



Spiritual Education Guidance at The Hasan Ma'shum *Dhikr Assembly* in Palu

Nursyam¹, Ulfiani Rahman², Syamsul Bahri A Galigo³, Andi Anirah⁴,
Sitti Nadirah⁵, Samintang⁶

¹Universitas Islam Negeri Datokarama Palu, Indonesia

²Universitas Islam Negeri Alauddin Makassar, Indonesia

³Universitas Kebangsaan Malaysia, Malaysia

^{4,5,6}Universitas Islam Negeri Datokarama Palu, Indonesia

Email: ¹nursyam181176@gmail.com, ²Ulfiani.rahman@uin-alauddin.ac.id,
³galigo55@yahoo.com, ⁴aniracakkela@gmail.com, ⁵nadirahsitti@yahoo.co.id,
⁶Samintang07@gmail.com

Abstract

Keywords:

Development
Process; Spiritual
Education;
Hasan
Ma'shum
Dhikr
Assembly.

The purpose of this study is to see how far the success of fostering spiritual education in the Hasan Ma'shum *Dhikr Assembly* in Palu City. The type of this research is field research which is qualitative in nature with a phenomenological approach. The primary data in this study were obtained from information from the leadership, officers, and members of the Hasan Ma'shum *Dhikr Council*. Meanwhile, secondary data was obtained from documents directly related to the research theme sourced from journals, books, and types of documents sourced from the internet. The data analysis used is qualitative data analysis with an interactive model. The results showed that the process of fostering spiritual education at the Hasan Ma'shum *Dhikr Assembly* in Palu city consisted of three stages, namely the planning stage which contains socialization planning, preparation of joining, *dhikr* method, and evaluation. The implementation stage which contains the implementation of the planning stage of socialization, acceptance, *dhikr* method, and evaluation. The evaluation stage which contains written test, oral test, and non-test. The results of fostering spiritual education at the Hasan Ma'shum *Dhikr Assembly* in Palu City have been proven to gradually be able to foster their congregations. The success of fostering spiritual education at the Assembly of *Dhikr Hasan Ma'shum Palu City* consists of a relationship with Allah swt (*Hablum minallah*) which includes a higher awareness of leaving immoral acts, getting closer to Allah swt, and a feeling of calm and peace in the heart. Meanwhile, human relationships form noble morals and become *Uswatun Hasanah*.

Abstrak:

Kata Kunci:

Proses Pembinaan;
Pendidikan Spritual;

Tujuan dari penelitian ini ialah untuk melihat sejauh mana keberhasilan pembinaan pendidikan spritual pada majelis *Dhikr Hasan Ma'shum Kota*

Majelis Zikir Hasan
Ma'shum.

Palu. Jenis penelitian yang digunakan dalam penelitian ini adalah field research (penelitian lapangan) yang bersifat kualitatif dengan pendekatan fenomenologi. Data primer pada penelitian diperoleh dari keterangan pimpinan, petugas, serta jamaah Majelis Dhikr Hasan Ma'shum. Sementara itu, data sekunder diperoleh dari dokumen-dokumen yang berkaitan langsung dengan tema penelitian yang bersumber dari jurnal, buku, maupun jenis dokumen yang bersumber dari internet. Analisis data yang digunakan ialah analisis data kualitatif dengan model interaktif. Hasil penelitian menunjukkan bahwa proses pembinaan pendidikan spiritual pada Majelis Dhikr Hasan Ma'shum kota Palu terdiri atas tiga tahapan yakni tahap perencanaan yang memuat perencanaan sosialisasi, rencana penerimaan, metode dhikr, dan evaluasi. Tahap pelaksanaan yang memuat implementasi dari tahap perencanaan sosialisasi, penerimaan, metode dhikr, evaluasi. Tahap evaluasi yang memuat test tertulis, tes lisan, dan non tes. Hasil pembinaan pendidikan spiritual pada Majelis Dhikr Hasan Ma'shum kota Palu telah terbukti secara bertahap dapat membina para jamaahnya. Adapun keberhasilan pembinaan pendidikan spiritual pada Majelis Dhikr Hasan Ma'shum Kota Palu terdiri atas hubungan kepada Allah swt (Hablum Minallah) yang meliputi semakin tinggi kesadaran dalam meninggalkan perbuatan maksiat, semakin dekat dengan Allah swt, serta perasaan hati yang tenang dan damai. Sementara hubungan pada manusia membentuk akhlak yang mulia serta menjadi Uswatun Hasanah.

Received : August 29, 2023; Revised: December 22, 2023; Accepted: December 30, 2023

<https://doi.org/10.19105/tjpi.v18i2.10303>

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Institut Agama Islam Negeri Madura, Indonesia



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1. Introduction

Humans are unique because they have two dimensions at once: interior-exterior, *batin-zahir*, inner-world-outer-world, or spiritual-material dimensions.¹ The two dimensions are often referred to as the "spirit/soul-body" relationship. To fully understand human beings, these two elements must be understood in depth and comprehensively within human beings, as in the spiritual concept of Islam, in perfecting the creation of the physical aspects of humans, Allah breathes His spirit into the physical elements (body) of humans. Humans can only live when the God gives the spirit into their soul.²

With the perfecting of human, the spirit is sent in the form of light or *nur*, which emits intelligence through the brain so humans can think. The spirit hears through the ears, sees through the eyes, feels through the tongue, speaks with the mouth, and smells through the nose. It is also the spirit that produces science and knowledge. Therefore, human resources are not merely science and knowledge. Science and knowledge originate from light or spirituality in humans.³

¹ Mohd Rosmizi Abd Rahman et al., "Unveiling the Forgotten Aspect of Good Deeds: A Comparative Study of Muslims Thoughts," *International Journal of Academic Research in Business and Social Sciences* 12, no. 9 (2022): 1850–68, doi:10.6007/IJARBS/v12-i9/14188.

² Nguyen Thi Cam Tu, "Ludwig Feuerbach's View of Human in Thoughts on Death and Immortality," *Journal of Advances in Education and Philosophy* 7, no. 3 (2023): 70–72, doi:10.36348/jaep.2023.v07i03.002.

³ Achmad Ushuluddin et al., "Understanding Ruh as a Source of Human Intelligence in Islam," *The International Journal of Religion and Spirituality in Society* 11, no. 2 (2021):

According to Arsyad, this dimension is an inner capacity in human beings that needs to be honed.⁴ In Islam, the development of inner capacity is carried out through spiritual education coaching that leads to cleansing the heart or spirit as exemplified by the Prophet Muhammad when doing uzlah in the cave of Hira. This is done to obtain direct guidance from Allah swt. in educating the mind and sharpening the sensitivity of his heart.

Meanwhile, the method of spiritual education in Islam leads to a heart cleansing approach developed in Sufism.⁵ Likewise, spiritual education at the Hasan Ma'shum *Dhikr Assembly* comes from Sufism which originates from the teachings and methods developed in the Naqsyabandiyah Khalidiyah Tariqat. The cultivation of spiritual values is pursued through the practice of dhikr, ubuduyiah, and suluk. Through a series of activities, the results of the process of fostering spiritual education carried out will show positive progress towards its jama'ah. As revealed in the hadith that Verily, in the body is a piece of flesh which, if sound, the entire body is sound, and if corrupt, the entire body is corrupt. Truly, it is the heart.⁶

According to al-Ghazali, the heart, referred to by the hadith above, is where the human spirit or soul resides.⁷ The argumentation of this text shows that the spiritual dimension is the driving "engine" for the physical dimension in forming a perfect human being. Spiritual purification through Sufism education offers a solution to current human problems by forming spiritual intelligence and akhlakul karimah.⁸

Riki Saputra wrote that the spiritual crisis is the most fundamental crisis modern civilization faces.⁹ Sodiman in his research reveals that the biggest crisis in the world today is a crisis of spirituality and integrity.¹⁰ In line with this research, Seyyed Hosein Nasr said that currently, the existence of modern humans is slowly moving away from their spiritual core.¹¹ The same thing was expressed by Toynbee that at this time, the main priority of modern humans is having material needs and eliminating spiritual aspects in their lives.¹²

The impact of the shift in values as described above is starting to be felt, namely, the emergence of individuals who do not find happiness within themselves, causing feelings of loneliness, anxiety, and deviant behavior.¹³

103–17, doi:10.18848/2154-8633/CGP/v11i02/103-117.

⁴ Azhar Arsyad, *Memahami Kebahagiaan : Antara Impian Dan Kenyataan Suatu Upaya Pengembangan Inner Capacity* (Makassar: Alauddin Press, 2006).

⁵ Subhan Abdullah Acim, "Investigating the Foundations of Sufism-Based Education in the Qur'an and Hadith," *Widya Balina* 7, no. 1 (2022): 1–12.

⁶ Abu 'Abdillāh Muhammad Ibn Ismā'il Al-Bukhāriy and Al-Jāmi'al-Shahih, *Fadhli Man Istabr'āli Dīnihi, Tahqīq Muhib Al-Dīn Al-Khatīb* (Cairo: al-Matba'ah al-Salafiyah, 1979).

⁷ Abu Hamid Al-Ghazali, *Ihya' Ulumiddin* (Al-Qahirah: Dar al-Hadith, 1998).

⁸ A.Gani, "Pendidikan Tasawuf Dalam Pembentukan Kecerdasan Spritual Dan Akhlakul Karimah," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 10, no. 2 (2019): 275, doi:http://dx.doi.org/10.24042/atjpi.v10i2.5847.

⁹ Riki Saputra, "Religion and The Spritual Crisis of Modern Human Being in The Perspective OF Huston Smith's Perennial Philosophy," *Al -Albab* 5, no. 2 (2016): 195–215.

¹⁰ Sodiman, "Menghadirkan Nilai-Nilai Spritual Tasawuf Dalam Proses Mendidik," *Al-Ta'dib: Jurnal Kajian Ilmu Kependidikan* 7, no. 2 (2014), doi:http://dx.doi.org/10.31332/atdb.v7i2.316.

¹¹ Seyyed Hosein Nasr, *Islam and the Plight of the Modern Man* (London: Long Man Group, 1975).

¹² Arnold J. Toynbee, *Islam It Meaning and Message* (London: Islamic Council of Europe, 1976).

¹³ Fathur Rohman, "Pendidikan Spritual Berbasis Tarekat Bagi Pecandu Narkoba (Studi

Furthermore, as revealed by Naufal Walyuddin that the large wave of competition in life which is quite competitive seems to have triggered humans to become vulnerable: easily stressed, frustrated, even depressed.¹⁴ This situation is of course related to the spiritual aspects of humans in navigating an increasingly complex life. As a result, the orientation of human life leads to a more materialistic, individualistic and secularistic life.¹⁵ Thus, this can massively reduce human existence itself.

Based on the description above, the destruction of modern humans caused by the spiritual crisis makes every human being lose the meaning of life and become confused in determining life's true purpose. All this happens because they do not have a firm grip on life, which pivots on the center of existence, namely God.¹⁶ No exception happened to the *Jamaah* (community members) who entered the the Hasan Ma'shum *Dhikr Assembly* in Palu. These *Jamaah* had various problems before entering the *Majlis Dhikr*, including drug addicts as much as 15%, alcoholics 15%, stressful and depressed life due to economic pressure 7%, mentally ill 10%, and at most 63% those who want to cleanse their spirituality to get closer to Allah SWT. In this context, Islamic spiritual education is seen as an urgent need for modern humans. Therefore, one of the solutions to solve this problem is the cleansing of the soul or purification of the spirit through intensive worship or called spiritual education.

Previously, there were several previous studies that contained discussions related to spiritual education. First, the research written by A. Sulaeman concluded that Islamic educational institutions need to integrate the religious learning system and Sufism values as the basis for developing their education system.¹⁷ This research only focuses on the implementation of Sufism values in the religious learning system. While the author's research focuses on fostering education through spiritual activities. Second, research written by Rohana Hamzah et al. concluded that the process of developing spiritual education is needed in shaping the mind and rational soul through self-enlightenment.¹⁸ This research only focuses on the development of spiritual education through a conceptual model. While the author's research focuses on the development of practice-based spiritual education. The third study was written by Arifin et al. who concluded that the content of spiritual education is about Islam, Iman, Akhlak, Shari'at, Hakikat, Ma'rifat through the methods of bai'at, lectures, dhikr, and suluk.¹⁹ This research focuses on the spiritual education system through the

Kasus Di Pondok Pesantren As-Stressiyah Darul Ubudiyah Sejati Sejomulyo Juwana Pati," *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 5, no. 2 (2017): 161, doi:<http://dx.doi.org/10.15642/jpai.2017.5.2.161-180>.

¹⁴Naufal Waliyuddin, "Pendidikan Nilai Perspektif Psikosufistik (Integrasi Psikologi Dan Tasawuf Dalam Mengembangkan Spiritualitas Dalam Pendidikan)," *Syifa Al-Qulub: Jurnal Studi Psikoterapi Sufistik* 5, no. 2 (2021): 87, doi:10.15575/saq.xxx.xxx.

¹⁵Asep Kurniawan, "Peran Tasawuf Dalam Pembinaan Akhlak Di Dunia Pendidikan Di Tengah Krisis Spritualitas Masyarakat Modern," *YAQZHAN* 2, no. 1 (2016): 80, <https://syekhnuurjati.ac.id/jurnal/index.php/yaqhzan/article/view/907>.

¹⁶Rasjid Skinner, "Traditions, Paradigms and Basic Concepts in Islamic Psychology," *Journal of Relig Health* 58, no. 4 (2019): 1087–1094, doi:10.1007/s10943-018-0595-1.

¹⁷ A. Sulaeman, "Islamic Religious Education Based On Sufism Construction Epistemology of Islamic Education," in *International Conference the Community Development in ASEAN, 2017*, 1–16.

¹⁸ Rohana Hamzah and Kamarudzaman Isa, "Spiritual Education Development Model," *Journal of Islamic and Arabic Education* 2, no. 2 (2010): 1–12.

¹⁹ Arifin, Hasan Asari, and Amroeni Drajat, "The System of Spritual Education of Tarekat Sammaniyah at Learning Assembly of Ihya Ulumuddin Medan," *IJLRES - International*

Sammaniyah tarekat method. While the author's research focuses on the Naqsyabandiyah Kholidiyah tarekat method.

This concept of spiritual education is offered by the Hasan Ma'shum *Dhikr Assembly in Palu City* with several processes and stages that distinguish it from other spiritual education institutions. The stages of spiritual education taught at Majelis Dhikr Hasan Ma'shum consist of six methods in practicing dhikr, namely dhikr alone, dhikr in congregation, suluk (i'tikaf), alms (sadaqoh), ubudiyah and pilgrimage. From this description, the purpose of this research is to see the extent of the success of spiritual education coaching at the Hasan Ma'shum *Dhikr Assembly in Palu City*.

2. Methods

The type this study is field research which is qualitative in nature, qualitative methods are used to collect and analyze data obtained through the field research.²⁰ The phenomenological approach is a way to dissect a phenomenon that occurs with theory in elaborating findings with research discussions.²¹ The data sources used in this study are primary and secondary. Primary data in this study were obtained from the head, officers, and members of the the Hasan Ma'shum *Dhikr Assembly*. Meanwhile, secondary data was obtained from documents directly related to the research theme sourced from journals, books, and documents from the internet. The data analysis used is qualitative data analysis with an interactive model consisting of three co-occurring activities. These techniques include:²² data reduction by selecting relevant and meaningful data that leads to problem-solving, discovery, and meaning to answer research questions. Next, the presentation of the data is carried out by creating narratives, matrices, or graphs to facilitate mastery of the information or data. Finally, data analysis was carried out by drawing conclusions from the analysis's results.

3. Result and Discussion

3.1. Spiritual Education Guidance Process at the Hasan Ma'shum Dhikr Assembly in Palu

Based on the observations, there are three stages in the spiritual education guidance process, namely:

3.1.1. Planning Stage

The planning stage is the process of determining what must be done by the organizers and the best way to implement the program to achieve goals. The planning in the guidance at the the Hasan Ma'shum *Dhikr Assembly* is to determine the objectives, activities, and results to be achieved in the coming activities. Therefore, planning relates to determining what will be implemented. Planning is a process of setting goals, developing methods, and outlining tasks to achieve planned goals. In the guidance activities, planning is a process towards achieving specific goals or directed and systematic preparation so that goals are achieved effectively and efficiently. Planning is essential in managing the activities of any institution and in the *Majlis Dhikr*, particularly in spiritual education activities. The development planning system in spiritual education is a

Journal on Language, Research and Education Studies 1, no. 1 (2017): 34–52.

²⁰ Ranbir Singh Malik, "Qualitative Research Methodology in Education," *EduBio Tropika* 1, no. 2 (2013): 63, <https://jurnal.usk.ac.id/JET/article/view/5225>.

²¹ Yoki Yusanto, "Ragam Pendekatan Penelitian Kualitatif," *Journal of Scientific Communication* 1, no. 1 (2019): 9, doi:<http://dx.doi.org/10.31506/jsc.v1i1.7764>.

²² A. Michael Huberman Matthew B. Miles, *Qualitative Data Analysis*, Third Edit (United State of America: Arizona State University, 2014).

process to influence the *Jamaah* so that they can adapt as best as possible towards their relationship with the God and their environment and cause changes in themselves that enable them to function as *uswatun hasanah* and higher to become *rahmatan lil alamin*.

Based on the observations of the stages of this planning include: (1) Socialization. This step introduces the *da'wah* system to the public regarding the vision and mission, the principal teachings, and the objectives of the *Majlis*. This socialization is in the form of closed and open preaching. (2) Preparation of Joining Plan. Accepting new persons or members. The individual should be fully committed and has a true intention to join the *Majlis*. The steps for this acceptance are collecting data on the *Jamaah* by filling out a form, receiving an explanation/orientation regarding the procedure for entering to become a disciple at the Hasan Ma'shum *Dhikr Assembly*, preparing the *Jamaah* to follow the acceptance process such as being bathed, *talkin*, and *bai'at* (sworn in) first²³. This is done because, in the outside world, there seem to be no laws and rules, in which lying, cheating, stealing, free sex, and killing others is a part of their lives. For this reason, usually, they are not immediately put into a strict program and rules but are required to do the primary practice as 'homework' for about three months. Only then they can follow the next stage in the form of *suluk* or *i'tikaf*. (3) Planning the Method of *Dhikr*. At this stage, the drafting of procedures or methods of carrying out *dhikr*. There are six methods of implementing *dhikr* as spiritual education at this *Majlis*, designed by the murshid (the grand teacher), namely individual *dhikr*, *Jamaah dhikr*, *suluk*, almsgiving (*sadaqah*), *ubudiyah*, and *ziarah*. These six methods are a system of unity and obligations that the *Jamaah* of this *Majlis Dhikr* must carry out. (4) Planning Evaluation. Evaluation, the practice of the *Jamaah* is checked by officers who the murshid teacher has appointed. This evaluation is carried out at the time of *suluk* which will be explained at the evaluation or maintenance implementation stage. *Jamaah* usually suffer from illnesses physically, mentally (behavioral), socially, and spiritually (divine values). Usually, it is triggered by the people around or bad conditions in the local environment. Therefore, the guiding process is carried out as a whole and comprehensively (holistic).

3.1.2. The Implementation Stage

Based on observations and interviews, in detail, the process of implementation stage can be explained as follows:

1. The Implementation of Socialization.

Based on observations, the researcher found that at this stage, the implementation is carried out by a closed and opened *da'wah* system, carried out for people who have not yet joined and those who have joined this *Majlis Dhikr*. In accordance with what was revealed by one of the official informants that the implementation of this socialization was not bound by time and place. This socialization consists of conveying the vision, mission, objectives, and main points of the *Majlis Dhikr* to the public, both openly and privately. The vision of the *Majlis* is to form a virtuous person, and its mission is to have a noble character, to become *uswatun hasanah*, and to be *rahmatan lil alamin*.

2. The Implementation of Joining.

After the *jamaah* have gone through the planning stages, including the implementation stage with spiritual education methods under the guidance of a spiritual teacher, murshid, or caliph appointed by the murshid. From the researcher's observation, the guidance of the *Jamaah* starts from acceptance

²³ Amiruddin KY. bin Moh. Khoir Hasjim Al Khalidy, *Fatwa Pola Umum Dan Pola Khusus Majelis Dhikr Hasan Ma'shum* (Jakarta, 2002).

through the orientation, *talkin*, and *bai'at* stages. Before taking *bai'at*, the Jamaah must take a bath to ensure that the body is clean from all large and small impurities. The intention is to cleanse all (spiritual) diseases and ask Allah's forgiveness and help through a spiritual teacher or murshid who spiritually always guides human steps and activities. This is in line with what was conveyed by one of the Jamaah. When joining the *Majlis*, the jamaah was oriented and taught an explanation of the implementation of *dhikr* and *baiat*.

3. The Implementation of Dhikr Method. Implementation of Dhikr Method Consists of:

First, individual *dhikr*, namely *dhikr* that is done individually. This *dhikr* is done after receiving the practice of the spiritual teacher or murshid or caliph who is assigned by the murshid to transmit the practice. The practice is "*Ismu al-Zat*" that is, reciting of Allah-Allah in the heart 5000 times in one sitting. Based on the results of interviews with informants (N3, N4, N7, and N32) revealed that this *dhikr* brought changes in my behavior, a sense of love and compassion for fellow human beings and behaving politely towards others became the foundation of life that is lived daily. The following is an excerpt from the interview with the congregation:

"When I first practiced the dhikr of ismu al-zat, which was memorized by the murshid 5000 times a day, at that time there were many positive changes in me. I used to have bad behavior, difficulty controlling my emotions, now slowly a loving temperament arises in me thanks to practicing the dhikr of Allah-Allah every day".

Second, *dhikr jamaah* (congregational *dhikr*), based on observations and research documents, this step is done in *Jamaah*. This congregational *dhikr* can be done in *surau*, *halaqah*, and *iop*. This *dhikr* is done outside *suluk* weekly schedule, every Tuesday night and Friday night, and *suluk* for ten days according to a predetermined schedule each month. *Dhikr* in group, guided by a caliph who has received permission from a spiritual teacher or murshid. Before the *dhikr* begins, the *Jamaah* forms $\frac{3}{4}$ circles in a sitting position, led by a caliph who sits at the far right. Based on the results of interviews with informants (N6, N7, N8, N21 and N32) revealed that after the obligatory prayer, I do *dhikr* in congregation to make the condition of the soul calm and peaceful in responding to problems. The following is an excerpt from the interview with the congregation:

"So, in this school, in addition to individual dhikr, we also carry out dhikr in congregation after the fard prayer or after the obligatory prayer. This dhikr is led by a caliph. There are many things that are difficult to describe when doing dhikr in congregation. What is clear is that every time we finish doing it, the condition of my soul feels calm, peaceful, in responding to problems is not in a hurry, I can respect the people around me, willing to share with others. And that is almost felt by all jamaa'ah who participate in zikr in congregation".

Third, the implementation of *Suluk*, after going through the stage of registration, orientation, explanation of *kaifiyat*, *talkin* and *bai'at*, individual *dhikr*, *Jamaah dhikr*, then the process of cleansing the disease through *suluk* activities. Based on the researcher's observation, this stage is in *suluk* or *i'tikaf* activities. *Suluk* or *i'tikaf* is carried out in the *surau* (small praying room) as a place for spiritual building activities of the *Jamaah* after obtaining permission from the spiritual teacher or murshid. New members can participate in *suluk* or *i'tikaf* activities after doing the basic practice for about three months. In *suluk* or *i'tikaf* activities, other spiritual education methods

such as personal *dhikr*, *jamaah dhikr*, almsgiving, and devotion or *ubudiyah* are implemented comprehensively. The *dhikr* is performed in the respective *suluk* or *i'tikaf* room, while the *Jamaah dhikr* is performed in the main *surau* room, guided by a caliph as the leader of the *Dzahiriyah*. Based on the fatwa of murshid, *khalwat* (seclusion) is also a method that came down from Allah swt. Therefore, *khalwat* is obligatory for those who believe. Just like chanting, seclusion also has conditions and pillars, which conditions and pillars must be implemented earnestly for the law of God in the seclusion to be implemented, seriousness (*wara'*) and high discipline (*riyadoh*) are needed in implementing *khalwat*, because to break our dependence on other than God is very difficult. With that method, then lust can be guided by the light of God's word. Based on the results of interviews with pilgrims (N9, N20, N24, N25, N23, N33 and N34) who have participated in *suluk* or *i'tikaf* at the *Hasan Ma'shum Dhikr Council*, they revealed that by following *suluk*, the sins that have been committed such as drugs, alcohol have always overshadowed our lives. So that there is an awareness not to do it again. The following is an excerpt from the interview:

"There were many extraordinary spiritual experiences that I had when I participated in suluk or i'tikaf for ten days in the Hasan Ma'shum surau. The first time I participated in suluk, my head was a bit dizzy, my chest hurt like being stabbed by nails or sharp objects, but I continued according to the officer's orders, because I wanted to recover and change my life in this world for the better. There were images that could not be forgotten, as if life was only about drinking and taking drugs, that lasted as long as I recited Allah-Allah 11,000 times. After two days of dhikr, the pain began to disappear and turned into a heart or soul that became calm, comfortable, guided and I felt there was a meaningful life in me with the guidance of a spiritual teacher or murshid who always guided me to feel the existence of God".

Fourth, the implementation of *sadaqah* (alms). Alms is donating to those entitled to receive it, for example, the poor, orphans, and homeless children, whether in the form of money and other goods²⁴. Alms, as the fatwa of the murshid is interpreted as a form of our gratitude to Allah swt. In *sadaqah*, what needs to be considered is the element of the servant's sacrifice to his *Khaliq* (Allah). Because without a part of sacrifice, it does not deserve to be called alms. *Rabbi anta maqsudi wa ridhoka mathlubi* is a fundamental philosophical basis (starting point for thinking) because everything happens according to His will. Human effort is only carrying out obligations. Here it is clear that there is no human role in the knowledge of God. One inseparable unity between *Ilahi anta Maqshudi wa ridhoka Mathlubi* and *sadaqah* (alms).

Fifth, the implementation of devotion or *Ubudiyah*, devotion is the success of the religious vision and mission entrusted to spiritual murshid. Based on the researchers' observations, it was found that the form of devotion or *ubudiyah* is working together to build a *surau* or maintain *surau* facilities as a form of devotion to God which is entrusted to spiritual teachers or murshid. This is in line with the motto of the spiritual teacher or murshid, which he usually conveys when opening or closing the *suluk*, namely "do good deeds like what an apostle or prophet (did), be principled as a servant,

²⁴ Fawza Rahmat, "The Role of Zakat, Infak, Sadaqah in Small Business Development in Baitul Maal Wat Tamwil Operations," *AT-TIJARAH* 4, no. 2 (2022): 155, doi:<https://doi.org/10.52490/attijarah.v4i2.921>.

serve with a warrior mentality, strive in patience and fortitude as a soldier, and work and build as a owner".

Sixth, the Implementation of *Ziarah* (Pilgrimage), According to the observations of the researcher, it is one of the annual obligations for the spiritual teacher to make a pilgrimage to the shrines of his teachers who are in North Sumatra. Even though he was unwell, he did his best while doing it. This is an exemplary example that the teacher is highly glorified so that the knowledge revealed is full of blessings.

4. The Implementation of Evaluation

Based on observations and interviews, this evaluation phase is basically and essentially only carried out by the Murshid Teacher who evaluates all the practices and actions carried out by disciples. So that the implementation of the evaluation of spiritual education development is divided into 2 forms, namely physical and spiritual evaluation. This *zhahir* or physical evaluation is carried out only in *khalwat* activities. The following are the results of interviews with suluk officers N31, N32, and N33 regarding the implementation of evaluation in suluk:

"the assessment techniques that I do include written tests and oral tests. I write down the number of dhikr practices of the congregation that I evaluate. Some have reached the target of 70 thousand sittings of dhikr a day and night, some are 50 thousand sittings and some are only 10 thousand sittings, while the oral test I ask them to practice the procedures for doing dhikr".

The same thing was also revealed by officers N2 and N35 that:

"this evaluation was carried out through 2 instruments, namely written evaluation and oral evaluation. The written evaluation is carried out because it requires a prerequisite that the more dhikr practices performed the spiritual improvement will increase. Meanwhile, the oral evaluation is carried out in order to evaluate the mastery of the procedures for doing dhikr, the more correct the procedures for doing dhikr, the target to be achieved so that the dhikr is sufficient for 70,000 sittings can be achieved. The most important thing is that the sharia face and the essence face are mastered so that the practice will be smooth so that it is easy to mock the blessings of Allah Swt".

The evaluation is an effort to collect a series of information on an ongoing and comprehensive basis from the process and results of the practice being carried out, namely assessing the Jamaah who has carried out the practice of *dhikr* while receiving basic practice to high practice in *suluk* or *khalwat* activities. At the same time, spiritual evaluation is carried out without a time and place limit. Murshid teachers always supervise their disciples or *jamaah*.

3.1.3. Evaluation and Maintenance

Evaluation is that every *i'tikaf* activity is evaluated. The practice is checked by the officer assigned, and as a form of preservation, this method is still performed routinely to the *Jamaah* outside *suluk/i'tikaf* activity. The results of this assessment are in the form of a written test, oral test, and non-test. Written evaluation, which assesses the results of the number of congregational practices. Written evaluation is carried out because it requires a prerequisite for the ability to practice according to the desired target, namely suluk one must do 70 thousand times a day and night in writing on the assessment sheet. Oral evaluation, which assesses the procedure for implementing the practice. This evaluation is carried out to determine the understanding and mastery of the congregation about the procedures for doing charity or doing dhikr. Non-test evaluation is an assessment of the state of development of pilgrims' abilities

whose procedures and measuring instruments are different from ordinary tests. therefore, non-test evaluation is evaluated directly by Guru Mursyid spiritually, namely Guru Mursyid's evaluation of students' spirits by assessing the face of sharia and the face of the essence of suluk participants during suluk activities.

At this stage, the *jamaah* who have performed *dhikr* are examined or evaluated for their respective practices. This stage is done when the *suluk* activities are carried out by officers assigned to evaluate. Furthermore, at this stage, the officers and caliphs also appeal to the *jamaah* to maintain their practices and continue the daily routine of doing their practices and *istiqamah* (continual). Outside of *suluk* activities, as a form of maintenance for the *Jamaah*, it is routine to perform personal *dhikr*, *congregational dhikr*, almsgiving, and *ubudiyah* or devotion. In this way, the *jamaah* are always protected by their *dhikr* activity so that they are also protected by Allah swt. until they died, may God bless them.

Table 1. Spiritual Education Guidance Process

Planning Stage	Implementation Stage	Evaluation and Maintenance
Socialization	Implementation of Socialization: 1. Conveying the vision 2. Mission 3. Objectives 4. Main points of the <i>Majlis Dhikr</i> to the public, both openly and privately	Written test, oral test, and non-test. (Carried out during suluk).
Preparation of Joining Plan	Implementation of Joining: 1. Orientation 2. <i>Talkin</i> 3. <i>Bai'at</i> stages	
Planning the Method of Dhikr	Implementation of <i>Dhikr</i> Method: 1. Individual <i>dhikr</i> 1. <i>Dhikr jamaah</i> 2. <i>Suluk</i> 3. <i>Sadaqah</i> 4. <i>Ubudiyah</i> 5. <i>Ziarah</i> (Pilgrimage)	
Planning Evaluation	Implementation of Evaluation: 1. Physical 2. Spiritual	

Source: Processed by the author, 2023

3.2. Results of Guidance on Spiritual Education at the *Majlis Dhikr Hasan Ma'shum Palu*

Based on the results of the research conducted at *Majlis Zikir Hasan Ma'shum*, the author formulates the success of spiritual education development in several categories. These categories include:

3.2.1. The Relation to Allah SWT

1. The Higher the Awareness to Abandon Immoral Acts.

In the following, the researcher presents the results of interviews with

pilgrims who follow suluk or i'tikaf at the Hasan Ma'shum Dhikr Council: Informants (N9, N20, N24, N25, N23, N33 and N34) explained that there were shadows that could not be forgotten, namely as if life was only drinking liquor and consuming drugs, but after practicing the recitation of Allah-Allah in suluk activities, the pain of dependence on liquor and drugs began to disappear and turned into a calm, comfortable, and peaceful soul in remembrance. While the informants (N9, N20, N21, N22, N28, N29 and N30) explained their experience at the beginning when suluk or i'tikaf by practicing dhikr lathāif, many inner experiences arose in dhikr that made me not want to commit sinful acts anymore. Furthermore, the informant said that by carrying out the stages of spiritual development, it was very helpful in eliminating negative thoughts.

Then the informants (N24, N25, N27, and N34) also conveyed their experiences when interviewed by researchers in healing drug dependence when they finished participating in suluk or i'tikaf activities which explicitly would not return to the immoral acts that had been done before. Based on the results of the researcher's interview with the pilgrims above, it can be understood that the suluk activity has its own meaning and implications, after the pilgrims become accustomed to suluk or i'tikaf activities, and carry out other methods and systems (dhikr alone, dhikr jama'ah, alms, and devotion or ubudiyah), and always pray and introspect themselves. These are all initial and very important milestones for the congregation.

2. Getting Closer to Allah

Based on interviews with several informants (N28, N29, N21, N30, N32 and N33) who have done suluk several times said they were getting closer to Allah swt. among these informants said: Since I entered this *Dhikr Assembly* in 2005 and always practiced the six methods taught in the *Dhikr Assembly* regularly and istiqamah, namely doing dhikr alone, dhikr in congregation, suluk, alms, ubudiyah and pilgrimage, I feel closer to Allah swt. because I entered this *Dhikr Assembly* with the intention of getting closer to Allah swt. Alhamdulillah, there are many benefits that I feel in this *Dhikr Assembly*. From the activities carried out above, the main goal to be achieved is that humans can always be close to Allah SWT. To be close to the creator, you must use a method or method. The methods used in the Assembly of Dhikr to teach students are through dhikr alone, congregational dhikr, suluk or i'tikaf, devotion or ubudiyah, and always offered by the spiritual teacher or murshid, as the author stated above.

3. The heart becomes calm and peaceful

Zikr nafi isbat is a method that can provide deep relaxation, and can calm the mind. This will help to lift the stressful condition of the congregation and cause the chemical and hormonal systems in the body to regain their balance. What is stated above is in accordance with the following expressions of informants (N6, N7, N8, N21 and N32). After the obligatory prayer, I do the dhikr of nafi isbat, the condition of my soul feels calm, peaceful, in responding to problems I am not in a hurry, I can respect the people around me, willing to share with others. Anyway, with this dhikr of nafi isbat, my heart becomes calm and that is the extraordinary happiness I feel. Zikr nafi isbat is one of the relaxation tools and medical tests have shown that there are measurable changes in objects that are being zikr.

Dhikr will foster a very strong belief in oneself that only Allah is the only solution provider who is omnipotent over everything, grasping everything, so as to be able to drive away all feelings of anxiety, anxiety, sadness, and disappointment over all that is experienced. The more one's negligence of

religious obligations will result in bad behavior.²⁵ Likewise, what happened to the congregation of Hasan Ma'shum *Dhikr Assembly* Palu who previously committed many immoral acts such as drugs and drinking alcohol. After carrying out a series of spiritual education systems in the form of *dhikr* alone, *jama'ah dhikr*, *suluk*, alms, and devotion or *ubudiyah*, brings changes to attitudes and behavior in his daily life. The spiritual education system is a system that is passed down from generation to generation. Because only a certain system or method can bring a servant closer to his God.²⁶ It is clear that the potential of *dhikr* carried out every day through the guidance of the *murshid* teacher has implications for the formation of the awareness of the congregation not to carry out immoral activities. This is in line with the results of Asri Atus' research that *dhikr* has positive implications for individual psychology. Through *dhikr* an individual becomes clean in his heart from the shackles of sin and sinfulness, strengthening the relationship between humanity and his God.²⁷

In addition, the potential of *dhikr* carried out by the *jama'ah* of the Hasan Ma'shum *Dhikr Assembly* also has implications for the formation of *nafsu muthmainnah* or peace of mind in the *jama'ah*. Peace of mind is a person's psychological condition after doing something, and is also one of the characteristics of people who have good mental health.²⁸ The term mental health is not only reserved for people who experience mental disorders and diseases, but it is needed by everyone who longs for peace and happiness in life.²⁹ In the view of the Sufi figures, peace of mind can be obtained through the remembrance of Allah.³⁰ This is because *dhikr* is a method that can provide deep relaxation, and can calm the mind.³¹ This will help to lift the stressed state of the congregation and cause the chemical and hormonal systems in the body to regain their balance.

3.2.2. The Social Relation

Based on the research conducted, the results of spiritual education coaching carried out at Hasan Ma'shum *Dhikr Assembly* have an impact on the personal changes of *jama'ah* which directly also affect social relations in the community. The values and attitudes resulting from this educational guidance are sincerity, patience, submission, gratitude, joy, pleasure, love, courage, good deeds,

²⁵ Eprina Gustina, Parluhutan Siregar, and Agusman Damanik, "Konsep Pembentukan Akhlakul Mahmudah Melalui Dhikr Menurut Komunitas Tarekat Syattariyah Jamaah Surau Al-Izzah Jalan Bromo Medan," *Cybernetics: Journal Educational Research and Social Studies* 2, no. 4 (2021): 30–47.

²⁶ Kadirun Yahya, *Capita Selecta: Tentang Agama-Metafisika-Ilmu Eksakta* (Medan: UNPAB, 1981).

²⁷ Asri Atuz Zeky and Meli Susanti, "Konsep Zikir Dalam Al-Qur'an Dan Relevansinya Dengan Bimbingan Dan Konseling Islami," *Al-Taujih* 5, no. 1 (2019), doi:10.15548/atj.v5i1.750.

²⁸ Zuhrotul Baqiah, Muhtar Gojali, and Naan, "Pengaruh Amaliah Zikir Terhadap Tingkat Ketenangan Hati Jamaah Ibu-Ibu Pengajian (Penelitian Di Masjid Al-Barokah Cibiru Kota Bandung)," *Syifa Al-Qulub* 4, no. 2 (2020): 27–33, doi:10.15575/saq.v4i2.7588.

²⁹ Aab Abdilah Mursyid, Cucu Setiawan, and Muhtar Solihin, "Pengaruh Zikir Lazimah Terhadap Ketenangan Jiwa Para Santri Yang Terkena Stress," *Jurnal Riset Agama* 2, no. 2 (2022): 561–672, doi:10.15575/jra.v2i3.18144.

³⁰ Siswoyo Aris Munandar, Hartatik Febri Purwanti, and Laelatul Barokah, "Nilai-Nilai Etos Kerja Islam Pada Jamaah Majelis Doa Dan Taklim At-Taqwa Wonokromo Pleret Bantul," *Nalar: Jurnal Peradaban Dan Pemikiran Islam* 4, no. 1 (2020): 43–50, doi:10.23971/njppi.v4i1.1915.

³¹ Olivia Dwi Kumala, Yogi Kusprayogi, and Fuad Nashori, "Efektivitas Pelatihan Dhikr Dalam Meningkatkan Ketenangan Jiwa Pada Lansia Penderita Hipertensi," *Psymphathic: Jurnal Ilmiah Psikologi* 4, no. 1 (2017): 55–66, doi:10.15575/psy.v4i1.1260.

traditions and manners. As revealed by informants (N3, N4, N7, and N32) that by following a series of stages in the process of spiritual education coaching at the Hasan Ma'shum *Dhikr Assembly*, it has greatly influenced the formation of our attitude in socializing in the community. The presence of an attitude of compassion in us after doing dhikr, *suluk*, *ubudiyah* makes people sympathize. The same thing was also expressed by informants (N2, N5, and N6) that after carrying out the stages of coaching at Hasan Ma'shum *Dhikr Assembly* the desire to always do good to fellow humans continues to increase in us.

The *dhikr* method developed by Hasan Ma'shum *Dhikr Assembly* has a very important role in building harmonization in the community. From the results of the research that has been described, it is illustrated that through *dhikr*, praiseworthy traits such as compassion and courtesy become the soul and spirit of life for *jama'ah* in socializing with the community. *Dhikr* is a method to educate, shape and guide human morals in a better direction towards *al-mahmudah* morals.³² This is because *dhikr* is able to clean all kinds of impurities in the heart, and is able to educate the soul properly so that it will give birth to a noble personality after the heart is illuminated by the light of Allah SWT. A noble personality is the fruit (result) of practicing *dhikr* to Allah which is done *istiqamah* (diligently), *khushu'* and earnestly.

The *dhikr* practiced by the members of the Hasan Ma'shum *Dhikr Assembly* brings changes to the personality of each member. These changes include: sincerity, patience, surrender, gratitude, joy, pleasure, love, courage, good deeds, tradition and manners. These behaviors become the practice of the attitude of the congregation in socializing with fellow humans. This indicates that the model of *dhikr* developed by the Hasan Ma'shum *Dhikr Assembly* has a positive effect in building human relations. The success of the spiritual education coaching of the Hasan Ma'shum *Dhikr Assembly* is in line with the research of Duriana and Anin who concluded that *dhikr* can shape human personality from the diseases that infect it so that it avoids social friction.³³

4. Conclusion

Based on the results that the researcher obtained in the field through observation and in-depth interviews, it can be concluded that the process of guidance spiritual education at the Hasan Ma'shum *Dhikr Assembly* Palu consists of three stages, namely the planning stage, implementation, and evaluation. The planning stage includes the socialization of the *da'wah* system to the community. Acceptance and orientation of the *Jamaah*, planning the *dhikr* method, and planning the evaluation. The second stage is the implementation stage, which refers to the planning stage. It begins with the implementation of socialization, acceptance, orientation, the remembrance method, and evaluation. The final stage is an evaluation carried out through written, oral, and non-tests. At this stage, the *Jamaah* performing *dhikr* is examined or evaluated for their respective practices. This stage is carried out when the *suluk* activities are carried out by officers who have been appointed to evaluate. Apart from *suluk*, the officer and caliph appealed to the *Jamaah* to maintain their practice continuously and routinely doing their daily practice and *istiqamah*.

The results of spiritual education guidance at the Hasan Ma'shum *Dhikr*

³² Muhamad Basyrul Muvid, "Dhikir Dalam Tarekat Sebagai Metode Pembentukan Akhlak Perspektif KH. Albazi Nawawi Dan KH. Mohammad Nizam Ash-Shafa" (Universitas Islam Negeri Sunan Ampel Surabaya, 2018).

³³ Duriana and Anin Lihi, "Qalbu Dalam Pandangan Al-Ghazali," *Jurnal Mediasi* 9, no. 2 (2015): 28, <https://jurnal.iainambon.ac.id/index.php/MDS/article/view/278>.

Assembly in Palu have been proven to be able to foster their *Jamaah* gradually. This success cannot be separated from the absolute presence of a spiritual teacher or murshid as a central figure in the process of teaching and guiding the *Jamaah*. Even though the spiritual teacher or murshid is not always in the *Majlis*, his spiritual presence and guidance is always felt by the *Jamaah*. This phenomenon can occur because the guidance of a spiritual teacher or murshid is not limited by distance, space, and time. The success of Guidance spiritual education at the Hasan Ma'shum *Dhikr Assembly* Palu consists of a relationship with Allah swt (*Hablu Minallah*) which includes a higher awareness of leaving immoral acts, getting closer to Allah swt, and a feeling of calm and peace in the heart. Meanwhile, human relationships form noble morals and become *uswatun hasanah*.

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