



Family Transformation Toward Sakinah: A Review of Tarekat Naqsabandiyah Khalidiyah Role in Darul Ulum Islamic Boarding School Turi Panekan Magetan

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Abstract

Marriage is a very sacred ceremony, which aims to achieve happiness and in fact this marriage ceremony is inseparable from the rules set out in religious law. The main goal is to form a family filled with love and affection. However, in this day and age, the concept of family has lost its spiritual dimension as a means of worship to the Creator. Marriage is often considered a mere formality process, a social agreement between two individuals of different genders. As a result, the sacred meaning of marriage, where God is the witness to the covenant, is dimmed due to the lack of spirituality that pervades society. Family well-being is often measured in material terms, while spirituality plays a more important role. Therefore, the author is interested in examining families that have more value in the spiritual aspect, especially families related to tarekat. The purpose of this study is to uncover the impact of tarekat teachings on family well-being. In this article, the theory of spiritual intelligence is used as a foundation. The research method used is descriptive-analytical field research, using phenomenological and psychological approaches. Data were collected through interviews with primary sources consisting of murshids and students of the Naqsabandiyah Khalidiyah tarekat, as well as using secondary sources in the form of references from relevant books and journals. The results showed that marriage involves divine and human commitments, and is a social covenant. The implementation and role of the family in the Naqsabandiyah Khalidiyah tarekat take place as families in general. Therefore, tarekat can be considered as an alternative solution in forming a spiritually prosperous family.

Keywords: Tarekat, Sakinah Family, Darul Ulum, Magetan, Solution.

Introduction

The true human being have a tendency to live in pairs with the opposite sex. They tend to love and cannot live in solitude. Therefore, Islam regulates all aspects of human life, including marriage. Marriage in Islam is considered a

bond involving physical and spiritual relations between a man and a woman. It is built on sacred values with the aim of forming a happy family. In Surah Ar-Ruum verse 21, Allah says:¹

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

The verse explains that the purpose of marriage is to achieve peace (sakinah), love (mawaddah), and mercy (rahmah) between husband and wife. The marriage regulation states that:

"Marriage is a physical and spiritual relationship between a man and a woman as husband and wife with the intention of forming a happy and lasting family or household based on the Almighty God".²

This shows that the purpose of marriage is to form a happy and lasting family with spiritual values. In both Islamic teachings and the Indonesian legal system, the core purpose of marriage is to form a prosperous family. Achieving this goal requires the fulfillment of various aspects, including legal conformity in marriage, the ability to fulfill material and non-material needs of life in a balanced manner, building loving relationships between family members and with their environment in harmony, as well as the practice and deep understanding of religious values, devotion, and good morals.³² From this explanation, we can realize that a harmonious family is formed through a balance between the affairs of this world and the hereafter.

In Islam, Sufism is known as tasawwuf, which is a teaching to improve and enhance the spiritual dimension of humans, so that they can cleanse their hearts and souls from negative traits and adorn them with deeds that bring them closer to Allah SWT. The morality taught in Sufism helps individuals achieve peace, happiness, and harmony in the world, especially in the context

¹ Ar-Rum [30]. 21.

² Pasal 1 UU No. 1 Tahun 1974

³ Keputusan Direktur Jenderal Bimbingan Masyarakat Islam dan Urusan Haji, Departemen Agama RI nomor. D/71/1999 tentang petunjuk pelaksanaan pembinaan keluarga sakinah, Bab III Pasal 3.

of family and society. One of the concepts in Sufism that supports a calm and happy life is *mahabbah*, which means love, especially love for Allah to get closer to Him. Love for Allah also includes love for all His creations, including the relationship between husband and wife, which is the foundation of the continuity of mankind, and love for children, who are a mandate from Allah to parents.⁴

After the second century Hijri, Sufism experienced an impure development as the influence of philosophies and schools of human thought from countries such as Greece, India and China began to enter the Arab world. This caused the practice of Sufism to be mixed with philosophy.⁵ Later, Sufi tariqahs emerged which were practiced by Sufis, with the aim of purity through four stages: Shari'ah, Tarekat, Hakekat, and Ma'rifat.⁶ According to Siradj, the essence of Sufism is direct experience (*musyahadah*) and inner knowledge (*ma'rifat*). If a person has achieved clarity of heart, then he will be ready to achieve such direct experience. Tarekat generally refers to a method of practice or exercises (such as dhikr, chanting and meditation). According to Sufis, tariqah is a special journey for those who seek to get closer to Allah SWT. Tarekat is the path to achieving a servant's highest goal, which is the inner knowledge of Allah SWT, with sharia as a means and hakekat as the ultimate goal.⁷

According to Harun Nasution, Sufism and its tariqahs are one of the spiritual institutions that can bring much-needed happiness to society. However, within the Islamic community itself, there is still a less positive view of tarekat. In the teachings of tarekat, the main focus is on purification of the heart illuminated by inner knowledge (*ma'rifat*) and belief in the oneness of God (*tawhid*). When this is achieved, a happy family will be formed both

⁴ Sudirman Tebba, *Tasawuf Positif* (Jakarta: Prenada Media, 2003), pp. 51.

⁵ Fuad Said, *Hakikat Tariksyat Naqabandiah*, (Jakarta: Al-Husna Zikra, 1996), pp.10

⁶ Anisyah Anisyah, "Makna Pernikahan Dalam Perspektif Tasawuf," *Refleksi Jurnal Filsafat Dan Pemikiran Islam* 20, no. 1 (2020): 101-13.

⁷ Syariat diibaratkan sebuah perahu, tarekat sebagai samudra, dan hakekat adalah mutiara yang ada di kedalaman samudra. Baca *Kifayatul Atqiya'* oleh Sayyid Abi Bakar Ibnu Muhammad Syatha (Surabaya: Nurul Huda, 2000), pp. 9.

outwardly and inwardly in this world.⁸ The method for achieving this inner knowledge and belief in the oneness of God is based on the experiences and practices of Sufi leaders. This is what came to be known as tarekat.⁹

The Naqsabandiyah Order is known as one of the recognized orders in Indonesia and has a significant influence on Muslim communities in various regions. The order first emerged in Central Asia and then spread to countries such as Turkey, Syria, Afghanistan, and India. In Central Asia, the order is not only present in big cities, but also in small villages, where there are zawiya (Sufi shrines) and Naqsabandiyah meeting houses that become centers of religious activities.¹⁰ In Indonesia, the Islamic boarding school that teaches the practices of the Naqsabandiyah Khalidiyah Order is Darul Ulum Islamic boarding school located in Djoso Hamlet, Turi Village, Panekan District, Magetan Regency. This Islamic boarding school is led by Kyai Rusdan, who is also the Mursyid of the Naqsabandiyah order.

One of the interesting things about Kyai Rusdan's family compared to other families is that this family is led by a Mursyid tarekat, and his wife is also a congregation of the Naqsabandiyah Khalidiyah tarekat. In addition, the boarding school he leads is different from other boarding schools which are usually inhabited by students who live there, but is more often a place for Naqsabandiyah Khalidiyah tarekat pilgrims to conduct mujahadah, suluk, and also khataman. Based on interviews with the mursyid of the congregation, many of the congregation initially had personal or family problems, but after visiting the mursyid, they got solutions to their problems, either in the form of advice or practices. Many of them had big or small problems, but then felt more enlightened and found peace of mind after consulting with him.

Seeing the growth in the number of Naqsabandiyah Khalidiyah tarekat followers in Darul Ulum Islamic Boarding School, researchers believe that

⁸ Rahmat Jalaluddin, dan Muhtar Gandaatmaja. 1994. *Keluarga Muslim Dalam Masyarakat Modern*. (Bandung: PT Remaja Rosdakarya), pp. 146

⁹ Itmam Aulia Rakhman and Filsafat Rumah Tangga, "Urgensi Tasawuf Dalam Membentuk Kepribadian Umat (Telaah Keberagamaan Dengan Pendekatan Psikologi Humanistik)," *Jurnal Esoterik* 4, No. 02 (2018).

¹⁰ Luqman Abdullah, "Kontribusi Tarekat Naqsabandiyah Terhadap Pendidikan Agama Islam Dan Perubahan Perilaku Sosial Jamaah (Studi Kasus Jamaah Tarekat Naqsabandiyah Di Dukuh Tompe, Kabupaten Boyolali)," *Nazhruna: Jurnal Pendidikan Islam* 1, No. 1 (2018): 1-19.

becoming a member of the tarekat will bring peace of mind. This belief is believed to have a positive impact on one's thoughts and behavior, which in turn will contribute to harmony in family life. Based on this background, the researcher is interested in conducting research on family values, the relationship between the teachings of tarekat and family harmony, as well as the implementation and role of the family in the community of Naqshabandiyah tarekat followers. With the aim of focusing the discussion and analysis, the author formulates several research problems as follows: What values are emphasized in marriage according to the core teachings of the Naqshabandiyah Khalidiyah tarekat? How is the implementation and role of the family among followers of the Naqshabandiyah Khalidiyah tarekat? And how is the relationship between the teachings of the Naqshabandiyah Khalidiyah tarekat and harmony in the family?

Methods

This research is a qualitative field study.¹¹ This research collects information from the caregiver of Darul Ulum Islamic Boarding School in Joso Hamlet, Turi Village, Panekan Subdistrict, Magetan Regency, who is also a Mursyid of the Naqshabandiyah Khalidiyah order, and is supported by data from several students or congregants of the order. The approaches used in this research are phenomenological and psychological approaches. This research has a descriptive-analytical nature, which aims to describe family values in the families of tarekat followers, explain the relationship between the teachings of the Naqshabandiyah Khalidiyah tarekat and sakinah families, and describe the implementation of family functions in the community of Naqshabandiyah Khalidiyah tarekat followers. The process of drawing conclusions is done through three steps, namely interpretation, extrapolation, and giving meaning.¹²

The data collection techniques used include observation, which involves

¹¹ Saifuddin Azwar, *Metode Penelitian*, (Yogyakarta: Pustaka Pelajar, 1999), pp. 21.

¹² Noeng Muhajir, *Metodologi Penelitian Kualitatif* (Yogyakarta: Kencana Ilmu 1991), pp. 137.

systematic observation and recording of phenomena observed in the object of research, either directly or indirectly. Observation is done to ensure the most objective results possible.¹³ In addition, the question and answer interview method was also carried out systematically to obtain information about family values in the families of tarekat followers, the relationship between tarekat teachings and sakinah families, and the implementation of family functions in the community of Naqsabandiyah Khalidiyah tarekat followers.¹⁴

Definition of Sakinah Family

The term "sakinah family" describes a concept that combines two complementary words. The word "sakinah" is used as an adjective to explain or describe the word "family". A sakinah family refers to a family that has peace, tranquility, happiness, and abundance both materially and spiritually.¹⁵ The term reflects a harmonious and prosperous atmosphere both physically and emotionally for each family member.¹⁶

Spirituality plays a very important role in creating happiness in marital relationships. The awareness of faith gives meaning to life, referring to an individual's internal qualities in relation to God, fellow human beings, and also inner being.¹⁷ Spiritual beliefs are often a buffer when one faces difficulties or suffering in life. Faith is also a refuge when facing difficult situations or when experiencing tragedies or calamities in life.¹⁸

Increasing the level of faith in family life can actually increase happiness and well-being. Spirituality has the ability to increase awareness of the importance of seeking and obtaining halal sustenance.¹⁹ The economic aspect is

¹³ Koentjaraningrat, *Metode- Metode Penelitian Masyarakat* (Jakarta: Gramedia, 1997), pp. 129.

¹⁴ Bambang Sunggono, *Metode Penelitian Hukum*, (Jakarta: Raja Garafindo Persada, 2003), pp. 114.

¹⁵ Zaitun Subhan, *Membina Keluarga Sakinah* (Yogyakarta: Pustaka Pesantren, 2004), pp. 5-6.

¹⁶ Sofyan Basir, "Membangun Keluarga Sakinah," *Al-Irsyad Al-Nafs: Jurnal Bimbingan Dan Penyuluhan Islam* 6, no. 2 (2019).

¹⁷ Siti Chadijah, "Karakteristik Keluarga Sakinah Dalam Islam," *Rausyan Fikr: Jurnal Pemikiran Dan Pencerahan* 14, no. 1 (2018).

¹⁸ Sri Lestari, *Psikologi Keluarga: Penamaan Nilai dan Penanganan Konflik Dalam Keluarga*, (Jakarta: Kencana Predana Media Group, 2012), pp. 15.

¹⁹ Hasan Basri, *Keluarga Sakinah Tinjauan Psikologi dan Agama*, (Yogyakarta: Pustaka

important in supporting family happiness, because one of the main functions of the family is to provide economic support. This means that the family is responsible for providing shelter, food and life security for its members.²⁰

Factors that Influence Family Closeness

According to Gunarsa, family solidarity is influenced by:

- a. Attention, which is the main basis in building a good relationship between family members by paying attention to each other.
- b. Knowledge, which emphasizes the importance of constantly improving knowledge to broaden understanding in living family life.
- c. Recognition of all family members, which refers to self-understanding and self-introduction to other family members to strengthen mutual understanding between them.
- d. An accepting attitude, which is the next step from an understanding attitude, where family members accept each other with all their weaknesses, shortcomings, and strengths.²¹

Definition and Aspects of Spiritual Intelligence

According to Zohar and Marshall, spiritual intelligence is a person's ability to overcome and solve problems related to values, inner, and psychological dimensions. This intelligence is mainly related to the abstract understanding of things beyond human power, such as the forces that drive life and the universe.²² On the other hand, it describes spiritual intelligence as the most fundamental center among other types of intelligence, as individuals who possess spiritual intelligence become the source of guidance for the other intelligences. Spiritual intelligence reflects the longing for meaning and

Pelajar, 1995), pp. 22-23.

²⁰ Sri Iestari, *Psikologi Keluarga: Penamaan Nilai Dan Penanganan Konflik Dalam Keluarga*, (Jakarta: Kencana Predana Media Group, 2012), pp. 22.

²¹ Singgih Gunarsa, *Psikologi Praktis Anak Remaja dan Keluarga*, (Jakarta: Gunung Mulia, 1991), pp. 75.

²² Sri Langgeng Ratnasari, Supardi Supardi, and Herni Widiyah Nasrul, "Kecerdasan Intelektual, Kecerdasan Emosional, Kecerdasan Spiritual, Dan Kecerdasan Linguistik Terhadap Kinerja Karyawan," *Journal of Applied Business Administration* 4, no. 2 (2020): 98-107.

connection with the infinite.²³

According to Zohar, there are several aspects that affect spiritual intelligence:

- a. Have solid principles and vision. Basic human principles remain consistent, but our understanding and view of them can evolve. The more we understand the correct principles, the greater our freedom to act wisely.
- b. Unity and diversity. A person with high spiritual intelligence can see unity amidst diversity. This is the basic principle of spiritual intelligence.
- c. Providing meaning. Individuals who have high spiritual intelligence are able to find deep meaning in every aspect of life, whether it is a pleasure or a test from God. They also see it as a manifestation of love from God.

Sakinah Family Indicators

A harmonious family is generally defined as one in which the members understand each other and fulfill their rights and obligations according to their respective roles and positions, and strive to provide peace, love and happiness together.²⁴ When two individuals of different genders and backgrounds come together to build a household, they must have a strong determination to support each other in everything, both in happiness and difficulties, and love and protect each other from all obstacles.²⁵ The main characteristic of a harmonious family is the existence of healthy relationships between its members, who are able to be a source of inspiration, support, and creativity for the welfare of individuals, families, communities, and humanity in general. According to the BKKBN's latest formulation, a family is said to be of high

²³ Stephen R. Covey, *The 7 Habit of highly Effective People*, (Jakarta: Binapura Aksara, 1997), pp. 80.

²⁴ Gandhung Fajar Panjalu, "Metode Pengukuran Tingkat Keluarga Sakinah Di Indonesia," *MAQASID* 12, no. 1 (2023).

²⁵ At-Tahrim [66]: 6.

quality if it meets the following criteria: prosperous, healthy, advanced, independent, has an ideal number of children, is forward-looking, responsible, harmonious, and committed to religious values.²⁶

The sakinah family has a central role in the social structure of society. The physical and spiritual well-being enjoyed by a nation is reflected in the state of the family that is part of that society. As stated, the family can be considered the smallest unit in a community, formed through legal marital ties between a man and a woman. Within the family, it is expected to live in a relationship of mutual love, tolerance, compassion, help, and cooperation.²⁷

Below, the author attempts to explain some indicators of a sakinah family grouped into several aspects, including the outward (physical), inward (spiritual), and social aspects. Here are the details:

1. Batiniyah/Ruhani Aspect: Each family member has a solid understanding of religion, Performs worship to Allah consistently, Able to face and solve family problems well.
2. Outward / Physical Aspects: The family's economic life is well fulfilled to meet daily needs, biological needs between husband and wife are fulfilled, education and health of each family member are maintained and fulfilled.
3. Social Aspects: The family is able to interact and play a role in their social environment well, including with neighbors and the wider community, and is accepted by them.²⁸

Development History of Naqsabandiyah Khalidiyah Order in Darul Ulum Joso Turi Panekan Magetan Islamic Boarding School

Darul Ulum Islamic Boarding School Panekan Magetan was founded by Kyai Rusdan in 1998. Kyai Rusdan was born to Mrs. Satinah Alm and Mr. Hasan

²⁶ Ahmadi Ahmadi, "Pola Pendidikan Islam Dalam Mewujudkan Keluarga Sakinah," *Qolamuna: Jurnal Studi Islam* 3, no. 1 (2017): 65-78.

²⁷ Ali Qaimi Kudakin E. Syahid, *Peran Ganda Ibu dalam Mendidik Anak* (Bogor: Cahaya, 2003), pp. 2.

²⁸ Masri Masri, "Konsep Keluarga Harmonis Dalam Bingkai Sakinah, Mawaddah, Warahmah," *Jurnal Tahqiqat: Jurnal Ilmiah Pemikiran Hukum Islam* 18, no. 1 (2024): 109-23.

in Joso Hamlet, Turi Village, Panekan District. He completed his education at Madrasah Ibtidaiyah (MI) in the village of Turi, and continued to Madrasah Tsanawiyah Negeri Panekan in 1982. Three years later, he graduated and at the beginning of 1986 went to boarding school in Mipitan Kediri, where he spent about 3.5 years studying religious knowledge. After that, he moved to Darussalam Islamic boarding school Trenggalek and completed his boarding school after six years. In 1996, he moved to Demangan, where he also taught at MTs and Aliyah. Returning from Demangan hut at the age of 31, in Muharram of 1996, he started his first suluk in Salatiga. At that time, the Naqsabandiyah tariqah in Susukan Salatiga was still led by al Magfurlah Kyai Maisyur Jufri, who was later replaced by his son-in-law, Kyai Magfur. In the same year, he was appointed Mursyid by Kyai Maisyur Jufri on the recommendation of Kyai Ismail.²⁹ After being appointed Mursyid, he began to build his own mushola with the help of Kyai Ismail, Mr. Syawal³⁰, and Mr. Sholihun³¹, because it is considered more preferable if a murshid has his own mushola. This mushola stands on waqf land from one of the local residents and was founded by Kyai Rusdan.

Teachings and Educational Methods of Tarekat Naqsabandiyah Darul Ulum Islamic Boarding School Turi Panekan Magetan

In essence, Tariqah is a method of forming a sakinah family, which starts from (1) *Tasihu al-Aqidah* cleansing from all forms of shirk, (2) *Taubatan Nasuha*: True and heartfelt repentance will erase the bad deeds done before, restore the originality of the repentant person's soul, and erase the bad deeds he has done, (3) *al-'Amal bi Kitabillah* and *Sunnah*, and (4) *Tarku* (leaving) *al-Bid'ah*. This is the foundation on which a solid and strong family building will be established. Family or household is a mandate and a sacred bond.

²⁹ Kyai Ismail (alm) was one of the murshids of the Naqsabandiyah Order in Magetan, whose murshid was appointed by Kyai Maisur Jufri Salatiga. He was a village kyai who was highly respected by the local community because of his simplicity, loyalty, and good personality. He lived in Kedungguwo village, Sukomoro sub-district, Magetan district. His grave is now located right next to the mosque that he founded, the Darul Istiqomah mosque.

³⁰ Mr. Syawal is the son-in-law of kyai Ismail. Now he is the one who continues the tarekat activities in the mosque inherited by kyai Ismail.

³¹ Mr. Sholihun is the third son of Kyai Ismail.

Children, husbands, wives, fulfill their roles as taught by Rosulullah. If this is understood, neither husband nor wife will ever question their rights, and vice versa. So the family is only a mandate and a form of devotion to Allah alone.

To form and build a sakinah family, according to kyai Rusdan is to start from the personal self of each family member. This is the basis for the formation of family stability, as for; economy, education, property a r e supporting or secondary factors. This means that to form a harmonious family, it must start from creating harmony within, namely by cleaning, purifying the heart and connecting (wusul) to the light of Allah's love and pleasure. Meanwhile, family disasters and rifts are the result of man being defeated by himself, he is unable to control his passions because there is too much dirt covering his heart.³²

As a sect in Sufism, the Naqsabandiyah order is believed to have several beliefs that are considered true, especially in its spiritual practices. In general, the suluk method that is the teaching of the Naqsabandiyah order is based on the Quran, Al-Hadis, and the words of the scholars of al-'Arifin from among the salaf al-Shalihin. All works on the Naqsabandiyah order are based on these two sources of Muslim guidance.³³ Belief in these teachings is reinforced by philosophical foundations, including philosophical theories about human events, the soul, and education. Some of the teachings in the Naqsabandiyah tariqah include suluk (kholwat), dhikr, wirid, tawajjuh, rabitah, mujahadah, and the manners of a tariqah. These teachings form a distinctive self-image in the Naqsabandiyah order, especially in technical matters such as the procedure for dhikr and the implementation of ritual ceremonies.³⁴

³² Interview with kyai Rusdan, the murshid of Naqsabandiyah Khalidiyah order in Darul Ulum Tuti Panekan hut at 22.30, August 12, 2015.

³³ Muhammad Amin al-Kurdi, *Tanwirul al-Qulub fi Muallamati al-Guyub*, Muslikh Abdurrahman, *al futuhat al robbaniyah fi al tariqat al qadariyah wa al naqsabandiyah* (Semarang: Toha Putra, 1994), Zamroji Saerozi, *al tazkirat al nafiyah*, Aboebakar Atjeh, *Pengantar Ilmu Tarekat*, Fuad Said, *Hakikat Tarekat Naqsabandiyah*.

³⁴ Kharisudin Aqib, *Hikmah Memahami Teosofi Tarekat Qodiriyah wa Naqsabandiyah*, cet revisi (Surabaya: Dunia Ilmu, 2000) pp. 127-163.

Mursyid Tarekat Naqsabandiyah Khalidiyah's View on Sakinah Family

According to Kyai Rusdan, the main purpose of marriage is because of the following four aspects:

1. Lillah (because of Allah) Marriage is done with the aim of getting closer to Allah by perfecting faith, because according to him, the faith of a married person is considered more intact than that of a single person.
2. Li-Rosulillah (because of the Sunnah of the Prophet) Marriage is part of the sunnah of the Prophet, so by getting married one has followed in the footsteps of the Prophet and carried out a good sunnah.
3. Expecting prayers from children/offspring in the future As the Prophet's hadith states, there are three things that can bring reward to a person after death, one of which is the prayer of a righteous child.
4. Expecting filial piety in the present Marriage is also done in the hope of getting filial piety from children in their lifetime.³⁵

Kyai Rusdan also explained the urgency of tarekat in life, namely:

1. By practicing Tariqah, one can form a family that accepts all of Allah's gifts gracefully, because all destiny has been determined by Him.
2. Tariqah helps one to always remember Allah and dhikr, so that the heart becomes peaceful.
3. Tariqah helps a person feel the true essence of life, which is to go to Allah, not just to seek rewards. Merit is just a stimulus to get closer to Allah.
4. By practicing tariqah, a person can surrender himself completely to Allah, realizing that everything comes from Him.

The essence of someone who practices tariqah is to control lust, because lust is the source of all corruption. By practicing tariqah, a person can fight against lust, so that they accept whatever Allah gives them with grace, thus creating peace in the family. Because bertarekat is not just a word, but also an inner experience that gains the pleasure of Allah SWT. In the words of the

³⁵ Interview with kyai Rusdan, the murshid of Naqsabandiyah Khalidiyah order in Darul Ulum Tuti Panekan hut at 22.30, August 12, 2015.

Prophet, "Live in the world as if you were a stranger or traveler." ³⁶

Implications of Tarekat Teachings for the Family of Followers of Tarekat Naqsabandiyah Khalidiyah Darul Ulum

Naqsabandiyah Khalidiyah Tariqah education is not only theoretical but more applicative and practical. There are some students who do not really understand the terms in the tarekat, but the implementation of these teachings is inherent in the practice of daily personal and family life, here we describe some of the family experiences of Darul Ulum Naqsabandiyah tarekad students.

1. Mr. Siran Cepoko's family

Mr. Siran, who is 45 years old, lives with his family in Cepoko Magetan. He owns a small motorcycle workshop on the terrace of his house, while his wife is a housewife. The couple has been disciples of Kyai Rusdan since 2011, or about five years ago. For Mr. Siran, following the tarekat teachings of Kyai Rusdan has brought peace, tranquility, and comfort to his life, although previously there were many reasons to feel restless. This is a very striking difference when compared to the conditions before they joined the tariqah.

"Before I took tariqah my life was chaotic, my heart was never calm, my mind could not think clearly because I was afraid of this and that, until once I wanted to end this life because I was so confused. One day my konco (best friend) advised me to go to Kyai Rusdan, who knows by going there you find something that you have been looking for. And rightly said my best friend earlier, once I went to him I felt calm, I found something that I had been looking for, namely inner calm, self-surrender, and lillah. Because if someone is already lillah then everything else is just a complement."³⁷

He always tried to surrender all his worldly affairs to Allah. Because he wanted to keep away from worldly affairs, he very rarely left the house. To the extent that his motorcycle engine was damaged because it had not been

³⁶ *Ibid.*

³⁷ Interview with Mr. Siran on August 14, 2015.

turned on for a very long time, even though he was a mechanic who already had many customers. On the other hand, he is a person who really likes to joke. From there, he really enjoyed his life of sufficiency. Not sufficiency in the sense that everything is sufficient but everything must be sufficient, be it from primary or secondary needs or beautification of life. He believes that God will not test a servant beyond his ability.

2. Mr. Saiful Afif's family

Mr. Afif Kentangan's family is a construction goods entrepreneur who has been married for ten years but has not been blessed with offspring. Although their lives are materially sufficient, the desire to have children has not been fulfilled until now. Mr. Afif and his wife decided to follow the teachings of Kyai Rusdan's tarekat since 2009, or about seven years ago. They feel that the presence of this tarekat brings peace and clarity of mind in their lives, even though they have not been blessed with offspring until now. What couple can afford to be childless for so long? So many couples want to separate because they do not have children. That's what Mr. Afif's family felt. In the end, Mr. Afif convinced himself to join Tariqah with Kyai Rusdan who was at the Darul Ulum Turi Panekan Islamic Boarding School. Since then he has found peace of mind and clarity in thinking, which is very influential on his current life.

"I think Tariqah is very important for our lives in this world, because Tariqah is a way/method inherited by scholars to get closer to Allah. Without tariqah we will find it difficult to get to Allah. There may be other ways to get to Allah, but Tariqah is the best in this regard."³⁸

Tariqah teachings have a significant influence on family life. Someone who practices Tariqah properly is able to create peace within himself, and in my opinion, happiness stems from a peaceful heart. For me, happiness lies in how we deal with everything in this world, from the smallest to the biggest. Before I joined the Tariqah, I felt unfair with God's destiny because we had not been blessed with children after a long marriage. This failure made my

³⁸ Interview with Saiful Afif on August 12, 2015.

heart uneasy, and it was also felt by my wife. We felt sensitive when others talked about offspring. However, after I joined the tariqah about two years ago, I felt a tremendous change, namely peace of mind. I learned to completely surrender to the will of Allah. If we have not been blessed with offspring, it means that Allah has not willed it so. We realized that everything we have in this world is only a gift from Him, not ours absolutely.³⁹ For my family, the teachings of Tariqah have great importance because it is a way to guide us on our spiritual journey towards Allah.

3. Mr. Agus Marwah's family

The family of Mr. Agus Marwah and Mrs. Ida are farmers and cattle breeders. They have been students of Kyai Rusdan since 2010, about 5 years ago. Mr. Marwah stated that learning religious knowledge from Kyai Rusdan and joining the Tariqah has brought peace to his family. Relationships between family members are also getting better because they each feel peaceful in their hearts. In addition, by practicing tarekat, they are able to control themselves, understand which desires should be controlled and which ones can be vented, so they have a clear understanding of the boundaries that exist.

"After getting married, I went through many trials. This business failed. The results from farming were also erratic. And it messed up my life and my new family. So I made up my mind to join Tariqah. Alhamdulillah, after joining Tariqah, my mind and heart became calmer. Where I used to have unlimited desires that made me less grateful, now I can be more *legowo* (accepting), trying to be grateful for what I get. And Alhamdulillah, now I can build my own house, even though it is new as you can see now. For me, Tariqah is very influential in my life. With tarekat my life and family are more directed, and there is also a Mursyid who always guides us to the path of Allah."⁴⁰

For Mr. Marwah's family, the teachings of tarekat are not considered a burden. Although they have to complete a certain number of dhikr every day, this brings great benefits. Dzikr not only creates inner peace, but also increases enthusiasm in worship and work. For them, the teachings of Tariqah have a

³⁹ Interview with Mr. Afif on August 15, 2015.

⁴⁰ Interview with Agus Marwah on August 12, 2015.

great influence on a person's character, motivation, enthusiasm, and peace of mind.

4. Mr. Nur Salim's family

The majority of modern families may believe that happiness can be achieved through wealth, popularity, an influential position in a company, and all things related to the material world. However, according to tariqah experts, happiness stems from the quality of the heart, not from outward appearances or wealth.

"They believe that happiness does not depend on abundant wealth, but on the state of one's heart and feelings. For example, one may have wealth but suffer from illness, making it difficult to feel happy. Truly happy people are those who are willing and able to carry out Allah's commands and stay away from His prohibitions. True happiness is assured in this world and in the Hereafter. Hence, they always pray: "O our Lord, grant us good in this world and good in the Hereafter, and keep us safe from the punishment of hell."⁴¹

However, to achieve happiness in the world, one must at least fulfill their basic daily needs (primary needs), which are usually met through work. They realize that happiness is not only determined by material things, but more importantly it is the inner state that produces true happiness.

Analysis of the Contribution of Tarekat Naqshabandiyah Khalidiyah Teachings to the Sakinah Family on the Aspects of Happiness According to the Sufis

Law No. 1 of 1974 on Marriage, Article 1, describes that "Marriage is an inner bond between a man and a woman as husband and wife, with the aim of forming a happy and eternal household, based on the Almighty God." From this definition, we understand that the purpose of marriage is to create a happy and lasting family, based on religious principles. This happy and eternal family, in the context of Islam, is referred to as a Sakinah Mawaddah Warahmah Family, which is a family where husband and wife live in peace, love and blessings that are blessed by Allah SWT. Through this research, the

⁴¹ Interview with Mr. Nur Salim on August 12, 2015.

authors attempted to find a common perception of happiness between Sufis and followers of the Naqshabandiyah Khalidiyah order. One example of happiness that was once sung by a poet named Hutai'ah is as follows:

"In my opinion, happiness is not in the accumulation of material possessions but in piety towards Allah. Taqwa to Allah is the best provision stored With Allah alone is the happiness of the pious".⁴²

Imam al-Ghazali argued that:

"True happiness and enjoyment is when you can remember Allah." The Prophet (may Allah's peace and blessings be upon him) went on to say, "Know that every thing is when we feel its pleasures and delights. The delight of the eyes is to see a beautiful form, the delight of the ears is to hear a melodious voice, as well as all the other members of the human body. As for the pleasure of the heart, it is to be steadfast in the knowledge of Allah, for it was made for the remembrance of Allah."⁴³

Aristotle argued that;

"Happiness is not an acquisition for man, but the style of happiness is different and varies according to the different styles and varieties of people who seek it. Sometimes something that is considered happy by one person is not by another. Therefore, according to Aristotle, happiness is a pleasure that is achieved by each person according to their own wishes."⁴⁴

He argues that happiness does not have a meaning and one occurrence, but different shades according to the purpose of each human being. Meanwhile, according to the Prophet Muhammad Saw;

'Aishah reported that one day she asked the Prophet, "O Messenger of Allah, by what are some people superior to others?" He replied, "By reason!" 'Ā'ishah said, "And in the Hereafter?" "By reason too," he said. "Is not one man more than another in terms of reward because of his good deeds?" 'Ā'ishah asked. "O 'Ā'ishah, aren't the good deeds they do only according to the degree of their intellect? According to the height of their intellect, that is how much they worship and according to that is the reward given to them."

⁴² Buya Hamka, *Tasawuf Modern*, (Jakarta: Republik Penerbit, 2015), pp. 13.

⁴³ *Ibid.* pp. 14.

⁴⁴ Buya Hamka, *Tasawuf Modern*, pp. 19.

From the hadith, it can be concluded that a person's level of happiness depends on his level of intelligence or thinking, because reason is what allows a person to distinguish between good and bad. The intellect enables the individual to understand all work, investigate the nature and events in his journey in this world. Therefore, perfection of the intellect also means perfection in achieving happiness. However, many people are deceived by something unreal because they are in darkness. They prioritize feelings over rational considerations. They seek happiness in things that are in the hands of others because they look beautiful, whereas true happiness is within our own control.⁴⁵

Analysis of the Contribution of Tarekat Naqsabandiyah Khalidiyah Teachings to the Sakinah Family on Aspects Tarekat and Family Sakinah

Like other Tariqahs, the Naqsabandiyah Khalidiyah Tariqah has a number of rituals and devotional practices that are an integral part of their spiritual practice. It is a structured path towards approaching Allah, and has a long history in Islamic teachings, especially in the field of Sufism. Adaptation occurred to some regions and some teachers or sheikhs who taught it, so that the teachings of the tariqah adapted to local traditions. Tarekat Naqsabandiyah Khalidiyah in Darul Ulum Turi Panekan Islamic Boarding School has various variations that follow the times. In the Naqsabandiyah Khalidiyah Order, the basic practice is dhikr, which involves repeating the name of God or the phrase "*Lailahaillallah*". The aim is to achieve a deeper awareness of God. Recitation is not limited to dhikr alone, but also includes the recitation of wirid. Wirid is in the form of short prayers or formulas to worship Allah and the Prophet Muhammad, recited for a certain number of times at a predetermined time, with the belief that it can bring benefits, both spiritually and psychologically. As explained by Kyai Rusdan to the compiler, the types of wirid contained in the Naqsabandiyah Khalidiyah Tariqah in Darul Ulum Turi Panekan Islamic Boarding School are as follows:

⁴⁵ *Ibid*, pp. 30

1. Dhikr to Allah which is intended for: oneself (body, spirit and soul).
Rosulullah Muhammad SAW, the lineage of the Naqshabandiyah Khalidiyah order, parents, adherents of the Naqshabandiyah Khalidiyah order, people who have been called by Allah SWT, teachers who have taught knowledge, close friends and all the children and grandchildren of Adam a.s..
2. Peace be upon him: Rosulullah Muhammad SAW, his companions and families. Angels Jibril and Mikail, Khulafaurrasyidin, and all the people of Rosulullah Muhammad SAW, as well as his family as a whole.
like this, the forms of practice contained in the Naqshabandiyah Khalidiyah tarekat at Darul Ulum Turi Panekan Islamic Boarding School. As with every practice in every tarekat teaching, it certainly has its own implications for every adherent who practices all forms of practice in the tarekat. In the Naqshabandiyah Khalidiyah Tariqat in Darul Ulum Turi Panekan Islamic Boarding School, the followers also feel their own influence after practicing what is taught in the Tariqat. As for the implications or influences produced after practicing the teachings of the tarekat, both for himself, his family, his daily life patterns, as well as in matters relating to life and vertical and horizontal relationships (worship and social), very diverse answers are obtained. It depends on the level and practice of the follower. However, in general, what is felt after undergoing the practice of tarekat is a feeling of spaciousness (inner peace). As described by various sources that the compiler interviewed about the impact he felt after entering and undergoing all forms of teachings taught in the tarekat, that what he felt was including:
 - a. In daily life, it feels like there is no difficulty, either in the heart or in the mind. Although outwardly visible, but deep down always feel peace, happiness and tranquility. Because they have found surrender to Allah.
 - b. Increasing patterns of worship, in addition to increasing peace of mind.

- c. The pattern of relationships with family members, neighbors, and the outside community is getting better, even if someone feels offended by his attitude or speech so far and can immediately break the relationship, the tarekat follower will immediately fix it.
- d. Has a very good level of devotion to Allah.
- e. The more convinced, both in the self and in the heart that Allah SWT., is the only worship and there is no one who can match Him and has power over everything in this world.
- f. When ecstasy (fana') occurs, it feels like a pleasure of life that has never been felt before.

Thus, the personal influence felt by each adherent of this tariqah is very significant. In the context of family, the personality of each family member has an important role in the formation of a harmonious family (sakinah). Families whose members follow tarekat and apply the teachings taught in it will find it easier to build harmonious and loving relationships between husband and wife and other family members. The depiction of a true human being in navigating a life full of trials includes the practice of the values and teachings taught in tarekat. Without going through the spiritual journey as illustrated, one's life would feel empty and meaningless. Therefore, many Muslims tend to choose the tarekat path as a means to get closer to Allah SWT, because they believe that tarekat can be a spiritual guide that leads them to the right and meaningful path in this life.

Conclusion

Based on the presentation and analysis of the data that has been stated above, the authors conclude that: Marriage contains a commitment to the Divine as stated in al-Qur'an surah an-Nisa verse 21. Marriage also contains social commitments and social contracts, meaning that marriage is not a mere civil matter, nor is it just a family and cultural matter, but is also related to religious matters, because marriage is carried out to fulfill and obey the rules of Allah SWT and the sunnah of the Prophet. A sakinah family will be realized

if both parties (husband and wife) try to sincerely love their respective partners, and treat their partners with good treatment, even the best, and both try to do things that can bring Allah's pleasure. The role of tarekat on the formation of a sakinah family in the Naqsabandiyah Khalidiyah tarekat congregation emphasizes more on increasing the side of religiosity and spirituality. Religiosity means that every follower of the Naqsabandiyah Khalidiyah tarekat is obliged to practice the practices and wirid determined by a murshid, as well as having to practice Islamic law. While spirituality means that every follower of the Naqsabandiyah Khalidiyah tarekat has its own experience of the results of tariqah, both in relation to fellow humans and to the Khaliq. With the existence of practices and wirid as well as direction from the murshid, followers of tarekat can be encouraged to increase their level of awareness, sincerity, responsibility and devotion to religion, society, nation and state. Every Muslim family that upholds the teachings of Islam properly and correctly can lead to a sakinah family. While the relationship between the family and the Naqsabandiyah Khalidiyah tarekat as a shaper of a sakinah family is an understanding of the teachings of Sufism and tarekat as well as the obligation to carry out practices and wirid for its followers which results in a change in attitude for families who follow the Naqsabandiyah tarekat to sakinah in the family.

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