

## Actualization of *Tarekat* Teachings on Social Behaviour from a Psychological Perspective (A Case Study on the Sadziliyah *Tarekat* in Kudus, Indonesia)

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### Abstract

**Introduction:** This article is the result of field research in qualitative research in the case study category. The research was conducted at the Sadziliyah *Tarekat* in Kudus, Indonesia. This research is to find out the teachings and practises of the Syadziliyah *tarekat*, the experiences and meanings obtained after carrying out the *tarekat* teachings, and the social behaviour of the *tarekat*.

**Objectives:** This research was conducted to determine the effect of the teachings of the Sadziliyah *tarekat* on students who practise them in their social behaviour in daily life. Does the *tarekat*'s teaching have a positive or negative psychological impact? The positive impact of practising the teachings of the *tarekat* will manifest in positive behaviour. Conversely, the negative impact of the *Tarekat* teachings will manifest negative behaviour that can deviate psychologically in social behaviour.

**Methods:** The case study research steps taken are prepare, plan, design, collect, share, and analyse. This is a single case study. Typology of case study research: researchers use explanatory or case studies (cause of case studies). Next, the researcher described the findings of the case study research with a meaning map. The meaning map includes first describing experience (describing experience), second describing meaning (describing meaning), and thirdly focusing on the analysis (focusing on analysis).

**Results:** This article finds that: First, the Sadziliyah *tarekat* in Kudus was founded by Abah Thoriq, who studied *mursyid* with Sheikh al-Habib Muhammad Lutfi bin Ali bin Yahya, who served as *Rais Aam Jam'iyyah Tariqah Al-Mu'tabarah An-Nahdliyyah*. The second is the experience and meaning of the teachings of the Sadziliyah *Tarekat* not to leave worldly matters. The three experiences and meanings of the Sadziliyah *tarekat* do not ignore the affairs of the *syari'ah*. The four experiences and meanings of the Sadziliyah *tarekat* teach us to have a *zuhud* personality. The five experiences and meanings of the Sadziliyah *Tarekat* are organisations of people who take the Sufi path. The six experiences and meanings of the Sadziliyah *tarekat* teach its members that apart from having a relationship with Allah, they also relate to fellow human beings. The seven experiences and meanings of *dzikir* in the Sadziliyah *tarekat* are to draw closer to Allah.

**Conclusions:** The teachings of the Sadziliyah congregation have a positive impact on their students (*santri*) social behaviour in everyday life. This positive effect can be seen in his personality, which is psychologically healthy and diligent in worshipping Allah. *Santri* of the Sadziliyah congregation carry out worldly work duties and do not leave their afterlife affairs.

**Keywords:** Actualization of *Tarekat* Teachings, Social Behavior, and Psychological.

## 1. Introduction

Sufism and *tarekat* are two of the religious activities that are well known in Indonesia. Lately, sufistic activities have reached the lives of the middle class and the upper class (the elite) with a significant growth rate, especially in urban areas. It has been seen that the sufistic model of life is the choice of some people who have been considered contrary to their conditions and lifestyle (urban). This symptom can be a form of fulfilling spiritual elements that have not been fulfilled in routine worship (Rusli, 2013).

Even though sufi life, or what is known as sufism with the entrance of the *tarekat*, is a way of anti-progress or decline, not a few modernists or rationalists take this path. The Sufi path is the path of Muslims who yearn for magical thinking or understanding. This is marked by the many cults of *Tarekat* figures. There is an impression that people who take the Sufi path are either an escape or a defeat in the competition of living in the real world. Such an assumption can also be justified, but the other side is also not right. The reason is because there are people who take the true sufi path to purify themselves, increase their worship of Allah, and become one with Him (Syihabudin, 2017).

In the opinion of Syekh Al-Hadad (a figure of Sufism), Sufism is avoiding low morals and doing every noble moral. A Sufi is anyone whose heart is filled with dirt from a heart full of wisdom and who is more content with Allah than his creatures, and with this attitude, he values gold and land. Sahilun A. Nasir stated that sufism is a science that discusses the inner state to cleanse oneself from other than Allah and leave the human spirit (soul) to Allah's realm solely. According to At-Taftazani, as quoted from Samsul Munir, he explained that in sufism there are positive principles that are able to foster the future development of society, among them that humans should always supervise themselves in order to correct mistakes and perfect their virtues. In Sufism, it takes insight into life to be moderate. Sufism tells humans not to obey their desires and to always remember Allah as their main goal. Therefore, the people of this world should only take what is needed and not get caught up in the love of temporary wealth and rank. Sufism also teaches to care for others regardless of their taste or colour of skin and not to brag to others. By doing all that, humans can gain peace of mind in terms of sufism (Munir, 2012).

Sufism in Indonesia is part of the existing Islamic identity. The spread or entry of Islam into Indonesia was also carried out by spreading it by way of sufism. Sufism entered the socio-religious organisation under the name *Tarekat*. The organisation meets social needs. The *tarekat* activities include deepening monotheism through the science of monotheism, *dzikr*, mystical Islam, and seclusion (*uzlah*) to do a lot of worshipping Allah. This activity is also a characteristic of sufistic Islam and can be used for self-actualization (Howel et al., 1997).

## 2.Objectives

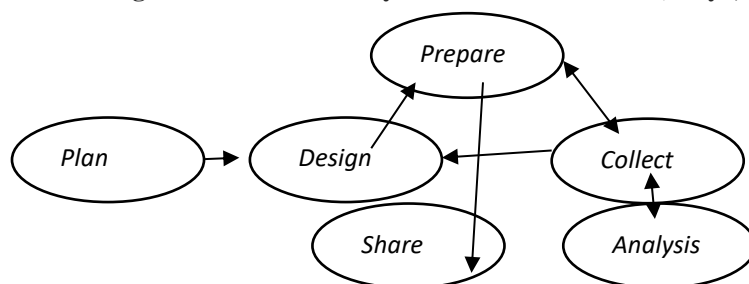
The Sadziliyah Order is an organisation of people who follow the Sufi way of life. Someone who takes the Sufi path of that person does not mean leaving world affairs, but that person in his life does not want to be interfered with by world problems. That person has the freedom to regulate when to work to take care of the world and when to worship Allah. Even so, all the behaviour of people in the world who follow religious teachings is worship of Allah.

This article is the result of research on the teachings of the Sadziliyah order in Kudus. This research was conducted to find out whether the teachings of the Sadziliyah order have become a psychologically unhealthy disorder in everyday life. Likewise, how is the personality of the Sadziliyah congregation's students in daily life? Do they experience psychological disorders? On the other hand, this research also aims to find out the history of the Sadziliyah order in Kudus. It is hoped that the communities of worship of Allah that are gathered in organisations such as the Sadziliyah congregation will have a positive and productive effect on their santri (followers) in the affairs of the world and the hereafter. The hope for another effect is that the worship activities taught by the Sadziliyah order are physically and spiritually healthy.

## 2. Methods

This article is the result of qualitative research in the case study category. This research was conducted on the Sadziliyah *tarekat* in Kudus. Qualitative research with the case study method has the advantage of deepening the phenomenon and having a broad scope to be studied. It can be interpreted in its breadth as related to real-life behaviour, and each research situation has its own technique (Meyer, 2001). There are stages that must be prepared by the researcher himself. These stages are illustrated in the following diagram:

**Figure 1: Yin Case Study Research Framework (Saliyo, 2021).**



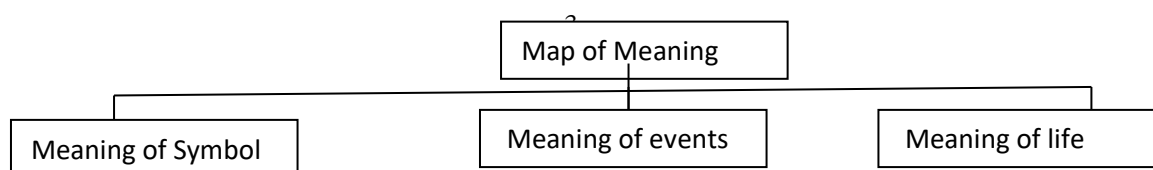
From the picture of the case study research framework, it can be understood that a researcher is required to take the following steps: First, prepare case study research. Second, do the preparation or planning. At this stage, the researcher made a plan by conducting observations. During the survey process, the researcher visited the research site. The two designs in this research article were selected from the case study research of Robert K. Yin. In his opinion, the design of case study research is divided into four parts. The first is embedded (multi-unit) design, and design analysis is attached to multi-unit analysis. In this design, the researcher can focus on the different sub-units that focus on a specific unity of phenomena. Second, holistic case study research design (single unit) and analysis (holistic analysis of one unit) In this design, the analysis uses a systematic approach to the phenomenon. Third, a research design that uses a single case study approach (single case design) According to Yin, a single case study is a design that adapts to the case by means of a critique of the test. There is a direct theory with a clear set of theorems. Fourth, the research design of multi-case studies (multi-case design) This design is relevant to conducting tests on conclusions. With the explanation above about the design of case study research, the researcher uses a holistic case study research design (single unit) and a holistic one-unit analysis. When researchers make observations in the field, they find many cases at the time of research, but with a view to saving time and costs, they choose one case that is considered to be able to represent other problems (Meyer, 2001).

Conducting case study research requires understanding the typology of research. The types of case study typologies are exploratory case studies (special study investigations), explanatory or case studies (cause of case studies), and confirmatory case studies (confirmed case studies). In this case, the researcher uses an explanatory or case study (the cause of the case study). The reason is that researchers are attracted to real power when there is a rudimentary theory and there is not yet a perfect representation of the study of phenomena.

The third is to prepare, collect, and analyze. At this stage, the researcher prepares data collection and analysis techniques. Both of these works are related to the design that will be used. Case study research data were collected using techniques such as interviews, observation, documentation, triangulation, or combinations thereof. There are three steps that researchers can take when conducting qualitative research with a case study approach. These approaches are: first, describing experience; second, describing meaning; and third, focusing on analysis.

The first stage describes the experience. At this stage, what really needs to be done is to make interview questions, conduct interviews, narrate, or make interview transcripts and provide coding. The second stage describes the meaning. At this point, the researcher is conducting case research and using methods with a philosophical framework. The problem of meaning from an experience that is the focus of this research depends on the wealth of literature the researcher has when carrying out research (Zucker, 2009; Saliyo, 2021).

**Figure 2: Map of the meaning of the study researcher's name from Yin (Saliyo, 2021).**



Observing the meaning map in the figure, what researchers need to do when conducting research on the meaning of symbols, events, and the meaning of life attached to the research subject. The work that requires the concentration of the researcher is what the research subject thinks, feels, and does to understand the meaning of the experience he experiences.

The third stage focuses on analysis. For generalisation, case study research is limited by the case itself or the types of case studies. However, attention and selection will strengthen and improve analysis and the clarity of argumentation as a form of generalisation technique in case study research. This is stated by focusing and using analytical techniques. The relationship of data with propositions explained by criteria in social science is very limited by the use of the case method.

The next step in the case study research method is inferring from the object of the case under study. This method can be studied so that researchers have a clear direction for their research. There are three types of conclusions in case study research: deduction, induction, and abduction. To understand the types of conclusions, it is necessary to understand the indicators of these types of conclusions. First, deductions and conclusions

The conclusion has indicators that the conclusions made contain laws and theories, conceptual models and hypotheses, and explain and predict. Second, the type of induction conclusion contains facts based on observations, hypothetical concepts and models, and general laws and theories. Third, abduction means that conclusions are based on observations, hypothetical concepts, and predictive explanations. This study uses the induction type of conclusion because, to get the essence of this conclusion, it is based on case study research.

Fourth share. The final step in research activities is to make a research report. The research report is a form of accountability for research activities that are outlined in written language for general activities, and when finished compiling a research report, it is necessary to present or publish the framework; it needs to be submitted or informed to researchers (Zucker, 2009; Saliyo, 2021).

## 5. Results

### Research Findings

#### The history of the establishment of the Sadzaliyah Tarekat in Kudus

Based on the results of an interview with the informant, Mr. Abah Thariq, the history of the establishment of the Syadziliyah *tarekat* in Kudus was conceived by him. He was the founder of the establishment of the Syadziliyah *tarekat* in the Kudus district, beginning with holding recitation activities and *dzikr* ceremonies, which were followed by some people in the area. Prior to the study activities and *dzikr* assembly, K.H. Muhammad Thoriq, who often attended the study activities held by Sheikh al-Habib Muhammad Lutfi bin Ali bin Yahya, was a *Murshid* (head) from the Syadziliyah *tarekat* and *Rais Aam Jam'iyyah Thariqah Al-Mu'tabarah An-Nahdliyyah* (general chairman of the *Mu'tabar nahdliyah tarekat*).

Then Abah Thoriq made a *dzikr* and recitation assembly, which was a mandate from Habib Lutfi. When he has several members of the Syadziliyah *tarekat* who come from the surrounding community. Various activities in the Syadziliyah *tarekat* were spread by word of mouth. The spread of *dzikr* activities is carried out by members with the intention of spreading the religion of Islam as taught by the *mursyid*. Dissemination through *Tarekat* members greatly impacts activities that are increasingly being followed by many people. The existence of the Syadziliyah *tarekat* in Garung Lor village can be well received by the surrounding community as well as the wider community. Especially for those who want to study the religious sciences. Because humans cannot be separated from both.

Based on the observations of researchers, the name of the *tarekat* according to legality is the Syadziliyah *tarekat*. The *tarekat* was led by Syekh al-Habib Muhammad Lutfi Bin Yahya as well as *Rais Aam Jami'iyah Ahlut Thareqah Al-Mu'tabarah An-Nahdiniyah*. Abah Muhammad Thariq functions as a *badal* (representative) for the Kudus district. The Syadziliyah *Tarekat* is located on Jalan Kudus-Jepara, Garung Lor Village, Kaliwungu District, Kudus Regency. The Syadziliyah *Tarekat* has a strategic location because it is close to the city centre and not far from Jepara District. This congregation is located at Garung Lor village, Rt. 04, Rw. 04, Kaliwungu sub-district, Kudus district, Central Java. Almost all *tarekat* activities were carried out at the residence of K.H. Thoriq, who was a representative of the Syadziliyah *tarekat* in Kudus district. This *tarekat* has the aim of spreading the religion of Allah beautifully and creating a generation of believers with knowledge.

The results of interviews and observations by researchers indicate that the Syadziliyah *tarekat* in Kudus district has an administrator. This is done so that activities can run smoothly and be well organized. As the caretaker of

the Sadziliyah *tarekat*, Kiai Haji Mohamad Thoriq is in charge. Many people call themselves or are known as Abah Thoriq. As an advisor to M. Khoirul Anam. The first chairman is Alwi Sa'ad. The second chairman is Misbahul Munir. The secretary of the Sadziliyah *tarekat* is held by M. Ainul Rohman, and public relations is held by Zainal Arifin.

**The Sadziliyah *Tarekat* teaches not to leave worldly matters.**

The Syadziliyah *tarekat* has a teaching for its followers to leave all the professions they do in the world. The reason is that by living an adequate and simple life, one will create a sense of gratitude to Allah SWT and recognise all the pleasures that he has bestowed. The experience of someone who leaves all the life of the world without regard to the needs of a human being will bring bad deeds. Even such problems can lead to poverty and a break from religion. Conversely, if a person can try to meet his own needs, then that person is not dependent on others. This can support his worship of Allah.

**The Sadziliyah *Tarekat* does not ignore Syari'a matters.**

The Syadziliyah *Tarekat* emphasises to its followers not to ignore Islamic law. The reason is because this is in accordance with what was taught by Imam Ghozali, namely that all sufi teachings must be based on the Quran and Hadith. These conditions made the *tarekat* not only develop at its birth in Morocco but also spread to Indonesia. In Indonesia, the *tarekat* has expanded to the villages of its members. The reason is that the *tarekat's* teachings also do not conflict with the culture or tradition in the region where the *tarekat* is developing.

**The Sadziliyah *tarekat* teaches to have a *zuhud* personality.**

A person who takes the Sufi path in his life generally has a *Zuhud* personality. Likewise, followers of the Sadziliyah *tarekat* are also recommended to have a *zuhud* personality. This means that someone who has a *Zuhud* personality is not bound by world problems. But the person also does not have to be poor. A person who has a *Zuhud* personality is not governed by the world. That person is actually able to regulate the world by not forgetting his business with Allah.

**The Sadziliyah *Tarekat* is an organization of people who take the Sufi path.**

*Tarekat* is a collection of people who follow the path of Sufism. Likewise, the Sadziliyah *tarekat*, as part of the mu'tabar *tarekat*, also teaches its followers to live simply even though they have everything. The Sadziliyah *tarekat*, like any other *tarekat*, has a teaching for each of its members to draw closer to Allah. However, *Tarekat* members do not have to be poor. If the member of the *tarekat* is poor, he must be patient, and if he is rich, he is always grateful to Allah.

**The Sadziliyah *tarekat* teaches its members that apart from having a relationship with Allah, they also relate to fellow human beings.**

Syeikh Abu Hasan advises students who follow the teachings of his *tarekat* that a person who takes the Sufi path is not someone who is anti-social. Interacting with the community is also part of the worship recommended in Islam. A person who takes the Sufi path must play an active role in activities in society. This is part of the effort to promote the progress of its people, namely Muslims.

***Dzikr* of the Sadziliyah *Tarekat* to get closer to Allah.**

Someone who has entered the *tarekat* is recommended to carry out *dzikr* for Allah in order to get closer to him. In the book "*Tanwirul al-Qulub*," written by Syeikh Mohamad Amin Al Kurdi, it is explained that there are two kinds of *dzikr*, namely *dzikr*, which is done by reading only from the heart, and *dzikr*, which is spoken verbally. Verbal *dzikr* is *dzikr* that is spoken aloud with each spoken letter. In contrast to *dzikr* in the heart, which is *dzikr* that is done without letters and sounds coming out (Al Kurdi Al Irbily as Syafingi, tth).

## 6. Discussion

### Getting to Know the History of the Establishment of the Sadzaliyah Order in Kudus

Studying the *tarekat* is not complete if you do not know the lineage or *sanad* (continued) of the *tarekat* itself. The Sadzaliyah *tarekat*, which is located in the Kudus area, has the *sanad* of K.H. Muhammad Thoriq from As-Sayyid Al-Habib Muhammad Luthfi bin Yahya. Furthermore, from Sayyid Habib Muhammad Abdul Malik, Sayyid Habib Ahmad Nahrowiy Al-Maliki, Sayyid Sholeh Al-Mufti Al-Hanafi, Sayyid Ali bin Thohir Al-Madani, Sayyid Ahmad Minatullah Al-Maliki Al-Azhuri, Sayyid Muhammad Al-Bahiti, Sayyid Yusuf Adl-Dlariri, Sayyid Muhammad bin Al-Qashim As-Sakandari, Sayyid Muhammad Az-Zurqoni, Sayyid Ali Al-Ajhuri, Sayyid Nur Al-Qorofi, Sayyid Al-Hafidh Al-Qasqalani, Sayyid Taqiyudin Al-Wasithi, Sayyid Abil Fath Al-Maidumi, Sayyid Abil Abbas Al-Mursi, Sayyid Shaykh Abil Hasan Ali Asy-Syadzili, Sayyid Abdus Salam bin Masyis, Sayyid Abdurrohmman Al-Madaniy Al-Maghribiy, Sayyid Taqiyudin Al-Faqir, Sayyid Fakhruddin, Sayyid Nuruddin, Sayyid Tajudin, Sayyid Syamsudin, Sayyid Zainuddin, Sayyid Abu Ishaq Ibrahim Al-Bashriy, Sayyid Abdul Qasim Ahmad Al-Marwani, Sayyid Sa'id from Sayyid Sa'ad, Sayyid Abu Muhammad Fathus Su'udi, Sayyid Abu Muhammad Al-Ghozwanij, Sayyid Abu Muhammad Jabir, Sayyidina Hasan bin Ali ra, Sayyidina Abi bin Abi Tholib *radliallahu anhum ajma'in*, Sayyidil mursalin Imamil Anbiya 'Wal Atqiya Sayidina Muhammad Saw, Jibril AS, Allah swt (Dimyathi, tth).

Expanding the literature on the study of the Sadzaliyah *tarekat*, the origin of the founder of the *tarekat* is Sheikh Al Imam al Qutub Al Ghouts Sayyidina Syarif Abil Hasan Ali Al Syadzili Al Hasani bin Abdullah bin Abdul Jabar. He was born in Ghamarah Village, Saptah City, Mahgrib al-Aqsa Country, or North Africa, Morocco. He was born in 593 H or 1197 AD. The teacher of the Syadzili *tarekat* studied the *tarekat* with Syeikh Abi Said. He studied religious knowledge about the Qur'an, hadith, fiqh, morals, monotheism, and the science of tools (*nahwu sharaf*) (Arabic grammar). After that, he continued his studies in Baghdad, Iraq, to learn about Sufism.

In Baghdad, Iraq, he studied sufism with Syeikh al-Salih Abu al-Fatah Al-Wasithi. Syeikh Abu al-Fatah is a leader of the Rifa'iyah *tarekat*. The order has a large following in Iraq. Likewise, he has a great influence in Iraq. After finishing studying in Iraq, Syeikh Sadzali went to Morocco to continue studying the *tarekat* or *tasaswuf*. He studied with Syeikh Abdus Salam bin Masyishi. Armed with the knowledge of religion and sufism, he built society by educating the *tarekat* with the teachings of the *tarekat*, which he learned from his teachers (Mudlofar, 2020). Reading the journey of Syeikh Sadzaliyah is certainly very interesting to study his life journey in studying religion and sufism. He studied in Iraq and Morocco and then educated the people with his knowledge. The Sadzaliyah *tarekat* spread to Indonesia and the city of Kudus. Of course, the plot can be analysed with psychological theory so that the *tarekat* can fulfil human needs psychologically. The Sadzaliyah *Tarekat* can meet human and global needs.

To answer this understanding, you can read the theory of human needs for others from psychologist Harry Harlow. Harlow conducted research on newborn monkeys taken to be raised separately from their mothers or other monkeys. The baby monkey did not have time to interact with others to meet their social needs. Each monkey was raised in a separate cage with a fake mother to serve his needs. The first mother was made of wire and was accompanied by a feeding machine. The fake mother only gave food. The second fake mother is made of towels. The second false mother can be seated by the monkey.

The results showed that the baby monkeys lived together for 165 days; in fact, the monkeys interacted more with the fake mother made of soft towels than with the fake mother made of wire. This shows that humans interact beyond the need to eat and drink. However, the need for comfort and tranquilly is also a human need (Calhoun & Acocella, 1990).

### World affairs, according to the teachings of the Sadzaliyah Order, should not be abandoned.

The meaning of someone taking the path of sufism organized in the *tarekat* is to get closer to Allah, as conveyed by Harun Nasution. The closest closeness of a Sufi to Allah, so that that person can see with his inner eye to always be with Allah. One takes the sufi path organised in the *tarekat* as well to attain *ma'rifat* (knowing) of Allah. This means that the person is able to melt himself into the eternity of God. The person is able to make the sense of being a human being disappear by following the feeling of always being with God (Saliyo, 2017).

Another meaning is that when someone carries out worldly tasks with trust and does not succeed, that person can avoid psychological problems. *Tawakal* is explained by Imam Syamsudin Abi 'Abdilah Ibn Qoyim Al Jauziyah that *tawakal* (resigned) is an act related to the psychic or heart that is intended by worship and relies on Allah swt. The person has the confidence and marketability to be pleased to receive the best decision from Allah for the work he does (Ibn Qoyim Al Jauziyah, 1992).

When a person is religious, there are two types of motivation: intrinsic motivation and extrinsic motivation. According to Allport and Ross, what is called the intrinsic motivation of a person in religion is someone who lives his religion to serve the religion he believes in. It is different again with someone who is religious with extrinsic motivation. In carrying out his religious beliefs, his religion serves that person (Mambo, 20218).

If a person is religious by taking the *Tarekat* way, then that person is living religion with intrinsic motivation. This means that the person's ability to carry out the teachings of his religion is not due to outside influences. The person is more on his own. The deeper the person is into living life as a religious servant,

#### **The Sadziliyah Order teaches us to pay attention to Shari'a issues.**

The teaching about the Sadziliyah *tarekat* does not leave the *syari'ah* in accordance with the explanation of Syekh Syadzili himself. This means that someone who takes the path of sufism in the *tarekat* will actually do a lot of worship as a servant of Allah (*'ubudiyah*) to return to his divinity (*rububiyah*) by Allah's decree. This explanation is supported by the opinion of Syekh al-Khalidi. He emphasised that a person taking the sufi path has the aim of putting his soul out of his human nature towards oneness with Allah (Mudlofar, 2020).

#### **The ascetic personality is one of the teachings of the Syadziliyah Order.**

The integrated *Zuhud* personality in humans is a spiritual dimension possessed by humans. Such an explanation has been given to the *tarekat* as an organisation that brings together people who take the Sufi path. *Zuhud* is part of the Sufi education in the *Tarekat*. Such sufi education is also taught in the Sadziliyah *tarekat*. Human and religious studies in modern psychology, or general psychology, are inseparable. It is different from the study of Islamic psychology in that spiritual or religious parts influence human behaviour.

Spirituality is a religious dimension possessed by someone who is able to provide awareness or interact in society. The awareness and power of Sufi teachings lie in the sincerity of a person. The personality that is always sincere in charity is a reflection of the *Zuhud* personality possessed by that person. Someone who has these characteristics will easily place himself in society (Badri & Andi, 2020).

Observing the explanation of the temperamental personality possessed by members of the Sadziliyah *tarekat*, it can also be studied in the theory of individual psychology and collectivity. Cross-cultural psychology scientists such as Singelis, Triandis, Bhawuk, and Gefland explain the individual and collectivity in the individual dimension, occupying a person's level of interaction vertically or horizontally. The vertical dimension is the dimension of taste, service, and sacrifice to the group. This dimension emphasises the work of one's obligations and the acceptance of the benefits of inequality into equality in the group. The horizontal dimension includes a sense of social cohesion and unity with in-group members and an assessment of similarities in most attributes between individuals, especially in individual status (Cukur & Carlo, 2004).

#### **One of those who chose the Sufi path joined the Sadziliyah Order as a tasawuf organization.**

It is not easy for someone to be able to reveal himself and his abilities. The self-possessed by humans is abstract, so one of the ways is by taking the Sufi life, one will be able to explore the abilities and strengths it has. According to Quraish Shihab, one has limited ability to explore spiritually. These limitations have three dimensions, namely: first, humans pay more attention to their material nature. The two minds possessed by humans have the characteristic of rarely thinking in a complex manner. Such circumstances make it difficult for humans to reveal the secrets of their nature. The three humans are servants of God who have their own uniqueness. Humans have differences with other God's creations (Arifin, 2018).

The religion that a person has in the study of psychology can shape an individual's character and distinguish him from other individuals. The difference appears in the personality or in the behaviour of the person. There are different understandings of the definition of religiosity attached to a person. In general, someone defines a person's religiosity to include the importance of religious life in subjective life and daily behavior. Understanding

religiosity does not always refer to the relationship between the individual and the divinity of religion, but rather to the relationship between individuals and a certain world view (Cukur & Carlo, 2004).

**Relations with God and relationships with fellow human beings are the teachings of the Sadziliyah Order.**

Studying the religious lives of fellow believers or those with different beliefs has indeed become a human obligation. The French sociologist Emille Durkheim holds the view that religion is something social. The purpose of religion in society is to regulate human beings for regular and good relationships. Religion is a unifying tool between people of different skin colours, languages, ethnicities, cultures, and so on. Because people have the same beliefs, it will be easy to get to know each other. Likewise, because of religious beliefs and teachings that teach goodness, people can live in peace, security, comfort, and harmony in the face of any differences (Waluyajati, 2018).

The advantage of religion is that it recommends interacting with humans as well as with God because religious behaviour has a positive effect on healthy behavior. Among the advantages of religious behaviour are its positive impact on disease prevention, better postoperative recovery, and the treatment of other mental and physical disorders. The results showed that, according to Koenig, McCullough, and Larson, 100 studies revealed that religious beliefs and practices were associated with positive emotions such as a sense of well-being, life satisfaction, and happiness. Another study, according to Masters and Knestel, revealed a positive relationship between religiosity and low blood pressure. Someone who is religious can be an indicator of survival for patients undergoing elective open heart surgery. On the other hand, someone who often prays has a positive impact on hospitalised patients with coronary heart disease (Darvyri et al., 2014).

**Increase *dzikr* in the Syadziliyah Order as a way to always be close to Allah.**

The practices of the *dzikr* of the Syadziliyah tarekat include: First, the practice of *dzikr* in the Sadziliyah tarekat increases the reading of *istighfar*. As for the number of members of the Sadziliyah tarekat every day, at least one hundred times The recitation is done after the dawn and maghrib prayers and is done independently and individually.

Practicing *istighfar*, according to the results of interviews obtained from tarekat members who have done *istighfar* practice, provides experience about the impact felt after doing *istighfar* practice. According to the experience of Informant F, reading *istighfar* that is not intensive in the teachings of the Syadziliyah tarekat has no effect on changes in one's social behavior because changes in one's social behavior are influenced by practices carried out with intimacy. On the other hand, reading *Istighfar* by *Istikomah* (permanent) will encourage positive behavior. Such an *istikomah* practice means that someone who has spiritual activities carried out consistently will have good energy behaviour.

Doing more reading of *Istighfar* is a command of Allah swt. A person who reads *Istighfar* is also purifying himself from the sins he has committed. Someone who always reads *Istighfar* is also showing their submission to Allah swt. In fact, Allah also recommends His servants read more *istighfar* in order to ask forgiveness for the sins they have committed. Even a servant of Allah is recommended to ask forgiveness for the mistakes of male or female believers. Allah says in the Quran, *Surah Muhammad*, verse 19.

Meaning: Ask forgiveness of Allah for the sins you have committed and ask forgiveness for those who believe, both men and women (Q.S. Muhammad, 47: 19).

In the book *Riyadus As Sholihin* Sheikh Al Islami Muhyidin Abi Zakariya Yahya ibn Syarif An-Nawawi, it is even explained in the hadith of the prophet that the prophet every day reads *istighfar* at least a hundred times. The hadith shows that the Messenger of Allah has also set an example to the people of how important it is to always read *istighfar* to Him, asking forgiveness of the sins he has committed (An-Nawawi, tth).

The second practice of the Syadziliyah tarekat in the context of *dzikr* to Allah swt is to read more prayers. This is the result of the researcher's interview with the informant, F. *Sholawat* is one of a series of teachings in the Kudus Syadziliyah Tarekat. According to the guidelines of the Syadziliyah tarekat, the prayer is read a hundred times and is carried out every day after the Isha prayer. The benefit for the congregation that reads a lot of *shalawat* is the same as for someone who performs *sunnah* prayers such as the Dhuha prayer or the Tahajud prayer. Because

of the results of interviews conducted by researchers, namely with members who practice prayer, there has been an increase in *sunnah* worship and courtesy to others. This is also the same as what the informant, ZA, said.

So we practice sholawat with the same goal: to get closer to Allah and get blessings from the Prophet Muhammad and the teachers who have guided us. It feels like after practicing sholawat, his life feels calmer than before, and the most felt impact is being active in worship.

The experience of members of the Sadziliyah *tarekat* after carrying out the *tarekat* practice by reading *shalawat* brought about many changes in them. The changes experienced by members of the Syadziliyah *tarekat* are the result of the *tarekat*'s consistent application of their teachings. With the practice of prayer, the *tarekat* becomes more active in performing worship that is *sunnah*, such as Dhuha and Tahajjud prayers. Another change felt by the *tarekat* is that life feels more calm.

There is a special meaning when someone follows as a member of the Sadziliyah *Tarekat*. At the same time, as the person gets used to worshipping to get closer to Allah, he also becomes calm in his heart and in his life. Even in the hadith of the Prophet narrated by Abdullah bin Umar bin 'Ash.

The Messenger of Allah said, Whoever reads shalawat to me once, Allah will recite it ten times (Muslim history). (An-Nawawi, 1057).

The third practice of the Syadziliyah *tarekat* is to read the sentence of monotheism. In Islamic teachings, it is taught to read the sentence monotheism because monotheism is a very noble practice. The practice of monotheism in the sentence *la ilahailallah* is a sentence that is often read by someone when doing *dzikr*. This sentence is also one of the practices contained in the Syadziliyah *tarekat*. However, in the practice of *sholawat*, there are differences in how it is read, namely *sir* (dimly) and *jahr* (loudly). Not only reading the sentence of monotheism, *sir*, but other practices that exist in the Syadziliyah *tarekat* (Aceh, 1996).

An informant's experience as a member of the Sadziliyah *tarekat* who practiced this sentence as part of the *tarekat* practice he followed made him feel his faith in Allah SWT getting stronger. On the other hand, the informant found the meaning that, after feeling his faith getting stronger, what he did in his daily life was His will, and everything that happened was for the best according to Him.

Belief, also known as believe," is the belief held by a person that is related to the religious beliefs they hold and is not a cognitive structure. The object of that belief is God. In Islam, the object of belief is Allah, swt. In the study of psychology, according to Luhmann, believing is easy; believing is difficult. This means that beliefs related to religion are different from beliefs related to others. Beliefs related to religion owned by a person are related to the identity of the person himself. Beliefs other than religion are not attached to one's identity (Coleman et al., 2018). The fourth practice of the Sadziliyah *tarekat* is praying. Praying is an expression from the heart in the form of requests, complaints, requests in the form of objects, goals, or requests to ask forgiveness from Allah SWT. Prayer is the most prominent practice in a *tarekat* practice, not only the Syadziliyah *tarekat* but other *tarekat*. Prayer has the same position in the practice of obligatory worship and other worship, but not the same as pilgrimage, fasting, or prayer. Prayer means asking for the presence of Allah SWT, because he asked to pray directly to him and allowed these prayers. Usually, people say a prayer by mentioning the names and attributes of God, such as "God is loving and most kindly."

In carrying out the practice of the Syadziliyah *tarekat*, having prayer practices that have a specific purpose, for example, asking for protection from danger, asking for forgiveness for Muslims, or asking to be facilitated in seeking sustenance only from Allah SWT, besides praying, it must be accompanied by belief in the form of *husnudzan* (having a good attitude) towards Allah (Aceh, 1996).

Allah swt says in the Qur'an, *Surah* Ghafir, verse 60:

Meaning: And your Lord said, "Pray to Me; I will surely accept it for you. Indeed, those who pride themselves on worshipping me will enter Hell in a state of humiliation and contempt (Q.S., Ghafir, 40:60).

Rasulullah SAW said that praying is part of worship. Worship is not only reading the Qur'an; asking in any language is also part of that person's worship. Al Baghwi argues that worship Allah; do not worship anyone other than Him. When someone prays to Him, Allah will grant it, decree it, and forgive it. Someone who practices his worship by praying, then Allah will determine it (An-Nawawi, tth).

Furthermore, the practice of the fifth *tarekat* from the Sadziliyah *tarekat* is *wasilah* (connection) and *robithoh* (binding). *Wasilah* and *robithah* are practices that are always heard in the practice of Sufism. *Wasilah* and *Robithah* can be interpreted as intermediaries to ask Allah. *Wasilah* and *rabitah* are means of getting closer to Allah swt. The stronger a person is at *wasilah* and *robithah*, the closer that person will be to Allah.

Deepen the meaning of *tawasul* or *robithoh* so that it can be understood properly. *Tawasul* is understood as a way to unite Allah swt when someone prays to Him through an intermediary or mentions a prophet or pious people to be involved together, asking Allah swt for prayer. This method is meant to make it easier for prayers to be answered while still placing Allah as the only God.

If studied in the science of jurisprudence, the law of *tawasul* is allowed. Even the law of *tawasul* was practiced. A person is ordered to do *tawasul* to the Prophet, the saints, or the righteous servants of Allah. Scholars or saints can be living or dead. This opinion is the opinion of the *Salaf* scholars (ancient times). Among the arguments about the permissibility of doing *tawasul* mentioned in the hadith

From Usman bin Hanif *radhiyalloh 'anhu*. Verily, there was a blind man who came to the Messenger of Allah. The blind man said Verily, I was afflicted with problems with my eyesight. O Messenger of Allah, pray to Allah about the calamity that befell me. The Messenger of Allah said: Go, perform ablution and pray two *raka'at*, then pray. O Allah, I pray to You and pray to You through the intercession of Prophet Muhammad SAW, a prophet who has a compassionate nature. O Muhammad, I ask for your intercession to pray to God for the healing of my sight. Give your intercession for me with the intercession of the prophet for the healing of my eyesight (HR At Turmidhi Hadith Hasan Sahih) (Uluwi Al Yamani, 2010).

The other side understands. *Tawasul* also understands about *Robithoh*. In the language, *robithoh* has the meaning of binding. In terminology, according to Syekh Muhamad Amin Al Kurdi, *robithoh* means an effort to maintain the face of the *mursyid* (pointer, leader, teacher, instructor) with full manners to get light from him. Another understanding of *robithoh mursyid* has the meaning of merging the hearts of students with the hearts of *mursyids* and being ready to get blessings from *murshid* so that students have closeness to their hearts with *murshid*. The student also received blessings from the Messenger of Allah and finally got close to Allah SWT.

The benefit of maintaining the face of the teacher (*robithoh*) of a student against the teacher of the *tarekat* that is stored in the heart of a student is that the student is able to unite his heart with *mursyid* and nothingness (*hulul and it-tihad*). When the student is able to achieve *hulul and it-tihad*, the next goal is to be *fana fil mursyid* (loss of despicable character). The reason is because *Murshid* has a heart of closeness to Allah and flows that radiance to students. *Fana fil mursyid* is a way for a *tarekat* student to enter *fana fillah* (Nur, 2021).

Reviewing the explanation of the research results, it can be understood that the teachings of the Sadziliyah *tarekat* are able to provide social behaviour for its members to become wise human beings (wisdom). This behaviour has been widely studied in the study of positive psychology. In positive psychology studies, it is explained that wise behaviour is related to intensive behaviour throughout the range. Wise behaviour can be developed in a person in several stages. The first is that wise behaviour can be attached to a person if the person continues to study and practice intensively. The two wise behaviours differ from other behaviours in positive psychology. Thus, the behaviour will be attached to a person when that person is able to integrate it. Many things influence a person to become wise. This is the result of his life experience interacting with other people. Not only one factor, but many factors to process for him. These factors include interactions with diverse family backgrounds, criticism of life events they experience, professional activities, and adaptation of one's environment in life from the old environment to the new environment (Kunzmann, 2004).

## 7. Conclusion

*Tarekat* teachings have a positive effect on their followers as part of self-actualization behavior. *Tarekat* teachings are able to provide a balance in meeting the needs of the world and the hereafter. This means that a follower of the Sadziliyah (*salik*) *tarekat* continues to work diligently to fulfil his worldly needs. On the other hand, a *salik*, or follower of the Sadziliyah *tarekat*, is also active in carrying out daily worship.

As social beings, followers of the Sadziliyah *tarekat* are encouraged to keep interacting with neighbours or friends and the environment. In such a condition, a member of the *tarekat*, when he can interact with his environment or neighbours, can carry out his Islamic duties, namely preaching and inviting goodness. Thus, it can be said that

following the members of the Sadziliyah tarekat is also in the context of practicing the teachings of fulfilling biological, social, and psychological needs. In the end, someone who chooses to take the sufi path with the Sadziliyah tarekat has a wise personality and is able to make social changes in his environment towards goodness.

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