is Memorizing The Quran, Having Arabic Language Proficiency And Memorizing The Hadith Of The Prophet.

- b. Vision, Mission and Strategy

Vision: Making the Miftahul Khoir Al-Azhar Islamic Boarding School the foremost Islamic Boarding School in producing prospective scholars in the study of the Qur'anic ulum.

Mission: Printing students to become al-ulama al-'amilun and al-'amilun al-'ulama on the basis of the aqidah expert al-sunnah wa al-jama'ah.

Strategy: Read, study and practice the Koran every day
Curriculum: The recitation of the Salafi Book is the main program for all students outside of school time, combining traditional concepts and modern methodologies. This program is presented so that students master Islamic teachings as a whole from Arabic literature. This recitation program includes studies of Tilwaat, Tafsir Hadith, Tajweed, Aqidah, Morals, Tasowwuf, Fiqh, Guidance of Worship, Nahwu, Shorof and Arabic. With excellent programs Qiro'at and Tahfidz Quran guided by Qori and Hafidz of international standard.

Recitation material is presented in a semester system classified into two groups, namely:

- 1) Recitation materials delivered for three years, such as: recitation, tahfidz, interpretation and tashowwuf
- 2) Recitation materials are presented in certain semesters, such as: monotheism, fiqh, nahw, sharaf, Arabic, Hadith, Dates, and manhaj qira'at

The curriculum used at Miftahul Khoir Al-Azhar Islamic Boarding School is structured according to the level of ability and interest of students, and is more oriented towards the ability to read, understand, and memorize several Qur'anic disciplines such as Tajweed, Qira'at, Tahfidz and Tafsir. Al-Qur'an.

Study System: The recitation of recitations and qira'at is carried out in a Talaqqi manner, with a grouping system at the stages of Tahajji, Mu'allam, Murattal and Mujawwad. As for other fields, it is carried out classically by using references to classical books that use Arabic.

Specialization: Besides general programs in various disciplines, Miftahul Khoir Al-Azhar Islamic Boarding School also presents special programs as scientific specializations, namely in the fields of Tilawat and Qira'at through continuous coaching by Qori and Qoriah on a national and international scale.

In addition, at the Miftahul Khoir Al-Azhar Islamic Boarding School, Tahsin and Tahfidz al-Quran programs are also held for Takhosshush students who are interested in memorizing the Koran.

Study Reference:

- a. Tilawat : Mushaf Ottoman
- b. Tafsir: Munir and al-Jalalen .'s commentary
- c. Tajweed: Fathu al-athfal, Hidayatul mustafid, Jazariyah, Minahul fikriyah
- d. Qira'at : Manhaj Qira'at al-Asaat
- e. Tawhid : Tijan al-Darury, al-Sanusiyah
- f. Fiqh : Safinat al-Naja, Fath al-Qarib
- g. Akhlaq : Ta'lim
- h. Tasawwuf : **Book:** Kifayat al-Atqiya, Ihya Ulum al-Din
-Amaliah: Thoriqoh Naqsbandiyyah Aliyah
- i. Hadith: Mukhtar al-Ahadith
- j. Date: Khulashah Nurul Yaqin
- k. Nahwu : Amtsilaty, al-Ajurmiah
- l. Shraf : Amtsilaty, al-Kaelany
- m. Arabic: Muthala'ah al-Lughah al-Arabiyah
- n. Ulum al-Quran: Al-Tibyan
- o. Ulum al-Hadith: Al-Taesyir
- p. Usul Fiqh : Mabadi Awaliyah
- q. Balaghah : Introduction to Balaghah Science

- c. That the students feel peace by practicing dhikr thoriqoh naqsbandiyyah which originates from the Prophet Muhammad.
- d. When dhikr thoriqoh naqsbandiyyah did not run for some time because of the busyness of the caregivers, several cases occurred among the students, and many students violated the rules of the pesantren.
- e. Miftahul Khoir Al-Azhar Islamic Boarding School has an Egyptian Al-Azhar Alumni Association, West Java, hereinafter abbreviated as PAAM Jabar, is an Egyptian Al-Azhar Alumni Organization and or consists of West Java residents who have lived in Egypt. PAAM West Java As An Alumni Organization Carrying the Spirit of Penitence, Compassion, and Reconciliation So that in the wheels of its movement it is very thick with West Javanese cultural identity, community and brotherhood which are bound by Islamic principles and national nuances. PAAM West Java, which was established on July 30, 2012 in Bandung, is a forum for channeling and managing potential members engaged in social, religious, da'wah, educational and cultural fields based on the Islamic Wasathiyah perspective (having moderate thoughts and attitudes). As Al-Azhar As-Sharif In Egypt, PAAM West Java has the task of spreading Islam which is moderate and delivered with love so that Islam as a doctrine and civilization is relevant to the sacred level of humanity. West Java PAAM Upholds the National Mission; Maintaining the Integrity of the Country Based on Pancasila and the 1945 Constitution That Respects Diversity and Local Wisdom That Is In Harmony With Islamic Teachings And Ethics. Guyub Sauyunan Building Civilization Is the Great Vision of the West Java PAAM Management for the 2020-2023 Period. Contribute In Building Humane Civilization And Civilized Humans. And Mudir Mahad Miftahul Khoir, Ust Yopi Nurdiansyah Lc is the 1st Chair in this Paam Organization. May the Trust and Blessings. West Java PAAM Upholds the National Mission; Maintaining the Integrity of the Country Based on Pancasila and the 1945 Constitution That Respects Diversity and Local Wisdom That Is In Harmony With Islamic Teachings And Ethics. Guyub Sauyunan Building Civilization Is the Great Vision of the West Java PAAM Management for the 2020-2023 Period. Contribute In Building Humane Civilization And Civilized Humans. And Mudir Mahad Miftahul Khoir, Ust Yopi Nurdiansyah Lc is the 1st Chair in this Paam Organization. May the Trust and Blessings. West Java PAAM Upholds the National Mission; Maintaining the Integrity of the Country Based on Pancasila and the 1945 Constitution That Respects Diversity and Local Wisdom That Is In Harmony With Islamic Teachings And Ethics. Guyub Sauyunan Building Civilization Is the Great Vision of the West Java PAAM Management for the 2020-2023 Period. Contribute In Building Humane Civilization And Civilized Humans. And Mudir Mahad Miftahul Khoir, Ust Yopi Nurdiansyah Lc is the 1st Chair in this Paam Organization. May the Trust and Blessings. Contribute In Building Humane Civilization And Civilized Humans. And Mudir Mahad Miftahul Khoir, Ust Yopi Nurdiansyah Lc is the 1st Chair in this Paam Organization. May the Trust and Blessings. Contribute In Building Humane Civilization And Civilized Humans. And Mudir Mahad Miftahul Khoir, Ust Yopi Nurdiansyah Lc is the 1st Chair in this Paam Organization. May the Trust and Blessings.
- f. Quran memorization program 2 years 30 Juz, dormitory and non-dormitory classes available. Son: Ma'had Al-Himmah, Jl Buah two rancaekek Bandung Putri: Ma'had Miftahul Khoir, Jl Cempakara Raya No. 25A Perum Kencana Rancaekek

2. Interpretation

The interpretation of the results of research analysis is the interpretation of hypothesis testing. Although the results of the analysis of theoretical studies are conclusions, they are not sufficient without an interpretation associated with the formulation of the problem.

- a. Overview of Qs. Al-Isra: 82 that the Qur'an is an antidote for its readers, and in Thoriqoh Naqsbandiyyah there is the practice of one juz of the Qur'an. Here they are thoriqoh practitioners reading the Qur'an with a clean heart, because in the intro of dhikr they read the creed as a request for forgiveness to Allah for the sins of themselves, their parents, and all the people of this world, including those who do not believe in it. Then it is continued with istigfar 70 times whose function is as a cleanser of the heart from the despicable traits that exist in his heart. And the practice of the Qur'an in this thoriqoh is in line with Qs. Al-Isra: 82, which states that the Qur'an is a medicine for those who read the Qur'an in a clean state, but if they read the Qur'an when their hearts are dirty, then the verses of the Qur'an that they read will be a disease for themselves. Thoriqoh is very suitable for spiritual strengthening of the memorizers of the Qur'an, because every day, even every time they associate with the Qur'an, and so that the verses of the Qur'an they read become medicine, then this thoriqoh is as reinforcement. Because not a few of them memorized 30 juz but their personality is not in accordance with the Qur'an, this is the result of their dirty hearts when reading the Qur'an.
- b. An illustration of the hadith narrated by Bukhari and Muslim which explains that when our hearts are damaged, our whole body is damaged. And if our hearts are kind, our bodies will be good too. It denotes the state of the person who oppresses themselves, and the state of the person who pleases himself. People who oppress themselves based on Qs. Al-Isra: 82 are those who read the Qur'an when their hearts are dirty, and those who enjoy themselves are those who read the Qur'an when their hearts are clean, so that the verses of the Qur'an that they read is medicine.
- b. Interpretation
An overview of the study of Qs theory. Al-Isra: 82 and hadith narrated by Bukhari and Muslim. Continually as follows:\

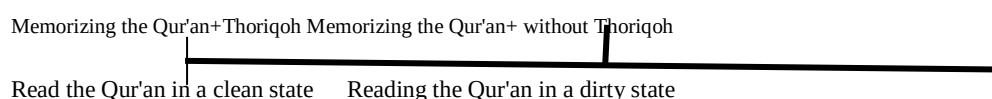


Figure 1. Category of the scale range on the variable

Therefore, it can be said that thoriqoh naqsbandiyyah can be used as spiritual reinforcement for the memorizers of the Qur'an.

C. Discussion

Based on the results of the theoretical study, that dhikr naqsbandiyyah provides a positive and significant contribution to the spirituality of memorizing the Qur'an.

The dimension of formation is the initial stage of spiritual strengthening activities for memorizing the Qur'an, which is to always invite the memorizers of the Qur'an to take part in weekly dhikr activities organized by Islamic boarding schools. This step is very decisive for the next stage.

The formation stage as the first step in the spiritual strengthening process has the highest portion or in other words it is very important. This is because at this stage it is an effort to approach or achieve so that the memorizers of the Qur'an feel comfortable in their hearts and the Qur'an becomes a medicine and a mercy for them, as stated in Qs. Al-

Isra: 82, so the process takes place according to expectations. The stage of opening or beginning of this spiritual strengthening is the determinant of the next activity.

CONCLUSIONS AND SUGGESTIONS

Conclusion

Based on the research findings, the general conclusion is that there is a positive and significant contribution between memorizing the Qur'an and Thoriqoh Naqsbandiyyah. This informs that the spiritual strengthening of the memorizers of the Qur'an can be penetrated through thoriqoh naqsbandiyyah, where in this practice there is one juz of the Qur'an, so this is in line with the activities of the memorizers of the Qur'an.

Based on the findings of the research, the specific conclusions of the research on perception The dhikr of Tariqah Naqsyabandiyah in Spiritual Strengthening of Tahfidz Santri at Miftahul Khoir Al-Azhar Islamic Boarding School is that the Al-Qur'an that is read and memorized by the hafidz will be medicine, but their hearts must be clean when reading and memorizing. And in this thoriqoh naqsbandiyyah dhikr, we clean our hearts before reading the Qur'an, so that the Qur'an becomes medicine.

Based on the conclusion of this study, with this thoriqoh naqsbandiyyah, it is hoped that the Al-Qur'an they memorized will always be a medicine for their hearts and the memorizers of the Qur'an have a good spiritual soul. So that they become superior seeds for religion and this country.

Suggestion

Based on the results of research conducted comparatively to dhikr tariqah naqsyabandiyah in spiritual strengthening of tahfidz students at Miftahul Khoir Al-Azhar Islamic boarding school, namely:

1. Always cleanse the heart through dhikr tariqoh naqsbandiyyah, so that the Qur'an becomes medicine and grace.
2. The memorizers of the Qur'an should have a murshid who guides them to improve their hearts or manners, so that their hearts and behavior are in line with the Qur'an they have memorized. And they have good language and manners, as Imam Shafi'i said, I gathered with the Sufis and received 3 knowledges:
 - a. They taught me how to talk.
 - b. They taught me how to treat others with love and tenderness.
 - c. They guided me on the path of Sufism.

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