

Inter-subjectivity of *khalwat* (*suluk*) members in the tarekat Naqsyabandiyah Khalidiyah Ponorogo

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Abstract

Naqshbandiyah is one of the names of *tarekat* that still exist in the Islamic world for 8 centuries (12-20 AD) because it has successfully carried out Islamization using a cultural approach. *Khalwat dar anjuman* or 'seclusion from the crowd' is the main method of training and spiritual discipline to defend Islamic beliefs and values from the various crises of modern human life, which leads to spiritual emptiness. An assumption on *khalwat* causing someone to behave exclusively towards his/her environment is very interesting to study. Phenomenological research using Max Weber's sociology of religion approach is used to find motives and symbolic meanings of student behavior (*salik*) that follow *khalwat (suluk)* in *Tarekat Naqshbandiyah* of Durisawo Ponorogo. The results of research show: First, belief in *kharisma murshid* of *Tarekat Naqsyabandiyah Khalidiyah* is a gift from Allah SWT that can assist students in enhancing their spiritual experience (religious motives) and overcoming various problems that interfere both physical and psychological states, making them be more socially and morally intelligent in their lives (individual motives). Second, *khalwat (suluk)* has a subjective

meaning for a student during his way to reach *maqamat* (station) until he is given the highest spiritual experience in the degree of *ma'rifatullah* by doing *dhikr*, *muraqabah*, *kwayani*, *tawajuh*, *uzlah*. *Khalwat* (*suluk*) also means intersubjective for *salik* during the interaction with *murshid* teacher through *rabithah murshid*, *talqin*, *bai'at*, *sungkem* tradition, and pilgrimage of *murshid* teacher's grave. Third, the implication of students' behavior after attending *khalwat* is they have a calm and happy heart to be involved in social life in their environment according to their respective professions manifested in the form of social care in overcoming poverty and giving attention to orphans through daily social charity activities and donation. *Khalwat* participants have become intersubjective humans because they have been able to find their qualities in understanding reality.

Naqsyabandiyah sebagai salah satu nama tarekat yang terbukti tetap eksis di dunia Islam selama 8 abad (12-20 M) karena berhasil melakukan Islamisasi dengan pendekatan kultural. *Khalwat dar anjuman* atau 'menyepi di tengah keramaian' sebagai metode utama pelatihan dan disiplin spiritual untuk mempertahankan keyakinan dan nilai-nilai Islam dari berbagai krisis kehidupan manusia modern yang menyebabkan kehampaan spiritual. Anggapan bahwa *khalwat* menyebabkan seseorang berikap eksklusif terhadap lingkungannya sangat menarik untuk diteliti. Penelitian fenomenologis dengan pendekatan sosiologi agama Max Weber ini untuk menemukan motif dan makna simbolik dari perilaku murid (*salik*) yang mengikuti *khalwat* (*suluk*) dalam tarekat Naqsyabandiyah Khalidiyah Durisawo Ponorogo. Hasil penelitian menemukan: pertama, kepercayaan pada kharisma *mursyid* tarekat Naqsyabandiyah Khalidiyah sebagai anugerah Allah swt. yang mampu membantu *murid* dalam meningkatkan pengalaman spiritualnya (motif agama) dan menyelesaikan beragam ujian, cobaan fisik dan psikis agar semakin cerdas secara social dan moral dalam kehidupannya (motif individu). Kedua, *khalwat* (*suluk*) memiliki makna subyektif bagi seorang murid dalam usahanya mencapai *maqamat* (station) hingga diberikan pengalaman ruhaniah tertinggi derajat *ma'rifatullah* dengan memperbanyak *dzikir*, *muraqabah*, *kwajikan*, *tawajuh*, *uzlah*,; dan *khalwat* (*suluk*) juga bermakna *intersubyektif* bagi *salik* melalui interaksinya dengan guru *mursyid* melalui *rabithah mursyid*, *talqin*, *bai'at*, tradisi *sungkem*, ziarah kubur guru *mursyid*. Ketiga, Implikasi perilaku murid setelah mengikuti *khalwat* adalah dengan hati yang tenang dan bahagia bisa terlibat dalam kehidupan sosial kemasyarakatan di lingkungannya sesuai profesi masing-masing

diwujudkan dalam bentuk kepedulian sosial dalam mengentaskan kemiskinan dan perhatiannya kepada anak yatim melalui kegiatan amal sosial harian dan santunan. Peserta khalwat telah menjadi manusia yang intersubjektif, karena telah mampu mencari kualitas dirinya dalam memahami realitas.

Keywords: *Inter-subjectivity; Motivation; Symbolic meaning; Suluk; Khalwat*

Introduction

Modernization, as a result of development in science and technology, not only brings changes in values, attitudes, and a better life, but also causes capitalist, materialist culture,¹ hedonists, consumptive attitudes, individualistic, westernized lifestyle, social inequality, and crime that become a threat to urban and rural communities.² Failure of some aspects of this modernism paradigm triggers a spiritual and moral crisis of modern society that push modern people back to look at Sufism as a solution³ both at the epistemological level and in the practice of everyday life. In such conditions, humans need spirituality as a basis for providing more answers comprehensively to face the life crisis.⁴

In practical level, modern people currently do a lot of pilgrimage to *wali*'s grave, *dhikr* to be closer to God silently (*khalwat*) in tarekat chambers, mobilization of mass in "urban Sufi" groups through spiritual performance in the Indonesian Assembly of Remembrance, *Hijrah Fest*,

¹Amin Syakur, "The Social Consequence of Tasawuf", *International Journal Ihya' Ulum al-Din*, Volume I, Number 01 (1999).

²Mambaul Ngadimah, "The Spirituality of Mafia Shalawat; A Crisis Solution of Modern Society," *IOP Conference Series: Earth and Environmental Science*, vol. 175 (2018), 3.

³Frederic Brussat dan Mary Ann Brussat, *Spiritual Literacy: Reading the Sacred in Everyday Life*, New York: Simon and Schuster, 1998, 9. Spirituality as a cosmic force that gives power to humans in approaching spiritual consciousness that is spiritual includes the dimensions of meaning, values, transcendence, connectedness, and being. See Ruslani (ed.), *Wacana Spiritualitas: Timur Dan Barat*, Yogyakarta: Penerbit Qalam, 2000.

⁴Mukhibat, "Spritualisasi dan Konfigurasi Pendidikan Karakter Berparadigma Kebangsaan Dalam Kurikulum 2013," *Al-Ulum*, Vol. 14, No. 1 (2014), 23-42.

Qalbu Management, Mafia Shalawat, Shalawat Ahbabul Musthofa, Sima'an al-Qur'an Mantab, Dhikrul Ghafilin. Besides, some activities are packaged in a modern way using electronic and digital technology published through the printing industry, TV, internet, and also some are packaged in a traditional-conventional way as the *tarekat* in the countryside.⁵

Based on the perspective of social science, especially anthropology and sociology, the phenomena of modern people moving into Sufism through *tarekat* is seen as an expression of the religious attitude of modernity in harmony with faith and piety. Such conditions show that people need spiritual enlightenment in the frame of Sufism to rediscover the meaning and values of life with full of spirituality.⁶

One of the teachings of Sufism that gets attention from Muslim community recently is *Tarekat Naqsyabandiyah Khalidiyah* in Ponorogo,⁷ that receive an extraordinary response from Ponorogo people and its surroundings, followed by 2000 students. It is seen that Sufi community will not diminish, weaken, and disappear, instead of being a collective force,

⁵Moeslim Abdurrahman, The rise of spiritual Islamization in a peaceful way in the Foreword of a book of Ahmad Syafi'i Mufid, *Tangklukan, Abangan, Dan Tarekat: Kebangkitan Agama di Jawa*, Jakarta: Yayasan Obor Indonesia, 2006, vi-viii.

⁶Sutoyo, "Tasawuf Hamka Dan Rekonstruksi Spiritualitas Manusia Modern," *ISLAMICA: Jurnal Studi Keislaman*, Vol. 10, No. 1 (2015), 108-136.

⁷Genealogical family tree of the Naqsyabandiyah Khalidiyah Durisawo Ponorogo Regency is from K.H. Fadhil from Gentan Ngrupit, to K.H. Romli, To K.H. Abu Dawud Durisawo - message K. Romli, to K.H. Dimiyati, to K.H. Manaruddin, to K. Rofik. This pedigree is different from the explanation of Kyai Rofiq as murshid of the Naqsyabandiyah Khalidiyah Durisawo, Ponorogo, according to him the pedigree of Kyai H. Manaruddin directly from K.H.M. Arwani Amin Al-Khirmi Kwanaran, Holy City. K. M. Arwani Amin, he is the son of H. Amin Sa'id and Hj. Wanifah Gaining the knowledge of the tariqa after memorizing his lessons by studying in Popongan Solo to K. H. Muhammad Mansur for 10 years. It is said that, the husband of Hj. Naqiyul Khud was the last student to succeed in studying with Kyai Mansur. Because after that, Kyai Mansur passed away. Hamam Nashiruddin, *Al-Idhoh Fie At Thariqah Al Khalidiyah*, Kudus: Menara Kudus, n.d., 10-13; also read Rosehan Anwar & Muchlis, *Laporan Penelitian dan Penulisan Biografi K. H. M. Arwani Amin di Propinsi Jawa Tengah*, Jakarta: Proyek Penelitian Keagamaan, Departemen Agama Bagian Proyek Penelitian dan Pengembangan Lektur Agama 1987, 162-63.

social control, and social mobility; religion would only be a private matter.⁸ This shows that *tarekat* is not exclusive, not a part of the “illiterate people” and has no magical motif, not being static and indifferent to the socio-cultural, economic, political dynamics, and has no positive contribution to the welfare of society and other modernist prejudices.⁹ The resilience of *tarekat* in modern era is influenced by its continuity in maintaining ideal-philosophical values, ritual education, and ability to adapt in various aspects of the historical, social, economic, political, educational, scientific, and technological aspects that surround it.¹⁰

The interest of people currently occurs in teachings of tarekat such as *khalwator suluk*, *khususiyah*, *rabithah mursyid*, various *dhikr*, and *wirid* techniques according to Max Weber,¹¹ and has a meaning or subjective meaning for them and directed towards the actions of others. Many studies on *khalwat* in tarekat *Naqshbandiyah Khalidiyah* have been carried out, such as a study done by Weisman¹² who stated that *tarekat Naqshbandiyah Khalidiyah* during *Uthmaniah* period survived because it had basic principles

⁸Mambaul Ngadhimah, “Dinamika Tarekat dalam masyarakat modern (kelangsungan dan perubahan Tarekat Syattariah di Tanjunganom, Nganjuk, Jawa Timur),” *Kontekstualita*, Vol. 24, No. 2 (2008), 1–30.

⁹Ahmad Syafi’i Mufid, *Tangklukan, Abangan, dan Tarekat...*, ix.

¹⁰Mambaul Ngadimah, “Dinamika Jama’ah Lil-Muqarrabin Tarekat Syattariyah Tanjunganom, Nganjuk Jawa Timur,” *Disertasi*, Yogyakarta: UIN Sunan Kalijaga, 2007; also read Ngadhimah, “Dinamika Tarekat dalam masyarakat modern (kelangsungan dan perubahan Tarekat Syattariah di Tanjunganom, Nganjuk, Jawa Timur);” Ahmad Syafi’i Mufid, *Tangklukan, Abangan, dan Tarekat...*; Ziaulhaq Hidayat and Muzakkir Syahrul, “Indonesian Sufi in Malay World: A Preliminary Exploration with Reference to Tariqa Naqshbandiyya-Khalidiyya Babussalam (TNKB),” *Journal of Indonesian Islam*, Vol. 11, No. 1 (2017), 201–222; Waston, “Building Peace through Mystic Philosophy: Study on the Role of Sunan Kalijaga in Java,” *Indonesian Journal of Islam and Muslim Societies*, Vol. 8, No. 2 (2018), 281–308; Muzayyin Ahyar dan Alfitri Alfitri, “Aksi Bela Islam: Islamic Clicktivism and the New Authority of Religious Propaganda in the Millennial Age in Indonesia,” *Indonesian Journal of Islam and Muslim Societies*, Vol. 9, No. 1 (2019), 1–29.

¹¹George Ritzer and Douglas J. Goodman, *Teori Sosiologi Modern*, Alimandan (trans.), Jakarta: Prenada Media 121, 2004.

¹²Itzhak Weismann, *The Naqshbandiyya: Orthodoxy and Activism in Worldwide Sufi Tradition*, London & New York: Routledge, 2007.

and teachings of extraordinary teachers, as well as had successfully adopted new strategies to overcome modernity and postmodern. According to Ibrahim, the principles of *Naqshbandi Sufi Order* focusing only on three of its eleven basic principles, namely essential 'dhikr', watch your steps, and journey homeward. Homeward is divided into an external journey and an internal journey. Homeward is divided into an external journey and internal journey. The former has many difficulties, which beginners cannot endure without committing forbidden things because they are weak in their worship. As for the latter, the seeker has to forsake his low manners and move to high manners; he throws out of his heart all worldly desires. The sufis are considered to those with the highest morality.¹³ Nugroho discovered the concept of social piety through the seclusion ritual performed by the students.¹⁴ Fajriah Aini also found that *khalwat* in *tarekat Naqsyabandiyah Khalidiyah* also affected the emotional control of the congregation.¹⁵

Different from the above researches, this qualitative-descriptive-phenomenological research¹⁶ uses Max Weber's sociology theory focusing on students' motivation in following the seclusion, and how the meaning of students' behavior in *suluk* activities in *tarekat Naqshabandiyah Khalidiyah*,

¹³Amal Ibrahim and Yousif Omer Babiker, "The Principles of Naqshbandi Sufi Order"..., 7.

¹⁴Wahyu Nugroho, "Keterlibatan Sosial Sebagai Sebuah Devosi: Sebuah Kesalehan Sosial Tarekat Naqshbandiyah Nazimmiyah", *Gema Teologi*, Volume 39, Number 1 (2015); Jazilus Sakhok and Siswoyo Aris Munandar, "The Sufi order and philanthropy: a case study of philanthropical activism of the Naqsyabandiyah al-Haqqani sufi order in Indonesia," *Teosofia: Indonesian Journal of Islamic Mysticism*, Volume 8, Number 1 (2020), 62-63; Heri Kusmanto and Siti Nur Aini, "Kampung Babussalam: a model of spiritual citizenship development based on tareqah Naqsyabandiyah tradition," *Editorial Board*, 2019, 357, <http://www.idmac.usm.my/images/pdf/eipro2019.pdf>

¹⁵Putri Fajriah Aini and Rifki Rosyad, "Khalwat Dalam Mengendalikan Emosi", *Syifa Al-Qulub*, Volume 3, Number 2 (2019), 53-64.

¹⁶Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, Bandung: PT Remaja Rosda Karya, 2017, 3,

and their implications on the socio-religious dynamics. Social action,¹⁷ according to Weber, has a meaning or subjective meaning for oneself and directed to the actions of others. There are at least two ways to understand the motives of one's actions, namely: 1) sincerity, 2) remembering and delving into the experience of the actor. The researcher places himself in the actor's position and tries to understand something that the actor understands. This is a characteristic in the theory of phenomenology. Phenomenology does not intend to study social facts directly, but it focuses on the process of forming these social facts.

In Indonesia, the teaching of the *tarekat* has not been done much by academics in Ponorogo Regency. This reality, according to Azra, relates to methodological matters,¹⁸ so that the teaching of *tarekat* is not strong enough if attached to normative and dogmatic approach only. The study of *tarekat* and contemporary Sufi practices requires more empirical, historical, anthropological, and sociological approaches so that the philosophy and meaning of *tarekat* ritual for *tarekat* participants can be revealed.

***Suluk* (*khalwat*)**

The word *naqshabandiyah* comes from *naqsh*, which means "engraved carving"; it is carving the name of God on the heart. The word *band* means "bonding" that shows the bond between the person and his Creator. Thus, those word means *Tariqat Naqshbandi* invites its students, both male and female, to perform prayers and obligations to follow the Koran and As-Sunnah of the Prophet, as well as the lives of the friends in *suluk*. A person who takes *suluk* way arranges himself through four levels of the tarekat,

¹⁷George Ritzer dan Douglas J. Goodman, *Teori Sosiologi Modern*, Alimandan (trans.), Jakarta: Prenada Media, 2005, 136, 27, 231-232; George Ritzer, *Sosiologi Ilmu Pengetahuan Berparadigma Ganda*, Jakarta, PT. Rajawali Press, 1985, 44-45.

¹⁸Azyumardi Azra, *Pendidikan Islam: Tradisi Dan Modernisasi Menuju Milenium Baru*, Logos Wacana Ilmu, 1999, 14. Compare it to the writing of Ngadhimah, "Dinamika Tarekat dalam masyarakat modern" ...

namely *shari'ah*, *tarekat*, *hakekat*, and *ma'rifat*. *Tarekat Naqshabandiyah* consists of six maqamats, namely (1) *al'ilm*, (2) *al-hilm*, (3) *al-sabar*, (4) *al-ridā*, (5) *al-ikhhlāsh*, and (6) *al-akhlāq al-karīmah*.¹⁹ It applies 11 principles in daily life, 8 principles from 'Abd Al-Khaliq Al-Ghujdawani: *husy dar dam*; *nazar bar qadam*; *safar dar watan*; *khalwat dar anjuman*; *yad kard*; *baz gasyt*; and *yad dasyt*, as well as 3 other principles from al-Naqshbandi, namely *wuqufi zamani*; *wuqufi 'adadi*; dan *wuqufi qalbi*.²⁰

All levels (*maqāmāt*) and their principles are the path that must be taken by a student who wants to feel the pleasure of being close to Allah. One of the rituals of *Tarekat Naqshabandiyah Kholidiyah* that can lead followers to the goals is *suluk* or *khalwat*, which must first be taken *bai'at*.²¹ This *suluk* ritual is the one that makes *Naqshabandiyah Tarekat* very different and unique in Indonesian-Malay world, compared to those in other places, even in Jabal Qubays,²² and leading the followers to reach the goals is the implementation of *suluk* or *khalwat dar anjuman* or quiet in the middle of the crowd, students must keep busy by constantly reading *dhikr* without paying attention to other things even when in the middle of a crowd of people. In the sociology of religion of Max Weber, it is called "innerweltliche Askese".²³ This principle is also interpreted as a command to participate actively in social and political life in society, while at the same time, the heart remains linked to God only and always in *wara'*. The

¹⁹Itzchak Weismann, *The Naqshbandiyya...*, 2.

²⁰Annemarie Schimmel, *Dimensi Mistik dalam Islam*, Sapardi Djoko Damono (et,al., trans.), Jakarta, Temprint, 1986, 377. Van Bruinessen, *Tarekat Naqsyabandiyah di Indonesia...*, 51-52, 77-78

²¹M. Muhsin Jamil, *Thariqah dan Dinamika Sosial Politik: Tafsir Sosial Sufi Nusantara*, Yogyakarta: Pustaka Pelajar, 2005, 64.

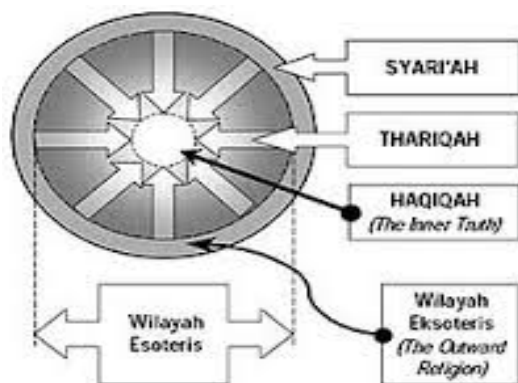
²²Syekh Muhammad Amin al-Khalidi, "Naskah Ajaran *Tarekat Naqsyabandiyah Khalidiyah*"..., 36-37; Syofyan Hadi, "Naskah Mawahib Rabb Al-Falaq: Melacak Titik Temu Ajaran Dua *Tarekat* (Syaziliyah Dan *Naqsyabandiyah*) Di Minangkabau," *Jurnal Lektur Keagamaan*, Vol. 11, No. 1 (2013), 58.

²³Richard Swedberg, Ola Agevall, *The Max Weber Dictionary: key words and central concepts*, Stanford University Press, 2016, 10.

diversity of the implementation of *suluk* ritual in *Naqshbandiyah thariqah* in the Indonesian-Malay world is very different, special, and unique among *Naqshabandiah*s in the world, even in Jabal Qubays caused by the severing of relations with Makkah due to the conquest of the Hijaz by Wahabiyah in the 19th century AD.²⁴

The purpose of participating in *tarekat* is to learn about personal mistakes, both in the acts of worship or in associating with one another. Since the students' mistakes and their weaknesses are different, then the improvements made by *tarekat* experts also vary.²⁵ The practice of *Naqshbandiyah*²⁶ worship includes several types of activities including *dhikr*, *wirid*, *bai'at*, and *khalwat* or *suluk*.²⁷

Figure 1
Basis of Teaching of Tarekat Naqsyabandiyah Khalidiyah



²⁴Syekh Muhammad Amin al-Khalidi, "Naskah Ajaran Tarekat Naqsyabandiyah Khalidiyah"..., 36-37, in Syofyan Hadi, "Naskah Mawāhib Rabb Al-Falaq"..., 58.

²⁵Abubakar Aceh, *Pengantar Ilmu Tarekat*, Solo: Penerbit Ramadhani, 1985, 121-22.

²⁶The Naqshabandiyah's words come from: *naqsh* which means "carving," i.e., carving the name of God on the heart, and the band also means "bonding," indicating the bond between a person and their Creator.

²⁷Romzan Fauzi, "Tarekat Naqshabandiyah Khalidiyah di Slemanan Kabupaten Blitar," *Analisa: Journal of Social Science and Religion*, Vol. 15, No. 01 (2008), 33-50.

The picture of the right side shows that a student, in implementing tarekat, should follow the rules of *shari'a*. With hard work under the supervision of *mursyid*,²⁸ *maqam* experience and *ahwal* will be directly given by Allah Swt.

The word *suluk* means the way to be close to God and get *ma'rifat*. However, the meaning of *suluk* is then aimed at a kind of training carried out within a certain period to obtain a condition regarding *ahwal* and *maqam* of the person who performs the *tarekat*, or *salik*.²⁹ *Suluk* is seclusion from the crowd or to a remote place to do *dhikr* under the guidance of a *Shaykh* or his caliph for 10 days, or 20 days, and a perfect 40 days. The procedure of *suluk* is determined by the *Shaykh*, such as the prohibition to eat meat. Likewise, it is also forbidden to have sexual intercourse with husband or wife, and the way of eating and drinking is regulated or done as little as possible. *Salik* must reduce sleeping, talking, and even gathering with people. His time and mind are fully directed to *dhikr* and thinking.³⁰

Kyai Rafiq, as the *mursyid* of *tarekat Naqsyabandiyah Khalidiyah* of Ponorogo, has a major contribution in guiding his students in reaching for *tauhid* so as not to deviate from the teachings of Islam and fall into *ma'siyat*. *Suluk* participants in each period are limited around 100 – 250 people by reciting *Ism al-Dhāt* (*Allāh, Allāh*) and *itbat* (*Lā Ilāha Illa Allāh*) *dhikr* according to the manner and amount determined. A student of *Naqshbandiyah Khalidiyah* who has taken *bai'at* and *talqin* is recommended to take *khalwat* for 11 times so that it can be said as *khatam*, good *khatam*, and he gets a diploma from the *mursyid* to be able to teach others, or he is

²⁸Abubakar Aceh, *Pengantar Ilmu Tarekat*, Solo: Penerbit Ramadhani, 1985, 79; Jalal Al-Din, *Rahasia Mutiana Al-Tariqah al-Naqshabandiyah*, Bukittinggi: Partai Politik Tarekat Islam (PPTI), 1950, 8-13.

²⁹M. Abdul Mujiieb, Syafi'ah, H. Ahmad Ismail M., *Ensiklopedia Tasawuf Imam Al-Ghazali*, Hikmah, 2009, 444.

³⁰Syekh Muhammad al-Amīn al-Khalidi, "Naskah Ajaran Tarekat Al-Naqshabandiyah Khalidiyah," n.d., 155-57, collection of Muhammad al-Amīn Kinali-Pasaman.

said as *khatam* but does not get a diploma from the *mursyid*.³¹

Khalwat or *suluk* ritual, according to Kyai Rofiq, is done regularly in the month of *Muharam*, *Rajab*, and *Ramadhan*, which is called *khalwat umumi*. If it turns out that a follower of the *tarekat* is needed by the *mursyid* to be *badal* – to be given a task of helping him guide the other students, this can be accomplished by *khalwat khususi*, which is *khalwat* carried out not in the common *khalwat* months, of which the procedures are explained in detail in the book *Risalatul Mubarakah*, compiled by Kiai Muhammad Hambali Sumardi al-Quddusiy. One of the characters of Naqsyabandiyah Khalidiyah Durisawo *tarekat* is the existence of *rabithah* or concentration on *mursyid* before carrying out *dhikr*.³²

The five pillars that must be done are not saying unnecessary or useless speech; eating less but also not starving so there is still energy to carry out worship or *dhikr*; sleeping less, which means we reduce the sleeping time; being consistent to do *dhikr* day and night by paying attention to the rules and manner, which is the number of *dhikr* should be based on the level of teaching; doing *tawajjuhan* three times a day, which is 1) everyday except Tuesday and Friday after *Isya'* prayer by finishing *khawajikan* first, 2) during pre-dawn meal after finishing *khawajikan* everyday except Tuesday and Friday, 3) after *dhuhur* prayer without finishing *khawajikan* first and after *ashar* prayer by only finishing *khawajikan*.

*Rabithah*³³ means related or connected. The term *rabithah* means connecting the spirit of students with the spirit of the *murshid* by presenting the appearance/face of the *murshid* teacher or *Shaykh* into the heart of the student when *dhikr* or worship to get *wasilah* (road/bridge) in the course of students' journey to Allah Swt. or the fulfillment of prayer. The role and function of the *murshid* as the *wasilah* or intermediary

³¹Ahmad Fuad Said, *Hakikat Tariqat Naqsyabandiah*, Jakarta: Pustaka Alhusna, 1994, 88–89.

³²Ahmad Fuad Said, *Hakikat Tariqat Naqsyabandiah...*, 71.

³³Ahmad Fuad Said, *Hakikat Tarekat Naqsyabandiyah...*, 71.

between God and His servant will determine the success and failure of students in the process of being closer to Allah.

The motivation of *suluk* (*khalwat*) ritual

Every individual or someone does something based on motivation inside himself.³⁴ Psychologically, humans need inner peace and tranquility. Inner peace and tranquility will not be enough with the fulfillment of physical needs. How many people do have an abundance of luxury and wealth without inner peace? Conversely, how many people do have less wealth but live in a peaceful life? Thus, participants are very confident that the teachings of *tarekat* can provide peace and tranquility to the humans' soul.

As it is known, one of the important rituals in *tarekat* is *suluk*, which is seclusion from the crowd or to a remote place to perform *dhikr* under the guidance of a *Shaykh*. *Suluk* or *khalwat* of *Naqsyabandiyah Khalidiyah Durisawo tarekat* in Ponorogo Regency is done for 10 days every 1-10 Muharram, 1-10 Rajab, and 1-10 Ramadlan.³⁵ *Suluk* aims to practice introduction, manifestation, and spiritual activities.³⁶ What makes this ritual interesting is the high expectation for participants to be able to control their human dimensions without being tarnished by modernization that leads to moral decadence and anomalous values. During the *suluk* ritual, a study of *sharia* is also given by the kyai assistance (*badal*), namely Drs. Kyai H. Achmad Muzayyin; Kyai Samuri, S.Pd. K.H. Ghazali, K.H. Mukhlasin with reference to the book *Safinah al-Najāt, Jauharah al-Tauhid, Bidāyah al-Hidāyah, Irshād al-'Ibād, Waṣīyyah al-Muṣṭofa, Naṣaiikh al-Dīniyah,*

³⁴Tim Penyusun Pusat Bahasa, *Kamus Bahasa Indonesia*, Jakarta: Balai Pustaka, 2008, 973.

³⁵*Suluk* is separating from one's family and doing *wirid*. *Suluk* or *Khalwat* is one of the liturgies of the *tarekat*, where at the appointed time, the followers of the *tarekat* gather together to recite *dhikr* and *wirid* together, pray in congregation, fasting, multiply the *sunnat* prayers under the guidance of a *murshid*. The interview with Kyai Rofik, 12 October 2018.

³⁶Armyun Hasibuan, "Motivasi *Suluk* 5 Hari dan Ketekunan Beribadah Pengamal *Tarekat Naqsyabandiyah* Syekh H. Mhd.Ihsan Harahap", *Tazkir*, Vol. 01, No. 2 (2015), 126.

Kifāyah al-Atqiyā wa Minhaj al-Aṣfiyā.³⁷

Followers of tarekat Naqsyabandiyah Khalidiyah at Durisawo mosque of Ponorogo are people who are aged between 55 and 85 years. Observations show that they no longer seem to be driven by the desire to pursue worldly life as the basis for happiness. They feel that the spiritual need to get closer to God is the most prominent requirement of life. *Suluk* ritual is truly considered the basis of *fitri* (purity) of every Tarekat. It is a *Ilahiyah* potential that functions to design a life filled with materialism. Participants always try to reduce the love for wealth and excessive power (*hubb al-dunya*).

In order to increase the spiritual needs of tarekat participants, besides receiving *shari'a* teachings, the participants of tarekat Naqsyabandiyah Khalidiyah also receive special guidance on practices that can be read in *Risalah Mubarakah*³⁸ as a guide for every student. This is done as a form of harmonization between *Sufism* and *shari'ah*. Thus, the attainment of tarekat teachings should not leave *shari'ah* practices. Therefore, the exoteric *shari'ah* must be interpreted as esoteric *Sufism*.³⁹ Participants felt that tarekat teachings give a balanced inner calmness and *shari'a* discipline. Besides, tarekat has been able to shape behavior through this *Suluki Sufism* approach, and tarekat can be practiced by all Muslims from any layer.

Based on interviews with worshipers who follow *suluk* ritual, they go to Kyai Rafiq of their own volition. Their motivation varies. Most of elder women say that when their kids grow, they will have families and live far from their parents' homes, so they feel lonely. A 55-year-old mother feels

³⁷Rosehan Anwar, *Laporan Penelitian Dan Penulisan Biografi K. H. M. Arwani Amin Di Propinsi Jawa Tengah*, Jakarta: Penelitian dan Pengembangan Lektur Agama, 1987, 27.

³⁸This book should not be read by anyone except only the members of the tarekat Naqsyabandiyah Khalidiyah. This is done to avoid misunderstanding and utilization of content because it must be with an authorized explanation -the murshid or the *badal*. According to Ms. Mutmainah (her role as a *badal murshid*) from Ngunut, Sunday, 2 November 2014.

³⁹H. S. H MA Achlami, "Tasawuf Sosial Dan Solusi Krisis Moral," *Ijtima'iyya: Jurnal Pengembangan Masyarakat Islam*, Vol. 8, No. 1 (2015), 97.

hurt after marrying for 6 years and has not been blessed with a child and then divorced by her husband because he wants to remarry. A grocery store entrepreneur and a farmer from Madiun reveal that they went bankrupt and felt ashamed because they owed a lot of debt. Likewise, other members of *tarekat* state that they choose the path to get closer to the *tarekat* after facing many problems, both physical and psychological problems, such as protests against hedonism in the society, conflict with family, fear of death, chronic illness/complications, high blood pressure, kidney, diabetes, gout, and so on. However, most of the followers of *tarekat Naqshbandiyah Khalidiyah* follows *suluk* solely because they want to be close to God, they bow and pray. Together with other participants, they change their character to be the better one through *khalwat*, *uzlah*, *riyadhah*, concentration of *dhikr* at a certain time after they work hard and hustle together in worldly life to get inner peace by increasing *dhikrullah*.

Based on the phenomenon of *Naqshbandiyah* congregation, it is shown that the student behavior following *suluk* has a subjective meaning that 'goes inside' directed at other people. Elders who feel empty, in solitude, lonely away from their children want a place to share and mingle to overcome their emptiness. Elders who feel empty do not want to bother their children by continuing to socialize with their environment. The most appropriate choice is to follow the *tarekat*, so that they still exist in the community (sufi brotherhood), and inwardly they are calmer, more patient, and sincere with the murshid teacher as a spiritual guide and disciplined guide who adhere well in carrying out the methods, techniques, and spiritual advisors of the students to face everything in their life.

Likewise, students who are disappointed due to problems in their family, social, economic, health issues, having disappointment and deep sadness because the reality is completely contrary to their hopes, increase their awareness that life is a Long Test to lead to eternal life in the hereafter.

Thus, someone who wakes up and is aware of the trials in his life chooses to take the *tarekat* because it can guide him to find peace and attainment of the ultimate goal to be close, to love, and to be loved by Allah swt., to get happiness in the hereafter.

Aritonang explain that⁴⁰ the aging process in humans is a process that goes continuously or is naturally ongoing and generally experienced by all living things. Mentally, the elderly often experience mental disorders, such as insomnia, psychosocial stress, anxiety, depression, and behavioral disorders like aggressive, agitation, and loss of meaningfulness of life that can reduce the spirit of life, which in turn can cause feelings of emptiness and depression, and in the worst condition, a suicide mission. The problem has made *tarekat Naqshbandiyah kholidiyah* Durisawo to be guided willingly by *mursyid* teachers so that their inner anxiety can be overcome through *thalabul ilm*, disciplined *sharia*, increasing *dhikr* and *shalawat*, socializing with pious people, increasing social concern by sharing sustenance, charity, and other social merits. This is in accordance with the results of Abdullah's research⁴¹ that behavior changes of *tarekat Naqshbandiyah* relates to the model of training education routinely through the methods of repentance, *suluk*, *zuhud*, *tawakal* accompanied by *sirr dhikr* (inner remembrance), which can increase student awareness in establishing love with God (*hablun minallah*).

In general, the main motivation of the followers of *tarekat* is to increase faith; nothing more, nothing less. They fully realize that the life of the

⁴⁰Jimmi Marlison Pandapotan Aritonang, Soewadi Soewadi, and Ronny Tri Wirasto, "Korelasi Tingkat Kebermaknaan Hidup Dengan Depresi Pada Lansia Di Posyandu Lansia Padukuhan Soro Padan, Sleman, Yogyakarta," *Berkala Ilmiah Kedokteran Duta Wacana* 3, no. 1 (2018): 25.

⁴¹Luqman Abdullah, "Kontribusi Tarekat Naqshbandiyah Terhadap Pendidikan Agama Islam Dan Perubahan Perilaku Sosial Jamaah (Studi Kasus Jamaah Tarekat Naqshbandiyah di Dukuh Tompe, Kabupaten Boyolali)," *Nazhruna: Jurnal Pendidikan Islam*, Vol. 1, No. 1 (2018), 1-19.

world has its limits, while the afterlife is infinite, so preparation is a must. The followers of *tarekat* generally feel behavior changes in life, related to worship. For example, what is said by K. Rofik, he states, "After following the tarekat, participants felt calm to face the frenetic world.

The meaning of student behavior in *khalwat (suluk)* activities

Social action, according to Max Weber, is an individual action as long as the action has a meaning or subjective meaning for him and directed to the actions of others.⁴² This action is a social action carried out by someone based on consideration and conscious choices related to the purpose of the action and the available tools used to achieve it. *Tarekat Naqshabandiyah Khalidiyah* realizes that they often do mistakes by committing sinful acts, such as swearing or saying other bad words. After joining the *tarekat* to relieve retaliation for his deeds, they decide to follow the *suluk* activities for ten days from the 1st to the 10th of the month of Muharam. Activities in *suluk* are *tausiyah* activities, obligatory prayers, and *sunnah* prayers in Tarekat, *talqin*,⁴³ *tawajuhan*,⁴⁴ *rabidah murshid*, and other various *ubudiyah* activities. All of them are done solely with the purpose of being closer to Allah because they desperately needed God as a place of devotion, life purpose, and life support. This action has been carefully considered by the Tarekat to reach a certain goal.

Verstehen's analysis uses Weber's theory of social action, which is used by the writer to understand how *Naqshabandiyah Khalidiyah* (actor) congregation interpret their actions in following *suluk* ritual into four symbolic meanings, namely 1) instrumental rationality, 2) value-oriented

⁴²Ritzer and Goodman, "Teori Sosiologi Modern"...

⁴³Danial Lutfh, "Talqin Zikir sebagai Metode Dakwah", *Jurnal Ilmu Dakwah: Academic Journal for Homiletic Studies*, Vol. 11, No. 2 (2017), 374.

⁴⁴M. Ma`ruf, "Nilai-Nilai Edukatif Dalam Tasawuf: Telaah Terhadap Tawajuhan Pada Thariqah Qodiriyyah Wa Naqsabandiyah (*Studi Kasus Di Pondok Pesantren Cabean Pasuruan Jawa Timur*)", *Jurnal Al-Makrifat*, Vol 3, No 1, (April 2018).

rationality, 3) affective action, and 4) traditional actions. All of them will be explained as follow.

First, *tarekat Naqshbandiyah Khalidiyah* congregation interprets the action of following *suluk* ritual as a means to achieve a clear goal of being closer to God and improving the morality of students using the instrument of *suluk* for at least ten days in Muharam, 1436 H and 1441 H. The understanding on this behavior is called instrumental rationality (Zwerk Rational/Zweckkrationalitat) which is to prove the purpose of getting closer to God through *suluk*, where students do a series of activities including *tausiyah*, obligatory prayers, and *sunnah* prayers together, *talqin*, *tawajuhan*, *rabithah mursyid*, and other *ubudiyah* activities. It is as stated by Fatimah, a trader at the Mlilir market, who initially had bad characters often committed wrongdoing and sin and immoral acts such as reducing the scales. One day, Fatimah had experience. She was with her sibling who was religious and had a good moral in a state of difficulty breathing and complaining of extreme pain when he was about to die or *naza'/sakaratul maut*. This event made her realize to repent immediately. Finally, she searched for a teacher (*murshid*) to make it easier for Fatimah to improve her moral, social, and spiritual behavior. After following *suluk* for 10 days, the change in character began to appear. Her heart felt calm, she was not afraid of losing her customers, and she did not conflict with other customers and traders.

Second, it is the understanding of *tarekat Naqshbandiyah Khalidiyah* congregation that the *murshid* as a *waslah* or intermediary to get to the goal of getting closer to Allah. It means that they have considered beforehand that their actions to participate in *suluk* will not succeed in reaching *maqam ma'rifat* if they do not rely on the *murshid* teacher and *badal murshid*. The meaning of this rational act of values understands that the value of truth is in the absolute goal of *suluk*, which is to get closer to Allah Swt as close as possible (*maqam ma'rifah*). The key to success is in the *murshid* teacher

as a *wasilah*. Awareness of *wasilah* or *murshid* of the tarekat is interpreted to be the core of the means to achieve the goal of tarekat. Meanwhile, the ultimate goal of every human is to be closer to Allah, as close as possible (*ma'rifah*). It is understood as an irrational final value because the actor of the tarekat cannot objectively calculate his position in achieving his goal. After all, it depends on the approval of the *murshid*.

Third, affective actions influenced by emotions (Affectual Action) in suluk ritual are understood through the experience of the congregation when following *talqin* ceremony, which is the procession of students preparing to be *bai'at* with a sacred state of lying down position such as the deceased using white clothing or *hijab*, and this ceremony starts from 9:00 p.m to 12.00 a.m. Each prospective student feels a different experience. Those are a) feeling extreme fear thinking about themselves die at any time while they have not done any preparation; b) some feel very happy because they feel so relieved and close to their Lord; c) some feel so cramped, narrow, and their chest feels crushed by something big; and d) some do not feel anything and some sleep snoring. A prospective student experiencing an overflowing feeling like love, fear, anger, or excitement, spontaneously express those feelings without reflection, which means they are showing affective action. The action is completely irrational due to a lack of logical consideration, ideology, or other criteria of rationality.

Fourth, the majority of students of *tarekat Naqshabandiyah Kholidiyah* at Durisawo, before attending suluk, does *silaturrahmi sungkem* or visits the *murshid* teacher (the term is open house), *sungkem* to the family of the previous *murshid* teacher, then comes to the graves of the previous *murshid* teachers and their families. The actions of these pilgrims have traditional meanings that were usually done by ancestors, without conscious reflection or planning. The irrational behavior of pilgrims shows that the tools and purpose cannot be measured objectively. The behavior is an unconscious

habit or planning that has been passed down through generations in society. A person who performs traditional actions such as *sungkem* and the grave pilgrimage cannot even explain clearly the purpose of his actions. When he is asked about the reason, he will only answer with “it is as a student’s ethics to his teacher”.

Implication of *khalwat (suluk)* in social and religious dynamics

Khalwat (suluk), which is held at Pondok Durisawo Ponorogo, is an outward form of *suluk* carried out specifically for students who have taken *bai’at* in the context of *uzlah* by doing more *dhikr (khofi)* or *zakat latho’if, wirid, muraqabah, tawajjuh* and all practices that support the improvement of student morals. After following this outward seclusion, a student should proceed with the inner *khalwat (khalwat dar anjuman)*, which is *topo ing sak tengahing projo* or seclusion in the crowd (solitude in a crowd). Outward seclusion aims to train students to rid themselves of all mental disease (lust) to be free from the bondage of low lust. Students must carry out a series of *suluk* activities by learning and understanding them in order to witness the secrets of the truth of Allah. The students carry out the inner *khalwat* by actively getting involved in the community, along with other communities carrying out its mission as *khalifah fil ‘ard* whose task is to prosper the earth and to create a monotheistic civilization. It is done by engaging in social activities to help reduce the suffering of orphans and the poor, being professional, along with doing *dhikr* in the heart.

The fragility of human beings is that they often forgets their identity as social creatures and consider others as enemies and rivals in their lives. In other words, they live together but without appreciating the values of togetherness, arising hatred, envy, jealousy, revenge, anger and so on. This is a sign of the selfishness of humans who feel higher in position. There should be a willingness of a subject to open up to other subjects

(intersubjective) to establish harmonious relations with others. The understanding of students for their participation in *suluk* ritual, which is continued by engaging in the community, is the way of controlling egoism and moving into a loving person.

Students who have followed *khalwat* will be able to protect themselves from the negative influence of the environment and circumstances. Inside themselves, there will flourish the character of honest, sincere, patient, trust, blessing, and other good qualities. In their religious social life, there will be awareness to be willing to build *ukhuwah Islamiah* as a medium to enrich its practices with various forms of social care, such as donating for orphans and help the difficulties of the poor.

Through seclusion, the students also become controlled, calm, humble, diligent in worship, and clever in gratitude. They also have positive thoughts and always want to do good to fellow creatures of Allah Swt. The concept of *khalwat dar anjuman* offers a compatible model of social spiritual life to be applied by humans in the modern era to achieve and to maintain their spirituality. Meanwhile, at the same time, they contribute to the benefit of those around them with love and compassion towards those in need.

Conclusion

Based on this study, it can be concluded that, *first*, the motif of the pilgrims in following *suluk* (*khalwat*) in *Tarekat Naqsyabandiyah Khalidiyah* in Durisawo Ponorogo is the belief in the charism of *murshid* of *Tarekat Naqsyabandiyah Khalidiyah*. They believe that *murshid* is a gift from Allah Swt. who can help students improve their spiritual experience (religious motives) and overcome various problems as well as physical and mental trials to make them more socially and morally intelligent in their lives (individual motivations). *Second*, *khalwat* (*suluk*) has a subjective meaning for

students in their efforts to reach *maqamat* (station) until they are given the highest spiritual experience of *ma'rifatullah*. It can be reached by multiplying *riyalat*, *riyadhah*, *uzlah*, *dhikr* (*khafi*); and *khalwat* (*suluk*) means intersubjective for *salik* through their interaction with the *murshid* teacher by doing *rabithah mursyid*, *talqin*, *bai'at*, and the tradition of *sungkem* and pilgrimage of the *murshid* teachers' graves. *Third*, the implication on student behavior after following *khalwat* is they can be calm and happy when getting involved in social life in their environment according to their respective professions manifested in the form of social care in overcoming poverty and paying attention to orphans through daily social charity activities and donation. At this level, the *khalwat* participants have become intersubjective humans because they have been able to find their qualities in understanding reality. Based on these findings, it is very relevant if there is further research on the behavior of *Naqshabandiyah* congregation in their involvement in social, political, religious, educational, health, and cultural life so that the concept of *khalwat dar anjuman* is truly real.

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