

## ACTUALIZATION OF THARIQOH-BASED SPIRITUAL EDUCATION

Siti Nisrofah<sup>1</sup>, Ahmad Taufiq<sup>2</sup>

UIN KH. Abdurrahman Wahid Pekalongan<sup>1,2</sup>

[sitinisrofah@gmail.com](mailto:sitinisrofah@gmail.com)<sup>1</sup>, [ahmadtaufiq982@gmail.com](mailto:ahmadtaufiq982@gmail.com)<sup>2</sup>

### ABSTRAK

Tantangan modern seperti hedonisme, dehumanisasi, disintegrasi sosial, budaya konsumtif, dan merasa asing dalam kehidupan (alienasi) merupakan akibat dari keringnya nilai-nilai ruhani. Oleh karena itu, perlu adanya usaha untuk membentengi diri melalui pendidikan spiritual berbasis thariqoh. Sesuai dengan penelitian ini yang bertujuan untuk menguraikan secara sistematis proses aktualisasi pendidikan spiritual berbasis thariqoh di Lajnah Wathonah Pekalongan. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kasus. Teknik pengumpulan data yang digunakan meliputi wawancara, observasi, dan dokumentasi. Data Primer dalam penelitian ini bersumber dari proses wawancara dengan ketua dan beberapa jama'ah Lajnah Wathonah Pekalongan. Sedangkan data sekunder diperoleh dari observasi langsung dan sumber literatur yang relevan dengan topik penelitian. Teknik analisis data melalui tiga tahap yaitu kondensasi data, penyajian data, penarikan kesimpulan, dan verifikasi. Hasil dari penelitian ini menunjukkan bahwa pendidikan spiritual berbasis thariqoh di Lajnah Wathonah Pekalongan berorientasi pada nilai nasionalisme, kesetaraan, rendah hati, ihsan, ikhlas, dan memiliki kebermaknaan dalam hidup. Setiap jama'ah baik yang sudah berbai'at maupun yang belum dapat merasakan nilai-nilai spiritual tersebut jika mengamalkan bacaan dzikir thariqoh secara istiqomah berdasarkan ketentuan yang diberikan sang mursyid sesuai dengan jenis thariqoh yang digunakan yaitu thariqoh Syadhziyyah.

**Kata kunci :** *Pendidikan Spiritual, thariqoh, dan Lajnah Wathonah*

### ABSTRACT

*Modern challenges such as hedonism, dehumanization, social disintegration, consumptive culture, and alienation are the result of the dryness of spiritual values. Therefore, it is necessary to fortify oneself through thariqoh-based spiritual education. In accordance with this study which aims to describe systematically the process of actualizing thariqoh-based spiritual education at Lajnah Wathonah Pekalongan. This research uses a qualitative method with a case study approach. The data collection techniques used include interviews, observation, and documentation. Primary data in this study comes from the interview process with the chairman and several congregations of Lajnah*

*Wathonah Pekalongan. Meanwhile, secondary data was obtained from direct observation and literature sources relevant to the research topic. Data analysis techniques go through three stages, namely data condensation, data presentation, conclusion drawing, and verification. The results of this study indicate that thariqoh-based spiritual education at Lajnah Wathonah Pekalongan is oriented towards the values of nationalism, equality, humility, ihsan, sincerity, and having meaning in life. Every congregation, both those who have paid allegiance and those who have not, can feel these spiritual values if they practice the recitation of thariqoh dhikr istiqomah based on the provisions given by the murshid in accordance with the type of thariqoh used, namely thariqoh Syadhziyyah.*

**Keywords:** *Spiritual Education, Tariqoh, and Lajnah Wathonah*

## **INTRODUCTION**

Today, modern society is faced with complex challenges such as hedonism, dehumanization, social disintegration, consumptive culture, and alienation. Modernity has begun to blur the distinction between the aspects of needs and wants. People are often not satisfied with just fulfilling their basic needs. As a result, human value is only measured by the level of success, power, popularity, and other materialistic things.

If left unchecked, the challenges of modernity can damage the basic order of human life in obtaining happiness and meaningfulness of life. According to Syamsun Ni'am, the current condition of society that experiences moral decadence in the midst of socio-political dynamics is the result of the dryness of spiritual values, so that people often lose their grip on life (Ni'am, 2016, p.127). Therefore, it is very important to fortify ourselves personally and collectively against the swift flow of modernity through spiritual education. According to Imam Al-Ghazali quoted by Rumadani Sagala, spiritual education is supported by four elements, namely al-ruh (spirit), al-qalb (heart), al-nafs (soul), and al-aql (reason) (Sagala, 2018, p. 21). These four elements must always be cleaned so that they can function

properly, be able to distinguish between haq and bathil, and walk in accordance with the commands of Allah SWT.

One of the spiritual education that is still relevant today is thariqoh. Tariqoh-based spiritual education is a method to cleanse the soul through various stages in accordance with the direction of the teacher (murshid) (Sholikhin et al., 2018, p. 3). In bertahriqoh, the presence of a murshid is very important to direct the process of cleansing the soul. This condition then makes thariqah institutional in order to be more structured and clear sanad.

As a Sufism organization, thariqah is an association in which there is a murshid or sheikh, dhikr, and certain religious ritual activities (Rahmawati, 2014, p. 95). One of the thariqoh organizations in Indonesia that is growing quite rapidly is Lajnah Wathonah. Not independent, Lajnah Wathonah is part of Jam'iyah Ahlith Thariqah al-Nahdliyah (JATMAN) (Hasan, 2023). As the name implies, Wanita Thoriqoh an- Nahdliyah (Wathonah), this lajnah only accepts female members. Uniquely, Lajnah Wathonah seeks to accommodate women of all ages, from university students to the elderly, ordinary people to the wealthy.

Historically, Lajnah Wathonah has existed since 1956 and has experienced various dynamics, one of which is the change of name from Muslimat Thoriqiyyah to Muslimat Wathonah, until finally changing again to Lajnah Wathonah (Wanita Thoriqoh an-Nahdliyah) in 2022. Pekalongan became one of the historic places in the procession of the name change, namely during the XII Congress in 2018 (Wathonah, 2022, p. 6-7). Until now, Lajnah Wathonah has spread to almost all regions of Indonesia such as Central Java, East Java, West Java, Kalimantan, South Sumatra, NTB, Bali, and others which are coordinated into three levels of management, namely Idaroh Aliyah (Central Management), Idaroh Wustho (Provincial Management), and Idaroh Syu'biyah (Regency / City Management) (Syaichona, 2023).

The development of Lajnah Wathonah in Pekalongan is quite massive. Initially the congregation was only around 200, but now it has reached thousands. Moreover, Lajnah Wathonah Pekalongan is under the direct auspices of Habib Luthfi bin Yahya, a charismatic scholar who is famous in various corners of Indonesia and the world. In accordance with Mrs. Nyai Zahro's statement as the

head of Lajnah Wathonah Pekalongan in an interview, that one of Lajnah Wathonah's goals is for thoriqoh to be grounded and people to prefer thoriqoh. Therefore, Lajnah Wathonah does not have many programs that are formalities. Mrs. Nyai Zahro also emphasized that Lajnah Wathonah in Pekalongan contains Habib Luthfi's hope that the Nahdliyin community will avoid practical politics (Zahro, 2023).

Referring to the development of thoriqoh, Muslim society was once in a chaotic socio-political condition and power crisis. At that time Muslims experienced social disintegration, inter-group debates, and geographical conditions that were affected by many disasters. As a result, the security and comfort of Muslims was disrupted. Every Muslim tries to maintain the teachings of Sufism to get peace of mind for all the shocks that occur (Ridlo, 2020, p. 143). One of the goals of Lajnah Wathonah to avoid practical politics is very relevant to today's era of rampant damage to the order of life due to practical politics.

In addition to the absence of age differences, Lajnah Wathonah also does not differentiate the motives of each congregation. That is, Lajnah Wathonah accepts anyone who wants to join in the routine activities ranging from those who have pledged allegiance, have not pledged allegiance, to those who just want to learn about thoriqoh. This is in line with the functional role of thoriqoh which is strategic and varied, namely as an educational institution, Islamic preaching, economic, and socio-political as the aspiration of thoriqoh students (Riyadi, 2014, p. 367).

Based on the type of data, this research is included in qualitative research with a case study approach. According to Wahyuningsih, a case study is a process to explore a system or case that occurs somewhere through in-depth data collection and involves sources of information that have the capacity in accordance with the context of research needs (Wahyuningsih, 2013, p. 3). The data collection techniques used were interviews, observation, and documentation. Interviews were conducted with the head of Lajnah Wathonah Pekalongan and several congregations of various ages as primary data sources. Meanwhile, secondary data was obtained from direct observation of routine activities at Lajnah Wathonah. In addition, secondary data is complemented by important documents such as SOPs

that apply in Lajnah Wathonah as well as other literature sources that are in accordance with the research topic such as from books and journal articles.

This research uses Miles and Huberman's data analysis theory which is divided into three stages, namely data condensation, data presentation, conclusion drawing and verification. In short, data condensation is the process of selecting, focusing, and abstracting various sources of information. Data presentation is organizing the information obtained for action, while conclusion drawing is the process of making conclusions from the analysis process supported by the verification process to measure whether the research information is valid or not (Miles et al., 2014, p. 31-32).

The actualization of thariqoh is a very interesting study to examine in the process of spiritual education at Lajnah Wathonah Pekalongan. Tariqoh is not only a personal relationship between student and teacher, but can be pursued collectively and institutionalized. In addition, spiritual education is not limited to formal institutions, but penetrates every aspect of life including religious social organizations. Therefore, the researcher will elaborate further on the process of thariqoh-based spiritual education at Lajnah Wathonah Pekalongan along with the implications felt directly by the congregation in doing thariqoh.

## **DISCUSSION**

### **Lajnah Wathonah Pekalongan**

Lajnah Wathonah (Wanita Thoriqoh an-Nahdliyah) is a religious social organization in the field of spirituality and femininity based on Ahlusunnah wal Jama'ah Islam, in the field of fiqh adheres to one of the four madzhab imams (Imam Hanafi, Imam Maliki, Imam Syafi'i, Imam Hanafi, Imam Maliki, Imam Syafi'i, and Imam Hambali), in the field of tawhid adheres to Imam al-Maturidiyah, in the field of Sufism adheres to the teachings of Al-Kausari, Hasan al-Bashri, Abu Junaidi al-Baghdadi, Al-Ghazali, Abu Mansur al-Maturidi, and all thariqoh mu'tabaroh in Indonesia (Millatin, 2023). It is mentioned in the operational standards of Lajnah Wathnah, that in the field of thariqoh they strive to achieve *Asyasyariatil Ghorro' wath-Thoriqotil Baidho'*, namely Islamic sharia and thariqoh sanads that are connected to the Prophet Muhammad. Therefore, Lajnah Wathonah is a guided

organization because it is guided directly by the murshid who is wushul Illallah (Wathonah, 2022, p. 9).

The vision of Lajnah Wathonah is the realization of women with good character and practice in the style of Ahlus Sunnah wal Jama'ah who are able to instill role models for the nation's future generations to have intellectual sharpness and wisdom and spiritual depth as a basis for building and upholding the glory and unity of the Unitary State of the Republic of Indonesia (Wathonah, 2022, p. 8). This vision is in line with one of the lyrics of Lajnah Wathonah's march which states that women are the madrasatul umat. Women are the pillars of a country because from them will be born every generation, so spiritual values must always be held and pursued by purifying the soul through thariqah so that a smart and karlakul generation is born from them.

In its implementation, Lajnah Wathonah has regular activities once a month, namely every Sunday Kliwon from two in the afternoon to four in the afternoon. The routine takes place at the Kanzus Sholawat Habib Lutfhi bin Yahya Building in Pekalongan City. Initially, the rutinan activities were carried out in rotation at the place of the willing congregation, but it was deemed ineffective due to the increasing number of congregations. In addition, Kanzus Sholawat already has complete facilities, a spacious place, and already has a thick spiritual nuance because it is accustomed to being a routine place for prayer assemblies and other knowledge assemblies (Zahro, 2023).

### **Actualization of Tariqoh-Based Spiritual Education at Lajnah Wathonah Pekalongan**

Lajnah Wathonah uses the Syadziliyyah type of Tariqoh. Historically, the name Syadziliyyah is an allusion to its founder, Abu al-Hasan al-Syatzdili, who has a lineage to Sayyidah Fatimah, the daughter of the Prophet Muhammad (Tedy, 2017, p. 33). Ijazah bai'at is directly led by Habib Luthfi bin Yahya as the murshid within the time frame he wishes. The selection of the type of Thariqoh Syadziliyyah is adjusted to the conditions and abilities of the congregation. The practice of Thariqoh Syadziliyyah is considered lighter because the recitation of dhikr is only in two times, namely ba'da maghrib and ba'da shubuh. This is in line with one of the basic objectives of the existence of Lajnah Wathonah which has been conveyed

by Mrs. Nyai Zahro, namely so that people like thariqoh more. The practice of Thariqoh Syadziliyyah in general, such as the recitation of tawasul, istighfar, sholawat, verses of the Koran, and other wirid-wirid, has the aim of communicating directly to Allah SWT.

During the routine activities, there are no fixed rules imposed on the jamaa'ah. They are only asked to maintain good manners, especially towards the murshid. Lajnah Wathonah is characterized by each congregation dressing all in white during routine activities. This habit has the value of equality, purity, and avoiding arrogance and riya. White clothes do not really give a difference in impression between branded and non-branded ones, everything is the same, namely white and holy. In accordance with the meaning of thariqoh as part of Sufism, namely having an orientation towards purity of soul, prioritizing the call of Allah Swt, living simply, prioritizing truth, and sacrificing for a noble cause in the sight of Allah Swt (Habibi, 2019, p. 188).

The Lajnah Wathonah routine is divided into three sessions, namely pre-event, main event, and closing. The pre-event is filled with reciting ratib together, followed by opening by reading sholawat thoriqiyyah, verses of the Qur'an, singing Indonesia Raya, Syubannul Wathon march, and Lajnah Wathonah march. In addition to religiosity, Lajnah Wathonah always applies the values of nationalism and upholds the unity of the Republic of Indonesia in accordance with the message of Habib Luthfi bin Yahya on every occasion of his da'wah through the jargon "NKRI Price Dead". The aspect of nationalism is reflected in the opening activities which never miss singing the Indonesian national anthem. This is in accordance with the meaning of one of the compositions of the Lajnah Wathonah emblem in the form of "Slap around and tied wangsals not tightly" which means that Lajnah Wathonah always fosters solid and sentient unity and integrity (Wathonah, 2022, p. 4).

The core program in the routine activities was filled with mauidzhah khasanah by several scholars and habibs who gained the trust of Habib Luthfi bin Yahya to provide mauidzhah. The mauidzah material varies, but it is still about the dimension of Sufism to remind and direct the congregation to have a more meaningful life. On another occasion, there was a reading of the book Safinatun

Najah by Sheikh Salim bin Abdullah bin Saad bin Sumair Al hadhrami by female scholars in Pekalongan or who are familiarly called Ibu Nyai (Isrina, 2023). This book explains the basic fiqh of worship which is widely dissected by scholars and is widely studied in various mejelis taklim. The purpose of the study of Safinatun Najah is so that the congregation understands fiqh law as a basis for practicing Islamic law before diving into the world of tasawwuf.

Understanding the science of fiqh as a support for sharia needs to be pursued first by the practitioners of Tariqah (salik). In accordance with Imam Al-Ghazali's statement which is a guideline for Sufism in Muhammad Liwa'uddin's writing, that "Whoever studies tashawuf without practicing shari'ah will become a zindiq disbeliever; and whoever does shari'ah without (putting aside) tasawuf will fall into ungodliness; whoever gathers the two then indeed he has reached the essence" (Liwa'uddin, 2013, p. 252). Therefore, it is very important to learn the procedures of worship starting from the process of purification outwardly to the implementation of prayers, fasting, zakat, and hajj. Tariqoh is the bridge between Shari'ah and the essence and makrifat. Thariqoh is the second level after sharia, so the external aspects of sharia must be completed first, such as teachings and prohibitions related to the limbs (Mu'allim, 2023, p. 155).

Routine activities in Lajnah Wathonah are closed by reading prayers together. Habib Luthfi's physical body is not present, but as a student has the belief that his spirit is present and directly observes the routine activities. As a charismatic scholar, Habib Luthfi bin Yahya's presence is highly anticipated by the general public and his students, but it is not easy to meet him, given his very busy da'wah activities and across cities and regions. This can train the Lajnah Wathonah jama'ah to cultivate a sense of sincerity in berthariqoh. By feeling the presence of the spirit of the teacher around him, a student will carry out the process of spiritual education to the fullest.

### **Implication of Thariqoh-Based Spiritual Education in Lajnah Wathonah Pekalongan on the Life of Jama'ahs**

Tariqoh-based spiritual education at Lajnah Wathonah has implications for the meaningfulness of life. In accordance with the results of interviews with several jama'ah, almost all of them feel the same thing, namely feeling that their lives are

more directed because they have a spiritual teacher. In addition, they feel that their lives are calmer and always try to accept every situation they face. Moreover, for jama'ah who have pledged allegiance, they have a sense of shame if they will commit despicable acts or sin. Mrs. Nyai Zahro as the head of Lajnah Wathonah emphasized that by giving allegiance to thariqoh, each student will automatically organize himself in a better direction because he does not want to disappoint his teacher who has directed him to the path of Allah.

The limited meeting time between students and teachers, or the gathering of jama'ah in the routine, then thariqoh-based spiritual education in Lajnah Wathonah does not seem to have a significant impact on each individual or community. However, for thariqoh jama'ah who have pledged allegiance (students) to Habib Luthfi bin Yahya as murshid are required to perpetuate the recitation of dhikr that has been given by him as murshid. The recitation of dhikr that is perpetuated, that is what will become wirid and can leave atsar for the person who does it. Referring to the summary of the book *Ihya 'Ulumuddin* by Imam Al-ghazali, the way to clean morals is to have a spiritual teacher (shaykh). A teacher who is wushul Illallah will look at the state of his student, so that the traits that are controlling the student are revealed. For starters, students will be ordered to perform worship, clean their clothes and purify them, stick to the five daily prayers, and dhikrullah in solitude (Al-Ghazali, 2016, p. 279).

Taking the path of thariqoh in an institutionalized manner can improve the quality of self in a better direction because it is in a positive environment and association. Gathering with pious people is one way to cleanse the soul, especially if there is an effort to remind each other of mistakes or faults that lead to the improvement process. This is in line with one of the goals of thariqoh, which is to cleanse the heart with despicable traits and fill it with praiseworthy traits, realize a sense of remembrance of Allah Swt, fear of Allah Swt, reach the level of hakikat and makrifat, and be able to achieve true happiness in life (Hidayat & Nawawi, 2021, p. 19).

## **CONCLUSION**

Lajnah Wathonah Pekalongan is a women-only thariqoh institution directly under the auspices of Habib Lutfi bin Yahya. In accordance with Habib Luthfi's

direction as murshid, Lajnah Wathonah does not need to rush to make programs that are only formalities because the purpose of this lajnah is to ground thariqoh so that people prefer thariqoh. It is enough to carry out the routine every Sunday Kliwon and the dhikr given by him in accordance with the type of thariqoh used, namely thariqoh Syadhziyyah.

With the process of self-purification through various wirid, Wanita Thariqoh an-Nahdliyah (Wathonah) is expected to be able to become the best madrasatul umat in order to produce a smart and morally good generation. The spiritual values prioritized by Lajnah Wathonah are nationalism, equality, humility, sincerity, ihsan, and having meaning in life. These values can be felt by every Lajnah Wathonah congregation who is willing to perpetuate dhikr and is oriented towards self-improvement. Jama'ah Lajnah Wathonah Pekalongan who are serious in doing dhikr can feel a more directed and calm life in facing every situation.

## REFERENCES

- Al-Ghazali, I. (2016). *Ringkasan Ihya' Ulumuddin*. Sinar Baru Algensindo.
- Habibi, I. (2019). Perempuan Dalam Thariqah (Studi Terhadap Peran Perempuan Dalam Thariqah Tijaniyah Bangka). *Scientia: Jurnal Hasil Penelitian*, 4(2), 181–204. <https://doi.org/10.32923/sci.v4i2.1020>
- Hasan, A. M. (2023). *Lajnah Wathonah Adakan Khataman Qur'an untuk Sukseskan World Sufi Assembly*. Jatman Online. <https://jatman.or.id/lajnah-wathonah-adakan-khataman-quran-untuk-sukseskan-world-sufi-assembly>
- Hidayat, R. I., & Nawawi. (2021). Thariqoh sebagai Pesan Dakwah Menuju Kebahagiaan Hidup. *Al-Munqidz : Jurnal Kajian Keislaman*, 9(1), 15–25.
- Isrina. (2023). *Wawancara dengan Jama'ah Lajnah Wathonah Pekalongan*.
- Liwa'uddin, M. (2013). Hirarki Syari'at dan Hakikat dalam Kajian Tasawuf. *Jurnal Islamic Review*, 2(3), 251–272.

Miles, M. B., Huberman, A. M., & Saldana, J. (2014). Qualitative Data Analysis. In *Nucl. Phys.* (Vol. 13, Issue 1). Nucl. Phys.

Millatin, K. (2023). *Mengenalkankan Peran Tarekat Perempuan, inilah Program Lajnah Wathonah JATMAN Jawa Timur*. Jatman Online. <https://jatman.or.id/mengenalkankan-peran-tarekat-perempuan-inilah-program-lajnah-wathonah-jatman-jawa-timur>

Mu'allim, A. (2023). Telaah Kritis Konsep Syariat, Tarekat, Hakikat dan Ma'rifat dalam Tasawuf. *Jurnal Pendidikan, Bahasa Dan Budaya*, 2(3), 1151–1174. <https://journal.amikveteran.ac.id/index.php/jpbb/article/view/1997>

Ni'am, S. (2016). Tasawuf di Tengah Perubahan sosial (Studi tentang Peran Tarekat dalam dinamika sosial-Politik di Indonesia). *Jurnal Multikultural & Multireligius*, 15(2), 123–137.

Rahmawati. (2014). Tarekat Dan Perkembangannya Rahmawati. *Al-Munzir*, 7(1), 83–97. [http://download.garuda.ristekdikti.go.id/article.php?article=1019009&val=15521&title=TAREKAT DAN PERKEMBANGANNYA](http://download.garuda.ristekdikti.go.id/article.php?article=1019009&val=15521&title=TAREKAT%20DAN%20PERKEMBANGANNYA)

Ridlo, M. (2020). Sejarah dan Tipologi Tarekat dalam Pandangan Tasawuf dan Makrifat. *HUMANISTIKA: Jurnal Keislaman*, 3(2), 139–153. <https://doi.org/10.55210/humanistika.v6i2.366>

Riyadi, A. (2014). Tarekat sebagai Organisasi Tasawuf (Melacak Peran Tarekat Dalam Perkembangan Dakwah Islamiyah). *Jurnal At-Taqaddum*, 6(2), 359–385.

Sagala, R. (2018). Pendidikan Spiritual Keagamaan (Dalam Teori dan Praktik). In *Annual Conference on Islamic Education and Social Sains (ACIEDSS 2019)*. Suka-Press. explainer video, efektif, hasil belajar IPS, media pembelajaran

Sholikhin, A., Mukhtar, A., & Munir. (2018). Tarekat sebagai Sistem Pendidikan Tasawuf (Studi Karakteristik Sistem Pendidikan Tarekat Qodiriyah wa Naqshabandiya di Kabupaten Ogan Komering Ilir). *Conciencia: Journal of Islamic Education*, 18(2), 1–13.

Syaichona. (2023). *Perdana : Rapat Kerja Nasional Lajnah Wathonah di PP.*  
Syaichona Moh Cholil. Syaichona.

<https://www.syaichona.net/2022/07/17/perdana-rapat-kerja-nasional-lajnah-wathonah-di-pp-syaichona-moh-cholil/>

Tedy, A. (2017). Tarekat Mu'tabaroh di Indonesia (Studi Tarekat Shiddiqiyah dan Ajarannya). *El-Afkar*, 6(1), 33.

Wahyuningsih, S. (2013). *Metode Penelitian Studi Kasus: Konsep, Teori Pendekatan Psikologi Komunikasi, dan Contoh Penelitiannya.* UTM Press.

Wathonah, L. (2022). *Standar Operasional Prosedur (SOP) Lajnah Wathonah.* Lajnah Wathonah.

Zahro, I. N. (2023). *Wawancara Langsung dengan Ibu Nyai Zahro Selaku Ketua Lajnah Wathonah Pekalongan.*