

Implementation of Tariqah Dhikr in Strengthening the Character of Tahfidz Santri in Al-Qur'an Al-Falah Islamic Boarding Schools and Suryalaya Islamic Boarding Schools

Boy Arief Rochman¹, Ulfiah², Achmad Mudrikah³, Supyan Sauri⁴

¹STAI Al Falah Cicalengka Bandung, Indonesia

²Sunan Gunung Djati State Islamic University, Indonesia

^{3,4}Nusantara Islamic University, Indonesia

e-mail: [¹boyarief@staialfalah.ac.id](mailto:boyarief@staialfalah.ac.id), [²ulfiah@uinsgd.ac.id](mailto:ulfiah@uinsgd.ac.id), [³achmadmudrikah@yahoo.co.id](mailto:achmadmudrikah@yahoo.co.id),
[⁴uyunsupyan@uninus.ac.id](mailto:uyunsupyan@uninus.ac.id)

ABSTRACT

Tarekat/thoriqoh has the meaning of the way, (either charity, muroqobah, wirid, dhikr, and so on). The practice that is emphasized in this tarekat is dhikr which is done using jahr dhikr (obvious) and khafi dhikr (silent, hidden). The teachings of this tarekat are followed by tahfidz students. This teaching is practiced in religious and social life, aiming to shape behavioral changes in thoriqoh congregations, in order to increase religious obedience in establishing relationships with Allah SWT and humans, as well as changing one's personality to be better and have noble character. The study in this study was to determine the implementation of Dhikr Tariqah in Strengthening the Character of Tahfidz Santri in Al-Qur'an Al-Falah Islamic Boarding Schools and Suryalaya Islamic Boarding Schools who adhered to the Naqsyabandiyah Order at Islamic Boarding Schools. This research is a type of descriptive qualitative research. In collecting data, researchers used sources from subjects and objects. As for the data collection techniques, namely using Observation, Interview and Documentation. Based on research found It has been going well with the moral indicators of the students getting used to carrying out dhikr activities on time. This is inseparable from the implementation of Dhikr Tariqah in strengthening the character of students in Islamic boarding schools, the process of forming in behavioral changes that are carried out on santri congregations so that they can become better individuals in terms of character/behavior and in their lives. However, if it is associated with the various theories used in the Dhikr theory and character strengthening theory, it has been implemented effectively and optimally. Changes in behavior formed by the congregation are also very diverse, such as being on the path of goodness, having a wiser attitude, being patient, sincere and always prioritizing the afterlife.

Keywords: Implementation of Dhikr, Shaping Behavior Change, Character Education, Tarekat/Thoriqoh.

INTRODUCTION

The phenomenon of radicalism and positivism among Islamic boarding schools gave birth to an exclusive and pragmatic pattern of santri movement. This pattern of student movement has become a concern for many groups. Because history records that the santri movement in the country has inscribed "golden ink" during the struggle for independence to the reform movement. Through the movement of the santri as youth elements, they have participated in presenting the independence of this nation from all forms of colonialism. The birth of the reformation era has given birth to a very strong democratic movement in society. In the name of democracy, people can express their ideas and opinions freely, so that in a certain level it gives rise to "freedom" without limits. Freedom that not only deprives other people of the rights,

This freedom has revived awareness and enthusiasm for the struggle for Pancasila democracy which rejects radicalism and positivism. Where the noble values of the nation,

such as mutual respect, tolerance (tasamuh), moderation (tawasuth) and the principle of balance (i'tidal) which have been rooted and entrenched in Indonesian society since the ancestors of this nation, must continue to be cultivated among the people of Indonesia. children of this nation. It is the thoriqoh practitioners (masyaykhs and thoriqoh students) among those who pay serious attention to the phenomena mentioned above. They feel concerned about the symptoms of radicalism, pragmatism and positivism that have recently developed in society, especially among santri. Because it is well realized by thoriqoh practitioners that santri are the next generation of Islam and a nation that will continue the leadership of this nation because the role of Islam cannot be removed from the history of the Indonesian nation. For thoriqoh practitioners, santri are national assets that must be nurtured and protected from all forms that can damage their personality and morals.

In the context of da'wah, tarekat-based Islamic education seeks to transmit messages of Islamic teachings based on human nature. Da'wah is an effort to invite people to the path of Allah SWT. At the same time, tarekat is closely related to the formation of the Muslim personality based on the crystallization of the values of monotheism in human behavior. Tarekat-based da'wah is oriented to a da'wah approach with models and patterns of spreading Islamic messages that are humanist, based on the potential for goodness that is embedded in humans.

According to Luthfi (2017) explained: "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 strive 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. According to Romdhoni Ali, 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: Jamaludin (2018) that "memorizing and teaching the Qur'an is fardu kifayah with the aim of not being interrupted by the number of mutawahir of the memorizers of the Qur'an". If this task has been carried out by some people, then the obligation falls from the others (Asy-Shafi'i, 1991). 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.

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 memorization 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 become an interesting concern among philosophers of ethics (moral philosophy). This is increasingly sticking out, after many experts put forward moral theories that started from the symptoms of life's problems. As quoted by Sudarminta (1991) in his book Modes of Thought, Whitehead says: "Morality consists in regulating/controlling the process for maximizing the weight of life. The goal is to pursue the greatness of experience in its various dimensions contained in that experience. 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 Asfa (2006) explains: "The 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 about 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. According to Saparudin et al. (2021) explains that: "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 value 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 appropriate job he does. While the objectivity of his actions can be subjective (abstract) from the point of view of others 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.

Jam'iyyah Ahlith Tariqah Al-Mu'tabarrah An-Nahdliyyah is an organization whose members consist of people who practice tariqah. Tariqah is a special method used by salik (travelers) to Allah SWT through stages/maqamat. Thus the tarekat has two meanings, first it means a method of giving spiritual guidance to individuals in directing their lives towards closeness to God. Second, the tarekat as a Sufi brotherhood is characterized by the existence of formal institutions such as zawiyah, ribath or Islamic boarding schools, colleges or halaqah (Mulyati Sri, 2005).

Named tariqah means to carry out the religion of Islam more carefully and thoroughly as to stay away from matters that are still doubtful and carry out the virtues after the main obligations, such as performing tahajjud prayers, voluntary prayers and so on. Accompanied by sincerity in doing worship and riyadlah, for example fasting on Mondays and Thursdays, diligently reading the Qur'an, reading the Prophet's prayers, dhikr, tasbih, istighfar and so on. It is called Al Mu'tabarrah because all of his deeds (tariqah) are continued (muttasil) in their chain of conduct to the Messenger of Allah. Which he received from Malikat Jibril As, and the Angel Gabriel from Allah swt (Mulyati Sri, 2005).

Humans with diverse characters 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 giving judgments. True today, not necessarily true tomorrow, as Pambudi and Hidayat (2020) also think so. Pambudi and Hidayat (2020) "This is all due to the influence of culture and the environment that is always changing following the wheel of the world that is always spinning unceasingly". 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.

One of the pesantren that combines the madrasa and tarekat education systems is the Al-Falah pesantren. Al-Falah is one of the tarekat pesantren that has room for movement in disseminating and preserving Sufi teachings by using the dhikr method as a ritual form of Sufism teachings. In addition to carrying out ritual activities, the members of this tarekat also have a social dimension, one of which is the perception of social life. This becomes an important benchmark in researching religious developments in Indonesia. The tarekat community in the Al-Falah Islamic Boarding School basically has an emotional bond among

members of the tarekat with the normative ties that exist within their group according to the teachings in Sufism.

The integration of the madrasa and tarekat education systems at the Al-Falah Islamic boarding school was originally initiated by KH. Q Ahmad Syahid Ph.D, (KH. Q. Ahmad Syahid Ph.D, Civilization Leader) He is the founder and caretaker of the Al-Quran Islamic boarding school Al-Falah Cicalengka-Nagreg who provides input so that a person who is an expert on the Qur'an should entered into the congregation that is consummated, because the tarekat has a function for tazkiyatun nafs as his quote, "Ahlul Qur'an langkung sae lebet tariqah, naon wae tariqahna nu important is still kalebet tariqah mu'tabarah, and the function is mah sami nyaeta tazkiyatun nafs. The origin of the pangtarekatna's hope". (Qur'an experts should enter the tarekat, whatever the tarekat they follow, the most important thing is that the tarekat is still a mu'tabarah tarekat, because all tarekat have the same function, namely 'tazkiyatun nafs'.

Talking about Sufism, Sufism is a very important teaching. Even the priests of their respective schools gave their opinion on this teaching. These opinions include the following:(Kabbani, 2004a): Imam Abu Hanifah (Nu'man bin Thabit) is a student of the Naqshbandi lineage expert, namely Imam Jafar as-Sadiq ra., he said: "If it had not been for two years, Nu'man would have been harmed. Because of the two years I was with Imam Jafar as-Sadiq, I got spiritual knowledge which made me more aware of the right path". Imam Maliki (94-179H) was a great scholar who founded the Maliki school who was also a student of Imam Jafar as-Sadiq ra. said: "Whoever learns Sufism without fiqh then he has zidik, whoever studies fiqh without Sufism then he has lost, and whoever studies Sufism with fiqh then he reaches the truth."

Imam Shafi'i (150-205H) the great scholar who founded the Shafi'i school said: "I gathered with the Sufis and received three knowledges. First, they taught me how to speak (which is correct). Second, they taught me how to treat others with compassion. Third, they guided me into the path of Sufism."

Imam Ahmad bin Hanbal (164-261H) once said to his son: "My son, you must sit with the Sufis, because they are springs of knowledge and they always remember Allah in their hearts. They are ascetic people who have the highest spiritual power. I don't see anyone better than them."

Expert Thoriqoh Al-Mu'tabaroh An-Nahdliyyahis the birth of the next generation and future leaders of the nation who have intellectual acuity and wisdom as well as spiritual depth as the basis for building and upholding the glory of the Unitary State of the Republic of Indonesia including maintaining Pancasila and the 1945 Constitution as the ideology of the Unitary State of the Republic of Indonesia. Among these are 1) Maintaining Pancasila and the 1945 Constitution as the ideology of the Unitary State of the Republic of Indonesia. 2) Growing love for the homeland and the spirit of nationalism among students to defend the Unitary State of the Republic of Indonesia. 3) Develop national insight among students. 4) To stem the rate and growth of extremist movements and latentism within Indonesian universities. 5) Preserving the understanding of Islam 'ala ahlussunnah wal jama'ah which is based on moderate Islam, tolerant and inclusive in the santri environment. 6) Instilling heart education among students based on spiritual values (thoriqoh/sufism) and mah easy morals. 7) Improving intellectual ability to provide more benefits and glory to the Unitary State of the Republic of Indonesia. 8) Participate in maintaining the legacy of salafush sholikhin and his thoriqoh from an early age (Mulyati Sri, 2005).

The Suryalaya Islamic Boarding School has a movement that is not much different from the Al-Falah Islamic Boarding School in disseminating and preserving Sufi teachings. Suryalaya Islamic Boarding School is one of the pesantren that maintains the orientation of madrasa activities and Sufism or tarekat as the core of community education. Since 1963,

Suryalaya Islamic Boarding School has established multipurpose educational institutions that develop formal education such as Madrasah Tsanawiyah, Madrasah Aliyah, Junior High Schools, Senior High Schools, and Universities. The existence of Islamic educational institutions in the form of pesantren and other formal educational institutions in Suryalaya is the actualization of the tarekat's da'wah activities in carrying out three functions: ta'lim, tarbiyah, and social (Usman, 2017:180).

Therefore, the tarekat da'wah model based on Islamic education in Al-Falah and Suryalaya Islamic boarding schools can be seen as an institution that transforms the values of Islamic teachings (Sufism) in the personality and activities of human life. In the context of da'wah, tarekat-based Islamic education seeks to transmit messages of Islamic teachings based on human nature. Da'wah is an effort to invite people to the path of Allah SWT. At the same time, tarekat is closely related to the formation of the Muslim personality based on the crystallization of the values of monotheism in human behavior. Tarekat-based da'wah is oriented to a da'wah approach with models and patterns of spreading Islamic messages that are humanist, based on the potential for goodness embedded in humans (Qomariah, 2019:184).

The development of the tarekat da'wah activity model as an alternative to Islamic education can answer the spiritual barriers of modern society. He stated that the practice of talqin dhikr in tarekat activities is one of the efforts or methods of da'wah in strengthening the values of monotheism. Talqin dhikr can touch emotional-spiritual aspects (al-athify), rational aspects (al-aqliy), and sensory aspects (al-hissiy) (Luthfi, 2017:378).

Moreover, the role and function of the talqin guardian in the tarekat da'wah is important as a da'i who directs mad'u in the internalization of Islamic teachings. Wali talqin as da'i strengthens the implementation of da'wah with the dhikr method to strengthen efforts to develop da'wah in the era of globalization. In this case the wali talqin is positioned as a da'i with a function as a murshid who helps mad'u practice the tarekat to form personality traits in accordance with Islamic moral values (Jamaludin, 2018:174). The tarekat da'wah activities through Islamic educational institutions implement the values of Sufism education within the framework of the actualization of open space. In this case, the existence of the Al-Falah Islamic Boarding School and the Suryalaya Islamic Boarding School as a model for the tarekat da'wah is not only for the ikhwan or congregation but also for all groups that are oriented towards improving personality and morals. These Sufism educational values become a frame of reference in developing models, patterns, methods, media, and practices of da'wah activities in public education spaces.

The tarekat da'wah activities in Islamic education at the Al-Falah pesantren and Suryalaya pesantren can be found in several special activities. For example, santri or female students are required to do wirid, visit Abah Sepuh, and also be informed about the management of the sheikh. Moreover, they were introduced to several tarekat traditions (in this case the Naqsabandiyah Qadiriyyah Tarekat). Some of these tarekat activities are mandatory programs carried out to form the identity of students who are oriented towards spiritual awareness.

Several studies on the tarekat da'wah model in various scopes of study have been carried out previously. Luthfi (2017) This study explores the missionary model of the fardiyah qadiriyyah naqsabandiyah tarekat. It can be concluded that the fardiyah da'wah in tarekat activities is reflected in the pattern of relations between the mursyid as preacher and the congregation or ikhwan as mad'u. The relationship between the two is oriented towards the formation of collective consciousness. Study Aripudin (2011) analyze the development of tarekat and da'wah in Indonesia. This study concludes that the historical roots of the tarekat are oriented to the development of Islamic da'wah. Moreover, the tarekat developed according to the local style so that it became a medium in transmitting Islamic teachings.

Another research conducted by Saladin (2013), which examines the communication patterns of the qadiriyyah and naqsabandiyah tarekat groups. It is concluded that communication events in tarekat activities reflect the pattern of esoteric rites to achieve self-quality with good character. The tarekat communication pattern rests on the figure of the mursyid and is integrated with the values of Sufism teachings in the practice of the tarekat. The tarekat communication process is represented through various symbols and interpretations of symbols that take place and influence the murshid and the ikhwan. Study Pujiastuti (2016) see the development of the qadiriyyah and naqsabandiyah tarekat in the Suryalaya Islamic Boarding School. It was concluded that the development of this tarekat was based on the figurative commitment of Abah Sepuh and Abah Anom. In addition, the four main practices of this tarekat include wiridan, manaqiban, khataman, and talqin.

This research was developed by Sayyi (2017), which focuses on the will of tasawuf education in the text of the tanbih mursyid tarekat qadiriyyah wa naqsabandiyah. The results of the study conclude that the value of Sufism education in the tanbih text is oriented to the formation of the identity of the brothers who have noble human degrees (insan kamil). In addition, the value of this education is mandated to maintain the noble values of humanity that value, respect, and appreciate. Another research was conducted by Qamariyah (2019) about the da'wah of the humanist tarekat. It is concluded that the tarekat da'wah approach is oriented to the formation of a noble human personality through the implementation of tarekat practices based on the values of Islamic teachings. This humanist da'wah is carried out at the individual level and at the community level in the congregation.

Meanwhile, research related to the education aspect in tarekat da'wah activities is more focused on the use of tarekat methods in the process of overcoming or rehabilitating drugs. For example, research conducted by Lestari (2013) regarding methods of therapy and rehabilitation for drug victims at the Suryalaya Islamic boarding school; research by (Mukri et al., 2015) about the method of Islamic education in tackling drug abuse in adolescents at the youth boarding school Inabah Suryalaya; Hidayanti (2016) research on the rehabilitation of drug abuse victims through religious therapy at the Multipurpose Foundation of Pondok Pesantren Inabah Suryalaya Garut; and research by Hudan Alfariz and Taftazani (2020) which measures the stress level of drug abuse while undergoing rehabilitation at the Suryalaya Islamic boarding school in Tasikmalaya. This study focuses more on the role and function of the Suryalaya Tasikmalaya Islamic boarding school with the tarekat method in rehabilitating drug victims.

Referring to several previous studies, this study attempts to analyze tarekat in character strengthening in Al-Falah and Suryalaya Islamic boarding schools. The research is more directed to explore the goals and methods of da'wah through tarekat-based education as tarekat da'wah activities in Al-Falah and Suryalaya Islamic boarding schools. In other words, this study seeks to explore the goals, patterns, processes and methods of da'wah through Islamic-based education tarekat as an integral part of the implementation of Islamic da'wah. The object of this research is the Al-Falah Nagreg Islamic Boarding School and the Suryalaya Tasikmalaya Islamic Boarding School. These two Islamic boarding schools were chosen as research objects because they are Islamic boarding schools that have formal educational institutions under the Al-Falah and Suryalaya Islamic boarding schools and are famous for combining the madrasa and tarekat education systems. In addition, the subject of this research is everything related to the goals and methods of tarekat-based education in optimizing Islamic da'wah activities. The title of the research is Implementation of Dhikr Tariqah in Strengthening the Character of Tahfidz Santri at Al-Qur'an Al-Falah Islamic Boarding School and Suryalaya Islamic Boarding School.

RESEARCH METHODS

The research method used in this study is a qualitative descriptive method, namely the description or giving of meaning in a systematic, factual and accurate way about the data. Sukmadinata (2003: 72) explains that "research with descriptive methods is intended to describe or describe existing phenomena, both natural phenomena or human engineering".

Research Approach

The researcher chose a qualitative approach because this research was carried out continuously, completely, totally and thoroughly on critical issues to explore relevant information.

Data collection technique

In this study, an effort to gain a broad, in-depth understanding of the main issues of this research, data collection in this study was carried out in several ways: interviews, observations, literature studies, triangulation and member checks. Research starts from empirical data, after going through the processing process and ends with conclusions. The process of collecting data to clarify the data that has been tested.

Data source

The sources of data in this study are: Informants, as initial informants selected purposively, research objects who master the problems studied by key informants. Data collection techniques are the most strategic step in research because the purpose of research is to obtain data. Without understanding data collection techniques, Research will not be able to get data that meets the standards set where conditions are used as research objects. In this study, the first informants were: Al-Qur'an Al-Falah Islamic Boarding School and Suryalaya Islamic Boarding School. Furthermore, based on information from the Al-Qur'an Al-Falah Islamic Boarding School and Suryalaya Islamic Boarding School, it was developed to other related Islamic boarding schools,

Interview

According to Moleong (2010:135) stated that "the interview is a conversation with certain goals". In this method, researchers and respondents face to face to obtain information orally with the aim of obtaining data that can explain research problems.

Researchers used unstructured interviews in the sense of free interviews where researchers did not use interview guidelines that had been arranged systematically and completely for data collection. Unstructured interviews are interviews whose questions were not prepared in advance by the previous researcher. This unstructured interview is used as additional information about the views or thoughts of the informant about dhikr in the tarekat as a method of character strengthening

In this study, more informal interviews were used, the interviews took place in a natural setting, and the questions asked depended heavily on the spontaneity of the interviewer. This is intended to obtain the necessary data in accordance with the research objectives, without disturbing the feelings of the informants or data sources being interviewed and interviews can be conducted at any time. To help make it easier for researchers to collect data through interviews and to avoid data that is not recorded, a recording device is used as long as it does not interfere with the atmosphere of the interview.

Documentation Study

Document is any written material or film, other than records, which are not prepared due to the request of an investigator (Moleong, 2010a). Documentation studies were

conducted to complement the data obtained through interviews and observations. Documentation studies are in the form of notes, magazines, inscriptions, minutes, brochures and so on. The usefulness of this technique is directly to be able to formulate the meaning of a document as a written report of an event, its contents consist of explanations and thoughts and are written intentionally to store or formulate information about events. In addition, it is useful as clues to find data sources, to realize that according to the objectives carried out.

Observation

Observations or field notes according to Bogdan and Biklen are written notes about what is heard, seen, and thought in the context of collecting data and reflecting on data in qualitative research (Moleong, 2010a).

Observation activities were carried out by visiting the Al-Falah Islamic Boarding School and Suryalaya Islamic Boarding School which were examined directly when the process or activity took place. The observations made were participatory observations, so the researcher sat with the tahfidz students during the process without any manipulation. During the observation, the researcher paid attention to what tahfidz students did in dhikr tariqah naqsyabandiyah in strengthening the spiritual strength of tahfidz students in Al-Qur'an Al-Falah Islamic Boarding School and Suryalaya Islamic Boarding School. At the same time, the researcher noted things that were considered important and directly related to the research problem. Observations were carried out repeatedly until sufficient data were obtained to answer the problems and achieve the research objectives.

Data analysis

Qualitative data analysis is a method of processing data in depth with data from observations, interviews, and literature. The technique of analyzing qualitative data is by summarizing, categorizing and interpreting. Qualitative Analysis, is an analytical method using interviews and observations by answering questions such as what, why or how. The data analyzed by this method is in the form of text or narrative. The type of research that produces findings that cannot be obtained using statistical procedures or other means of quantification (measurement)". Qualitative has research subjects commonly referred to as resource persons. In qualitative research, the researcher digs deep into the data on certain things (Sugiyono, 2013).

RESEARCH RESULTS AND DISCUSSION

Research result

Planning

The stages carried out in dhikr activities to shape changes in congregational behavior are by using dhikr khataman khawajikan, for the process is as follows:

The dhikr is led by the mursyid/senior assistant (caliphate kubra), sitting in a semi-circle or lined up like a row during congregational prayers, and starting by reading the dhikr readings, including:

1. Al-Fatihah to the Prophet Muhammad SAW and his family and friends.
2. Al-Fatihah for the prophets and apostles, the angels al-muqarrabin, the martyrs', the righteous, family, friends and to the souls of the Prophet Adam and Siti Eve, and all descendants of them until the Day of Resurrection.
3. Al-Fatihah to the spirits of our Imams: Abu Bakr Assidiq, Umar bin Khattab, Usman bin Affan and Ali bin Abi Talib. All the companions of the beginning and the end, the tabi'in, tabiut tabi'in and all who follow their goodness until the Day of Resurrection.
4. Al-Fatihah for the mujtahids and their followers, scholars, reciters, imams of hadith, mufassir, Sufi figures, thoriqoh experts, Muslims and Muslimat.

5. Al-Fatihah for the souls of all thoriqoh qadiriyyah and naqsyabandiyah sheikhs.
6. Al-Fatihah for our parents and shaykhs.
7. Al-Fatihah the spirits of all the believers, the Muslims who are still alive and those who have died.
8. Read the Ummyyah Sholawat 100 times
9. Surah Al-Insyirah 79x
10. Surah Al-Ikhlâs 100x
11. Allahumma Ya Qodiyal Hajat 100x
12. Allahumma Ya Kafiyal Muhimat 100x
13. Allahumma Ya Rofi'at Darajat 100x
14. Allahumma Ya Dafi'al Baliyyat 100x
15. Allahumma Ya Muhillal Musykilat 100x
16. Allahumma Ya Miracle Da'wat 100x
17. Allahumma Ya Shafi'al Amrot 100x
18. Allahumma Ya Arhamarrohimin 100x
19. Sholawat Ummyyah 100x
20. Al-Fatihah for Imam Hawa Hikani 1x
21. Al-Fatihah for Sheikh 'Abdul Qodir Al-Jailani 2x
22. Sholawat Ummyyah 100x
23. Hasbunalallah Wa Ni'mal Deputy 200x
24. Al-Fatihah 2x
25. Sholawat Ummyyah 100x
26. Al-Fatihah for Sheikh Ahmad Al-Faruq Ash-shirhindi 1x
27. Sholawat Ummyyah 100x

Then stop for a moment (tawajjuh) to face the heart to the presence of Allah, while lowering oneself as low as possible, under the lowest creatures, because of other bad qualities and deeds. Followed by asking for His help in order to be able to do good things and be able to leave bad deeds, asking for additional good sustenance, benefits and blessings of the hereafter. I beg for myself and my family to be given istiqomah in piety to Allah SWT. and carry out thoriqoh and the Shari'a of the apostle and are given the gift of husnul khotimah. In this stage the pilgrims are ordered to perform tawajjuh, only focusing on Allah SWT. without thinking about other worldly things.

Implementation

Taglue means: 1). The way, the way (Al-Kaifiyyah); 2). Method, system (Al-Uslub); 3). Madzhab, flow, direction (Al-Madzhah); 4). Circumstances (Al-Halah); 5). Scratches / lines on something (Al-Khatt fis Sya'i). Meanwhile, according to the term Sufism, tarekat means the journey of a salik (follower of the tarekat) to God by purifying himself or the journey that must be taken by a person to get himself as close as possible to God.

Tarekat also means a way or a way to reach levels (maqamat) in order to get closer to Allah. Following a tarekat school means doing mental cultivation, exercises (riyadhah), and earnest struggle (mujahadah) in the spiritual field. The term tarekat is then used to refer to a personal guidance and behavior carried out by a murshid to his students. This last definition is what many people understand when they hear the word tarekat.

Tarekat has two meanings. First, it means a method of giving spiritual guidance to individuals in directing their lives towards closeness to God. Second, the tarekat as a Sufi brotherhood is characterized by the existence of formal institutions such as zawiyah, rubath, or khanaqah.

Meanwhile, according to Muhammad Amin Syukur, tarekat is an esoteric religious experience (appreciation), which is carried out by a salik using practices in the form of wirid

and remembrance which are believed to have links from teacher (mursyid) to other teachers to the Prophet Muhammad. and even to Jibril and Allah swt. This link (sanad) is known among the tarekat as silsilah. As a practice of Sufism, basically the tarekat consists of two main parts, namely purification of the soul and meditation in the context of remembrance of Allah SWT.

Based on the explanation above, it can be concluded that the tarekat is a method or method carried out by a Sufi with certain rules according to the instructions of the teacher (mursyid), so that he is always close to Allah, and has a link (silsilah) that is connected to the Prophet Muhammad. , even to the angel Gabriel and Allah SWT. In the next journey, the tarekat became an organization led by a teacher (mursyid) who overshadowed Sufism.

Self an explanation of the tarekat is described, the author feels the need to discuss the Naqsyabandiyah tarekat in outline to give an idea of the focus of the tarekat study that the author examines, namely the tarekat. It also aims to make the discussion more understandable and systematic.

The salik always try to be istiqamah in remembering (dhikr) to Allah swt., as an effort to cleanse his heart (litat}ahhiri qalbihi) from despicable behaviors. As the Sufis say: dhikr to Allah swt., to cleanse and purify the heart, then pray with the light of Allah swt., in his heart, and reveal the secrets of the unseen. Dhikr is also a way to connect the flow of the Sufi journey with the provisions that have been set by Allah swt., so that we see that the Sufis are people who are not worried about the problems of the world, they are always patient, qana'ah, tawakkal, and are pleased with every decision. and the decree of Allah swt., in his life. The final journey of dhikr to Allah swt., is the cleansing of the heart (al-Marh'alah al-Akhirah hiyatazkiyah al-Qalb).

Dhikr functions as the formation of character/behavior through the process of cleansing the heart (tathiri al-qalb) of despicable traits (behavior) and filling it (decorate) with commendable qualities. With dhikr, the heart becomes calm. And according to Ibn Ataillah dhikr is a way to cleanse the heart of despicable traits for the salik in taking the path of Sufism and adorning themselves with commendable qualities. So, it can be said in this case emphasizing the position of dhikr in the tarekat especially the Qadiriyyah wa Naqshbandiyah tarekat as a way to organize the heart, regulate the heart and cleanse the heart from all kinds of anxiety, anxiety, anxiety and impurities of the heart, towards closeness to God. With good and correct implementation, namely sincerely, khushu',

All of this is done in the context of educating morals to be noble, when they can form noble character, it will be easy to get closer to Allah swt., because without noble character it will not be easy for someone to do good deeds, while good deeds are a way to get close. with him. So that the point of emphasis regarding Kyai Ponpes' views is on the function and position of dhikr in the tarekat itself which must be carried out properly and well so that dhikr can have a positive impact on the practitioners themselves, especially tarekat practitioners.

1. The Implementation of Dhikr in the Tarekat as a Method of Moral Formation for the Jam'iyyah of Tarekat Experts

The implementation of the tarekat dhikr that must be carried out correctly, earnestly, istiqamah, calm, khushu', and contemplates the meaning in the heart of what is sung verbally. If this is done properly and correctly, the dhikr will be able to cleanse the heart of all impurities, so that it will indirectly have a positive impact on the formation of morals.

The student (the practitioner of the tarekat) must practice the dhikr of the tarekat in earnest, istiqamah, concentration, khushu', and contemplates the meaning of the dhikr that is sung in accordance with the procedures and directions of the murshid so that the dhikr

that is practiced is able to have a positive impact on the behavior of the practitioner. Then the position and role of the murshid teacher as a spiritual guide is very important to deliver the student to Allah swt., so that the student is not misguided in the process of treading the spiritual path.

2. The Implementation of Dhikr in the Tarekat as a Method of Moral Formation for Santri

Dhikr is a process of purifying the heart from other than Allah, and as one of the methods for self-improvement ('ilaju an-nafs), because actually dhikr is able to cleanse the heart from the impurities of the heart, replacing it (decorating it) with commendable qualities (taste). fear, security, strength against lust and love for Allah). Feelings of restlessness, anxiety, doubt in the heart will disappear and will be replaced with a sense of calm. Meanwhile, panic, worry and fear will disappear and will be replaced with a sense of comfort. All that through the practice of dhikr to Allah swt.

Dhikr is also a spiritual education (tarbiyah ruh'aniyah) and eliminates misgivings. Dhikr is also a fortress to face all tests, trials, calamities and difficulties in life with all kinds of material possessions, as well as other worldly problems. Dhikr makes one's soul comfortable, peaceful and calm and obtains many benefits of goodness and the pleasure of Allah swt.

Thus it can be concluded that to practice dhikr as a process of educating morals, one does not have to enter (bai'at) into the tarekat first and does not have to practice one of the tarekat dhikr. The practice of dhikr can be done by any believer, with any form of dhikr sentence according to the desire, ability and seriousness. With the condition that it must be carried out as well as possible and earnestly so that the dhikr that is practiced is able to bring a positive influence to its practitioners so that they will always behave well in line with the purity and cleanliness of their hearts.

Evaluation

1. Changes in attitude experienced after embracing the teachings of the Qadariah Wa Naqsyabandiya Order

Tasawuf or tarekat has great potential because it is able to invite people to know themselves, and finally be able to know God. God asks us to worship. And if we are able to do that, then God will give us abundant rewards. As with the tarekat, in essence the main purpose of the tarekat is for a servant to know and be close to God. The essence of the tarekat is awareness of the existence of direct communication and dialogue between the human spirit and God. On this basis, the tarekat aims to build the deepest impulses in human beings. The function of the tarekat towards its followers is very evident in the practice of religious rituals. Research in the field shows that activities in the tarekat have an influence on aspects of one's worship.

2. Behavioral Changes Formed During Following Dhikr

Changes in social behavior that occur in the Naqsyabandiyah congregation are influenced by the tarekat teachings that they practice seriously and consistently. In other words, the tarekat has influenced the social life of the tarekat congregation itself. In this section, the author will describe some of the influences felt by the congregation during their participation in the Naqsyabandiyah Order, especially in terms of socio-religious behavior, namely the influence of tarekat teachings on aspects of worship, social aspects, and aspects of studying.

3. Benefits after participating in dhikr toriqoh in Islamic boarding schools

Dhikr is all activities of obedience, worship and devotion of a person to Allah SWT. Dhikr is interpreted by mentioning and remembering Allah through certain readings that are ma'tsur and those that are not ma'tsur, both verbally and by heart or with both, whether bound by time or which can be carried out absolutely. And dhikr in this sense in general is absolutely not tied to a particular place, time and way. Therefore, dhikr is able to bring peace to the heart along with the disappearance of anxiety, tension, and restlessness in the heart. A mutma'innah heart is endowed with a sense of security so that it does not feel rushed by material (material) life that affects the development of its positive soul.

Barriers to implementation

Sometimes when trying to istiqamahkan a certain remembrance, a person encounters obstacles or obstacles so that they cannot read the remembrance which is usually done in the allotted time. For example, due to forgetfulness or an emergency situation that made him skip the habit of remembrance at that time. People who always insist on reciting dhikr will find it difficult to leave it, however, if they are careless in making up for it, that person will easily waste time in reciting their dhikr until they are forgotten.

Guidance for ordinary people to dhikr, if there are some obstacles, it is recommended to stop the zikr for a while. Among the obstacles, such as if someone greets him while he is doing dhikr, then he can answer the greeting and return to continue his dhikr.

If someone sneezes in front of him while he is doing dhikr, then it is permissible to recite or say "yarhamukallah" after which he resumes his dhikr. If he hears the preacher starting the Friday sermon while he is dhikr, then he must stop his remembrance and start again after the prayer is finished.

In addition, if the call to prayer is heard while he is in the middle of dhikr, it is permissible to stop his remembrance and answer the Azan, then continue his dhikr after the call to prayer is finished. If he sees an evil thing in front of him while he is doing dhikr, or there are people who ask for guidance while doing dhikr, then he must deal with it first and then continue the remembrance afterward. If you have a strong drowsiness, you can stop the dhikr and continue it at another time.

Research Discussion

Planning

Dhikr in the tarekat as a method of moral formation, among others: (1) Emphasis on practicing dhikr, namely emphasizing on how to implement dhikr. Dhikr emphasizes the process of dhikr of the tarekat itself, (2) Determination of Kalimah dhikir, namely that all forms of dhikr (kalimah thayyibah) may be practiced in a good way as a means of forming morals. (3) The criteria for practicing the tarekat dhikr, that is, everyone may practice the tarekat dhikr without going through the allegiance process first so that his views are general ('am), while a person must enter the tarekat (bayat) when he wants to practice the tarekat dhikr in order to be connected with Allah, so that his views are special (typical), (4) the position of the Order as a way to get closer to Allah,

Implementation

The existence of the implementation of dhikr tharoqoh in Islamic boarding schools, can be seen to have a positive impact on the spiritual and spiritual intelligence of students which can be shown from the statements and behavior of students who are calmer in their daily activities at Islamic boarding schools, are easier to accept lessons at Islamic boarding schools and are more enthusiastic in participating. all activities in the boarding school.

First, Dhikr in the tarekat as a method of moral formation emphasizes that dhikr in the tarekat has a very important position in order to cleanse and calm the heart to become a better person. Then, the dhikr of the tarekat must be carried out in the right manner according to the direction of the teacher so that the dhikr has a positive impact on the individual who practices it. Dhikr if implemented properly and correctly that is earnest, istiqamah, khushu>', concentration and calm then the dhikr will have a good influence on the formation of morals, both for the practitioners of the tarekat itself and for the general public.

Second, regarding dhikr in the tarekat as a method of moral formation, it is emphasized that there is no one method that is right for forming morals but dhikr of the tarekat so that humans who want to navigate the path to God must enter the tarekat, namely taking allegiance to the murshid by practicing dhikr of the tarekat. Through the practice of the tarekat dhikr under the guidance of the murshid, a person will arrive (wushul) to the dhat of Allah swt., of course it must be accompanied by good and correct implementation, namely paying attention to etiquette (ethics) in dhikr, the shari'a must be strong, religious knowledge must be deep, really Seriously, istiqamah, calm, concentration (focused), and contemplating the meaning of the chanted dhikr, so that the dhikr can have a positive impact on his personality.

Third, Dhikr in the tarekat as a method of moral formation, among others: (1) In terms of the position of dhikr in the tarekat, namely as a method for forming morals, (2) In terms of the function of dhikr in the tarekat, namely as a tool to cleanse the heart, (3) In terms of implementing dhikr tarekat which must be carried out with istiqamah, earnestly, full of solemnity and concentration so that it can have a positive influence on one's self, (4) In terms of the position of the murshid, namely in practicing dhikr preferably through the murshid teacher as wasilah in order to be connected by Allah swt ., it is better and safer in navigating the spiritual path (sufism).

Evaluation

Submission to something that is worshiped, accompanied by the belief that He has absolute power over the benefit and harm of those who worship continuously. Interpreting worship as a form of obedience to the figure who worships the Essence that is worshiped both in commands and prohibitions. And if we are able to do that, then God will give us abundant rewards. The tarekat essentially enters its function in reminding people of their true identity.

Tarekat is a way that reminds humans to seek all that is needed inwardly, in order to uproot the roots of their lives that are stuck in the external world, and then implant them into the divine nature that is at the center of their hearts. Other life changes are also experienced by the thoriqoh congregation or the congregation of tarekat students mentioned above, researchers can say that changes in a person's life depend on their sincerity in improving their quality, because change will not occur without serious effort. Not only that, the tarekat is also able to make people leave bad habits and replace them with good habits. Dhikr is interpreted by mentioning and remembering Allah through certain readings that are ma'tsur and those that are not ma'tsur, either by word of mouth or by heart or by both, whether it is bound by time or which can be executed absolutely. Even dhikr is one of the most beloved practices of the Prophet Muhammad.

Barriers to implementation

Sometimes when trying to istiqamahkan a certain remembrance, a person experiences obstacles or obstacles so that they cannot read the remembrance which is usually done within the allotted time. For example, due to forgetfulness or an emergency situation that made him skip the habit of remembrance at that time. Because people who always insist on reciting dhikr will find it difficult to leave it, however, if they are careless in making up for it, that

person will easily waste time in reciting their remembrance until they are forgotten. In al-Adzkaar an-Nawawiyyah it is explained the guidance for ordinary people to dhikr, if there are some obstacles it is recommended to stop the zikr for a while. When you hear the preacher start the Friday sermon while he is dhikr, then he must stop his dhikr and start again after the prayer is finished. In addition, if the call to prayer is heard while he is doing dhikr, it is permissible to stop his remembrance and answer the Azan, then continue his dhikr after the call to prayer is finished.

CONCLUSION, INTERPRETATION AND RECOMMENDATION

Conclusion

The implementation of dhikr tariqah in strengthening the character of tahfidz students at the Al-Qur'an Al-Falah Islamic Boarding School and Suryalaya Islamic Boarding School has been going well with the moral indicators of the students getting used to carrying out dhikr activities on time. This is inseparable from the implementation of Dhikr Tariqah in strengthening the character of students in Islamic boarding schools, the process of forming in behavioral changes that are carried out on santri congregations so that they can become better individuals in terms of character/behavior and in their lives. However, if it is associated with the various theories used in the Dhikr theory and character strengthening theory, it has been implemented effectively and optimally. Changes in behavior formed by the congregation are also very diverse, such as being on the path of goodness, having a wiser attitude, being patient,

Implication

The conclusions that have been conveyed have the following implications:

1. The planning of the Naqsybandiyyah dhikr at the Al Falah Islamic Boarding School in Bandung and the Suryalaya Islamic Boarding School has an impact on the academic, behavioral, and social aspects of students.
2. The implementation of the toriqoh Naqsybandiyyah dhikr at the Al Falah Islamic Boarding School in Bandung and the Suryalaya Islamic Boarding School can generate respect, courtesy, and aversion to the kyai. The impact on the growth of a sense of belonging, solidarity, a sense of kinship, and taking responsibility in the process of character strengthening.
3. Evaluation of dhikr toriqoh Naqsybandiyyah at Al Falah Islamic Boarding School in Bandung and Suryalaya Islamic Boarding School The typical values of pesantren, which are applied by Kyai to dhikr thoriqoh in strengthening the character of tahfidz students, have an impact on behavior change in accordance with the values that are inspired by students. Early detection of deficiencies in the implementation (implementation process) of character strengthening. Weaknesses that occur during the process of implementing character strengthening. Dhikr is able to bring peace to the heart along with the disappearance of anxiety, tension, and restlessness in the heart. A mutma'innah heart is endowed with a sense of security so that it does not feel rushed by material (material) life that affects the development of its positive soul.
4. Barriers to the implementation of the Naqsybandiyyah toriqoh dhikr at the Al Falah Islamic Boarding School in Bandung and the Suryalaya Islamic Boarding School Guidance for ordinary people to dhikr, if there are some obstacles, it is recommended to stop the zikr temporarily. Among the obstacles, such as if someone greets him while he is doing dhikr, then he can answer the greeting and return to continue his dhikr.

Recommendation

Based on the results of research and discussion there are still obstacles that need to be followed up, then the input or suggestions are as follows:

1. To the honorable murshid of the Qadiriyyah wa Naqsyabandiyah (TQN) Tarekat as well as the caretaker of the Islamic Boarding School and the Naqsyabandiyah Khalidiyah murshid as well as the caretaker of the Islamic Boarding School, to always be istiqamah in teaching the tarekat as a means of guiding and educating the spiritual community to become a pious person.
2. To the congregation of tarekat students, both congregations from TQN and Naqsyabandiyah Khalidiyah, to always obey and carry out the teachings of the tarekat from the mursyid teacher, seriously and solemnly in practicing the dhikr of the tarekat as a means to get closer to Allah swt .
3. To further researchers, there are several things that can be followed up regarding the teachings in the tarekat including the meaning of the position of dhikr in the congregation's amaliyah, rabithah, suluk, khalwat and uzlah as a way to get closer to God, where this needs further deepening.

REFERENCE

- Abdurahman, D. (2018). Islam, Sufism, and Character Education in Indonesia History. *Chronicles*, 9(2), 159–176.
- Abitolkha, AM, & Muvid, MB (2020). *Tracing Congregational Congregations in the Archipelago*. Brass: Pen Scratches.
- Aceh, A. (1996). *Introduction to Tarekat Science "Historical Study of Mystics"*,. Solo: Ramadhani.
- Ahmad Sanusi. (2017). *Alternative Value System Faces of Education*. Bandung: Scholarly nuances.
- Aisyah, N., & Sofiah, LF (2021). The Role of Pesantren in Improving the Religiosity of Tahfidz Al-Quran Santri in Yogyakarta. *518(ICoSIHESS 2020)*, 69–74. <https://doi.org/10.2991/assehr.k.210120.107>
- Akmal, S. (2020). Dhikr Policy: Elite and Populism in Banda Aceh, Indonesia. *International Journal of Psychosocial Rehabilitation*, 24(02), 2213–2227. <https://doi.org/10.37200/ijpr/v24i2/pr200520>
- Al-Manar, M. (1927). *Risalat at-Tawhid*. Cairo : Matba'at al-Manar.
- Alieya, N., Zakaria, B., Salleh, NB, Peace, G., & Darul, S. (2018). The Concept Of Dhikr In Tariqa. *At-Tahkim*, 8(03), 1–6.
- Aripudin. (2011). Tarekat and the Development of Da'wah in Indonesia. *Da'wah: Academic Journal for Homiletic Studies*, 5(17), 323-346.
- Arthur, J., & Carr, D. (2013). Character in learning for life: A virtue- ethical rationale for recent research on moral and values education. *Journal of Beliefs & Values*, 34(1), 26-35.
- Asfa, W. (2018). Spirituality Amidst the Uproar of Modernity: the Ritual of Dhikr and its Meanings among Members of the Naqshbandy Sufi Order in Western Europe. *Al-Jami'ah: Journal of Islamic Studies*, 44(2), 251. <https://doi.org/10.14421/ajis.2006.442.251-274>
- Assawqi, H. (2021). *Akhlaqul Karimah Education in Sufism Perspective*. Indramayu: Adab.
- Ash-Shafi'i. (1991). *Al-Itqon fi 'Ulum al-Qur'an*. Baerut: Dar al-Fikr.
- Basrowi. (2008). *Understanding Qualitative Research*. Jakarta : Rineka Cipta.
- Berkowitz, MW (1999). Obstacles to teacher training in character education. *Action in Teacher Education*, 20(4), 1- 10.
- Bruinessen, MV (1992). *The Naqsyabandiyah Order in Indonesia: Historical, Geographical,*

- and Sociological Surveys, Revised Edition. Bandung: Mizan Publisher.
- Gates, BE (2006). Where is the moral in citizenship education. *Journal of Moral Education*, 35(4), 437- 441.
- Gazali. (2015). *The Naqshbandi Haqqani Order in Indonesia*. Sleman: Depublish.
- Hadara, H., & Gani, A. (2019). The implementation of *tariqa naqshbandiyah's* sufism values in south celebes. *Journal of Social Studies Education Research*, 10(2), 243–269.
- Hadi, A. (1989). *Shaykh Ahmad al-Alawi: Sufi Guardians of the 20th Century*. Bandung : Mizan.
- Halstead, JM (2007). Diversity, values and the science curriculum. In D. Corrigan, J. Dillon & R. Gunstone (Eds.) *The re-emergence of values in science education* (pp. 45-60). Rotterdam, The Netherlands: Sense Publishers.
- Hasyim, AR (2021). Dhikr and Halaqoh in Preventing Radicalism in Kertasemaya District, Indramayu Regency. *Misykah: Journal of Islamic Thought and Studies Vol 6 No 1*.
- Hidayanti, A. (2016). Methods of Da'wah and Guidance of Sunan Kalijaga. *Journal of Da'wah*, 1(1), 1–22.
- Hudan Alfariz, AS, & Taftazani, BM (2020). Stress Levels of Drug Abusers While Undergoing Rehabilitation At Inabah Xv Suryalaya Islamic Boarding School. *Share : Social Work Journal*, 10(1), 29. <https://doi.org/10.24198/share.v10i1.25992>
- Hussain, K. (2007). An Islamic consideration of western moral education: An exploration of the individual. *Journal of Moral Education*, 36(3), 297-308.
- Inheritance, THE, Islamic, OF, Velues, E., Oral, T., Of, T., Aneuk, P., & Aceh, IN (2017). *IJLRES - International Journal on Language , Research and Education Studies ISSN : 2580-6777 (p) ; 2580-6785 (e) THE INHERITANCE OF ISLAMIC EDUCATION VELUES THROUGH ORAL*. 1(1), 148–164.
- Isa, AQ (2010). *Haqaiq Sufism*. Jakarta: Qisthi Press.
- Ismail, S. (2014). *The Rules of Validity of the Sanad Hadith*. Jakarta : PT Bulan Bintang.
- Jalaluddin, Ulfiah, Mulyanto, A., & Noval, SMR (2021). STRENGTHENING CHARACTER EDUCATION VALUES FOR SANTRIS. *International Journal of the Islamic Archipelago*, 09(02), 426–436. <https://doi.org/10.15575/ijni.v9i2.16579>
- Jamaluddin. (2018). The Role of Talqin Representatives in the Development of Tarekat Da'wah. *Actualization of the Nuances of Da'wah Science*, 18(2), 159-180.
- John Dewey. (1964). *Democracy and Education, An Introduction To The Philosophy Of Education*. New York: The Macmillan Company.
- Junaedi, J. (2020). Tarekat Da'wah through the Islamic Educational Institutions at Pesantren Suryalaya. *Da'wah: Academic Journal for Homiletic Studies*, 14(2), 363–388. <https://doi.org/10.15575/idajhs.v14i2.10708>
- Kabbani, MH (2004a). *Classical Islam and the Naqshbandi Sufi Tradition*. Fenton: Islamic Supreme Council of America.
- Kabbani, MH (2004b). *The Naqshbandi Sufi Tradition Guidebook of Daily Practices and Devotions*. Fenton: Islamic Supreme Council of America.
- Lestari, P. (2013). Methods of Therapy and Rehabilitation of Drug Victims at Suryalaya Islamic Boarding School Tasikmalaya. *SOCIA (Journal of Social Sciences)*, 10(2), 100-107.
- Lickona, T. (2013). *Character Education: A Complete Guide to Educating Students to Be Smart and Good*. Bandung : Nusa Media.
- Lutfi. (2017). Talqin Dhikr as a Method of Da'wah. *Da'wah: Academic Journal for Homiletic Studies*, 10(2), 369-383. *Journal for Homiletic Studies*, 10(2), 369-383.
- Moleong, LJ (2010a). *Qualitative Research Methodology*. Bandung: Alfabeta.
- Moleong, LJ (2010b). *Qualitative Research Methodology*. Bandung: PT Pemuda Rosdakarya.
- Mukri, SG, Rosyadi, AR, & Saefuddin, D. (2015). *Islamic Education Methods in Combating*

- Drug Abuse for Adolescents at Pondok Youth Inabah Suryalaya Tasikmalaya. Ta'dibuna: Journal of Islamic Education, 4(1), 43. <https://doi.org/10.32832/tadibuna.v4i1.575>
- Mulyasa, E. (2013). Curriculum Development and Implementation 2013. Bandung: PT. Rosdakarya Youth.
- Mulyati Sri. (2005). Congregations of Congregations in Indonesia. Prenada Media, Jakarta.
- Nasution. (2003). Qualitative Naturalistic Research Methods. Bandung : Tarsito.
- Nazimiyya, N. (nd). Daily Prayers, Prayers and Remembrance: Arabic and Naqshbandiya Aliyya Translation.
- Conscience, S. (2018). Urban Sufism And Transformation Of Islamic Culture In Millennial Society. Religion, 169, 158. <https://doi.org/10.28918/religia.v21i2.1508>
- Pambudi, S., & Hidayat, AW (2020). Values of Morals Education Based on Suluk Tareeqa Naqsyabandiyah Kholidiyah. Nazhruna: Journal of Islamic Education, 3(2), 202–220. <https://doi.org/10.31538/nzh.v3i2.667>
- Pujiastuti, T. (2016). The development of the Qadiriyyah-Naqshbandiyyah Order at the Suryalaya Islamic Boarding School. El-Afkar: Journal of Islamic Thought and Tafsir Hadith, 5(2), 71-82.
- Qamariyah. (2019). Humanist Da'wah Through the Tarekat Movement. Journal of Da'wah Science, Vol. 39(2), 183–196.
- Qomariah. (2019). Humanist Da'wah through the Tarekat Movement. Journal of Da'wah, 39(2), 183-196.
- Reiss, MJ (1999). Teaching ethics in science. Studies in Science Education, 34(1), 115- 140.
- Saehudin, A. (2015). The Position of the Sanad (Transmission of the Prophet's Hadith) According to the Classical Scholars. Holistic Journal, Vol. 1, No. 1.
- Sahin, C., & Asroor, Z. (2021). Reinterpretation of Tarekat and the Teachings of Sufism According to Said Nursi. Millah: Journal of Religious Studies, 20(2), 355–384. <https://doi.org/10.20885/millah.vol20.iss2.art7>
- Saparudin, H., Mansyur, AS, Hambal, A., & ... (2021). Development of Santri Character Values through the Qodiriyyah Naqsyabandiyah Order. Journal of Social, 2. <https://www.jsss.co.id/index.php/jsss/article/view/243>
- Sayyi, A. (2017). The Will of Sufistic Education in the Tanbih Mursyid Manuscript of the Qodiriyyah Naqsyabandiyah Suryalaya Order (A Study of the Thoughts of Mursyid Teacher Tqn Suryalay). FIKROTUNA: Journal of Islamic Education and Management, 5(1), 1-22.
- Saladin. (2013). Tarekat Communication Studies on Communication Patterns in the Qadiriyyah Naqsyabandiyah Tarekat Group at the Suryalaya Islamic Boarding School Tasikmalaya. IJAD (Indonesian Journal of Dialectics), 3(1), 1-14.
- Siswanto, S. (2020). Sufism Based Character Education: Strengthening the National Character to Traditional Muslim Community in Madura. Addin, 14(2), 275. <https://doi.org/10.21043/addin.v14i2.8322>
- Sudarminta. (1991). Modes of Thought, Whitehead. Publishing, Yogyakarta Kanisius.
- Sugiyono. (2010). Educational Research Methods Quantitative, Qualitative, and R&D Approaches.
- Sugiyono. (2013). Educational Research Methods (Quantitative, Qualitative and R&D Approaches). Bandung: Alphabeta.
- Sukmadinata. (2010). Educational research methods. Bandung : PT Teenager.
- Tambak, S., Hamzah, H., Sukenti, D., & Sabdin, M. (2021). Internalization of Islamic Values in Developing Students' Actual Morals. JPI (Journal of Indonesian Education), 10(4), 697–709. <https://doi.org/10.23887/jpi-undiksha.v10i4.30328>
- Ulfiah, U. (2018). Effectiveness of Dhikr Therapy in Improving Religious Commitment.

- 261(Icie), 1–7. <https://doi.org/10.2991/icie-18.2018.1>
- Usman. (2017). Spiritual Communication of Sheikh Muhammad Abdul Gaos Saefulloh through the Tarekat Da'wah Movement. *Da'wah: Academic Journal for Homiletic Studies*, 11(1), 177-194.
- Winardi. (2012). *Management Principles*. UPI : Bandung.