

## THE IMPLEMENTATION OF TAREKAT NAQSYABANDIYAH AL KHALIDIYAH WA QODIRIYAH IN RADEN RAHMAT SUNAN AMPEL JEMBER ISLAMIC BOARDING SCHOOL

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**Abstract.** Tarekat is a part of the implementation of *tassawuf* (mysticism) that has a tight connection with controlling carnality and concentrating on purifying the soul to get closer to Allah. It can even serve as a remedy for the dryness of the soul. This research employs qualitative approach with a type of field study research and have purpose to describe implementation of *bai'at*, *zikir*, *suluk*, and *sunnah* prayer in the Tarekat Naqsyabandiyah Al-Khalidiyah Wa Qodiriyah at Raden Rahmat Sunan Ampel Islamic Boarding School Jember. The research results indicate that the implementation of *bai'at* in this tarekat involves two steps: the *bai'at* of Tarekat Qodiriyah and the *bai'at* of Tarekat Naqsyabandiyah Al Khalidiyah. Before this, fasting, reading *istighfar*, taking a bath for repentance (*taubat*), *taubat* prayer, *hajat* prayer, and *istikhoroh* prayer are required. The implementation of *zikr* in this tarekat involves reading *istighfar*, *sholawat*, *zikir nafyu isbat* loudly, reading *zikir ismu dzat* and *zikr nafyu isbat* quietly, and also performing *istighosah li tholabir ridho*. The implementation of *suluk* in this tarekat requires fasting *bi laa ruh* for 10 days. The implementation of *Sunnah* prayer includes *Taubat* prayer, *Lidaf'il Bala'* prayer, *Istikhoroh* prayer, *Tahajjud* prayer, *Tabih* prayer, *Hajat* prayer, *Litsubutil Iman* prayer, *Birrul Walidain* prayer, *Witr* prayer, and ends with prostration of gratitude.

### Article history:

**Keywords:** Tarekat, Naqsyabandiyah Al-Khalidiyah, Qodiriyah.

### Introduction

Islamic Religious Education in formal education or public universities often lacks religious values. This can lead to younger generations feeling spiritually unfulfilled, which may result in engaging in behaviors that cross moral boundaries, such as promiscuity, drunkenness, or drug use. Sometimes, individuals seek to alleviate their spiritual dryness by unconsciously engaging in religious studies that lack a clear scientific source. This can lead to susceptibility to influence, disbelief in fellow Muslims, and intolerance. It is important to approach religious teachings with objectivity and avoid being swayed by subjective evaluations. (Zaki, 2015)

According to Ustadz Ahmad Ma'muri in the *Tassawuf* study conducted by Matan Banyuwangi on March 30, 2019 in Padangbaru village, Pesucen Kalipuro Banyuwangi:

*The millennial generation tends to get bored easily and prefers instant gratification. These two factors contribute to their spiritual dryness. The*

**Article info:**

<https://doi.org/10.29240/jf.v8i2.9278>

*increasingly complex demands of modern times only exacerbate this issue. However, Tassawuf akhlaqi can provide a cure for their parched souls”*(Ihwan, 2019)

Additionally, the advancement of information technology and exposure to foreign cultures can lead to culture shock, resulting in an imbalanced influence of outside cultures on individuals' lives. This, combined with a society that aggressively pursues progress, is easily bored, and seeks instant gratification, can cause younger generations to experience frustration, a loss of spiritual values, and moral decay.(Ni'am, 2014)

Understanding *tassawuf* is important in anticipating the dryness of the soul because it is the essence of all teachings in this religion. *Tassawuf* is *ihsan* when connected to the religious teachings of faith, Islam, and *ihsan*. When associated with *aqidah*, *sharia*, and *akhlaq*, *tassawuf* is *akhlaq*. *Tassawuf* is the study of Islamic ethics, aimed at controlling and purifying one's passions and replacing negative character traits with positive ones, all with the goal of achieving closeness to and remembrance of the Creator. In *tassawuf*, there are four series of journeys that must be passed first, which are the main teachings in *tassawuf* in general that cannot be separated. The four series sequentially consist of *shari'at*, *tarekat*, *hakikat*, and *ma'rifat*.(Mahjuddin, 1991)

*Sharia* is the laws imposed by the Messenger of Allah that come from Allah and are addressed to all Muslims, according to As-Shawi as quoted by Imam Nawawi al-Bantani in the book *Maraqat Al-'Ubudiyyah* translated by Fuad Syaifuddin Nur. According to Shawi, *tariqah* is associated with performing obligatory and sunnah actions, avoiding actions that are considered haram, and abstaining from actions that are permissible but have no benefit. It is important to prioritize the attitude of *wira'i*, which involves being cautious not to be influenced by haram and *makruh* actions. This can be achieved through *riyadhoh* (mental exercise) efforts.(Al-Bantani, 2016)

According to Abu Bakar Al-Ma'ruf, as quoted by M. Iqbal Irham, the essence is the feeling that arises within a person when they can perceive the signs of divinity with the eyes of their heart. *Ma'rifat*, on the other hand, is the pinnacle of deep knowledge of spiritual truth that not everyone can attain.(Irham, 2012)

In the view of *Sufis* in the second century *Hijriyah*, the *Shari'a* is related to the way a person improves their outward practices. *Tarekat* is utilized to enhance *Bathiniyah Amaliyah*, while *Ma'rifat* is the ultimate objective, which involves recognizing the essence of Allah, including His attributes and deeds.(Nawawi, 2008) The presented definitions refer to *tassawuf*, which suggests that controlling lust and avoiding sinful acts requires more than external efforts alone. Self-control and mental change are related to soul cleansing, also known as *bertarekat*.

Muhamad Bisri Ihwan stated that some individuals

“use age or the need for sharia perfection as excuses for not practicing tariqah. In reality, it is impossible to guarantee our age until old age, just as it is impossible to guarantee the perfection of the sharia. As young individuals, we strive to advance in our spiritual journey by experiencing the tariqah. Through the tariqah, we aim to perfect our understanding and practice of the sharia.”(Ihwan, 2019)

In this case, the role of the millennial generation of *santri* is to provide a change in people’s perception of Islam as *rahmatan lil ‘alamin*. Despite being a minority, it is crucial for *santri* to continue deepening their religious knowledge. This way, when individuals experience spiritual emptiness or seek genuine happiness, they have a reliable source to turn to. This refers to individuals who possess knowledge of religion and are also experts in remembrance, experiencing the pleasure of remembering Allah. This is in accordance with Surah at-Taubah verse 122, where Allah states:

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ (التوبة: ١٢٢)

Meaning:

“It is not appropriate for believers to engage in full-scale war. Why not select a few individuals from each group to deepen their knowledge of religion and to warn their people upon their return, so they can protect themselves” (Q.S. At-Taubah: 122)(Listiawati, 2017)

According to Al-Maraghi, as quoted by Listiawati, this verse indicates the obligation to deepen religious knowledge and prepare everything needed to study and teach in accordance with the provisions that are expected to provide benefits for humans. Therefore, striving to pay more attention to religious knowledge is a noble act and earns a high position before Allah. Deepening one’s religious knowledge is just as important as engaging in jihad using one’s wealth and oneself to exalt the word of Allah. In fact, deepening one’s religious knowledge holds a higher position than those who do not engage with enemies.(Listiawati, 2017)

Consistent with previous descriptions, *pesantren*, the oldest Islamic educational institutions in Indonesia, are expected to produce generations of experts in religion and general knowledge. For example, the Raden Rahmat Sunan Ampel Islamic Boarding School (PPRRSA) in Jember plays a role in optimizing the educational activities of its students in the urban campus environment. From the establishment of the boarding school until now, students from the University of Jember or Jember State Polytechnic have dominated participation in religious activities such as recitation, *tadarus*, *dhikr*, *qiyamul lail*, and *Tarekat Naqsyabandiyah Al-Khalidiyah Wa Qodiriyah*.

*Tarekat Naqsyabandiyah Al-Khalidiyah wa Qodiriyah* is a combination of two different tariqas, each with its own main teachings. *The Naqsyabandiyah Al-Khalidiyah tariqah* was first pioneered by Muhammad Baha’ Al-Din Al-Uwaisi Al-Bukhari Naqsyabandiyah (1318-1389 AD). This order developed and had several branches in the 18th and 19th centuries, including the *Naqsyabandiyah Al-Khalidiyah Order* led by Diya’ Al-Din Khalid Al-Baghdadi (Maulana Khalid Al-Baghdadi).(Nawawi, 2008)

Meanwhile, the *Qodiriyah Tariqat* is led by Shaykh Abdul Qadir Al-Jilani, an expert *fiqh* scholar known for his adherence to the Hambali madhhab and his expertise in *zuhud*. He is considered to be *Qutubul 'aqtab*, which enables him to pursue the science of *tarekat* and *hakikat* with exceptional abilities. (Aceh, 1993)

Therefore, *Tarekat Naqsyabandiyah Al-Khalidiyah* and *Tarekat Qodiriyah* are not a joint tarekat like *Tarekat Qodiriyah wa Naqsyabandiyah* (TQN), but are two different tarekat, each with their own practices and teachings. They are done together only when someone has been *bai'at* or has become part of the *Qodiriyah tarekat*, which is then *bai'at* again to become part of the *Naqsyabandiyah Al-Khalidiyah tarekat*.

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## Method

In this study, researchers employed field research to collect information and data in-depth, in accordance with the realization of social life in the research location. This approach aligns with the researcher's goal of directly observing, interacting with, and gaining insights from individuals who live in the environment. Therefore, during the process of observation and understanding, researchers utilize a qualitative descriptive approach to explain and describe events, emotions, and situations. (Morissan, 2019)

In this study, the location is Raden Rahmat Sunan Ampel Jember Islamic Boarding School, specifically situated at Jalan Koptu Barlian No. 8 Kampung Jambuan, Antirogo, Sumbersari District, Jember Regency, East Java. The research subjects were determined using purposive sampling technique. Purposive sampling is a technique used to select research subjects who can provide reliable information related to the problem being studied. The selected subjects are later used as informants. It is important to maintain objectivity and avoid biased language when describing the technique. (Creswell, 2014)

## Result and Discussion

### 1. Overview of Raden Rahmat Sunan Ampel Islamic Boarding School in Jember

Raden Rahmat Sunan Ampel Islamic Boarding School in Jember was founded by Kyai Ahmad Nafi' in 2014 and inaugurated in 2015. The boarding school was established due to Kyai Ahmad Nafi's concern about the erosion of spiritual and moral values among male and female university students. The institution follows conventional academic formatting and employs clear, objective language.

“Latar belakangnya dari keprihatinan, rasa belas kasihan kepada mahasiswa khususnya yang membutuhkan bimbingan spiritual, ya kita merintis pesantren. Secara dzohir mahasiswa menjadi memiliki dua pilihan, diantara pilihan untuk ngekos, ngontrak, ada pilihan untuk mondok, jadi begitu awalnya seperti itu” (Nafi’, 2023) (“The school aims to provide spiritual guidance to those in need. Dzohir students in Jember have two options for accommodation: renting or boarding”)

The majority of students at Raden Rahmat Sunan Ampel Islamic Boarding School come from nearby universities, including Jember State University (UNEJ), Jember Polytechnic (POLIJE), Muhammadiyah University of Jember (UNMUH), and Islamic University of Jember (UIJ). It is evident that the Raden Rahmat Sunan Ampel Islamic Boarding School is not only popular among students attending general campuses with minimal religious education, but also among those attending campuses based on Islamic education.

Before founding the Raden Rahmat Sunan Ampel Islamic Boarding School, Kyai Ahmad Nafi’ taught the Koran at home in Jenggawah. The school is referred to as a *tariqah* hut due to its familial atmosphere, as Kyai’s father, Mbah Yai Munawwir, is a murshid of the *Naqsyabandiyah Khalidiyah tariqah*. Meanwhile, Kyai Nafi’ made *talbiyah* to Mbah Yai Fathullah, his pakde from Kasiyan, Puger, Jember, since Mbah Yai Munawwir had passed away before making *talbiyah* to him. Mbah Yai Fathullah later granted Kyai Nafi’ the sanad of two *tariqahs*: the *Qodiriyah tariqah* and the *Naqsyabandiyah Al-Khalidiyah tariqah*.

“Jadi saya bisa dikatakan tidak mencari karena ya memang Bapak saya mursyid di *thoriqoh*. Kemudian setelah kita jalankan, ya kan dalam *thoriqoh* itu ada taat. Ketika kita mau taat, ya sudah apa yang diperintahkan dijalankan”. (Nafi’, 2023) (“I can state that I am not searching because my father is a murshid in *thoriqoh*. In *thoriqoh*, obedience is present. When we are instructed to do something, we will comply”)

Nafi’s educational history is divided into several types, namely the history of formal education, *diniyyah* education, sharia education and *tariqah* education. “Kalau saya dosen. Pendidikan formal saya di THP (Teknologi Hasil Pertanian) Jember. Kalau pendidikan diniyyah saya dari keluarga saya sendiri. Terus khataman ilmu syariah saya di pondok Kyai Sholeh Pasuruan. Kalau segi *thoriqoh* di samping dari Bapak saya sendiri, saya dari Pakde, Kyai Fathullah. Dari segi profesi, saya dari jalur umum SMA, S1, S2, S3 baik di dalam negeri maupun di luar negeri.” (Nafi’, 2023) (“I am a lecturer. My formal education is at THP (Agricultural Product Technology) Jember. My diniyyah education is from my own family. I continued to study sharia at the Kyai Sholeh Pasuruan hut. In terms of *thoriqoh*, besides my own father, I am from my grandfather, Kyai Fathullah. In terms of profession, I am from the general path of high school, S1, S2, S3 both domestically and abroad”)

## 2. Implementation of Naqsyabandiyah Al-Khalidiyah wa Qodiriyah at Raden Rahmat Sunan Ampel Boarding School

### a. Bai'at

Both the *Naqsyabandiyah Al-Khalidiyah* and *Qodiriyah tarekats* have their own implementation of *bai'at*. In Sufism, *bai'at* refers to the outer and inner bonds between students and their murshid, which is a relationship in the chain of education and guidance to obtain the level of *ihsan*. This definition is based on Suhrawardi's explanation, as quoted by Ismail Nawawi. (Nawawi, 2008)

*Bai'at* is an agreement between the student and the murshid or teacher. The agreement promises to carry out and follow what is ordered by the murshid or teacher in tarekat. This agreement is also made with Allah. Kyai Ahmad Nafi' explains this as follows:

*"Jadi Bai'at itu maksudnya di talqin. Jadi kalau misalnya lampu ya nyambung ke kabel. Jadi bai'at itu kita itu berkomitmen di hadapan guru, berkomitmen di hadapan Allah hakikatnya, untuk mengamalkan dzikir dan amaliyahnya, itu yang namanya bai'at. Nah kalau saya mengistilahkan yo bai'at ki yo bai'at tapi ya diniatkan belajar. Kenapa karena masih muda. Kan orang nanti kalau bai'at kalau tidak diamankan kan dosa, kan gitu. Ya intinya namanya orang sudah berjanji terus kalau janjinya tidak ditepati kan dosa secara umum. Maka demikian saya beri satu jalan keluar. Bai'at yo bai'at tapi niatono belajar. Orang belajar berjalan kadang kesandung jatuh, kan yo enggak duso. Tapi yo enggak putus asa, ya berdiri lagi berjalan lagi. Ibaratnya dzikir suatu saat lupa, terus pas ingat yo wis endang istigfar, tobat, sholat tobat, jangan diulangi lagi, terus seperti itu." (Nafi', 2023)* ("So *bai'at* means to be *talqin*. For example, if a lamp is connected to a cable. So *bai'at* is that we are committed before the Teacher, committed before Allah in essence, to practice *dhikr* and practice, that's what *bai'at* is. Now if I call it *bai'at*, but it's with the intention of learning. Why, because I'm still young. People will say if you don't practice *bai'at*, it's a sin, right? Yes, the point is that people made a promise, and if the promise is not kept, it is generally a sin. So, I gave a way out. *Bai'at* is *bai'at*, but the intention is to learn. People who are learning to walk sometimes stumble and fall, right? But you don't despair, you get up and you walk again. It's like if you forgot to do *dhikr* one day, then when you remember, you end up *istigfar*, repent, pray for repentance, don't repeat it again, go on like that")

In this case, it can be seen that the procedures for *bai'at Nasyabadniyah Al-Khalidiyah* and the procedures for *bai'at Qodiriyah* are different. The difference lies in the fasting. So, for someone who wants to *bai'at* the *Qodiriyah Tariqah*, they can meet directly with Kyai Nafi' at any

time, of course when Kyai Nafi' is at home or when he is willing to *bai'at*. As researchers have seen, for women, when they want to *bai'at*, it is recommended to wear a *mukena*, in a state of purity, then read the prayer, which prayer is *calqin* by the Murshid. After that, students are taught the procedure for reciting *Laa Ilaha Illallah*, in which the sitting position is *tawaruk ngiwo*, meaning that the sole of the right foot touches the thigh of the left foot, and the sole of the left foot touches the limbs. (Observasi, 2022)

Then, when saying the word *Laa*, it is likened to drawing a line from the navel to the brain. When saying *Ilaha*, it is compared to drawing a line from the brain to the right shoulder. When mentioning *Ilha*, it is compared to drawing a line from the right shoulder to the heart (left milk), and at the same time it is right in the heart that the word Allah is emphasized. This is also in accordance with the existing documents where the pronunciation of *Laa Ilaha Illallah* is represented with a triangular line. (Dokumen, 2015)

For the *Naqsyabandiyah Al-Khalidiyah Tarekat*, it is recommended to fast on Monday or Thursday before performing *bai'at*, so that a person can perform *bai'at* of the *Naqsyabandiyah Al-Khalidiyah Tarekat* on Tuesday or Friday. Then, from *Ba'da asr* to *Ba'da isya'*, recite *Istighfar* 7000 times. This is followed by a repentance bath and perfecting *Wudhu*. Then the repentance prayers, *Hajat* prayers, and *Istikhoroh* prayers, each of which is performed for 6 *rak'ats* or three shakes. After the prayers, sleep, and the next day ask for the *bai'at* of the *Naqsyabandiyah Al-Khalidiyah Tarekat*. (Dokumen, 2022b)

This is in accordance with what Martin van Bruinessen said that before entering the *Naqsyabandiyah* order, a person must make repentance, namely by remembering the sins committed in the past, asking for forgiveness, and being determined not to repeat the mistakes made before, both physically and mentally. After this, the core of the *bai'at* procession is to swear allegiance to the Murshid and accept the *talqin*.

In *Tafsir Al-Wasith*, Wahbah Az-Zuhaili says that *bai'at* or *mubaya'ah* comes from the word *bai'* (buying and selling). This is related to Surah Al-Fath where in the letter there is a verse that describes the *bai'at* Ridhwan made by the companions who were always loyal to Allah and His Messenger at the time of the *Hudaibiyah* agreement during the time of the Prophet. Then, the word *bai'at* is also used absolutely when appointing a caliph or king. This shows that *bai'at* is considered an honorable attitude of heroism, great sacrifice, and high determination to achieve a great goal. (Az-Zuhaili, 2013)

Therefore, in *tariqah*, *bai'at* is also meant to seek Allah's pleasure through the mediation of a murshid. *Bai'at* is also done with sincerity without any compulsion. With this sincerity, it is hoped that it will bring the pleasure of Allah each time it is performed.

## b. Zikr

In general, zikr is remembering Allah. Zikr is also the basis of *tareqat*, meaning that what distinguishes one *tareqat* from another is the type of zikr that is practiced, but all these zikr have the same goal of remembering Allah and coming closer to Allah. Zikr in *Naqsyabandiyah Al-Khalidiyah wa Qodiriyah Tariqah* in Raden Rahmat Sunan Ampel Islamic Boarding School as taught by Kyai Nafi' is the zikr of *ismu dzat* which can be said by getting used to reading the word Allah and the dhikr of *nafiy isbat* or reading the phrase *Laa Ilaha Illallah*. Reading *istighfar* and *sholawat* is another zikr. This is according to what was narrated by Kyai Ahmad Nafi', namely:

“Jadi di sini ada dua *thoriqoh*, *Thoriqoh Naqsyabandiyah Al-Khalidiyah wa Qodiriyah*. Jadi hampir semua santri belajar *Qodiriah* dulu. *Qodiriyah* itu dzikirnya *jahr* atau jelas, kalau yang dibaca dan diamalkan itu *istighfar*, *sholawat*, terus *la ilaha illa Allah* setelah *sholat fardu*. Itu kalau amaliyah untuk *Qodiriyah*. Tapi kalau untuk *Naqsyabandiyah* itu dzikirnya *sirri*, itu dzikirnya saya tidak bisa menjelaskan secara real, tapi saya bisa menjelaskan jenis dzikirnya. Namanya *sirri* itu yang dzikir itu *Qolbunya*, yang dibaca *ismu dzat*. Asmanya Allah yang dibaca.” (Nafi', 2023) (So, here there are two *Thoriqoh*, *Thoriqoh Naqsyabandiyah Al-Khalidiyah wa Qodiriyah*. So almost all students learn *Qodiriyah* first. *Qodiriyah* is *jahr* or clear dhikr when what is read and practiced after the obligatory prayer is *istighfar*, *sholawat*, and *la ilaha ila Allah*. This is the practice for *Qodiriyah*. But for *Naqsyabandiyah*, the zikr is *sirri*, I cannot explain the dhikr in real terms, but I can explain the type of dhikr. The name *sirri* is that the dhikr is the *Qolbunya*, what is recited *ismu dzat*. Allah's name is recited)

As for the number of zikrs read in daily life in the documents obtained by the researchers, namely for reading *Sholawat*, *Istighfar* in a day at least 3 times. Meanwhile, the recitation of *Laa Ilaha Illallah* is 165 times. (Dokumen, 2015)

1. Reciting *Isighfar*

*Istighfar* means asking Allah for forgiveness for sins and mistakes. In addition to asking for forgiveness, *istighfar* sometimes includes words of repentance for all mistakes. As a form of *adab* in *tariqah*, this is also expressed by Ibn 'Athoillah, namely:

وَاسْتَغْفِرْ فَإِنَّ التَّائِبَ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ

“Seek forgiveness (*istighfar*), for verily he who repents of sin like one who has no more sin.”

In *Syarh Hikam*, Ibn 'Athoillah explains that sometimes sin can also be the cause for a person to be able to *wushul* to Allah, because basically Allah opens the door to guidance based on three things, namely a sense of rupture and destruction, a person who repents accompanied by caution in doing good deeds, and sincerity regardless of sin and disgrace. (Zarruq, 2017)

Therefore, for followers of the *Qodiriyah* order, increasing *istighfar* is one of the implementations of the seven basic principles of the *Qodiriyah* order,



namely *mujahadah*, *tawakkal*, good manners, gratitude, honesty, *ridho*, and patience.

## 2. Reciting *Sholawat*

Reading *Sholawat* is an act of worship that is worthy of reward from Allah for people who do it. Another virtue of reading *sholawat* is that if someone reads *sholawat*, Allah will give him ten *sholawat*, in the sense of ten *sholawat*, which means Allah's mercy and pleasure to the person who reads it. This is like the hadith narrated by Imam Muslim from Abdullah ibn Amar ibn 'Ash that the Prophet Muhammad said:

مَنْ صَلَّى عَلَيَّ صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا

Meaning: "Whoever blesses me once, Allah will bless him with blessings ten times" (Zakariyya, 2019)

Bahkan menurut riwayat hadis yang lain menegaskan bahwa ketika seseorang berdoa hendaklah di awal dan di akhir doanya. Apabila tidak ditambahi dengan *sholawat* maka doa tersebut tetolak dan tidak dikabulkan. Seperti hadis dari Anas Ibn Malik dari Rasulullah Saw pernah bersabda: Another hadith emphasizes that when one prays, it should be at the beginning and at the end of the prayer. If it is not coupled with a salutation, the prayer is rejected and not answered. As the hadith of Anas Ibn Malik from Rasulullah once said:

مَا مِنْ دُعَاءٍ إِلَّا بَيْنَهُ وَبَيْنَ السَّمَاءِ حِجَابٌ حَتَّى يُصَلِّيَ عَلَى النَّبِيِّ عَلَيْهِ صَلَاةٌ وَ  
السَّلَامُ. فَإِذَا صَلَّى عَلَيْهِ يَحْرُقُ ذَلِكَ الْحِجَابَ وَ يُدْخِلُ الدُّعَاءَ. وَإِذَا لَمْ يَفْعَلْ ذَلِكَ رُجِعَ  
دُعَاؤُهُ

Meaning: "There is no supplication except that there is a barrier between the supplication and heaven, so if a person offers supplication to the Prophet (S), the barrier is burnt and the supplication is included. If he does not offer the supplication, it is returned" (Hasan, 2005)

## 3. Reciting the sentence of *Tauhid*

In the hadith narrated by Imam Bukhari as follows:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ مَنْ أَسْعَدُ النَّاسَ بِشَفَاعَتِكَ يَوْمَ الْقِيَامَةِ  
قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَسْعَدُ النَّاسَ بِشَفَاعَتِي يَوْمَ الْقِيَامَةِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ خَالِصًا  
مَنْ قَبِلَ نَفْسِهِ (Imarah, 1998)

Meaning: "From Abu Hurayrah narrated that he asked the Messenger of Allah: O Messenger, who is the most fortunate with your intercession on the Day of Resurrection? The Messenger of Allah replied: The most fortunate person with my intercession on the Day of Resurrection will be the one who sincerely says *Laa Ilaha Illallah* before his lust" (HR. Bukhari)

As for the Naqsyabandiyah Al-Khalidiyah order, the dhikr has several levels, which are known as *maqam lathoif* (*jama'* of *lathifah*).

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْضَلُ الْكَلَامِ أَرْبَعٌ: سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ (Imarah, 1998)

Meaning: “The Prophet said that the four most important phrases are Subhanallah, Alhamdulillah, Laa Ilaha Illallah, and Allahu Akbar”.” (HR. Imam Bukhari).

As for the Naqsyabandiyah Al-Khalidiyah order, the dhikr has several levels, which are known as maqam *lathoif* (Jama’ of lathifah)

“The first level of Naqsyabandiyah is 5,000, the next level is 6,000, 7,000, the next level is 25,000, 30,000.”(Tamami, 2022)

According to Abu Bakar Aceh, there are 7 types of places dedicated to dhikr. The *Lathifahs* include:(Aceh, 1963)

*Lathifatul Qalbi* (Heart), here is the place of lust *ammarah*, therefore the dhikr here is reading Allah 5,000 times (*ismu dzat*), this is what the Hadith of the Prophet Muhammad Saw means, namely:

“In the body of the son of Adam there is a piece of flesh; if it is good, then the whole body is good. And if it perishes, the whole body perishes. Know that it is the heart.”

*Lathifatul Kulli Jasad*, adalah tempat nafsu kamilah, yang mana zikirnya dengan 1.000 kali membaca Allah.

*Lathifatul Roh*, is the place of *lawwamah* lust, so here the remembrance is to recite Allah 1,000 times.

*Lathifatul Sirr*, is the place of *Muthmainnah* desire. The remembrance is to recite Allah 1,000 times.

*Lathifatul Khafi*, is the place of *Mulhimah* desire. The dhikr is to recite Allah 1,000 times.

*Lathifatul Achfa*, is the place of pleasure *rodliyah* where the remembrance is 1,000 times reading Allah.

*Lathifatul Nafsu Natiqah*, is the place of lust *mardiyah* where the remembrance is 1,000 times reading Allah.

*Lathifatul Kulli Jasad*, is the place of our lust, where the remembrance is to recite Allah 1,000 times.

In this case, the procedures in the *Naqsyabandiyah Al-Khalidiyah Tarekat Zikr* are reading *Istighfar* 5, 15, or 25 times and reading *Sholawat* 5, 15, or 25 times. Then read Surah *Al-Fatihah* once and Surah *Al-Ikhlash* 3 times. Followed by supplication: in our hearts we ask Allah to accept the recitation and give the reward to the Prophet Muhammad Saw. then also dedicated to Sheikh Bahaudin An-Naqsyabandiy. After that, it is continued with Zikr Sir

by bowing the head to *Lathifatul Qolbi*. This has also been found by researchers during *Tawajjuh*. (Dokumen, 2022b)

In addition to the mentioned *zikr*, the researcher observed that in every *ba'da maghrib* and *ba'da shubuh* prayer there is also *istighosah* known as *istighosah li tholabir ridho*. (Observasi, 2022)

This is also confirmed by documentary evidence written by Imam Hambali Bin Muhammad Munawwir (Mbah Yai Munawwir). The *Aurod* in the *Istighosah* is as follows:

- a. *Tawasulan* by reading *Al-Fatihah* which is dedicated to the Prophet Muhammad Saw, his family and his friends.
- b. Reading the letter *Al-Inshiroh* three times.
- c. Reading the *Aurod* as follows (Dokumen, 2022) :

1. الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.....(100x)
2. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ( ) لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ ( ) فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ .
3. حَسْبُنَا اللَّهُ نِعْمَ الْوَكِيلُ نِعْمَ الْمَوْلَى وَ نِعْمَ النَّصِيرُ.....(10x)
4. يَا حَفِيظُ يَا نَصِيرَ يَا وَكِيلُ يَا اللَّهُ.....(10x)
5. يَا لَطِيفُ يَا حَبِيزُ.....(10x)
6. يَا فَتَّاحُ يَا رَزَّاقُ.....(10x)
7. يَا مُبْدِئُ يَا خَالِقُ.....(10x)
8. يَا رَافِعُ الدَّرَجَاتِ.....(10x)
9. يَا سَمِيعُ يَا بَصِيرُ.....(10x)
10. يَا اللَّهُ يَا قَدِيمُ.....(10x)
11. سَلَامٌ قَوْلًا مِنْ رَبِّ الرَّحِيمِ.....(10x)
12. يَا حَيُّ يَا قَيُّمُ بِرَحْمَتِكَ أَسْتَغِيثُ.....(10x)
13. يَا قَوِيُّ يَا مَتِينُ اكْفِ شَرَّ الظَّالِمِينَ.....(10x)
14. يَا بَدِيعُ.....(10x)
15. فَفَرُّوا إِلَى اللَّهِ.....(10x)
16. يَا مُجَلِّ الْمَشْكَلَاتِ.....(10x)
17. يَا رَحْمَانُ يَا رَحِيمُ.....(10x)

#### 4. Recite the following prayer:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ اللَّهُمَّ لَكَ الْحَمْدُ وَمِنكَ الْفَرْحُ وَالنِّبْتُكَ الْمُشْتَكُّهُ وَبِكَ الْمُسْتَعَانُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ( ) وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ( ) اللَّهُمَّ بَارِكْ لِي فِي الْحَبَاتِ وَ فِي الْمَوْتِ وَ فِيمَا بَعْدَ الْمَوْتِ ( ) اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ قَدْ ضَاغَتْ جِبِلَاتِي أَدْرِكُنِي يَا رَسُولَ اللَّهِ ( ) اللَّهُمَّ رَبَّنَا فِي الدُّنْيَا حَسَنَةً وَ فِي

الأخيرة حسنةً وقنا عذاب النار ﴿ يا الله كولا بيون جكاف كيامفيل سلامت في الدنيا و الاخرة ﴾ يا الله كولا بيون فانجاع عمر ﴿ يا الله كولا بيون فانجنعان دادوساكن تياع اعكاع اهلي عباداة ﴾ يا الله كولا بيون فانجنعان تبهان سكيع فعكودانيون شيطان ﴿ يا الله كولا بيون وارس ﴾ يا الله كولا بيون رضى فانجنعان ﴿ يا الله كولا بيون حسن الخاتمة ﴾ بشفاعة رسل الله صلى الله عليه وسلم ﴿ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴾

### 5. Reciting *sholawat*

لَا إِلَهَ إِلَّا اللَّهُ الْمَلِكُ الْحَقُّ الْمُبِينُ  
 مُحَمَّدٌ رَسُولُ اللَّهِ صَادِقُ الْوَعْدِ الْأَمِينُ  
 نَزَدُ بِكَ الْأَعْدَاءِ مِنْ كُلِّ وَجْهٍ  
 يَا أَرْحَمَ الرَّحِمِينَ يَا أَرْحَمَ الرَّحِمِينَ  
 يَا أَرْحَمَ الرَّحِمِينَ فَرَّجْ عَلَيَّ الْمُسْلِمِينَ

According to Abu Bakar Aceh, these prayers and *wirid* are important practices and the most prominent among *Sufis*. Abu Bakar Aceh further explained that the *Sufi* group of prayers is called *istighosah*, which is in addition to prayers and *wirid*, which essentially includes *munadah*, *munajah* and also *tawassul*. (Aceh, n.d.)

### d. *Suluk*

Menurut Syaikh Muhammad bin Ibrahim Ibnu Ibad dalam kitab Syarah Hikam yang dikutip oleh Ismail Nawawi mengatakan bahwa:

“The essence of *suluk* is to empty oneself of the despicable qualities (*madzmumah*) of physical and mental disobedience and to fill it with the praiseworthy qualities (*mahmudah*) of physical and mental obedience” (Nawawi, 2008)

*Suluk* is considered an essential aspect of the *Naqsyabandiyah Al-Khalidiyah Tarekat* at Raden Rahmat Sunan Ampel Jember Islamic Boarding School. It is important to note that *Suluk* is a form of *Tarbiyah*, or educating within the *Tarekat*. According to Kyai Nafi, *suluk* serves as a means to educate and control one’s desires.

“Kalau *suluk* itu kalau sudah *Naqsyabandiyah*, jadi *tarbiyahnya* itu dalam *suluk* itu. *Tarbiyahnya thoriqoh* ya dalam *suluk* itu. Kalau makna *harfiyahnya*, *suluk* itu kan perjuangan ruhani membersihkan qolbu menuju Allah. Pelaksanaannya ya nanti kalau sudah *Naqsyabandiyah*.”

“*Suluk* harus seizin guru. Jadi kalau mau *suluk*, sowan. Kalau mau mengakhiri, juga harus sowan.” (Nafi, 2023) (“The concept of *tarbiyah* in *thoriqoh* is related to *suluk*, which refers to the spiritual struggle to purify the heart towards Allah. It is important to be aware that *suluk* must have the approval of a teacher. Therefore, if you wish to engage in *suluk*, you must first seek permission”)

*Suluk* consists of several types, but the *Naqsyabandiyah Al-Khalidiyah* order in Raden Rahmat Sunan Ampel Jember Islamic Boarding School practices a 10-day fasting *suluk*.

To begin, permission from the murshid is required. The *suluk* is divided into two types: individual *suluk*, which is carried out independently, and mass *suluk*, which is recommended to be done together. Mass *suluk* is conducted during the

months of Muharram, Rajab, and Ramadan. This information is based on Kyai Nafi's statement:

“Oh iya, secara umum suluk bareng-bareng itu bulan Muharram, bulan Rajab, dan bulan Romadhon. Selebihnya dari itu anak-anak ada yang mau suluk sendirian, kadang setiap bulan ada saja yang suluk. Itu suluk harus seizin guru, jadi kalau mau suluk sowan. Kalau mau mengakhiri juga harus sowan.”(Nafi', 2023) (“Suluk is typically performed together during Muharram, Rajab, and Ramadan. However, children may also choose to perform suluk alone, with some individuals doing so on a monthly basis. It is important to obtain the teacher's permission before performing suluk. Additionally, seeking the teacher's permission is necessary to end the practice”)

This is also in line with what researchers encountered at the beginning of the month of *Rajab* on February 2, 2022, when all students at Raden Rahmat Sunan Ampel Islamic Boarding School did *suluk*. At that time to sleep and focus on *zikr*, they did not stay in the dormitory room, but for 10 days it was in a room specifically for *suluk*. The location is in close proximity to the mosque, making it convenient for students to engage in religious activities such as reading the Qur'an, performing sunnah prayers, *zikr*, and *tawajjuhan*.

Abu Bakar Aceh explains that *suluk* can be practiced in various ways, including through worship such as *dawamil* ablution, prayer, and practicing *dhikr* and *wirid*. Additionally, *suluk* can be achieved through *riyadah*, which involves minimizing eating, drinking, sleeping, and speaking. *Suluk*, or spiritual path, can be pursued through various means. One such means is through silence, which involves speaking only when necessary and avoiding major sins. Another means is through suffering exercises, such as living alone in a forest or traveling to an unknown land. Finally, one can pursue *suluk* through *khidmah*, or service, and surrendering one's position.(Aceh, 2019)

Abu Bakar Aceh explains that *suluk* can be achieved through various means, including worship such as *dawamil* wudhu, prayer, and practicing *dhikr* and *wirid*. Additionally, *suluk* can be achieved through *riyadah*, which involves minimizing eating, drinking, sleeping, and speaking. Another method of *suluk* is through *samat* or silence, which involves refraining from speaking unless necessary to avoid major sins. There are two ways to achieve *suluk*: through suffering exercises such as living alone in the forest or traveling to a distant and unknown land, and through *khidmah* and giving up positions.(Aceh, n.d.)

In the Salafi Islamic Boarding School, the act of discussing *suluk* while fasting is commonly referred to as *tirakat*. According to Imam Al-Ghazali in his book *Ihya 'ulumuddin*, volume 2, page 291:

فَلَا عِبَادَةَ لِلَّهِ تَعَالَىٰ أَعْظَمَ مِنْ خَلْفَةِ النَّفْسِ فِي الشَّهَوَاتِ وَ تَرْكِ اللَّذَّةِ!

“The greatest form of worship is resisting one’s desires and giving up pleasures”

In this case, fasting *bi laa ruh* can be categorized as an act of worship that fights lust by abstaining from consuming food or drinks that contain animal elements. Such foods and drinks, including milk, honey, eggs, meat, and others, are usually considered delicious. *Suluk* with fasting when *ruh*, *dawamil wudhu*, and *zikr* practices obtained from the *murshid* can bring enormous benefits.

#### e. Sunnah Prayers

The *Naqsyabandiyah Al-Khalidiyah wa Qodiriyah* order recommends performing sunnah prayers, both individually and in congregation, at Raden Rahmat Sunan Ampel Jember Islamic Boarding School. These are some of the sunnah prayers: the sunnah prayer of repentance, the sunnah prayer of *lidaf'il bala'*, the sunnah prayer of desire, the sunnah prayer of *istikharah*, the sunnah prayer of *tahajjud*, the prayer of *tasbih*, the sunnah prayer of *birrul walidain*, the sunnah prayer of *litsubutul iman*, the sunnah prayer of *witir*, and it ends with a prostration of gratitude. *Tarekat* followers are recommended to take a repentance bath before performing these sunnah prayers.

This is as stated by one of students of Raden Rahmat Islamic Boarding School, namely: “*Sholat-sholat sunnah dimulai sejak jam 3. Sebelum jam 3 sudah pujian, kemudian sholat. Jadi runtutannya itu mandi taubat dulu. Jadi setiap bangun tidur, mandi taubat dulu. Jadi keramas. Pokok mandi kayak biasa ae. Bukan sunnah, bukan wajib, pokok karena Allah Ta’ala. Sholat tobat, sholat tola’ bala’ li daf’il bala’, sholat hajat 2 kali, sholat istihoroh, tahajjud, tasbih 2 kali, birrul walidain. Sholat li tsubutil iman, lidaf’il bala’, terus witir 3 kali, terus sujud syukur, terus dzikir. Sholat sunnah tersebut dilakukan setiap malam. Ya mengimami nggak mesti Bapak biasanya mas-mas. Sholat taubat itu nggak ada ketentuan. Runtutane nggak ada ketentuannya. Cuma kalau sholat hajat ada ketentuannya. Lebih baik roka’at pertama surat ikhlas 10 kali, roka’at kedua 20 kali, terus salam. Untuk roka’at berikutnya 30 kali dan seterusnya sampai rokaat terakhir 40 kali. Sholat tasbih, saat berdiri membaca tasbih 15 kali, kemudian setiap perubahan rukun dalam gerakan sholat itu baca 10 kali tasbih dan ditambah duduk istirahat 10 kali. Jadi karena sholat tasbihnya dilakukan dua kali salaman, jadi kalau dihitung bacaan tasbihnya 300 kali.” (Qurba, 2022) “Sunnah prayers should be initiated at 3 o’clock. Prior to that, it is recommended to perform praise, followed by prayer. Therefore, the sequence should begin with a repentance bath. It is advisable to take a repentance bath every time one wakes up, followed by shampooing. It is not a religious obligation or a recommended practice in Islam, but rather a voluntary act of devotion to Allah Ta’ala. *Taubat praye, tola’ bala’ li daf’il bala’* prayer, *hajat* prayer twice, *istihoroh* prayer, *tahajjud* prayer, and *tasbih* prayer twice, *birrul walidain. li tsubutil iman, lidaf’il bala’* prayer, then perform *witr* prayer three times, followed by prostration of gratitude and *zikr*. Sunnah prayers should be performed every night. It is not necessary for the priest to be the father. The*

repentance prayer has no specific requirements or sequence. The *hajat* prayer has certain provisions. It is recommended to recite Surah *Ikhlas* ten times in the first *rak'ah* and twenty times in the second *rak'ah*, followed by *salam*. In the subsequent *rak'ah*, recite it thirty times in the third *rak'ah*, and forty times in the fourth *rak'ah*. During the prayer, recite *tasbih* fifteen times while standing, and ten times during each change in prayer movement. Additionally, recite *tasbih* ten times during the sitting rest. Since the prayer of *tasbih* is performed twice, counting the reading of *tasbih* 300 times is appropriate.”)

Observation and documentation indicate that the *Nasyabandiyah Al-Khalidiyah wa Qodiriyah* congregation performs *sunnah* prayers together during *khususiyah* on Tuesday and Friday nights. The prayers are performed at 23.00 on Tuesday nights and at 03.00 on Friday nights.

*Khususiyah* is a regular routine of the congregation. The purpose of *khususiyah* is not only to increase *zikr*, but also to provide an opportunity for *robithah* or spiritual connection between students and teachers. This allows them to recharge their strength of *ihsan* in their worship.

*Sunnah* prayers serve not only to perfect *fardu* worship, but can also be used as a substitute or addition to *fardu* worship that has been missed. For example, one *raka'ah* of *fardu* prayer can be replaced with 70 *raka'ah* of *sunnah* prayers. (Al-Kurdy, 2006)

Prayer teaches the nature of a servant's humility to Allah, which is an attitude of humility in *tariqah*. “The closest that a servant can be to Allah is when they are prostrating, because the servant's closeness to Allah comes from their humility.” The word humility implies that a person is in a high position so they need to humble or lower themselves. This is expressed by Ibn ‘Athoillah who quoted a hadith, namely:

في الحديث أَقْرَبُ مَا يَكُونُ الْعَبْدُ إِلَى اللَّهِ تَعَالَى وَهُوَ سَاجِدٌ لِأَنَّ قُرْبَ الْعَبْدِ بِتَوَاضُعِهِ  
(Al-Bantani, 2016)

“Prostrating oneself is the act that brings a servant closer to Allah, as it is through humbling oneself that one draws nearer to Him.” (‘Athoillah, n.d.)

Imam Al-Kurdi stated that prayer is the most important form of worship for the body. Another virtue of prayer was explained by Imam Nawawai Al-Jawiy in the book *Nashoihul ‘Ibad* by quoting a hadith narrated by Abu Hurairah, in which the Prophet Muhammad said:

الصَّلَاةُ عِمَادُ الدِّينِ وَ فِيهَا عَشْرُ جِصَالٍ: زَيْنُ الْوَجْهِ وَ نُورُ الْقَلْبِ وَ رَاحَةُ الْبَدَنِ وَ أُنْسٌ فِي الْقَبْرِ وَ مَنْرُلُ الرَّحْمَةِ وَ مَقْتَأُ السَّمَاءِ وَ ثِقْلُ الْمِيزَانِ وَ مَرْضَاتُ الرَّبِّ وَ تَمَنُّ الْجَنَّةِ وَ حِجَابٌ مِنَ النَّارِ  
(Nawawi, 2008)

“The prayer is a pillar of religion in which there five virtues; beautification of the face, light in the heart, health of the body, peace in the grave, the place where mercy is revealed, the key to the sky, the weight of the scales, the place of God’s pleasure, the capital to enter heaven, and barrier to entering hell.”

The *Naqsyabandiyah Al-Khalidiyah wa Qodiriyah tarekat* is applied in the Raden Rahmat Sunan Ampel Jember Islamic Boarding School, emphasizing the importance of adhering to *Ahlu as-Sunnah* beliefs and maintaining a focus on God.

## Conclusion

To implement the *Naqsyabandiyah Al-Khalidiyah wa Qodiriyah tarekat bai’at* at Rahmat Sunan Ampel Jember Islamic Boarding School, it is recommended to perform the *Qodiriyah tarekat bai’at* first, followed by the *Naqsyabandiyah Al-Khalidiyah tarekat bai’at*. Before the *bai’at*, it is advised to fast, recite *istighfar*, take a repentance bath, perform repentance prayer, *hajat* prayer, and *istikhoroh* prayer. The implementation of the *zikir* is divided into two: the *Qodiriyah zikir*, which includes *istighfar*, *sholawat*, and reading the sentence of *tawhid*, and the *Naqsyabandiyah Al-Khalidiyah tarekat zikir*, which includes the dhikr of *ismu dzat* and the dhikr of *nafyu isbat in sirri*, as well as *istighosah li tholabir ridho*. The implementation of the *suluk* involves fasting *bilaa ruh* for 10 days. For the implementation of Sunnah prayers, including repentance prayers, *Lidaf’il Bala’* prayers, *Istikhoroh* prayers, *Tahajud* prayers, *Tasbih* prayers, *Hajat* prayers, *Litsubutil Iman* prayers, *Birrul Walidain* prayers, *Witr* prayers, and ending with prostration of gratitude.

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