

Model of the Naqsabandiyah Sect and Its Effect on Spiritual Intelligence

by Cek Turnitin

Submission date: 25-Mar-2023 08:48PM (UTC+0800)

Submission ID: 2046188397

File name: hanif_8_sinta.pdf (378.95K)

Word count: 9837

Character count: 51483



Model of the Naqshabandiyah Sect and Its Effect on Spiritual Intelligence

Luqman Abdullah

Universitas Islam Negeri Sunan Kalijaga

abdullahluqman64@gmail.com

9

Eva Latipah

Universitas Islam Negeri Sunan Kalijaga

eva.latipah@uin-suka.ac.id

Hanif Cahyo Adi Kistoro

Universitas Ahmad Dahlan

hanif.kistoro@pai.uad.ac.id

Abstract

The alarming phenomenon of the current state of society has made experts realize that a person's success in life is not only determined by intellectual and emotional intelligence but also by spiritual Intelligence. Spiritual Intelligence refers to the Intelligence of the heart. In terms of the education of the heart, the Sufi sheikh has set an example by way of the tarekat, each of which has a different path. Therefore, this study tries to answer the problem by knowing how the Naqshabandiyah tarekat model and its influence on spiritual Intelligence in Surau Nurul Amin, Boyolali Regency. This research is qualitative. The primary source of data is the Naqshabandiyah congregation builder and congregation. Data were collected by observation, in-depth interviews, and documentation. Test the validity of the data using source triangulation. The results showed: (1) The model of the Naqshabandiyah tarekat in Surau Nurul Amin Boyolali were: Strategy through Dhikr, to foster calm; Method through Suluk, to practice honesty and discipline of the soul; and the techniques used are ubudiyah, alms, pilgrimage. (2) The development of the Naqshabandiyah congregation in Surau Nurul Amin Boyolali influences spiritual Intelligence. Its influence is seen in the spiritual intelligence aspect of the tarekat congregation. The influence felt by each congregation is different; this is because it is routine or not in the practice of tarekat training. Some experienced a significant change in spiritual Intelligence; others experienced an increase in spiritual Intelligence.

Keywords: Naqshabandiyah; Spiritual Intelligence; Tarekat

Abstrak

Fenomena¹⁷ buruk potret kondisi masyarakat saat ini telah membuat para ahli sadar bahwa kesuksesan hidup seseorang tidak hanya ditentukan oleh kecerdasan intelektual dan emosional, tetapi juga ditentukan oleh kecerdasan spiritual. Kecerdasan spiritual mengacu pada kecerdasan hati. Dalam hal pendidikan hati, Syaikh Sufi telah memberikan contoh dengan cara tarekat yang masing-masing memiliki jalan yang beragam. Oleh karena itu, penelitian ini mencoba menjawab masalah dengan mengetahui bagaimana model tarekat Naqsyabandiyah dan pengaruhnya terhadap kecerdasan spiritual di Surau Nurul Amin Kabupaten Boyolali. Penelitian ini merupakan penelitian kualitatif. Sumber data utama adalah pembina dan jamaah tarekat Naqsyabandiyah. Pengumpulan data dilakukan dengan observasi, wawancara mendalam, dan dokumentasi. Uji validitas data menggunakan triangulasi sumber. Hasil penelitian menunjukkan: (1) Model tarekat Naqsyabandiyah di Surau Nurul Amin Boyolali adalah: Strategi melalui Dzikir, untuk menumbuhkan ketenangan; Metode melalui Suluk, untuk melatih kejujuran dan disiplin jiwa; dan teknik yang digunakan adalah ubudiyah, sedekah, ziarah. (2) Pembinaan tarekat Naqsyabandiyah di Surau Nurul Amin Boyolali memiliki pengaruh pada kecerdasan spiritual. Pengaruhnya terlihat dalam aspek kecerdasan spiritual jamaah tarekat. Pengaruh yang dirasakan oleh setiap jamaah berbeda-beda, ini karena rutin atau tidak dalam praktek latihan tarekat. Beberapa merasakan perubahan signifikan dalam kecerdasan spiritual, yang lain mengalami peningkatan kecerdasan spiritual.

Kata Kunci: Kecerdasan Spiritual; Naqsyabandiyah; Tarekat

A. Introduction

¹¹In-Law No. 20 of 2003 concerning the National Education System, it is formulated that National education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming to create the potential of students to become human beings who believe and fear God Almighty, have good character. Noble, healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen.

This ideal function and purpose of education turn out to be very far from reality in everyday life. As a goal, the direction of educational development should be increasingly visible towards the formulated idealism in the future. But what happened was the opposite (Sugeng Subagya, 2004: 11).

If you look at the mass media, both print and electronic, recent events have shown that the citizens of this nation are not as if an educated nation, not a civilized nation. Crime, corruption, murder, rape, human rights violations, destruction of nature, and loss of humanity are the main features of the endless mass media.

This is a dire portrait of the current state of society. Humanity is no longer cared for; the law is not enforced, solidarity is just a dream, tolerance is jargon, civilization has been eroded, unity and integrity have become fragile, and love is swept away by ferocity. Attitudes that prefer to receive than give are more hostile than patient and like to criticize than praise. All of this adds to a series of indications of the poor portrait of the current condition of society.

Currently, society is in modern times, life, behaviour, and all activities point towards modernity. Modern society is synonymous with separation from irrational life and even things that are categorized as non-rationality. They only recognize the existence of material things and can be touched, felt, studied and scientifically (Hikmat Budiman, 1996: 38). Amid the development of a modern era, spiritual Intelligence is starting to be put aside. With modernization and technological advances, mechanization, industrialization and urbanization have raised many social problems in contemporary society. Ideally, modern humans think logically and can use various technologies ²⁵ to improve the quality of human life. With Intelligence ³ and technological assistance, modern humans should be wiser and wiser. Still, in reality, there are many humans whose human qualities are lower than the progress of thinking and technology they have achieved (Nanang Qosim Yusuf, 2009: 135).

Daniel Goleman said that the last years of this millennium introduced an "age of melancholy", just as the XXI century became "the age of anxiety". International data show what appears to be an epidemic of modern depression, an epidemic that has spread as modern lifestyles have become accepted around the world (Daniel Goleman 1995: 334). Fritjof Capra believes that these various crises, including spiritual concerns, have never happened before in human history (Fritjof Capra, 1984: 21).

This phenomenon has made experts aware that a person's success is not only determined by the ability of the brain and thinking power but is also determined by emotional Intelligence and Spiritual Intelligence. Development developments to uncover the secrets of human Intelligence related to human nature as God's creatures have become ongoing. Intellectual Intelligence and emotional Intelligence are seen as having a mere horizontal-materialistic dimension (humans as individual beings and social beings) and have not touched the core issues of life concerning human nature as God's creatures (vertical-spiritual dimensions). No matter how great a human being with his intellectual and emotional

Intelligence, at certain times through considerations of his affective, cognitive and conative functions, he will believe and accept without a doubt that outside of him there is a Supreme power that exceeds anything, including himself (Abdul Wahab, 2011). :29-30). Therefore, to overcome these various problems, it is essential to increase the spiritual Intelligence of the Muslim community in the modern era.

¹⁵ Danah Zohar and Ian Marshall argue that spiritual Intelligence is Intelligence to deal with problems of meaning or value, namely Intelligence to place our behaviour and life in the context of a broader and richer sense, Intelligence to judge that one's actions or way of life are more meaningful when compared to those of others. Other. ¹⁴ SQ is a necessary foundation for the effective functioning of IQ and EQ. Even SQ is our highest Intelligence (Danah Zohar, 2007: 4).

Spiritual Intelligence involves the ability to live the most profound truths. It means realizing what is best, whole, and most human in mind. Ideas, energies, values, visions, drives and directions for life's calling flow from within, from a state of consciousness that lives with love. This means that spiritual Intelligence makes humans live with others with love, sincerity, and ihsan, all of which lead to God (Abdul Wahab, 2011: 49-50).

Spiritual Intelligence refers to the Intelligence of the heart, the heart which, according to the terminology of the Qur'an, is called qalb. The education of the heart is based on the guidance of the Qur'an, and the hadith of the Prophet SAW. History proves that both of them have a comprehensive ability in purifying the soul (tazkiyatun-nafs) and a very great ability in repairing the heart (islāh}ul-qalb). However, as it is known that the teachings of the Qur'an and the hadith of the Prophet SAW are not all detailed, for that in terms of education and searching the heart, the Sufi sheikhs have set an example by living the tarekat, each of which has a different path (Yaniyullah Delta, 2005: 16). Thus, to increase spiritual Intelligence can be through tarekat.

The primary purpose of Sufistic education is to develop a human practice to absolute truth. And this experience has potentially been stretched wide in the heart of every human being. The ray of light that emanates from within man is infinite. In this combination of potential and experience, they will be able to achieve this one essence. The true Sufi will not stop until he gazes in the knowledge of that essence. And when that happens, all other lights, manifestations, and sublime attributes dissolve in the radiance and awakening of the mind (Said Aqil Siroj, 2006: 52-53). The model of Sufistic education that the researcher will examine in this research is Sufistic education ('Amali); in this sense, the Sufistic Amali education has the connotation of tarekat.

The science of Sufism explains that the tarekat is a way or a guide in doing something worship following the teachings exemplified by the Prophet Muhammad SAW and the chain until our time. Tarekat is a path taken by Sufi scholars to achieve the goals of Sufism, namely, achieving ma'rifat in Allah and revealing the secrets of nature, because according to Sufis, life in nature is full of secrets that are covered by walls, between walls there are our lusts and luxurious worldly life and its pleasures. In contrast, the pleasure that cannot be infiltrated from all happiness is the pleasure and joy of the heart in drawing closer to Allah. No doubt, this pleasure awakens the soul to perpetuate the journey towards Him continually.

In Boyolali Regency, one tarekat participates in trying to build the spiritual Intelligence of its congregation. The spiritual values of the guidance carried out by the Naqsyabandiyah order are interesting to study further. Because amid modern society, which has been widely acknowledged by various circles that modern humans have experienced a spiritual crisis, so that they are concerned with worldly life, a materialistic attitude to life (priority to material things), hedonistic (following the pleasures and delicacy of lust), totalitarianism (wanting to master all aspects of life) and only believe in the formulas of empirical knowledge, ignoring the Spiritual side.

Until now, the Naqsyabandiyah congregation is still developing in Boyolali Regency. This Naqshbandi Order was famous by ²³ Muhammad Bahauddin Al-Uwaisi al-Bukhari Naqshbandi q.s (717 h/1318 AD-791/1389 AD), born in the village of Qashrul Arifah, approximately 4 miles from Bukhara where Imam Bukhari was born. Naqshbandi is the title given to Bahâal-Dîn, which means "writer or engraver." This title is listed as a figure who has succeeded in carving out the nature of perfection in the human heart as the highest value in the world of Sufism (Sri Mulyati, 2006: 89).

The Naqsyabandiyah Order in Boyolali is led by Prof. Dr. H. Saidi Sheikh Kadirun Yahya. The order that he leads has its uniqueness compared to other congregations, including the delivery of its da'wah, which is not only supported by the Qur'an, al-Hadith, and Ijma' Ulama but is also supported by science and technology, so that significantly following the development of the people from an era that has entered the age of technology and information (Djamaan Nur, 2002: 5). However, in principle, the Naqsyabandiyah congregation led by Prof. Dr H. Kadirun Yahya is to continue the teachings and deeds of the Naqshbandiyah order, which was laid down by Sheikh Bahauddin Naqshbandi.

Thus the author is very willing to raise the title of the Naqsyabandiyah Order Model and Its Effect on Spiritual Intelligence (Case Study of the Naqsyabandiyah Congregation in Surau Nurul Amin Boyolali).

B. Discussion

This type of research is qualitative research that utilizes an interpretive research paradigm to build meaning based on field data. The approach used in this qualitative research is psychological, meaning that each topic related to this research is mainly described based on psychological theories. The psychological process is an attempt to acquire the scientific side of Spiritual Intelligence.

The subjects in this study were builders and congregations in Surau Nurul Amin, Boyolali district. Determination of the matter is done using the purposive sampling technique, which is a technique of determining the subject based on specific traits, traits, and characteristics will be very useful when the individual being studied presents a figure who has experience according to the criteria (Sugiyono, 2009: 85).

Characteristics of the subject or informant in exploring the variables of the Naqsyabandiyah tarekat model, among others: a. The subject is an active leader in fostering the Naqsyabandiyah congregation of Surau Nurul Amin in Boyolali Regency. b. The subject knows a lot about the development of the Naqsyabandiyah Order of Surau Nurul Amin in Boyolali Regency. As for the characteristics of the subject or informant in exploring the variables of the influence of the Naqsyabandiyah congregation on spiritual Intelligence, among others: a) The subject is a member of the Naqsyabandiyah congregation in Surau Nurul Amin, Boyolali Regency. b) The subject has followed the Naqsyabandiyah Order for more than five years. c) Subjects routinely go to Surau Nurul Amin.

²⁰ Data collection techniques used in this study were interviews, observation and documentation. An interview is a conversation with a specific purpose. Two parties carried out the discussion: the interviewer who asked the question and the interviewee who answered the question (Lexy J. Moleong, 2012: 186). The type of interview used by the author is an unstructured interview, meaning that the author asks questions freely but still uses interview guidelines that contain the main points of the essay questions to be studied.

Observation is a way to conduct an assessment by conducting direct and systematic observations. The data obtained in the observations were recorded in an observation note. Observation in this research is direct observation, a data collection technique in which the researcher observes directly (without tools) the symptoms of the subjects studied. The observation technique that the author uses is complete participant observation. Namely, the researcher is involved in the activities of the person being observed. During the research, the informants were aware of the researcher's existence who was also a full participant.

¹⁸ Documentation is a data collection technique by collecting and analyzing written documents, images and electronics. The documentation method looks for data about things or variables in the form of notes, transcripts, books, newspapers, magazines, inscriptions, meeting minutes, more extended, agendas and so on (Suharsini Arikunto, 2002: 47).

Marshall and Rossman proposed qualitative data analysis techniques for the data analysis process in this study. In analyzing qualitative research, several stages need to be carried out by Marshall and Rossman in his book *Kabalmay*, including Organizing data; Grouping by category, theme and pattern of answers; Test the assumptions or problems that exist on the data; Looking for alternative explanations for the data; Writing research results (Kabalmay, 2002: 72).

1. Model

According to Sagala, the term model can be understood as a conceptual framework used as a guide in carrying out an activity (Saiful Sagala: 2010: 62). The model can also be understood as a type or design; a description or analogy used to assist the process of visualizing something that cannot be directly observed; a system of assumptions, data, and inferences used to describe an object or event systematically; a simplified design of a working system, a streamlined translation of reality; a description of a possible or imaginary system; a reduced presentation to explain and show the nature of the original form (Komarudin, 2000: 152).

Learning models are used to select and develop strategies, methods, teaching skills, and student activities to emphasize specific learning. In each learning model, several learning strategies can be used. The learning strategy determines the approach that a lecturer will take to achieve the learning objectives. Learning strategies can be classified into direct learning strategies, indirect learning strategies, interaction learning strategies, experiential learning strategies, and independent learning strategies. Learning methods are used to create a learning environment and determine the source of activities in which educators and students will be involved during learning. Specific techniques are often associated with particular strategies; some methods may be found in various designs. Learning skills are the most specific learning behaviours. This involves questioning techniques, discussing techniques, giving directions, explaining procedures, and demonstrating techniques. Learning skills also include actions such as planning, organizing, focusing, and managing.

2. Naqshbandiyah Sect

The word Tarekat comes from the Arabic arīqah, which means way, system, method, and flow (Munawwir, 1997: 849). Then the word becomes a standard sentence in Indonesian. Mulyadi Kartanegara interprets in the Middle East context, tarekat is a small road (shortcut) to a wadi (oasis) and is difficult to pass because sometimes it is covered with sand (Zaprulkhan, 2016: 87).

As for "ṭarīqah", according to the term is the way to Allah by practising the knowledge of Tawhid, Fiqh and Sufism. According to the term Sufism, tarekat means the journey of a salik (follower of the tarekat) to God by purifying oneself or a journey that must be taken spiritually, meaningfully by someone to be able to get as close as possible to Allah SWT (Djamaan Nur, 2002: 120).

From the point of view of the identity of the brotherhood and the Tarekat that was developed, there were at least three Naqshbandi periods that ever existed. The first period includes what Hamid Algar calls the prehistory of the founding of this Sect. This period starts from the time of Abu Bakr and ends with Khwaja Abu Ali Farmadi. In this period, the Naqshbandi sect did not yet have its own identity. Besides that, the figures whose names were listed in the Naqshbandi lineage were not automatically "considered to be exclusively Naqshbandiyya" (Leonard Lewishon, 2003: 540-541).

The second period, which is the formation phase of this Tarekat, is when this Tarekat acquires its own identity. In this period, several teachers consisted of 7 main sheikhs of Asian nationality. The first order is Khwaja Abu Yakub Yusuf Hamdani and the last is Khwaja Amir Sayyid Khulal. However, the central figure in this period was Muhammad bin Baha'udin al-Uwaisi al-Bukhari. He is commonly referred to as Naqshbandi from the word "Naqsyabandiyah", according to Sheikh Najmudin Amin Al-Kurdi in his book "tanwirul qulub" as quoted by Fuad Said, derived from two Arabic words, "Naqsy" and "band" meaning "carving or carving". An image stamped on a candle or other object. And "Band" means "Flag or widescreen". So "Naqsbandi" means an engraving or picture painted on an object, attached, not separated anymore, as printed on a flag or banner. Named "Naqsyabandiyah" because Sheikh Bahaudin was the founder, This tarekat always remembers Allah for a long time, so that the word "Allah" is engraved tightly in its heart (Fuad Said, 1999: 7).

In this period, there was already a well-defined system of technique, which the Naqshbandiyah teachers used together. The student is no longer bound by an oath of

allegiance to his teacher only, but also to his tarekat, and his lineage becomes more critical (Martin van Bruinessen, 1996: 63).

Since the name Naqshbandi as a name and identity, this tarekat has grown in popularity and has had a vast influence from time to time. At the same time, the third period covers the history of development from Bahauddin Naqshbandi to the next generation. This tarekat has become an organization, with its hierarchy and inclinations to its routines. There is a central khanaqah, and an innate khanaqah is obedient to the central khanaqah.

The centre of the tarekat's development was first in Central Asia. When this tarekat was led by Sheikh Ubaidillah al-Ahrar, almost the entire Central Asian region followed the Naqshbandiyah Order and expanded to Turkey and India. Around 1837 AD, the Naqshbandiyah Order developed in Saudi Arabia and was centred in Jabal Qubays Makkah. It was from Jabal Qubays, starting with Sheikh Sulaiman Zuhdi, continued by Sheikh Ali Ridla, then when it came to Sheikh Muhammad Hasyim al Khalidi, the statute of the genealogical expert of Sheikh Mursyid to Sheikh Kadirun Yahya Muhammad Amin al-Khalidi.

All of Sheikh Mursyid's genealogy members spread this Naqshbandiyah Order in their respective times and regions. Especially in Indonesia, the Naqsyabandiyah Order developed in several forms, namely the Naqsyabandiyah Khalidiyah Order, which originated from Sheikh Ismail al-Khalidi. The Naqsyabandiyah Muzhariyah Order is derived from Sayyid Muhammad Saleh al-Jawawi. The Qodiriyah wa Naqsyabandiyah Order amalgamates the Qodiriyah Order and the Naqsyabandiyah Order, created from Sheikh Ahmad Khatib Sambasi (Djamaan Nur, 2002: 179-180).

The purpose of the tarekat is to learn about personal mistakes and shortcomings, either in performing acts of worship or in interacting with the community and learning how to correct them, by clearing liver disease through guidance and interaction with a teacher who has attained perfection and is competent in the method of treating liver disease. Totok Jumantoro, 2005: 244).

According to Shaykh Sholeh Basalamah, the tarekat is essentially to invite people to always take advantage of the time to remember Allah. According to him, the main goal of the tarekat is to ask Muslims to dhikr to Allah because sometime after the death of the Prophet Muhammad, Muslims began to drift away from dhikr, even though the Qur'an commands humans to always dhikr, to get a calm and happy heart.

However, the primary purpose of establishing various tarekat by the Sufis is to foster and direct a person to feel the nature of his God in daily life through a controlled and perfect worship journey.

Muhammad Amin al-Kurdi emphasized the importance of a person entering the tarekat to obtain perfection in worshipping his Lord. According to him, at least three goals for someone who enters the tarekat world to complete worship. First, to be "open" to something that he believes in, namely the Essence of Allah SWT, regarding His attributes, majesty and perfection so that he can draw closer to Him more closely and achieve the essence and quintessence of prophethood and his followers. His best friend. Second, to cleanse the soul of vile traits and morals, then decorate it with commendable morals and pleasing qualities (Allah) and hold on to the predecessors (şolihin) who had these qualities. Third, to perfect the deeds of the Shari'a, which makes it easier to do righteous deeds and do good deeds without finding difficulties and difficulties in carrying them out (Ajid Thohir, 2002: 55-56).

3. Spiritual Intelligence

Intelligence is a person's ability to solve the problems he faces, especially issues that require the power of the mind (Munadir, 2001: 122). While spiritual is a mental/spiritual spirit, the soul or spirit has a powerful spirit or drive through the correct moral order. - truly noble and sublime, the basis for the growth of self-esteem, values, morals, the spirit of one's soul in carrying out life. It gives direction and meaning to human life about the belief in the existence of non-physical powers that are greater than human strength; An awareness that connects humans directly with Allah SWT (Mimi Doe, 2001: 20)

¹² Danah Zohar and Ian Marshall define spiritual Intelligence as Intelligence to deal with and solve problems of meaning and value, namely Intelligence to place human behaviour and life in the context of a broader and richer sense, Intelligence to judge that one's actions or way of life are more meaningful than what is expected Other.

According to Zohar and Ian Marshal, the characteristics of spiritual Intelligence are:

- a. Ability to be flexible, able to put oneself and openly accept the opinions of others.
- b. A high level of self-awareness, such as the ability to be autocratic and understand the purpose and vision of his life.
- c. The ability to face and take advantage of suffering, a person's ability to deal with suffering and make the suffering experienced as a motivation to get a better life in the future and keep smiling and being calm.

- d. The ability to face and transcend pain, the ability of a person where when he experiences pain, he will realize his limitations, and become closer to God and believe that only God will provide healing and the ability to face and transcend pain is also marked by the emergence of sincerity and forgiveness.
- e. Quality of life inspired by vision and values, quality of life of a person based on definite life goals and adhering to values that can encourage them to achieve these goals, such as principles and guidelines for life and grounded in truth.
- f. Reluctance to cause unnecessary harm, someone who has high spiritual Intelligence knows that when he harms others, it means he is harming himself. Hence, they are reluctant to do unnecessary harm. Reluctance to cause unnecessary harm, e.g. procrastinating on work and tending to think before acting.
- g. Thinking holistically, the tendency to see the relationship between various things or have a holistic view that can think logically and act following social norms.
- h. The tendency to ask why and what if to look for basic answers, the tendency to ask "why" or "how" if to look for basic answers and have the ability to imagine and have a high curiosity.
- i. Being independent, easy to work against conventions (customs and social habits), such as giving and not receiving and not depending on others.

In the interpretation of al-Maraghi, this verse explains that humans have an instinctual promise (fitrah) between God and humans. Allah has provided humans with the nature of Islam, namely by placing a sure faith in their hearts.

Therefore, if humans want to do bad things, they will be forbidden by the voice of their conscience because God doesn't want humans to do bad things. If people continue to do evil deeds, their conscience will advise. Then, if you have already done it, you will regret it. Mac Scheler said regret is a sign of returning to God. However, sometimes the inner voice is closed. This is what is said to be spiritually unintelligent due to the shackles of spiritual Intelligence so that it results in failure or ineffectiveness and not optimally in an effort. Factors that inhibit/shackle spiritual intelligence include Proud, Ujub, Envy and jealousy, Angry, Prejudice, Hypocritical, Riya.'

The seven factors above affect the clarity of the heart and make the heart blurry resulting in weakening of spiritual Intelligence and hindering progress; in the end, humans will become weak physically and spiritually / mentally (Kholid Abu Syadi, 2008: 64).

4. Spiritual Intelligence Relationship with Tarekat

Danah Zohar and Ian Marshall argue that spiritual Intelligence is Intelligence to deal with problems of meaning or value, namely Intelligence to place our behaviour and life in the context of a broader and richer sense, Intelligence to judge that one's actions or way of life are

more meaningful when compared to what is expected. Others (Danah Zohar, 2007: 4). So spiritual Intelligence can be said as a variety of Intelligence that makes people aware of the meaning of life, and allows thinking more broadly, deeply and dynamically, so that they feel genuinely whole as a person intellectually, emotionally, and spiritually. This Intelligence is the source of wisdom and awareness of the value and meaning of life and allows creatively discover and develop new values and meanings in one's life. Spiritual Intelligence shows that every human being has the awareness and freedom to creatively create new works and set themselves to achieve a better life.

Efforts to develop spiritual Intelligence are generally learning methods that involve thought processes, feelings, wills and actions. This method is applied in almost all areas of education and training in the world. But this learning process in general only enters the brain and consciousness and has not yet been embedded in the conscience and rooted in the heart in the spirit above the human consciousness. And the results, of course, can be effective and ineffective; even more often, they forget what has been learned (Hanna Djumhana, 2002: 9).

In addition to using such learning methods, Sufism also has a unique and more effective way called tarekat. The tarekat implants the word of God into the hearts of humans so that their thoughts, desires, attitudes and behaviour are by divine guidance and pleasure. This method aims to form a superior human (Insan Kamil). His heart is embedded in the word of Allah (Kalimatullahi Hyal Ulya), which is channelled from the side of Allah SWT through the light of divinity (Nurun 'alan Nurin) as His channel or wasilah. Not into the brain but directly into the conscience as the core of human spirituality above the realm of consciousness. And with this spiritual method, man's entire existence and personality, including his spiritual Intelligence, will be enlightened, thus realizing formidable and victorious people in His guidance and pleasure (Hanna Djumhana, 2002: 9).

5. History of the Founding of Surau Nurul Amin in Boyolali Regency

Surau is a name that is not very familiar to the people of Boyolali and its surroundings; the name surau is generally used in Sumatra and the Malay Peninsula because that is where the beginning of the journey of the Naqshabandiyah congregation brought by Sheikh Muhammad Hasyim al-Khalidi qs from Jabal Qubaisy to Mecca al -Mukarromah, who is the teacher of Saidi Syekh Kadirun Yahya Muhammad Amin al-Khalidi qs who is the 35th wasilah of the Naqshabandiyah Order. The function of the surau is no different from the Mushola, Langgar, and Mosque, which are places for worship. Still, the surau has a relatively small building, so that it is not used for Friday prayers but is more devoted to carrying out wirid places.

The establishment of this surau in 2003 was motivated by the inability of the Saiful Amin surau in Mojosongo for the activities of the Naqsabandiyah Order. Finally, Mr Nana Suganda, an administrator in Boyolali Regency, is looking for a way out by building a new Surau. However, it is constrained by the location and construction costs. Mr Nana Suganda asked permission from the leadership of the Tarekat in Surabaya to build a Surau by selling his house in Surabaya; he was permitted to construct a surau, but was not allowed to sell his home, which would be used to build a Surau. He was asked to return from Surabaya to Boyolali and was told that in Boyolali, someone was already waiting to donate his place to be a Surau.

When Mr Nana Suganda arrived in Boyolali, he was greeted by Mr Sugiman and his family, who are members of the Naqsabandiyah congregation to provide waqf of part of their house to build a Surau. a higher level, at that time Surau in Karanganyar. In 2007, Nurul Amin Boyolali surau received permission to hold a talqin dhikr procession for the Naqsabandiyah congregation. Until now, talqin dhikr is done every three months.

The Mursyid of the Naqsabandiyah Order in Surau Nurul Amin is Prof. Dr. SS. Kadirun Yahya. He is the 35th lineage in the Naqsabandiyah Order. Born in an Islamic family on June 20, 1927, in Pangkalan Barandan, North Sumatra. His maternal and paternal grandmothers were two Sheikhs of the Tarekat, namely Sheikh Yahya from the father's side and Sheikh Abdul Manan from the mother's side. Even though he was born into a prominent religious family, the son of Suran Sori Alam Harahap and Siti Dous Siregar still received formal education and studied general sciences. In 1924, he looked at the Dutch elementary school Hollandsch-Indlandsche School (HIS) until he studied at a university.

Prof. Dr SS. Kadirun Yahya became acquainted with the tarekat in 1943 – 1946 through a caliph from Syekh Syahbudin Aek Libung (South Tapanuli). At that time, it was a turbulent period (Japanese colonialism), and he was not too deep into the tarekat. In 1946 he was present at the house of Saidi Syekh M. Hasyim Buayan's student in Bukit Tinggi, which was going to be held Tawajuh, and anyone who had not followed the tarekat was ordered to leave the tarekat. But when the tawajuh was about to start, Saidi Syekh Hasyim Buayan saw Prof. Dr. SS. Kadirun Yahya and allowed him to take part in tawajuh by being taught a short kaifat by his caliph at that time. This is a rare event in Naqsabandiyah tarekat students, who have not entered the tarekat but have followed tawajuh.

In 1949, during the Dutch aggression, he took refuge in a mosque/surau in the Tanjung Alam Batu Sangkar area, West Sumatra. One day, a group of people came to the mosque to carry out I'tikaf/suluk, led by Sheikh Abdul Majid Tanjung Alam. The sheikh asked Prof. Dr SS. Kadirun Yahya to show suluk, but he refused because he had never done suluk.

After consulting, he finally accepted on the condition that there was permission from Saidi Syekh Hasyim Buayan. After that incident, Prof. Dr SS. Kadirun Yahya met Saidi Syekh Hasyim Buayan to account for his activities in sulking people. This was allowed by Saidi Sheikh Hasyim Buayan and immediately opened the suluk (Nur, 2002: 341).

In 1950, with his teacher's permission, Prof. Dr SS. Kadirun Yahya began to develop the Naqsyabandiyah Order by having a surau at his home in Evidence Tinggi, West Sumatra holding Suluk in that place. Until now, the Naqsyabandiyah Order is led by Prof. Dr SS. Kadirun Yahya, based on the BKK (Order Coordination Agency under Prof. Dr SS. Kadirun Yahya) obtained information that this Tarekat is practised by millions of his students spread throughout Indonesia.

6. Model of the Naqsyabandiyah Order at Surau Nurul Amin Boyolali

Strategy in the Naqsyabandiyah Order of Surau Nurul Amin through dhikr. With frequent dhikr to Allah, his heart becomes calm; it is open to good things with peace of mind. This was experienced by a congregation named Mr Marjuki. Mr Marjuki often recited dhikr in the Naqsyabandiyah congregation, experienced a change in his heart; his heart felt at ease. This can also be seen when he is gathering with his friends; when what Mr Marjuki said is refuted by others, he does not look angry and annoyed, even he is very enthusiastic about listening to input from other people. Of course, he often argues when there are differences of opinion and when advised by others.

To practice this dhikr, a student must first enter the tarekat, which is called talqin dhikr. A person who wants to join the tarekat is not required to be old; instead, if he is of age, he can follow the tarekat. This can be seen when the author makes observations when entering the Naqsyabandiyah congregation, some of the prospective communities are still young, and some are old.

Prospective students who want to join the tarekat are first given an explanation about the naqsyabandiyah tarekat by the officer and shown a photo of Mursyid always to remember it they take a mandatory bath by imagining themselves being bathed by Mursyid—after cleaning, then doing ablution and prayer repentance. Furthermore, prospective students are laid in front of the Murshid's mihrab facing the Qibla and sleeping like the sleeping position of the Prophet Muhammad.

Then the whole body is covered with a white cloth. They are covered with a white cloth so that when they enter the tarekat they get a deep impression that one day they will die

too. In addition, while sleeping, the spirit of a prospective student can get to know his Murshid. This process is carried out from midnight to dawn and maintains the adab, namely: keeping ablution and not allowed to speak a word, only allowed to raise hands when going to the bathroom. A caliph who becomes the deputy of the Murshid in talqin dhikr performs wirid from midnight until dawn. The practice is nothing but dhikr in a particular room.

The pilgrims who have just entered the tarekat are given an essential practice in the form of dhikr ismu substance, namely by chanting Allah, Allah, in their hearts 5000 times. As experienced by Mrs Nur when she first entered the tarekat, she got the initial 5,000 dhikr of mentioning the name of Allah in one day. However, this dhikr is different for each student because some have taken Suluk, so they are given dhikr with different levels.

To carry out dhikr is not possible by studying alone. Still, one must need a Mursyid Sheikh as a spiritual guide for his murshid sheikhs, and so on until the Prophet Muhammad SAW, who also received guidance from the angel Gabriel a.s—lowering the genealogy or certificate of fortune-telling to his students with valid statutes. Thus, not all of Sheikh Mursyid's students will later be entitled to become Sheikh Mursyid as well.

When you want to carry out dhikr that has been certified, it must begin with kaifiyat, and adab, including a) Holy from minor hadas or someone is in a state of ablution. b) Prayer circumcision ablution and prayer circumcision repentance two rakaat. c) Facing the Qibla in a quiet place. d) Sitting in the opposite position of sitting Tawaruk in prayer. As the companions sat in front of the Prophet Muhammad. Sitting like this can make it easier for someone to get tawaduk and concentration. e) Asking Allah for the forgiveness of all wrongdoings by remembering the crimes that have been committed and believing that Allah sees them. Then say *astagfirullah* in your heart 5 or 15 or 25 times. f) Read Surah al-Fatihah once and Surah al-Ikhlâs three times and award the reward to the spirit of the Prophet Muhammad and the spirits of all the sheikhs of the Naqshbandiyah lineage, especially to the murshid sheikhs. g) Close the eyes and close the mouth and stick the tongue to the palate. This is done to get the perfect specialness and further ensure the trajectories of the heart that must be considered. h) Rabitah grave, meaning that someone who makes dhikr imagines as if he is dead. That's why he envisioned being bathed, shrouded, prayed, carried to the grave and finally buried. All family and friends leave us alone in the grave; at that time, remember that everything is useless except good deeds. i) Rabitah murshid, meaning that the student ties or connects his spirituality to the spiritual murshid who will guide him or together towards the presence of Allah SWT. Spiritual murshid in the study of Sufism is like a funnel or shower to get the waste of gifts and blessings

from Allah SWT. j) Concentrating all the five senses and disconnecting from all that bothers to remember Allah.

7. Methods in the Naqsyabandiya Sect at Surau Nurul Amin Boyolali

The method in the Naqsyabandiyah congregation in Surau Nurul Amin Boyolali is through Suluk. Suluk means taking the path to Allah SWT. Suluk is also called seclusion, which is being in a quiet place so that you can worship solemnly and perfectly.

Someone who is suluk is called salik. Suluk people perform iktikaf in mosques or surau, exemplified by the Prophet Muhammad and the righteous salaf. Suluk period carried out ten days, 20 days, or 40 days. People who carry out suluk must be under the leadership of someone who has makrifat, in this case, is Sheikh Mursyid.

The essence of suluk is an effort, an earnest endeavour to cleanse oneself spiritually and physically by repenting and emptying oneself of bad qualities and filling it with commendable qualities, obedient physically and mentally. Everyone who is suluk believes that he will be clean and his repentance will be accepted by Allah SWT so that he becomes taqorrub, close to Him.

Pupils who want to be sulk are not required to be old first. When the student has entered the tarekat, and he wants suluk, then he can follow suluk. This was also expressed by Mr Joko Arif that to participate in suluk, one must first enter the tarekat, and at least three months have been following the tarekat. Congregation of Surau Nurul Amin Boyolali bersuluk in Surau centre, which is in Surabaya in certain months.

A student who performs suluk is required to maintain etiquette in performing suluk, as follows: a) Purify intentions from all because and will, such as not because of fear of something, or because people want to be praised so that people say he is an expert in sulk and so on. b) Repentance from all outward and inner sins. c) Perpetual blowing so that it is far from demons and demons and near angels and spirits. d) Continuous dhikr, especially dhikr taught by the teacher. e) Perpetual wuquf qalbi (removing thoughts from all feelings). f) Cleans the heart of all ideals, even those that are related to the afterlife. g) If you experience changes in your body or witness something during dhikr, you should report it to the teacher or his representative. h) If you experience a change in feelings or see something in the dhikr, it should be vehemently denied (rejected), but the dhikr should not be interrupted. i) Continuously perpetuate the memory of the teacher. j) Maintain congregational prayers. k) Be present at the place of dhikr. l) Do not get up earlier than the teacher at the time of khatam or tahajjuh. m) Do not rely on

anything when dhikr alone or in the congregation. n) Keep your tongue from saying too much, even if you are a fellow member of the congregation, unless you are old. o) Stay seated, do not go out unless you are old. p) When out of place should cover the body. q) Constantly asking for Allah's mercy in all behaviour and circumstances. r) Let's do a lot of good to friends who are in need so that their prayers can be received. s) Be civilized to the caliph under the teacher. t) Should multiply alms during suluk. u) Let's leave the circumcised wirid because it increases dhikr.

When someone is suluk, he will be in a mosquito net in the form of a square with 1 square meter. And in the mosquito net, each salik carries out the practice according to their respective levels of dhikr; after every Asr, the officer will ask the officer about the target set. At that time, every salik was required to be honest because, in the mosquito net, no one knows except ourselves and Allah SWT.

The length of time when suluk is ten days, when ten days in the mosquito net, each salik is taught to remember our position in the mother's womb. The very narrow room also leads to being tolerant not only in mystical situations but in everyday life. This has also been experienced by the author when the author followed Suluk at Surau Nurul Amin Surabaya.

Suluk can foster a disciplined attitude of the congregation because the activities in Suluk are scheduled and must be carried out by every community. These activities include dhikr, praying together, eating together.

8. Techniques in the Naqshabandiyah Sect at Surau Nurul Amin Boyolali

The techniques used in the Naqshabandiyah congregation in Boyolali Regency are Ubudiyah, Alms and Pilgrimage. Ubudiyah is filial piety; a student must understand if filial piety is done as a thank you to Sheikh Mursyid. Berubudiyah is not carried out based on obligations and orders but must be found on awareness and sincerity.

Ubudiyah is a variety of activities carried out for the benefit of Mursyid. The forms of ubudiyah activities in the Naqshabandiyah congregation are social activities in the Surau environment, such as cooperation in the construction of Surau, cleaning the Surau, mutual assistance in slaughtering and distributing qurban meat, maintaining income, bringing Suluk people. This can be seen when the author observes ubudiyah activities at Surau Nurul Amin; the congregation is very enthusiastic about cleaning the surau and repairing something damaged from the surau. The value of ubudiyah is very high compared to alms because the

reward of ubudiyah is immediately rewarded by Allah; this is according to what was conveyed by Sheikh Mursyid quoted by Mr Nana Suganda:

The following technique is through alms; the pilgrims usually give alms in Surau by putting money in the Surau room that has been provided. Alms can prevent someone from getting caught. If a person is going to get calamity and disaster, then what will hinder him is his charity. Mr Nana Suganda explained that giving alms accompanied by intensive dhikr and prayer would solve every problem. These alms must be accompanied by reading the prayer of al-Fatihah once and al-ikhlas three times.

The last technique is the pilgrimage; the pilgrimage here is to visit the grave of Sheikh Mursyid on Teacher's Day, which is every 20 June. Pilgrimage is a tribute to Guru Murshid and also to get blessings. Because a Murshid is a wali, a wali can give benefits when he lives and dies.

9. The Influence of the Naqshbandiyah Sect on the Spiritual Intelligence of the Jama'at

Those who are spiritually intelligent feel the presence of Allah wherever they are; they believe that they are always under the supervision of Allah SWT. A divine camera keeps on highlighting his heart and feels and realizes that all the beats of his heart are known and printed by Allah without any of it being scattered (Latipah, 2020).

The data from the interviews show that there is an influence in following the naqsyabandiyah tarekat to feel the presence of God. One of them was experienced by Mr Darsini. Before entering the tarekat, Mr Darsini had regarded the existence of God; by following the tarekat and practising dhikr in the tarekat, Mr Darsini experienced an increase in feeling the presence of God. With the frequent practice of dhikr, it will be easier for you to remember Allah. By touching the presence of God, all of your activities are more controlled. This is also experienced by Mr Marjuki; after attending the tarekat and regularly practising dhikr, it is easier for him to remember Allah and feel supervised by Allah. So that in saying and doing it is also more controlled.

Flexibility is adaptability. This flexible attitude is needed in life. People who can be flexible are people who quickly adapt and accept other people's opinions openly. From the interview data, it is shown that following the naqsyabandiyah tarekat can affect the ability of the congregation to be flexible. As experienced by the assembly named Mr Marjuki. Before entering the tarekat, he was extreme and did not want to accept differences of opinion. If

advised, always argue. After Mr Marjuki joined the naqsyabandiyah tarekat and routinely practised his deeds, he experienced a change.

Mr Darsini also experienced this change in being flexible. He said that when there were differences of opinion and debating, it was fun. Still, after following the tarekat and realizing his old age, he underwent a change marked by being open when there were differences of opinion and accepting when he received advice.

Self-awareness (self-awareness), or self-knowledge where the individual will be aware of himself, that the individual has weaknesses and strengths, and in his daily life, the individual is aware that it is himself. A person is said to have self-awareness if he understands the emotions and moods being felt, is critical of information about himself, and is aware of his authentic self.

From the interview data, it is shown that following the Naqshbandiyah tarekat and practising its dhikr can increase the congregation's self-awareness. As experienced by Mr Darsini, when he joined the Naqsyabandiyah tarekat, pride emerged because he already had a teacher and entered the tarekat. However, after he followed the tarekat for a long time, he realized his mistake.

Mrs Nur also felt the influence of the Naqsyabandiyah congregation on increasing self-awareness. He is aware that he is not a wealthy person and tries to be humble. So now he is trying to do good and draw closer to Allah through the tarekat. His wife also stated that before Mr Marjuki entered the tarekat, he was often angry and did not want to realize his actions and mistakes. Still, after entering the tarekat, there was a change to being patient and aware of his shortcomings and errors.

Pain, suffering or hardship can be perceived as something threatening and dangerous. However, this can be seen as both a challenge and an opportunity. This can be seen in the congregation named Mr Marjuki. Before joining the tarekat, Mr Marjuki, when facing exams and trials, often complained. After he entered the tarekat, he experienced a change in attitude when facing tests and problems. He tried to take lessons from the test given. The wife of Mr Marjuki also expressed this. That before entering the tarekat, when faced with trials, he often complained, but after entering the tarekat, there was a change.

The influence of the tarekat on the ability to face and take advantage of these difficulties was also experienced by Ibu Nur. Before entering the tarekat, Ibu Nur was often angry when she got into trouble and suffering. However, after he entered the tarekat and

practised the dhikr of the tarekat. Mrs Nur's attitude when facing problems and grief has changed. He enjoys and is more grateful for any tests and trials that Allah has given him.

Those spiritually or spiritually intelligent are very aware that the life they live is not a "coincidence" but an intentional one that must be carried out with a complete sense of responsibility. The vision or goal of every spiritually intelligent Muslim will make a meeting with Allah the culmination of his vision statement, which is then translated into measurable and directed good deeds. The vision and values of this life can be obtained through the practice of the Naqsyabandiyah congregation, one of which was experienced by Mrs Nur, one of the congregations of the Naqsyabandiyah congregation in Surau Nurul Amin, Boyolali Regency. Before joining the tarekat, Ibu Nur had no vision and values of life; she only wanted to die. This is also reinforced by the testimony of his younger brother, Mas Sholeh. After Nur's mother entered the tarekat, she received dhikr from the Naqsyabandiyah congregation and began to change little by little. After actively carrying out dhikr and various practices of the Naqsyabandiyah congregation, Mrs Nur changed, becoming a vision and value of life. Besides Mrs Nur, having vision and values in life after following the Naqsyabandiyah order is also felt by Mr Darsini. He has an idea of life to survive the hereafter, namely by seeking sustenance for his family with lawful food and by making other people happy

Mr Marjuki also experienced an increase in the vision and values of life. Before entering the tarekat, he worked too hard and did not interpret it. But after he entered the tarekat, and his heart calmed down, he realized his vision and the value of his life. Mr Marjuki has the idea to die in peace and bring good deeds. He did not want to return to Allah without getting enough provisions.

People who have spiritual Intelligence will ask why and what if to look for fundamental answers, namely by digging up problems with causal questions. The interview data shows an increase in this case. What happened to Mr Marjuki? He felt that his foot disease was caused by joking in the grave. After that incident, Mr Marjuki tried to be better at the funeral. Mr Darsini also experiences this; he realized that the illness he suffered was partly due to a lack of worship to Allah and a lack of dhikr to Allah.

A person with high spiritual Intelligence knows that when he harms others, he is harming himself. When he selfishly or unnecessarily causes the suffering of others, then that suffering will return to himself. Reluctance to cause unnecessary harm, e.g. procrastinating on work and tending to think before acting. The interview data shows that following the Naqsyabandiyah order will make people reluctant to cause damage and loss. As experienced by Mr Marjuki before entering the tarekat. Before joining the tarekat, Mr Marjuki vengefully made

other people suffer and lose more. After Mr Marjuki joined the tarekat and got older, he realized the sins he had committed and closed them with a lot of istigfar and dhikr. Besides that, he is also happy if he helps his neighbours who are in trouble. The influence on the reluctance to cause harm was also seen in the congregation named Mr Darsini. Even though he already had that attitude before he joined the tarekat, but after they followed the tarekat, this attitude increased even more. It is like keeping a promise.

Be independent, like giving and not receiving and not depending on others. From the interview data, it is shown that following the Naqsyabandiyah order will make people more independent. This is like what happened to Mrs Nur; even though she was left to remarry by her husband, she still tried her best and did not depend on other people for her life. In addition, he also tries to set aside sustenance to be donated to others. The increase in being independent, which is manifested in the desire to give and not depend on others, is also seen in a congregation named Marjuki. Mr Marjuki prioritizes the needs of others over his own needs and is happier when giving help to others than receiving support. This increase in being independent is due to the tarekat practice being taught to always dhikr to Allah. So that with this dhikr, the heart becomes calm and only depends on Allah for his life.

C. Conclusion

Based on the description and analysis that has been presented, the following conclusions can be drawn: 1) The model in the Naqsyabandiyah order is as follows: a) The strategy of using dhikr. With dhikr will cultivate peace of mind. Dhikr is the central forecast and approach to the Naqsyabandiyah congregation of Surau Nurul Amin, Boyolali Regency. By having peace of mind, the heart will be open to good things to produce good behaviour. b) Method through Suluk. Suluk is an exercise to practice honesty and discipline the soul. Such as congregational prayer, dhikr, and discipline in obeying the rules contained in Suluk c) The techniques used are Ubudiyah, Alms and Pilgrimage. Ubudiyah is a student's devotion to his mursyid; alms is a means to overcome problems and reject the coming of disaster; pilgrimage is a relationship between students and their murshid.

Guidance in the Naqsyabandiyah congregation of Surau Nurul Amin, Boyolali Regency has an influence on spiritual Intelligence. This influence is seen in aspects of spiritual Intelligence in the community of the tarekat. The impact felt by each congregation is different. There are those who feel a significant change in spiritual Intelligence; there are also those who experience an increase in spiritual Intelligence because before he entered the tarekat, he

already had spiritual Intelligence. So that when he enters the tarekat, his spiritual Intelligence will increase through the practices in the Naqshbandiyah order.

REFERENCES

- Arikunto, Suharsini. (2002). *Prosedur Penelitian, Suatu Pendekatan Praktik*. Cet. 4. Jakarta: Rineka Cipta.
- Bruinessen, Martin van. (1996). *Tarekat Naqsyabandiyah di Indonesia*. Bandung: Mizan.
- Budiman, Hikmat. (1996) *Pembunuhan yang SelaluGagal*. Yogyakarta: Pustaka Pelajar.
- Capra, Fritjof. (1984). *The Turning Point: Scince, Society, And The Rising Culture*. New York: Bantam,
- Daniel Goleman. (1995). *Emotional Intelligence: Why It Can Matter More Than IQ ?*. London: Bloomsbury.
- Delta, M. Yaniyullah. (2005). *Melejitkan Kecerdasan Hati dan Otak Menurut Petunjuk Al-Qur'an dan Neourologi*. Jakarta: PT Raja Grafindo Persada.
- Doe, Mimi & Mardha Walch. (2001). *10 Prinsip Spiritual Parenting: Bagaimana Menumbuhkan dan Merawat Sukma Anak Anda*. Bandung: Kaifa.
- Bastaman, Hanna Djumhana. (2002). "Mengaktualisasi Potensi Insani", paper di presentasikan dalam *Seminar Nasional Potensi Tasawuf dalam Meningkatkan Ketahanan Budaya Bangsa di Era Krisis Multidimensial*, 13 (6), 9.
- Jumantoro, Totok dan Samsul Munir Amin. (2005) *Kamus Ilmu Tasawuf*. Wonosobo: Amzah.
- Kabalmu. (2012) *Designing Qualitative Researsh*. London: Sage Publication.
- Komarudin. (2000). *Kamus Istilah Karya Tulis Ilmiah*. Jakarta: Bumi Aksara.
- Latipah, E. dan Mardiyah Nur F. (2020). Akhlakul Karimah Siswa Ma'had: Ditinjau dari kemampuan Berpikir Kritis. *Nurnal PAL* 17 (1), 55-66).
- Lewishon, Leonard. (2003). *Warisan Sufi, Warisan Sufisme Persia Abad Pertengahan (1150-1500)*. Yogyakarta: Pustaka Sufi.
- Moleong, Lexy J. (2012). *Metodologi Penelitian Kualitatif*. Bandung: PT Remaja Rosdakarya.
- Mulyati, Sri. (2006). *Mengenal & Memahami Tarekat-Tarekat Muktabarah di Indonesia*, (Jakarta: Kencana, ,
- Munadir. (2001). *Ensikloipedia Pendidikan*. Malang: UM Malang.
- Munawwir. (1997). *Kamus Bahasa Arab Indonesia*. Yogyakarta: Pustaka Progresif.
- Nur, Djamaan. (2002). *Tasawuf dan Tarekat Naqsyabandiyah Pimpinan Prof. Dr. SS. Kadirun Yahya*. Cet.II. Medan: USU Press.

- Sagala, Saiful.(2010). *Supervisi Pembelajaran Dalam Profesi Pendidikan: Membantu Mengatasi Kesulitan Guru Memberikan Layanan Belajar yang Bermutu*. Bandung: Alfabeta.
- Said, Fuad. (1999). *Hakikat Tarikat Naqshabandiyah* Jakarta: PT. Al-Husna Zikra.
- Siroj, Said Aqil. (2006).*Tasawuf Sebagai Kritik Sosial “Mengedepankan Islam Sebagai Inspirasi, bukan Aspirasi”*. Bandung: PT Mizan Pustaka.
- Subagya, Sugeng. (2004).*Menemukan Kembali Mutiara Budi Pekerti Luhur “Pendidikan Budi Pekerti Luhur di Sekolah”*. Yogyakarta: Majelis Ibu Pawaiyatan Tamansiswa.
- Sugiyono. (2009). *Metode Penelitian Kuantitatif Kualitatif dan R&D*. Bandung: Alfabeta.
- Syadi, Kholid Abu.(2008). *Perikasa Hati Anda*. Surakarta: Insan Kamil.
- Thohir, Ajid. (2002). *Gerakan Politik Kaum Tarekat: Telaah Historis Gerakan Politik Antikolonialisme Tarekat Qodiriyah-Naqshabandiyah di Pulau Jawa*. Bandung: Pustaka Hidayah.
- Wahab H.S., Abdul dan Umiarso. (2011).*Kepemimpinan Pendidikan dan Kecerdasan spiritual*. Jogjakarta: Ar-Ruzz Media.
- Yusuf, Nanang Qosim.(2009). *The 7 awarness: 7 kesadaran tentang keajaiban Hati dan Jiwa menuju manusia di atas rata-rata*. Jakarta: Gramedia.
- Zaprul Khan. (2016). *Ilmu Tasawuf*. Depok: PT Rajagrafindo Persada.
- Zohar, Danah dan Ian Marshall. (2007).*Kecerdasan Spiritual*, (Terjemahan Rahmani Astuti). Bandung: Mizan.

Model of the Naqsabandiyah Sect and Its Effect on Spiritual Intelligence

ORIGINALITY REPORT

6%

SIMILARITY INDEX

4%

INTERNET SOURCES

3%

PUBLICATIONS

3%

STUDENT PAPERS

PRIMARY SOURCES

1	Submitted to Universitas PGRI Semarang Student Paper	1%
2	A Riafadilah, M Mukhidin. "Implementation Model's Taba in Geography Curriculum", IOP Conference Series: Earth and Environmental Science, 2018 Publication	<1%
3	ejournal.staim-tulungagung.ac.id Internet Source	<1%
4	biarjournal.com Internet Source	<1%
5	Rofiatul Hosna, Ghunniyatul Karimah. "Nature School Curriculum Model", Tribakti: Jurnal Pemikiran Keislaman, 2020 Publication	<1%
6	jurnal.unej.ac.id Internet Source	<1%
7	ummaspul.e-journal.id Internet Source	<1%

8	journal.uinjkt.ac.id Internet Source	<1 %
9	files.eric.ed.gov Internet Source	<1 %
10	Riska Chandra Pradana, null null, Ruben Dharmawan , Endang Sutisna Sulaeman, null null, null null. "The Effectiveness of Mosquito Breeding Site Eradication and Role of Wiggler Controller toward Countermeasure Effort of Dengue Hemorrhagic Fever in Klaten, Central Java", 'Masters Program in Public Health, Sebelas Maret University', 2017 Internet Source	<1 %
11	A A Najah, A F Rohmah, Usratussyarifah, H Susilo. "The Implementation of Problem Based Learning (PBL) Model Improving Students' Oral Communication Skill through Lesson Study", Journal of Physics: Conference Series, 2019 Publication	<1 %
12	Submitted to South Bank University Student Paper	<1 %
13	id.wikipedia.org Internet Source	<1 %
14	www15.uta.fi Internet Source	<1 %

15	Linda Lantieri. "A Vision of Schools with Spirit", Religion & Education, 2010 Publication	<1 %
16	Journal of European Industrial Training, Volume 27, Issue 2-3 (2006-09-19) Publication	<1 %
17	digilib.iain-palangkaraya.ac.id Internet Source	<1 %
18	repository.iainpalopo.ac.id Internet Source	<1 %
19	www.gssrr.org Internet Source	<1 %
20	repository.unpkediri.ac.id Internet Source	<1 %
21	Abd. Muqit, Djuwairiyah Djuwairiyah. "Desain Strategi Pembelajaran Menuju Capaian Pembelajaran", Jurnal Pendidikan Islam Indonesia, 2017 Publication	<1 %
22	Luqman Abdullah. "Kontribusi Tarekat Naqshabandiyah Terhadap Pendidikan Agama Islam Dan Perubahan Perilaku Sosial Jamaah", Nazhruna: Jurnal Pendidikan Islam, 2018 Publication	<1 %
23	salafytobat.wordpress.com Internet Source	<1 %

24

www.kompasiana.com

Internet Source

<1 %

25

ojs.unimal.ac.id

Internet Source

<1 %

Exclude quotes On

Exclude matches Off

Exclude bibliography On