

SALIYO, KOENTJORO, SUBANDI

THE TEACHINGS OF *THE NAQSABANDIYAH KHALIDIYAH TAREKAT* AS  
A THERAPY TO IMPROVE WORSHIP: PSYCHOLOGY OF COUNSELING

**Saliyo**

Institut Agama Islam Negeri, Kudus, Indonesia

**Email:** saliyo@iainkudus.ac.id

**Koentjoro**

Universitas Gadjah Mada, Yogyakarta, Indonesia

**Email:** koentjoro@ugm.ac.id

**Subandi**

Universitas Gadjah Mada, Yogyakarta, Indonesia

**Email:** subandi@ugm.ac.id

**Abstract:** This article focuses on a study of research results on the teachings of the *Naqshbandiyya Khalidiyya Tariqa* as a therapy to improve worship in the field of counseling psychology. A person who follows the teachings of the *Naqshbandiyya Khalidiyya Tariqa* can increase their worship, such as prayer, fasting, *dhikr*, and other *sunnah* (the words, deeds, and silence of the prophet). The *Naqshbandiyya Khalidiyya Tariqa* has three aspects: cognitive, affective, and psychomotor. A person who practices the teachings of the *Naqshbandiyya Khalidiyya Tariqa* will experience both psychological and non-psychological impacts. The teachings of the *Naqshbandiyya Khalidiyya Tariqa* can be used as a means of counseling psychology for a *Mursyid* (teacher) towards his students (*santri*).

**Key words:** Teachings of the *Naqsabandiyah Khalidiyah Tarekat*, Worship, Counseling Psychology.

## 1. Introduction

The Naqshbandiyya Tariqa entered Indonesia in the second century, before the Dutch recognized it. The first scholar and Sufi to introduce it was Sheikh Yusuf Makassar (Bruinessen, 1992, 34). Generally, a person who follows the Sufi path of the Tariqa draws closer to God by increasing their worship. They do this by practicing *riyadhah ruhiyah*, such as fasting, *dhikr*, reciting the Qur'an, and other *sunnahs*. The followers of this order also adorn their lives with noble morals, and the relationship between students and teachers is strict. The adherents of this order multiply their worship and adorn their lives with noble ethics (Anwar 2007, 10-11; Islam 2016, 529).

For Muslims, practicing *ibadah* (worship) regularly is mandatory. Muslims perform *shalat* (ritual prayer), *sawm* (fasting), *zakah* (compulsory alms), and *hajj* (pilgrimage) as a manifestation of their faith in Allah (Hamjah et al., 2015, 2). Worship also signifies a servant's commitment and submission to their Creator. According to the Qur'an (Al-Zariyat, 51, 56), the primary reason people are on Earth is to worship and submit to their Lord.

The practice of worship in religion or spirituality has an important impact on the well-being of its adherents. The teachings of Islam are practiced in everyday life under the name of worship. Muslims who regularly worship improve their quality of life, including their health. The lack of worship practices among Muslims has been shown to have an impact on the low quality of life they lead. Not carrying out religious practices is caused by psychological factors such as social isolation, complications of the disease they are experiencing, and sexual dysfunction, which can cause the breakdown of a husband and wife relationship. Similarly, patients in hospitals may not be diligent in performing worship due to the nurses lack of understanding of Islam and worship practices. Nurses who understand Islamic procedures for worship can teach and counsel patients to be diligent in carrying out worship, even when they are ill (Hasan 2008, 98; Heineman 2010, 226-229; Habib et al., 2020, 29-30).

Performing worship as a manifestation of religious and spiritual behavior has a positive psychological impact on everyone, especially for clients who have psychological problems or want to explore positive potential. Religious and spiritual practices are examples of counseling psychology material that every scientist or counselor practitioner should be familiar with. The study results show that a person who is experiencing psychological or physical illness and is encouraged to perform worship consistently has a positive psychological impact on making decisions about every problem. The positive impact is not only on the client but also

on their family and health services (Isgandarova, 2015, 215; Saliyo 2017, 11-12).

Counseling psychology is a discipline that provides services to clients to help them explore their potential to become better. Counseling and psychological services are also provided in the community to assist in the resolution of problems. The results show that psychological counseling is also carried out by Islamic religious leaders (imams) in America to serve as consultations on psychological or non-psychological problems faced by Muslims in America. The problems faced by clients when meeting for psychological counseling with the imam include religious and spiritual guidance, relationship or marriage problems, parents' concerns for children, facing death, financial and work difficulties, and strengthening faith. Other problems that require counseling psychology services with imams in America are depression, sadness, fear of discrimination, anxiety behavior, sexual concerns, strange thoughts and actions, problems with drugs or alcohol, and suicidal thoughts (Ali et al. 2005, 204; Saliyo 2017, 9-10).

This article presents the results of research on Muslims who participate in Sufi behavior in the Naqsabandiyah Khalidiyah Tarekat in Jetis Kebumen, Indonesia, as a therapy to improve worship in the study of counseling psychology. The Naqsabandiyah Khalidiyah Tarekat order teaches its followers to increase worship to draw closer to Allah. A person who engages in worship practices will have a positive psychological impact on that person.

## **2. Naqsabandiyah Khalidiyah Tarekat**

Before discussing the order (*tarekat*), first of all, learn about Sufism. Sufism is the root of the *tarekat*. *Tarekat* is a Sufi organization. The organized journey of sufi behavior is a mystical experience-gaining activity. The goal of following the Sufi path is to encounter internal encounters and unions between believers and their God. The test of consciousness and direction given to the person formalizes experience. The experience in the order was the result of psychological counseling by a Sufi teacher named *Mursyid* (a *tarekat* teacher) for his student (Atjeh 1962, 63-64; Arkound 1996, 138).

Sufism, or *tarekat*, is a means to transcend human relations. However, Sufism also received criticism from the Muhammadiyah organization. Everyone who walks the path of life multiplies the *dzikr* (says the name of Allah in the heart or in the mouth). *Dzikir* has been taught by Sufi predecessors or teachers. Abdurakhim believed that all Islamic worship practices should follow the Prophet Muhammad. According to him, the purpose of Sufi behavior is to carry out Islamic worship. Worship is

unquestionably taught by the Qur'an and Hadith. Therefore, the performance of worship, as much as anything that needs to be considered, does not contradict the teachings of the principles of the Qur'an and Hadith (Biyanto 2017, 243; Nasr 2002, 327; Junalia 2011, 23; Siroj 2012, 93-94).

Baha' al Din al Uwaisi Bukhari Naqsabandi (717h/1318m - 791h/1389m) was born in the village of Qasrul Arifah, which is about 4 miles from Bukhara, the birthplace of Imam Bukhari. He was born into a good family. When he was 18 years old, he was taken by his father to study at Baba Al Samasi. Furthermore, he studied the order of Amir Sayid Kulal Al Bukhari. Kulal was the caliph of Muhammad Baba Al Samasi. From Kulal, Baha'udin first learned about *tarekat* (Mulyati 2006, 19).

The development of *Naqsabandiyah al-Khalidiyah* should not be underestimated until it enters Central Java, especially Kebumen. The *Naqsabandiyah al-Khalidiyah* congregation, which developed in Kebumen, also came from the diploma (*amanat*) of Sulaiman al-Zahdi, of *Sheikh* Abdul Rahman. *Sheikh* Abdul Rahman specifically developed the *Naqsabandiyah Khalidiyah* congregation at the Al-Huda Jetis Kebumen Islamic Boarding School. The *Naqsabandiyah Khalidiyah* congregation is now being continued by the same descendant, Kiai Wahib Makhfudz (Bruinessen 1992, 172).

Sufi activity, such as the order's community, explains how unique a disciple's relationship with his *sheikh* is. The community views the *sheikh* as a charismatic religious leader endowed with *barakah* (blessings). The *sheikh* is a model citizen who has attained religious understanding and maintained a virtuous lifestyle. *Sheikhs* are sometimes born through learning and other times through ancestry. The *sheikh's* position in the Prophet Muhammad's spiritual lineage gave him *baraka* and legitimacy. In this way, he exudes charisma and possesses the power to alter and control both the natural world and human society. A *sheikh* offers psychological counseling to the *murid* (follower), dealing with the theological, psychological, and physical health of the student. The path to God will be difficult for a student to find without the proper direction (Alba 2012, 173-174).

### 3. Results and discussion

There are six dimensions that are crucial for humans to live well in their environment. The first dimension focuses on work and how it can improve a person's life. The next two dimensions have an impact on social life. The third dimension is related to the evolution of value systems, worldviews, and belief systems, and is considered spiritual. The physical dimensions (fourth) emphasize the benefits of consistent exercise, a balanced diet, strength and health, personal accountability, self-care, and

recognizing when medical help is necessary. The fifth dimension is related to intention or motivation, which includes improved self-worth, self-control, and a commitment to moving in the right direction. The sixth dimension is intellectual, encouraging the development of creative potential and mental interaction with others.

The spiritual dimension is of particular importance and is integrated with other aspects of al-Ghazali's transcendental Islamic teachings. It consists of an inner and outer dimension, with spiritual light (*nur*) and life originating from the pure or clean. The emotional dimension (*qalb*) is like a clear glass filled with light, and clear light can enter other realms while the glass is still pure. The intellectual dimension (*aql*) functions as a mirror to reflect spiritual light and symbolizes one's inner state (Hassan 2015, 337).

Sufi behavior can lead to the development of these dimensions. The *Naqsabandiyah Khalidiyah tarekat* in Kebumen is one of the Sufi behavioral communities. To deepen the *Naqsabandiyah Khalidiyah Tarekat*, the Al Huda Jetis Islamic Boarding School in Kebumen researched the tarekat genealogy early on: "Allah, the Angel of Gabriel, the Prophet Muhammad saw, Friends of Ali, Friends of Abu Bakr Sidik, Prophet Khidr, (Sayid Husain Salman Al Farisi, Sayid Zainal Abidin, Qasim bin Muhammad bin Abu Bakr Sidik, Sheikh Subakir, and Jafar Sodik. The four (*ulamas*) were *Tarekat* followers Siddiqiyah. Furthermore, Abu Yazid Bustomi Toifuri, Abu Hasan Hirkani, Abu Ali, Yusuf Hamdani. The four (*ulamas*) were followers of the Toifuriyah *Tarekat*). Subsequently (Khawajah Abdul Khaliq Al Fajdawani, *Khawajah* Arif Wiwikri Faghnavi, *Khawajah* Ali Ar Ramitani, Baba As, Samasi, *Khawajah* Amir Kilal. The five *ulama* leaders were followers of the *Khawajiganiyah tarekat*). Furthermore, *Khawajah* Muhammad Baha'udin *Naqsabandiyah*, Alaudil Al Athar, Yangkub Al Jarkhi, Ubaidilah Al Akhrari, *Khawajah* Muhammad Zahid Al Yamani, *Khawajah* Muhamad Darwis Al Iraqi, *Khawajah* Al Amkani, and Sheikh Baqi. The eight *ulamas* were followers of the Mujadadiyah *tarekat*. Next are Dhiyauddin Khalid Al Bagdadi, Abd Afnadi Al Maki, Sulaiman Afnadi Al Qarimi, Ismail Burusi, Sulaiman Zuhdi Mecca, Abdurahman Jetis, Husain bin Abdurahman, Hasbullah bin Abdurahman, and Machfudz bin Hasbullah. Now the *tarekat* is led by K H Wahib Machfudz" (Dokument Iskandar, *Risalah at Thariqat an Naqsabandiyah al Khalidiyah jilid awal*, 28-36).

The subsequent deepening is the basis for following the *Naqsabandiyah Khalidiyah Tarekat*:

Following the faith of the *sunnah*, which is the faith that survives. As said by the Prophet Muhammad, the foundation is peace to be upon him: "My people will be divided into seventy-three groups. All of them go to hell except one group. The friends ask what kind of group survivors like? The Prophet answered: that is the person who runs what I do and all my friends. All of them are *sunnah* experts; 2) My aunt *Ar Rukhsah*: left something to alleviate. *Rukhsah* is a legal provision contrary to the

supposed argument; 3) *Al-Akhdu Al Azaim*: take with eternal law. This law is *rukhsah's* opposite law. This means that this legal provision is due to the appropriate basis; 4) *Dawamu Al Muraqabah*: Eternal closeness of heart; 5) *Al iqbalu' al Maula*: Confronting God consistently; 6) *Al-iradu'an zakharifi ad-Dunya bal I,an coolie ma Siwa 'alaihi watahshilu malakati al khuduri*: Not bound to the glitter of the world except Allah and trying always to be close to Him as the nature or character attached to someone. This is called *Ihsan*. The Prophet said, "An ta'budullahu ka annaka tarahu failam takun tarahu fainahu yaraka." *Iksan* means that you worship God as if you could see Him. If you cannot, try to be sure that God always sees you; 7) *Al Khalwatu fi al jalwati ma'a at thali bilstifadati walifadati fi 'ulumi ad early*. Silence, and always do something valuable to religion. So, under any circumstances, the heart always presents God. As the word of God in the letter An-Nur 24 verse 27. "Men who are not neglected by commerce and not by the sale and purchase of the remembrance of Allah, and from establishing prayer, and paying, *zakat* (give a portion of the property), they are afraid one day in that day the heart and vision to be shaken; 8) *At tazayyi biziyyi' Awami al muminin*: Dress as a believer who is used in general with ease; 9) *Al ikhfau ad dzikri*: Do *dzikir* in secret. The Prophet said: *Khairu ad-dzikri al khafi wa khairu rizki ma yakfi*. It is better if *dzikir* is lonely *dzikir*, and as good as possible *rizki* is sufficient *rizki* ; 10) *Hifdzu al anfasu bihaintsu la takhruju wa la tadkhulu nafasun maa ghalfilati ill anillahi*. Maintain every incoming and outgoing breathing air always to remember Allah. The entry of air, when inhaled, always remembers God called the breath of life and always with God. The entry of air when inhaled by forgetting God is called the slow breath; 11) *At Takhaluqu bil akhlaqi a nabiyi Dzi khuluqin' adzim*. Morality as a noble and noble character of the Prophet (One of the study materials given by the tarekat was Mr. Kiai) (Dokument Iskandar, *Risalah at Thariqat an Naqsabandiyah al Khalidiyah jilid awal, 2-6*).

Taking the next step in exploring this study, the researcher deepened their understanding of the teachings of the *Naqsabandiyah Khalidiyah Tarekat* to increase worship for its followers and how these teachings can provide psychological and non-psychological therapy. In this study, the researcher identified three aspects: cognitive, affective, and psychomotor.

The first aspect is cognitive. Based on participatory observations, the researchers concluded that the teachings of the *Naqsabandiyah Khalidiyah* order (*tarekat*) emphasize the morals of Sufism and the importance of *dzikr*, *fiqh* (Islamic law), and *tawhid* (Islamic theology) from a cognitive perspective. This aspect is carried out in the teaching activities of the lecture model, which alternate every 35 days, and are tailored to meet the needs of each community in the sub-district. The district level alternates every three months, and the next activity is once a year at the *Khaul Naqsabandiyah Khalidiyah* (birthday of death) of the *sheikh* of the order at the Islamic Boarding School.

Another example of the teachings of the *Tarekat* that falls into the cognitive category is taken from the Qur'an when Mr. Kiai delivers the reading. God said: "God rules us so that we quickly repent and apologize to God because the reply is heaven. That is God's promise as stated in the Qur'an Al-Imran verse 133."

Another finding that is included in the cognitive aspects of the teachings of the *Naqsabandiyah Khalidiyah tarekat* is the information contained in the book of the order. First, a *santri* (Islamic student) respected the *Mursyhid* teacher as they would respect a queen because the *Mursyhid* included the successor *ulama* of the warriors of the Prophet to spread the knowledge of religion. Second, both *santri tarekat* have little to eat, drink, and sleep, as increasing these would cause lazy worship. *Tarekat* members reduce association with fellow members of the *tarekat* who are too lazy to carry out the obligation of *dzikir*. Third, they multiply the *dzikir* of the heart or *dzikir sirri*, wherever it is and at any time. The fourth aspect is carrying out the *tarekat dzikir* as taught in the *baiat*, preferably in a quiet and dark place. Fifth, they always maintain *rabithah* (inner relationship with the teacher), meaning that they always stay close and emotional with the teacher. Sixth, if the student feels wary of God when they remember, then they should think that Allah is the Knower. Nothing is impossible for Him. Allah is All-Knowing the slightest behavior of students, both the visible and the unseen, and even just the intention of a student of God, one knows something that angels do not know. God knows something as small as human muscle numbers, the amount of blood, and the layer of human flesh (Dokument Iskandar, *Risalah Thariqat An Naqsabandiyah al Khalidiyah jilid awal*, 20-22; Al-Jailani Al-Husni 561, 163-164).

Such findings, such as those regarding the respect of students for *Mursyid* (*tarekat/tasawuf* teachers), are indeed recommended behaviors in the *tarekat* community. In the teaching document of the *Naqsabandiyah* order, it is also stated that a student is required to respect the teacher. In fact, the respect is greater than that of ordinary people, but a *Mursyid* teacher is placed like a queen or king (Document Iskandar, *Risalah Thariqat An Naqsabandiyah al Khalidiyah jilid awal*, 20-22, & 'Abdu Rasyad, Suja'i 1985; *Miskatul Al-Qulub bi'ilmiyati Athariqati An-Naqsabandiyah Al Khalidiyah*, 94-106). Such behavior also occurs in *tasawwuf* behavior outside of Europe, namely among Asian migrants. *Mursyid* or Sufi teachers have a charismatic social status and are able to provide counseling to their students in the behavior of everyday life. *Mursyid* is considered a holy person. His spiritual experience is used as the basis for spiritual behaviors such as *dzikr* and so on (Rytter, 2014, 106).

The second aspect of the teachings of the *Naqsabandiyah Khalidiyah* order is the affective aspect. If studied in depth, the teaching of the *Naqsabandiyah Khalidiyah tarekat* on the affective side is to accept and believe in what is commanded by Sheikh Maulana Khalidi: „A *tarekat* student to always set aside fear and serve God and not hurt human hearts.

Especially in the noble city of Mecca. *Santri* of *Tarekat* does not talk about other people's horror even though other people talk about your ugliness. *Santri* may not accept gifts from others unless they do not violate religious law. Being a *santri* who is generous in his heart, he likes to help others even though the person is very evil. *Santri* of *tarekat* is always passionate about worshipping and thinks to himself that he does not have the slightest good if there is no grace from *Allah*. The *tarekat santri* still do the *dzikir* of the heart not to be interrupted even though in a state of travel, the *tarekat santri* feels that it can be *dzikir* and worship because of *Allah's* help. The *tarekat santri* must not be bound by his heart to the goods he owns and accept what he already has. *Santri of Tarekat* always follows the behaviour of the Prophet Muhammad. *Tarekat of Santri* always performs *tahajud* and *dhuha* and always performs ablution to keep holy" (Dokument *Risalah Thariqat An Naqshabandiyah al Khalidiyah jilid awal*, 3, 20).

Among the emphasis on the affective effect on the teachings of the *Naqshabandiyah Khalidiyah tarekat* based on the observations of researchers when participating in recitation activities is the description of the *tarekat* as a train that will go to heaven. „The *tarekat* is westernized like a bus or train vehicle. People who have allegiance are likened to buying the ticket. People who ride trains or buses are obedient to their drivers. The goal is to go to heaven. So, the *tarekat* is obedient to the teacher to go to heaven" (Study material in the *khaul (mursyid tarekat death anniversary)* event at Islamic boarding schools by *Kiai HajiNoer Iskandar SQ*, Caretaker at the *Asshidiqiyah Islamic Boarding School*, Jakarta).

The researchers further deepened the psychomotor aspects by deepening data extraction in ethnographic research. The spiritual education of the *Naqshabandiyah Khalidiyah Tarekat Al Huda Islamic Boarding School* emphasizes multiplying *dzikir*, *fasting the sunnah*, *praying the sunnah*, and always being emotionally bound by the face of the teacher or *mursyid*. Avoiding the self-perception that he has many better deeds than others. The most important thing is that *Tarekat* members always do good deeds for others.

The realization of the psychomotor aspects of new *tarekat* members who are *baiat* (new members) based on observation interviews and documents is to carry out *dzikir* five thousand a day and a night. Furthermore, if the *tarekat* members have carried out *suluk*, then the obligation of their *dzikir* will be added to one thousand to six thousand. This is because members of the *tarekat* who are carrying out *suluk* cannot eat food that comes from animate food and must wake up to do *sunnah* prayers. Therefore, *Santri of Tarekat*, adjusting to the *tarekat*, is obliged to carry out twenty-five thousand *dzikir* daily. The other *santri* who had changed, then the obligation of his *dzikir* was as much as seventy thousand a day overnight. Members of the *tarekat* when following *suluk* deepened the *dzikir of latifah qalbi*, *spirit*, *sirri*, *khafi*, *akhfa*, *nafsin an natiqah*, and *latifah jami'ul badan* with the location of the body and *dzikir nafi isbat* (Dokument



Iskandar, *Risalah Thariqat An Naqshabandiyah al Khalidiyah jilid awal*, 18-20; 'Abdu Rasyad, *Suja'i* 1985, 58-64).

A person who chooses the path of life along with the path of spiritual behavior such as *tarekat* has a positive impact on the behavior of daily life. Even the selection of behaviors can be therapeutic for him. The results showed that various aspects of spirituality can help improve the psychological well-being of individuals who are willing to choose the spiritual path. The positive impact of behaving spiritually by multiplying worship is an increase in "health, vitality, creativity, fulfillment, and resilience." This is due to the positive interaction of cognitive and affective aspects of human personality. The achievement of psychological well-being obtained by a person is the highest psychological potential he has. There are six components of psychological well-being that a person has, namely: self-acceptance, personal growth, goals in life, positive relationships with others, mastery of the environment, and autonomy (Subandi 2009, 236-238; Anum & Dasti 2016, 3).

As proof that someone has embraced Islam with *kaffah* (sufficient and perfect), that person carries out Islamic teachings. Humans were created by God to worship him. Worship, on the other hand, is a human need to satisfy their psychological needs, not God's. Thus, actual worship can also be used as part of applied psychology counseling material by a counselor when someone is facing problems or wants to develop his psychological potential. The results of the study show that it is very important for a person to always carry out worship in an *istiqamah* (consistent) manner. The reason is that worship has a positive impact on clients' personality development. These findings are based on the results of research on the importance of worship for clients who are able to provide positive psychological development. This research is a survey with 30 respondents. The results of the study show that someone who is diligent in carrying out worship with *istiqamah* (consistency) will have a psychologically positive impact on four things, namely: First, the person must manage his behavior. Both clients are able to relax their body. The three clients are able to control their emotions, and the four clients are increasingly consistent and diligent in carrying out their worship (Hamjah et al 2015, 1).

The results of other studies show a link between religion, spirituality, and cognition that affect human behavior as a subject of psychology (sociocultural) and mental health. This influence on individuals who practice religious or spiritual teachings is reflected in their behavior, as they tend to be more grateful, forgiving, and capable of unconditional love (Khalili, 2019, 7).

Furthermore, the researcher delves deeper into the teachings of the *Naqshabandiyah Khalidiyah tarekat*. First, someone who wishes to become a member of the tarekat is obligated to follow the *bai'at*, which is when someone becomes a member of the tarekat by adhering to its rules. For

example, the following are some of the procedures: „1) Do bathing repentance (*taubat*); 2) *Berwudlu* (wash with water); 3) *Hajat* prayer (two rak'ahs required); 4) Read *Istighfar* (prayer for forgiveness) by living its meaning. 5) Read *Salawat* (words of love to the prophet Muhammad); 6) While sleeping on the right side facing the *Qiblah* (a place facing the Muslim prayer), the right hand is put on the chest and used as a pillow while sleeping (the results of interviews with members of the *tarekat*)”. (Dokument Iskandar, *Risalah Thariqat An Naqsabandiyah al Khalidiyah jilid awal*, 7-9).

Looking at these therapeutic interventions as a member of the *tarekat*, it goes without saying, but it is imperative that a counselor understand the diversity and heterogeneity of Muslim clients. It becomes even more important to have fundamental knowledge of Muslim general religious and cultural practices. In such situations, the counselor must be careful to avoid making stereotyped assumptions about beliefs and practices and becomes knowledgeable about those that have beneficial psychological and non-psychological effects on clients. To provide necessary counseling guidance, a counselor should concentrate on comprehending Muslim clients in light of their beliefs, value systems, and behaviors. The rationale is that by considering the ideas and value systems of the person to whom the disease adheres, the source of the ailment can be fully understood. A health belief system in faith or religion explains the etiology of disease, how it can be cured or treated with medication, and who should be involved in the process, such as a healthcare provider (Rassool 2015, 64-65; Shafii 2004, 46).

The following teachings of the *tarekat* are further for members of the order to perform *suluk* and *tawajuh* of the *Naqsabandiyah Khalidiyah tarekat*. To deepen their knowledge of *suluk*, the researchers conducted data retrieval by means of interviews with members of the *tarekat*.

“*Suluk* is a means to increase worship closer to God by doing *dzikir* daily and at night in seclusion and fasting. When implementing *suluk*, you should not eat foods made from animate ingredients or use flavorings. Even people who work cooking should not be in a menstrual state” (Dokument *Risalah Mubarakah*). “*Suluk*, according to the book, *tarekat* is severe in the male by being alone with *Uzlah* and *Riyadhah*. This means that *Uzlah* leaves his wife and his friend, who does not join the *suluk*. This means that sports people eat, drink, sleep and do deeds that do not benefit religion” (‘Abdu Rasyad, Suja’i 1985, 56-57).

*Suluk* was conducted in the *Naqsabandiyah Khalidiyah Tarekat* at Al Huda Islamic Boarding School three times a year. The implementation is in the months of Muharram, Rajab, and Ramadan. A person taking *suluk* in a matter of days is allowed to take twenty days in that month. The other side can also take ten days from the beginning to the end of the specified month. There are several conditions for someone to follow *suluk*. First, take *suluk*. Second, do the *suluk* prayer. There are three conditions for

someone to do *suluk*: First, get permission from the teacher. Second, do *khalwat* (seclusion). The three intend to do *suluk* for forty, twenty, or ten days. There are five pillars of *suluk*. First, talk a little. The second minor is eating. Third, a little sleep. The fourth multiplies *dzikir*. The fifth carries out recitation three times a day (Interview with members of the Reno tarekat).

The next teaching of the spiritual teaching of the *Naqsabandiyah Khalidiyah Tarekat* is *Khataman Khawajegan*. Researchers conduct interviews and analyze documents to understand what *Khataman Khawajegan* meant. „*Al Khawajegan* comes from discussing Paris. The plural form of the word is *khawajah*. *Alkhawajah* means *syekh* or teacher. *Khataman khawajegan* if at the time of *suluk* the first is done after carrying out *tawajuh* after Isha prayer with the beginning of the beginning doing *tawajuh*. The second time is the implementation at midnight around 2 o'clock. The requirements of *Khawajegan Dzikir* are the first holy. The second place is sacred. The third is explicitly done 'like worship in a sincere manner (worshiping as if seeing God, or Allah seeing it). The fourth is a friend who remembers the *khawajegan khataman*, which the teacher permits. Fifth, lock the door. The six eyes have been closed since I started to do *dzikir*. The seventh concentration is carrying out *dzikir*. The eighth is carried out by sitting in a *suluk*. Sit down and sit down like someone praying at the final position. However, when carrying out the *dzikir*, the *Naqsabandiyah tarekat* leaned to the right with his legs stretched out to the left. The nine read the prayer. Next is the *rukun dzikir khataman khawajegan*. First, read the sentence of *Astaghfirullah* twenty-five times. Second, do *rabithah* for the teacher. The third reads the letter *al fatihah* and *al ikhlas* three times. Fourth, do *wuquf qalbi*. It means doing special *dzikir* (calm) to Allah throughout his body and heart. The fifth read the document *al Fatihah* seven times. Sixth, read the prayer a hundred times. Seventh, read the document *al Insirah* seven times. The eighth read *al Ikhlas* a thousand times. The Ninth read the *al Fatihah* seven times. The tenth read *Salawat* prophet a hundred times. Eleven read a prayer. The twelve read prayers” (‘Abdu Rasyad, Suja’i 1985, 65-79; Interview with members of the Ismail tarekat).

The next thing to know is *dzikir* in the *Naqsabandiyah Khalidiyah tarekat*. *Hakekat* follows the *Naqsabandiyah Khalidiyah Tarekat* in practicing *dzikir*. As in the *dzikir* document, the types of *dzikir* of the *Naqsabandiyah Khalidiyah Tarekat* are explained: “First: *dzikir latifah al qalbi* (*dzikir* of the heart). Place it in the heart of the heart under the milk on the left with a distance of two fingers to the left stomach around one finger. *Dzikir* in that place is done five thousand times by saying, Allah. Second *dzikir latifah ar ruh* (*dzikir* of spirit). Place it under the right two fingers of milk into and the right hand of one finger. This *dzikir* is said by saying *Allah* a thousand times in the heart. The three *dzikir latifah as sirri* (spleen liver). Place under the milk left two fingers forward to the chest one finger distance. This

*dzikir* by speaking *Allah* a thousand times in the heart. The fourth *dzikir latifah al khafi* (peru). The area under the suitable milk is two fingers ahead towards the one-finger chest. This remembrance is carried out by saying *Allah* a thousand times. The fifth *dzikir latifah al akhfa* (kidney). The place is in the middle of the chest, lined with *Latifah al khafi* and *Latifah as Siri*. This remembrance is carried out by saying *Allah* a thousand times. The six *dzikir latifah an nafsun natiqah* (brain). Place it between two eyebrows. This remembrance is carried out by saying *Allah* a thousand times. The seventh *dzikir latifah jami'ul badan*. This remembrance is carried out by saying *Allah* a thousand times. So, the number of *dzikir* is all eleven thousand" ('Abdu Rasyad, Suja'i 1985, 35-37).

Another teaching of the *Naqsabandiyah Khalidiyah Tarekat* needs to be known as the *Dhikr Nafi Isbat*. In Arabic, *Nafi* means to negate, and *isbat* means to be permanent. *Dhikr nafi isbat* can also be interpreted as *dhikr* the sentence *la ilahailallah* in the heart (Dokument *Miskatul Qulub*). Another document that *nafi isbat dhikr isbat* is *dhikr* which comes from Prophet Muhammad saw, namely with the name of *dhikr khafi*. The *dhikr* is performed in the heart, not spoken orally with the phrase *la ilahailallah*. After all, being able to carry out the *dhikr* is the essence of the members of the order. „The terms of *dzikir Nafi isbat* are six: first *wuquf qalbi*. This means that all members of the body and spirit remember *Allah Bila kaifin and bila misalin* (can't be likened to what it is and can't be compared to something). Both *habsun nafs*. This means holding your breath from the lower abdomen of the navel. The third live the length of the word He feels from the lower abdomen to the brain in the head and the divine word from the director to the right shoulder and from the right shoulder to the heart by setting the word *Allah* to appreciate the meaning and sentence *la mah'buba bihaqin ilahu*" (no one is truly loved except Allah). „Further, also *dzikir la maqsuda bihaqin ilahu* (there is nothing to be addressed correctly except Allah). Fourth, make sure the sentence *illalohu* is in the heart's heart so that it enters with the seven *lathaif dzikir* mentioned earlier. The fifth stops at an odd number. One, three, and so on until number twenty-one while exhaling. Sixth took a breath while saying *Muhammad Rasulullah anta maqsudi wa ridhaka matlubi* (Muhammad Rasulullah, O my Lord, you are my goal, and your pleasure is what I was looking for)" (Interview with members of the Suratman).

Based on the aforementioned documents, the researchers also conducted further investigation by interviewing members of the tarekat. The findings reveal that *dzikir Nafi isbat* is a type of *dzikir* given to *santri* who have completed eleven thousand repetitions of *dzikir*. The method of performing *dzikir* is outlined in the aforementioned documents. In order to gain a better understanding of the *Naqsabandiyah Khalidiyah tarekat*, the researchers conducted interviews about the essence of performing *dzikir*. The way of *dzikir ismu dzat* is to do ablution first. The two wear holy

clothes. Third, comes the *Qiblat* (*Ka'bah* in Mecca). The seated are *tawaruk* (sitting like the final *tahayat* (established in) prayer with the direction of the foot upside down). Then read *istighfar* by remembering its meaning and asking forgiveness for visible and invisible sins. Then read the prayer, *al Fatihah*, *al ikhlas*, the reward is given to the spirit of Sheikh Bahauidin and he asks God that his prayer be granted. Do *rabithah* (relate) to the *tarekat* teacher as the successor of the Prophet. Next, imagine a dead person, bathed, praying in the grave, and left by his brother. The *tarekat* members then performed *dzikir* by reading *Allah Allah* five thousand times. *Dzikir ismu dzat* is a heart remembrance, not oral; then the heart is faster than verbal in saying the word *Allah*" (Interview with members of the Suratman).

The therapy carried out by members of the congregation includes counseling psychology sessions led by a teacher for students. This is part of the struggle and choice of human life. Such a method can be explained by Adler's theory of soft determinism. According to this theory, human beings strive for superiority, holism, and social interests. The struggle of man or the task of human life in Islam has been discussed in the Qur'an and Hadith. Islam is a comprehensive ethical, spiritual, and social framework that explicitly outlines how one should live their life. It is further argued that the key idea in individual psychology is soft determinism. Adler believed that individuals have the capacity to change their thoughts, feelings, and behaviors, and can make the necessary adjustments to improve, which is in line with Islamic principles. Islam places great emphasis on action, motivating someone to keep trying and not give up. Muslims hold that everyone has the right to make their own decisions and choose their own activities. However, they also believe that taking action does not always result in the desired result. They believe that God and His guidance will determine the outcomes of our decisions, which is in line with the Adlerian understanding of individual autonomy (Johansen 2010, 130).

The results of the study show that spiritual well-being is the most satisfying aspect for women in Malaysia. Spiritual well-being does not correlate well with other aspects, such as economic factors. When a woman, as a single mother with low socioeconomic status, is in crisis, such conditions require the role of spiritual behavior as an inner resource or source of strength for the welfare of Muslim women. The findings of research on Malaysian women who have holistic spiritual-psychological well-being indicate good spiritual well-being economically, physiologically, and psychologically. Thus, the transcendental theory explains that when a person can integrate spiritual behavior physiologically and psychologically, they can obtain spiritual well-being properly. The findings of this theory can be used as counseling psychology material in a counselor's activities (Hassan 2015, 311).

When explored more deeply, the teachings of the *Naqsabandiyah Khalidiyah Tarekat* emphasize the use of the abilities and will of the members. There is no compulsion for a person to follow the members of the *Tarekat*. Instead, there is an awareness to increase worship and draw closer to God. The level of willingness and ability of students to follow the tarekat is essential. A person who performs vigorously wants to be closer to God, so spiritual progress will become better and faster. On the other hand, a member of the order who diligently carries out their teachings will increase their worship and have a positive psychological impact.

#### 4. Conclusion

A *Kiai* teacher or religious figure who possesses religious competence can offer counseling psychology to their students, supporting them in facing the challenges they encounter. The teachings of *Naqsabandiyah Khalidiyah Tarekat* emphasize the significance of performing religious practices, such as worship, which can have a positive impact on the psychological and non-psychological well-being of the students who follow them.

Although a *Mursyid* (teacher) of the tarekat may not have formal training in psychology or counseling, they are often thought to possess charismatic qualities and the ability to bestow blessings (*barakah*) upon their students. Consequently, students frequently seek guidance from their *Mursyid* not only for religious matters but also for personal and professional issues, including psychological and non-psychological problems.

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