



The Spiritual Dimension of The Naqsyabandi Haqqani Order as a Da'wah Method in The Educational System of Al-Falah Islamic Boarding School Cicalengka Bandung

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ABSTRACT

This study explores the spiritual dimension of the Naqsyabandi Haqqani Sufi Order as a da'wah method within the educational system of Al-Falah Islamic Boarding School in Cicalengka, Bandung. This Sufi order emphasizes dzikir (remembrance of God), self-restraint, and direct spiritual guidance from a mursyid (spiritual teacher) as foundational da'wah approaches for character development and Islamic propagation among santri. Using a descriptive qualitative approach, this research analyzes how spiritual values such as tawhid (divine unity), iman (faith), and sabr (patience) are integrated into formal and non-formal pesantren curricula as effective da'wah strategies. The findings reveal that the Naqsyabandi Haqqani spiritual dimension functions as a comprehensive da'wah method reflected in students' daily activities, consistently instilling Islamic values through direct and indirect propagation approaches. This da'wah-oriented spiritual development system produces academically competent, spiritually profound, and morally upright students while preparing them as future da'i (Islamic propagators). The Sufi spirituality serves as both moral foundation and da'wah methodology, strengthening Islamic education's goal of forming insan kamil (the complete human being) who embodies and propagates Islamic teachings. The study demonstrates that the Naqsyabandi Haqqani approach transforms traditional Islamic education into an active da'wah platform, where the pesantren becomes a living laboratory for Islamic propagation. Through this spiritual-based da'wah method, students experience profound transformation that cultivates their capacity for effective Islamic outreach. Thus, Al-Falah's educational system transmits knowledge, transforms souls, and nurtures committed da'wah agents who contribute to the broader Islamic mission in contemporary society.

Keywords: Da'wah method; Naqsyabandi Haqqani; spirituality; sufi order.

INTRODUCTION

Al-Falah Qur'anic Islamic Boarding School is an educational institution that specializes in the study of the Qur'an. It operates under the Asy-Syahidiyyah Foundation, which was established by Ahmad Syahid, a scholar well-versed in the Qur'an and other Islamic sciences, including Qur'anic interpretation (*tafsir*) and recitation techniques (*qira'at* and *maqamat*). The school was officially founded on March 28, 1983, and is located at Kapten Sangun Sweet No. 6, Tenjolaya, Cicalengka, Bandung, West Java. The foundation itself aims to support various educational and social institutions (Observation, December 2024).

This school is recognized as one of the leading Qur'anic boarding schools in West Java, and even at the national level. It is referred to as a "Qur'anic School" because of its strong emphasis on the importance of reading, understanding, and practicing the teachings of the Qur'an in daily life. For Western audiences, the term *pesantren* is often translated as Islamic school, as noted by Charlene Tan in her work *Islamic Education and Indoctrination: The Case in Indonesia* (Tan, 2011: 44). In reality, *pesantren* refers to an educational institution exclusively for Muslims. In Indonesia, *pesantren* today can generally be divided into two main categories. The first is *pesantren salafi*, which maintains the teaching of classical Islamic texts as the core of its educational system.

The *madrasah* system supports the traditional *sorogan* method commonly used in old Islamic study institutions, but without incorporating general subjects into its curriculum. The second is *pesantren kehalafi*, which integrates general subjects into the *madrasah* education program they administer (Dhofier, 1994: 41; Ngimadudin et al., 2024). Smith and Woodward define *pesantren* as a traditional Islamic boarding school institution for studying the Qur'an, Hadith, and other classical Islamic texts, and how this institution shapes the lives and identities of its students (Smith & Woodward, 2014: 1). Viewed from Dhofier's classification, Al-Falah Islamic Boarding School currently belongs to the second category, *pesantren kehalafi*. Although it originally started as a *salafi pesantren*, it has adapted to modern developments by innovating and establishing formal educational institutions, including junior high and senior high schools. Meanwhile, Al-Falah Islamic School has formed a unique identity as a Qur'anic boarding school, which since its establishment has produced thousands of students skilled in Qur'anic recitation, comprehension, and practice.

Therefore, this condition aligns with Smith and Woodward's definition, emphasizing that *pesantren* shape the life and identity of their students. Another advantage of Al-Falah Islamic School is that, in addition to its tradition of teaching Qur'anic arts, it provides spiritual services to its students in the form of communal remembrance of God (*dzikir*).

Dzikr, for Muslims, is a recommended act of worship. The word *dzikir* means "to mention" or "to remember." In a religious context, it refers to the act performed by an individual or a group to remember Allah (God). This can be done through the heart, speech, or righteous actions, as a form of submission and devotion to Him. The phrases of *dzikir* include glorifying Allah (*tasbih*), proclaiming Allah's greatness (*takbir*), praising Allah (*tahmid*), declaring the oneness of Allah (*tahlil*), among others (Munawwir, 1997: 1591; Faris, n.d.: 119; An-Nawawi, 2005: 22; Al-Qaradawi, 1993: 95; Al-Marāghī, 2001: 28).

Remembrance of God (*dzikir*) has countless benefits and an extraordinary impact. By remembering Him, the heart and soul find tranquility. It brings blessings and prevents harm. *Dzikir* makes a servant happy and successful, both in this world and the hereafter. The more diligent a servant is in performing *dzikir*, the more complete their happiness becomes. *Dzikir* provides calmness and peace. When observing the reality of the human heart in worldly life, everything seems complicated and filled with desires, temptations, suspicion, and slander, leaving no space for the heart to rest except in feelings of loss, dissatisfaction, and anxiety—in short, restlessness (Al-Badr, 2017: 10-11). When the heart is constantly restless, disturbed, and lost, overwhelmed by suspicion and doubt, these are diseases of the heart. No heart can truly be at peace except through remembering Allah. If the heart is devoid of *dzikir* of Allah, it becomes vulnerable to these spiritual illnesses. Therefore, tranquility of the heart exists when a person feels happy and peaceful, free from worry and anxiety, and this can only be achieved by remembering Allah.

Remembrance of God (*dzikir*) is an integral part of a *tariqa* (Sufi order). The word *tariqa* literally means "path"—a spiritual guide for performing acts of worship in accordance with the teachings established and exemplified by the Prophet Muhammad, practiced by his companions (*sahabah*) and followers (*tabi'in*), and passed down through generations of teachers in an unbroken chain of transmission. These teachers, who guide and lead the disciples, are known as *mursyid* (spiritual guides). A *mursyid* teaches and leads his students only after receiving authorization (*ijazah*)

from his own teacher, as documented in the silsilah (spiritual lineage) (Atjeh, 1963: 69; Humam, 2013: 4). Al-Kubra, in his book *Jami'ul Auliya* (Egypt, 1331 CE), states that shari'ah (Islamic law) represents the explanation, tariqa the application, haqiqah the spiritual state, and *ma'rifah* the ultimate goal—true knowledge of God. Any tariqa recognized as valid by scholars is based on five fundamental principles: Seeking knowledge with the intention of practicing it as an act of obedience to Allah. Accompanying one's teacher and fellow members of the *tariqa* to take moral and spiritual example from them. Avoiding legal dispensations (*rukhsah*) and arbitrary interpretations (*ta'wil*) in order to maintain seriousness in worship. Continuously filling one's time with prayer and *wird* (spiritual litanies). Controlling the lower self (*nafsi*) from evil intentions to ensure one's spiritual safety (Atjeh, 1963: 72; MacDonald, 2012).

A tariqa also means a path or method for attaining spiritual stages (*maqamat*) in the journey toward closeness to Allah. Through this path, a Sufi may reach the state of self-annihilation in the Divine (*fana fi al-haqq*). Following a Sufi order entails engaging in inner discipline, spiritual exercises (*riyadah*), and sincere struggle (*mujahadah*) in the realm of spirituality. It also involves purifying oneself from negative traits such as self-admiration (*ujub*), arrogance (*takabbur*), the desire for praise (*riya'*), attachment to worldly pleasures, and other spiritual diseases (Humam, 2013: 5). Similarly, Louis Massignon explains that the term *tariqa* holds two meanings in the world of Sufism. First, in the 9th and 10th centuries CE, it referred to a method of moral and spiritual education for those interested in pursuing the Sufi path. Second, after the 11th century CE, *tariqa* came to signify an organized movement providing both spiritual and physical training to a group of Muslims, based on specific teachings and beliefs.

The vision of the Al-Qur'an Al-Falah Islamic Boarding School is to become a leading *pesantren* in producing future scholars who specialize in Qur'anic sciences (*'ulum al-Qur'an*). Its mission is to nurture students with the character of practicing scholars (*al-'ulama al-'amilun*) and scholars who act upon their knowledge (*al-'amilun al-'ulama*), grounded in the creed of *Ahlus Sunnah wal Jama'ah* (Observation, 2024). While this vision and mission still require more detailed operational strategies, the presence of a *tariqa* (Sufi order) within the *pesantren* may serve as a supporting factor in achieving these goals. For instance, the mission to form students with the ethical character of scholars who act upon their knowledge inherently involves concern for social issues. A scholar who applies his knowledge is

expected to be sensitive to problems such as poverty, social relationships, family dynamics, unemployment, and so forth. As noted by Bruinessen (2012: 245), some of these social issues are addressed through the functions of *tariqa*. He writes that certain *tariqas* perform various non-religious functions.

Every *tariqa* simultaneously functions as a social network, and membership often gives rise to social connections that can be mobilized when needed. For individuals newly arriving in cities to seek livelihood, a *tariqa* network may assist them in finding employment, housing, and support during times of hardship. For some members, the *tariqa* also functions as a surrogate family, offering warmth and protection that may not be found elsewhere. The decline of traditional society, contrary to common assumptions, has not necessarily led to the inevitable decline of *tariqa*, but has instead endowed it with new social functions and attracted new types of followers. With foundational knowledge of the *tariqa* gained at the *pesantren*, students are thus expected to realize and embody these functions in practice.

Based on the explanations outlined above, this study focuses on how the entire family of the Al-Qur'an Al-Falah Islamic boarding school embodies the meaning, purpose, values, and connection with something greater than themselves—be it God, the universe, humanity, or other transcendental values. Sturzo (1947), an Italian sociologist, in his book *The Sociology of the Supernatural*, emphasized that the "true life" of humanity exists within a supernatural context, whether consciously acknowledged or not. The supernatural is not a separate aspect of social life that stands in opposition to the natural, to be accepted or rejected at will by individuals. On the contrary, the supernatural and natural orders converge within the human being. Even those who entirely reject the supernatural element in religious life—in pursuit of a purely natural explanation of religion—remain, albeit negatively, engaged in the sociology of the supernatural. When society is studied in its entirety and complexity, it becomes evident that it lives within a supernatural atmosphere.

Spirituality is the most essential aspect of the supernatural atmosphere that envelops the entire reality of the worldly and human experience. As we gradually move away from a rationalistic and positivistic worldview—which has dominated Western civilization for over a century—awareness of realities that transcend what can be perceived by the five senses is steadily increasing (Moberg, 2012: 4). These realities are

primarily based on non-scientific evidence, though this does not imply that they are anti-scientific.

Spirituality is closely related to religion. However, the term is rarely understood in a religiously neutral sense. Although there are interpretations that define spirituality as “the highest existential aspiration of an individual or community, and the means to achieve it” (Kirkwood, 1994: 16), such an understanding may appear non-religious because it is not oriented toward God or does not explicitly mention God. Throughout human history—and seemingly even since prehistoric times—humankind has given considerable attention to spiritual phenomena.

The definition of spirituality used in the key section on Spiritual Well-Being from the 1971 White House Conference on Aging focuses on the inner resources of the human person, particularly: “An individual’s ultimate concern, the basic value around which all other values are focused, a central philosophy of life—whether religious, anti-religious, or non-religious—that guides one’s conduct, and the supernatural and non-material dimensions of human nature” (Moberg, 2012: 10). Catterall et al. (1998: 163) define spirituality as “a life experience that gives meaning to life and death.” The spiritual dimension in its fullest sense refers to the deepest aspects of human life related to meaning, purpose, values, and relationships with something greater than oneself—whether it be God, the universe, humanity, or other transcendent values. This dimension is not always religious in nature, although it is often connected to religious beliefs and practices.

The spiritual dimension, as described above, is more visibly manifested within Islamic educational institutions, particularly *pesantren*. *Pesantren* are among the oldest Islamic educational institutions in Indonesia and have become widely established within society, especially in rural areas (Zarkasy, 1998: 5). Originally, *pesantren* focused on teaching Islamic doctrines as a guide for life (*tafaqquh fi al-din*) and instilling moral values within community life (Mastuhu, 1994: 20). These institutions are estimated to have existed for 300 to 400 years and have reached nearly all Muslim communities, particularly on the island of Java. The uniqueness of *pesantren* lies not only in their long-standing existence but also in their cultural aspects, educational methods, and extensive networks. In fact, Clifford Geertz and Abdurrahman Wahid referred to *pesantren* as a distinctive subculture of Indonesian society, particularly Javanese society. *Pesantren* also served as the early sites where indigenous nationalist sentiments

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Therefore, the foundation of civilization on this earth—utilizing wealth, resources, and energy that Allah has concealed within the earth, the pursuit of livelihood, and the human effort to attain a comprehensive understanding of Allah's ways in the universe, knowledge of the properties of matter, and methods of employing them to support faith, spread the essence of Islam, and assist humanity in attaining a true and prosperous life—all of these are considered forms of worship through which scholars and seekers of God draw closer to Allah. The concept of ibadah (worship) in Islam, along with the purpose of education from the Islamic perspective, is the cultivation of a true believer in the broadest sense. As a form of worship, education should ideally achieve two objectives. First, education must enable individuals to understand their Lord so that they may worship Him with full conviction of His oneness, perform acts of worship, and obey the Sharia and divine commandments. Second, education must empower individuals to comprehend Allah's ways in the universe, explore the earth, and utilize all that Allah has created to preserve faith and strengthen His religion.

As explained by Usman (2013: 6), *pesantren* play a significant role in building and instilling moral values, thereby becoming a source of inspiration and moral exemplars for the nation. Thus, development is not merely physical but also valuable and meaningful. The independence of

pesantren allows these institutions to grow and strengthen their existence sustainably, albeit at a seemingly slow pace. Therefore, it is important to discuss the history, development, prospects, challenges, functions, and educational goals of *pesantren*, including how to design *pesantren* models to address future needs.

This study employs a qualitative method with three primary data collection techniques: literature review, observation, and interviews. The literature review was conducted to develop the conceptual framework by examining books, journals, and other relevant sources. Direct observation was carried out at the research site to record the implementation of the *dzikir* practice within the Naqshbandi Haqqani Sufi order. Interviews were conducted with students, teachers, administrators, and the founder of Al-Falah Islamic boarding school, focusing on questions related to their reasons for choosing the Sufi order, as well as the meaning, purpose, values, and spiritual dimensions involved. These techniques align with the qualitative research approach as described by experts (Bungin, 2007; Moleong, 2010; Nasution, 2003; Sugiyono, 2017). The research was conducted between February and May 2025.

In the interviews, informants were selected based on the following criteria: they are part of the extended family of the Al-Qur'an Al-Falah Islamic boarding school; possess deep spiritual understanding and experience in daily life; are willing and able to communicate openly and reflectively about their spiritual experiences; and have been part of the *pesantren* for more than two years. These criteria were guided by the purposive sampling technique, which emphasizes the deliberate selection of participants based on specific considerations relevant to the research objectives (Palinkas et al., 2015; Miller, 2017). Informants were chosen because they were considered capable of providing rich, relevant, and meaningful data aligned with the focus of the study.

The data analysis procedure in this study was carried out through several interrelated stages. First, data reduction was conducted, which involves filtering, simplifying, and focusing the data to align with the research objectives (Miles & Huberman, 1994: 10). Next, data display was presented in the form of narratives, matrices, or diagrams to facilitate analysis and conclusion drawing (Miles, Huberman & Saldaña, 2014: 108). The subsequent step was conclusion drawing and verification, involving the continuous and dynamic interpretation of meaning from the analyzed data. In phenomenological or case study approaches, thematic analysis was

used to identify patterns, themes, and categories within the data (Braun & Clarke, 2006). To ensure the validity of the findings, data triangulation was also employed by comparing information obtained through various techniques or sources (Denzin, 2011; Creswell, 2014).

The theory used in this study is Alasdair MacIntyre's Virtue Ethics, which emphasizes that moral life is shaped through the practice of virtues within the context of community and tradition oriented toward an ultimate goal (*telos*). In the context of a *tarekat* (Sufi order), this theory is relevant for exploring how spiritual and moral values—such as patience (*sabr*), sincerity (*ikhlas*), and humility (*tawadhu*)—are cultivated through spiritual discipline and the guidance of a *mursyid* (spiritual mentor). MacIntyre argues that the meaning of life arises from engagement in meaningful practices, a coherent life narrative, and social relationships oriented toward internal goods. (MacIntyre, 1981; 2007). The *good life* can only be achieved through the exercise of virtues within a community, not in isolation. Moral values, in this view, are not independent ideals, but are embedded in practices, sustained by virtues, and directed toward the realization of human *telos*—a whole and meaningful life.

RESULT AND DISCUSSION

Historical Development and Da'wah Foundation of the Naqsyabandi Haqqani Order

The phenomenon of tarekat (Islamic mystical orders) in relation to the education system of *pesantren* (Islamic boarding schools) has been extensively studied both in Indonesia and other countries. For example, research conducted by Syamsul A'dlom entitled "Tarekat and the *Pesantren* Education System from the Perspective of KH. Mudjtaba Bukhori" explains that Mudjtaba Bukhori was a mursyid (spiritual guide) of a tarekat, as well as the owner and founder of *Pesantren* Al Bukhori Ganjaran. However, he did not require all of his students to practice tarekat. In fact, he emphasized the importance of sharia (Islamic law) and did not want his students to follow *tarekat* while neglecting the sharia. Only students who had studied at the *pesantren* for more than ten years and passed the mursyid's assessment were allowed to deepen and take the spiritual pledge (*bai'at*) of the tarekat (Sawyer, 2014; A'dlom, 2016; Mashar, 2016). Another article, written by Aisyah titled "Teachings of Tarekat in the Education System of *Pesantren*:"

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Tarekat Teachings at *Pesantren* Al-Madani Semarang,” found that at *Pesantren* Al Madani, students were introduced to tarekat, but its implementation did not fully adhere to the tarekat teachings and was more of a recommendation (Mulyati, 2010; Paloutzian & Park, 2013; Asiyah, 2022). The two studies above share similarities with this research in focusing on the relationship between tarekat and *pesantren* education as a formal object, while the differences lie in the subject matter, namely the different types of tarekat and *pesantren* involved.

Another study was conducted by Asmarani and Monica, titled “Transnational Tariqa: The Expansion of Naqshbandi Haqqani and the Fulfilment of Urban Spirituality.” The conclusion of their article explains that through technological advancements, the universal teachings of love and humanity, and eschatological theology, the Naqsyabandiyah Haqqani tarekat demonstrates adaptability and creativity, capable of awakening human spiritual awareness to pursue the spiritual path as a strategy to face the challenges of modern life. The search and uncertainty in modern society find their answers and true meaning through Sufism by joining a tarekat. This is where the process of spiritual fulfillment occurs (Asmarani and Monica, 2023: 250). The similarity between their article and this study lies in the exploration of the same tarekat, namely the Naqsyabandiyah Haqqani tarekat, whereas the difference is in the object of study, which is between urban communities and *pesantren* communities. Thus, the novelty intended by this study is to examine the spiritual dimension of a tarekat as implemented within the education system of Islamic boarding schools.

The Naqshbandi Haqqani Sufi Order was founded by Sheikh Muhammad Nazim Adil al-Haqqani. His full name is Muhammad Nazim Adil ibn al-Sayyid Ahmad ibn Hasan Yashil Bash al-Haqqani al-Qubrusi al-Salihi al-Hanafi (Gazali, 2015: 20; McCarthy, 2011). He was commonly known as Abu Muhammad, named after his eldest son. He was born on Sunday, April 23, 1922, which corresponds to 26 Sha'ban 1340 AH, in the city of Larnaca, Cyprus (Estuningtyas, 2022: 56; Yaqin, 2022). On his father's side, Sheikh Nazim was a descendant of Sheikh Abdul Qadir al-Jilani, the founder of the Qadiriyya Sufi Order. On his mother's side, he was a descendant of Jalaluddin Rumi, the founder of the Mawlawiyya Sufi Order, and belonged to the lineage of Sayyidina Hasan and Hussein, the grandsons of the Prophet Muhammad.

Sheikh Nazim experienced many spiritual visions that eventually led him to Damascus. His teacher informed him that his true spiritual guide

was Sheikh Abdullah ad-Daghestani, who resided there. Guided by these visions and instructions, Sheikh Nazim undertook a long spiritual journey through Aleppo, Homs, and Tripoli before finally arriving in Damascus in 1945. After a profound spiritual encounter with Sheikh Abdullah, he took the *bay'ah* (spiritual pledge) and formally entered the Naqshbandi Sufi Order.

Sheikh Abdullah transmitted to him various levels of spiritual knowledge, symbolized through the changing colors of the eyes, which represented different spiritual stations (*maqamat*), including *qalb* (heart), *sirr* (secret), *sirr as-sirr* (secret of the secret), *khafa* (hidden), and *akhfa* (most hidden). Sheikh Nazim's ultimate spiritual experience was a prayer performed in the celestial sanctuary of *Bayt al-Ma'mur*, alongside prophets, companions, and saints, with the Prophet Muhammad (peace be upon him) himself leading the prayer.

Despite spending only one night with his spiritual master, Sheikh Nazim was instructed to return to Cyprus to begin his mission of da'wah (Islamic preaching). Although the region was at war and transportation was severely limited, he successfully made his way back to Cyprus—believed to have been aided by spiritual means.

In Cyprus, Sheikh Nazim began to spread the teachings of the Naqshbandi Order and to teach Islam, even under harsh repression by the secular government. He insisted on calling the *adhan* (call to prayer) in Arabic, despite it being banned, which led to his imprisonment and being charged with 114 legal offenses. However, the day of his trial coincided with the election of Adnan Menderes as the new leader of Turkey, who immediately lifted the ban on the Arabic *adhan*. This turn of events was seen by many as a *karamah* (miracle) resulting from Sheikh Nazim's spiritual struggle.

Spiritual Practices as Systematic Da'wah Methods

The spiritual path walked by Sheikh Nazim, and the depth of his experiences, can only be truly understood and believed by those who possess *true faith*—not imitative faith (*taqlid*). True faith, he taught, is marked by three signs: (1) The ability to hear the *tasbeeh* (praises) of all creatures to their Creator; (2) The heart is opened to divine wisdom, enabling one to perceive the meaning and purpose behind all things in the universe; and (3) The veils separating this world from the *Barzakh* (the unseen realm) are lifted, allowing the person to communicate freely with

souls in that realm—whether prophets or saints—without any barriers. (Al-Attas, 1979; Al-Qubrusi, 1980: 11; Algar, 1990; Patton, 2002; Pargament, 2007; Knowles, et. al., 2011).

The Naqshbandi Haqqani lineage is referred to as the Golden Chain, a continuous spiritual transmission that traces back from [Sheikh Muhammad Nazim Adil al-Haqqani](#) all the way to the Prophet Muhammad (peace be upon him). (Source). It is called the Golden Chain for several reasons: First, due to its direct spiritual transmission (*Silsilah Rubani*): Every murshid (spiritual guide) in this Sufi order receives *ijazah* (spiritual authorization) directly from their predecessor, forming an unbroken chain back to the Prophet. This ensures that the spiritual teachings and practices passed down are authentic and valid. Second, because of the purity and authenticity of the teachings: The chain is called "golden" as it reflects the unadulterated purity of the teachings, free from distortion or unfounded innovations. Each link in the chain is preserved by saints (*awliya Allah*) known for their piety and profound spiritual insight. Third, the transmission involves a heart-to-heart connection (*sirr*): The transfer within the Golden Chain is not merely formal or ceremonial—it includes the spiritual transmission of divine secrets (*sirr*) from the heart of the master to the heart of the disciple. This strengthens the spiritual bond and ensures a deep, experiential understanding of the Sufi path. These are the reasons why the lineage is referred to as the Golden Chain.

The development of the Naqshbandi Order can be divided into three historical periods. The first period, known as the *pre-identity* phase, extended from the time of Abu Bakr to Khwaja Abu Ali Farmadi (d. 1085), during which the Naqshbandi order had yet to form a distinct identity, and each master had only a few disciples who were personally connected to them (Lewishon, 2003: 540; Hartung & Reifeld, 2006; Bogdan & Bicklen, 2007). The second period, known as the *formative* phase, began with Khwaja Abu Yaqub Yusuf Hamdani (d. 1140) and continued through Khwaja Amir Sayyid Kulal (d. 1371), with Muhammad Baha'uddin al-Bukhari serving as the central figure. The name "Naqshbandi" is derived from the words *naqsh* (engraving) and *band* (binding), symbolizing the remembrance (*dhikr*) engraved upon the heart of Sheikh Baha'uddin (Brunner, 1996; Said, 1996: 7). During this phase, the spiritual lineage and the initiation oath (*bay'ah*) were formalized and became key elements of the order's structure (Bertalanffy, 1968; Bruinessen, 1996: 7; Nasr, 1987; Zulkili, 2002).

The third period marks the global spread and institutionalization of

the order. The Naqshbandi Order evolved into an organized system with central leadership and various branches, such as the Mujaddidiyya, Khalidiyya, and Mazhariyya (Checkland, 1999; Lewishon, 2003: 541; Robinson, 2015; Risdayah, et. al., 2021). The Naqshbandi Haqqani branch emerged as a continuation of this development. Like other branches, the Haqqani Order maintains its roots in the original Naqshbandi lineage established by Baha'uddin Naqshband, while the name "Haqqani" is derived from Sheikh Nazim al-Haqqani, a key figure in its expansion during the 20th and 21st centuries (Yayasan Haqqani Indonesia, 2022; Hendrick, 2003).

The Naqshbandi Haqqani Sufi Order was first introduced in Jakarta in April 1997. The figure who brought this Sufi path to Indonesia's capital was Sheikh Muhammad Hisham Kabbani, a prominent Sunni scholar known for his deep religious knowledge and extensive da'wah experience. His influence extended beyond his native Beirut to various international communities (Estuningtyas, 2022: 59). Sheikh Hisham is a descendant of the Prophet Muhammad (peace be upon him) through both his paternal and maternal lineage.

Institutionally, the Naqshbandi Haqqani community in Indonesia was officially established with the appointment of Mustafa Mas'ud as the first representative of Sheikh Nazim Haqqani for the Indonesian region on April 5, 1997. This initiation and appointment process was personally conducted by Sheikh Hisham Kabbani, who at that time served as the khalifa (deputy) of the order for the Americas, during his first visit to Jakarta. In a subsequent visit, Sheikh Hisham appointed four additional scholars as representatives of Sheikh Nazim in various regions: Taufiqurrahman al-Subky (Wonopringgo, Pekalongan), Luthfi bin Yahya (Pekalongan, Central Java), Wahfiuddin (Jakarta), and Ahmad Syahid (West Java) (Yayasan Haqqani Indonesia, 2021).

Ahmad Syahid, who serves as the representative of the Shaykh in West Java, is the founder and owner of the Al-Qur'an Al-Falah Islamic boarding school. He has integrated and developed the Naqshbandi Haqqani Sufi Order within his pesantren. This particular Sufi path was chosen for several reasons, as revealed in the following interview excerpts:

"Ahl al-Qur'an must also be ahl al-tariqah. This means that someone who studies the Qur'an should not be limited to understanding its text and rules of recitation (*tajwid*), but must also explore its spiritual dimensions through the path of Sufism (*tariqah*). Through the

tariqah, the heart is better guarded, and the meanings of the Qur'an become more deeply felt in one's life. Moreover, in today's world, moral corruption and wickedness are widespread. In our view, the solution is to increase the practice of dhikr. And the dhikr that best suits this need is the one we practice in the Naqshbandi Haqqani order, because this tariqah emphasizes love, mutual respect, humility, and sincerity. Through dhikr, we can return our hearts to Allah." (Interview, Rochman, 2025).

Based on the interview results, it can be concluded that the reasons for choosing the Naqshbandi Haqqani Order are, first, the view of Ahmad Syahid who stated that *abl al-Qur'an* must also be *abl al-thariqah*. In other words, a person who studies the Qur'an should not only master its text and recitation but also explore its spiritual dimensions through the path of the *tarekat*. Second, to counter widespread moral decay and corruption, it is necessary to increase the practice of *dhikr*. This aligns with MacIntyre's assertion that moral emptiness in the modern age requires a return to the cultivation of virtues. *Dhikr* is seen as one such form of virtue.

Spiritual Da'wah Integration in Pesantren Educational System

The implementation of *dzikir* as part of the *tarekat* practice is explained by the pesantren's management as follows:

"Usually before starting the *dzikir*, we invite all the students to perform ablution first, meaning they should be in a state of wudhu. For the male congregation, it is recommended to wear the traditional Naqsyabandi attire, such as a striped-patterned baju koko and a turban or imamah on the head. The lower garment is flexible; they can wear either a sarong or long pants. After performing the obligatory prayers, we begin the *dzikir* together." (Interview, Rochman, 2025).

Meanwhile, one of the female students added regarding the clothing of the female congregation: "For us women, there are no specific rules about the pattern or type of clothing. The important thing is that it complies with Islamic law, covers the aurat, and is clean. It doesn't have to be uniform." (Interview, Heni, 2025). From this, it can be understood that *dzikir* is performed in a state of physical purity and cleanliness, as well as wearing simple clothing.

Regarding the types of *dzikir* commonly practiced at Al Falah, one of the pesantren caretakers explained that in the Naqsyabandi Haqqani

Tariqa, there are several forms of dzikir which are developed and routinely practiced by students who have performed the bay'ah, as follows:

“There are three types of daily dzikir practiced individually by the students: dzikir muftadi’ for beginners, dzikir musta’id for those who are more advanced, and dzikir ahlul a’zim which is higher level, usually to awaken the deepest qalbu or ash-rar. All these dzikirs are performed daily, depending on each individual’s level.” (Interview, Rochman, 2025).

Additionally, the most distinctive form of congregational dzikir is called khatam khawajagan. Within the Al-Falah *pesantren* community, this term is often referred to as “*toriqohan*,” a local expression especially among the Sundanese people. As explained by one of the caretakers:

“We usually call it toriqohan. It is a form of congregational dzikir held every Sunday. For the santri, it takes place after the Subuh prayer, while for the general public it usually starts around eight in the morning until eleven, held at the mosque.” (Interview, Ajeng, 2025).

Next, regarding the methods of dzikir practiced, one of the caretakers explained as follows:

“There are two types of dzikir methods: dzikir khafi, which is dzikir silently in the heart without vocalization, and dzikir dzahir, which is recited aloud.” This aligns with the teachings of Sheikh Nazim, the founder of Naqsyabandi Haqqani.” (Interview, Heni, May 2025).

In a follow-up interview, the types of daily dzikir practiced individually by the disciples according to their levels were also explained:

“The first dzikir is called muftadi’, meant for beginners. The main recitation is saying the name ‘Allah’ 2,500 times aloud (dzahir) and 2,500 times silently in the heart (khafi). This is the lightest level. After that, there is the musta’id level, which is higher. The dzikir includes adding ‘Allah Hu Allah Hu Haq’ three times, then reciting the Asmâ al-Ḥusnâ (the Beautiful Names of Allah) 2,500 to 5,000 times aloud, slowly and clearly. Salawat is also recited daily, between 300 to 1,000 times, and especially on Mondays, Wednesdays, and Fridays, it can be up to 2,000 times” (Interview, Heni 2025).

Dzikir is one of the practices taught in the Naqsyabandi Haqqani order. In addition to *dzikir*, other teachings include *bay’ah* (allegiance), *muraqabah* (spiritual vigilance), *rabatâh* (spiritual connection), *ziarah* (pilgrimage or visitation), *suluk* (spiritual journey), and others.

(Observation, 2025).

Bay'ah is a solemn pledge of allegiance made by a disciple to their spiritual guide, signifying readiness to receive spiritual teachings and guidance. This ceremony symbolizes the disciple's surrender and commitment to purify the heart and draw closer to Allah SWT. *Bay'ah* is the essential prerequisite for embarking on the spiritual journey (*suluk*) and serves as the official authorization for practicing *dzikir* using the sacred phrases taught within the *tariqah*. Without undergoing *bay'ah* to a legitimate *tariqah*, the recitation of these *dzikir* phrases is regarded merely as ordinary worship and does not qualify as *dzikir* practice within the *tariqah* context (Abror & Arif, 2021; Heyeti, 2024).

Muraqabah is one of the core principles in the Naqsyabandiyah *tariqah*, alongside other foundational principles such as adhering firmly to the creed of *Ahlussunnah wal Jamaah*, abandoning dispensations (*rukhsah*), implementing strict legal rulings (*azimah*), pursuing the spiritual path by deepening religious knowledge, adorning oneself with the qualities of the faithful, and emulating the character of the Prophet Muhammad ﷺ. The main purpose of practicing *muraqabah*, or *rabithah sharifah*, is to cultivate a continuous awareness of the spiritual presence of the *mursyid* (spiritual guide). The more diligently one engages in this practice, the greater its positive impact on their daily life (Amboro, 2023).

According to Sheikh Nazim Haqqani, visiting graves (*ziarah kubur*) is a form of respect that distinguishes deceased humans from other creatures. No other beings besides humans receive special treatment after death, such as being washed, shrouded, prayed over, and buried with a marker (*nisan*) to allow family and loved ones to recognize and visit the grave. This practice makes *ziyarat* an important part of human tradition and spirituality (Hidayat, 2022).

Suluk is a form of spiritual training within the *tariqah* practiced over a certain period with the aim of reaching specific spiritual stations (*maqam*). The term *suluk* is commonly used in Indonesia, while in Persian tradition it is known as *cilla*, meaning "forty days," reflecting the typical duration of this practice. In the Naqshbandi *Tariqah*, including the Haqqani branch, the length of *suluk* varies: it can last 4 days, 7 days, 10 days, or up to 40 days. It is typically performed during the months of Rajab, Sha'ban, and Dhu al-Qi'dah, with each chosen duration holding spiritual significance connected to particular moments in the Hijri calendar (Ihwan, et. al., 2024).

The teachings explained above also encompass the dimension of

spirituality in terms of meaning. This meaning includes the readiness to give and receive spiritual teachings and guidance between teacher and disciple, as reflected in the concept of bay'ah; drawing closer to Allah by adhering firmly to Ahlus Sunnah wal Jama'ah, upholding divine law, beautifying oneself by emulating the character of the Prophet Muhammad, respecting fellow human beings, and training and purifying the soul, as embodied in muraqabah and rabithah syarifah. These aspects fall within the context of meaning oriented toward life's purpose, meaning as a coherent life narrative, meaning in community and practice, and meaning as the antidote to modern moral emptiness, analogous to the concept of telos in [Alasdair MacIntyre's](#) virtue ethics theory.

The goal established in the Naqsyabandi Haqqani Tariqa is to draw closer to Allah. The practice of Rabithah is a spiritual exercise grounded in the teachings of the Qur'an. This practice aims to connect the disciple's inner self with the spiritual presence of the sheikh, through deep love and full submission. Rabithah is performed with the intention of approaching Allah through the mediation of the spiritual guide. In practice, disciples use the figure of Sheikh Hisham Kabbani as a means (*wasilah*) to reach Sultan al-Awliya Sheikh Nazim, then to the Prophet Muhammad (peace be upon him), and ultimately to Allah SWT.

In [MacIntyre's theory](#), this reflects the concept of purpose, which consists of goals as part of a meaningful life, virtues as means to achieve life's purpose, life goals and narrative, and the notion that such goals cannot be reached without a community. In this context, Rabithah, for example, is practiced collectively to achieve a shared goal.

CONCLUSION

This study demonstrates that the practices of the *ṭarīqah*—such as dhikr, bay'ah, murāqabah, rabīṭah, and sulūk—are not merely part of a traditional legacy, but also serve as a response to modern spiritual challenges characterized by a void of meaning and moral decline. This supports the notion that Islamic spirituality is not detached from contemporary social realities, but rather functions as a moral counterbalance amid an ethical crisis. Findings from Pesantren Al-Falah indicate that *ṭarīqah* values are not taught separately from the educational curriculum, but are integrated into the learning process and character development of the students. This expands the framework of Islamic education theory by incorporating the

spiritual-transcendental dimension as an essential component in the formation of the complete human being (*insān kāmil*).

Other Islamic boarding schools are encouraged to integrate *ṭarīqah* values such as *dhikr*, *murāqabah*, and *rābiṭah* into their curricula as part of the spiritual character formation of students. *Ṭarīqah* teachings can strengthen moral education and address the moral crises of youth through regular spiritual practices. To support this, special training for spiritual teachers is needed, along with the creation of a consistently religious environment. Additionally, establishing *ṭarīqah* communities within and beyond the *pesantren* can foster social solidarity and ensure the continuity of spiritual values.

This study has several limitations. First, it is a qualitative study focused on a single location, namely *Pesantren Al-Falah*, which limits the generalizability of the findings to other *pesantren* or Sufi communities across Indonesia. Second, the data were collected through interviews and observations within a limited time frame, which may not fully capture the long-term dynamics of spiritual practices. Third, as the study adopts a descriptive and interpretative approach, it provides only limited analysis of the psychological or sociological dimensions of *tarekat* practices. These limitations also serve as recommendations for future researchers to explore these aspects more deeply.

The qualitative methodology used in this study proved effective in exploring the meanings and spiritual practices at *Pesantren Al-Falah* in depth. The combination of interviews and participatory observation allowed the researcher to understand the perspectives of the caretakers, students, and *tarekat* administrators in a contextual and holistic manner. However, limitations in time and scope meant that certain aspects, such as long-term changes and the variability of individual experiences, were not fully captured. For future research, combining qualitative methods with quantitative approaches or longitudinal studies could enrich the data and strengthen the validity of the findings.

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