

## THE PEACEFUL PATH OF SPREADING THE NAQSHABANDIYAH ORDER THROUGH ISLAMIC BOARDING SCHOOLS (Empirical Studies at Majelis Dzikir Baitul Rahman Yogyakarta)

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### **Abstract**

*The teachings of pesantren cannot be separated from Sufism. Pesantren can be a center for gathering people who want to do wirid or suluk directly with kyai. However, not all pesantren can become centers of the Sufism movement (tarekat) in society. Only some pesantren are specifically the object of teaching Sufism. The teachings of the Naqshabandiyah tariqah have the aim of forming a shaleh person by improving the quality of faith and pious taqwa so that it reaches the level of ma'rifat. The role of pesantren in spreading the naqshabandiyah tariqa to the community can be seen from the historical existence of the pesantren itself. Pesantren has become a community trust institution, so that people entrust the guidance of their life activities ranging from religious, social, cultural, political to economic to a kyai in pesantren. This paper aims to explain the existence of the Naqshabandiyah Order within the Islamic Boarding School. This research is a type of field research. The research was conducted in Bantul, Yogyakarta. Data collection through interviews, observation and documentation. Data analysis was done descriptively by triangulation. The results showed that many naqshabandiyah tariqa teachings began with establishing pesantren, but there were also pesantren where a kyainya learned the tariqa and then taught it back to the students. In a sociological perspective, the Naqshabandiyah tariqa is able to be accepted in educational environments, especially Islamic boarding schools considering the direction of Naqshabandiyah in realizing human civilization, through the foundation or footing: creed; cult; code; and civilization.*

**Keywords:** Peaceful Path, Tariqat Naqshabandiyah, Pondok Pesantren

### **Abstrak**

Ajaran pesantren tak bisa lepas dengan tasawuf. Pesantren dapat menjadi pusat tempat berkumpulnya masyarakat yang ingin melakukan wirid atau suluk secara langsung dengan kyai. Meskipun demikian tidak semua pesantren dapat menjadi pusat gerakan tasawuf (tarekat) di masyarakat. Hanya sebagian pesantren yang secara khusus objek pengajarannya pada ilmu tasawuf. Ajaran tarekat Naqshabandiyah memiliki tujuan untuk membentuk pribadi yang shaleh dengan meningkatkan kualitas iman dan taqwa saleh sehingga sampai pada tingkatan ma'rifat. Peran pesantren dalam menyebarkan tarekat naqshabandiyah kemasyarakat dapat dilihat dari historis keberadaan pesantren itu sendiri. Pesantren telah menjadi lembaga kepercayaan masyarakat, sehingga masyarakat mempercayakan panduan aktivitas hidupnya mulai dari keagamaan, social, budaya, politik sampai ekonomi kepada seorang kyai di pesantren. Tulisan ini bertujuan untuk menjelaskan eksistensi Tarekat Naqshabandiyah dalam lingkungan Pondok Pesantren. Penelitian ini merupakan jenis penelitian lapangan. Penelitian dilaksanakan di Bantul, Yogyakarta. Pengumpulan data melalui wawancara, observasi dan dokumentasi. Analisis data dilakukan secara deskriptif dengan triangulasi. Hasil penelitian menunjukkan bahwa banyak pengajaran tarekat naqshabandiyah dimulai dengan mendirikan pesantren, namun juga ada pesantren yang seorang kyainya belajar tarekat kemudian mengajarkannya kembali kepada santri. Dalam perspektif sosiologis, tarekat Naqshabandiyah mampu diterima di lingkungan pendidikan, khususnya pondok pesantren mengingat adanya arah Naqshabandiyah dalam mewujudkan peradaban manusia, melalui landasan atau pijakan: *creed; cult; code; dan civilization.*

**Kata kunci:** Jalan Damai, Tarekat Naqshabandiyah, Pondok Pesantren

## INTRODUCTION

Pesantren is one of the Islamic educational institutions in Indonesia. According to the National Education System Law and Government Regulation Number 55 of 2007, pesantren as non-formal religious education institutions (Sabil & Diantoro, 2021). The presence of pesantren as non-formal educational institutions has an active role as a forum for preaching and community empowerment. The teaching of Islamic religious education in pesantren is usually carried out informally in the form of sorogan or bandongan where the kyai provides learning of the books of the great medieval scholars while the students remain in the hut to follow intense learning from the kyai (Sadali, 2020). The existence of Kyai in a rural environment is like the heart of a person's life. The intensity of the kyai role shows an authoritarian role, because kyai are pioneers, founders, leaders, administrators, even the sole owners of pesantren. Therefore, the reason for the kyai characters above is that many pieces are reduced by the death of their kyai. The other Kyai had no descendants to continue his business.

The word pesantren comes from the word santri which is suffixed with -an, so it has the meaning of the place where students live. The beginning of the presence of pesantren used to be in the form of surau or padepokan to recite or deepen religious knowledge to the kyai (Krisdiyanto et al., 2019). This is in accordance with the basic understanding that pesantren is a place of learning for students. Pesantren stands for two words pondok and pesantren. The word cottage comes from the Arabic Funduk which means inn or hotel. While pesantren means simple housing that is mapped to have rooms for students to sleep (Sulisno & Abdullah, 2019). In terms of pesanten, it is a place for students to learn by living in dormitories to deepen religious knowledge, such as studying classical books on the kyai and being able to practice them in everyday life (As'ad et al., 2020).

Pesantren is an Islamic school with a dormitory or cabin system where the kyai is the central figure, the mosque as the center of activities that animate it, and the teaching of Islamic teachings is directed by the kyai followed by the santri. Main activities. From this it can be concluded that pesantren have 4 (four) elements, namely: Kyai, mosque, Islamic teachings and santri. Pesantren can also be interpreted as an ecosystem where residents learn a lot about life and interact with each other in life and its various aspects (Munjiat, 2021). The aim is for students in rural areas to learn to live a Muslim life in accordance

with the Sharia principles taught in Islam. Of course this is very useful in later life, when students are no longer pesantren.

Pesantren should be seen as a continuous improvement of industrial processes, from brainstorming lines to the production of high-quality products, from product development, from printing to distribution (use). Then, based on the information collected as feedback from users (customers), creative ideas can be developed to make new prints or improve old prints along with the ongoing printing process. Therefore, pesantren must transform into an information society, pesantren can compete with other competitors where pesantren components have the potential for curiosity and imaginative (Herdiansyah et al., 2019). With this potential, pesantren are able to turn challenges into opportunities and master various methods to solve problems outside reality.

Based on its historical background, pesantren grow and develop in societies with political and cultural influences that reflect the attitudes of Islamic scholars throughout history (Setiawan & Rasyidi, 2020). Pesantren do feel the challenge to provide answers to community education problems. Of course, the formation of castes for Kyai reincarnation is not the only way for pesantren to continue to exist, but many things need to be addressed in the pesantren family, such as curriculum, education system and others. many. other reforms.

Tarekat is a path with a practical method from a murshid to guide salik to ma'rifat which has been exemplified directly by the Prophet, the prophet's companion, tabi'in and continues down and down until the murshid (Nurhayati, 2017). The tariqa is the way for a Sufi to arrive at his tuhanya by communicating through special worship. Tarekat makes a Sufi to always taqarrub (draw near) to Allah, resigning himself to the decrees of his qadla and qadr (F. Abdullah, 2018). The main teachings of the tariqat include: *first*, learning and deepening knowledge by following all commandments; *second*, carrying out a worship led by the teacher and carried out in conjunction with other congregations of the tariqa; *third*, to renounce all prohibitions to maintain and perfect the practice of worship; *fourth*, filling and keeping time with wirid and dhikr to strengthen khusyu' and hudlur; and *fifth*, try to refrain from all actions that bring sin including controlling the passions that exist in oneself (Nurika, 2017).

The purpose of the tariqa is not only to provide spiritual learning and experience but is expected to improve the inner quality of faith and piety of a salik (Busyro et al., 2021). The function of a murshid is like a midwife who helps give birth to a "right heart"

and like a mother who gives milk against spiritual thirst to her child (D. Kurniawan & Purnomo, 2021).

One thing that is very important to study is the relationship between the emergence and sustainability of tariqas and pesantren. In general, every pesantren cultivates a Sufi way of life or at least Sufism values in the Islamic education system. It can be assumed that the tariqa made more or less historical contributions to the pesantren, both historically and administratively. Conversely, pesantren also play an important role in supporting Sufi values manifested in the life of the Tarekat (Suhartini, 2016). Sufism is closely related to the world of Ponpes.

Initial observations made at the Ponpes Persulukan Majelis Dzikirullah Thariqat Naqsyabandiyah Jabal Qubis showed that there was a strong influence of Naqshabandiyah activities in the activities of the students. Religious and non-practitioner families get along well and take care of each other in ethics and greet each other. This raises questions from the author to dig further into the Naqshabandiyah Order-based Islamic Boarding School. Based on this description, this paper attempts to explain the existence of the Naqshabandiyah Order within the Islamic Boarding School.

## **METHOD RESEARCH**

This research was conducted as a field research in Bantul, Yogyakarta. The research location includes three Ponpes, namely: Majelis Dzikirullah Thariqat Naqsyabandiyah, Ponpes Nashrun MinAllah, Ponpes Hafidz Hamalatul Quran. Data collection in this study used three methods, namely interviews, observation, and documentation of three different Ponpes caregivers. The triangulation method is used in the process of data collection, data reduction, presentation, and conclusions. Using the interview method, researchers interacted directly with Ponpes caregivers to obtain relevant information. Observations were made to observe daily activities in Ponpes and gain a deeper understanding of the research context. Documentation is used to collect data from documents, records, or archives related to Ponpes. After the data is collected, researchers carry out a data reduction process to organize and analyze relevant information. Data is presented systematically and clearly for easy understanding. Finally, researchers draw conclusions based on data analysis that has been concluded (Abdussamad, 2021). By using this method, it is hoped that this research can provide a comprehensive understanding of

Ponpes in Bantul, Yogyakarta, as well as its contribution to the development of education and religion in the community.

## RESULTS AND DISCUSSION

Islamic society has a cultural heritage of previous scholars that can be used as a guideline, namely the teachings of Sufism which is one of the cultural aspects that helped give birth to the tariqa movement at that time. And no less important is the concern of the Sufi scholars, they provide protection to Muslims who are going through a great moral crisis (like a child who loses his mother). In practice, because Sufism is open to ordinary people, it works more like mass psychotherapy. Thus, many lay people participate in Sufi dhikr and halqa meetings, which over time develop into a separate (exclusive) group called Tarekat (F. Abdullah, 2018).

The origin of Islamic boarding schools is in Indonesia, historians suggest through: *first*, the Islamic tradition of the tariqa itself. According to this opinion, pesantren arose because of a santri who studied tariqat or deepened religious knowledge on the kyai to achieve makhfirah. The followers of the tariqa will be made a special place as a dormitory for study, led directly in worship, taught classical and general books to deepen their religion. The followers of the tariqa will also continue to be guided in carrying out worship (Zahra, 2020). *Secondly*, through educational institutions. The presence of pesantren in Indonesia is believed by the community to be a "kuttab" educational institution located during the time of the Umayyads. In its development, pesantren continue to gain public trust and support, making it easier to expand to all regions in Indonesia (Hadi & Zakaria, 2021).

*Third*, through the teachings of Hinduism Nusantara. According to historians, the presence of pesantren in Indonesia cannot be separated from the culture of Hinduism in the archipelago. Hinduism has a place and method in teaching Hinduism to its adherents. Therefore, pesantren was established as a center for deepening Islamic religious knowledge with an education system that had similarities with Hindu Nusantara institutions at that time (Rosyid, 2018). *Fourth*, Wali songo. The rapid growth and development of pesantren in Indonesia cannot be separated from Wali Songo. Such as sunan Ampel Surabaya, sunan Giri Gresik, and Bonang tuban. The existence of wali songo on the north coast of Java made Islam grow along with the establishment of pesantren. The northern coast of Java as a cosmopolitan area or world trade hub causes Islam to be easily internalized into society.

It was in this area that Islamic traders and missionaries from the Arabian Peninsula (Persia and Iraq) made stopovers. When he was stopping there, there was a cultural marriage between immigrant and indigenous communities (Zakaria & Wahid, 2020).

Pesantren existed in Indonesia along with Islam entering Indonesia in the 7th century. And the development of pesantren in Indonesia cannot be separated from the development of Islam in the Middle East (Abdurrahman, 2016). The spread of pesanten in Indonesia cannot be separated from the role of wali songo in preaching Islam. Pesantren serves as a place to gain knowledge from students as well as teaching the successors of preachers to the wider community. Therefore, the main component of the Islamic boarding school is a kyai as a leader as well as a teacher, students and a place as a dormitory to gain knowledge (Zakaria & Wahid, 2020).

Over time, the informal education received by the local community formed a Muslim community that had the same desire to practice Islam in everyday life, marked by the construction of mosques in the area. Formal education is instituted. Tareks da'wah through formal education is carried out in Mosques, Langgar, Pesantren, Meunasah, Rangakang, Dayah and Surau. Tarek da'wah in Indonesian educational institutions is carried out by teachers and kyai (Hasyim, 2022).

Pesantren experienced rapid development in the 19th century. Until now, in 2022, according to data from the Ministry of Religious Affairs (Kemenag), the number of pesantren in Indonesia is 26,975 with the largest contributor to pesantren in the West Java area, which is 8,343 pesantren or around 30.92% of the number of pesantren nationally (Achmad Fathor Rosyid, Akhmad Sofyan, Edy Wahyudi, 2021). Pesantren is transformed into an educational institution that is trusted by the community to educate their children and become the focus of the community in deepening their religion. Various teachings in pesantren are not only for students who live in dormitories but also provide learning to the general public who want to learn (Aziz et al., 2021).

Historically, it has been difficult to separate santri from the involvement of kyai, who are very dominant. And that is quite an interesting thing, because it turns out that the form and orientation of the educational direction of each pesantren is strongly influenced internally by the personality characteristics and scientific orientation of the Kyai. it can be said that kyai is not only an educator and teacher in his rural environment, but also a designer of the education system as well as laws and policies for the direction of rural development (Sodikin et al., 2020).

The strength of pesantren lies in the charisma of kyai who is greatly admired and has always been a role model for his students. One of kyai's strengths is his involvement in the world of church building in Indonesia. But lately there have been many changes in many kyai that are no longer related to the tariqat, so that they no longer have certain benefits (karamah) that the previous kyai had. Therefore, in the absence of Karomah, the teaching carried out by pesantren must adopt modern methods (Novianto et al., 2021).

One of the functions of pesantren as a non-formal institution for preaching is to make people more familiar and close to their gods through the teachings of the order. The teachings of the tariqa are part of studying Sufism with a certain approach method according to the teachings of murshid or teachers (Thadi, 2020). In this case a murshid in the pesantren is in the hands of the kyai. So a kyai is not only a teacher for students but also concurrently becomes a mursyid or teacher for tariqat adherents (Nur, 2021).

At the beginning of its existence, the tariqa was only a private practice of the great Sufis, but as it developed it became institutionalized because the practice was carried out in groups. (L. Abdullah, 2018) Tariqat experts themselves have succeeded in practicing various dhikr techniques systematically. They divide dhikr into two parts, namely: dhikr pronounced orally (zikr tahun) and dhikr memorized (zikr khafi). The mantra they chose to celebrate that year was la ilaha illa Allah. They chose the expression tahlil as dhikr because it contains a complete statement for a Muslim that is denial of a god other than Allah Almighty. By saying Tahlil, it can be ascertained that someone is a Muslim. This is different from Tasbih, Tahmid and Takbir which cannot change the status of non-Muslims to Muslims.

The teachings of pesantren cannot be separated from Sufism. Usually, Sufism teachings in pesantren are packaged into two parts, namely: carrying out dhikr and wirid practices in accordance with oneself; and follow the organization of the tariqat to perform dhikr in accordance with the provisions of the teachings of the murshid. From this, it is not surprising that pesantren can be a center for gathering people who want to do wirid or suluk directly with kyai. However, not all pesantren can become centers of the Sufism movement (tarekat) in society. Only some pesantren are specifically the object of teaching Sufism (Shadiqin & Hayani, 2020).

The existence of pesantren makes it easier for tariqa to develop and be easily accepted by Indonesian people whose religious society is Muslim. Pesantren is not only an

educational and teaching institution but also a center of the tariqa movement (Sunarso, 2019). Tarekat is a madrasa of Sufis led directly by a murshid (F. Abdullah, 2018).

The spread of the Sufi view of life as part of the tariqa can be attributed to the nature of Islamic teachings spread by Islamic preachers in the archipelago, such as Wali Songo. The Wali Songo are practitioners of Sufism whose genealogy and scientific roots can be traced back to the early generation of Ashraf or 'Alawi Nusantara, namely the descendants of Imam Ahmad Al-Muhajir of Hadramawt, who were followers of Ashraf. Shafi'i School and proponents of the concept of Sufism Al-Ghazali (Manshuruddin et al., 2021). In other words, elements of Sufism in turn become part of the undeniable reality of pesantren life, whose participation in the formation of the religious character of this Islamic national educational institution is gradually becoming more difficult to avoid (Lubis, 2018).

The doctrine of Sufism is one aspect that colors the value system of Ahl al-Sunnah wa al-Jama'ah adopted by pesantren. In Sufism practice, certain Sufism adherents carry out activities centered on maja or zawiyah, which originally functioned to accommodate poor people who wanted to do wirid or suluk. As it developed, it became a center of economic activity, education, and even a pioneer of influential political power. Zawiyah then became a pesantren and Sufism can practically be preserved until now (Jazil et al., 2021).

Although the pesantren or pondok pesantren is a development of the zawiyah system developed by Sufis, it does not mean that every pesantren becomes the center of the Sufi movement. Because pesantren should only be called educational and teaching institutions. However, experts admit that there are pesantren that are the center of the tariqa movement (Sufism), and very few pesantren that specialize in the field of Sufism as a subject (ROKHMANN, 2017).

The effectiveness of the Sufism movement stems from the existence of this organization as an association of tariqas led by kyai, or teachers who are authorized. Thariqah or Thariqah is a school or way of approaching God. The tariqa does not deal with the philosophical side of Sufism but its practice ('amali). In general, this is an aspect of Sufism studied among weight training (D. Kurniawan & Purnomo, 2021).

Indonesia has a distinctive archipelago Islam that makes the development of tariqa rapid with the number of worshippers that continue to increase. Of the 45 tariqas, the one with the most congregations is the Naqshabandiyah order. The word Naqshabandiyah according to Sheikh Najmudin Amin Al-Kurdi in the book "tanwirul qulub" comes from



the Arabic "Naqsh" (carvings or pictures found on other objects) and "band" which means flag. So Naqsabandiyah is a carving or image located on the flag that is unified and can no longer be separated. Shaykh Bahaudin gave the name Naqsabandiyah Order because with this tariqa it is expected to remember strongly lafadz "Allah" in every breath so that Allah can be embedded in the deepest depths of human hearts. The Naqsabandiyah Order was founded by sheikh Muhammad Bahauddin bin Muhammad bin Muhammad al-Syarif Al-Husaini AlHasani Al-Uwaissi Al-Bukhari or known as Sheikh an Naqsabandi (Hamzah & Nasrul, 2020).

The Naqsabandiyah order began to experience rapid development in the 19th century under the leadership of Sheikh Sulayman Zuhdi. Its headquarters is located in Saudi Arabia, precisely at the foot of Mount Abu Qubaisy or Jabal Qubaish. During the leadership of Sheikh Sulaiman Zuhdi, many Hajj pilgrims and Indonesian students in Makkah became followers of the Naqsabandiyah tariq. One of the students from Indonesia was Sulaiman Hutapungkut from South Tapanuli and Muhammad Hadi Girikusumo from Dema, Central Java. After taking Bai'at in Mecca, Sulaiman Hutapungkut returned home to teach the naqsabandiyah tariqa in Sumatra. While Muhammad Hadi Girikusumo spread the teachings of the tariqa he got from Mecca to the Demak area and its surroundings by establishing a Girikusumo Islamic boarding school in 1836. What at first the pesantren focused on the teachings of Sufism (tarekat), developed to teach us other books so that it became known as the Salafi pesantren. According to Sejahrawan they were the two who first taught the naqsabandiyah tariqa in Indonesia (L. Abdullah, 2018).

The Naqsabandiyah Order is easily accepted among the people through its dhikr approach. According to the teachings of the naqsabandiyah tariqah, a person who always prays to Allah at least in life will obtain Allah's mercy and tranquility in his life. That way a person will realize the nature of life, to obtain the happiness of the world and the hereafter as the final goal (HAKIM, 2018). The remembrance teachings of the Naqsabandiyah tariqah are divided into two, namely: khafi dhikr (heart) and oral dhikr (tongue). Khafi (heart) dhikr is performed in the heart without voicing verbally or soundly. The liver has an important role in humans. The heart as the center of feeling, which is related to all emotions, and the place of faith. If a person has a good heart then his life will be fine. Remembrance khafi (heart) is further divided into two, namely Zikr ismu zat dhikr by calling the khalik "Allah, Allah" while Zikr nafi isbat is dhikr by saying "Lā ilāha illā 'l-

Lāh", then focusing on focusing the heart and mind on Allah accompanied by breath regulation (Nurika, 2017).

In addition, there are 6 (six) obligations that must be done by followers of the naqsabandiyah tariq, namely: *first*, always doing dhikr to Allah Almighty; *second*, to renounce passions that can corrupt his worship; *third*, abandoning worldly jewelry or luxuries; *fourth*, practice worship conscientiously; *fifth*, be kind to all of Allah's creations; and *sixth*, do what is commanded and stay away from all the prohibitions of Allah Almighty. In its teachings, the naqsabandiyah tariqa has main teachings related to: repentance, uzlah (seclusion from the human crowd), qana'ah, zuhud, takwa and taslim (Nur, 2021).

Until now the naqsabandiyah tariqa has spread to various provinces in Indonesia such as Java, Sumatra, Kalimantan, etc. The spread of the naqsabandiyah tariqa throughout the archipelago cannot be separated from the role of pesantren as educational and teaching institutions, both for students and the community. Thus, the role of pesantren in the spread of the naqsabandiyah tariqa can be seen from two objects, namely students and the community itself (Hamzah & Nasrul, 2020).

The role of pesantren in teaching the naqsabandiyah tariqah can be seen in the students who are studying. Pesantren familiarize their students from an early age to practice istiqomah, amaliyah which is exemplified by mursyid in their daily lives directly. Such as khataman, zikrullah, manakiban, pilgrimage and other sunnah practices. This habituation is expected to internalize Islamic teachings to students so that they can increase their sense of faith and devotion to Allah SWT. Marked by a sense of submission as servants and students, having Sufistic-based charisma so that they can become the next cadre of scholars and can benefit the community (Roqib, 2021).

Pesantren graduates are expected to become good community leaders and bring human civilization to be even better. The Naqsabandiyah Order as one of the ways to realize human civilization, because in it there is a foundation or foothold, namely: *first, creed*, which shows that the tariqa grows and strengthens belief in metaphysics such as the real presence of God, the presence of angels, jinns, heaven and hell, the presence of messengers of prophets and messengers, and so on related to the power of Allah Almighty. *Second, cult*, which can be interpreted as the tariqa fosters a sense of praise and worship for the power of Allah Almighty. *Third, code* or norm / sharia. Code deals with good and bad things that are forbidden and recommended by Allah Almighty. Sharia deals with rules

and teachings in Islam. Morals relate to the attitudes and behaviors of social life. With the teachings of the naqsabandiyah tariqah a salik is accustomed to live according to the teachings of the Sunnah and stay away from all prohibitions that can damage worship. Including ethics and morals in everyday life in the community. *Fourth, civilization* or caliphate / civilization. The teachings of the Naqsabandiyah tariqah aim to form a shaleh person by improving the quality of faith and pious piety so that it reaches the level of ma'rifat. A salik who has reached the highest level in the tariqa will get a diploma from murshid to lead the tariqat (Samsulbassar, 2018).

The process of preserving and inheriting cultural values and various traditional values in Islamic boarding schools is carried out by integrating Sufism teachings and tariqa practices from an early age according to their level (Munir, 2019). The aim is to establish Amaliyah exemplified by Murshid in everyday life, as well as zikirullah, Khataman, Manakiban, Hajj and other sunnah practices as the main process of internalization and practice of Islamic teachings in realizing people who are absolute fear of Allah SWT.

Pesantren that teach tariqa prioritize high Islamic religious values, which is reflected in its motto: "Science of Scientific Amaliah" aims to create human beings "Cageur Bageur" (Perfect Body of the Main Mind). Tarekat as a practice of Sufism is essentially a way of practicing the essence or core of Islam. Thus, anyone who learns to practice Tarekaat naturally practices the essence of Islam which is the source of morals and ethics in their lives, which is needed by today's society (Dakir et al., 2020).

Sufism is increasingly developing in pesantren and following the development of the world of technology and information. This teaching is very moderate because it understands the reality of different beliefs. This teaching also pays serious attention to all changes and developments as well as renewal and the main influence of openness and technology and information (Hafidz, 2021). Indeed, pesantren and tariqa have something in common. Both are considered as a common culture, namely the stronghold of Islamic traditionalism in Indonesia. Conversely, if a tariqa is an institution or organization that regulates Sufi activities as part of Islamic ritual practice and spirituality, then pesantren function as educational institutions that cultivate traditional Islamic teachings and values.

One of the attractions of pesantren is that the students not only come to deepen their religious knowledge, but also want to dive into the wider ocean of Islamic spirituality and immerse themselves there to achieve ma'rifah. Pesantren have contributed significantly to the growth of tariqat in Indonesia. Therefore, examining the impact of the growth of

tariqa and the development of Islam in Indonesia, whose traditions are still widely preserved among the pesantren community, needs further research (I. Kurniawan et al., 2022).

The role of pesantren in spreading the naqsabandiyah tariqa to the community can be seen from the historical existence of the pesantren itself. Pesantren has become a community trust institution that is proven to be able to form shaleh graduates. So it is not surprising that the community entrusts the guidance of their life activities ranging from religious, social, cultural, political to economic to a kyai in pesantren (Dindha Amelia, 2020). For the community, the presence of pesantren is like a lamp in the dark, showing the way to be able to achieve eternal happiness, both worldly and hereafter. Much of the teaching of the naqsabandiyah tariqah began with the establishment of pesantren and as the times progressed following the changes. There is also a pesantren where a cleric learns tariqa and then teaches it back to students and the general public. So pesantren are Islamic educational institutions that have a major influence on the development of the naqsabandiyah tariqa in Indonesia (Ridlo, 2020).

Broadly speaking, various activities in the Ponpes environment are directed at the creation of human civilization in harmony with Islam. This is done through the activity of remembering Allah and the Prophet Muhammad. Character becomes a strong thing in the environment of Ponpes Naqshabandiyah, which is shown by *solemn activities* and recitation *of manaqib* as a form of love for the Master. What stands out in Naqshabandiyah-based Ponpes is the strong culture of counseling between students and caregivers. The pattern of nurturing and fostering students through counseling strengthens the bond between teachers and students in carrying out Islamic teachings and nephew activities.

## CONCLUSION

Pesantren is an educational institution that exists in the world of Indonesian education. In every uniqueness and indigenous, it always involves the role of the main caregiver (Kyai) in carrying out every basis of certain activities and teaching patterns, including one of them in choosing the Naqshabandiyah Order as the main foothold in every religious activity. Sociologically, the Naqsabandiyah tariqa is able to be accepted in educational environments, especially Islamic boarding schools considering the direction of Naqsabandiyah in realizing human civilization, through foundations or footing, namely:

*creed; cult; code; and civilization.* This overall direction is inseparable from dhikr activities as an effort to strengthen the foundation of student faith.

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