

VALUES ORIENTATION CHANGING IN SOCIAL BEHAVIOR OF THE ADHERENTS TAREKAT NAQSYABANDIYAH MUDZAHARIYAH

PERUBAHAN ORIENTASI NILAI DALAM PERILAKU SOSIAL PENGANUT TAREKAT NAQSYABANDIYAH MUDZHARIYAH

Zen Amrullah

Ma'had Aly Al-Hikam Higher Islamic Institute Malang, East Java, Indonesia
zenamrullah@gmail.com

Muhammad Sholeh Hoddin

SMA Nazhatut Thullab Sampang, East Java, Indonesia
saladin.19800918@gmail.com

Rio Heykhal Belvage

National Research and Innovation Agency, Indonesia
rio.belvage@gmail.com



Copyright of Harmoni: The Research and Development Center for Guidance for Religious Societies and Religious Services of the Ministry of Religious Affairs of the Republic of Indonesia

Abstract

Research on social change in a tarekat has been conducted by many researchers. However, the results of the research are still descriptive narrative. Therefore, this study focuses on changes in the value orientation of the behavior of Naqsyabandiyah Mudzhariyah adherents, a congregation that is widely adhered to by Madurese people, especially residents of Gersempal Omben Sampang village. As part of religious teachings, tarekat not only functions as a doctrine and dzikr ritual, but also as a social control that can shape people's behavior. This research aims to obtain data about the Naqsyabandiyah Mudzhariyah tarekat which is influenced by the doctrine of the tarekat 's teachings. This research method is qualitative. Data collection techniques in this study used interviews, documentation, and observation. While for data analysis, researchers dialogued the data with the theory of Sufism and social behavior. The results of this study obtained aspects of religiosity of tarekat adherents grouped into four groups, namely the ideological dimension, the ritual dimension, the experience dimension, and the religious knowledge dimension. In addition, this study also produced findings of four social behaviors reflected in the behavior of Gersempal villagers as adherents of the Naqsyabandiyah Mudzhariyah order. 1). Ascetic orientation reflected in work ethic behavior. 2) Al-Ta'awun value orientation which is manifested in helping behavior. 3) Futuwwah value orientation, which is reflected in giving behavior, and 4). Transcendental communication which is reflected in silaturahmi behavior. These four behaviors are the result of the accumulation of the Tarekat doctrine.

Keywords: Tarekat Naqsyabandiyah Mudzhariyah; Social Behavior, Orientation Changing

Abstrak

Penelitian tentang perubahan sosial dalam sebuah tarekat telah banyak dilakukan oleh para peneliti. Namun demikian, hasil penelitian tersebut masih bersifat deskriptif-naratif. Oleh sebab itu, penelitian ini berfokus

pada perubahan orientasi nilai perilaku penganut tarekat Naqsyabandiyah Mudzhariyah, yakni tarekat yang banyak dianut oleh masyarakat Madura, khususnya warga desa Gersempal Omben Sampang. Sebagai bagian dari ajaran agama, tarekat tidak hanya berfungsi sebagai doktrin dan ritual dzikir, tetapi juga sebagai kontrol sosial yang dapat membentuk perilaku masyarakat. Penelitian ini bertujuan untuk memperoleh data tentang tarekat Naqsyabandiyah Mudzhariyah yang dipengaruhi oleh doktrin ajaran tarekat. Metode penelitian ini adalah kualitatif. Teknik pengumpulan data dalam penelitian ini menggunakan wawancara, dokumentasi dan observasi. Sementara untuk analisa data peneliti mendialogkan data dengan teori tasawuf dan perilaku sosial. Hasil penelitian ini memperoleh aspek religiusitas penganut tarekat yang dikelompokkan ke dalam empat kelompok, yaitu dimensi ideologi, dimensi ritual, dimensi pengalaman, dan dimensi pengetahuan agama. Selain itu, penelitian ini juga menghasilkan temuan empat perilaku sosial yang tercermin dalam perilaku warga desa Gersempal sebagai penganut tarekat Naqsyabandiyah Mudzhariyah. 1). Orientasi Asketis yang tercermin dalam perilaku etos kerja. 2) Orientasi nilai Al-Ta'awun yang termanifestasi dalam Perilaku Tolong Menolong. 3) Orientasi nilai Futuwah yang tercermin dalam perilaku suka memberi, dan 4). Komunikasi transendental yang tercermin dalam perilaku silaturahmi. Keempat perilaku ini merupakan hasil akumulasi dari doktrin ajaran tarekat.

Kata kunci: Tarekat Naqsyabandiyah Mudzhariyah, Perilaku Sosial. Perubahan Orientasi

INTRODUCTION

Madura is one of the ethnic groups in Indonesia that is identical to upholding the teachings of Islam. This ethnic group is spread across 4 regencies on Madura Island with a population of 4,099,070 million people (BPS Provinsi Jawa Timur, 2023). Madurese people are known for their loud and rough-sounding intonation of speech, but on the other hand, they are a society that has a high work ethic, holds self-respect and prioritizes manners in social life (Wiyata, 2002). On the other hand, Madurese people have a very strong culture of obedience. This is expressed in the concepts of *Bhuppa'*, *Bhabu'*, *Ghuru*, and *Ratoh*. (Eka Susylawati, Erie Hariyanto, MH Hosen, 2022). The attitude of Madurese in religion is not only evident from their relationship with God (*habl min allah*), which obediently carries out Islamic teachings such as prayer, fasting, hajj or other religious rituals, but also in daily social relations (*habl min al-nas*) such as the attitude of helping, mutual cooperation and maintaining courtesy (Utami & L.Tobing, 2018).

For Madurese people, ethics is the spirit of their life. Ethics is not only obtained from the material taught at school or college, but it can also come from the advice or advice of parents in the form of proverbs or come from the habits of Madurese society. In addition, the Madurese community is known as a society that highly respects and honors teachers (Wildan et al., 2023). The teacher in question can be a kyai, an ustadz or a tarekat teacher (*murshid*).

In relation to tarekat, Gersempal is the name of a village in Omben Subdistrict, Sampang Regency, Madura, which is the center of the development of the Naqsyabandiyah Mudzhariyah tarekat. This order is one of the branches of the Naqsyabandiyah order that has a strong influence on the Madurese Muslim community. This influence spreads to various regions outside Madura island such as Jakarta and West Kalimantan (Siti Sajarah, 2004). For the people of Gersempal

village, this congregation is not only a place for rituals to get closer to Allah SWT, but also an inspiration in the daily lives of its citizens, both as individuals and as members of the community.

As tarekat practitioners, Gersempal villagers have a collective emotional attachment, not only based on their similar status as villagers, but more than that, they have an emotional bond with fellow tarekat practitioners. The strengthening of solidarity is based on morality and trust through emotional experiences in the form of *dzikr and wirid* that have been established by Tarekat Naqsyabandiyah Mudzhariyah.

Following the views of several experts, such as George Ritzer (2003) who understands social behavior as a sociological paradigm that focuses its study on the occurrence of individual interactions with the social or non-social environment (Ritzer, 2003), Social behavior is a condition of interdependence that is a necessity to ensure human existence. This is evident, that the fulfillment of human life needs cannot be done by himself, but with the help of others. This means that the survival of humans as social beings occurs because they are in a condition of mutual assistance and support in togetherness. Meanwhile, Weber believes that social behavior or social action is the action of individuals as long as their actions have subjective meaning or meaning for themselves and are directed at others (Weber, 2015). Actions that are directed at inanimate objects or physical objects alone and do not cause other people's reactions to act, then this is not included in the category of social action or behavior. Here it is clear that social behavior will be meaningful or have subjective meaning, if the perpetrator in his actions, desires to get a goal or the actions he takes are due to motivation. Weber does not distinguish between behavior and action, and even tends to equate the two (Supraja, 2015).

Many studies have been conducted by researchers on various aspects of the tarekat, including studies of the *asbal* teachings (Rahimi, 2012), contribution of teachings to behavior (Susilo, 2023), leadership of the tarekat as well as the *murshidah* by emphasizing the figure of the gender elite in the tarekat (Khamim, 2019; Kasanah, 2022). Research on the Naqsyabandiyah Mudzhariyah order has also been conducted by other researchers before. However, we still have not found the results of a study that attempts to seriously examine changes in the value orientation of the behavior of tarekat adherents, especially the Naqsyabandiyah Mudzhariyah tarekat. This is the empty space in this research.

Based on the explanation above, we want to analyze further how the involvement of the people of Gersempal village as adherents of the Naqsyabandiyah Mudzhariyah tarekat shapes changes in the value orientation of their behavior, both individual and social? Changes in value orientation caused by certain teachings, especially tarekat, can be used as a guide in understanding the shifting behavioral values of tarekat adherents in the Gersempal community.

METHOD

This research article was prepared using qualitative methods. To answer the research questions above, we used interview, documentation, and observation techniques. We conducted interviews with adherents with the following criteria; first, adherents who have been involved in the Naqsyabandiyah Mudzhariyah tarekat for at least 5 years, second, adherents who have high intensity in participating in tarekat activities, third, adherents who come from Gersempal village. In this case, interviews were conducted to explore data about the history of the tarekat. Meanwhile, we used the documentation technique to obtain data on the tarekat teaching guidelines. Observation technique was applied to obtain data about the actions and behaviors of the adherents of tarekat. In terms of observation, we refer to the participant as observer method (Hasanah, 2017; Knott, 2001). This is because one of the author's team has been involved in the activities of ketratan for 7 years. The research location was conducted in Gersempal Omben Sampang Village, where most of the residents are ikhwan/akhwat (practitioners) of Naqsyabandiyah Mudzhariyah Order. This village is the location of the center of the Naqsyabandiyah Mudzhariyah Tarekat activities that are bai'at to KH. Ja'far Abd. Wahid.

The implementation of this research began with members of the research team making initial observations to the research location to find unique aspects to conduct research. Then the research team determined the unique aspects. Next, the team corresponded with tarekat adherents who were in structural institutions and the head of Gersempal village to obtain information on population data and to whom the researchers could get complete data. The research team then transcribed the interview data to find important themes in this research. The analysis in this study dialogues between the data and relevant literature sources (Sugiono, 2013).

DISCUSSION

History of Naqsyabandiyah Mudzhariyah Gersempal Order

The Naqsyabandiyah Order is one of the orders that has a very large impact and influence on Muslim communities in various regions. The order, which is attributed to Sheikh Baha'uddin Naqsyabandi, was first established in Central Asia and then expanded to Turkey, Syria, Afghanistan, and India and reached the archipelago. According to KH. Ja'far, the Naqsyabandi order has two major branches, namely, Kholidiyah and Mudzhariyah, as revealed below;

"Tarekat panekah bedeh duek cabang se paleng rajeh. Enggi kakdinthoh Kholidiyah sareng Mudzhariyah. Tapeh se paleng banyak sareng rajeh enggi kakdinthoh Mudzhariyah. Jema'ah se banyak ghi e madureh sampang (Interview with Madani, 20/06/2023)."

“There are two major branches of this order, namely Kholidiyah and Mudzhariyah. However, the most numerous and large is *Mudzhariyah*. The largest Jama’ah (followers) are in Madura Sampang.”

The explanation above provides an understanding that Sampang Madura is the center of the activities of Naqsyabandiyah Mudzhariyah tarekat adherents. Of course, this condition causes a large number of congregations of tarekat adherents. The majority of Madurese people in general are affiliated with the order.

The existence of the Naqsyabandiyah Mudzhariyah order in Madura is known since the 19th century. Although both originated from Makkah, the followers of the Ahmadiyah Mudzhariyah branch of the Naqsyabandiyah order do not have a direct relationship with Naqsyabandiyah followers in Java. This is due to differences in the branches of the sect embraced by Madurese and Javanese who come from the Naqsyabandiyah Khalidiyah tarekat sect. The Naqsyabandiyah Muzhariyah Order is a branch of the Naqsyabandiyah Order that has a strong influence on Madurese society. In addition, the influence of this order extends to various regions in Indonesia such as Jakarta, West Kalimantan and several other regions (Siti Sajarah, 2004).

Tarekat Naqsyabandiyah Mazhariyah which is called Mudzhariyah by the Madurese tongue is one of the branches of the Naqsyabandiyah tarekat which is attributed to Muhammad Mazhar al-Ahmadi, the grandson of Abu Sa’id al-Ahmadi who came from Sirhindi (Martin van Bruinessen, 1994). This branch is widely adopted by the Madurese community, especially the residents of Gersempal Village. The existence and development of this tarekat in Gersempal Village cannot be separated from the existence of a great Kyai and scholar who was raised in a family of tarekat, namely KH. Abd. Wahid. Ust. Abd. Hamid explained that the influence of KH. Abd. Wahid on the people of Gersempal Village was very large, especially in terms of tarekat.

“Tarekat Naqsyabandiyah Mazhariyah molaen rajeh ben benyak jemaah se fanatik sajhok Kiaeh Wahid dheddhih murshid tarekat kakhintoh. Isyaallah se menonjol kakhintohkharisma sareng karomanah kiaeh. Dheddhih rajenah tarekat kakhinthoh esebabagi sareng karomahepon kiaeh (Interview with Hamid, 27 /06/2023).”

“Tarekat Naqsyabandiyah Mazhariyah began to grow and there were many fanatical congregations since the leadership of KH. Abd. Wahid became the murshid of this tarekat. The prominent *insyaallah* is the charisma and karomah of the kiai. The development of this order is due to the charisma of the kiai.”

KH. Abd. Wahid is the son of KH. Hudzaifah from Sumberpapan Village Pamekasan who is also a *Murshid* of the Naqsyabandiyah Mudzhariyah tarekat, but KH. Abd. Wahid’s *Murshid*-an is not from his father, but from KH. Ali

Wafa Ambunten Sumenep which occurred on Friday, March 13, 1964, AD or 28 Shawwal 1383 H. This is because KH. Hudzaifah died before appointing KH. Abd. Wahid as his khalif (Dian Kartikasari H, 2016).

Under the leadership of KH. Abd Wahid, the Naqsyabandiyah Mudzhariyah tarekat of Gersempal village developed rapidly, especially after the death of KH. Ali Wafa Ambunten Sumenep in 1976, where most of KH. Ali Wafa's students who live in the Sumenep area, Sapudi island and Muncar re-bai'at to KH. Abdul Wahid. Since then, every year, KH. Abdul Wahid has visited Sapudi, Muncar, Singaraja city and northern Bali to meet the congregation of this tarekat. In the meantime, KH. Abdul Wahid's monthly visits are to the area of Surabaya (Hoddin, 2012).

After KH. Abd. Wahid passed away in 1990, the leadership of the Naqsyabandiyah Mudzhariyah tarekat in Gersempal Village was under the authority of his youngest son, KH. Ja'far. The attribution of KH. Ja'far as caliph actually occurred in 1989, one year before KH. Abd Wahid died, but it was only in 1991 that KH. Ja'far opened himself to accept and initiate new students after the death of his father (Dian Kartikasari H, 2016).

Starting in 1991, the development of the Naqsyabandiyah Mudzhariyah Tariqat in Gersempal Village was not only in terms of numbers, even in the period of KH. Ja'far's *murshid-an*, SITQON (Silaturrahim *Ikhwan/Akhawat* and Sympathizers of Thariqot An-Naqsyabandiyah Gersempal) was formed, an organization with a tariqat background that became a forum for congregations of *ikhwan/akhawat* of the Naqsyabandiyah Ahmadiyah Muzhariyah Tariqat Gersempal located throughout Indonesia.

"Jema'ah Naqsyabandiyah Mudzhariyah pon molaen benyak se bedheh e daerah-daerah, kiaeh Ja'far ngedekaghi seetong beddhe ka'anggui ngopeneh jema'ah sebedeh e daerah sejeu, kadih bheli, majeng, sorbejeh ben laen sadejenah. Beddhe kakdinthoh e parenggeh asmah SITQON (Interview with Imron, 26/06/2023)."

"The Naqsyabandiyah Mudzhariyah congregation has begun to multiply and spread in various regions. KH. Ja'far then established a forum that serves to protect (coordinate) distant congregations, ranging from Bali, Lumajang, Surabaya and so on. The container was named SITQON."

SITQON as an organization that also plays a role in introducing Tarekat Naqsyabandiyah Ahmadiyah Muzhariyah Gersempal to the wider community, the members of this organization not only come from *ikhwan/akhawat*, but also come from sympathizers or the general public who only follow general activities without having to be bound by the tarekat itself (Dian Kartikasari H, 2016).

Teachings of Tarekat Naqsyabandiyah Mudzhariyah Gersempal

Each order has its own teachings that distinguish one from another. Likewise, the Naqsyabandiyah Mudzhariyah Gersempal tarekat has the characteristics of a tarekat that prioritizes *dzikr khofi*, namely *dzikr ism al-Dzat*. This *dzikr* is practiced silently in the heart. Below are some of the teachings in this tarekat such as, *bai'at*, *tawajjuh*, *rabitah*, *khatm khajagan* and *dzikr*.

Bai'at is the initial process that must be carried out by someone who wants to become a practitioner of a tarekat, including the Naqsyabandiyah Mudzhariyah Gersempal tarekat. In this tarekat, *bai'at* is understood as an initiation that proves the establishment of a strong inner relationship between an *ikhwan/akhawat* and his *murshid*. This understanding is at least as meaningful as the pledge of allegiance of a member of a tarekat to a *murshid* to carry out the practices stipulated in a tarekat (Salahudin, 2016). An *ikhwan/akhawat* who has made the *bai'at* must then fulfill all the demands of the *murshid*. In addition, he must also believe wholeheartedly that the *murshid* is the representative of the Prophet Muhammad.

“Kauleh pas norok bai'at e pakon sareng senior jema'ah ngeyakinaghi jek yen kiah Ja'far kakkhinhoh bekelah Nabbih Muhammad. Koduh yakin e delem ateh. Ajek sampek gun nggapep ghuruh biasa. Sebeb murshid kakkhinhoh se bhekal a bhimbingah abdinah bisah masemak dek ghusteh Allah (Wawancara dengan Hayat, 27/06/2023).”

*“When I joined the *bai'at*, I was asked by the senior jama'ah to believe that KH. Ja'far is the representative of the Prophet Muhammad. We must be sure in our hearts. Don't just think of him as an ordinary teacher. Because this *murshid* will guide me to get closer to Allah.”*

In fact, for the *ikhwan/akhawat* of this tarekat, *bai'at* is not only understood as an agreement between himself and the *murshid* but more than that, namely the primordial agreement between himself as a creature and his creator (Hoddin, 2012). In the process of *bai'at* in this tarekat, sometimes it is done individually (*bai'at fardiyyah*) or in groups (*bai'at jam'iyah*) (Dian Kartikasari H, 2016).

Another teaching in this tarekat is *Tawajjuh*. According to the language *Tawajjuh* comes from *fi'l madi* توجه which means facing (Munawir, 1997). Whereas in tarekat terms it is defined as a transformative interaction between *murshid* and *ikhwan/akhawat* framed in a learning and teaching process with the position of *murshid* facing directly in front of *ikhwan/akhawat* in order to conduct direct spiritual guidance. Therefore, this transformative interaction is not only a means of transforming knowledge, but the *murshid* also carries out spiritual transformation to the *ikhwan/akhawat* (Hoddin, 2012).

When the *murshid* conducts *tawajjuh* in front of *khwan/akhwat*, then basically this interaction goes beyond formal teaching and learning (*al-ta'lim wa al-*

muat'allim), because in *tawajjuh* there is a harmonious spiritual transformation between a *murshid* and *ikhwan/akhawat*, sometimes even in this spiritual guidance, a *murshid* conveys his teachings using metaphorical sentences with the aim of conveying divine truth (Hoddin, 2012).

Like other tarekat's, the Naqsyabandiyah Muzhariyah tarekat also recognizes the means to get to the Khaliq, which in this tarekat is better known as *rabithah*, which is a medium used by *murshid* to guide *ikhwan/akhawat* (Martin van Bruinessen, 1994). The function of *rabithah* is as a repellent to the heart's inclination for something supernatural that arises in the heart. It can distract oneself from the constant *dzikr* of Allah. In addition, another function of *rabithah* is as an antidote to the temptation of the devil (Hoddin, 2012).

There are six methods of performing *rabithah*, namely: *first*, concentrating on realizing the face of the *murshid* in front of the eyes perfectly. *second*, visualizing on the right and left sides by focusing on the spiritual aspect until the supernatural appears; *third*, concentrating on realizing the face of the *murshid* in exactly the middle position of the forehead; *fourth*, concentrating on realizing the face of the *murshid* exactly at the midpoint of the heart; *fifth*, presenting concentrating on realizing the face of the *murshid* on the forehead then continuing down to the middle of the heart; and *sixth*, negating the self (*nafi*) while establishing (*ithbat*) the existence of the *murshid* (Tarekat, 2023).

If the *murshid's* *rabithah* (spirit) has disappeared, then an *Ikhwan/akhawat* is able to experience the phenomenon of *ghaib* (*Ghaibah 'amma siwa Allah and ghaibah min ghair Allah*). On the other hand, if the phenomenon of *ghaib* disappears suddenly, then the *Ikhwan/akhawat* must immediately re-interact with the *murshid* spiritually until he experiences *ghaib* again. The *Ikhwan/akhawat* must perform the above rituals continuously until he is in *dzikr* until he experiences *fana'* and *mushahadah* of the signs of Allah's greatness (Hoddin, 2012).

Another teaching of this tarekat is *khatam khajagan*. Literally the name of this teaching comes from the word *khatm i-Khwajagan*, but the Madurese habit is to simplify the pronunciation into *khatam khajagan*, which is a series of rituals consisting of wirid, verses of the Qur'an, shalawat and prayers that conclude every *dzikr* performed in congregation (Martin van Bruinessen, 1994). This *dzikr* ritual is read after *dzikr ism al-dhat* and *Dzikr nafi wa itsbat* led by *Murshid* in a closed or dark place and other than *ikhwan/akhawat* tarekat Naqsyabandiyah Muzhariyah Gersempal are prohibited from attending (Hoddin, 2012).

Before performing the *khatm khajagan* ritual above, *ikhwan/akhawat* must first purify themselves from najis and hadath, whether small or large hadas. Next, the *ikhwan/akhawat* takes a position to sit such as *iftirash* or *tawaruk*. The place to be used for sitting is a place that the *murshid* has permission to occupy. After that, *Ikhwan/akhawat* close their eyes while reading *khatm khajagan*. The duration of

closing the eyes is done as long as the recitation of *khatm khajagan* is completed and visualizing the *murshid's* face (as *rabitah*) (Tarekat, 2023).

The series of readings of this *khatm khajagan* begins with reading Istighfar 100 times, reading *salawat* 100 times, reading Surah *al-Ikhlas* 100 times, reading Surah *al-Inshirah* 7 times, reading Basmalah 99 times, reading *Al-Fatihah* 7 times, reading Ya Qadi al-Hajat 100 times, repeatedly read Ya Kafi al-Muhimmat 100 times, read Ya *Dafi' al-Baliyyat* 100 times, read Ya *Shafi al-Amrad* 100 times, read Ya *Rafi' al-Darajat* 100 times, read Ya *Mujib al-Da'awat* 100 times, read Ya *Arham al-Rahimin* 100 times, and read *Salawat* 100 times. Then the *ikhwan/akhawat* continued the prayer that was given to the spirit of the prophet Muhammad SAW and all the *shaikh* of the Naqsyabandiyah order. There are several *shaikhs* of this tarekat who are specifically prayed for, namely; Shaikh Abd al-Khaliq al-Ghadawani, Shaikh 'Arif al-Raiwakri, Shaikh Mahmud al-Injiri Faghnavi, Shaikh 'Ali al-Ramitani, Shaikh Baba al-Samasi, Shaikh Amir Kulal and Shaikh Muhammad Baha' al-Din al-Naqshabandi as well as the spirits of the Shaikhs of other major tarekat s such as al-Qadiryah al-Kubrawiyyah, al-Suhrawardiyyah, al-Jitstiyyah and al-Syadziliyy (Abd. Wahed Khudzaifah, 2008).

In all tarekat teachings, *dzikr* is a key practice and has a major position. *dzikr* is believed to be the key that can open the spiritual gates whose existence is unlimited. In addition to having this belief, *ikhwan/akhawat* still have an obligation to carry out the teachings of *shari'ah* istiqomah and strictly. Therefore, the teachings of *shari'ah* in this tarekat are used as a foundation to improve the practices at the next level, including *dzikr* (Tarekat, 2023).

Tarekat Naqsyabandiyah Muzhariyah Gersempal practices two types of *dzikr*, namely, *dzikr khafi* and *dzikr jahr*. The way of implementing these two *dzikr* is different. For example, *dzikr khafi* is performed by *ikhwan/akhawat* in their hearts. This means that this *dzikr* should not be recited aloud. This khafi practice is able to train *ikhwan/akhawat* to always remember Allah in any condition. Unlike the *jahr dzikr*, this *dzikr* is done by the tongue clearly and firmly. The recitation of the two *dzikr* above is to recite *ism al-Zat* (mentioning the name „Allah“) and *dzikr nafi ithbat* (saying the words „La ilah illa Allah“). *Dzikr Ism al-Zat* is practiced at the level of *dzikr lataif*. Through this *dzikr*, an *ikhwan/akhawat* tries to focus his awareness continuously on the seven subtle points in the body. The seven points are as follows;

First *Latifah al-Qalb*. Physically, this *Latifah* point is located two fingers below the left milk, its position is more inclined towards the stomach (Abdul Wahid Khudzaifah, n.d.): *Latifah al-Qalb* is believed to be the *Latifah* of Prophet Adam AS and his yellow nur. In this position an *Ikhwan/akhawat* is obliged to chant the name „Allah“ in the heart. This *dzikr*, is recited at least 5000 times a day and night. When it comes to the count of 100 or 1000 in *dzikr*, then supplicate to Allah with the following prayer, „*Ilahi anta maqsudi waridhoka mathlubi a'athini mahabbataka wa ma'rifataka.*“

The second is *Latifah al-Ruh*. Its position is located two fingers below the milk on the right side more inclined to the stomach. *Latifah al-ruh* is the *Latifah* owned by Prophet Ibrahim as. and its nur has a red color. The third is *Latifah al-Sirr*. This *latifah* is physically located two fingers above the left milk and leans more towards the chest. This *latifah* is said to be the *latifah* of Prophet Moses as. and its nur is white in color. The fourth is *Latifah al-Khafi*, its existence is located two fingers above the right milk and more inclined to the chest. The color of *Latifah al-khafi* is black and is said to be owned by Prophet Isa as. Fifth is *Latifah al-Akhfa*, this *Latifah* is located in the middle of the chest. For the color of nur *Latifah* this is green. *Latifah al-akhfa* is referred to as *latifah* owned by Prophet Muhammad saw. The sixth is *Latifah al-Nafs*. The existence of *Latifah al-Nafs* is in the middle of the forehead. *Latifah al-nafs* functions as a brake for other *latifahs*. The seventh is *Latifah al-Qalab*. This last *latifah* is located throughout the body. In this position, an *ikhwan/akhawat* starts *dzikr* from the head to the feet and from the feet to the head then *dzikr* is hit towards the right half of the body then towards the left half of the body, forward then backward, to the bloodstream, bone flesh and all other limbs.

Meanwhile, the procedure for *dzikr nafi ithbat* must be carried out by the *ikhwan/akhawat* by saying the phrase "La ilah illa Allah". If the *dzikr Ism al-Dzat* in the seventh *lataif* has been completed and can make an impression on the *ikhwan/akhawat*, then with the permission of the *murshid ikhwan/akhawat* can proceed to *dzikr nafi itsbat*. In *dzikr naif itsbat* an *ikhwan/akhawat* is able to illustrate the letter *nafi ن* in an inverted position. illustration of the letter *naif ن* in an inverted position is drawn from the navel to the brain (*Latifah al-nafs* place) Lafadh لاء, the *hamzah* letter is drawn from the brain to the right shoulder, while the *ha'nya* letter is drawn to *Latifah al-ruh* (two fingers below the right milk); lafaz ناء is placed in *Latifah al-akhfa* and lafaz الله is blasted into *latifah al-qalb* until it feels hot. The above method is done repeatedly and ends with supplication in the heart as in the above *lataif dzikr* (Abd. Wahed Khudzaifah, 2008).

If the *ikhwan/akhawat* have completed the *nafi itsbat dzikr*, then they can continue with other *dzikr* at the *muraqabah* level. To continue at this level of *muraqabah*, the *ikhwan/akhawat* must get permission from the *murshid*. At this level, the *ikhwan/akhawat* must be able to bring awareness of himself who is always watched by Allah in all actions, both inner and outer actions. When the *muraqabah* of an *ikhwan/akhawat* is fast and good, then he will feel seen or see the attributes of Allah or His actions, this is called *musyahadah*. The levels of *muraqabah* in the Naqsyabandiyah Muzhariyah Ghersenpal tarekat are as follows (Abd. Wahed Khudzaifah, 2008);

First, *Muraqabah Ahadiyah* At this level of *Muraqabah*, the *ikhwan/akhawat* waits for the descent of *nur faid* in *Latifah al-qalb*. The procedure for *muraqabah ahadiyah* is the same as *dzikr ism al-Zat*, except that the heart does not *dzikr*, but he simply remembers that Allah is One, both His substance, His attributes and His

actions and feels that Allah is watching over our entire body while praying to Him by reciting “*Antadhir wurud al-faidl min al-dzat al-muttashifah bi shifat al-kamal ‘al-munazzahahah ‘an kull naqsh ‘ala lathifah qalbi*” (Dzikir, 2020).

Second, *Muraqabah Ma’iyyah*, Similar to the previous *muraqabah*, in *muraqabah ma’iyyah* waiting for the descent of *nur faid* in *Latifahal-qalb*. The procedure for this *muraqabah* is the same as the previous *muraqabah*, only in this *ma’iyyah muraqabah*, an *ikhwan /akhawat* only remembers that Allah always accompanies him wherever he is, while praying to Allah by reading “*Antadhir wurud al-faidl min al-lati hiya ma’i wa ma’a kull dzarrah min al-dzarat al-‘alim ‘ala lathifah qalbi*” (Dzikir, 2020).

Third; *Muraqabah Aqrabiyah*, In this last one, an *ikhwan/akhawat* waits for the descent of *nur faid* in *Latifah al-nafs* and five *latifah*, namely; *Latifah al-ruh*, *Latifahal-sirr*, *Latifahal-khafi*, *Latifah al-akhfa* and *Latifah al-qalab*. The procedure for this *muraqabah* is also the same as the previous *muraqabah*, only in this *muraqabah* the *ikhwan /akhawat* feels that Allah is really close even closer to him and nature than his own veins while praying to Allah by reading *Antadhir wurud al-faidl min al-dzat al-lati aqrab ila al-insan min habl al-warid ‘ala lathifah nafsi wa ‘ala al-lathaif al-khamsah* (Dzikir, 2020).

If all of the above *muraqabah* have been passed, then an *ikhwan/akhawat* moves to the next *dzikr*, namely *Dzikr nafi itsbat bi al-jahr* which is at least 1000 and the standard is 5000, recited in a day and night. The procedure is the same as *Dzikr nafi itsbat bi al-khafi*, the only difference here is that it is not required to hold your breath, besides that it is also required to think about the meaning of the tawhid sentence. In addition to the above *Dzikr*, *Dzikr Ism al-Dzat* and *nafi itsbat* are recommended to be recited in the heart at any time, regardless of time and place. Every step and movement, *ikhwan/akhawat* are ordered to always do *Dzikr* (Hoddin, 2012).

Ethics of Dzikr Tarekat Naqsyabandiyah Gersempal

Before performing *Dzikr Ism al-Zat* or *nafi itsbat*, an *ikhwan/akhawat* first. Sequentially *Dzikr* must be done by *ikhwan/akhawat*. In this tarekat there are provisions for *Dzikr* as a form of ethics for *ikhwan/akhawat* in getting closer to Allah. Therefore, the *murshid* determines the ethics in seeking Allah. Clearly the sequence of *Dzikr* ethics can be presented in the figure 1.



Figure 1. Execution Ethics of Dzikir Tarekat (Dzikir, 2020)

Systematically, the management of this has compiled a pocket book containing dhikr recitations and dhikr ethics. Imron recognized the effort to prepare this book as a form of management to facilitate *ikhwan/akhawat*. This is because the educational background of *ikhwan/akhawat*, especially those from Gersempal village, is relatively low. This low education condition can be confirmed from the data owned by the village head. In fact, if we refer to the data obtained by researchers, the number of Gersempal residents who did not or dropped out of school reached 61%, elementary school reached 26%, junior high school reached 11%, high school reached 1% and education at the tertiary level reached 0%. The data above makes it clear that the education level of Gersempal residents is still at an alarming level. Moreover, there is a stereotype that the local *Ikhwan/akhawat* are still backward. This is reinforced by the results of Syahrul's research (2019) which states that the local congregation of tarekat occupies a low social, economic and educational structure. (Syahrul, 2019). To clarify the data above, the following data is displayed graphically (figure 2).

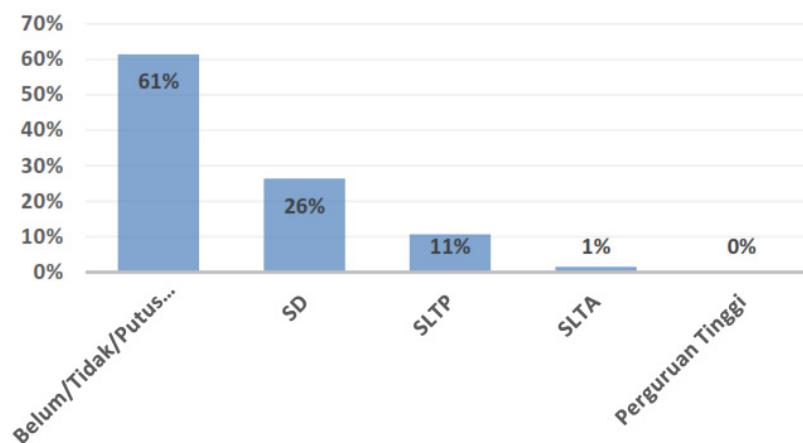


Figure 2. Population data based on education level
(Source: Gersempal village office document 2023)

The condition of the education level of the Gersempal community is what encourages the administrators to systematically compile a guidebook, starting from the procedures for running the order, reading the order's wirid, to the ethics of dhikr that should be carried out by the *Ikhwan/akhawat* of the Naqsyabndiyah Mudzhariyah order. The awareness to compile this guidebook is recognized as a form to facilitate the *Ikhwan/akhawat* in carrying out the teachings of this tarekat. Because the process of *dzikr* to Allah is required to be fully concentrated. With the compilation of this book, *Ikhwan/akhawat* can at any time be able to re-read the book and memorize it.

Manifestation of Social Behavior Dimensions of Gersempal Village Residents

As religious beings (*homo religious*), humans have the urge to take positive action, it could be caused by religiosity that is within themselves or comes from others. This religiosity can be manifested in various aspects of human life, either in the form of worship (*habl min Allah*) or actions that involve other people (*habl min al-nas*). Aspects of human religiosity are divided into five dimensions (Robertson, 1993), namely:

First, the ideological dimension, which is a belief in theological truths in the form of doctrines (Margaret Malamud, 1994). In the context of Tarekat Naqsyabandiyah Muzhariyah, this dimension is not limited to belief in the doctrine of faith in Islamic teachings, but also doctrines in the teachings of Tarekat Naqsyabandiyah Muzhariyah, such as *baiat*, *tawajjuh*, *rabithah* and others. *second*, the ritualistic dimension of religion (*the ritualistic dimension*) this dimension measures the extent to which the level of individuals perform worship obligations in their religious teachings (Jack, 2008). In the Naqsyabandiyah Muzhariyah order, this dimension can be seen in the *Dzikr* ritual, *khatam khajagan*, *haul masyaikh* and so on. *Third*, the experiential dimension, which contains the fact that all religions contain certain expectations. (Jack, 2008). This dimension is also called the dimension of appreciation (*ihsan*). For Naqsyabandiyah Muzhariyah tarekat practitioners, this relates to religious experiences or perceptions and sensations of a Muslim, such as experiences and feelings of closeness to Allah and feelings of sin when denying Allah's prohibited commands in daily life, as well as in carrying out worship in daily life. *Fourth*, the dimension of religious knowledge (The Intellectual Dimension), this dimension refers to the expectation that every religious individual has at least a minimum amount of knowledge about the basics of belief, scripture and tradition (Jack, 2008).

In the Naqsyabandiyah Muzhariyah Tariqat, every *ikhwan/akhawat* is required to understand Islamic teachings related to the continuity of their faith and worship. In addition, it is also required to know things related to the tarekat itself. *Fifth*, the consequence dimension (*The Intellectual Dimension*) this dimension refers to the identification of the consequences of a person's religious beliefs, practices, experiences and knowledge from his daily life. In the context of

the Naqsyabandiyah Muzhariyah tarekat, this dimension is called the dimension of practice (*amal*), which includes how the fourth dimension above is shown in every behavior of a Muslim in everyday life in the form of social behavior.

Tarekat Naqsyabandiyah Muzhariyah, as other orders of tarekat, in addition to having doctrinal-dogmatic teachings, also teaches every *ikhwan/akhawat* to behave socially that contains virtues, both for themselves, others and society. Changes in the social behavior of Gersempal Village residents as *ikhwan/akhawat* of Naqsyabandiyah Mudzhariyah Tarekat as one of the centers of activity and spread of Naqsyabandiyah Mudzhariyah Tarekat in Sampang Regency, cannot be separated from the influence of doctrine and *dzikir* taught, so that it has an impact on all aspects of the lives of its practitioners, such as work ethic behavior, helping, generosity, and friendship. The awareness of social behavior in doing good as described earlier, it arises based on the decision to adhere to this tarekat, which is believed to be able to change one’s behavior for the better.

Referring to the four types of social action/social behavior theories proposed by (Weber, 2015), Therefore, the changes in social behavior that occur in Gersempal Village residents as *ikhwan/akhawat* of Naqsyabandiyah Mudzhariyah tarekat can be classified into the fourth type, namely instrumental rational action. That is, because it is based on the means to get the desired goal and not just to achieve the desired goal, but the good activity is part of what is practiced in everyday life. Actions on the type of instrumental rational action can be seen in some social behaviors of Gersempal Village residents as *ikhwan/akhawat* of Naqsyabandiyah Mudzhariyah tarekat, as shown in figure 3.

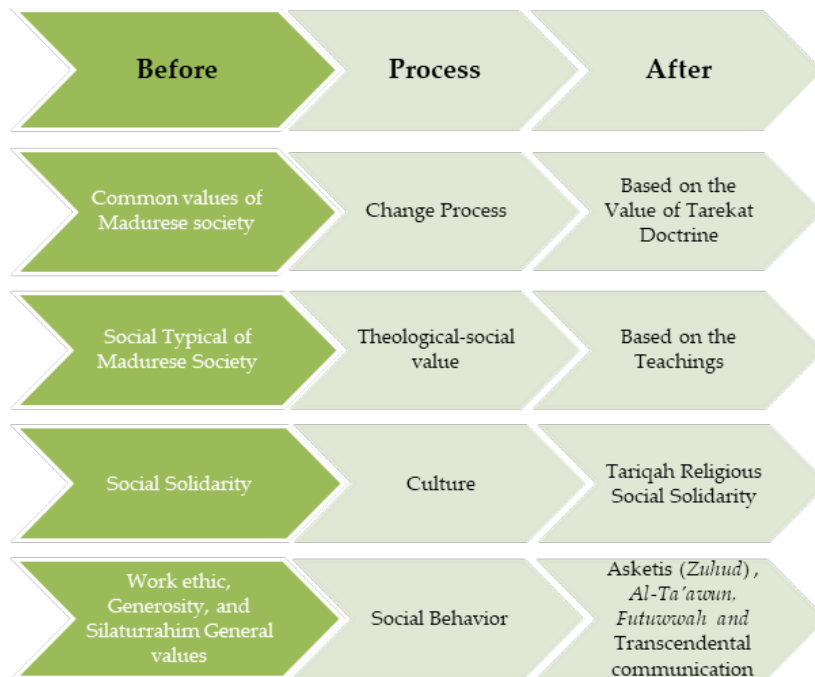


Figure 3. Changes in the Behavioral Orientation of Adherents of the Naqsyabandiyah Mudzhariyah Tarekat

Ascetic Orientation (*Zuhud*) in Work Ethic

The impact of religion on work ethic does not only occur in Catholic practitioners with *Calvinism* as stated by Weber (Smart, 2012). But it also happens to the residents of Gersempal Village as *ikhwan/akhawat* of the Naqsyabandiyah Mudzhariyah order believe that all activities of human life, including working for a living/ sustenance are part of worship to Allah SWT (Muhammadong et al., 2022). However, the human obligation to strive by seeking work diligently and professionally is part of the human obligation as a servant.

“rejekkeh panekah sami sareng ajal, ampon etantoaghi sareng Allah, namong manossah penekah wajib ikhtiyer (Interview with Masjidi, 24/06/2023).”

“Fortune is the same as death, it has been determined by God, but humans are obliged to try.”

Masjidi’s statement above is theologically influenced by *Asy’ari* theology, which balances human effort and God’s destiny must go hand in hand. On the other hand, the attitude of Sufism practitioners tends to surrender their life decisions totally to God (Nasir et al., 2023). The work ethic of the residents of Gersempal Village can be seen from the number of productive rice fields that they cultivate. In addition, there are also residents of Gersempal Village who become traders in other cities, however, the high work ethic does not prevent them from surrendering to the final results that are the provisions of fate. Of course, this attitude is part of the doctrine of the Naqsyabandiyah Mudzhariyah Order. Figure 4 are the data in numbers that show the work ethic of the Gersempal community in the agricultural sector.

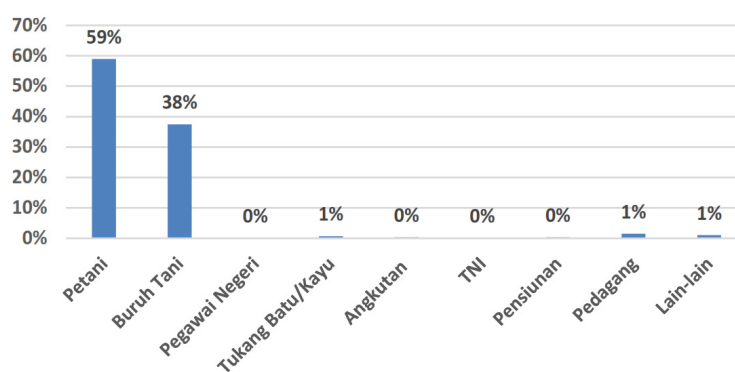


Figure 4. Gersempal Village Population Data Based on Livelihoods
(Source: Gersempal village office document 2023)

The encouragement of the community to carry out work ethic behavior as farmers animated by the teachings of tarekat does not mean that they will collect as much agricultural products as possible as the principle of capitalism. This is because from the agricultural products, they will then distribute some of the agricultural products to other people in need. It is clear that the principle of Gersempal residents is not the same as the principle of capitalism as explained by

Weber regarding the teachings in the Protestant Christian tradition. Meanwhile, Weber's view of the work ethic of the Calvinist school of Protestant Christianity has a belief from the doctrine of its teachings, that as religious adherents, they must focus on worldly affairs at the same time they must live an ascetic life, live frugally and worship diligently. They even believe that success in this world is an indicator of success in the next. This explains that Calvinists will not be rewarded by God if they are not successful and productive in their lives (Jura, 2017).

Of course, if we use Weber's view above, the teachings of Islam (especially the people of Gersempal who are adherents of the Naqsyabandiya Mudzhariyah order) do not have theological affinities that orient and develop capitalism. In fact, although Islam is believed to be a religion that adheres to the principles of universalistic monotheistic theology, a warrior class religion, has feudalistic tendencies, is oriented towards a lifestyle of social prestige, and does not support the teachings of capitalism, Islam remains on the principle of its teachings, namely practicing Sufistic teachings with the doctrine of *zuhud*. This attitude of *zuhud* is the point of difference with the teachings of *Calvinism*. This is because the doctrine of *zuhud* in Sufism emphasizes the view of avoiding dependence on worldly things. (Munir, 2015).

***Al-Ta'awun* Orientation in Helping Behavior**

As a social being, the essence of man lies in the awareness of his status and position in life together, as well as how his responsibilities and obligations in togetherness with other humans in society. This awareness of living together is formed from moral consciousness and becomes the character of each individual (Suhartono, 2013). Here it can be said that humans will not be able to live without the help of others. Helping behavior in life can lead individuals to an awareness of the importance of social life, including the residents of Gersempal Village as *ikhwan/akharwat* of the Naqsyabandiyah Mudzhariyah order, who have a high sense of sympathy for others, namely helping fellow residents of Gersempal Village itself and the community in general.

"Neng dunnyah panekah ta' odi' kadhibi', bedeh oreng laen, guleh sareng sampean panekah ta' bekal bisa odi' tanpa oreng laen, deddih kaduh saleng abentoh (Interview with Aini, 25/06/2023)."

"In this world we don't live alone, you and I can't live without each other, so we have to help each other."

During the research, helping behavior in the activities of the community of tarekat adherents was seen, for example, from mutual cooperation in building the houses of other community members. In this context, with the value of mutual cooperation, the house owner is freed from the burden of the cost of builders and construction workers. This is because the community's awareness of the doctrine of helping has been animated by.

The helping behavior carried out by the residents of Gersempal Village as *ikhwan/akhawat* of Naqsyabandiyah Mudzhariyah tarekat raises an indication that the behavior they do is based on the meanings they already know. One of the meanings they get from the teachings of tarekat is *Al-Ta'awun* (*Mutual Help*). This *Al-Ta'awun* behavior can have implications for the close relationship between humans (Halomoan et al., 2023). This meaning is then transformed into the social interactions they carry out in the midst of society, both interactions that occur between residents or with the *murshid* tarekat, so that the meaning contained in the teachings of *Al-Ta'awun* can be perfect through the interaction process.

According to the explanation of our informants, the helping attitude of Gersempal villagers cannot be separated from the influence of their participation as practitioners of the Naqsyabandiyah Muzdhariyah tarekat, especially with the intensity of the advice given by KH. Ja'far on every *khajheghen* night, even though before KH. Abd. Wahid (KH. Ja'far's father) moved to live in Gersempal Village, the residents of this village did not have special features in terms of social interaction. Sociologically, according to Rachmadhani, this helping attitude can be an adhesive that unites communities regardless of socioeconomic class and social status. (Rachmadhani, 2016). This helping condition is certainly beneficial for fellow *ikhwan/akhawat*, because, economically, according to the village head, the *ikhwan/akhawat* of Gersempal village are still classified as underprivileged. Figure 5 indicates that almost half of the people in Gersempal Village are living in poverty.

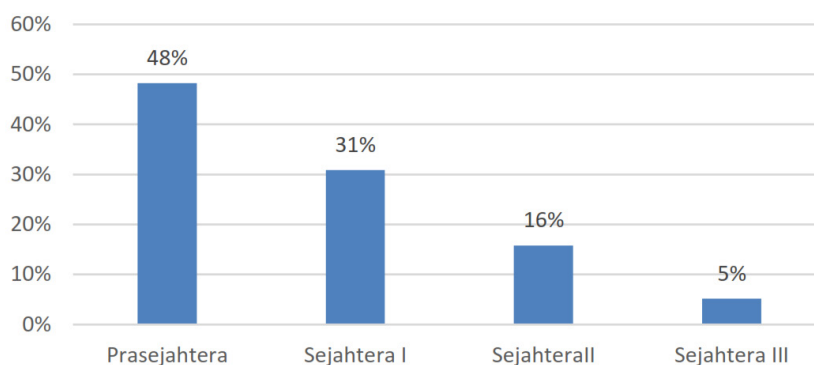


Figure 5. Poor Gersempal Village Population Data
(Source: Gersempal village office document 2023)

Psychologically, the awareness of helping will only appear in a person, when he is able to prioritize others, able to recognize himself and be able to be honest with himself. In addition, this awareness of helping will appear in a person, when he has been able to manage the ego of the motives that exist in him (F. Hidayati, 2016). Of course, this process takes time and is not easy to go through. Raising the awareness of helping with an orientation to theological aspects is considered difficult by *Ikhwan/akhawat*. This is because all this time, before *Ikhwan/akhawat* became adherents of the tarekat, there was always an expectation of reciprocity, both economically and socially from the help given. However, over time the value

orientation shifted to theological values by always training (*riyadloh*) to become a servant loved by God.

***Futuwwah* Orientation in Generous Behavior**

In the teachings of *Tasawuf*, the human tendency to always break away from dependence on worldly matters is a must (T. W. Hidayati, 2016). Syakur points out that some Sufi groups discredit the worldly aspects of life, and even neglect the social aspects of life. This view is rejected by Syakur (Saputra et al., 2021). One form of balance between the worldly and ukhrawi aspects of life can be shown by generous behavior. In this context, the residents of Gersempal Village, adherents of the Naqsyabandiyah Muzdhariyah Order, have carried out this generous behavior.

In the view of the residents of Gersempal Village, wealth is a trust given by Allah SWT. to humans, in which there are other people's rights. Generosity does not have to be assessed with material based on its size, but rather a form of concern for the conditions of others who are in need. As admitted by Mahfudh, one of the adherents of this tarekat.

"Odi' penekah namong sakejje', artah se bedeh panekah jughan te>te>phen. Deddhih odi' panekah kaduh emot de' oreng laen, se butoh de' bento'ennah kauleh sareng sampean (Interview with Mahfudh, 26/06/2023)."

"Life is only short / temporary, the treasures that exist are also entrusted. So we must remember others who need our help."

Looking at the above statement, it seems that the tarekat adherents have been imbued with generous behavior with theological affinity. In this case, they are willing to sacrifice for others even though they are still in poor condition. In the concept of *Tasawuf*, such behavior is called *Futuwwah* or *Al-Ithar*. According to Syukur, this *Futuwwah* behavior should be owned by Sufi practitioners in social life. Essentially, this behavior is not only oriented towards take and give, but can also be oriented towards sacrificial behavior for others. In addition, this behavior can also be interpreted as a behavior that is willing to prioritize the interests of others compared to one's own interests with the value of *Futuwwah* or *Al-Itsar* in the teachings of tarekat. (Tasawuf, 2012).

Residents of Gersempal Village show this generous behavior by working together to help finance sick neighbors by giving just enough money, with the aim of alleviating medical expenses; Gersempal Village residents also set aside their crops, such as rice or corn for the mosque, even though the crops have not reached the zakat obligation (*nishab*).

The encouragement of the Gersempal community to behave generously has basically become a habit to give to each other, even in poor economic conditions.

However, when they have pledged allegiance to the tarekat, this generous orientation is driven by the values of the tarekat 's teachings. For example, in the context of setting aside crops to give to others, the crops should have reached the *nishab* of zakat (Utomo, 2009). This urge to behave generously, which was originally based on Madurese tradition, has now turned into the doctrine of *Futuwwah* or *Al-Ithar* in the teachings of tarekat.

Transcendental Communication (Munjah) in Silaturrahmi Behavior

As social creatures, humans need each other. Establishing brotherhood through silaturrahmi, makes humans connected to each other. According to (Istianah, 2018) silaturrahmi has a universal meaning. In principle, silaturrahmi is doing good to others. Meanwhile, the methods, techniques and media used in carrying out silaturrahmi can develop according to the times. Therefore, the important thing in silaturrahmi is the emergence of awareness to respect and love fellow human beings regardless of ethnicity, race and religion.

The teaching of silaturrahmi above seems to have become a tradition for Gersempal villagers who are adherents of tarekat. Gersempal villagers preserve silaturrahmi behavior basically as a culture before they became adherents of tarekat. However, this silaturrahmi tradition does not have a transcendental meaning. Silaturrahmi behavior is only an annual routine ceremonial activity that functions as a social balance. According to (Efyanti, 2016) Functionally, society is part of the elements of a social system that are interrelated and interconnected by forming a balance. From Efyanti's explanation, it is clear that the tradition of silaturrahmi, which has become the culture of the residents of Gersempa Village, can only form a social balance between residents. However, religious shari'a still appreciates silaturrahmi behavior for Muslims in the form of rewards (Darussalam, 2017).

Gersempal villagers have recently transformed the value orientation of silaturrahmi. Now silaturrahmi for Gersempal villagers as adherents of the Naqsyabandiyah Mudzhariyah tarekat has the meaning of transcendental communication. This transformation occurs due to the teachings of *Tasawuf* in this order. There are at least two forms of silaturrahmi carried out by Gersempal villagers, namely *tawajjuhan*. Based on the results of researchers' observations at the location, it can be seen that this *tawajjuhan* activity, Gersempal villagers as adherents of this tarekat practice tarekat rituals in the presence of Murshid with the aim that they are always under the guidance and monitoring of *Murshid*. In principle, this *tawajjuhan* ritual is an effort of *ikhwan/akhawat* to concentrate on memories and feelings by fostering awareness that the purpose of his life is only solely to expect the pleasure of Allah.

The *tawajjuhan* ritual above can be understood that *tawajjuhan* is a medium of transcendental communication for *ikhwan/akhawat* in seeking Allah. In the study of (Widjanarko, 2023) Communication in Islam is defined as the process of

transmitting messages between humans and God and between humans and fellow humans by incorporating religious values and ending in Tawhid. Widjanarko's explanation emphasizes that human communication with God must have the aspect of tawhid. This is also a principle in the teaching of Tasawuf that the culmination of the human journey in carrying out the teachings of Tasawuf is the awareness of the presence of God in all his activities (Fuad, 2020). Thus, the *tawajjuhan* ritual is able to produce communication that has transcendental value.

On the other hand, transcendental communication packaged in friendship can be seen from the *khatam khajagan* ritual. Basically, this ritual is an individual ritual of *ikhwan/akhawat*. This ritual is performed by *ikhwan/akhawat* as a form of gratitude for the success of *ikhwan/akhawat* in carrying out a series of rituals that are their obligations. But in its journey, most *ikhwan/akhawat* did not perform the *khatam khajagan*, so that *khatam khajagan* shifted to a routine ritual organized by the Naqsyabandiyah Mudzhariyah tarekat. At the end of the *khatam khajagan* ritual, it becomes a momentum for Murshid to give various advice, which among others are about the benefits and wisdom contained in friendship. In the activities of the Naqsyabandiyah Mudzhariyah tarekat, such as the *khatam khajagan* event every month can be held in each region, or *khatam khajagan* which is held at the Murshid's residence. This activity is a means of friendship between *ikhwan/akhawat* Tarekat Naqsyabandiyah Mudzhariyah, including residents of Gersempal Village as the host.

In the perspective of communication, *khatam khajagan* has the meaning of vertical communication and horizontal communication. The meaning of vertical communication requires the existence of important components, namely the message sender, message receiver, message content, media, and feedback. (AS & Rustandi, 2022). For this reason, the transcendental communication of Naqsyabandiyah Mudzhariyah also has the same components. For example, the figure who acts as the sender of the message is *Murshid*. The *Ikhwan/akhawat* act as the recipient of the message. The content of the message sent is the teachings of the order which are sourced from the Qur'an, Hadith, and the thoughts of the founding figures of this order. The media used in transmitting these teachings are rituals organized in the order. The important thing in transcendental communication is feedback, where an *ikhwan/akhawat* must be able to carry out interpersonal transformation as a form of his efforts in purifying and purifying the soul to achieve the pleasure of Allah and *ma'rifat* to Allah. (Suryani, 2015).

Based on the explanation above, it can be understood that *Tawajjuh* and *khatam khajagan* are not only a means of friendship between *ikhwan/akhawat* and between *ikhwan/akhawat* and *Murshid* which functions as a social balance, but the *Tawajjuh* and *khatam khajagan* rituals are also able to produce transcendental activities.

CONCLUSIONS

Changes in behavior that occur in individuals or communities cannot be separated from several facts that influence them, either behavioral or cognitive factors that are in the individual, or due to environmental factors that surround them, or the physical environment or social environment. Changes in value orientation in behavior that occur in Gersempal Village residents as *ikhwan/akhawat* of Naqsyabandiyah Mudzhariyah tarekat are also inseparable from these three factors.

As part of Madurese society which is known as a religious society and maintains ethical values, of course the teachings contained in the Naqsyabandiyah Mudzhariyah Order give its own color in the social behavior of Gersempal Village residents, this is in line with what Weber said about the rationality of social action.

The social behavior of Gersempal residents has a value orientation of tarekat teachings. Even more than that, some of the behaviors reflected in the actions of Gersempal residents have a different orientation from the behavior of the people of Madura in general, such as work ethic has an ascetic orientation. Although they work hard to earn a living, they still do not love wealth. The same applies to the behavior of helping others. In helping others, Gersempal residents insert the value of *ta'awun* which is oriented only to get the pleasure of Allah. The same thing is also shown in the behavior of giving (*generous*). For Gersempal residents who are adherents of tarekat, generous behavior is solely to achieve the perfection of life which is a form of *futuwwa* value. The gathering that is packaged in the *tawajuh* and *khatam khajagan* rituals ultimately becomes a medium for transcendental and social communication.

ACKNOWLEDGMENTS

As a form of appreciation for the completion of the manuscript of this research article, the researcher would like to thank several parties who have helped researchers in digging up this research data. The researcher would like to thank KH. Ja'far, Ust. Abd. Hamid, Mahfud, Masjidi, Imron, Abd. Hayat, for taking the time to provide information to researchers. They have been willing to be interviewed and have been willing to show this tarekat document. Hopefully, this research paper can contribute to knowledge as well as academic literacy about the Naqsyabandiyah Mudzhariyah order, which until now has been able to have a major influence on the treasures of the order in the archipelago.

REFERENCES

- AS, E., & Rustandi, R. (2022). Komunikasi transendental ritual keagamaan Tarekat Qadiriyyah wa Naqsabandiyyah pesantren Suryalaya Tasikmalaya. *Jurnal Komunikasi*, 17(1), 47–66. <https://doi.org/10.20885/komunikasi.vol17.iss1.art4>
- BPS Provinsi Jawa Timur. (2023). *Jumlah Penduduk Menurut Jenis Kelamin dan Kabupaten/Kota Provinsi Jawa Timur (Jiwa), 2021-2023*. <https://jatim.bps.go.id/indicator/12/375/1/jumlah-penduduk-provinsi-jawa-timur.html>
- Darussalam, A. (2017). Wawasan hadis tentang silaturahmi. *Jurnal Kajian Ilmu Hadis*, 8(2), 116–132.
- Dian Kartikasari H. (2016). *Sejarah Perkembangan Tarekat Naqsyabandiyah Ahmadiyah Muzhariyah di Desa Gersempal Kecamatan Omben Kabupaten Sampang Madura tahun 1964 – 2015 M*. Universitas Negeri Sunan Ampel Surabaya.
- Dzikir, D. P. (2020). *Dokumentasi*.
- Efyanti, Y. (2016). Nilai-nilai kearifan lokal dalam tradisi silaturahmi menjelang Ramadhan di Hampanan Rawang. *Jurnal Islamika*, 16, 101–109.
- Eka Susylawati, Erie Hariyanto, MH Hosen, K. (2022). *Peran Bhuppa ' Bhâbhu ' Ghuru Rato Menghadapi Pandemi Covid-19 di Madura*. IAIN Madura Press.
- Fuad, K. (2020). Simbolisme puisi sufistik odhy's symbolism of Islamic Mysticism Poetry Of Odhy's. *Atavisme*, 23(1), 75–88. <https://doi.org/10.24257/atavisme.v23i1.622.75-88>
- Halomoan, I. S., Moeis, I., & Yakubu, A. (2023). An overview of the strength of implementing democratic values in an Islamic boarding school atmosphere. *Nazhruna: Jurnal Pendidikan Islam*, 6(2), 190–206. <https://doi.org/10.31538/nzh.v6i2.2865>
- Hasanah, H. (2017). Teknik-teknik observasi (sebuah alternatif metode pengumpulan data kualitatif ilmu-ilmu sosial). *At-Taqaddum*, 8(1), 21. <https://doi.org/10.21580/at.v8i1.1163>
- Hidayati, F. (2016). Konsep altruisme dalam perspektif ajaran agama Islam (ITSAR). *Psikoislamika : Jurnal Psikologi Dan Psikologi Islam*, 13(1), 59. <https://doi.org/10.18860/psi.v13i1.6410>
- Hidayati, T. W. (2016). Perwujudan sikap zuhud dalam kehidupan. *Journal of Islamic Studies and Humanities*, 1(2), 91–106. <https://doi.org/10.18326/millati.v1i1.243-258>
- Hoddin, M. S. (2012). Konsep taubat tarekat Naqsyabndiyah Mudzhariyah. *Teosofi – Jurnal Tasawuf Dan Pemikiran Islam*, 2, 34–47.

- Istianah, I. (2018). Shilaturrahim sebagai upaya menyambungkan tali yang terputus. *Riwayah : Jurnal Studi Hadis*, 2(2), 199. <https://doi.org/10.21043/riwayah.v2i2.3143>
- Jack, B. (2008). *Weber, Passion and Profits: The Protestant Ethic and the Spirit of Capitalism' in Contex*. Cambridge University Press.
- Jura, D. (2017). Kajian soteriologi universalisme calvinisme, arminianisme. *Shanan Journal Pendidikan Agama Kristen*, 1(9), 21–57. <https://doi.org/10.46495/sdjt.v10i1.80>
- Kasanah, N. (2022). Mursyidah tarekat: kesetaraan gender dalam otoritas keagamaan di Madura. *Ansoruna: Journal of Islam and Youth Movement*, 1(2), 137–151. <http://ansoruna.org/index.php/ansoruna/article/view/12>
- Khamim, M. (2019). Mursyid perempuan dalam tarekat (studi kepemimpinan perempuan dalam Tarekat Naqsyabandiyah Mazhariyah di Madura) [Universitas Islam Negeri Sunan Ampel Surabaya]. In *Tesis*. http://digilib.uinsby.ac.id/31404/%0Ahttp://digilib.uinsby.ac.id/31404/4/M_Khamim_F02916188.pdf
- Khudzaifah, Abd. Wahed. (2008). *Aal-Tasfiyatwa Al-Takhliyat fi Kaifiyah Al-Naqshabandiya*. Wahidiyah Press.
- Khudzaifah, Abdul Wahid. (n.d.). *al Tasfiyatwa al Takhliyat fi Kaifiyah al Naqshabandiya*No Title.
- Knott, K. (2001). *Insider/Outsider Perspectives: Insider/Outsider Perspectives in Islamic Studies*. Oxford.
- Madani, T. (2023). *Wawancara*.
- Margaret Malamud. (1994). Sufi organizations and structures of authority medieval Nishapur. *International Journal of Middle East Studies*, 26, 427–442.
- Martin van Bruinessen. (1994). *Tarekat Naqsyabandiyah di Indonesia: survei historis, geografis, dan sosiologis* (II). Mizan.
- Muhammadong, Burhanuddin, S., Yasiriuddin, & Khaerunnisa. (2022). Contribution of modern science on emanationisme based on Islamic education philosophical perspective. *Journal of Positive School Psychology*, 6(8), 6404–6416.
- Munawir, A. W. (1997). *Al-Munawir Kamus Bahasa Arab Indonesia*. Pustaka Progressif.
- Munir, M. (2015). *Semangat Kapitalisme dalam Dunia Tarekat*. Intelegensia Media.
- Nasir, M., Ramadhani, M., Iqbal, M., & Subban, S. (2023). Thoughts of Asy' Arian Theological Figures: Qadhi Abu Bakr Al-Baqillani. *Academy of Education Journal*, 14(2), 616–621. <https://doi.org/10.47200/aoej.v14i2.1816>

- Rachmadhani, A. (2016). Role of W Ali , ancient mosque and sacred tomb in Islam Spreading dynamics in Cikakak. *Jurnal Kebudayaan Islam*, 14(2), 226–241.
- Rahimi, M. (2012). Asbal dalam Tarekat Naqsyabandiyah di Kota Pontianak (Khazanah Ritual Sufistik). *Khatulistiwa-Journal of Islamic Studies*, 2, 173–181.
- Ramadhon, W. (2023). *Wawancara*.
- Ritzer, G. (2003). *Sosiologi: Ilmu Pengetahuan Berparadigma Ganda*. Raja Grafindo Persada.
- Robertson, R. (1993). *Agama dalam Analisa dan Interpretasi Sosiologis* (S. dan A. Fedyani (trans.)). Raja Grafindo Persada.
- Salahudin, M. (2016). Amalan Tarekat Qadiriyyah Wa Naqsabandiyah sebagai proses pendidikan jiwa. *Jurnal Akhlak Dan Tasawuf*, 2, 65–77.
- Salam, A. (2023). *Wawancara*.
- Saputra, R., Dalimunthe, R. P., & Mulyana, M. (2021). Menyeimbangkan ritualitas dan partisipasi sosial: konsep tasawuf sosial amin syukur. *NALAR: Jurnal Peradaban Dan Pemikiran Islam*, 5(1), 14–30. <https://doi.org/10.23971/njppi.v5i1.2788>
- Siti Sajarah, W. (2004). Tarekat Naqsyabandiyah menjalin hubungan harmonis dengan kalangan penguasa. in Sri Mulyati (Ed.), *Mengenal dan Memahami Tarekat-Tarekat Muktabarah Di Indonesia* (p. 99). Kencana Prenada Group.
- Smart, G. R. & B. (2012). *Handbook Teori Sosial*. Nusa Media.
- Sugiono. (2013). *Memahami Penelitian Kualitatif*. Alfabeta.
- Suhartono, S. (2013). Kesadaran moral kehidupan bermasyarakat : suatu pemikiran kefilosafatan. *Administrasi Pendidikan, Fakultas Ilmu Pendidikan, Universitas Negeri Makassar*, 3. [http://www.journal.unair.ac.id/filerPDF/Kesadaran Moral Kehidupan Bermasyarakat.pdf](http://www.journal.unair.ac.id/filerPDF/Kesadaran%20Moral%20Kehidupan%20Bermasyarakat.pdf)
- Supraja, M. (2015). Alfred Schutz : rekonstruksi teori tindakan Max Weber. *Jurnal Pemikiran Sosiologi*, 1(2), 81. <https://doi.org/10.22146/jps.v1i2.23447>
- Suryani, W. (2015). Komunikasi transendental Manusia-Tuhan. *Jurnal Iain*, 12, 150–163.
- Susilo, D. (2023). *Kontribusi Ajaran Tarekat Naqsyabandiyah Terhadap Perilaku Keagamaan Jamaah di Desa Suka Datang*. Institut Agama Islam Negeri Curup.
- Syahrul, M. (2019). Identitas sosial dan etnosentrisme jamaah Suluk asal Malaysia di Tarekat Naqsyabandiyah- Khalidiyah Babussalam. *Jurnal Masyarakat & Budaya*, 21(2), 201–222.

- Tarekat, K. D. (2023). *Observasi*.
- Tasawuf, M. (2012). *Amin Syukur*. Pustaka Pelajar.
- Utami, S., & L.Tobing, V. M. T. (2018). Nilai-nilai pendidikan dalam komunikasi Kejhung Madura dan relevansinya bagi penanaman karakter berbasis kearifan lokal Madura. *Jurnal Komunikasi*, 12(2), 133–140. <https://doi.org/10.21107/ilkom.v12i2.4515>
- Utomo, S. B. (2009). *Metode Praktis Penetapan Nisab Zakat*. Mizan.
- Weber, M. (2015). *Etika Protestan dan Semangat kapitalisme* (Y. Priyasudiarja (trans.)). Narasi.
- Widjanarko, P. (2023). Menimbang komunikasi spiritual: sebuah tinjauan konseptual. *Jurnal Peradaban*, 2(1). <https://doi.org/10.51353/jpb.v2i1.657>
- Wildan, Rahmat, A., & Boeriswati, E. (2023). Students' politeness utilized by students in Islamic boarding schools based on the Madura Culture perspective. *Getsempena English Education Journal*, 9(2), 169–175. <https://doi.org/10.46244/geej.v9i2.2021>
- Wiyata, A. L. (2002). *Carok: Konflik Kekerasan & Harga Diri Orang Madura*. LKiS.