

Table Of Content

Journal Cover	2
Author[s] Statement	3
Editorial Team	4
Article information	5
Check this article update (crossmark)	5
Check this article impact	5
Cite this article	5
Title page	6
Article Title	6
Author information	6
Abstract	6
Article content	7

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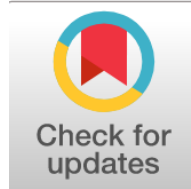
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Strengthening Faith Education Through Naqsyabandiyah Tarekat Dhikr Practices

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Abstract

General Background: Faith education is fundamental in shaping the character and personality of Muslims, serving as a moral foundation and guide in daily life. **Specific Background:** The Naqsyabandiyah Tarekat, with its long-standing Sufi tradition, emphasizes dhikr (remembrance of Allah) as a core spiritual discipline to deepen faith. At Persulukan Thariqus Sa'adah in Aek Hitetoras Village, structured oral and silent dhikr, guided by mursyid, is central to religious practice. **Knowledge Gap:** While previous studies explore the moral contributions of Sufi orders, limited research examines how Naqsyabandiyah dhikr methods directly strengthen aqeedah (Islamic creed). **Aims:** This study investigates the methods, applications, and outcomes of Naqsyabandiyah dhikr in enhancing congregants' faith. **Results:** Using a qualitative field approach, findings reveal that consistent dhikr, coupled with sharia adherence, muraqabah (spiritual vigilance), and moral guidance, cultivates tauhid, purifies the soul, and fosters spiritual stability. Congregants report increased closeness to Allah and stronger commitment to Islamic principles. **Novelty:** The study highlights the integration of Imam al-Ghazali's Sufi principles with Naqsyabandiyah practices, showing their combined impact on faith formation. **Implications:** These findings suggest that structured dhikr, rooted in classical Sufi teachings, remains a relevant and effective model for contemporary Islamic faith education and spiritual character building.

Highlights:

- Strengthening aqeedah through structured dhikr.
- Integration of sharia and spiritual discipline.
- Relevance of classical Sufi teachings today.

Keywords: Faith Education, Naqsyabandiyah Tarekat, Dhikr Practice, Spiritual Development, Imam al-Ghazali

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Introduction

Faith education is one of the fundamental aspects in character formation in the formation of the character and personality of a Muslim. A strong faith is not only the foundation in living daily life, but the practice must bring peace of mind whose scope is not only for personal interests, but also for the common good.[1] The Naqshbandiyah Order, as one of the Orders that has a long tradition in the world of Sufism, emphasizes the importance of dhikr in the process of spiritual development.[2] Through regular and directed dhikr activities, the followers of this Tarekat are expected to feel closeness to Allah SWT, which in turn will strengthen the faith of the congregation. In Aek Hitetoas Village, the existence of Persulukan Thariqus Sa'adah serves as a forum for pilgrims to carry out dhikr collectively, which is believed to improve the spiritual quality and faith of the pilgrims.[3]

Zikir carried out in the context of the Naqshbandiyah Tarekat is not only the repetition of sentences of praise to Allah SWT, but also involves a deep understanding of the meaning and purpose of each utterance. Through the direction of the Master and the guidance of the Mursyids and the social interaction carried out, the pilgrims can support each other in strengthening their faith.[4] Remembrance activities that are carried out regularly are expected to create a calm and peaceful mood, so that every pilgrim feels connected to Allah and is more stable in their beliefs. The phenomenon of research in Persulukan Thariqus Sa'dah in Aek Hitetoras Village is interesting to research because the dhikr carried out is not only ordinary dhikr that is done in daily life but also deepens the dhikr, so that by doing dhikr it can strengthen the faith or belief of the congregation in Allah SWT.[5] In addition, there have not been many studies that have studied in depth the method of dhikr of the Naqshbandiyah Tarekat can improve the faith of its congregation.

Based on the results of the observation of the research at the Thariqus Sa'adah Cemetery, Aek Hitetoras Village, it shows that the method used through the dhikr of the Naqshbandiyah Tarekat can strengthen the faith of the congregation, with dhikr (remembering Allah) in the Naqshbandiyah Tarekat there are 2 ways, namely with oral dhikr (speech) and dhikr khafi (dhikr in the heart). Moreover Mursyid or Tuan Guru provides guidance, direction, and advice in the form of lectures or studies in the Ministry. This study also found that there is cooperation between the istiqomahan dhikr carried out by the congregation of the Naqsyabandiyah Tarekat so as to strengthen the congregation's belief in the creator of Allah SWT, which can also be seen from a person's morals or behavior to show how strong a person's faith is.[6]

Research on Strengthening Faith Education Through the Dhikr of the Naqsyabandiyah Tarekat in the Thariqus Sa'adah Temple, Aek Hitetoras Village, is important to explain how the method of strengthening religious education through the dhikr of the Naqsyabandiyah Tarekat, and how to apply the dhikr of the Naqsyabandiyah Tarekat in improving the faith of the congregation. This research will provide a clear picture of how to strengthen faith education through dhikr of the Naqshbandiyah Tarekat with its methods and applications that can increase the faith of the congregation in Allah SWT.[7]

This research is supported by previous research that has a relationship, namely: which emphasizes more on the contribution of the Naqshbandiyah Tarekat in moral education. discussing changes in the social behavior of pilgrims in general. And he focuses on how to improve the quality of the morals of the congregation of the Naqsyabandiyah Tarekat in Persulukan Babul Falah, with an emphasis on the method of moral development through the practice of dhikr and spiritual discipline. They identify various contributions of the Tarekat in improving the morals and behavior of the community. Meanwhile, this research focuses on the methods and application of dhikr in the Naqshbandiyah Tarekat, especially in the Thariqus Sa'dah Temple in Aek Hitetoras Village. As well as researching the role of dhikr and how this dhikr contributes to strengthening faith education and increasing the spirituality of the congregation.

Looking at the existing phenomena and problems as well as previous research, the researcher felt interested in conducting a research with the title "Strengthening Faith Education through the Zikir of the Naqsyabandiyah Tarekat in the Thariqus Sa'adah Village, Aek Hitetoras".

Theoretical Studies

1. Faith

Faith in Arabic comes from the word *Al-'Aqdu* which means a bond, and *at-tautsiiqu* which means a strong belief or belief. There are also terms *al-ihkaamu* which means to strengthen, and *ar-rabthu biquw-wah* which means binding firmly. In other words, Akidah is a strong and definite faith, without the slightest doubt for the person who believes in it.[8] Therefore, 'Akidah Islamiyyah is a strong and definite belief in Allah, which includes the implementation of obligations, monotheism, and obedience to Him. It also includes faith in the Angels, the Apostles, His Scriptures, the Last Days, good and bad destiny, and all the things that have been proven true about the principles of religion (*Ushuluddin*).[9] In addition, the Faith includes belief in the supernatural, following consensus (*Ijma*) from Salafush Shalih, and received all the definite news (*Qath'i*) both in terms of knowledge and practice that has been established in the Qur'an, the saheeh As-Sunnah, and ijma' Salafush Shalih.[10]

As for creed according to the view of scientists, according to Abu Bakr Jabir al Jazairy, Faith is a collection of truths that can be accepted by everyone based on reason, revelation, and instinct. This truth is embedded in the human heart and is believed to be certain, and rejects everything that is contrary to the truth.[1] Meanwhile, according to M. Quraish Shihab, faith is things that must be believed by its adherents and become an important part of their beliefs. It includes beliefs about God, the universe, humans, life in the world, and life after death, as well as the relationship between the two. So creed is a strong foundation of faith and belief that a person has in certain truths, which comes from the correct understanding and reliable sources in Islam, namely the Qur'an and Hadith. Then according to Al-Ghozali (450-505 H), there are three goals of education, namely *Taqarrub ilallah* (draw closer to Allah), *Tazkiyah al-nafs* (cleansing of the soul), and *Ta'dib al-akhlak* (Improve the faith). Therefore, these three aspects are interrelated and show that religious education focuses on understanding doctrine (Akidah Islamiyah) alone, but also on the formation of character and behavior that is in harmony with Islamic teachings, so as to produce a complete faith that is manifested in daily life. Thus, faith is not only the moral and ethical foundation in life, but is also applied in daily life.

2. Akidah Naqsyabandiyah

According to al-Ghazali, Akidah is an attitude related to religion, logic, and spiritual experience. This includes attitudes such as gratitude, repentance, surrender, and effort, all of which aim to achieve an understanding of God and happiness in the hereafter. The construction of faith is very important in humans, as can be seen in the words of Allah SWT in the Qur'an Surah Al-Ahzab verse 21:

"Indeed, in the Messenger of Allah there is indeed a good example for you, (i.e.) for those who hope for Allah and the Day of Resurrection and who remember Allah much." (Q.S Al-Ahzab:21) (Ministry of Religion of the Republic of Indonesia, 2022)

3. Tafsir Al Misbah

After the previous verses condemned the hypocrites and those who are weak in faith, now the above verse is directed to the believers, praising their attitude in imitating the Prophet (peace be upon him).[12] The above verse states: *Indeed, there is for you in the Messenger of Allah, the Prophet Muhammad (peace be upon him), a good example for you.* You, i.e. *for people who* Always. *hope* the grace of God's love and happiness *Doomsday* and an example for those who *Dhikr* remember *to Allah* and mention His name *with*

a lot of, both in a difficult and happy atmosphere. It could also be that this verse is still a condemnation of hypocrites who claim to embrace Islam, but do not reflect the teachings of Islam. The condemnation was influenced by the word *Laqad*. It is as if the verse states: "You have committed various iniquities, when in fact in the midst of all of you there is a Prophet Muhammad whom you should imitate." [13]

Faith in God in the Qur'an for those who hope that Allah and the Day of Resurrection will serve to explain the nature of those who should imitate the Prophet (peace be upon him). Indeed, to imitate the Prophet (peace be upon him) perfectly, the two things mentioned above are necessary. The same is true of remembrance of Allah and always remembering Him. In the history of Islamic thought, there are several figures who focus on the issue of Faith, such as Al-Kindi, Al-Farabi, Ikhwan al-Safa, Ibn Sina, al-Ghazali, Ibn Miskawaih, and Ibn Qoyyim. Of all these figures, the author considers Imam Al-Ghazali to be one of the most influential in the development of the Islamic Creed. al-Ghazali's thoughts on the Faith are found in many of his works, especially in his famous book, *Ihya' 'Ulum al-Diin*. This great figure played a very important role in building and developing the science of the Faith in Islam. The teachings of the Faith proposed by al-Ghazali are based on the Qur'an and as-Sunnah, as well as through rational thinking of these two sources and the moral works of his time. This teaching also reflects real practices in his life. In other words, the Akidah al-Ghazali is not only religious and logical, but also practical and realistic. Therefore, the study of the Faith and the views of al-Ghazali is very important to find the main points that can be used as a basis in the development of Islamic teachings according to expectations. Imam al-Ghazali emphasized that the sign of the growth of monotheism in the heart is the emergence of an attitude of tawakkal to Allah, which is to leave all one's own affairs to Allah alone. Imam al-Ghazali is of the opinion that monotheism is the basis of all doctrines and teachings of Sufism. If we follow the example of the book of *Ihya' 'Ulum al-Diin* in a systematic and structured manner, it will find several main doctrines of Imam al-Ghazali's Sufism, namely

4. Application of the Naqsyabandiyah Faith

The application of the Naqsyabandiyah faith has a focus on keeping the heart clean and increasing worship through dhikr that is done in the heart (dhikr qalbi) and. This is believed to bring a person closer to Allah. The Naqshbandiyah Tarekat also emphasizes the importance of following the rules of sharia and Islamic teachings as a whole, as well as striving to form good morals. Therefore, the application of the Naqsyabandiyah creed emphasizes the cleanliness of the heart, the quality of worship, and the development of good morals through dhikr qalbi, the implementation of sharia, and guidance from Tarekat teachers. The main goal is to get closer to God and attain a higher spiritual consciousness.

So both of them have *ma'rifat*, this is what connects the compatibility between the main teachings of Imam al-Ghazali and the basic teachings of the Naqsyabandiyah Khalidiyah Tarekat which is carried out by applying the dhikr method as a way to get closer to Allah SWT. So that if a pilgrim focuses on dhikr only because of Allah SWT and not because of anything else and in accordance with the sharia as recommended in the Naqsyabandiyah Khalidiyah order, this can strengthen the faith of the congregation. This research examines the role of prayer as an institution of religious education, and dhikr as the main method in shaping the correct understanding and experience of Islamic teachings. Therefore, the dhikr of the Naqshbandiyah Order, as the core of research, is considered a key instrument in strengthening religious education. The practice of dhikr that is carried out regularly and in a structured manner is expected to be able to instill and strengthen understanding of the pillars of faith and Islam, as well as the values of the correct faith. As illustrated in the following table:

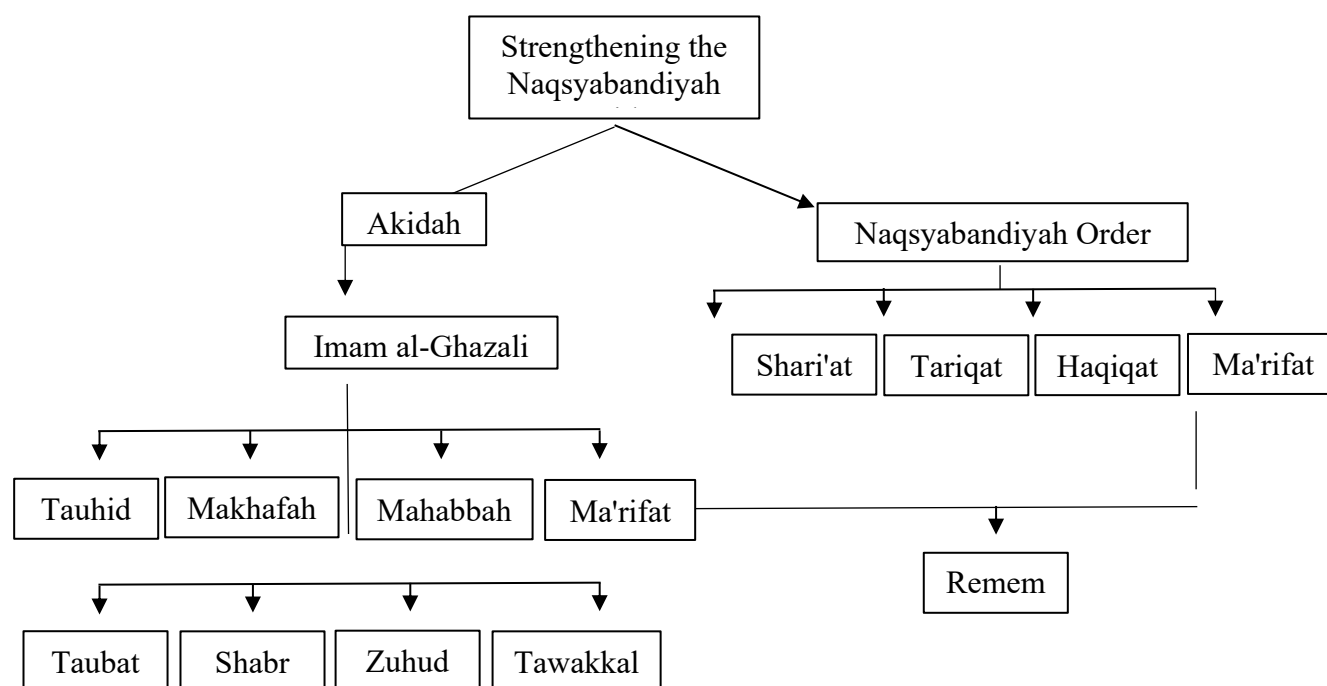


Table 1. Strengthening the Naqsyabandiyah Faith

Method

This type of research uses a qualitative approach with field research methods (*field research*). According to Moleong (2013) quoted from Fiantika, qualitative research is research that aims to understand the experiences of the people being studied, such as the actions and views of informants. This research is conducted in a thorough manner and describes everything in words in a natural context, using a variety of appropriate methods. The data collection technique was obtained through in-depth interviews, observations, and documentation studies at Persulukan Thariqus Sa'adah, Aek Hitetoas Village. Technique *purposive sampling* used to select key informants, namely Tuan Guru, Mursyid, and pilgrims who actively participate in dhikr activities. Interviews were conducted in a structured manner with the guidelines of questions that had been prepared, while observations were focused on the practice of dhikr and tawajjuh and suluk activities. Data analysis techniques in qualitative research, according to Miles and Huberman, are (data reduction) processes that aim to simplify or filter relevant data, (presentation of data) presenting them in a clear way in narrative form, and (verification) checking their truth in order to draw conclusions based on field findings. Triangulation of techniques, time, and sources is applied to ensure the validity of the data by comparing the results of interviews, field notes during observation, and documents such as; articles, journals, books and other references that are related to research. This research lasted from March

2025 to May 2025, focusing on the process of strengthening the faith through the dhikr of the Naqsyabandiyah Tarekat. This approach allows research to understand in depth how these spiritual practices shape the beliefs and character of worshippers. As illustrated in the following table:

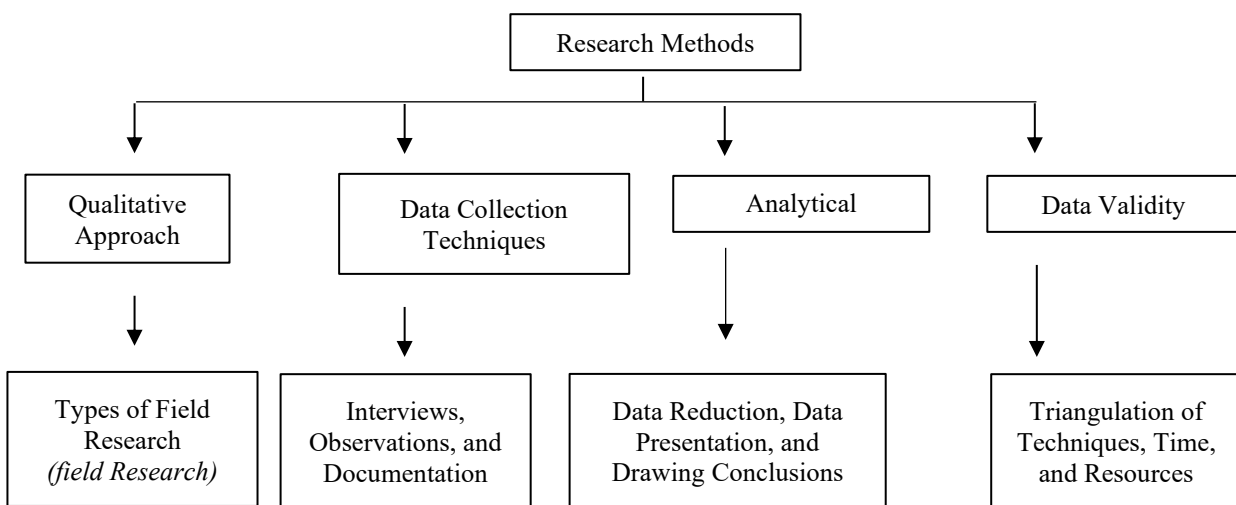


Table 2. Qualitative Research Methods

Results and Discussion

A. Methods of Strengthening Faith Education Through Zikir of the Naqsyabandiyah Tarekat in Thariqus Sa'adah Village, Aek Hitetoras Village.

Learning the Naqsyabandiyah Tarekat is believed by its followers to strengthen the Faith (belief) in Islam. Imam al-Ghazali wants everyone to reach the third level, which is to feel the truth themselves.[14] Imam al-Ghazali himself is a Sufi who focuses on worship and sharia. He believes that a person can meet Allah through predetermined worship, such as prayer, wirid, and dhikr. He is not like other Sufis who focus more on expressing love through poetry, dance, and others. Imam al-Ghazali wants everyone to follow the path that has been set by the Shari'ah in order to attain the truth itself.[15] Imam al-Ghazali argued that Sufism must continue to follow the rules of the sharia and cannot be done carelessly, let alone to the point of violating the sharia. However, the sharia will only be meaningful if one actually practices it. If one only discusses the sharia without implementing it, it is of no use. Therefore, one needs to practice the Shari'ah well, and the people who do it correctly are those who are undergoing the Tarekat.



Figure 1. Thariqus Sa'adah Persulukan Mosque in Aek Hitetoras Village

So the basis of the theory above, the Tarekat by following the sharia will get the gift of essence. With this fact, one will understand the meaning of life and what is behind it. This gift from Allah is not just ordinary knowledge, but in the form of makrifat, according to the view of Imam al-Ghazali.[16] This explains the slogan that one often hears, "Shari'a, Tarekat, and Hakiikat." Therefore, the Naqshbandiyah Order is actually in accordance with the explanation of Imam al-Ghazali through his theories in the book *'Thya' 'Ulum al-Diin* which is one of his works, which states that the main teachings of Sufism according to Imam al-Ghazali are *Tauhid*, *Makhafah*, *Mahabbah*, and *Ma'rifat*. Meanwhile, in the Naqsyabandiyah Tarekat Khalidiyah admitted that there are four levels in Sufism in general, namely *shari'at*, *tariqat*, *haqiqat*, and *ma'rifat*. [17] The teachings of Sufism according to Imam al-Ghazali and the four levels of Sufism that the Naqshbandiyah Khalidiyah Tarekat believes to have security, namely *Ma'rifat* (knowing Allah SWT), this is not contradictory.[18] Furthermore, the Naqsyabandiyah Tarekat has the main teachings, namely the cultivation of monotheism, dzikrullah (remembering Allah), Muraqabah (feeling that Allah is watching), purification of the soul, the example of mursyid, and practices based on sharia. Some of the main teachings of the Naqsyabandiyah Khalidiyah Tarekat are:

1. Cultivation of Tawheed: The main teaching of this Tarekat is the cultivation of Faith which begins from the time the disciple performs baiat or talqin to the mursyid (spiritual teacher) through the sentence of monotheism, namely *La Ilaha Illallah* (there is no God but Allah). This process helps to cleanse the soul of the disciple from worldly and inner influences, focusing the heart on the Oneness of God.
2. Dzikrullah (Remembering Allah): Dhikr is a staple practice in the Naqshbandiyah Order. Through dhikr, both verbally and heartfelt (dhikr khafi which is the hallmark of this Tarekat), a salik (follower of the Tarekat) constantly remembers Allah. This is believed to strengthen the belief and awareness of the presence of God in every aspect of life.
3. Muraqabah: This order teaches muraqabah, which is feeling Allah's supervision at all times. By realizing that Allah is always watching, a Muslim will be more careful in his words and deeds, so that his faith will be stronger.
4. Purification of the Soul: Through various spiritual practices and guidance from the mursyid, the Naqshbandiyah Order aims to purify the soul from despicable qualities and replace them with praiseworthy qualities. A clean heart will be easier to accept and appreciate the truth of the Faith.
5. Mursyid's Example: Mursyid has a central role in guiding students. The example of the mursyid in practicing Islamic teachings and having strong beliefs can inspire and strengthen the faith of his students.

6. Shariah-Based Practices: The Naqsyabandiyah Tarekat strongly emphasizes the importance of adhering to Islamic sharia. The practices in the Tarekat should not be contrary to the Qur'an and Sunnah. This ensures that spiritual strengthening goes hand in hand with understanding and practicing the correct teachings of Islam.

Thus, through its main teachings, the practice of dhikr and muraqabah, the guidance of the mursyid, and the emphasis on sharia, the study of the Naqshbandiyah Tarekat is believed to deepen the understanding and appreciation of the Oneness of Allah and the basic principles of Islam, which ultimately strengthens the Faith of a Muslim.[19] As illustrated in the following table:

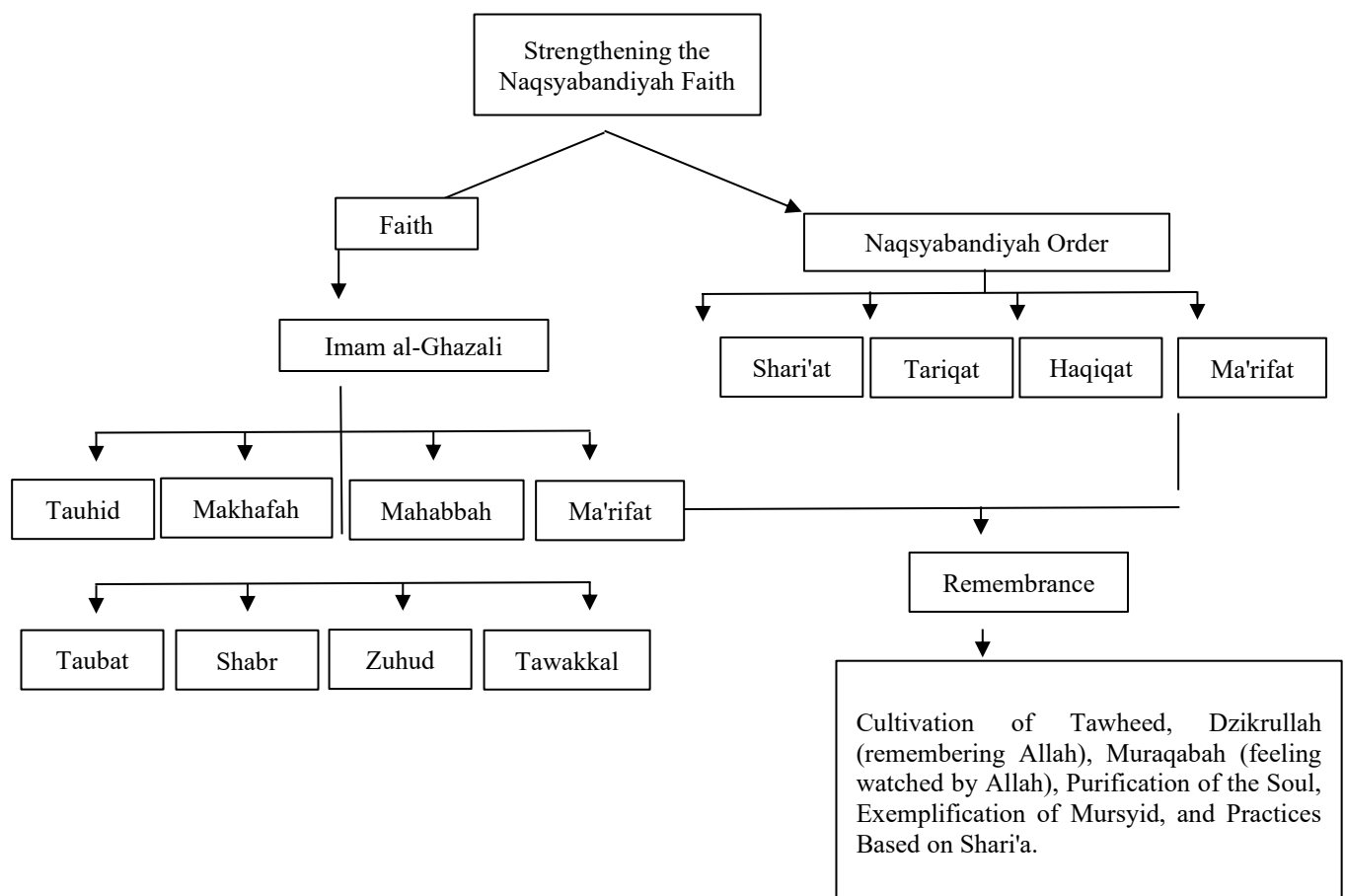


Table 3. The Connection Between the Teachings of Imam al-Ghazali and the Naqshbandi Order in Strengthening Faith

Dhikr or remembering Allah through the mention of the name of Allah (Asmaul Husna) or the mention of the sentences tahlil, tahmid, tasbih, istighfar eats our hearts always connected to Allah (remembering Allah) and God willing, it will open awareness of the greatness and Oneness of Allah. Dhikr (remembering Allah) especially dhikr in Qolbu (heart) helps to cleanse the diseases of the heart, such as riya, ujub, arrogance, envy, envy, and hubbud of the world (attachment to the world of excess). Apart from the disease of the heart and the excessive love of the world, it will be easier to accept the true truth from Allah. And the most important thing is that the dhikr taught in the Naqshbandiyah Tarekat is sourced from the Qur'an and hadith (sunnah). Allah SWT Says in Q.S Ar-Rad: 28

"(That is) those who believe and their hearts become at peace in the remembrance of Allah. Remember, that only by remembering God will the heart always be at peace." (Q.S Ar-Rad: 28)

B. Tafseer of Ibn Kathir

Allah Almighty says, "Those who believe and their hearts are at peace in the remembrance of Allah." [28]. That is, their hearts feel comfortable and calm in the presence of Allah Almighty, feel at peace when they remember and mention His name, and feel pleased with Him as a Helper and Protector. Therefore Allah Ta'ala said, "Remember, only by remembering Allah will the heart be at peace." [28]. That is, Allah Ta'ala has the right to be remembered and mentioned by His name [20]. Furthermore, the method of teaching the faith applied in Persulukan Thariqus Sa'adah according to the interview of the informant as the Young Teacher in the Persian, there are two teaching methods that are carried out as follows:

"First, we emphasize implementing Sharia (i.e. for the mandatory Pillars of Islam) as long as we are physically and spiritually healthy, even when we are physically sick, which is called Prayer, which must be done as much as we can according to the rules of the Shari'a. Secondly, the teaching of the Faith that we apply in addition to the general teaching method according to the Custom in the Naqshbandiyah Order, we also use an approach in terms of culture and the character of the congregation." (interview with Mr. Young Teacher, Mr. Kh. M., as a leader in Persulukan)



Figure 2. Interview with Mr. Guru Muda Mr. Kh. M.,

As for the method of Zikir (remembering ALLAH) in the Naasyabandiyah Khalidiyah Tarekat in the Thariqus Sa'adah Temple, there are 2 (two) ways, namely, Verbal or utterance of remembrance, Oral dhikr or speech is usually done by saying a lot of istighfar such as; astaghfirullah while asking for forgiveness from Allah SWT in your heart for all sins and vices earnestly and hopefully, Zikir khafi or dhikr in the heart of Sanubari (Qolbu), Zikir khoji (dhikr *ismu dzat*) is dhikr mentioning the name of the Great God such as; Allah, Allah, Allah As Much as possible. So the words of Allah are words that are recited in the heart of Sanubari (Qolbu) without moving the tongue or lips, because when doing dhikr the tip of the tongue is bent to the sky of our mouth and the lips are closed, so that it is absolutely the heart of conscience that says the words of Allah until consciousness arises, in the heart of Sanubari (Qolbu).

From um Anas, that she said, "O Messenger of Allah, give me a will." He said: Stay away from disobedience, for it is the most important of jihad, and multiply the dhikr of Allah, for indeed you do not bring anything to Allah that He loves more than the many dhikr to Him." [HR. Ath-Thabarani].

C. Describe the application of dhikr of the Naqshbandiyah Tarekat in improving the faith of the congregation.

Pilgrims who have just entered the Naqshbandiyah Tarekat usually recite dhikr as much as they can, for example, 3,7, 27, and so on up to 1000-5000 times. This is more often when carrying out tawajjuh and suluk activities for 10 days, but for ordinary days as the informant said:

"Usually if there is more pleasure in this life, there are no daily distractions and problems, usually I do this dhikr, God willing, twice in one day, namely after the isha prayer and the dawn prayer." (interview with Mr. S., as a pilgrim).



Figure 3. Interview with one of the pilgrims

Suluk activities are carried out by the congregation of Tharikus Sa'adah for 10 days before Ramadan and 10 before Eid al-Adha where the congregation only focuses on worship and dhikr, without working, such as mondok at the Islamic boarding school, which is located at the Tharikus Sa'adah mosque for 10 days. However, if the tawajjuh activity is carried out on ordinary days 1 time a week at the Tharikus Sa'adah mosque, this is usually done every Tuesday night with the Isha prayer first after that the congregation does their dhikr. After the congregation gives allegiance to the mursyid teacher, the congregation is obliged to carry out the dhikr taught by the mursyid teacher with the stages and provisions or rules set, both with the correct sitting posture and the recitation of the dhikr and carrying out Kaifiat before starting the dhikr. Kaifiat dhikr *ism of jat* There are 10 and maqom or place *Dhikr ismu dzat*.

Before starting to dhikr, in the manners of a person sits on the left side (the final tahiyyat in prayer), then both hands are placed on the tips of the thighs, close to the knees, then relax or flex all the limbs with the head slightly lowered towards the heart of the sanubari. After that, concentrate by feeling the entry and exit of the breath in yourself. As for Kaifiat dhikr *ism of jat* or dhikr *Lathoif* There are 10 which are, To be gathered into the hearts of the conscience It means that one must concentrate by eliminating all my thoughts and thoughts about anything and one must invite all his limbs into the heart of the soul to remember Allah Ta'ala the Almighty over everything, Remember the dzat of Allah, Ta'ala, Earlier, we are in a position to remember Allah Almighty, which means that we have directly entered the second Kaifiat, but here we have to focus more on remembering Allah Azza Wa Jalla, that as if we see Him, and even if we do not see Allah, then be sure that Allah SWT sees us, because Allah SWT is very, very close to us, Istighfar three times, In a situation where we still really remember Allah SWT, and we feel close to Allah SWT, then we say Istighfar, Astaghfirullah.... And our hearts or qolbu ask forgiveness from Allah SWT, for all our sins and mistakes, the sins and mistakes of our wives or husbands, as well as the sins and mistakes of our children, then we Istighfar again the second yarig, Astaghfirullah.... Meanwhile, our hearts or qolbu also ask for

forgiveness for the sins and mistakes of our parents, our mothers and fathers. Then we Istighfar again for the third time, Astaghfirullah.... And in our hearts or qolbu we ask for forgiveness for all the sins and mistakes of our teachers, especially teachers or mursyid where we learn to get closer to Allah SWT.

Here we feel as if the spirit of the teacher/mursyid is in front of us, as our robithoh, related to the teacher's rabithoh, it is not to deify the teacher, let alone to associate Allah SWT with the figure of the teacher. But with our Robithoh, we are guided, to be guided by the teacher to go to Allah SWT, and to Allah SWT. Robithah is the link between the spiritual of the student and the spiritual of the teacher by presenting the appearance and face of the mursyid teacher to the heart of the student when he wants to do dhikr or do charity in order to get a wasilah in the context of the student's journey to Allah SWT, And another purpose of Robithah is to get the wasilah that exists in the spirituality of the Shaykh murshid, where the spirituality of the Shaykh mursyid has been in contact and close to the previous Shaykhs of the mursyid to the spirituality of the wahul muqoddasah The Prophet PBUH.

This means that here we initially imagine as if we are dead or dead, where we see the body that is stretched rigid is our body, and in the crowd of our relatives who are sad and even crying, then our body is bathed, shrouded and delivered to the cemetery to be buried or buried, after being buried then we stay with our bodies alone in a narrow and wet grave. then we can imagine how we felt at that time, it must have been very tense and afraid, we wanted to ask for help from whom, because there was no one who could help us apart from the help of Allah SWT.

Conclusion

Able to strengthen the faith of the pilgrims, To obtain the cultivation of tauhid, dzikrullah, muraqabah, purification of the soul, the example of mursyid, and practices based on sharia. Able to deepen their understanding and appreciation of the Oneness of Allah SWT and the basic principles of Islam, through the sources of the Qura'an and Hadith. The learning process that is carried out does not only focus on theoretical aspects, but also involves deep spiritual practices, such as oral dhikr and khafi dhikr, which help the pilgrims feel close to Allah. The teaching methods applied, which are adapted to the culture and character of the congregation, also contribute to the effectiveness of strengthening the faith. This research is in line with the view of Imam al-Ghazali who emphasizes the importance of practicing sharia in achieving spiritual essence.

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