

Teachings of the *Qadiriyyah wa Naqshbandiyyah* Order: Shaping Santri Personality Sustainably in Islamic Boarding Schools

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Abstract

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This research stems from the need to strengthen character education for students (santri). This approach emphasizes not only the mastery of religious knowledge but also spiritual, psychological, and social transformation. The study examines the formation process, identifies the values acquired, and analyzes the contribution of tarekat Qadiriyyah wa Naqsyabandiyah education to students' personalities. The study used a qualitative case study design and drew on data from observation, interviews, and document analysis. The findings indicate that religious study sessions (pengajian diniyah), the pledge of allegiance (bai'at), dhikr, wirid, mujahadah (spiritual striving), and guidance from a mursyid (spiritual master) foster divine awareness, self-regulation, emotional stability, discipline, honesty, patience, humility, and social concern. Consistent spiritual practices transform ritualistic acts into ethical behaviors in daily life. The study implies that Islamic boarding schools (pesantren) need to maintain guidance that is purposeful, dialogical, and institutionally sustainable. The teachings of the tarekat (Sufi order) offer a holistic model of guidance that integrates personal piety with students' socio-religious responsibilities in a sustainable way.

Keywords: Teachings; Tarekat Qadiriyyah wa Naqshbandiyyah; Santri Personality; Islamic Boarding School.

INTRODUCTION

Within the Islamic boarding school (*pesantren*) environment, the teachings of the *Tarekat Qadiriyyah wa Naqshbandiyyah* (TQN) serve as a means of religious



education for the holistic development of the students' (*santri*) personalities. This process goes beyond emphasizing a normative understanding of religious doctrine; it also guides students toward spiritual internalization, self-restraint, and the cultivation of social ethics.¹ In contemporary Islamic education, there is an increasing need for training models that integrate cognitive, affective, psychomotor, and psychological aspects—particularly as santri navigate social dynamics, modernization, and the demands of moral maturity.² The tarekat process is carried out through oral dhikr, *baiat* (pledge of allegiance or obedience contract), *wirid* (prayer practice), *mujahadah* (seriously obeying Allah SWT), *riyadhoh* (spiritual practice to purify oneself), as well as regular guidance through a *murshid* (spiritual guide in the Islamic tradition) in accordance with Islamic teachings.³ In perspective, Sri (2021)⁴ the series of practices within the tarekat is aimed at cultivating inner discipline, a tranquil spirit, patience, humility, sincerity, and steadfastness; these serve as the foundation for a Sufi-oriented upbringing that shapes a religious personality and ensures continuity in moral development.

¹ Wahyudi Abdul Wahab, M. Hasbi Umar, and Badarussyamsi, "The Leadership Vision of Charismatic Kyai in the Implementation of Religious Moderation Values in Al-Baqiyatush Shalihah Islamic Boarding School, Jambi Province," *International Journal of Islamic Education, Research and Multiculturalism (IJIERM)* 6, no. 2 (June 2024): 399–424, <https://doi.org/10.47006/ijierm.v6i2.336>.

² Guntur Gunawan, Putri Rama Yanti, and Nelson Nelson, "Methods for Achieving Cognitive, Affective, and Psychomotor Aspects in Islamic Religious Education Learning: A Study at Senior High School in Rejang Lebong," *AL-ISHLAH: Jurnal Pendidikan* 15, no. 1 (March 2023): 981–91, <https://doi.org/10.35445/alishlah.v15i1.2793>; Chamim Chabibi et al., "Synergy to Strengthen the Quality of Islamic Education in Achieving Sustainable Development Goals (SDGs)," *Tafkir: Interdisciplinary Journal of Islamic Education* 6, no. 1 (March 2025): 153–70, <https://doi.org/10.31538/tijie.v6i1.1395>.

³ Diah Ayuni, Riski Abdini, and Rizqoh Muawannah, "Dzikr Therapy in Modern Society: A Study of Qodiriyyah Naqsabandiyah Tarekat in Tirto Village," *JOUSIP: Journal of Sufism and Psychotherapy* 4, no. 1 (May 2024): 25–40, <https://doi.org/10.28918/jousip.v4i1.7234>; Alya Fadhluna Zamzam and Zulfiana Herni, "Strengthening Faith Education Through Naqsyabandiyah Tarekat Dhikr Practices," *Academia Open* 10, no. 2 (August 2025), <https://doi.org/10.21070/acopen.10.2025.11966>; Maila D.H. Rahiem, *Towards Resilient Societies: The Synergy of Religion, Education, Health, Science, and Technology* (London: CRC Press, 2025), <https://doi.org/10.1201/9781003654940>.

⁴ Sundari Sri, "Nilai-nilai Pendidikan Islam Dalam Amalan Tarekat Qadiriyyah Wa Naqsabandiyah," (Thesis) UIN Raden Intan Lampung (2021).

The practices of the *Qadiriyyah wa Naqsyabandiyyah* order represent a synthesis of the teachings of two major orders within the Sufi tradition: the *Qadiriyyah* and the *Naqsyabandiyyah*. This order was formulated by Sheikh Ahmad Khatib Sambas (1802–1872)—a religious scholar from the region north of Pontianak, West Kalimantan—who is known for his work *Fath al-Arifin*.⁵ In its practice, the *tarekat* combines *dhikr jahr*—recited aloud, characteristic of the *Qadiriyyah*—with *dhikr khafi* (silent remembrance)—performed softly or internally, in accordance with *Naqshbandiyya* tradition. The continuity of the *tarekat* teachings is preserved through an authentic, connected, and unbroken chain of spiritual transmission (*sanad*), thereby maintaining its spiritual legitimacy.⁶ The integration of the two *tarekat* is not intended to form a new *tarekat*, but rather to refine the practices of *dhikr* and *suluk* so that they are more relevant to the needs of disciples in the Nusantara region.⁷ Within recognized *mu'tabarah* Sufi orders, a spiritual guide, *murshid*, who has attained the station of perfection *maqām al-kamāl*, possesses the authority to exercise spiritual *ijtihād* in the guidance of disciples, drawing upon a Sufi creativity that remains grounded in an authoritative lineage *sanad* (lineage or chain of transmission) and recognized principles of Islamic scholarship.⁸

Human personality is fundamentally formed through a dynamic, gradual, and continuous process, rather than emerging suddenly. This development is influenced by the individual's interactions with their social and cultural environments, as well as the values they internalize throughout their life.⁹ In the *pesantren* tradition, the character of a *santri* is defined by steadfast faith,

⁵ Nova Riyanti Cindy, “Pengalaman Keagamaan Penganut Tarekat Qadiriyyah Wa Naqsyabandiyyah Di Majelis MTI Al-Hanif Bandar Lampung,” (Thesis) UIN Raden Intan Lampung (2023).

⁶ Lathif Purwa Atmaja & Siti Rohmah Soekarba, *Ritual Tarekat: Praktik Tarekat Qadiriyyah Wa Naqsyabandiyyah Berjan Dan Perannya Dalam Masyarakat* (Jejak Pustaka, 2025).

⁷ Arif Zamhari, *Rituals of Islamic Spirituality: A Study of Majelis Dhikr Groups in East Java* (ANU E Press, 2010).

⁸ Kharisudin Aqib, *Al Hikmah: Memahami Teosofi Tarekat Qadiriyyah Wa Naqsyabandiyyah* (Bina Ilmu, 2012).

⁹ Bima Fandi Asy'arie and Roibin Roibin, “Studi Perjumpaan Mistisisme Jawa Perspektif Al-Qur'an Dan Masyarakat Modern,” *FiTUA: Jurnal Studi Islam* 5, no. 1 (July 2024): 58–77, <https://doi.org/10.47625/fitua.v5i1.544>.

consistency in righteous deeds, and noble moral conduct. *Santri* are expected to be conscious of fulfilling religious obligations, maintaining a spiritual connection with Allah SWT, and fostering harmonious social relationships.¹⁰ This personality can be observed through three fundamental elements. First, strong faith is evident in one's conviction and adherence to Islamic teachings. Second, righteous deeds are manifested through consistent, good actions. Third, noble character is reflected in honesty, courtesy, humility, and a sense of responsibility.¹¹ Thus, the *santri's* personality reflects an integrated spiritual, emotional, and social maturity.

Several previous studies have examined *tarekat* education as a pedagogical system for shaping learners' personalities, with various areas of focus,¹² which highlight the implementation of TQN in Islamic boarding school (*pesantren*) educational institutions, yet place greater emphasis on integrating the teachings of the *tarekat* into both formal and non-formal educational pathways. The study by Sunarno et al. (2024)¹³ found a positive link between family education, *riyadhah*, and the character of TQN practitioners, yet did not elaborate on the transformation of the students' personalities through spiritual stages. Other research views *riyadhah* as character education based on Sufi counseling but has not comprehensively integrated it with spiritual, psychological, affective, and

¹⁰ Rachmad Arif Ma'ruf et al., "Islamic Boarding Schools and Technology: Efforts to Overcome Social Changes in Santri Misuse of Gadgets," *AL-ISHLAH: Jurnal Pendidikan* 16, no. 2 (June 2024): 2472–84, <https://doi.org/10.35445/alishlah.v16i2.5338>.

¹¹ Russell J. Webster et al., "Using Trait and Moral Theories to Understand Belief in Pure Evil and Belief in Pure Good," *Personality and Individual Differences* 173 (April 2021): 110584, <https://doi.org/10.1016/j.paid.2020.110584>.

¹² Sunardi Sunardi, Ubaidillah Ubaidillah, and Muhammad Fadhlan Refa, "Tarekat-Based Female Leadership in Enhancing Teaching Staff Loyalty at Islamic Boarding Schools," *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 11, no. 1 (March 2026): 138–51, <https://doi.org/10.31538/ndhq.v11i1.317>; Jumhur, Duski Ibrahim, and Munir, "Spiritual and Moral Development through Sufi Orders: The Role of Tarekat Qadiriyyah Wa Naqsyabandiyah in Shaping Santri's Character," *Psikis: Jurnal Psikologi Islami* 10, no. 2 (December 2024): 290–306, <https://doi.org/10.19109/psikis.v10i2.24729>.

¹³ Sunarno Sunarno et al., "Pendidikan Keluarga Dan Riyadhah Dalam Pembentukan Karakter Penelitian Terhadap Pengamal Tarekat Qodiriyyah Naqsyabandiyah Pondok Pesantren Suryalaya Tasikmalaya," *Jurnal Konseling Dan Pendidikan* 10, no. 2 (June 2022): 249, <https://doi.org/10.29210/168800>.

psychomotor aspects.¹⁴ Therefore, this study demonstrates that practices such as *dhikr*, *bai'at*, *wird*, *mujahadah*, and *riyadah*, along with the guidance of a *murshid*, serve as a means of gradual value internalization that builds the inner discipline, self-control, and social character of *santri* in a transformative, contextual, and measurable manner.

The relevant research that has emerged focuses more on *tazkiyatun nafs* (purification of the soul and inner cleansing) and Islamic character education at the conceptual level. Studies by Yamin et al. (2023)¹⁵ emphasize the implementation of *tazkiyatun nafs* in strengthening spiritual welfare, mental stability, and social relations of students, who develop a conceptual framework based on *tarekat*. Through Sufism education in urban Muslim youth, it also shows that the process of forming a moderate attitude takes place through the provision of knowledge, practice, habituation, and evaluation.¹⁶ In the context of this study, it is shown that daily *dzikir* after the fardu, *wirid*, *istighasah*, and prayers is a guidance that produces peace of mind, patience, sincerity, and *istiqamah*.¹⁷

¹⁴ Agus Samsul Bassar and Aan Hasanah, "Riyadhah: The Model of the Character Education Based on Sufistic Counseling," *Journal of Advanced Guidance and Counseling* 1, no. 1 (June 2020): 23, <https://doi.org/10.21580/jagc.2020.1.1.5763>; Muhlison Muhlison, "Growing Character Through Wisdom of Heart: Implementation of Sufi Education Integration in Student Character Development," *Tafkir: Interdisciplinary Journal of Islamic Education* 6, no. 3 (June 2025): 653–69, <https://doi.org/10.31538/tijie.v6i3.1906>; Irfan Rizkiana Raja Nugraha, Agus Fakhruddin, and Cucu Surahman, "Integration of Dhikr and Sufistic Meditation in Islamic Religious Education: An Analysis of Al-Ghazali's Thought and Its Implications," *Jurnal Cendekia Media Komunikasi Penelitian Dan Pengembangan Pendidikan Islam* 17, no. 01 (March 2025): 163–85, <https://doi.org/10.37850/cendekia.v17i01.977>.

¹⁵ Mohamad Yamin et al., "The Existence of the Qadiriyyah-Naqshbandiyyah Order in the Development of the Suryalaya Tasikmalaya Islamic Boarding School," *At-Tadzkir: Islamic Education Journal* 2, no. 2 (August 2023): 95–105, <https://doi.org/10.59373/attadzkir.v2i2.12>.

¹⁶ Achmad Zainal Arifin, "From Magics, Dances, to Cafés: The Role of Sufism in Constructing Identity among the Urban Youth," in *Proceedings of the 1st Annual International Conference on Social Sciences and Humanities (AICOSH 2019)* (Paris, France: Atlantis Press, 2019), <https://doi.org/10.2991/aicosh-19.2019.35>; Ali Mustofa and Arif Rahman Hakim, "Sufism Education In The Formation Of Moderate Islamic Attitudes Of Youth In Urban Muslims," *Akademika: Jurnal Pemikiran Islam* 29, no. 1 (May 2024): 117, <https://doi.org/10.32332/akademika.v29i1.9059>; Lyn Parker, *Matrifocal, Matrilineal, or Matriarchal? Cultural Resilience and Vulnerability Among the Matrilineal and Muslim Minangkabau in Indonesia*, 2024, https://doi.org/10.1007/978-3-031-51749-5_1.

¹⁷ Ni'matus Sholihah et al., "Istighātha Dhikr Practices Toward Human Well-Being: An Implication for Islamic Education," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 5, no. 3 (November 2024): 338–52, <https://doi.org/10.31538/munaddhomah.v5i3.1402>.

Furthermore, the teachings of the *tarekat* in the form of changing the behavior of students regarding Islamic spiritual guidance, as well as studies on *riyadhah* and Sufi education, have shown the relationship between spirituality, character, moderation, and mental health.¹⁸ Specifically, this study places students who participate in *tarekat* activities as subjects in shaping personality changes through ritual habituation and social involvement, and the empirical evidence is still relatively minimal.¹⁹ Therefore, this gap is important because the personality of students is not sufficiently understood as the result of lectures or teaching from books, but as a product of interaction between spiritual practices found in activities such as *tarekat*, the example of *mursyid*, *pesantren* culture, and sustainable social experiences in daily life, both individually and in groups.²⁰

Strictly speaking, the difference in this study lies in the placement of non-formal education in TQN activities as a mechanism for forming students' personalities that are integrative, gradual, and measurable through empirical data from *pesantren*. This research not only describes the practice of *tarekat* as a religious practice, but also examines how all activities carried out can change the personality of students. Thus, this research provides a new perspective that Sufi education can be understood as a pedagogical system that is relevant for strengthening the personality of students in the context of contemporary Islamic

¹⁸ Mahmudin Sudin and Zailani Zailani, "Transformation of Islamic Education through the Integration of Sufism For the Enhancement of Spiritual Intelligence," *Fitrah: Journal of Islamic Education* 6, no. 2 (November 2025): 417–35, <https://doi.org/10.53802/fitrah.v6i2.1316>; Mokhamad Mahrus et al., "Spiritual Pedagogy of the Sufism Model in Pesantren: Effectively Shaping Inclusive and Moderate Character Among Students," *MUMTAZ: Jurnal Pendidikan Agama Islam* 5, no. 4 (March 2026): 1227–59, <https://doi.org/10.69552/mumtaz.v5i4.3660>.

¹⁹ Jumhur, Duski Ibrahim, and Munir, "Spiritual and Moral Development through Sufi Orders: The Role of Tarekat Qadiriyyah Wa Naqsabandiyah in Shaping Santri's Character."

²⁰ Vina Muliana Sari and Jufri Naldo, "Spiritual Guidance Towards Prosperity in the Perspective of the Naqsabandiyah Tariqa," *JIE (Journal of Islamic Education)* 9, no. 2 (October 2024): 841–59, <https://doi.org/10.35723/jie.v9i2.542>; Zainal Abidin and Akhmad Sirojuddin, "Developing Spiritual Intelligence Through The Internalization of Sufistic Values: Learning From Pesantren Education," *Tafkir: Interdisciplinary Journal of Islamic Education* 5, no. 2 (May 2024): 331–43, <https://doi.org/10.31538/tijie.v5i2.783>; Bil Hamdi, "Internalization of Sufism Values in the Millennial Generation in Nuralwala," *Islamic Thought Review* 1, no. 2 (December 2023): 129–42, <https://doi.org/10.30983/itr.v1i2.7546>.

boarding schools, as well as enriching the discourse of Islamic education both in Indonesia and globally.

This research aims to find out the formation process, identify the values obtained, and analyze the educational contribution of the *Tarekat Qadiriyyah wa Naqsyabandiyyah* to the personality of *santri*. The focus of this study was carried out at the Tri Bhakti At-Taqwa Islamic Boarding School, East Lampung, Indonesia. This research contributes theoretically by expanding the understanding of *tarekat*-based Islamic education as an integrative personality development model. Thus, this research strengthens the position of *pesantren* as a space for sustainable spiritual, moral, and social transformation, as well as provides a conceptual basis for the development of character education based on Sufi experiences. This contribution is expected to clarify the relevance of the *tariqat* in answering the needs of student development in the era of modern social change.

METHOD

This research uses an interpretive research paradigm,²¹ with a qualitative approach.²² This is to explore the teachings of the *Tarekat Qadiriyyah wa Naqsyabandiyyah*: forming the personality of students in a sustainable manner in the *pesantren*. The interview process is carried out by asking open-ended questions in order to gain a deeper understanding of the research topic. Based on the criteria that have been set, as many as seven informants were selected, starting from the leaders of the *pesantren* and *mursyid* (KH. KAA), *badal mursyid* (KH. AM), *pesantren* teachers (AA), and senior students (AH, IM, DS, and AK) who were willing to become informant participants. A structured interview guide, developed from questionnaires²³ and a literature review, was used. After

²¹ Louis Cohen, Lawrence Manion, and Keith Morrison, *Research Methods in Education* (Routledge: Taylor & Francis (Sixth edition), 2007), <https://doi.org/10.4324/9780203224342>.

²² John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 3rd ed. (California: SAGE Publications (Fourth edition), 2014), https://www.ucg.ac.me/skladiste/blog_609332/objava_105202/fajlovi/Creswell.pdf.

²³ Claire Goriot and Roeland van Hout, "Primary-School Teachers' Beliefs about the Effects of Early-English Education in the Dutch Context: Communicative Scope, Disadvantaged Learning,

the conduct of the trial interviews, some minor adjustments were made to the interview guidelines. Each interview resulted in approximately 500-600 words per participant, and the data obtained were then analyzed using qualitative content analysis techniques to achieve the research objectives and ensure the main findings were presented according to the subcategories.

In the interview process, the researcher selected informants from various groups to obtain more in-depth information, improve the accuracy of sample selection, and expand the relevance of the research findings. This research was carried out for three months, starting from the beginning of January to the end of March 2025. In addition, the application of a combination of coding and data grouping makes the interview analysis take place systematically and produces more reliable findings, thus enriching the understanding of the phenomenon studied in this topic study. Furthermore, the researcher conducts observations and document analysis to strengthen the exposure of the data obtained.

RESULTS AND DISCUSSION

The Process of Shaping Students' Personalities through the Teachings of the *Tarekat*

Education within the *tarekat* tradition for students is a religious activity aimed at improving the individual's personality through the cultivation of noble character and the beliefs of *Ahlussunnah wal Jama'ah*. This teaching can develop continuously and is able to provide benefits to society at large.

Table 1. Data Findings on the Personality Formation Process of *Santri*

Aspects	Interview Description	They report
Religious study session (diniyah)	Early recitation is a means of instilling a deep understanding of Islam for students. This activity equips students with the values of faith, morals, and the principles of <i>Ahlussunnah wal Jama'ah</i> as the foundation of spiritual development.	KH. KAA, KH. AM & AA

and Their Skills in Teaching English,” *International Journal of Bilingual Education and Bilingualism* 26, no. 4 (April 2023): 498–513, <https://doi.org/10.1080/13670050.2022.2124841>.

<i>Bai'at activities</i>	<i>Bai'at</i> is carried out to students who are ready to practice the teachings of the tarekat through the guidance of mursyid. This process is a form of spiritual commitment in maintaining the practice of dhikr and the discipline of worship.	KH. KAA, KH. AM & AA
The practice of dhikr	The practice of <i>dhikr</i> is carried out in stages through <i>oral, heart, and</i> spiritual dhikr. This practice aims to foster inner peace, self-control, and closeness to Allah SWT.	KH. KAA, KH. AM & AA
Reading the <i>wirid</i>	Daily <i>wirid</i> is practiced <i>istiqamah</i> after the fardu prayer as a means of maintaining spiritual awareness, this can familiarize the character of patience, sincerity, and consistency in worship.	KH. KAA, KH. AM & AA
The Implementation of <i>mujahadah</i>	<i>Mujahadah</i> is carried out in congregation as a medium for spiritual development and spiritual strengthening of students. This activity trains seriousness, patience, and the ability to control lust.	KH. KAA, KH. AM & AA
The guidance of the <i>mursyid</i>	A <i>mursyid</i> plays the role of guiding students in practicing the teachings of the tarekat through supervision and example. This guidance helps internalize the values of <i>tawadhu'</i> (humility), discipline, and <i>istiqamah</i> in life.	KH. KAA, KH. AM & AA

The explanation of the presentation gives an idea that the teachings of the *tarekat* function as a means of systematic spiritual development for *santri*. Through *dhikr*, *baiat*, and *mursyid* guidance, students are not only taught to perform rituals mechanically, but are also guided to internalize the values of patience, *tawadhu'*, and discipline. This process helps students build self-control and inner peace, which are important foundations in personality formation. The results of field observations show that the practice of *dhikr* is carried out regularly every day, according to the five-time prayer schedule. Students routinely perform *dhikr* after the fardu prayer, follow the daily *wirid*, *istighasah*, *shalawat*, and *riyadhoh*. The documentation shows the activities of the students in

the dhikr activities of the tarekat (Researcher's Observation: Daily Dhikr Activities 2025).



Figure 1. Dhikr Istighosah Activities in the Teachings of Tarekat Education

The activities of the teachings of the *tarekat* can shape the personality of the students through a systematic, gradual, and continuous spiritual development process. Through the process of early *recitation*, the *creed and morals* become the basis of understanding, while the form of *bai'at* affirms the commitment of the students in carrying out the practice of the *tarekat*. Daily dhikr and *wirid* activities function as a medium of spiritual habituation that fosters inner peace, patience, sincerity, and discipline. In addition, the implementation of *mujahadah* strengthens the ability of students and the community to control themselves and cleanse their hearts from various negative actions. The guidance of a *mursyid* is an important element in directing, supervising, and exemplifying the values of *tawadhu'* in *istiqamah*. Therefore, the teachings of the *tarekat* are not only ritual, but also an instrument for the formation of socio-religious personalities.

According to Hishnuddin & Jazilurrahman (2025),²⁴ the formation of students' personalities takes place through a value internalization mechanism that combines cognitive, affective, and consequential dimensions. Early recitation activities, especially the material of faith and morals, provide a normative framework to distinguish commendable and despicable behaviors that can turn this understanding into a personal moral bond to practical

²⁴ As'ad Hishnuddin and Jazilurrahman Jazilurrahman, "Transformative Islamic Education: The Role of Qur'anic Value Internalization in Building Santri's Religious Character," *Journal of Educational Management Research* 4, no. 5 (July 2025): 1642-54, <https://doi.org/10.61987/jemr.v4i5.1153>.

discipline. In perspective, Purwati et al. (2024)²⁵ argue that this stage represents the link between moral knowing, moral feeling, and moral action, so that the personality does not stop at the mastery of doctrine. The gradual coaching structure also explains why the values of sincerity, patience, and responsibility are more likely to be internalized in a stable manner. Studies by Ristia et al. (2026),²⁶ which found that the integration of character education in curricular, co-curricular, and habituation activities effectively fostered religiosity, discipline, independence, and social concern that were accepted in the *pesantren* community at large.²⁷

Mechanistically speaking, the repetition of the practice at regular intervals creates reflective habits. The process helps students delay negative impulses, evaluate actions, and direct responses to the values of patience and calmness.²⁸ The practice of *dhikr*, *wirid*, and *mujahadah* shows that character formation is not only supported by teaching, but also by spiritual repetition that trains self-regulation. This serves as self-control through a conscious effort to cleanse the heart, so that discipline is understood as an ethical willingness, not merely obedience to the rules of the *pesantren*.²⁹ In addition, the role of the *mursyid* strengthens the process through example, individual guidance, and continuous supervision. A credible figure facilitates the absorption of standards of behavior

²⁵ Purwati Purwati et al., "Moral Knowing, Moral Feeling, and Moral Action in Reflecting Moral Development of Students in Junior High School," *International Journal of Evaluation and Research in Education (IJERE)* 13, no. 3 (June 2024): 1602, <https://doi.org/10.11591/ijere.v13i3.25499>.

²⁶ Muhib Ali Hasan Ristia et al., "Theological Value of Arabic Calligraphy Art in the Formation of Religious Character in Islamic Boarding Schools," *Journal Evaluation in Education (JEE)* 7, no. 2 (April 2026): 599–608, <https://doi.org/10.37251/jee.v7i2.3027>; Mahbub Humaidi Aziz et al., "Formation of Socially Caring Character and Humble Behavior Through Arabic Language Learning in Islamic High Schools," *Jurnal Ilmiah Peuradeun* 14, no. 2 (May 2026): 1325–48, <https://doi.org/10.26811/peuradeun.v14i2.2441>.

²⁷ Amirul Muttaqin et al., "Examining the Model for Forming Religious Character Education through Santri Behavior Traditions in Islamic Boarding Schools," *AL-ISHLAH: Jurnal Pendidikan* 16, no. 4 (December 2024): 5369–86, <https://doi.org/10.35445/alishlah.v16i4.6181>.

²⁸ Donna Wilson & Marcus Conyers, *Teaching Students to Drive Their Brains: Metacognitive Strategies, Activities, and Lesson Ideas* (Ascd, 2016).

²⁹ Ahmad Ainur Ridho, Adi Mohammad Pajar, and Fahrul Abil Khadafi, "Peran Tarekat Naqshabandiyah Shafaiyah Dalam Pembentukan Karakter Pada Jamaah Ponpes Ahlus Shafa Wal Wafa," *Karakter: Jurnal Riset Ilmu Pendidikan Islam* 3, no. 1 (February 2026): 151–68, <https://doi.org/10.61132/karakter.v3i1.1917>.

and the strengthening of moral efficacy.³⁰ In another context, spiritual education and worship focus on character optimization, while *routine mujahadah* activities correlate with the growth of *tawadhu'*, discipline, patience, responsibility, and tolerance in social interactions, both internal and external.³¹

Values Obtained in the *Tarekat* for Santri

The form of values obtained by students through *tariqat* education is the result of a directed and sustainable spiritual development process. Through the practice of teachings, *guidance of the mursyid*, and the habit of worship, students develop piety, sincerity, discipline, patience, humility, and social responsibility as the basis of behavior in daily life that is relevant in social life.

Table 2. Findings of Data on the Form of Values Obtained by the *Tarekat* for Students

Value Aspect	Interview Description	Informant
<i>Ketaqwaan</i>	The teachings of the <i>tarekat</i> are directed in shaping the devotion of students through the habit of <i>dhikr</i> , <i>wirid</i> , and worship in congregation. This aims to always remember Allah SWT and maintain behavior in accordance with Islamic teachings.	KH. KAA, KH. AM & AA
<i>Zuhud</i>	A teacher (mursyid) has taught the value of <i>zuhud</i> as a coaching of students so that they do not love the world excessively. This process is a simple life guidance, not greedy, and prioritizes the needs of the hereafter.	KH. KAA, KH. AM & AA
<i>Istiqamah</i>	The <i>santri</i> are taught to practice <i>dhikr</i> , <i>wirid</i> , and <i>mujahadah</i> regularly. This habit trains students to be consistent in <i>istiqamah</i> by carrying out worship and maintaining good behavior in daily life.	KH. KAA, KH. AM & AA
<i>Tawakal</i>	By guiding students to surrender to Allah SWT after making an effort, they are trained to instill a <i>tawakal</i> attitude. This value makes students calmer, less easily agitated, and believe in Allah's provisions.	KH. KAA, KH. AM & AA

³⁰ Sawaluddin Nasution, *Tarekat Naqsyabandiyah: Interaksi Spiritual Mursyid Dengan Jamaah* (Merdeka Kreasi Group, 2025).

³¹ Syarif Rahman Hakim Tasmuji et al., *Tasawuf Di Dunia Maya Transformasi Nilai Sufistik Dan Etika Bermedia Sosial* (Cita Cendekia, 2026).

<i>Qana'ah</i>	The habit of accepting circumstances with an open heart (<i>qana'ah</i>), where the students are taught to feel sufficient, not easily envious, and able to be grateful for the blessings of Allah SWT from what has been given.	KH. KAA, KH. AM & AA
<i>Tawadhu'</i>	Students are accustomed to respecting teachers, not being arrogant, humble, and maintaining manners in interacting with others. This is so that they can practice <i>tawadhu'</i> attitudes which are instilled through the example of teachers (<i>mursyid</i>).	KH. KAA, KH. AM & AA
<i>Keikhlasan</i>	The form of practicing the teachings of <i>the tarekat</i> is a form of obedience to Allah SWT., not for praise or personal interests. This aims to get used to the attitude of sincerity continuously.	KH. KAA, KH. AM & AA
Morality	Education based on the teachings of <i>the tarekat</i> strengthens the morals of the students through purification of the heart and behavior coaching. The students are directed to be polite, respect others, guard the language, and stay away from reprehensible/ugly traits.	KH. KAA, KH. AM & AA
Discipline	The various activities taught in the teachings of the <i>tarekat</i> can train discipline which is manifested through a regular schedule of worship, <i>dhikr</i> , <i>wirid</i> , and <i>recitation</i> . This habit trains students to obey the rules, respect time, and be responsible.	KH. KAA, KH. AM & AA
Patience	The <i>santri</i> are trained to control emotions, accept the coaching process, and remain steadfast in carrying out kindness. This process aims to familiarize patience formed through <i>riyadhoh</i> , <i>mujahadah</i> , and facing life's trials.	KH. KAA, KH. AM & AA
Honest	The teachings of <i>the tarekat</i> can guide students to maintain their speech, avoid lies, and take responsibility for their actions. This serves as a reinforcement of the value of honesty instilled through the awareness that Allah SWT always supervises every deed.	KH. KAA, KH. AM & AA

Based on the results of observations, *tausiah* activities are an important means of shaping the personality of the congregation through the delivery of religious messages, examples, strengthening self-reflection, and habituating positive behavior. The students and congregation show the development of *the values of devotion, zuhud, istiqamah, tawakal, qana'ah, tawadhu'*, as well as sincerity in carrying out worship activities and social life. In addition, *tausiah* routinely encourages the formation of morals, discipline, patience, and honesty in daily life. *Tausiah* materials emphasize self-control, adherence to Islamic teachings, strengthening spiritual awareness, and social responsibility. Thus, *tausiah* functions as a medium for spiritual and moral development that takes place in a systematic, directed, and sustainable manner for pilgrims in dealing with the dynamics of daily life.



Figure 2. *Tausiah* Activities in Shaping the Personality of the Jama'ah

Non-formal education based on the teachings of the *tarekat* has a directed goal in shaping the socio-religious aspects and personality of students through the internalization of spiritual and moral values that are carried out sustainably.³² Habits such as *dhikr, wirid, mujahadah*, and the guidance of *mursyid* foster devotion, *istiqamah, tawakal*, and *sincerity* in carrying out worship.³³ In addition,

³² Saudah Al-Amilatul Khalishah Afifi et al., "Urban Sufism and Socio-Religious Transformation: A Study of the Qadiriyyah Naqshbandiyyah Order," *FALASIFA : Jurnal Studi Keislaman* 17, no. 01 (June 2026): 162–76, <https://doi.org/10.62097/falasifa.v17i01.2979>.

³³ Munjin Munjin, "The Values of Character Education in Sufism (A Case Study on Tarekat Naqshbandiyyah-Khalidiyyah Followers in Banyumas, Central Java, Indonesia)," *Al-Ta Lim Journal* 29, no. 2 (July 2022): 126–39, <https://doi.org/10.15548/jt.v29i2.723>; Andi Jufri et al., "The Role of the Khalwatiyyah Samman Order in Strengthening Political Ethics in Maros Regency," *Al-Qalam* 31, no. 1 (June 2025): 20–31, <https://doi.org/10.31969/alq.v31i1.1617>.

the teachings of *the tarekat* also develop the attitude of *zuhud*, *qana'ah*, and *tawadhu'* so that students have simplicity of life, humility, and the ability to accept the provisions of Allah SWT with gratitude.³⁴ The coaching process that takes place continuously gives birth to good morals, discipline, patience, and honesty in daily life that is oriented to the values of Islamic teachings.

In a study by Asrori et al. (2025),³⁵ socio-religious values develop more deeply and sustainably in the community through an internalization process that shifts external obedience into a personal moral orientation. In the framework of Jufni et al. (2024),³⁶ understanding the meaning of worship and manners (moral knowing), appreciation of transcendental relationships and sensitivity of conscience (moral feeling), and proof in daily behavior choices (moral action). A contemplative routine that is consistently carried out acts as a meaningful repetition; the repetition links self-evaluation, impulse control, and awareness of accountability before Allah SWT. The assistance of a spiritual teacher facilitates reflection on experience, so that godliness does not stop as a ritual formality, but is manifested in integrity, consistency, simplicity, and concern for others.³⁷ Through a study by Fitri et al. (2026),³⁸ the internalization of Sufistic values in the pesantren system supports the development of spiritual intelligence, which can affect religious motivation towards the development of one's character.

In addition to forming an inner disposition, the coaching produces a social ethos through the encounter between personal discipline, example, and

³⁴ Abdul Rasyad et al., "Sufism and Social Cohesion: The Role of Hizib Nahdlatul Wathan Tariqa in Pluralistic Religious Life in East Lombok," *Harmoni Sosial: Jurnal Pendidikan IPS* 12, no. 1 (July 2025): 83–96, <https://doi.org/10.21831/hsjpi.v12i1.85155>.

³⁵ Mohammad Asrori et al., "Islamic Educational and Cultural Values in Indonesian Puppetry Art: A Systematic Literature Review," *Cogent Education* 12, no. 1 (December 2025): 1–19, <https://doi.org/10.1080/2331186X.2025.2490445>.

³⁶ Muhammad Jufni et al., *Manifestasi Adab Karsa Dalam Konteks Manajemen Pendidikan Islam* (Sada Kurnia Pustaka, 2024).

³⁷ Ikhlil Nafisah, *Metamorfosis Jiwa: Refleksi Filosofis Atas Transformasi Religius Kaum Milenial* (Detak Pustaka, 2025).

³⁸ Fitri Fitri, Fathullah Rusly, and Saiful Islam, "Keteladanan Ta'dib Dan Sufistik Kiai Hasan Sepuh Dalam Membentuk Spiritualitas Dan Akhlak Santri Di Pondok Pesantren Zainul Hasan Genggong," *Tabsyir: Jurnal Dakwah Dan Sosial Humaniora* 7, no. 2 (April 2026): 18–29, <https://doi.org/10.59059/tabsyir.v7i2.3004>.

community correction. An individual learns standards of behavior by observing figures that are considered authoritative, assessing the consequences, and then self-regulating.³⁹ In this context, a *murshid* provides an imitable model of life, while collective practice creates horizontal accountability. The value of adequate acceptance of worldly possessions reduces over-orientation to material recognition and reinforces gratitude. In addition, repeated religious traditions support the strengthening of religious character.⁴⁰ Therefore, the teachings of the *tarekat* can be understood as ethical capital that connects individual consciousness with social responsibility.

The Contribution of *Tarekat* Education in Shaping the Personality of Santri

The teachings of the *tarekat* contribute to shaping the personality of *santri* and can be seen through structured spiritual coaching, worship habits, self-control, and the example of the *mursyid*. This process helps students develop religious awareness, emotional stability, discipline, sincerity, and polite social attitudes, so that students are able to apply the values of Islamic teachings consistently and continuously.

Table 3. Findings of Data on the Contribution of *Tarekat* Teachings to the Development of *Santri* Personality

Value Aspect	Interview Description	Informant
Cultivate divine awareness (more solemn worship)	The <i>santri</i> who follow the teachings of the <i>tarekat</i> are directed to practice <i>dhikr</i> , <i>wirid</i> , and worship habits (mandatory and sunnah) in order to build spiritual closeness with Allah SWT. This activity is a form of solemnity in the implementation of religious rituals, which is present as an inner awareness to direct the obedience, order, and consistency of the <i>santri</i> .	AH, IM, DS & AK

³⁹ Abidin and Sirojuddin, "Developing Spiritual Intelligence Through The Internalization of Sufistic Values: Learning From Pesantren Education."

⁴⁰ Nurhasan Nurhasan et al., "Implementasi Pendidikan Nilai Islami Berbasis Manhaj Al-Tazkiyah Dalam Membentuk Kepribadian Muslim," *Action Research Journal Indonesia (ARJI)* 8, no. 1 (January 2026): 57-73, <https://doi.org/10.61227/arji.v8i1.671>.

Forming inner peace (life feels calm)	Through regular involvement in the tarekat assembly, <i>santri</i> experience psychological changes in the form of a more organized heart, a more patient attitude, and the ability to face problems maturely and continuously. These spiritual experiences make life feel more peaceful, stable, and not easily controlled by anxiety in daily life.	AH, IM, DS & AK
To be a means of purifying the soul	The teachings of the <i>tarekat</i> teach forms of worship such as <i>mujahadah</i> , <i>riyadhoh</i> , and <i>congregational dhikr</i> which function as a space of inner development that trains students to resist the urge of lust. This process strengthens the self-control of the students, accustoms patience, and helps them manage their emotions when facing pressure, conflict, and life problems.	AH, IM, DS & AK
Strengthening good manners in social relations	The value of the teachings of the <i>tarekat</i> is reflected in the social behavior of the students who are more polite, humble, and easily accepted by the community at large. In daily interactions, students are taught to maintain the manners of speaking, respect teachers and others, and show empathy through involvement in socio-religious activities.	AH, IM, DS & AK

Based on the results of observations, the teachings of the *tarekat* contribute to shaping the personality of the students through the strengthening of divine awareness, which is seen in the implementation of worship more *khidmat* and appreciatively. Spiritual coaching also fosters inner calm in facing life problems. In addition, self-control training is a means of purifying the soul, so that students are more patient in managing their emotions and are able to strengthen their manners in daily social interactions (Researcher's Observation: Contribution of *Tarekat* Teachings 2025).

Strictly speaking, the teachings of the *tarekat* have contributed to shaping the personality of students through the integration of spiritual, psychological,

and social coaching.⁴¹ The practice of habitual worship fosters divine awareness that makes students more *solemn*, obedient, and consistent in carrying out religious teachings. This process also fosters inner calm, because students become more patient, mature, and stable when facing life's problems.⁴² Through *mujahadah* and self-control exercises, tarekat education functions as a means of purification of the soul that helps students restrain lust, manage emotions, and stay away from negative behavior.⁴³ In addition, *tarekat* also strengthens social politeness through *tawadhu'*, politeness, empathy, and sociability in social life.

According to Aqib (2012),⁴⁴ the contribution of *the teachings of the Tarekat* to the formation of the personality of the students is through a spiritual habituation mechanism that integrates transcendental awareness, self-management, and behavioral orientation. The implementation of scheduled worship can strengthen self-monitoring when students determine their attitude in daily situations. Study by Tasmuji et al. (2026)⁴⁵ emphasizes that self-regulation is a process of working through standard-setting, behavior, moral evaluation, and continuous correction. Religious submission develops into emotional stability, maturity in facing difficulties, and the ability to maintain behavior. In studies Sanusi (2025),⁴⁶ the Islamic educational model based on Sufism is more effective than conventional approaches in promoting honesty. Therefore, the teachings of *the tariqat* lie in the transformation of mental practice into psychological capacities that are manifested in consistent ethical actions in broader social life.

⁴¹ Syahril Syahril et al., "Exploring Religious Moderation in the Halaqah Education System of Islamic Boarding Schools in Socio-Historical Perspective," *Journal of Contemporary Islam and Muslim Societies* 8, no. 2 (December 2024): 277, <https://doi.org/10.30821/jcims.v8i2.22070>.

⁴² Ali Ihwan, "Bridging Divine Transcendence and Human Dignity: Transforming the Values of Tarekat Education for Character Formation," *SALIMA: Journal of Islamic Education* 1, no. 3 (September 2026): 176–85, <https://doi.org/10.66928/salima.v1i3.149>.

⁴³ Bahtiar Siregar Mulyadi, Ismaraidha, "The Concept of Tazkiyatun Nafs (Purification of the Soul) in Al- Ghazali's Thought and It's Implications for Character Education," in *Proceedings of International Conference on Islamic Community Studies*, 2025, 6533–39.

⁴⁴ Aqib, *Al Hikmah: Memahami Teosofi Tarekat Qadiriyyah Wa Naqsyabandiyah*.

⁴⁵ Syarif Rahman Hakim Tasmuji et al., *Tasawuf Di Dunia Maya Transformasi Nilai Sufistik Dan Etika Bermedia Sosial*.

⁴⁶ Muhamad Nur Akbar Sanusi Sanusi, "Strategi Implementasi Nilai-Nilai Tasawuf Dalam Pendidikan Agama Islam Untuk Meningkatkan Akhlak Dan Spiritualitas," *Innovasi: Jurnal Inovasi Pendidikan* 11, no. 2 (August 2025): 219–25, <https://doi.org/10.64540/gdc8c779>.

Education based on the teachings of the *tarekat* is also reflected in the strengthening of the relational competence of students, because spiritual guidance is directed to form behavior that respects the dignity and rights of others. The example of the supervisor, which is then followed by the imitation of a civilized communication pattern, is able to provide feedback from the community environment, as well as strengthen behavior through self-evaluation.⁴⁷ The habit of controlling lust also forms the ability to reflect before students respond to conflicts, so that impulsive responses can be diverted into empathetic, polite, and open attitudes in social interactions.⁴⁸ In addition, the teachings of the *tarekat* function as social capital that supports the creation of peace through the appreciation of Sufi values in Indonesian Muslim society. Thus, this teaching can be understood as a medium of socio-religious education that integrates purification of the soul, emotional intelligence, and community cohesion sustainably.⁴⁹

CONCLUSION

This study concludes that the teachings of *tarekat* play a role as a medium for the formation of students' personalities through the process of spiritual habituation, *mursyid assistance*, self-control, and strengthening social interaction. Values such as *piety*, *istiqamah*, *tawakal*, *sincerity*, *tawadhu'*, patience, discipline, and honesty are not formed instantly, but through religious practices that are carried out consistently and reflectively. Practically, the results of this study imply the urgency of integrating the Sufi approach in pesantren education as a character-strengthening strategy. This study can expand the sustainability of

⁴⁷ Emi Fahrudi et al., "Konseling Islam Berbasis Tarekat Qodiriyyah-Naqsyabandiyah: Studi Dinamika Di Pesantren Suryalaya Dan Implikasinya Terhadap Pengembangan Konseling Islam," *Islamic Counseling: Jurnal Bimbingan Konseling Islam* 9, no. 2 (November 24, 2025): 50–68, <https://doi.org/10.29240/jbk.v9i2.14087>.

⁴⁸ Chabibi et al., "Synergy to Strengthen the Quality of Islamic Education in Achieving Sustainable Development Goals (SDGs)."

⁴⁹ Wildani Hefni, Rizqa Ahmadi, and Maslathif Dwi Purnomo, "Religious Mobility And Identity In The Lives Of Urban Muslim Society In Australia: An Anatomy Of Religious Practice," *Akademika: Jurnal Pemikiran Islam* 27, no. 2 (October 16, 2022): 145, <https://doi.org/10.32332/akademika.v27i2.5411>.

Islamic education by placing *the tarekat* as a holistic coaching model that connects spiritual, moral, and social dimensions in the personal formation of students.

This research has limitations because it is carried out in the context of certain *institutions and traditions*, so the findings cannot be generalized directly to all Islamic boarding schools or other religious communities. In addition, the study focuses more on experiences, perceptions, and the process of internalizing values, so it has not quantitatively measured character changes or identified the level of sustainability of the influence of tarekat education in the long term. The next study is recommended using a mixed approach, longitudinal design, or comparative study between *pasantren* that have an institute. Then it is necessary to explore factors related to gender, age, length of time of participation *in the tarekat*, and the influence of spiritual coaching on the behavior of students after returning to society, which can produce a more comprehensive understanding of the development of religious and social character.

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