
Dzikir Therapy in Modern Society: A Study of Qodiriyah Naqsabandiyah Tarekat in Tirto Village

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Abstract

The problems faced by modern society are obvious with the development of increasingly advanced technology. Modernization helps humans develop their potential in living a routine life. Although it has a positive impact, technology often makes some individuals become lazy in worship. The splendor of modernization appears to make people complacent about their life goals. They do not seem to need religion because the shortcomings in the work are filled by technology. As for Sufism as a medium for spiritual improvement in carrying out obligations on every human being. Various problems of society that are closely related to the renewal of Science and even mentally hit the rapid flow of modernization. With bertasawuf, peace of mind against mental disorders experienced by modern society can be obtained. The importance of Sufism to fix the moral crisis in today's society is very necessary. Application of the teachings of Sufism in this study in the form of dhikr in Tariqa Qadiriyyah Naqsabandiyah. The method used in this study with interviews, observations, and research studies related Tariqa Qadiriyyah Naqsabandiyah conducted by the community in the village Tirto. The practice of Qadiriyyah Naqsabandiyah Tariqa in the Tirto village community in the form of daily dhikr, weekly dhikr, monthly dhikr, and khataman dhikr which has the purpose of being a dhikr therapy for the cleanliness of the heart and soul because dhikr is considered to bring peace, increase faith and establish a relationship that has been connected.

Keywords: : *sufism, tariqah, modern society, qodiriyah naqsabandiyah*

Abstrak

Masalah yang dihadapi oleh masyarakat modern tampak jelas dengan adanya perkembangan teknologi yang semakin maju. Modernisasi membantu manusia mengembangkan potensi dirinya dalam menjalani rutinitas kehidupan. Meskipun memiliki dampak positif, teknologi

seringkali membuat beberapa individu masyarakat menjadi malas dalam beribadah. Kemegahan modernisasi tampil membuat manusia terlena akan tujuan hidupnya. Mereka seolah-olah tidak membutuhkan agama karena kekurangan yang ada di dalam pekerjaan dipenuhi oleh teknologi. Adapun tasawuf sebagai media untuk meningkatkan spiritual dalam menjalani kewajiban pada setiap manusia. Berbagai persoalan masyarakat yang erat kaitannya dengan pembaharuan ilmu pengetahuan bahkan mental menerjang deras nya arus modernisasi. Dengan bertasawuf, ketenangan jiwa terhadap gangguan mental yang dialami oleh masyarakat modern dapat diperoleh. Pentingnya ajaran tasawuf untuk memperbaiki krisis moral pada masyarakat zaman sekarang sangat diperlukan. Penerapan ajaran-ajaran tasawuf pada penelitian ini berupa dzikir pada Tarekat Qadiriyyah Naqsabandiyah. Metode yang digunakan dalam penelitian ini dengan wawancara, observasi, dan studi penelitian terkait Tarekat Qadiriyyah Naqsabandiyah yang dilakukan oleh masyarakat di kelurahan Tirto. Pengamalan Tarekat Qadiriyyah Naqsabandiyah di masyarakat kelurahan Tirto berupa dzikir harian, dzikir mingguan, dzikir bulanan, serta dzikir khataman yang memiliki tujuan sebagai terapi dzikir untuk kebersihan hati dan jiwa sebab dzikir dianggap membawa ketenangan, menambah keimanan serta menjalin silaturahmi yang telah terhubung.

Kata Kunci: tasawuf, tariqah, masyarakat modern, qodiriyyah naqsabandiyah

INTRODUCTION

Human beings experience problems not only with market needs, but also with spiritual matters, resulting in a decline in socio-religious activities. This situation has penetrated Indonesia, which is a country with the largest Muslim community. To overcome this, people in Tirto village instil the values of Sufism together. They use the Tarekat Qodiriyyah Naqsabandiyah method as a remedy to minimise the moral crisis. They do this routine in khataman dhikr which is held once a week on Tuesday night. Some claim to need this tarekat to foster a sense of faith eroded by modernisation. While others are not yet willing to run this tarekat because they are busy so they are afraid they cannot fulfil their promises after being talqin. Whereas tarekat is a way to grow a positive person in facing the problems that occur.

Tarekat Qodiriyyah Naqsabandiyah contains a sequence of dzikr of human surrender to the Creator. The tranquillity flowing from the dhikr makes the chanters get their own pleasure. Allah SWT says

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ

"Therefore, remember Me, and I will remember you, and give thanks to Me, and do not deny My favours. (Q.S. Al Baqarah: 152)."

Even so, the spread of various tariqah teachings is recognised as a barrier to the community joining the tariqah. But, tarekat teachings do not always lead to misguidance. Allah SWT says

وَأَنْ لَّوِ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَاءً غَدَقًا

"And if they had kept straight on that path (the religion of Islam), we would have poured out on them sufficient water (Q.S Jin: 6)."

Researchers realise that there have been many studies on Tarekat Qodiriyah Naqsabandiyah. Nevertheless, here will be described about the object of research, including Suhandi's research (2019) which explains religious spirituality in Bandar Lampung and Siswoyo Aris Munandar's research (2020) which reviews social movements and philanthropy in Tarekat Qodiriyah Naqsabandiyah. Then there is Robby Habiba Abror's research (2021) on tarekat in Yogyakarta and Riad Jamil's research (2022) concerning the method of implementing tarekat in students and Intan Zaqiah's research (2020) by examining the development of Tarekat Qadiriyyah Naqsabandiyah in Bumiayu. While the object of this research intends to find out the benefits of dzikr received by the community and the development of Tarekat Qadiriyyah Naqsabandiyah in Tirta village.

The method used in this research is a descriptive research study with a qualitative approach. The performance of this method is carried out by analysing data relating to a particular case. The data collected is then processed and analysed qualitatively. The results of the analysis obtained are described to provide an explanation of the case under study. Data analysis using interviews and observations with research subjects are TQN worshipers and the community around Tirta Village, Pekalongan City who are considered capable of providing information in accordance with the case under study. The literature review method is used with the aim of describing research that has been done both books and journals related to supporting the discussion in this study. The purpose of this research is to find out the benefits of dzikr and the development of the Qodiriyah Naqsabandiyah Order in Tirta Village amid the onslaught of modern society.

DISCUSSION

Definition of Modern Society

Society is a group of people who live together by interacting socially. The word society comes from the word *syaraka* which means participation and participation. Community life

takes place over a long time resulting in culture and customs. They also realise that they are a unit with the same system of determining goals. The order of life and norms in society are made to be obeyed together. (Donny Prasetyo, 2019)

In Indonesia, the concept of modern society is seen from its advanced insight and willingness to accept renewal in the development of science. The renewal is then disseminated to the social life of the community. In Indonesia, modern society is synonymous with urban society because of the rapid transformation of science. Old habits applied to life are now exchanged for technological sophistication. New patterns of socialisation are displayed in the activities carried out by each individual. (Sirman Dahwal, 2019)

The terminology of modern means "new" in the form of something that did not exist before. The modern attempts to create something new so that it can be used in the present. The renewal is shown by significant changes in society. Modern is a symbol of the development of science so that it gives rise to branches of science. However, all humans cannot be said to be modern and then forget about spiritual values and old culture. The way of thinking of modern society is focused on the value of benefits and effective on the impact caused. (Mufida Istati and Anwar Hafidzi, 2019)

For Deliar Noer, the characteristics of modern society are found in rational thinking rather than feelings in action. They want their actions to have a further social impact. Time utilization is given more attention by accepting constructive criticism. Judgement on the view of things tends to be more subjective. So this situation seems to show the life of a society whose system has been determined by the company. Many aspects of life are forgotten even though this aspect is what makes life more meaningful. (Abuddin Nata, 2012)

Modern society first grew out of the development of ancient Greek culture. Where the culture has a rational and scientific basis of thought that is based on knowledge and technology. It is no wonder that Greek culture is seen as the starting place for progressive empowerment. Then the culture was processed and developed by Europeans and gave birth to modern western culture. The peak of this culture occurred when the teachings of rational philosophy spread to the Middle East due to the development and conquest of King Alexander. This aimed to release the influence of the dynamic Greek culture and incorporate it with eastern culture. Greek culture has entered Indonesia with a cultural pattern that is not bound by past traditions (Amin Syukur, 2001).

The arrival of modernity in the 17th century had a positive influence on the enjoyment of technological improvements. Negative impacts also accompany human carelessness in its use so that humans are even enslaved by this modernity. This problem undermines the norms of humanity that have been embedded in the past. Spiritual guidance in the midst of modernity has developed. This is evidenced by the existence of religious studies that take place (Ida Afidah, 2021).

Modern society is seen as a knowledge revolution and a technological revolution. Many of them claim that this technology creates a democratic society because of the media to convey information widely and thoroughly. Others argue that this technological advancement is only for people who have the opportunity or compete, power and high economy. Negative impacts such as the exchange of illegal drugs, data distribution in the form of pornography and so on (Abbudin Nata, 2012).

The development of science causes disintegration. As a result, modern society experiences confusion about science because one science contradicts the other. Not only that, their thoughts are only focused on the worldly. If this continues, humans will lose the ethics that the creator has given. The abuse of technology continues to intersect the values of life so that the moral crisis that occurs in the midst of society needs to be minimised (Ghulam Falach and Ridhatullah Assya'bani, 2021).

A critical approach to religion occurs in modern societies to the extent that they underestimate the function and role of religion. Religion can be recognised if it can be accepted by reason in accordance with scientific progress. If religion can answer the challenges of modernity then humans need religion to govern themselves. Modern society tends to have an open attitude towards new experiences. The advantages of modernisation cause a multidimensional crisis because it produces pragmatic material values that scratch the sense of spirituality. Social and individual crises are also solved by western glasses so that humans are enslaved by technology which makes them neglect their worship obligations (Fahrudin and Sepma Pulthinka Nur Hanip, 2020).

Modern society suffers from a very alarming weakness of faith, as a result of an advanced mindset that makes people untouched by the information presented by revelation, even the information of the Godhead is sometimes just a laughing stock because it is considered illogical. The spirit of brotherhood and mutual help that is realized by the call of faith is no longer stirring. The abundance of materialism makes people neglect their

obligation to serve God, and can even drag anyone who is not strong in faith to continue to move away from the Supreme Creator. The depletion of human commitment to religious values has led to irregularities such as corruption, collusion, and all the concerns that are currently rampant. Humans must return to the path of serving God with religious obedience and by carrying out their obligations to worship, thus humans will achieve peace and comfort so that problems do not arise again (Fitri Rahmawati and A Shofiyul Himami, 2021).

The existence of modernisation and globalisation has made humans free from religious teachings, spiritual values, customs and so on. This paradigm embodies human individualism that considers entitled to everything and is free to determine its own fate rationally without religious ties or community norms. An increasingly advanced life and high competitiveness make humans able to think so as to produce technology. Human resources are finally taken over by technology so that human stress and frustration are increasing. On the other hand, many humans follow the pattern of life of materialism, capitalism, hedonism and individualism. To minimise this, it is necessary to review and return to religious values whose explanation is contained in the teachings of Sufism. Basically, humans are spiritual beings who need material needs to fulfil their bodies. But not only emphasising on the material, humans need a study of spiritualism in their lives. This is in accordance with the orientation of the teachings of Sufism which refers to the spiritual aspect in accordance with human nature (M. Arif Khoirudin, 2016).

The life of modern society is synonymous with privileging science and technology, disregarding religious understanding. They assume that science and technology will be able to improve living standards. Not always as expected, because advances in the field of technology that develops in modern society will have two impacts on human life, namely positive impacts and negative impacts. With the existence of technology, life is easier in accessing available information, such as increasing cultural diversity so as to provide opportunities to develop new skills and can provide useful knowledge to improve people's lives.

The negative impact of the sophistication of science and technology without being underpinned opens up great opportunities for misuse, resulting in the destruction of nature due to those who constantly misuse technology for inappropriate purposes. The aspect of intellectual development, especially science and technology, in modern society also experiences various other aspects of problems, such as the impact on political aspects,

aspects of religious pluralism, spiritual aspects and ethical aspects. The existence of plurality in life must be addressed with tolerance, honesty, openness, wisdom, and justice. The concept of Sufism views that the core teachings of all religions are the same, namely the surrender to Allah, the creator of the universe (Delier Noer, 1987).

Modern society is suffering from a prolonged moral crisis. Modern society often displays traits that are less commendable and deviate from the prevailing norms, whether religious norms, customs and laws. Today, the post-modern world is experiencing five crises:

1. Identity crisis, where humans have lost their personality and the shape of themselves.
2. Legality crisis, where humans have begun to lose the determination of the rules of self and society.
3. Crisis of penetration, where humans have lost a lot of good influence on themselves and their society, full of physical and mental pollution.
4. Participation crisis, where people have lost co-operation, too individualistic.
5. The crisis of distribution, where humans are haunted by the absence of justice and equitable distribution of community income.

Meanwhile, in terms of mental attitude, the presence of science and technology has created a number of problems in modern society, including the following:

1. The disintegration of science. Many sciences are running on their own without any straps and directions that control everything, so that humans are far from knowledge and natural unity. Modern life is characterised by, among other things, specialisation in science. Each science has its own paradigm (way of seeing) in solving the problems faced.
2. Divided personality. Because modern human life is characterised by science, which is dry with spiritual values and compartmentalised, mankind has become a divided personality, as a result of which there is now a rolling process of loss of spiritual wealth due to distance from religion. This is due to the expansion of the positive sciences (sciences that rely on empirical, objective, rational and limited facts).
3. Denial of faith. As another result of the aforementioned scientific mindset, especially sciences that only recognise empirical facts, causing humans to be shallow in their faith, they are not touched by the information brought by revelation and become a laughing stock and are considered unscientific and plebeian.

4. Metaralistic relationship pattern. Another pattern of relationship can provide material benefits. Similarly, the respect that one person gives to another is measured by the extent to which that person can provide material benefits. As a result, he places material considerations above considerations of reason, conscience, humanity and faith (Deliar, Noer, 1987).

Tariqah in Modern Society

The era of modernisation has resulted in scientific and technological advances that are almost inseparable in life. However, seeing the symptoms of modern humans who are full of problems and result in spiritual emptiness, it is time to find a solution to make improvements in the life aspects of people's lives. Sufism has an important role to play in releasing misery and spiritual emptiness in order to gain firmness in seeking God. Because the essence of the teaching of Sufism is aimed at obtaining a direct and based relationship with God, so that a person feels with his consciousness in His presence and apart from anxiety and sadness. The most basic teaching of Sufism that can be used as a solution in overcoming the problems of modern society, namely by self-introspection or in the language of Sufism known as muhasabah against oneself, both in relation to vertical problems and in relation to horizontal problems and developing individuals who live with morals and Sufism (Aminudin, 2018).

Such efforts will give birth to resilience and avoid the possibility of personality distortion. The result of this attitude is an attitude of humility and not arrogant. In the view of Sufism, the above settlement and improvement cannot be achieved optimally if it is only oriented to seek physical life, because physical life is only a picture or result of human life which is driven by three main forces that exist in humans, namely reason, desire and anger. Therefore, Sufism arms human beings with spiritual values when facing the problems of life that are all materialistic and try to realise the balance of the soul. So that humans are able to face problems by knowing themselves and knowing God through His teachings which are used as a foundation in all aspects of life, such as science, technology, economy, social, politics, culture and so on. This improvement effort can be achieved through three stages contained in the teachings of Sufism, namely takhali, tahalli and tajalli which are believed to be able to provide solutions to improve the condition of modern society which is experiencing moral decay and the void of spiritual values due to abandoning religious teachings (UIN Sunan Ampel Team, 2013).

1. **Takhalli**, which is the first step that must be taken by a servant in order to free himself from the attitude and thoughts of dependence on the delights of worldly life. This is achieved by ridding oneself of disobedience in all its forms and trying to eliminate the urge of lust. This initial step is the stage of a servant towards the perfection of personality equipped with an open attitude. This means that the servant concerned realises how bad the characteristics that exist in him are, realising that there are still many personalities and attitudes that must be improved (Haidar Putra Daulay, 2021).
2. **Tahalli**, is the stage of filling the soul that has been emptied in the first stage, adorning oneself by getting used to being praiseworthy, eliminating despicable habits, trying in every breath, movement and step in accordance with the sharia taught by religion.
3. **Tajalli**, in this stage a servant is in a state of tuma'ninah, able to distinguish between false and haqq and reach the highest stage in achieving ma'rifatullah. Some of the teachings of Sufism seem to be able to provide positive contributions that can be practised in the lives of modern people and can be used in community solutions as a spiritual fortress in facing various problems of modern life (Rovi Husnain, 2016).

The advent of modernisation today has created a moral crisis in people's minds. They think that modernisation can bring prosperity without considering its adverse effects. The pervasiveness of globalisation has given rise to strong ambitions in human beings to dominate it. This has resulted in the norms of life being distanced from the activities of society. The concept of traditional science is gradually being destroyed by modern science. Islamic culture is being eroded by the new customs. Whereas this situation makes humans in a condition of emptiness of life and alienation. (Siswoyo, Sigit, and Wahyu, 2020). Therefore, humans need to increase religious attitudes in their lives so that they do not forget why they were created.

Tarekat is a part of tasawwuf amali by getting used to doing good in the form of practicing dzikr. The origin of the word dhikr is dzakara which means remembering, remembering, knowing, paying attention, understanding or memory by mentioning something verbally or in the heart. According to the term, dhikr is a memory or spiritual practice with the aim of declaring God's presence and imagining His form. Dzikr is a way to achieve spiritual focus by chanting God's name rhythmically and repeatedly. Alba divides dhikr into two, namely the dhikr of sharia knowledge by reading the Qur'an and special dhikr by performing activities in the name of God such as fasting, hajj, prayer and so on. Not only

that, Ibn Kathir summarises the definition of dhikr as any form of activity by remembering Allah and being grateful for what Allah has given. With gratitude and piety, Allah gives mercy and additional favours. Dzikir is the main stage in heading towards the path of Allah's love. For Sufism, dzikir is an obligation that must be done anytime and anywhere. Dzikir has the effect of opening his inner eyes to find the pleasure of dzikir called ma'rifat. (Maidatus Sholihah, M. Anas and M. Syahrul, 2021)

The existence of tarekat can be a solution in handling some of the problems of the human mind and soul. Awareness of breath during dhikr aims to recall that humans will not be separated from the essence of Allah. The practice of dhikr is sought so that humans focus on where their feet are stepping so that their views that cannot be reached by reason can be avoided. Self-cleansing is done by doing good only expecting the pleasure of Allah. Therefore, everyone involved in this should guard their hearts by constantly remembering Allah and avoiding His prohibitions. After doing the above, the inner coolness and discipline of human sharia can be fulfilled. (Miftahuddin, M.Fahli Zatrahadhi, Suhaimi, Darmawati, 2019)

A Brief History of Qodiriyah Naqsabandiyah Tarekat in Tirto Village

Tarekat in Tirto village began when Mbah Anwar was matched with the daughter of his murshid at Suryalaya Islamic boarding school, Tasikmalaya. Then he returned to his village and spread the teachings of Tarekat Qadiriyah Naqsabandiyah (IQN). Among the community, Mbah Anwar is known as an influential elder who is able to help cure diseases and jinn disorders. His influence made Mbah Anwar begin to teach about the teachings of tarekat that he brought to the surrounding community. Many people who were interested then began to gather and form a congregation that practised the recitation of the dhikr of Tarekat Qodiriyah Naqsabandiyah. Nurul Anwar Mosque which is located not far from Mbah Anwar's residence makes it the centre of the development of the emergence of tarekat in Tirto.

At the beginning of its development, this tarekat was followed only by the elderly, from the view of young people the teachings of tarekat were less interesting. Some others tend to be busy and claim not to be ready to practice tarekat, which is one of the challenges of developing tarekat in the region. Many people are still ignorant of the practice of Islamic law, even though sharia without Sufism is like skin without meat where in understanding Islam people are only seen from the outside, not the inside.

In a short period of time, the development of this order began to grow quite rapidly. Tarekat in Tirto began to attract the attention of teenagers around the mosque, they began to follow the practice of Tarekat Qadiriyyah Naqshabandiyah dzikr. From the congregation, which was initially only the surrounding community, it grew and began to spread in the Pekalongan area and its surroundings. The congregation who initially followed the order in the Tirto area, then was given the trust and had been blessed by the Mursyid, played an important role in spreading the order in their respective areas. They returned to their places of residence and began to lead the practice of the Tariqah. Starting from daily, weekly, monthly (*khataman*), to annual practices.

At the Nurul Anwar Mosque, after every fardhu prayer, they will read the dzikr of the Qodiriyyah Naqshabandiyah tarekat practice. Every Tuesday night and Friday night there will be a khotaman dzikr which can usually be done for 6 hours, for now leading the khataman of Mbah Anwar's grandson. However, the mosque is not always crowded with worshipers, in the development of tarekat in this mosque experiencing ups and downs. Because according to the source, people are like that sometimes lazy sometimes diligent, so when they are diligent, the mosque will be crowded with worshipers. Tarekat Qodiriyyah Naqshabandiyah is very flexible, so it can be practised alone anywhere and anytime, but for the practice of khotaman it must be read in congregation.

Dzikr Therapy of Qadiriyyah Naqshabandiyah Tarekat

Dzikr is the main teaching in Qadiriyyah Naqshabandiyah Tarekat. Tarekat is part of *tasawwuf amali*, in which making oneself accustomed to doing (*amaliyah*). The dzikr of Qadiriyyah Naqshabandiyah Tarekat (TQN) is synonymous with combining the practice of *jahr* or oral (vocalised) dzikr and *khafi* dzikr (in the heart). The *jahr* dzikr recites *Lā ilāha illa Allāh* at least 165 times after every obligatory prayer. If you are unable to do so, or if you are very busy, it is permissible to recite the dzikr an odd number of times or three times. If you are free, you can increase the recitation of the dhikr, for example, after performing voluntary prayers, either at night or during the day. Meanwhile, dhikr *khafi* is to say dzikr in the heart by saying the word Allah repeatedly without any limit on the number. Dzikr *khafi* is done after fulfilling the minimum number of *jahr* dhikr. Performing dzikr *khafi* is recommended to fold the tongue to the ceiling, so as not to move, while bowing the head to the left side of the chest, letting the heart remember and live with the recitation of Allah so that it is soft and not violent (Izzah Faizah Khaerani and Yuyun Nurlaen, 2019).

Javad Nurbakhs said that there are levels of dhikr as the first category of dhikr is done with the tongue but not felt by the heart. According to some Shaykhs, dzikr must have benefits contained in it even if it is done verbally only. On the other hand, Ibn Atho'llah argues that the first level of dhikr is called dhikr with negligence. Many people are physically pursuing worship while their hearts do not feel the presence of Allah, their minds are drifting and they are still pursuing worldly material. In the second category, dhikr as a self-reminder of both favours and torments such as when people are given nikmah and torment will always chant the majesty of Allah. Dzikr at this level uses the heart as the basis for remembering Him (Agus Syukur and Dede Rosyada, 2023).

In terms of Sufistic practice, dzikr is at the centre of diagnosis and therapy. This is because the one who makes dzikr is the one who is communicating with his Lord. This heart and oral worship knows no time limit, meaning that dzikr can be done whenever every human being is. Dzikr is considered effective in burning and cleaning the heart and soul from all kinds of diseases and impurities of the heart by filling it with praise of the majesty of Allah SWT (Ali Mustofa, 2021).

Based on the research findings, the dzikr practice carried out among the Tirta Village community at the Nurul Anwar Mosque is not only in the form of daily practice. Weekly dzikr practices, monthly dzikr practices and khataman dzikr practices are also carried out by TQN pilgrims in the area. The khataman dzikr practice is held every Tuesday night and Friday night which can usually be done for 6 hours. The practice of Qodiriyah Naqsabandiyah Tarekat, dzikr is very flexible, so it can be practised alone anywhere and anytime, but for the khataman practice it must be read in congregation. The practice of Qodiriyah Naqsabandiyah Tarekat for those who have run it reveals that it is able to have a positive impact on their psychological condition. Able to fill the void and cleanse the heart and soul, especially in the midst of the challenges of modern society in this disruption era.

The *jabr* dzikr in the form of the phrase *Laa Ilaha Illallah* can improve the speech, behaviour and belief of the reader. The sentence of thayyibah witnesses the surrender of a servant to the ruler of heaven and earth. This dhikr is a statement of the sincerity of the servant's heart for the greatness of God who is none other than Allah. While the dzikr of khafi with the sentence of Allah read in the heart is used as a tool to strengthen faith so that it realises that humans are always under the protection of Allah. Dzikr is said sincerely from the deepest hole of the heart to get Allah's pleasure and happiness in the world and the

hereafter. If the phrase *Laa Ilaha Illallah* is recited correctly and the heart is sincere, it will be blessed with *laduni* knowledge, occultation and secrets. In addition, the inner calm obtained is able to give birth to the emotional stability of the person who reads it (Wahyudin, A. W., Rahayu, S. R., & Hilmi, A. R., 2020).

The practice of Qadiriyyah Naqsabandiyah Tarekat dzikr is carried out led by the murshid teacher or the congregation who has been previously blessed. In Qadiriyyah Naqsabandiyah Tarekat has a rule that states that anyone who performs dzikr using the TQN model must comply with the previous baiat. The beginning of a relationship with a Sufi master is called baiat. TQN has a leader called Mursyid, a spiritual guide who can lead a person closer to Allah through special practices that are considered to have great spiritual power, are directly selected by kiai khos, receive direct allegiance, and receive direct instructions from Allah SWT (Maidatus Sholihah, M. Anas and M. Syahrul, 2021).

The congregation of Tarekat in Tirto Urban Village is growing quite rapidly, starting from only being followed by the surrounding community to being able to attract other worshipers from Pekalongan and surrounding areas. Outside congregants who are qualified, who are able to carry out instructions for self purity with repentance, *zuhud*, *tawakal*, gratitude, patience, *ridha*, and honesty for a long spiritual journey towards Allah SWT are guided, educated, and formed by the murshid. They are recognised until they are blessed. These disciples or *saliks* play an important role in the spread of *tariqah* in their respective areas, leading the practice of TQN dhikr in their areas.

The *salik*, also known as the *murid*, is guided, educated and moulded by the *murshid* as they travel the spiritual path towards Allah. The murshid educates selflessly, guards speech and actions, purifies speech, loves the weak, speaks wisely, always glorifies Allah, and keeps the secrets of the student or *salik*. The disciple also equips himself with spiritual attitudes and qualities, such as patience and steadfastness, *tawakal*, and *ridho* for the long spiritual journey towards Allah. (Maghfirah M. Mardjun, 2022).

The purpose of TQN dzikr is to make the heart (*qalb*) and soul (*nafs*) clean. The target of TQN dzikr is a subtle point called *Lathaif ar Rabaniyah*. *Lathaif ar Rabaniyah* are the subtle points in the human heart that connect humans with Allah. These seven subtle points correspond to the number of human *nafs*, these points are 1) *lathaif al-Qalb*, 2) *lathaif ar-ruuh*, 3) *lathaif as-sirr*, 4) *lathaif alkhafi*, 5) *lataif al-akhfa*, 6) *lathaif al-nafs*, 7) *lathaif al-qalab*. (Maidatus Sholihah, M. Anas and M. Syahrul, 2021) As for the practices of Tarekat Qadiriyyah

Naqsyabandiyah that are practised, they have three purposes, as stated in Abah Anom's treatise entitled *Azaz Tujuan Tarekat Qadiriyyah Naqsyabandiyah*. The purpose is expressed in daily prayers, which are performed at least twice every day after the obligatory prayers. The prayer in question is *ilahii anta maqsudi waridhoka mathlubi, atini mahabbataka wa ma'rifataka* (O Allah, you are my goal and your pleasure is my desire, give me your love and your Makrifat).

As for the practices of Qadiriyyah Naqsyabandiyah Tarekat that are practised, they have three purposes, as stated in Abah Anom's treatise entitled *Azaz Tujuan Qadiriyyah Naqsyabandiyah Tarekat*. The purpose is expressed in daily prayers, which are performed at least twice every day after the obligatory prayers. The prayer in question is *ilahii anta maqsudi waridhoka mathlubi, atini mahabbataka wa ma'rifataka* (O Allah, you are my goal and your pleasure is my desire, give me your love and your Makrifat). The supplication contains three purposes, namely: *First* is Taqarrub, getting closer to Allah. The *second* is to obey Allah's commands and abstain from all His prohibitions. *Third* is mahabbah (love) and ma'rifah can be achieved through steadfastness and sincerity (Maghfirah M. Mardjun, 2022).

Qadiriyyah Naqsyabandiyah Tarekat helps people deal with mental disorders such as drug addict patients by applying the basic principles of this teaching. In particular, the advantages of TQN dzikr are: Calmness, ease, patience, and creating a sakinah family; Positivity, calmness, and stability; Rehabilitation of drug abuse victims improves mental, psychological, and spiritual health; and Developing a tolerant personality.

Muslim Abdul Kadir said that humans who have done dzikr therapy will form spiritual tawhid as follows: Physical and spiritual health in Islamic, Imani, Ihsani and Tawhid measures; Can understand, live, practice, and experience all activities related to the spirit; Have knowledge of all events that are past, present, and future; and Feeling peace of mind, having good character.

Dzikr is not always in the literal sense, not just dzikr while sitting after prayer. Dzikr can be done in social activities such as trading honestly and being an honest, responsible and moral teacher. The practice of TQN dzikr is the same, every student who follows dzikr can practice it by instilling good intentions in all social interactions.

In the Tirto community, this dzikr purifies the heart and soul which is considered to have brought peace to their souls, increasing faith in the Creator in the midst of an era of spirituality crisis in modern society, although not all people there contribute to the rutianan

because there are other obligations that they must complete such as going to work to provide for their families. Not only that, this can establish relationships with other humans because the implementation of the dhikr of Qadiriyyah Naqshabandiyah Tarekat is also held regularly in a special mosque in Tirto village for tariqah where the opportunity for a quarterly meeting for all TQN pilgrims centred in Suryalaya has been held there.

CONCLUSION

Along with the massive development of the times, the changes that occur lead to a more advanced and modern era, this era can be referred to as the era of modernisation. Modernisation is a change from the development of science so that it can create something that helps in human activities. The beauty of the sophistication of science and technology makes humans neglect their obligations to God. Not only that, competition in various fields becomes a problem in the company so that some humans complain of stress and experience anxiety. So humans should increase their faith to always be on the right path. This is done by the people in Tirto village with the practice of Qadiriyyah Naqshabandiyah Tarekat with dzikr. For the people there, dhikr is able to provide happiness and tranquility for people who read it and maintain intertwined silaturahmi because once every three months a routine is held for all TQN pilgrims centred in Suryalaya.

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