



The Role of Mursyids in Teaching Islam The Qadiriyyah wan Naqsabandiyah Order: Positive Psychology

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Abstract

This article is the result of the exploration and analysis of articles published in the Scopus journal with the theme of Islamic moderation. The researcher's step in exploration: first search for articles with the keyword moderation. Islam generated 36 articles from 2012–2022. The two researchers did the download of the articles, which resulted in twenty-four articles. The three researchers conducted an article that had a theme of sufi behavior. This step was found in a journal with the theme The Sufi Order against Religious Radicalism in Indonesia. The article was published in the journal HTS Theology Studies in 2021. The article is the result of research by the Qadiriyyah wan Naqsabandiyah order at three Suryalaya Islamic Boarding Schools: Futuhiyyah Mranggen and Darul Ulum Jombang. The results of the study showed that first a Mursyid or tarekat counselor has an important role in the success of tarekat members in order to draw closer to God. The two Mursyids, counselors, and teachers of the order also play an important role in guiding and advising their members to carry out the teachings of the order. The three teachings of the Qadiriyyah wan Naqsabandiyah order on dhikr and love are able to foster a moderate attitude towards religion. The five mergers of the names of the two orders of Qadiriyyah and Naqsabandiyah also gave birth to moderate attitudes, namely *tasamuh* (tolerance), *tawazun* (balanced), *tawasut* (middle), and *ta'adul* (doing justice). The six men who took the Sufi path by participating in the Qadiriyyah wan Naqsabandiyah order had positive psychological behaviors. Such behavior has the goal of achieving happiness and life satisfaction in this world and the hereafter.

Keywords : Mursyid, Islamic Moderation, and Positive Psychology.

A. Introduction

Indonesia is a country of diverse wealth. Another wealth Indonesia is also a country with a wide range of religious beliefs and practices among its citizens. The proof that Indonesia is a multicultural country is that Indonesia has more than 700 languages used in daily life. Its citizens adhere to various religious beliefs, namely Islam, Christianity, Catholicism, Hinduism, Buddhism, and other faith streams. Its citizens also have a wide variety of traditions from their ancestors. Its diversity is used as a national motto, namely *Bhineka Tunggal Ika*. The motto has different meanings but remains one (Smith, 198).

The birth of the Unitary State of the Republic of Indonesia (NKRI) on August 17, 1945, is part of the continuation of the history of the Sriwijaya and Majapahit kingdoms. Such conditions were subsequently continued by the Islamic kingdoms of the 13th–16th centuries AD. The birth of Pancasila as the basis of the state was part of the evolution of history. Likewise, the motto that is clutched by the national emblem of the Garuda bird, namely *Bhineka Tunggal Ika*, Pancasila, and *Bhineka Tunggal Ika*, the two great symbols of the Indonesian state, has existed since the golden age of the archipelago kingdoms of Sriwijaya and Majapahit (Siroj. 2006).

Indonesia was born with the destiny of having a majority of Muslims as citizens. The percentage of its population that converts to Islam is more than 87% of the population of 258 people. The majority of Muslims in Indonesia are Sunni Muslims. The Indonesian population that converted to Protestant Christianity is about 7% of the population; Catholicism is about 3%; and Hinduism is less than 2%. In Indonesia, Islam became the majority religion, but in other countries, Islam also became a minority religion. Indonesia is a secular country that recognizes six religions, namely: Islam, Christianity, Catholicism, Buddhism, Hinduism, and Confucianism (Annual Report, 2017).

Islam in the Indonesian context is indeed Islam come peacefully. The teachings of the Islamic religion are able to adapt to the culture of the local environment. Indonesian Islam is very unique because adherents of the Islamic religion are religious and have an attitude of tolerance towards other religions. Even with our understanding of different religions, we also respect each other. The spread of Islam came to Indonesia without coercion. Islam comes through the path of peace by means of marriage, art, bureaucracy, Islamic boarding school education, and Sufi behavior (Taufani, 2016).

The teachings of Sufi behavior are essentially drawing closer to God, obeying all his commands, staying away from all his prohibitions, and having moral ethics in daily life. Sufis believe that fearing God and drawing closer to Him are the keys to piety. A person of such a religion is a religious person with deep feelings that are integrated into their behavior in everyday life. Such a situation was exemplified by the friend of Abu Dzar al Ghifari. He represented a pious man after the prophethood in Medina (Rahman, 1997: 184; Arkoun, 1995).

Sufi behavior has experienced a very rapid development in Indonesia. Indonesians also accepted the spread of Islam through sufi means. One of the great members of the order in Indonesia is the Qodiriyyah wan Naqshabandiyyah order. The Qodiriyyah wan Naqshabandiyyah order is a combination of the Qadiriyyah order and the Naqshabandiyyah order. The order was founded by Shaikh Ahmad Khatib Sambas. Sambas is the name of a city in the north of Pontianak, West Kalimantan. He is known as the author of *Fath Al Arifin*. Tarekat Qadiriyyah wan Naqshabandiyyah is an order that teaches dhikr by being read *in jahr* (aloud) and read with *siri* (soft) by being read in the heart (*khafi*) (Mulyati, 2006;, & Alba, 2012).

The behavior carried out by sufis belonging to the Qadiriyyah wan Naqshabandiyyah order was given guidance and counseling (advice) by a teacher by the name of Mursyid. Mursyid has a role as a guidance teacher and advisor to order students to carry out religious teachings properly, correctly, and *istikomah* (consistently). Mursyid also gives motivation to the students of the order to always be enthusiastic about carrying out worship. The role of a Mursyid is needed because a person carrying out worship sometimes also has an unstable spirit. Mursyid's guidance and counseling will be a continuous spirit in carrying out the worship of Tarekat students. This means that Sufi behavior in carrying out his religion is based on a moderate understanding. Such an understanding becomes an understanding that counters extremist and radicalist understandings (Mudin, 2015;, & Akmansyah, 2015).

Another term for Mursyid can also be called Imam. Both have the role and task of guiding and providing advice. The imams, according to Veroff, are mentors and advisors to Muslims in America. The Imams have a role in maintaining and caring for the spirituality of Muslims. Priests provide support by listening with empathy and providing a way of resolution for those who need help solving their problems. The imam's activities include providing information or advice to help Muslims improve their personal development, providing emotional support, and encouraging spiritual growth. Priests also serve as providers and facilitators of mental health care. In the U.S., priests even provide more care than psychiatrists, including the treatment of people with serious mental illnesses. According to the 2002 Survey of Public Health in Canada, 1% of the Canadian resident population, or 300,000 people, seek mental health care in Canada by consulting their pastor. Muslims consult the Imam and professional officers because of limited human resources (Isgandarova, 2015).

It is explained by Koehler and Horgan that a moderate understanding of religion is one that is not extreme. The understanding is based on the values of *tawasut* (middle middle), *tawazun* (balanced), and *tasamuh* (tolerant). Such an understanding is also found in the understanding of Pancasila ideology. Such an understanding is one that develops attitudes and behaviors of tolerance. Thus, the program of moderation in religion is an understanding of thought and action that is not extreme and can be said to be an understanding that takes the middle ground (Wildan and Muttaqin, 2022;, & Fahri and Zaenuri, 2019).

Observing from the review, it can be understood that the behavior of sufis of the Qadiriyyah wan Naqshabandiyyah order belongs to the category of behavior in positive psychology. Positive psychology studies human traditions or beliefs that give birth to positive behavior. Positive psychology examines the optimization of positive human behavior. Positive psychology examines the needs of human existence. Positive psychology also examines a person's religious experiences related to transcendentals. Jung explains that human beings have a concept of being and what can be done for good. Similarly, Alport explains that the human individual must always take care of his mental health (Linley & Joseph, 2004).

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B. Order of Qadiriyyah and Naqshabandiyyah

a. Studying the Qadiriyyah order

In daily discussions, many people talk about tarekat and Sufism. Many of them understand that tarekat and Sufism are the same. But the essence is that the two have different meanings. Sufism, in particular, means being a part of the dissection of the divine text's secrets. Sufism is a form of man's impulse to explore and bow his heart, and it is not quick to be satisfied in carrying out God's worship. Sufi organizations are called tarekat. Sufi behavior, by taking the path of Sufism, carried out a spiritual revolution through spiritual training through the path of ruhani (*maqamat ruhiyah*). The path taken through true and numerous worship services (Siroj, 2006;, Mufid, 2006;, & Arkoun, 1995).

One of the mu'tabar orders that developed in Indonesia was the Qadiriyyah wan Naqshabandiyyah order. The order was founded by Sheikh Abdul Qadir Al Jaelani (died 561 H/1166). At the beginning of the establishment of the order, there was no word wan Naqshabandiyyah behind. The word is well known after being taught by Sheikh Khatib Sambas (died 1878 AD). He had the role of combining two teachings of the order, namely the Qadiriyyah order and the Naqshabandiyyah order (Bruinessen, 1995;, Dhofier, 1982;, Mulyati, 2006;, Alba, 2012;, & Junalia, 2011).

Abah Sepuh (the parent) is the founding figure of Pondok Pesantren Suryalaya. The cottage was built in 1905. The full name of Abah Sepuh is Abdullah Mubarak. He was born in Cicalung village, Bojong Bentang Pager Agung Tasikmalaya, West Java. He was born in 1836. Abah Sepuh was appointed caliph of the Qadiriyyah wan Naqshabandiyyah order by Sheikh Tolhah Cirebon. Sheikh Tolhah was a disciple of the Qadiriyyah wan Naqshabandiyyah order of Sheikh Abdul Karim Banten while studying in Mecca. He took care of Abah Sepuh's education, starting with a pesantren named *Suka Miskin* in Bandung. At the pesantren, he studied jurisprudence and Arabic. Furthermore, he studied Sufism with Sheikh Tolhah for 23 years (Mulyati, 2006;, Ahmad et al., 2021;, Ahmad et al., 2021).

His full name was Abdullah Mubarak. He gave up his life to devote himself to the Suryalaya Islamic Boarding School that he had founded. He spread the Qadiriyyah wan Naqshabandiyyah order in Java and beyond. Apart from being a cleric and a sufi figure of the Qadiriyyah wan Naqshabandiyyah order, he was also a freedom fighter. He fought to help the government expel the Japanese and Dutch from Indonesia. He also opposed the Kartosuwiryo-led DI/TII resistance. When *Abah Sepuh* reached old age and was somewhat disturbed by his health, the teaching of the Qadiriyyah wan Naqshabandiyyah order was continued by K.H. Ahmad Shohibulwafa Tajul Arifin. His name is Sheikh Abah Anom. He succeeded in spreading the order abroad, namely to Singapore, Malaysia, and Brunei Darussalam. (Marzuki, 2013;, & Alba, 2012).

The purpose of the Qadiriyyah wan Naqshabandiyyah order is to seek the blessings of Allah by living prosperously in this world and prospering in the hereafter. This goal is also illustrated when members of the Qadiriyyah wan Naqshabandiyyah order perform dikir. Before the pilgrimage, the members of the Qadiriyyah wan Naqshabandiyyah order recited the prayer "Divine Anta Maksudi, *Waridhoka Matlubi, 'atini mahabatika wa ma'rifatuka.*" It means that my God is the one I mean, and your pleasure is what I am looking for. Give me the ability to be able to love you and ma'rifat to you (Alba, 2012;, & Ahmad et al., 2021).

b. The development of the Qadiriyyah wan Naqshabandiyyah order in Futuhiyyah Mranggen Islamic Boarding School

The Qadiriyyah wan Naqshabandiyyah order is also thriving at the Futuhiyyah Mranggen Islamic Boarding School in Semarang. The main teacher of the order at the Islamic Boarding School is Kiai Muslih. He was a prolific teacher of the order, working on the treatises of the order. The book was read by many students. Kiai Muslih is a kiai that is respected among the students of the order in Java. He had a teacher who was not just one person. In the treatise on education, he went to Banten more, namely Kiai Abdul Karim through Kiai Asnawi Banten and Kiai Abdul Latif Al Banteni. He also referred to the order teacher in his own area, namely Abdurahman of Menur (east of Mranggen). Abdurahman of Menur obtained a diploma from Kiai Ibrahim Al Barumbuni. Kiai Muslih died in 1981 and was subsequently succeeded by his sons Hakim and Hanif (Bruinessen, 1995;, Mulyati, 2006;, Mufid, 2006;, & Ahmad et al., 2021).

c. Development of the Qadiriyyah wan Naqshabandiyyah order at the Darul Ulum Jombang Islamic Boarding School

The Darul Ulum Rejoso Jombang Islamic Boarding School is the center of the Qadiriyyah wan Naqshabandiyyah order. The order of the *Pesantren* has a very wide influence in East Java and Madura. The founder of the pesantren is Kiai Tamim from Madura. The order was introduced in Jombang by his son-in-law from Madura, namely Kiai Khalil. Sheikh Ahmad Hasbullah also received a diploma from Mecca. Kiai Khalil gave his robe to continue his leadership to Kiai Tamim's son Romli and was eventually succeeded by Kiai Musta'in Romli (Bruinessen, 1995;, Mulyati, 2006;, & Ahmad et al., 2021).

D. Religious Moderation in the Teachings of the Qadiriyyah Order of Naqshabandiyyah

Sufism represents a spiritual revolution. Unlike other religious activities, the path-takers of Sufism or Sufi behavior will always renew and seed the emptiness of the human soul itself. The embellishments of world life, such as wealth and social status, are not considered important. What sufi path-takers are concerned about is cleanliness of heart and closeness to God. A sufi path-taker who is rich in heart and not passive to the gluttony that exists in the world A Sufi path-taker also

thinks realistically and has confidence and a sense of optimism about doing something in the world (Siroj, 2006;, & Arkoun, 1995).

After studying and studying Sufism, he indeed learned a lot of things. The reason is that, in various parts of the world, Sufism also affects world civilization. The teaching of Sufism, in essence, is to worship a lot by drawing closer to God. There are three forms of movement embedded in Sufi behavior. The three movements are *tazkiyatus nafs* (cleansing of the soul), mystical behavior, and sufi behavior. The present development of the activity of the order as a medium for cleansing the heart and drawing closer to God also has another function. This function is to mobilize the times in order to solve social conflicts and contemporary societal problems (Ahmad et al., 2021;, & Arkoun, 1995).

Other activities in the Sufi movement are not just religious motivations. Sometimes other functions, such as socio-political, are also goals. Sufi activities such as the Qadiriyyah wan Naqshabandiyyah order in meetings of worship activities are also to meet the social needs of poorly educated people. The fulfillment of such community needs usually comes from members of the order in the village. But developments in Turkey of sufi road-takers were followed by professional workers. Military organizations and carpentry workers have a relationship with the guardians of the order. In Europe in medieval times, sufi organizations became a bulwark of state authority, especially since the 5th century H/11 AD (Rahman, 1997;, & Arkoun, 1995).

The teachings of the Qadiriyyah wan Naqshabandiyyah order are found mostly in the book of *Fath Al Arifin*. The book was written by Sheikh Khatib Sambas. The book contains the ordinances of Baiat. The other content of the book is the ten places of Dhikr Lathaif. The dhikr point is a subtle point in the human body. The book also describes the dhikr of the Qadiriyyah order and the dhikr of the Naqshabandiyyah order. Sheikh Khatib Sambas explained that there are three conditions for people who are drawing closer to Allah. The three conditions are to be silent in remembering Allah, to feel that he is always watched over by Allah, and to serve the Sheikh of the order. The book also describes twenty kinds of meditation. The book also explains the genealogy of Sheikh Khatib Sambas to the Messenger of Allah (Mulyati, 2006;, & Alba, 2012).

When understanding the teachings of Qadiriyyah wan Naqshabandiyyah, it is the teaching of two orders combined into one. The combination also becomes equal and inseparable. Such a plot makes the members of the order have an attitude that gives birth to harmony and accept each other's teachings of the order. The idea of merging into the order of the two orders is also a religious method with moderates, namely *tawasut* (middle way), *tawazun* (balanced) and *tasamuh* (tolerance). The naming of Qadiriyyah wan Naqshabandiyyah, which comes from the two orders, is an elegant way to develop the two orders into one in Indonesia or abroad (Marzuki, 2013: 119; Ahmad et al., 2021 : 2). parable. Such a plot makes the members of the order have an attitude that gives birth to harmony and accept each other's teachings of the order. The idea of merging into the order of the two orders is also a religious method with moderates, namely *tawasut*(middle way), *tawazun* (balanced) and *tasamuh* (tolerance). The naming of Qadiriyyah wan Naqshabandiyyah, which comes from the two orders, is an elegant way to develop the two orders into one in Indonesia or abroad (Marzuki, 2013;, & Ahmad et al., 2021).

If you understand social conflicts and triggers of community disharmony that have occurred in the past, you come from the extreme left (communism) and extreme right (Islamism). But nowadays, the threat of disharmony and the threat of the state sometimes come from globalization and Islamism. The term is sometimes called Islamic fundamentalism. In the context of religious fundamentalism, it is necessary to avoid disharmony. It is necessary to cultivate a moderate way of religion, or an inclusive way of Islam, or an open religious attitude, called an attitude of religious moderation. Moderation means moderate as opposed to extremes, or excessive in addressing differences and diversity. Such a religion is one of those closest to us. The Qadiriyyah order of Naqshabandiyyah became a pioneer of moderate religion. The reason is that *tarekat* was also born from two orders, namely Qadiriyyah and Naqshabandiyyah (Ahmadi, 2019;, & Arkoun, 1995).

Looking carefully at the teachings of the Qadiriyyah wan Naqshabandiyyah order is an expression of *mahabbah* [love] and an intimate path to God. The path of Sufism is a step towards reducing and overcoming religious radicalism. The radicals had the goal of changing the socio-political order frontally. So the way of religion is the way of strength and violence. They justify all means to achieve their goals, even by using force. Violence violates human nature and contradicts the mission of every religion, although violence is an option for hardline groups in Islam. It is different from religion in the sufi way. They resonate in a gentle way (Ahmad et al., 2021;, & Arkoun, 1995).

Love, or what is known as *mahabah* to Allah, is a noble condition. A servant who truly loves God and carries out his commands will also feel God's love for him. A person who has always loved God is a person who takes the Sufi path. The Sufis spread love to their fellow human beings. *Mahabbah's* teachings to God, in fact, brought about the reverse flow of life. The manifestation of a Sufi's love for his servant is to always remember or perform dhikr to Allah swt. With dhikr and religious rituals, he was able to change his personality for the better. Out of love for God, God gives His mercy to His servant who loves Him (An Naisabury, 1997;, Shihab, 2006;, & Ahmad et al., 2021).

Proselytizing by the Sufi path was also carried out by Wali Sanga in the spread of Islam. They preach in a polite, friendly, and tolerant way to the community, thus attracting people to follow the teachings of Islam happily and without coercion. On the other hand, the Indonesian nation has a strong foundation regarding the experience of moderation culturally, socially, and religiously. Indonesian people are used to living in harmony, peace, and tolerance while maintaining brotherhood and respecting each other's differences in a plural society. In addition, as religious people, Indonesian society upholds religious teachings and human values to respect each other. Similarly, Islam, as a complete universal religion, extends mercy to all (Muthahari, 1995;, & Salik, 2019).

In the Qadiriyyah wan Naqsabandiyah order, in addition to teaching the ordinances of life of worship to Allah, it is also taught about state life. *Tanbih's* teachings provide a lesson on morals. The moral life in question is the life of a state, family, and society. The Qadiriyyah wan Naqsabandiyah Suryalaya community has the text "Tanbih" as a reference in carrying out the rituals and practices of Sufism. For the Sufis there, *tanbih* is a source of response to any social, political, or religious developments. As the ideology of extremism, intolerance, truth claims, violence, radicalism, and even acts of terrorism become rampant, *tanbih* becomes a relevant text for Sufi Suryalaya. Tanbih Sheikh Abdullah Mubarak bin Nur Muhammad (Abah Sepuh) left his mursyid manuscript to all members of the Qadiriyyah wan Naqsabandiyah order (Alba, 2012;, & Ahmad et al., 2021).

E.Mursyid Plays a Role in Teaching The Attitudes and Behaviors of Islamic Moderation to Members of The Order

The teacher or Mursyid in the order has a noble position. Mursyid's function in the order is to guide and give advice to his disciples to draw closer to Allah swt. Because of the importance of the mursyid position in the order, it is not justified for someone to practice the order without a teacher. The task of the teacher or Mursyid is not only to provide guidance and advice on how to worship, but the task that cannot be done by others who have not yet reached the position of a Mursyid is *bai'at* and *talqin*. *Bai'at* is the first activity of a student to perform accession to the order. *Talqin* is the activity of inserting *nur nubuwah* (prophetic light) from the teacher into the hearts of students (Alba, 2012;, Primary, 2018;, & Mufid, 2006).

Learning better behavior necessitates guidance and advice. Similarly, spiritual learning in an order such as the Qadiriyyah wan Naqsabandiyah order also requires a guide and advisor, also called a teacher or mursyid. In such conditions, the guidance of a teacher is considered an absolute condition for successful spiritual development. Without the presence of a teacher, one is feared to fall into misguidance. This is what is meant by the phrase "Abd al-Qdir that spiritual learning like the Qadiriyyah wan Naqsabandiyah order of the existence of the teacher as an important prerequisite in spiritual education. As a result, every disciple requires a shaikh to guide him down the right path. Such an understanding is not all that accepted. There are some scholars who argue that every seeker of knowledge must have a teacher, but they also hold the view that it is very possible for knowledge seekers who are able to read, understand, and distinguish sources of knowledge to produce knowledge by themselves without the need for a teacher (Akmansyah, 2015;, & Alba, 2012).

The above review in the study of Mursyid counseling guidance or guu occupies the role of a spiritual counselor for students. It is in the interest of Muslims to draw closer to Allah by following the Qadiriyyah wan Naqsabandiyah order, which has an impact on individual spirituality. It is very important for the counselor or mursyid to take a holistic approach to the client's view. The approach serves to assess the spiritual belief system along with the cognitive, biological, and emotional dimensions. The approach also takes into account the client's spiritual background as well as a deeper therapeutic relationship. The approach is very appropriate on the grounds that there are a variety of spiritual and personal experiences. The goal is that there is really a match between the counselor/Mursyid/teacher and the client. Even the cultural background information of the students is very important for the counselor/Mursyid/teacher of the order (Turner et al., 2007;, Richard & Bergin, 2002;, & Evans, 2009).

If we read literacy about Sufism, recent research on Sufism has focused on the charisma of teachers, Mursyids, or counselors. The research focuses on the problem of practice and the emotional aspects of dhikr and its impact on a person who takes the sufi path. However, until now, It's just that the transnational Sufism research study examines the lives of migrant people in the face of daily life. There is little research on a teacher's, mursyid's, or counselor's charisma. Sufism research, known as "transnationalism," investigates the various religious practices, technologies, and beliefs of South Asian migrants (Rytter, 2013).

Not everyone is capable and has the opportunity to become a teacher, mursyid, or counselor. There are criteria and requirements that must be met by a person to become a mursyid. This position cannot be held by just anyone. Thus, the appointment of mursyids is carried out by the mechanism of certain rules that are not easy to apply to each order. Each order has an ordinance for the appointment of a teacher/mursyid/counselor of the order. Usually, Mursyids are appointed with the closeness of descendants and have studied and participated in the order. On the other hand, a teacher/Mursyid/counselor also has sufficient Islamic religious knowledge, Sufism, and moral ethics (Khamim, 2019;, & Alba, 2012).

F. Qadiriyyah wan Naqshabandiyah's Sufi Behavior in Positive Psychology

The Qadiriyyah wan Naqshabandiyah order of its members practices both orders. The usual and widely practiced ritual of the order is to perform dhikr. Dhikr, which is usually done in congregation, is done after Maghrib and Dawn prayers. Also, dhikr *tawhid* 165 times in a sitting position and read in a loud voice. The reading was accompanied by shaking his head and stomping his feet. The reading of the tawhid sentence was originally read slowly. Furthermore, the reading of the sentence of tawhid is read quickly and aloud. However, at the end, his reading of the sentence was slow, with the square acting as a cooling one to two times (Bruinessen, 1995;, & Alba, 2012).

Exploring and understanding the meaning of *tarekat* does have the meaning of a way, way, or method to draw closer to Allah swt. People who seek ways to draw closer to God are called *saliks*. The long road taken by a man who chooses the Sufi path is called *maqamat*. *Maqamat* is the level at which a Sufi draws closer to Allah swt. These stages are also known as *stages* or *stations*. The level of soul or psyche of a person who takes the Sufi path is called *ahwal*. *Ahwal* is the psychological immersion or soul of a Sufi's heart towards God (Mufid, 2006;, Nasution & Azra, 1988;, & Rahman, 1997).

Basically, the essence of Sufism is to cleanse or purify the heartstrings (*al-fuad*). This achievement is an esoteric (mental) dimension that exists in humans. A person who can reach that level will emit adab, moral with ahlakul karimah. *Tazkiyatun nafs*, or known as purgatory of the heart, is pursued by sufis. One of them is the way it is taken by entering the order. The achievements achieved in the order are threefold, namely essence, ma'rifat, and tarekat. Essence has the meaning of right. It means the essence of trying to find the truth. It means the path taken by Sufis to God by the Sufi way. Ma'rifat means to know God. This means that a Sufi always knows and remembers God (An Naisabury, 1997;, & Marzuki, 2013).

The description can be understood that the behavior of a Sufi of the Qadiriyyah wan Naqshabandiyah order is positive behavior. The path or method taken is for the happiness of the pathfinder, namely the happiness of the world and the hereafter. Such behavior is studied in positive psychology. A master of the Qadiriyyah wan Naqshabandiyah order must have a strong character. This means that in positive psychology, what is studied is the character of the power to take the Sufi path in order to achieve the happiness of the afterlife. Discussions and studies in positive psychology do not examine the weaknesses possessed by humans (Indriyani et al, 2019;, Wardani & Amalia, 2020;, & Linley, Joseph, 2004).

The behavior of members of the Qadiriyyah wan Naqshabandiyah order is positive behavior. Positive psychology is developing. There are many studies in psychology related to the imbalance of a person's behavior. His studies are based on clinical psychology related to mental health. On the other hand, the study of positive behaviors born in humans is poorly studied. Examples include optimism, social support, affection, family joking, motivation, gratitude, and happiness (Gable & Haidt, 2005;, & Seligman & Csikszentmihalyi, 2000).

The Qadiriyyah wan Naqshabandiyah order is a path that takes the practice of spiritual revolution. Exercises to control emotions, adapt to them and control them. Such exercises are part of the behavior in positive psychology. Members of the order by practicing the teachings of the person's order of adaptation to emotions that are practiced in daily life. Emotional adaptation is carried out by members of the order by changing their mindset, as the teachings in the order are patience and gratitude. Such teachings are inherent in members of the order that will eventually give birth to behavior in everyday life (Snyder & Lopez, 2002;, & Linley & Joseph, 2004).

In the qadiriyyah wan Naqshabandiyah order community, there are relatives carrying out worship. Such an activity in positive psychology is an activity to live life together with. Such activities are also to find happiness and life satisfaction in living life. If a person is able to feel happiness and life satisfaction, then that person's mentality will also become healthy (Linley & Joseph, 2004;, & Hamka, 1970).

G. Conclusion

Mursyid/teacher/counsellor important ceery plays a critical role in achieving optimal human attention. attention. The attainment of human life that takes the sufi path by following an order such as the Qadiriyyah wan Naqshabandiyah order is the satisfaction of a happy life in the world and the hereafter with Allah swt. The struggle for psychological and biological survival requires acceptance, patience, and perseverance to achieve spiritual happiness and satisfaction. Such a condition requires the presence of a mentor or teacher known as Mursyid.

The teachings of the Qadiriyyah wan Naqshabandiyah order are the teachings of the moderate Islamic religion. The teachings of the order do not teach one to understand religion radically. The teachings of the Qadiriyyah wan Naqshabandiyah order teach religious behavior that is *tasamuh* (tolerance), *tawasut* (middle), *tawazun* (balanced), and *ta'adul* (doing justice). It is evident that the members of the order are able to mingle and interact with the environment by having noble adab ethics. In history, members of the Qadiriyyah wan Naqshabandiyah order also took part in fighting to repel the invaders in Indonesia, namely the Japanese and the Dutch, so as to achieve independence.

The behavior of members of the order in the struggle of *Ruhiyyah* (psychological) and physical (biological) is a positive behavioral struggle. In psychology, it is the study of positive psychology. *Ruhiyyah* (psychological) struggles such as

fasting, saying good, patience, emotional management, and so on are training interactions with positive human beings. Likewise, physical (biological) struggles such as fasting, not being allowed to eat illicit food, working to help others, almsgiving, and infaq are also part of positive behavior. Such behavior requires a mentor/teacher/Mursyid/counselor so that the path he takes does not go astray.

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