



## The Value of Social Care Character Education through Zikir Tarekat Qadiriyyah Wa Naqsyabandiyah

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### Abstrak

Tujuan penelitian ini adalah untuk mengetahui dan mendeskripsikan pola dan model pembinaan karakter murid Tarekat Qodiriyyah wa Naqsyabandiyah agar memiliki karakter peduli sosial dan motif atau alasan murid mengikuti Tarekat Qodiriyyah wa Naqsyabandiyah. Penelitian ini merupakan penelitian lapangan dengan menggunakan pendekatan penelitian kualitatif deskriptif. Teknik pengumpulan data dalam penelitian ini menggunakan observasi, wawancara mendalam, dan penyebaran angket terbuka. Sampel dalam penelitian ini berjumlah 38 orang yang tergabung dalam Tarekat Qodiriyyah wa Naqsyabandiyah. Terakhir, analisis data menggunakan reduksi, penyajian, dan pengambilan kesimpulan data dengan triangulasi sebagai kroscek keabsahan data. Hasil penelitian ini menunjukkan bahwa pendidikan karakter peduli sosial yang dibentuk oleh Tarekat Qodiriyyah wa Naqsyabandiyah ialah menggunakan dua pola, yaitu dzikir dan *tazkiyat al-Nafs*. Proses pembinaan kepribadian murid Tarekat Qodiriyyah wa Naqsyabandiyah Bongas Indramayu, seperti lazimnya berlaku di dunia tarekat, dilakukan dengan metode dzikir dan pembersihan jiwa (*tazkiyat al-Nafs*). Motif mereka memasuki tarekat hampir seluruhnya berdasar pada motif ekonomi. Pembinaan yang dilakukan ternyata belum berhasil menciptakan kepribadian murid yang memiliki kepedulian sosial didalam pergaulan dengan masyarakat.

**Kata Kunci:** Dzikir, Peduli Sosial, Pembinaan Karakter, Qodiriyyah wa Naqsyabandiyah.

### **Abstract**

*This study aimed to find out and describe the pattern and model of character building for the students of the Qodiriyah wa Naqsyabandiyah Tarekat so that they have social care characters and the motives or reasons for students to follow the Qodiriyah wa Naqsyabandiyah Tarekat. This research is field research using a descriptive qualitative research approach. Data collection techniques in this study used observation, study, and the distribution of open questionnaires. The sample in this study found 38 people who are members of the Qodiriyah wa Naqsyabandiyah Order. Finally, data analysis uses data reduction, presentation, and data retrieval by triangulation as a cross-check for the validity of the data. The results of this study indicate that the social care character education formed by the Qodiriyah wa Naqsyabandiyah congregation uses two patterns, namely dhikr and tazkiyat al-Nafs. Developing the personality of Qodiriyah wa Naqsyabandiyah Bongas Indramayu, as is usually the case in the tarekat world, is carried out using the dhikr method and soul adjustment (tazkiyat al-Nafs). Their motive for entering the tarekat is almost entirely based on economic motives. The coaching that has been carried out has not succeeded in creating the personality of students with social concerns in interacting with the community.*

**Keywords:** *Dhikr, Social Care, Character Education, Tarekat Qodiriyah wa Naqsyabandiyah.*

### **INTRODUCTION**

Character education is a deliberate implementation of human values to regulate human behavior and train individuals which have virtuous and good morals (Abdullah, Waluyo, & Wardani, 2019; Leva, Safitri, Mustadi, Retnawati, & Yogyakarta, 2021). Good behavior can be realized by habituation of daily activities (Budianti, E., Farhan, M., & Sahroni, 2021; Kurnia Sari, 2021). Wirid activity becomes a routine habit by Muslims after performing the five daily obligatory prayers. This activity is a practice that cannot be eliminated. Like two sides of a coin that complement each other (Nurani, 2018). Meanwhile, the facts prove that in the era of the industrial revolution 4.0, which we know as the millennial generation, there have been various problems that hinder the development of character education.

These problems come from humans themselves (internal factors) and those from the outside (external factors). Internal factors include instincts, habits, desire or willpower, and conscience, while external factors include promiscuity, gadgets, the negative influence of television, family influences, and school influences (Hendayani, 2019).

In line with technological developments, humans can quickly access positive and negative information. This phenomenon is crucial because humans tend to use technological media as a tool to lie, berate, and slander (Setiawan, 2017). This matter will not happen if humans have a foundation of faith and piety to Allah SWT. Wirid is a place for dhikr for Muslims so that they always remember Allah SWT, make their heart open, and as a means of approaching themselves to the Creator (Wati, 2020).

Amid this atmosphere, human nature is jolted to feel the longing for religious values. Afterward, humans start looking for something that can lead to a peaceful life. This condition makes people interested in learning many things, especially studying and practicing the teachings in various regions in Indonesia. This is evidenced by the proliferation of congregational assemblies with all their practices and remembrance (Mustofa, 2019).

The study of this *tarekat* is a pattern of thought, and tarekat activities here are considered part of the Islamic religion, which contains a belief system (*iman*), a worship system (*shari'ah*), and a system of morals and character (*Ihsan*), by the beliefs of the Jama'ah The Qadiriyyah Wa Naqsyabandiyah Order in Indramayu, especially in Bongas, that the Tarekat is a unified attitude and teaching that does not conflict with Islamic *shari'ah*. In line with the issue of faith, in Ningsih's research, it is stated that the implication of internalizing theological values in the management of learning centers is that students become obedient to their Lord, Prophet, and teachers and (Ningsih & Wiyani, 2021).

One of the *tarekat* that consistently teaches dhikr in the means of *taqarub ila Allah* is the Qodiriyah Wan Naqsyabandiyah Order. The term *tarekat* (Arabic: *thariqat*), literally means "the way" (*sabil*). The Qodiriyah Wa Naqsyabandiyah Order is to improve the quality of spiritual morals by the teachings of Islam (Syahiri & Hamzah, 2019). In other words, the initial emphasis of the *tarekat* is to uphold the consistency of empowering inner qualities through the tarekat way and manifesting it into actual behavior as a form of sincere submission to Allah SWT (Nata, 2002). Apart from this, the Tarekat has both religious and social, economic, and even cultural potential. Here the tarekat becomes a vehicle for planting transmissions (ethical and spiritual) for the cultivation of religious values in society (Jamil, 2005).

In line with this, the results of previous studies reveal that the dhikr of the Qodiriyah wa Naqsabandiyah Order can play a role in reducing negative attitudes that exist in individuals and can heal individuals from despicable attitudes and actions (Sholihah, Maarif, & Romadhan, 2021). Another study explained that as long as following the rules of the murshid sincerely and continually continuously in practicing the dhikr of the Qodiriyah wa Naqsabandiyah Order, they were able to form students to have a tolerant character (Ma'arif, 2019). Faizah and colleagues, in their research, show that the meaning of the dhikr of the Qodiriyah wa Naqssabandiyah congregation carried out by the congregation gives birth to peace of mind and soul (Faizah, Rusydati, & Nurlaen, 2019).

The Order of Qodiriyah wa Naqsabandiyah Bongas Indramayu has additional guidance for its congregation, namely guiding the congregation to have a humanist character. Humanist character is reflected in the presence of social concern in the congregation. Zuchdi explained that social care is a feeling of responsibility for the difficulties others face, with attitudes and actions that always want to assist people in need (Zuchdi, 2011). It depends on how empathetic you are to other people. Based on this opinion, it can be concluded that social care is an attitude that always wants to help others in need and is based on a sense of awareness.

Studies on values, character, or social care attitudes have been mentioned a lot by previous researchers, such as the research of Sari & Priyanto (2019), dan Qadri (2021). These studies examine social care from the point of view of friendship and social care orientation in natural disaster tragedies. However, it seems that empirical studies linking tarekat and social care character formation are rare and, therefore, will be the focus of this research.

## **METHODS**

This research is field research using a descriptive qualitative research approach. A qualitative approach is used to find out and describe facts or descriptions about the social care development of the congregation of the Qodiriyah wa Naqsabandiyah Bongas Indramayu congregation and its suitability for the congregation's reasons. The data collection techniques in this study used observation, in-depth interviews, and the distribution of open questionnaires. The sample in this study amounted to 38 people

who are members of the Qodiriyah wa Naqsyabandiyah Order. Finally, data analysis uses data reduction, presentation, and conclusion drawing by triangulation as a cross-check for the validity of the data.

## **RESULT AND DISCUSSION**

### **Character Development of Social Concern through Wirid in the Qodiriyah wa Naqsyabandiyah Order**

Character education is a solution for humanity toward virtue values. Islam is a complete religion. Its contents cover all aspects of human life, including character education. The principles of human life in various aspects of life have been outlined in the primary source of Islam, namely the Qur'an (Karyanto, 2017). Religion is not only a personal matter for each individual but also a social matter. There are times when individuals are drawn into their personal lives with God. Behind that, religion also interacts with social affairs known as good deeds. In this case, the Javanese people conceptualize a life of harmony or care, harmony, and safety to face their closest life. Harmony is the key word to get through life. Without social harmony, social stability or social balance will be lost.

Zuchdi explained that social care is an attitude and action that always wants to assist people in need. Talking about social concerns cannot be separated from social awareness. Social awareness is the ability to understand the meaning of social situations (Zuchdi, 2011). Socially minded and happy to help is universal teaching and is recommended by all religions. Even so, the sensitivity to do all that cannot just grow in everyone because it requires training and education. A caring spirit for others is essential because we cannot live alone in this world. Environmental factors are certainly very influential in fostering a spirit of social awareness. The immediate environment, such as family, friends, and the community where we grow and socialize, is very influential in determining the level of social awareness (Tabi'in, 2017). It depends on how empathetic you are other people.

Based on some of the opinions listed above, it can be concluded that social care is an attitude that always wants to help others in need and is based on a sense of

awareness. It would be better if the attitude or character of the socially caring individual were combined with thicker activities on the sidelines of their daily activities.

According to Ibn Manzur, thicker comes from Arabic from the word *dzakara*, which means to remember, remember, recognize, pay attention, understand or remember it is also referred to as mentioning something orally or in the heart (Sholihah et al., 2021). While in terms of dhikr is a memory or a spiritual practice that aims to reveal the presence of God while imagining His form or a method used to achieve spiritual concentration (by chanting the name of God rhythmically and repeatedly) (Riyadi, 2014). Dhikr, according to Alba, is generally divided into two, namely remembrance of sharia knowledge, namely by reading the Qur'an, While the next is thicker specifically is all suitable activities that aim to remember Allah and in the form of obedience to him are thicker such as fasting, pilgrimage, prayer, trading and so on (Alba, 2012).

Most people understand thicker is only limited to rhythmically repeating the name of Allah, so some people forget the true essence of dhikr. Dhikr, which is in the stage of saying or in the heart, is how a person is still at the stage of habituation so that one can do dhikr in any condition (Sholihah et al., 2021). Dhikr is the first stage of a seeker on the path of love; when we love someone, we like to say his name and always remember him. Therefore, whoever loves Allah and has a deep love for it, then that is the place to chant His name continued.

In contrast to Sufism, dhikr becomes an obligation in everyday life; even one of the Sufyan Sauri Sufism leaders said, "everything becomes a big trial when I cut myself off from dhikr to Allah" (Al-Qarim, 2001). A person in Sufism begins himself for Tazkiyah al-nafs with the remembrance of Allah. The thicker stage will make a person open his inner eyes and find the pleasure of dhikr, also referred to as ma`rifat to Allah. The tarekat world also defines dhikr; the tarekat itself is divided into several kinds. The Qodiriyah wa Naqsyabandiyah congregation divides dhikr into two, namely *Jahr*/oral dhikr (sound) and *khofy* dhikr (in the heart).

Psychologically, Al-Hawani & Sriharini stated that thicker or mentioning and remembering Allah continuously with solemnity or according to the correct procedure. Familiarizing the heart constantly to be close and close to Allah has the effect of not realizing it will develop a deep sense of love for Allah and will become a strong

relationship between the individual and the creator (Triswidiastuty, Rusdi, & Rumiani, 2019). It can be concluded that worship activities, significantly thicker, can give a sense of peace, calm, and serenity to the heart. Although it did not last long, the effects of dhikr themselves were directly felt by the subject whenever they felt depressed; doing dhikr could have a positive impact.

One of the *tarekat* that consistently teaches dhikr in the means of *taqarub ila Allah* is the Qodiriyah Wan Naqsyabandiyah Order. The term *tarekat* (Arabic: *thariqat*), literally means "the way" (*sabil*). The *tarekat* is a unique path reserved for seekers of Allah in the here and now. Tarekat, essentially, is a combination of faith and Islam in the form of *Ihsan* (Syahiri & Hamzah, 2019).

The Qodiriyah Wa Naqsyabandiyah Order is to improve the quality of spiritual morals by the teachings of Islam. In other words, the initial emphasis of the *tarekat* is to uphold the consistency of empowering inner qualities through the tarekat way and manifesting it into actual behavior as a form of sincere submission to Allah SWT (Nata, 2002). Apart from this, the Tarekat has both religious and social, economic, and even cultural potential. Here the tarekat becomes a vehicle for planting transmissions (ethical and spiritual) for the cultivation of religious values in society (Jamil, 2005).

In practice, the *tarekat* has grown and developed since the first century of Hijri in the form of *zuhud* behavior based on the Qur'an and al-Sunnah. *Zuhud* behavior is a manifestation of one of the aspects commonly taken in the tarekat to reach Allah. The aspect in question is *mujāhadah*. *Zuhud* aims so that humans can control tendencies towards excessive worldly pleasures. Sufi orders are built on four main foundations, namely *islam*, *imān*, *ihsan*, and *wushūl*, namely the arrival of a servant to Allah because of the *jadzb* process or being withdrawn by Allah because of his *ihsan* position. While the pillars or pillars of the tract are silent (*shumtun*), separate oneself from association (*'uzlah*) continuously, endure hunger (*jû*), and stay awake at night (Awwaliyah & Malula, 2019).

The *Tarekat* is a unique path for those who walk towards (*sâlik*) Allah. Entering the *tarekat* means doing mental or spiritual training (*riyâdhah*), struggling with sincerity to control the tendencies of lust (*mujāhadah*), purifying oneself from despicable morals (*takhalli*), adorning oneself with commendable morals (*tahalli*) in order to achieve internalization or appreciation of the work (*tajallî bi al-Afāl*), the attributes (*tajallî bi*

*al-Shif'āt*), and the names (*tajallî bi al-Asmā'*) of Allah with the opening of the door *ma'rifatullâh* (Mustofa, 2019). The primary purpose of establishing various *tarekat* by the Sufis is to foster and develop confidence in the presence of Allah in everyday life through a directed and perfect worship journey. In this kind of activity, the performers of *suluk* (seekers of the essence of divinity) will usually be directed by the typical ritual traditions contained in the *tarekat*. Each *tarekat* has differences in determining the methods and principles of its formation (Mustaghfiroh, Nazar, & Safe, 2021).

Regarding social care and wirid or dhikr, the Qodiriyah wa Naqsabandiyah Order Bongas Indramayu, apart from functioning as a forum for taqarrub ilaa Allah, is also a forum or model for fostering student personality. Model of student personal development. Personality development for tarekat students is tasked with creating individuals who live and apply strong beliefs to all the pillars of Islam and, of course, are humanists.

His daily behavior radiates virtue and glory from his ability to internalize the values of the creed, prayer, fasting, *zakat*, and hajj. The values of the creed will give birth to individuals who have a firm consistency towards the *shari'ah* because they have made a pledge with Allah in the form of two sentences of the creed. It is not easy to accept influences outside Islam (Mustofa, 2019).

Developing the students' personality of the Tarekat Qadiriyyah wa Naqsabandiyah Bongas Indramayu West Java involves teachers (*Mursyid/Muqoddam*) so that they have social awareness; awareness is to apply habituation to the congregation to provide help to those in need. Another pattern of social care character development carried out by the Qodiriyah wa Naqsabandiyah Order is to hold deliberation activities after completing the wirid or dhikr activities. According to Ust. A. The judge, as the deputy teacher of Mursyid, fosters mutual tolerance or respect for each other's opinions and is generous with different opinions. In addition, of course, the activity of wirid or dhikr is the basis for developing the student's or congregation's personality. The goal is hoped that the students of the Qadiriyyah wa Naqsabandiyah Tarekat can practice *tazkiyat al-nafs* and can have the ability to open the *hijab*.

Based on the results of interviews with leaders of the Tarekat Qadiriyyah wa Naqsabandiyah Bongas Indramayu stated that Dhikr or wirid was a very effective



method applied in the process of fostering *tarekat* students. In addition, Dhikr that is carried out in the congregation can strengthen determination and awaken the spirit of piety and piety. Taqwa in the sense of a deeper awareness of God's presence. Dhikr or tarekat wirid, at least until now, is still believed to be the most effective method of achieving the goal of forming the personality of pious tarekat students individually and piously in social life.

### **Motives/Reasons of the Jama'ah Pledge to Join the Qodiriyah wa Naqsyabandiyah Order**

Several aspects should be understood to explain the relationship between the tarekat followers and the *Mursyid*. The first aspect is regarding the position of the *Mursyid*. In the world of pesantren and tarekat, *Mursyid* occupies a critical position. With his charisma, the *Mursyid* automatically becomes a role model, role model, and leader. The leadership of this *Mursyid* has a spectrum between one murshid and another. There are *Mursyid* whose spectrum is limited to certain areas. On the other hand, some have a comprehensive spectrum and penetrate territorial and local boundaries. The breadth of the scope of this charisma spectrum is related to various factors that influence each other between one factor and another.

However, for tarekat circles, the most vital point of the tarekat Murshid's position who lives in the pesantren is not only to function as a leader and guide in the religious aspect but also to become a reference center for almost all dimensions of the life of tarekat followers as the teachings of the *tarekat*. In contrast to the relationship between Murshid and students in pesantren generally, relations within the tarekat have a more specific pattern. This is characterized by an almost total level of respect and obedience from the *tarekat* practitioners (*jama'ah*) to the *murshid*.

This condition is certainly not an open secret. This means that in addition to what has been mentioned above, the various motives and reasons why the congregation is willing to take allegiance to the Qodiriyah wa Naqsyabandiyah Order are very diverse, one of which is the student's belief in the murshid that the murshid can help overcome the problems faced by students in everyday life. The following researchers attach data on the motives or reasons for students participating in the Qodiriyah wa Naqsyabandiyah Bongas Indramayu Order, West Java.:

Table 1. Result of The Reason Personality

No.	Motive/Reason	Respondent	Percentage
1.	Difficulty in livelihood	26	68,42%
2.	Waiting for the decision to be accepted/not accepted as a civil servant candidate	4	10,52%
3.	Family economic condition (wife is angry and asks for a divorce)	4	10,52%
4.	Get peace of mind	2	5,26%
5.	Admire the advantages of the murshid teacher	2	5,26%
<b>Total</b>		38	100%

Based on table 1 above, 38 students were used as respondents. A total of 26 students participated in the Qadiriyyah wa Naqshabandiyah Order of Bongas Indramayu, West Java, citing difficulties in finding a livelihood. Then four of them are waiting for the decision to accept civil servants. The other four students reasoned that they wanted to get peace of mind and admire the qualities of the *Murshid*.

Of course, this reality is in stark contrast to the primary purpose of dhikr or *wirid* itself. As the author mentioned above, the purpose of dhikr or *wirid* in the Qadiriyyah wa Naqshabandiyah Order is to make students have pious personalities individually and socially. However, what is found in the Tarekat Qadiriyyah wa Naqshabandiyah Bongas Indramayu West Java, the *tarekat* students follow and practice the tarekat *wirid* as compensation for the economic difficulties they are experiencing. Their orientation when they have undergone *wirid* can later become individuals who are blessed with *inkisyaf* abilities like their murshid teachers. The learning process they follow is also limited to a personal consultation with the murshid. Almost all students feel the need to join the hermitage when the murshid teacher is willing to attend to discuss and solve family livelihood and economic problems.

This was confirmed by Ustadz A. Hakim as the representative of murshid in the interviews that the researchers conducted. He said that the purification of the heart and soul, which has been implemented within the Tarekat Qadiriyyah wa Naqshabandiyah Bongas Indramayu so far, has been carried out through two essential stages, namely first, introspection and mastery and control of passions, aka *muhāsabah*. Second, cleanse the heart from the bonds of worldly influences. Meanwhile, their motive was to enter the Tarekat Qadiriyyah wa Naqshabandiyah Indramayu because of economic

motives. This is, of course, a paradox because, as the author mentioned above, the purpose of the Tarekat Qadiriyyah wa Naqsyabandiyah Bongas Indramayu in fostering students is to make students pious individually and socially.

Then Ustadz A. Hakim, the deputy teacher of murshid, added that the cause of the students who are members of the Tarekat Qadiriyyah wa Naqsyabandiyah Bongas Indramayu, one of which is the attraction of the Qadiriyyah wa Naqsyabandiyah Bongas Indramayu Tarekat is the superiority and virtue of the murshid teacher. Mursyid teacher KH. Khoirul Munir has a penchant for guiding towards improving the congregation's economy. Khoirul Munir is known and proud of his students for having the privilege of solving economic problems that are being faced by the community, the congregation, and especially the students of the Tarekat Qadiriyyah wa Naqsyabandiyah.

## CONCLUSION

The social care character education formed by the Qodiriyyah wa Naqsyabandiyah Order uses two methods, namely Wirid and Tazkiyatun Nafs. The Wirid method is a method of reciting specific readings at certain times, alone or in the congregation. The tazkiyatunnafs method purifies the soul through dhikr, individually or together, once a week. This dhikr activity slowly but surely is expected to burn the lust that is lodged in the heart. When the heart begins to clean little by little from harmful desires, then it will become clean.

Based on the coaching results from the two methods, it is to make a person a Muslim person, namely the character of social care and care for the environment, maintaining his relationship with the Creator, maintaining relationships with the community, and maintaining relationships with the surrounding environment. The process of developing the students' personality of the Tarekat Qadiriyyah wa Naqsyabandiyah Bongas Indramayu, as is usually the case with congregations around the world, is carried out using the method of dhikr and cleansing of the soul (*tazkiyat al-Nafs*). As shown in the table, their motives for participating in activities and entering the tarekat willingly at bay'at are almost entirely economic. Based on the table, the coaching results can give birth to individual students of the Tarekat Qadiriyyah wa Naqsyabandiyah Indramayu who are more concerned with welfare and fulfillment of family economic needs and are far from social concerns. This may be one of the factors causing the

failure of the personal formation of the students of the Tarekat Qadiriyyah wa Naqsabandiyah Bongas Indramayu, who are inclusive and have a high spirit of social concern.

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