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Research Article

## Values Of Islamic Religious Education In Tarekat Teachings

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**Abstract.** Old age is a time when everyone will pass it. The aging process means a decrease in physical endurance, resulting in changes in the structure and function of cells, tissues and organ systems. Decreased physical endurance results in aging cognitive development with marked cognitive decline including: forgetfulness, memory not functioning properly. In addition, old age needs to adjust to the death of a spouse and prepare itself to face death. One of the most well-known congregations in Indonesia with the largest number of followers is the Tarekat *Qadiriyyah wa Naqsyabandiyah* with various teachings and methods used, as in Larangan Village, Loh Beneficial District, Indramayu Regency. Not a few residents who follow the tarekat where many of them are elderly. This activity is held every Monday at the Miftahussudur mosque. This study aims to find out how the teachings are taught in the tarekat qodiriyyah wa naqsyabandiyah and to find out how the implementation of the tarekat Qodiriyyah wa Naqsyabandiyah is implemented in Larangan Village, Loh Beneficial District, Indramayu Regency,

and its influence on the elderly. The conclusion of this study is that the values of Islamic religious education in the teachings of the tarekat, namely, 1) the values of Islamic religious education in the teachings of the tarekat are creed, sharia, morals. 2) Implementation of the implementation in the tarekat Qodiriyah wan Naqsabandiyah in the form of reciting dhikr which is practiced every time by the congregation and reciting dzikir which is read every fardhu prayer, besides that there is also another practice, namely reading the Al-Qur'an every day, 3) the influence of the teachings tarekat in daily life in the form of the hearts of the congregation become calm, more and more solemn in carrying out prayers, more prepared in the face of death.

**Keywords:** Tarekat, educational values, Islamic education.

## INTRODUCTION

Old age is a time when everyone will pass it. There is no medicine, even any technological sophistication, cannot prevent and delay a person towards the arrival of old age. The sixties are usually seen as the dividing line between middle age and old age (Netty Hartaty 2004). Meanwhile, according to Law no. 13 of 1998 concerning the welfare of the elderly, what is meant by an elderly person is someone aged 60 years and over (Hidayati Wiji: 2008). The aging process is a life cycle characterized by stages of decline in various organ functions, which are characterized by the body's increased susceptibility to various disease attacks that can cause death, for example in the cardiovascular and vascular systems, respiration, digestion, endocrine and so on. This is due to increasing age so that there are changes in the structure and function of cells, tissues, and organ systems. These changes generally affect the deterioration of physical and psychological health which will ultimately affect the economic and social aspects of the elderly.

With regard to old age, with increasing age, of course, many various problems arise. The existing problems are none other than due to a decrease in the ability possessed both physically and psychologically. There are four problems that will arise in the elderly, namely (1) economic problems, (2) social and cultural problems, (3) health problems, (4) psychological problems (Siti Patini: 2011) . The emergence of these four problems certainly has various bad habits in living daily life, such as easy depression, easy stress, uncontrolled emotions, forgetfulness, reappearance of childishness, and various kinds of illnesses that not infrequently they have to go home sick. Allah SWT. Has said: Meaning; *"It is Allah, He who created you from a weak state, then He made (you) after that weak state become strong, then He made (you) after being strong you are weak (back) and gray. He creates what He wills and He is the All-knowing, the All- Powerful."* (QS. Ar-Rum: 54).

## METHOD

This type of research is qualitative research that utilizes an interpretive research paradigm with the aim of building meaning based on field data. This research is called field research (field research). This research is also a descriptive research. This descriptive research is research that describes what is contained or occurs in a particular arena, field, or region. The data collected is classified according to type, nature or condition. After the data is complete, then conclusions are drawn. The subjects in this study were the leaders and worshipers at the Miftahussudur Musholla,

Ban Village, Loh Beneficial District, Indramayu Regency. The determination of the subject was carried out using a *purposive sampling technique*, which is a technique for determining subjects based on certain characteristics, traits and characteristics that will be very useful when the individual being studied presents a figure who has experience according to the criteria (Sugiyono: 2009).

## RESULTS AND DISCUSSION

The aging process means a decrease in physical endurance, resulting in changes in the structure and function of cells, tissues and organ systems. Decreased physical endurance results in aging cognitive development with marked cognitive decline including: forgetfulness, memory not functioning properly. In addition, old age needs to adjust to the death of a spouse and prepare oneself to face death (Hidayati Wiji: 2008).

Death is something that is sure to happen to every living creature, no one knows when and where he will die, in good or bad circumstances. When death has come, no one can advance or postpone it. 5 Every Muslim must remember the coming of death, not only because death is parting with family or loved ones, but because death is accountability for the good deeds done while that person lives in the world. 6 Every human being has his own death determined by Allah SWT, it's just that humans do not know when death will come, and where the place where he will breathe his last. There are people who are very young who die, or are still babies or are old and some are very old who have just died, all of that is determined by Allah SWT. So humans cannot escape death. Where do you want to run, then there too death will chase him. Word of Allah SWT which means; *Wherever you are, death will find you, even if you are in a high and strong fortress. If they get good, they say, "This is from Allah," and if they are afflicted with something bad, they say, "This is from you (Muhammad)." Say, "Everything (comes) from Allah." So why do these people (hypocrites) barely understand speech (at all)?"* (QS An Nisa ': 78).

Concerning death in a religious perspective is not always related to the age of a person, but rationally death is often identified with old age. Realizing this, of course the elderly need special attention, especially in terms of diversity, so they can better prepare themselves in terms of facing death. Therefore, many elderly people choose provisions for their death, namely by following the tarekat.

The tarekat which is believed by the Sufis as a way of life, has included the values of soul education in applying its practices. In the tarekat, the *murshid* acts as an educator, his followers act as students, and the practice of the tarekat is the subject matter. In essence, education in tarekat is spiritual education. The tarekat experts believe that human essence is spiritual, so that what is done by the members of the body is based on spiritual orders. If the spirit is evil then the deeds committed are bad, and vice versa. Thus, educating spiritually means educating human nature, and will have an impact on the totality of humanity (Marwan Salahudin: 2016).

The tarekat's practices are generally aimed at *tazkiyat al-nafs* (purification of the soul). Among them are remembrance, namely remembering Allah by reciting *tayyibah* sentences, bai'at, namely the promise of a tarekat student to a *murshid* (teacher) to carry out the practices within the tarekat, *rabithah*, which is remembering

the murshid or a procession of initiation during remembrance, *muraqabah* or contemplation, namely sitting in *contemplation* silence with all sincerity as if facing Allah and *manaqiban*, namely reading the lineage of Sheikh Abdul Qadir Jailani in congregation and singing it. Because the teachings of dhikr in this tarekat not only have spiritual values, they are also useful for preventing the spread of various kinds of psychosomatic illnesses that plague modern society, so dhikr also functions as a method of psychotherapy (Marwan Salahudin: 2016).

Dhikr is a very noble and important sunnah worship. Dhikr is the highest rank of prayer, in which there are various virtues and great benefits for human life. One of the benefits of this dhikr activity is that the heart will feel calm and peaceful. Allah SWT said in QS. Ar-Ra'd verse 28: Meaning: "(namely) those who believe and their hearts become peaceful by remembering Allah. Remember, only by remembering Allah will the heart find peace."

The remembrance of the tarekat in Larangan village, Lohbener sub-district, Indramayu district is the recitation of the *Qadiriyyah wa Naqsabandiyah order*. The *Qadiriyyah wa Naqsabandiyah order* consists of two words, namely *Qadiriyyah* and *Naqsabandiyah*. *Qadiriyyah* is the name of the tarekat taken from the name of its founder, namely 'Abd Qadir Jilani, who is known as Shaykh Abdul Qadir Al-Jailani al-Ghawsts or Qutb al-Aqliya. This tarekat occupies a very important position in the history of Islamic spirituality because it is not only the pioneer for the birth of the tarekat organization, but also the forerunner to the emergence of various tarekat branches in the Islamic world (Sri Mulyati: 2005). So the first tarekat that appeared in the world was the *qodiriyyah order*. While the *Naqsabandiyah* is a congregation and a well-known Sufism leader, Muhammad bin Muhammad Baha' al-Din al-Uwaisi al-Bukhari Naqsabandi. He comes from a good family and environment. Muhammad Baha' al-Din was born in the village of Qashrul Arifah, approximately 4 miles from Bukhara where Imam Bukhari was born. 10 The *Qadiriyyah wa Naqsabandiyah Order* is a combination similar to the *Sammaniyah Order*, namely the spiritual techniques of the *Qadiriyyah wa Naqsabandiyah Order* are its main elements plus elements of other orders. This congregation is the only congregation among mu'tabarrah orders, which was founded by a native Indonesian scholar Ahmad Khatib Sambas (West Kalimantan) who studied in Makkah for a long time and is highly respected (Sri Mulyati: 2005).

The congregation that is followed by many elderly people, especially in the village of Larangan, Lohbener sub-district, Indramayu district, is the *Qadiriyyah wa Naqsabandiyah congregation*. This tarekat is the basis for the researcher's reasoning for choosing research subjects from elderly followers of the *Qadiriyyah wa Naqsabandiyah order*.

One of the most well-known congregations in Indonesia with the largest number of followers is the *Qadiriyyah wa Naqsabandiyah Order* with various teachings and methods used, as in Larangan Village, Loh Beneficial District, Indramayu Regency. Not a few residents who follow the tarekat where many of them are elderly. This activity is held every Monday at the Miftahussudur mosque.

Based on the results of the researcher's interview with Badal, the tarekat congregation is encouraged to practice the teachings of the tarekat in accordance with

Islamic law based on the Koran and hadith, where we have to study and understand not just doing things, because worship is not only physical totally but one has to instill faith in the heart.

In this case the things that followers of the tarekat must always practice and carry out, namely: daily dhikr, performing sunnah hajat prayers, lidaf'il bala', lihifdzil faith, takhitul mosque, which is done every time after the magrid prayer and also often reads the Koran 'an. All of that is intended as a medium to get closer to Allah SWT.

In the teachings of the *Qadiriah wa Naqsyabandiyah Order*, it requires a person to always have faith in Allah and stay away from all Allah's prohibitions and carry out what has been determined both in the Al-Qur'an and Hadith which are absolute sources, as is our attitude towards fellow creatures of Allah. who must empathize with each other, give rights to each other and create harmony. In the Islamic Shari'a it is very visible in his daily life which includes several things including: always fostering enthusiasm in worship, fostering a loyal attitude of friends among others, fostering an attitude of social solidarity.

There are several things that can be drawn from this research related to the influence of TQN in Larangan Village in the lives of individual people including:

**a. Can be reassuring.**

Old age is the age that is approaching the end of the human life cycle in the world, that is what makes the congregation anxious if one day they die without having any provision for the afterlife. The existence of this tarekat has a big influence on the congregation. This was expressed by Mrs. ST as follows: "My heart is calmer, because I am no longer young anymore, I am more ready for God to take me into this world at any time" (interview with Mrs. ST on 16 June 2021 at 17.00 WIB). The same was expressed by KSR's mother as follows: "What is certain is that the heart becomes calm, it is more solemn when you are praying"

**b. Forming good morals**

The teachings of the *Qadiriyah Wa Naqsyabandiyah Order* teach about how a person must behave properly when the congregation enters the congregation. They realize that they should start avoiding despicable acts. This was expressed by Mr. DDN as follows: to Allah whenever Allah takes my life. Besides that, I am better able to protect myself from committing disgraceful acts (interview with Mr. DDN on June 17, 2021 at 19.30 WIB). From the description above, it proves that practices that are carried out continuously have a positive influence on elderly congregation such as sobriety, changes in morals for the better.

Based on the analysis that has been carried out above, taking into account the indicators that the researcher uses as a benchmark, the result is that the *Qadiriah Wa Naqsabandiyah Order* is suitable for use for the elderly because the teachings that are taught to read dhikr are not too long. This congregation also has a great influence on good behavior in the life of the congregation such as reassuring the heart, forming good morals. In addition, congregations can have friends, apart from that there are family values among congregations such as eating together after every congregation so that they can strengthen the value of harmony with each other.

## CONCLUSION

The values of Islamic religious education in the teachings of the tarekat *qodiriyyah wa naqsyabandiyah* essentially have a number of scopes that are interrelated, namely the scope of beliefs (aqidah), the scope of norms (shari'at), and behavior (morals). This also exists in every tarekat teaching.

Implementation of the implementation in the tarekat Qodiriyah wan Naqsabandiyah in daily life is in the form of reciting dzikir which is practiced every time by the congregation and reciting dzikir which is read every time the fardhu prayer, besides that there is also another practice, namely reading the Al-Qur'an every day.

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