

## Implementation of Amaliyah Thoriqoh Naqsabandiyah Kholidiyah as an Effort to Increase Spiritual Intelligence at Darul Falah Amsilati Islamic Boarding School

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**Abstract:** This research aims to explore the implementation of Thoriqoh Naqsyabandiyah Kholidiyah practices at the pesantren and their impact on the spiritual intelligence of its followers. A descriptive qualitative approach was employed, with data gathered through observation, in-depth interviews, and document analysis. Data analysis was conducted thematically to examine the implementation of thoriqoh practices, their effects on spiritual intelligence, and the challenges encountered. The findings reveal that Darul Falah Amsilati Islamic Boarding School, under the guidance of KH. Taufiqul Hakim, not only imparts religious knowledge but also deepens spirituality through Thoriqoh Naqsyabandiyah Kholidiyah. The thoriqoh practices include bai'at (initiation), dhikr, suluk (spiritual retreat), and tawajjuhan (spiritual focus) to purify the heart and draw closer to Allah, with silent dhikr (dhikr khafi) serving as the primary method for enhancing spiritual awareness. Through this thoriqoh, followers experience an increase in spiritual intelligence, such as developing a clearer life vision, feeling the presence of Allah, and engaging in consistent dhikr. Many followers previously felt their lives lacked direction, but after practicing these rituals, they became more disciplined in worship, patient, empathetic, and found joy in serving others. Participation in the thoriqoh is not limited to students; it also extends to the wider community, who can maintain their spiritual practices consistently through access to thoriqoh programs, digital technology, and guidance from teachers and religious study groups.

**Keywords:** Thoriqoh Naqsyabandiyah Kholidiyah; Spiritual Intelligence; Darul Falah Amsilati Islamic Boarding School.

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**Abstrak:** Penelitian ini bertujuan untuk menggali implementasi amaliyah Thoriqoh Naqsabandiyah Kholidiyah di pesantren tersebut serta dampaknya terhadap kecerdasan spiritual jama'ah. Pendekatan kualitatif deskriptif digunakan dalam penelitian ini, dengan teknik pengumpulan data melalui observasi, wawancara mendalam, dan dokumentasi. Analisis data dilakukan secara tematik untuk

mengeksplorasi implementasi amaliyah thoriqoh, dampaknya terhadap kecerdasan spiritual jama'ah, serta tantangan yang dihadapi. Hasil penelitian menunjukkan bahwa Pondok Pesantren Darul Falah Amsilati Jepara, di bawah bimbingan KH. Taufiqul Hakim, tidak hanya mengajarkan ilmu agama tetapi juga memperdalam spiritualitas melalui Thoriqoh Naqsyabandiyah Kholidiyah. Amaliyah thoriqoh ini mencakup bai'at, dzikir, suluk, dan tawajjuhan untuk membersihkan hati dan mendekatkan diri kepada Allah, dengan dzikir khafi sebagai metode utama yang meningkatkan kesadaran spiritual. Melalui thoriqoh, jama'ah mengalami peningkatan kecerdasan spiritual, seperti memiliki visi hidup yang lebih jelas, merasakan kehadiran Allah, dan berzikir secara konsisten. Sebelumnya, banyak jama'ah merasa hidup mereka kurang terarah, tetapi setelah mengikuti amaliyah ini, mereka menjadi lebih disiplin dalam ibadah, sabar, empati, serta bahagia dalam melayani orang lain. Keterlibatan dalam thoriqoh ini tidak hanya terbatas pada santri, tetapi juga masyarakat umum, yang tetap dapat menjalankan amaliyah secara konsisten berkat akses program thoriqoh, teknologi digital, serta bimbingan guru dan komunitas pengajian.

**Kata Kunci:** Thoriqoh Naqsyabandiyah Kholidiyah; Kecerdasan Spiritual; Pondok Pesantren Darul Falah Amsilati Jepara.

## **A. Introduction**

Indonesians, as a nation of diverse cultures and religions, face various spiritual challenges in the modern era. Technological advances and globalization have brought about major changes in life patterns, which often lead to a spiritual crisis. (Akib, 2024) Research conducted by (Saepudin, 2020) shows that increasingly fierce competition makes many people vulnerable to stress and frustration, which in turn increases the number of people with mental disorders. Materialistic and hedonistic lifestyles are increasingly in vogue, but when individuals no longer have the capacity to deal with the pressures of life, they prefer to seek instant solutions, including tragic acts such as ending their own lives. This is reinforced by the findings of (Novitasari et al., 2023) that transformations in economic and cultural aspects have resulted in changes in orientation in fulfilling life needs, attitudinal patterns, and ways of thinking in responding to the

challenges of the times. As a result, most people experience a spiritual crisis characterized by an increase in mental health problems, such as stress and depression.

In facing this problem, spiritual intelligence becomes an important aspect in shaping individuals who have moral resilience and inner sharpness in living life. Spiritual intelligence is not only related to a deep understanding of religion, but also to a person's ability to find the meaning of life, develop wisdom, and have a strong relationship with God. (Misbah & Mariyam, 2024) According to (Zohar & Marshall, 2007) in the concept of Spiritual Quotient (SQ) states that spiritual intelligence plays a role in building individual characters who are calmer, wiser, and have a broader life orientation than just intellectual and emotional aspects.

One method that has long been recognized in the Islamic world to improve spiritual intelligence is through the practice of thoriqoh. Thoriqoh is a path to approach Allah through a series of specific practices taught by murshids. In the Islamic tradition, thoriqoh has a significant role in shaping one's spiritual awareness and strengthening the dimension of piety. (Mashar, 2021)

Several studies have shown that individuals who consistently practice the teachings of thoriqoh have greater peace of mind and wisdom than those who do not engage in such practices. Research (Dewi & Mirdad, 2023) on the Naqsyabandiyah Khalidiyah Thoriqoh congregation in Mungka Subdistrict shows that the existence of this congregation plays an important role in social and religious life, such as Friday sermons, commemoration of Islamic holidays, organizing funerals, and roles in the Nagari Customary Institution. Religious practices that are practiced include bai'at, prayer, dhikr, pilgrimage, tawajjuh, suluk, rabithah, khususiyah, public recitation, inauguration of caliphs, and manjalang guru, which shape the congregation's behavior for the better in individual and community life. Furthermore, research (Tamam, 2020) found that the practice of Naqsyabandiyah Mujaddadiyah Khalidiyah Thoriqoh at Pondok Pesantren Nurul Falah Sempusari Kaliwates Jember increased the spiritual intelligence of santri through the process of bai'at, khalwat, purification of the soul, and the study of the book Musyafatul Qulub Hidayah, which had an impact on increasing awareness of worship and peace of mind. Meanwhile, research (Hasanah et al., 2024)

confirms that thoriqoh has a role in building spirituality through moral strengthening, education, patience, obedience, and improving relationships with God and others.

In pesantren, the practice of thoriqoh has become an integral part of the education system and spiritual development of santri. Pesantren acts not only as a formal educational institution but also as a center for moral and spiritual development. (Cherawati; & S, 1 C.E.) Many pesantren have adopted the thoriqoh system in their daily activities, both through the practice of dhikr, mujahadah, and other spiritual development. (Apriani & Nursikin, 2023) The implementation of thoriqoh in pesantren aims to instill deeper piety values and form a person who is more aware of the vertical relationship with Allah SWT. (Isbah, 2021)

At the Darul Falah Amsilati Islamic Boarding School, the implementation of Thoriqoh Naqshabandiyah Kholidiyah practice is an important part in the formation of the spiritual intelligence of thoriqoh jama'ah, both among students and the surrounding community. The practice of thoriqoh is carried out through various activities such as congregational dhikr, routine recitation, and direct coaching by murshid who has a clear scientific sanad. The facts in the field show that the students and jama'ah thoriqoh who are active in this practice experience an increase in the aspects of inner calm, discipline of worship, and higher moral awareness. In addition, the implementation of thoriqoh in Amsilati is also one of the solutions in building the character of santri who are not only superior in intellectual intelligence, but also have strong spiritual stability in living life.

With this phenomenon, a more in-depth study of the implementation of amaliyah Thoriqoh Naqshabandiyah Kholidiyah at Pondok Pesantren Darul Falah Amsilati is important to explore further how the methods and impacts of this practice in improving the spiritual intelligence of thoriqoh jama'ah and how this model can be a solution to the spiritual problems of Indonesian society more broadly.

## **B. Methods**

This research employs a qualitative method with a descriptive research design. It aims to gain an in-depth understanding of the implementation of the Thoriqoh Naqshabandiyah Kholidiyah amaliyah at Darul Falah Amsilati Islamic Boarding School

as an effort to improve the spiritual intelligence of the congregation. Data were gathered using participatory observation, in-depth interviews, and document analysis. (Sugiyono, 2018) Participatory observation is carried out by following amaliyah activities directly to understand the practices and dynamics that occur. In-depth interviews were held with key informants, including the boarding school caregiver, the thoriqoh murshid, and members of the congregation who actively engaged in the amaliyah practices. Documentation includes activity records, Thoriqoh reference books, and other related documents.

Data were analyzed using a thematic approach through the stages of data reduction, information presentation, and conclusion formulation. (Moleong, 2018) The data reduction process is carried out by filtering information that is considered relevant from the results of interviews, observations, and documentation. Furthermore, the data that has been collected is presented in the form of a narrative that is arranged systematically so that it is easier to understand and interpret. (B. Miles et al., 2014) Furthermore, conclusions were drawn by referring to the theory of spiritual intelligence and the principles of Thoriqoh Naqsabandiyah Kholidiyah. Data validity is strengthened by triangulation of sources and methods. (Abdussamad, 2021) Thus, the findings of this study are expected to be able to present a comprehensive understanding of the role of thoriqoh in building the spiritual intelligence of the congregation at the Darul Falah Amsilati Islamic Boarding School.

### **C. Results and Discussion**

#### **1. Profile of Darul Falah Amsilati Islamic Boarding School and Mursyid Thoriqoh Naqsyabandiyah Kholidiyah**

Darul Falah Amsilati Islamic Boarding School is located in Sidorejo Village, Bangsri District, Jepara Regency. Under the leadership of KH. Taufiqul Hakim since its establishment in 2002, this pesantren continues to experience unrelenting physical expansion. However, the specialty of Darul Falah Amsilati lies not only in its buildings, but in the revolutionary Amsilati learning method. This method offers a fast and practical way of understanding the yellow scriptures, especially nahwu-sharaf, so it is a solution for many students who find it difficult with the traditional learning system.

(Asmani, 2019) In its development, Darul Falah Amsilati also became a center for the study of Sufism and Thoriqoh, which made it a place to grow the spiritual and moral values of santri.

One of the important figures in this pesantren is KH. Taufiqul Hakim, a scholar and murshid of the Naqsyabandiyah Kholidiyah Thoriqoh. He received bai'at directly from KH. Salman Dahlawi Klaten, a thoriqoh murshid who has a strong scientific sanad. After that, KH. Taufiqul Hakim was confirmed by KH. Multazam Al Makky Popongan Klaten, who is the son of KH. Salman Dahlawi. With this inauguration, KH. Taufiqul Hakim officially became the spiritual guide for the students of the Naqsyabandiyah Kholidiyah order, which teaches the path to purification of the soul and self-approach to Allah through dhikr and mujahadah.

KH. Taufiqul Hakim has a specialty in exploring the Naqsyabandiyah Kholidiyah Thoriqoh. With direct guidance from KH. Salman Dahlawi, he was able to complete his spiritual journey in a very short time, only 100 days. In fact, generally this journey takes between 5 to 10 years. (KH. Taufiqul Hakim, 2004) This shows his perseverance, earnestness, and purity of heart in undergoing the practice of thoriqoh. Thoriqoh Naqsyabandiyah Kholidiyah itself is a branch of thoriqoh that emphasizes dhikr khafi (dhikr in the heart) as a means of getting closer to Allah. (Al Farisi, 2024) With a distinctive method, this thoriqoh aims to form individuals who are istiqamah in worship, have noble morals, and are able to spread the values of tasawwuf in social life

## **2. Implementation of Amaliyah Thoriqoh Naqsabandiyah Kholidiyah at Darul Falah Amsilati Islamic Boarding School**

In carrying out the amaliyah of Thoriqoh Naqsyabandiyah Kholidiyah, there are several amaliyah that must be done by prospective jama'ah before bai'at. This process begins with preparations that include a repentance bath after Isha' prayer, which is done with the intention of asking for forgiveness for the sins that have been committed. After that, the prospective jama'ah performs a two rak'ah hajat prayer with the intention of entering thoriqoh. In the first rakaat, after reciting Surah Al-Fatihah, it is followed by the recitation of Surah Al-Kafirun, while in the second rakaat, after reciting Al-Fatihah,

Surah Al-Ikhlâs is recited. After the salam, it is followed by the recitation of a special prayer as well as Surah Al-Fatihah once and Surah Al-Ikhlâs three times, with the intention of dedicating its merit to Shaykh Muhammad Baha'uddin An-Naqsyabandi, while expecting an abundance of blessings and ease in entering thoriqoh. Prospective jama'ah are also advised to sleep lying on their right side and facing the qibla, resembling the position of a corpse, until they have a dream as a sign of readiness for bai'at. If the dream is not present, the process is repeated until the sign is obtained.

The next amaliyah is bai'at, in which the murshid guides prospective members in saying the words of bai'at and gives special diplomas or practices in accordance with the Thoriqoh Naqsyabandiyah Khalidiyah tradition. After bai'at, jama'ah are required to carry out riyadhah or spiritual practice which includes dhikr as the main practice. This thoriqoh has a distinctive feature in dhikr, which emphasizes khafi (silent or qalbi) dhikr performed in the heart, in contrast to jahri (loud) dhikr that is common in other thoriqoh. The two main types of dhikr in this thoriqoh are the Dhikr of Ism al-Dzat and the Dhikr of Tahlil (Dhikr Nafi wa Itsbat). Dzikr Ismudz Dzat is performed by chanting the name of Allah in the heart deeply and consciously. In its implementation, the congregation sits with their eyes closed, their hearts focused, and begins with istighfar 5, 15, or 25 times, then proceeds to recite Surah Al-Fatihah once and Surah Al-Ikhlâs three times. The merit of this practice is intended for teachers up to the Prophet Muhammad, especially for Shaykh Muhammad Baha'uddin An-Naqsyabandi.

During dhikr, the lips are closed, the tongue pressed to the palate, and the teeth clenched, while realizing that each breath is the last breath. In the *robithoh al-mursyid* stage, the student imagines the shining face of the teacher as a symbol of spiritual radiance. The heart must also be in a state of *wuquf qalbi*, which is to constantly remember Allah without imagining His form. This dhikr is done by reciting إِلَهِیْ أَنْتَ مَقْصُودِي وَرِضَاكَ مَطْلُوبِي in the heart, then chanting "Allah Allah" without moving the lips, tongue, or other limbs, except the index finger to rotate the *tasbeih*. For every one rotation of the prayer beads, the prayer is repeated until it reaches 50 rotations. If you want to rest or end the dhikr, just stay in a state of *wuquf qalbi* and *robithoh*, keeping your heart facing Allah.



Another amaliyah is suluk, which has three main requirements: obtaining permission from the teacher, secluding oneself from family and friends who do not participate in suluk, and intending to undergo suluk for 10, 20, or 40 days with the intention of worship. There are five main pillars of suluk, which are reducing conversations that are not beneficial in shari'i terms, limiting food without weakening the body in worship and dhikr, reducing sleep without making the body weak, always remembering dhikr with a minimum number of 250 rounds of tasbih dhikr of Ismudz Dzat for beginners and 700 times for those who are able, and doing tawajjuhan three times a day after Isha', at dawn, and after Dhuhr. The suluk also recognizes the dhikr of 7 latho'if, which is dhikr performed at seven points of the body with a certain number: Latifatul Qolby (5000 times), Latifatur Ruh (1000 times), Latifatus Sirri (1000 times), Latifatul Khafi (1000 times), Latifatul Akhfa (1000 times), Latifatun Nafsi an-Nathiqoh (1000 times), and Latifah Jami'ul Badan (1000 times).

Suluk also has special manners, such as obtaining permission from the teacher, taking a repentance bath, praying two rak'ahs of hajat, entering the place of seclusion by reciting ta'awwudz and basmalah, maintaining wudhu, not speaking except for dhikr, always robithoh to the teacher, paying attention to Friday prayers and congregational prayers, and avoiding animate or animal-derived food when breaking the fast. In addition, in khataman khowajikan there are requirements to maintain purity, choose a quiet place, attend solemnly, and get permission from the thoriqoh. The pillars of khataman include istighfar 5/15/25 times, robithoh, Al-Fatihah 7 times, sholawat 100 times, Alam Nasyroh 79 times, Al-Ikhlâs 1001 times, and closing with Al-Fatihah and sholawat again.

Finally, tawajjuhan is held every Tuesday at the Tawajjuhan Building. This process begins with the recitation of the book by reading the Qur'an sufficiently, then reading istighfar 5, 15, or 25 times, followed by reading Al-Fatihah once and Al-Ikhlâs three times as a practice whose rewards are intended for the thoriqoh teachers. After that, the congregation performs the dhikr of Ismudz Dzat. The Imam leads the tawajjuhan by reciting a hadith about the heart, which is then followed by the students with great solemnity. In this process, the students who are tawajjuhi by the teacher



recite silently a prayer for Allah to radiate the spiritual light of the teacher into their souls. All these practices are carried out with discipline and sincerity in order to achieve spiritual perfection in Thoriqoh Naqsyabandiyah Kholidiyah.

### **3. Increasing Spiritual Intelligence through Amaliyah Thoriqoh Naqsyabandiyah Kholidiyah at Darul Falah Amsilati Islamic Boarding School**

Amaliyah Thoriqoh Naqsyabandiyah Kholidiyah at Darul Falah Amsilati Islamic Boarding School has a significant role in improving the spiritual intelligence of its congregation. According to Toto Tasmara, increasing spiritual intelligence has eight main indicators, namely having a vision of life, feeling the presence of God, dhikr and prayer, having the quality of patience, tending to goodness, having strong empathy, having a big soul, and being happy in serving. (Tasmara, 2006)

Before joining Thoriqoh Naqsyabandiyah Kholidiyah, many jama'ah felt that their lives lacked a clear direction. The results of interviews with a number of santri at the Darul Falah Amsilati Islamic Boarding School revealed that before joining thoriqoh, their lives were mostly spent on worldly interests without a definite goal. However, after being active in thoriqoh amaliyah, they began to have a more directed vision of life, getting closer to Allah SWT, and making the afterlife the main orientation.

In addition to having a clearer vision of life, jama'ah who have followed thoriqoh also feel God's presence in their lives. Observations show that they more often experience inner calm and feel more watched over by Allah, so they are more careful in their actions. This is reflected in more controlled attitudes and behaviors as well as improvements in daily worship. One of the main practices in Thoriqoh Naqsyabandiyah Kholidiyah is consistent dhikr. Before joining the thoriqoh, many jama'ah lacked discipline in dhikr and prayer, but after joining the thoriqoh, dhikr became an integral part of their lives, providing peace of mind and increasing spiritual awareness.

Another change is the increasing quality of patience. Before entering thoriqoh, jama'ah tended to be irritable and impatient in facing life's problems. However, after undergoing thoriqoh amaliyah, they are more able to control their emotions and face trials with calmness and trust in Allah. In their daily lives, they are also increasingly

inclined to goodness. If previously they still wasted time with less useful things, after undergoing thoriqoh they are more active in good deeds, such as helping others, being more active in worship, and avoiding everything that is contrary to religious teachings.

In addition, jama'ah who have followed thoriqoh show stronger empathy. They more easily feel the suffering of others and are more moved to help. Interviews with several jama'ah showed that previously they were more focused on personal affairs, but after following thoriqoh, they are more concerned about the conditions of others and are often involved in social activities in the hut and in the surrounding community. The attitude of a big soul is also growing in them. If previously they often held grudges or found it difficult to forgive other people's mistakes, after undergoing thoriqoh amaliyah, they learned to be more open-minded, accept the situation, and forgive more easily. This is reinforced by learning about the meaning of tawakal and ridha in the teachings of thoriqoh.

The last change that is quite striking is the happiness in serving. Documentation of santri and jama'ah activities shows that those who are active in thoriqoh are more eager to help others. If previously they felt burdened when they had to serve others, after joining thoriqoh they actually feel happy when they can help others, both in the pesantren environment and the general public.

Under the guidance of KH. Taufiqul Hakim, the teachings of Thoriqoh Naqsabandiyah Khalidiyah have contributed greatly to improving the spiritual intelligence of its jama'ah. This thoriqoh congregation consists of santri as well as people outside the pesantren, each of whom has a different way of implementing the teachings. Santri are individuals who live in pesantren and specialize in religious learning and spiritual development, both in theory and practice. Their life in the pesantren is regulated by a structured system, including in practicing thoriqoh amaliyah which includes dhikr, prayer, and various other spiritual practices. This routine becomes an integral part of the spiritual education they live every day. In addition, santri receive direct guidance from pesantren caregivers, who guide them in deepening their understanding and religious practices. Because they are in a supportive environment,

santri's involvement in thoriqoh amaliyah tends to be more intensive compared to jama'ah from outside the pesantren.

On the other hand, outsiders are individuals who do not live in the pesantren and are not directly involved in the daily life of the pesantren. They generally follow religious activities in general, but not as intensively as santri in practicing thoriqoh. Outsiders may attend thoriqoh programs that are open to the public or join in spiritual activities held by the pesantren. However, their involvement in thoriqoh amaliyah tends to be more limited and not as frequent as santri due to their greater worldly activities, such as work or other social activities. This makes it difficult for outsiders to maintain consistency in practicing amaliyah thoriqoh in depth.

Although outsiders do not live in the pesantren and have limited time, there are several supporting factors that can help them in implementing thoriqoh amaliyah to improve spiritual intelligence, including open access to thoriqoh programs in the pesantren is an important factor for outsiders. Programs such as recitation and dhikr studies that are open to the public give them the opportunity to engage in thoriqoh amaliyah. In addition, technological advancements allow outsiders to access spiritual learning through online platforms such as videos and apps, making it easier for them to do the amaliyah on the go.

The availability of a contactable mentor also helps, as the mentor can provide guidance to the outside community, either in person or online. A supportive social environment, such as a recitation group, also strengthens their motivation to participate in thoriqoh amaliyah. Strong motivation and intention are the keys to their success in practicing amaliyah, despite their busy schedules. In addition, the availability of spiritual literature and books provides additional knowledge. With these various supporting factors, outsiders can perform thoriqoh amaliyah and improve their spiritual intelligence despite time constraints.

#### **D. Conclusion**

Darul Falah Amsilati Jepara Islamic Boarding School, under the guidance of KH. Taufiqul Hakim, not only teaches religious knowledge but also deepens spirituality through Thoriqoh Naqsyabandiyah Kholidiyah. The implementation of

Amaliyah Thoriqoh Naqsyabandiyah Khalidiyah at Darul Falah Amtsilati Islamic Boarding School begins with preparation for bai'at, which includes taking a repentant bath after Isha', praying two rak'ats, reading special prayers, and sleeping facing the qibla until getting a dream that is a sign of readiness. Bai'at is done under the guidance of the murshid by receiving a certificate of practice and emphasizing khafi dhikr, especially the Dhikr of Ismudz Dzat and Nafi wa Itsbat, which is done in a special position with full qalbi awareness. The suluk stage as a spiritual practice requires the teacher's permission, seclusion for 10-40 days, and the pillars such as reducing conversation, eating, sleeping, dhikr 250-700 times, tawajjuhan three times a day, and performing the 7 Latho'if Dhikr 5000-10000 times. Khataman Khowajikan requires maintaining purity, choosing a quiet place, and practicing istighfar, robithoh, sholawat, and reciting Surat Al-Ikhlâs 1001 times. In addition, Tawajjuhan, which is held every Tuesday, begins with the recitation of books and the Qur'an, followed by the Dzikir Ismudz Dzat led by the imam, and prayers for students to receive spiritual light from the teacher.

Amaliyah Thoriqoh Naqsyabandiyah Khalidiyah at Darul Falah Amtsilati Islamic Boarding School plays an important role in improving the spiritual intelligence of the congregation, characterized by significant changes in life vision, closeness to Allah, and inner calm. Before joining, many jama'ah felt their lives were directionless and more worldly-oriented, but after being active in thoriqoh, they began to make the afterlife their main goal. Dhikr, which was rarely practiced before, has now become a major practice that enhances peace of mind and spiritual awareness. In addition, they are more patient, tend to do good, have high empathy, have a big soul, and feel happiness in serving others. Under the guidance of KH. Taufiqul Hakim, this thoriqoh amaliyah is applied to both santri who live in the pesantren and outsiders who have limitations in carrying it out consistently. Even so, factors such as access to recitation, ease of learning through technology, spiritual guidance, and a supportive social environment allow outsiders to continue practicing thoriqoh to improve their spiritual intelligence.

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