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# Psychological Well-being of the Tarekat Naqsyabandiyah Khalidiyah Follower

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## Abstract

The purpose of this study is to determine the dynamics of psychological well-being of the tarekat Naqsyabandiyah Khalidiyah follower. This study uses qualitative method involving four informants. The selection of the informants is according to purposive sampling. The data are collected using semi-structural observation and documentation. Then, the collected data is analyzed using theoretical coding method consists of open coding, axial coding, and selective coding. The data is examined based on four criteria, namely the credibility, transferability, dependability and conformability. According to the result of the data analysis, the psychological well-being of the tarekat Naqsyabandiyah Khalidiyah followers is to accept themselves by surrendering themselves to Allah, to be happy in the world and in the *akhirah*, to be able to control the external environment with being careful in every behavior and always remember and be aware, to have the ability to love others and to be able to develop their own potential well.

**Keywords:** Psychological well-being, tarekat follower and Naqsyabandiyah Khalidiyah

## Introduction

Nowadays, human is facing life in an era called modern society era. Modern society is a society with global characteristics which is set using rationality and humanism. Modern people has experienced advance progress in physical and

technological problems. However, they also face the complex and different life's problem, both from inside and outside themselves.

Readiness and physical strength, psychological strength, intellectual strength, and emotional strength are needed so that they can solve problems and even reach happiness, the well-being in the world and in the *akhirah*. Muslim people need to work to overcome hard life, prepare a healthy soul to achieve their goals, have strong faith, have responsibility to bring themselves to be a fully real caliph.

However, in life, people are more easily discouraged because of failure in achieving their goal thus it can cause mental disorder or frustration. Therefore, human needs foundation and direction to go back to the right position. To achieve a life balance, the individual is not enough to only choose external characteristics (body) but also psychological needs. In other words, individuals also need health or psychological well-being.

Psychological well-being is an important element of human psychology. According to Ryff & Keyes (1995), psychological well-being is a condition of someone who is not only free from mental problems, but also mental conditions considered healthy and optimal. There are six main dimensions in psychological well-being which are how far individuals have positive relationship with others, the ability of individuals to accept themselves, the individuals' purpose in life, the capability to grow personally, the capability to control themselves, and to be an independent individual (autonomy).

Individuals who have psychological well-being will be able to behave warm and believe in relationship with others, have empathy, affection and strong and effective relationship (Ryff & Keyes, 1995). They have goal, direction in life, believe that life has a purpose and meaning. Individuals who have a good purpose in life have target and passion and feel that life in the past and now have a certain meaning. Individuals who have firm beliefs are given the feeling that life has a purpose and meaning (Ryff & Keyes, 1995).

Religion as a spiritual power becomes the important thing in order to get the psychological well-being (Gull & Dawood, 2013; Krause, 2010; Sreekumar, 2008). Through religion, life becomes comfortable and prosperous. Through religion, an individual finds the heart at rest when prostrates to God. Other individuals, can find comfort in religious sermons where different religious books

are read and read. Others, may find souls in peace when they fully surrender to the Creator, with unshakable conviction that *He* has complete control over everything that happens in life. Furthermore, the others feel comfortable, happy and prosperous when they are doing dhikr activities and isolating themselves or following the "path" or "practice" of *tarekat*.

According to Dlofir (in Fauzi, 2008), *tarekat* is an organization that carries out certain acts and convey an oath whose regulation has been determined by the organization's leader. One of the *tarekat* groups is the tarekat Naqsabandiyah. Tarekat Naqsabandiyah is one of the *tarekat* of mukthabarah (which are connected to the Prophet Muhammad SAW.). The founder of this *tarekat*, namely Sheikh Muhammad bin Muhammad Bahaudin Bukhara an-Naqsababandy, Russia in 717 AH / 1318 AD (Abduh, 2012). While in Indonesia, according to Bruinessen (1992), the Naqsabandiyah *tarekat* was introduced in Banten first by one of the most famous Kyai namely Kyai Syekh Yusuf Makasar. This *tarekat* was introduced by him around the 17th century. The efforts made by Sheikh Yusuf in spreading the teachings of the *tarekat* turned out to be successful with the acceptance of the teachings by the people in the area. Then, after Sheikh Yusuf period, the spreading of the teaching was continued by Sheikh Yusuf's students which one of them namely Sheikh Abdul ibn Qahar. This teaching was then spread in several regions in Java, Sumatra, and Surabaya (Aceh, 1996). The *Tarekat* Naqsabandiyah consists of several types or groups and the Tarekat Naqsabandiyah Khalidiyah is one of them.

Based on the explanation above it can be emphasized that one important component of religion is *tarekat*. One of the *tarekat* that developed in Indonesia is tarekat Naqsabadiyah Khalidiah. *Tarekat* is a spiritual training to get comfort, stability in worship and even to get psychological well-being. This study aims to determine the psychological dynamics of psychological well-being of the Tarekat Naqsabandiyah Khalidiyah *Follower*.

## **Method**

This study uses a phenomenological qualitative method involving four informants. The selection of informants is based on purposive sampling by specifying the criteria of research respondents in the form of being *tarekat*

Naqsabandiyah Kholidiyah follower and willing to become research respondents. The following are the characteristics of the research subjects (see table 1).

Table 1. Characteristics of research subjects.

Initial	Age	Gender	Job	How long following the <i>tarekat</i>
M	75	Male	Farmer	11 years
S	69	Female	Farmer	8 Years
A	55	Male	Farmer	3 Years
R	40	Female	Civil Servant	14 Years

Data are collected using semi-structural interviews, observation, and documentation. Then the collected data are analyzed to get specific themes about the description of the psychological dynamics of the psychological well-being of the *tarekat* Naqsabandiyah khalidiyah follower by using theoretical coding method. This method consists of open coding, axial coding, and selective coding. Data was collected from June 2018 to September 2018.

The data in this study is examined according to four criteria, namely the degree of trust or credibility, transferability, dependability, and conformability.

### *Theoretical Review*

This theoretical review will explain about psychological well-being and the *tarekat* Naqsabandiyah Khalidiyah.

### *Psychological Well-being*

The concept of well-being has been studied for a long time, even since in ancient Greece era by philosophers such as Socrates, Plato and Aristotle who tried to define a positive human experience that led to the development of pleasure and happiness. Aristotle was the first philosopher who mentioned that there were two different dimensions of well-being (Ryan & Deci, 2001). According to him, well-being can be divided into two components; Hedonistic and Eudemonic. Recently, hedonism has been operationalized as subjective well-being (SWB), and eudemonism as psychological well-being (PWB).

Ryff (1989) is the first person that adopts eudemonism as psychological well-being. Thus, psychological welfare in this research is derived from the word psychological well-being whose meaning is the full achievement of a person's

psychological potential and a situation when individual can accept their own strengths and weaknesses, have a purpose in life, develop positive relationship with others, be an independent person, be able to control the environment, and continue to grow personally. According to Bartram and Boniwell (2007), psychological well-being is associated with personal satisfaction, engagement, hope, gratitude, mood stability, self-meaning, self-esteem, excitement, satisfaction and optimism, including recognizing strength and developing talent and interest. Psychological well-being guides individual to be creative and understand what is being carried out.

Ryff (1989) added that psychological well-being is a concept that is related to what individual feels about activities in daily life and leads to the disclosure of personal feelings about what individual feels as a result of their life's experience. According to Ryff (1989) the description of the characteristics of people who have psychological well-being refers to Rogers's view of a fully-functioning person, Maslow's view of self-actualization, Jung's view about individuation, Allport's concept of maturity, and also Erikson's concept in describing individual who achieves integration rather than despair. Psychological well-being can be characterized by happiness, life satisfaction and no signs of depression (Ryff, 1995). Bradburn states that happiness is the result of psychological well-being and is the highest goal to be achieved by each individual (Ryff and Singer, 1998).

Based on the explanation above, it can be concluded that psychological well-being is the full achievement of a person's psychological potential and a condition when individual can accept their own strengths and weaknesses, have a purpose in life, develop positive relationship with others, become an independent person, be able to control the environment, and continue to grow personally which is indicated by a feeling of happiness, having life satisfaction and no signs of depression.

According to Ryff (2013) based on the revision of the eudemonic's perspective that there are six foundations for gaining psychological well-being, namely; First, self-acceptance. Self-acceptance is the main characteristic of mental health and of self-actualization, optimal function and maturity. Good self-acceptance is characterized by the ability to accept yourself as it is. This ability allows people to be positive about themselves and the life they live. In another word, someone who has a level of self-acceptance which is not good and raises a dissatisfaction feeling of himself he will feel disappointed with past experience and

have hope to become a person who is not himself, in other words not to be himself at this time.

Second, a positive relationship with others (Positive relation with others). Establishing warm relationship and mutual trust with others is very important in living a life. In this dimension, the individual who is said to be high or good is characterized by warm, satisfy and trust relationship with others, and also has a strong sense of affection and empathy for others. Meanwhile, individual who is said to be low or lack in this dimension is characterized by having few relationships with others, hard to be warm and reluctant to have ties with others.

Third, have autonomy. This dimension explains the independence, the ability to determine yourself, and the ability to regulate behavior. Individual who is able to resist social pressure to think and behave in certain ways and can evaluate themselves with personal standards indicates that he is good in this dimension. Meanwhile, individual who is not good in this dimension will pay attention to the expectation and evaluation of others, they will make decision based on others' judgment and tend to be conformist. In other words, individual who is not affected by other people's perception and not dependent on others is autonomous individual who is good, while individual who is easily affected and dependent on others is individual who has low autonomy.

Fourth, able to control the external environment (Environmental Mastery). It means that someone who is able to manipulate the situation is in accordance with the needs and personal values he adheres to and is able to develop himself creatively through physical or mental activities. Individual with good psychological well-being has the ability to choose and create an environment that suits their physical condition. In other words, he has the ability to deal with events outside himself (external environment). Meanwhile, individual who is not good in this dimension will show inability to regulate daily life and lack of controlling over the surrounding environment.

Fifth, Purpose in Life. This dimension explains the ability of individual to achieve his goal or the meaning of life. Individual who has meaning and direction in life, will have the feeling that life both now and in the past has meaning, has belief to achieve the purpose in life, and has a target for what is wanted to be achieved in life, it can be said that his purpose in life is the good one. Meanwhile, someone who is not good in this dimension, indicated by having no feeling to

achieve purpose in life, not seeing any benefits to his past life, and not having the confidence to make life meaningful. This dimension also describes the mental health of a person (psychological), because we cannot escape the belief of an individual about the purpose and meaning of his life when defines the mental health.

Sixth, the development of inner potential (Personal Growth). This dimension explains the ability of individual to develop their inner potential and develop as a human being. This personal growth is important for every individual psychologically. One of the important things in this dimension is the need to actualize oneself, for example openness to experience. Someone who has good personal growth has the feeling to continue to grow, sees himself as something that grows, realizes potential in himself, and is able to see the improvement in himself and behavior from time to time. Meanwhile, individual who is not good in personal growth will show inability to develop new attitude and behavior, has a feeling that he is a monotonous and stagnant person and not interested in the life he lived.

The factors that influence a person's psychological well-being according to Ryff and Songer (1996) are age, gender and education level. Whereas other studies highlight factors that influence psychological well-being are social support, social network, personality and religiosity. This religious factor is related to the transcendence of all life issues to God. Individual who has a high level of religiosity are more capable to interpret their life events positively so that their life becomes more meaningful (Bastaman, 2000).

## 2. *Tarekat Naqsabandiyah Khalidiyah*

According to Al-Barsani (2001), etymologically *tarekat* comes from the word Thoriq or Thoriqoh which means road, traffic, religious sect, mazhab, method or system, whereas according to Aceh (1996) *tarekat* is an attempt to know God as well as possible and in worship until it reaches its heart.

Whereas according to Aceh (1996) *tarekat* terminologically has undergone a change from its original meaning, so the term *tarekat* is understood as a charity association consists of *murshid*, student, with *bai'at* ritual, *talqin*, *rabitah*, *wirid* and *ijazah*. In addition, the term *tarekat* is also identical with "*tarekat organization*", which is an organization that carries out the practices of dhikr

which begins with *bai'at* to the *tarekat* organization's leader they follow (Mulyati, 2005). Nevertheless, the word *tarekat* in the days of the Sufis actually shows gradual spiritual training which is always under the supervision of the teacher (*murshid*), such as the practice of dhikr, *muraqabah* and the process of *takhalli*, *tahalli* and *tajalli* (Jamil, 2004).

*Tarekat* Naqshabandiyah Khalidiyah developed in Indonesia namely the Naqshabandiyah Mazhariyah *Tarekat* and a combination of two *tarekat*, namely the *Tarekat* of Qadiriyyah wa Naqshabandiyah. According to Muhammad Ahmad Darniqah (in Mubarak, 2014), the word *Naqshabandi* is composed of two words, namely: *naqsh* means a painting arises which is formed from a candle or something similar, while a *band* means to be bound and still not deleted.

Based on the definitions of *tarekat* and *Naqshabandi* that have been revealed, the *Tarekat Naqshabandiyah* is a spiritual fraternity in the Islamic world that prioritizes remembrance of khafi dhikr in an effort to cultivate remembrance in heart to achieve essential perfection in the student's heart.

According to Bruinessen (1996), in Indonesia, the *Tarekat* Naqshabandiyah Khalidiyah firstly entered through Sheikh Isma'il Minangkabawi from Mecca in the early of 1850s, and became a religious social power in the archipelago. Isma'il was from Simabur in West Sumatra, and had spent most of the first half of the nineteenth century to study and teach in Mecca in 1885, when it was firstly introduced in Indonesia. In 1880, when he began to attract the Dutch attention, the *tarekat* Naqshabandiyah Khalidiyah had grown and developed rapidly in several regions of the archipelago. The development can be seen in Java through Abd Qadir Semarang, which had been appointed by Sulaiman al-Zuhdi as a caliph in 1878, and quickly succeeded in attracting large number of followers in his native region, especially from low class. That similar association is in Banyumas, Central Java, West Java, and in Sumatra.

The basic teaching of the *Tarekat* Naqshabandiyah is from Sheikh Ghujdwani. Sheikh Abdul Khaliq al-Ghujdwani who is known for formulating eight principles of the *Tarekat* Naqshabandiyah. According to Arsyad (2012), the principles are:



- a. *Yad kard* (remembering or mentioning) is doing *dhikr*, either asthma *dhikr* or substance, both nafi *dhikr* and isbat *dhikr*. The purpose of *dhikr* is heart is always aware of the *Haq*, because its practice eliminates negligence.
- b. *Baz Gasyt* (controlling) is doing repetition in heart with a blessed feeling. God is the goal and hope in getting pleasure by keeping thoughts with full concentration, repentance, to return to al-Haq with deep regret due to sin.
- c. *Nigbab dasyt* (vigilance) of deviant thoughts is when repeat a blessed feeling. *Yad dasyt* (*dhikr*) concentrates on the presence of the Divine in *zawq* condition, or intuitive sensitivity, without external aids.
- d. *Hosb dor dam* (consciousness while breathing). It is a technique to control breathing. The external foundation of this *tarekat* is breath. One should not exhale in neglect and breathe in neglect.
- e. *Safar dor watban* (traveling in one's homeland). This is the inner journey, the movement from blamable traits towards the praised traits. Others refer it as a vision or hidden side of disclosure.
- f. *Nazbar qadam bar* (watching someone's steps). *Salik* (pilgrims) should be vigilant during their journey, whatever countries are passed by, their views are not excluded from the purpose of their journey.
- g. *Khalwat dor anjuman* (loneliness in the crowd). *Salik's* journey, even though in reality he is in the world, but his mind is with God. The *tarekat* leaders said, "In this *tarekat*, the participation is a crowd in the assembly and solitude in the *khalwat*".

Then the Sheikh Baha 'al-Din al-Naqshabandiyah developed the eight pillars put forward by Sheikh Abdul Khaliq al-Ghujdwani with adding three spiritual principles. These principles based on Spencer (1971) namely:

- a. *Wuquf-i zamani* (temporary break). Considering how people spend his time properly and if they use it correctly then they should be grateful, but if they use it improperly then there is repent according to level of the thing they do because the good deeds of the righteousness are not the same as those who are close (to God).
- b. *Wuquf-i 'adadi* (counting break). Checking that *dhikr* by heart has been repeated as much as required with considering one's deviant thoughts. Sheikh

Baha 'al-Din states: counting the number of *dhikr* is the first step to get *ilmu ladunni*.

- c. *Wuquf-i qalbi* (take a break). Forming a picture of a person with the name of God is upon him, to emphasize that the heart has no awareness or purpose other than God. From those eleven principles can be seen that the *tarekat Naqsyabandiyah* emphasizes silent *dhikr* or with the heart (*khafi*). This *khafi dhikr* has appeared since the Rasulluah SAW Companion era. They have differences in practicing *dhikr*, especially the prayer.

The *Tarekat Naqsyabandiah Khalidiyah* has certain principles in its worship ritual of *bai'at*, *dhikr* and *suluk* (Muhammad, 2018). Below is the explanation of *bai'at*, *dhikr* and *suluk*:

- a. *Bai'at*. *Bai'at* is a solemn oath to the *murshid* before student joins a *tarekat* which is usually pronounced after the student has undergone a number of ceremonies, or a requirement to enter a *tarekat* organization.
- b. *Dhikr*. It means remembering the name of Allah repeatedly in order to get closer to Him. In *tarekat Naqsyabandiyah Khalidiyah*, *dhikr* is done repeatedly and only spoken in the heart. The amount of *dhikr* done is different for each student, and it depends on the student's ability.
- c. The *Khalwat*, *Suluk* or *Tawajuhan* is exiled oneself to a place under *murshid* leadership. *Khalwat* is usually carried out in an Islamic boarding school, and its period is 10 days, 20 days and 40 days. It is often done in Muharram, Maulud, Rajab and Ramadhan month.

Based on the explanation above, it can be concluded that in Indonesia, the *tarekat Naqsyabandiyah Khalidiyah* firstly entered through Sheikh Isma'il Minangkabawi from Mecca in the early 1850s. The basic teaching of *tarekat Naqsyabandiyah* comes from Sheikh Ghujdwani is *Yad kard* (remembering or mentioning), *baz gasyt* (controlling), *Nigbab dasyt* (vigilance), *Hosb dor dam* (consciousness while breathing), *Safar dor watban* (traveling in one's homeland), *Nazbar qadam bar* (observing one's steps) and *Khalwat dor anjuman* (loneliness in the crowd). Then, sheikh Baha' al-Din al-Naqshabandiyah developed eight principles which is put forward by Sheikh Abdul Khaliq al-Ghujdwani with three additional spiritual principles, namely *Wuquf-i zamani* (temporary break),

*Wuquf-i' adadi* (counting break) and *Wuquf-i qalbi* (resting heart). The basis for the practice of ritual worship of the tarekat Naqsyabandiah Khalidiyah is *bai'at*, *dzikir* and *khalwat*, *Suluk* or *Tawajuhan*.

## Discussion

The following explanation describes the psychological well-being followers of the tarekat. Naqsabandiyah Khalidiyah The researcher has found four followers of the tarekat Naqsabandiyah Khalidiyah as the key person for this research.

The first research subject is "M". "M" is an old man whose age is 75 years old. Even though he is old, his body looks fresh and vibrant. "M" took Islamic education at Kendal Islamic Boarding School in Central Java. He has three children. "M" is a very open person. "M" said that he started following the tarekat Naqsabandiyah Khalidiyah after his retirement from his job as an Islamic Religious teacher in Ponorogo, and he is a farmer now. He is actually interested in joining the tarekat a long time ago, even before marriage and staying in Kendal, Central Java. However, after marriage he feels that he is not ready to follow the tarekat considering his routines which are unable him to follow until his retirement from Religion teacher.

According to Subject "M", the purpose of following the tarekat Naqsabandiah Khalidiah is to get closer to Allah SWT, to be happy in the world and in the akhirah, to remember that his age is no longer young and to feel certain in doing his worship, he needs a Murshid to guide him in his worship.

At the first time following the tarekat, subject "M" was still hesitant to choose what kind of tarekat he needed considering that there are many kinds of tarekat and he had to be careful in choosing the right one and not enter muktabarah, until finally the subject "M" met his old friend when he was in Kendal, Central Java. His friend had previously followed the tarekat Naqsabandiyah Khalidiyah. Subject "M" stayed in Klaten for studying the tarekat after feeling quite informed about the tarekat. Naqsabandiyah Khalidiah

Like other followers of the tarekat Naqsabandiyah Khalidiyah. Subject "M" when enter the tarekat must undergo *bai'at*, *dzikir* and *khalwat* or *suluk*. Moreover, a month which people usually undergo *bai'at*, *dzikir* and *khalwat* or

*suluk* is the month of Muharram, Maulud, Rajab and the month of Ramadan. They usually fast for 10 days by avoiding eating from living animals. Then, they sleep in one side and face the *Qibla* to get a blessing dream for *bai'at*. After being in *Bai'at*, they have to do various condition such as *wirid*.

According to subject "M", when he does *wirid*, it must be done with concentration and trying to put down himself, surrender to the *ilahi robbi*. A number of *wirid* depend on the level of *tarekat*. It starts from the lowest 5000 times *wirid* in a day. According to him, he feels comfortable and peaceful after participating in various activities at the *tarekat* while he put forward the principle of *nrimo ing pandum* on the various problem of his life. His submission to fate does not necessarily make him 'down'. On the contrary, with the principle of *eling lan waspodo*, he feels his life is getting better and more comfortable. For him, life must be balanced between physical and spiritual, and should not desperate. The proof is his mind becomes clear and comfortable after he follows the *tarekat*, so that everything becomes easy.

"S" is the second research subject. Subject "S" is 69 years old. She is a retired Religion teacher in Ponorogo district. She entered the *tarekat* Naqshabandiyah Khalidiyah after his meeting with "M". She feels compatible with what M has done. In 2011 he was escorted by "M" to stay at the Islamic Boarding School in Klaten, Central Java. As what "M" did, "S" also carried out the initial activities of the *tarekat*, such as *bai'at*, *dzikir* and *khalwat* or *suluk*.

Subject "S" feels he is already old, so following the *tarekat* is one way to get closer to Allah. By following the *tarekat*, she feels comfortable and peaceful. For her, practicing *tarekat* is an effort or a better way to look for peace and tranquility of heart. By following the *tarekat*, she can do worship such as *sunnah* prayer, *sunnah* fasting and reading al-Qur'an easily and orderly. Becoming a member of the *tarekat* makes her having a new family because she met new friends and relatives from various region.

"A" is the third research subject. Subject "A" is a farmer whose age is 55 years old, and he has one child who is still studying in University. He was a former Indonesian worker who worked in Malaysia and his last job was in South Korea. After returning from Korea, he worked as a chicken and goat breeder but failed. He also tried to open a grocery store but it was unsuccessful. His money from his

job in Korea did not make any benefits for all his new business. Finally, he went back to process the inherited land from his parents.

Subject “A” is interested in entering and following the *tarekat* at the age of 52 years old. His boarding school was in Ponorogo and luckily his *Murshid* teacher was his friend in Madrasah Tsanawiyah. Failure after failure that he has experienced was probably because of his dirty soul. That is why he followed the *tarekat* to clean his soul. He thinks that money plays an important role, but health is more important. He assumed that human’s life is a fate. As a consequence, human must pray and try in order to make life easier, but also must be careful in order to not fall into a bad behavior. He said that after he followed the *tarekat*, his heart becomes calm and holy, he feels healthier, his mind is clear and not anxious.

“R” is the fourth research subject. Subject “R” is a woman aged 40 years old. She is a civil servant in Kediri City, East Java. She became a member of the *tarekat* Naqsabandiyah Khalidiyah before getting married because her parents ask her. At first, she felt hard to enter the *tarekat* because she was afraid of not being able to practice it. However, she obeyed his parents' wish then. She feels comfortable enough to follow it because at that time she had some problems related to her studying which hadn’t finished yet and her marriage arrangement that was not approved by her parents.

After following and carrying out the practice in the *tarekat*, “R” felt comfortable and surrender all of her problems to God. When she surrendered to God, she felt no more worries, the burden seemed to disappear, the body became healthier, her view was bright, her mood was calm, and she was given ease in facing life. Since that time, she was graduated from college next year and the following year she became a civil servant and met her soul mate.

Since her experience in following the *tarekat*, she continues practicing and follows the *tarekat* principles and never left the practice. Even though her life improves and is well-off. She feels uneasy and anxious if she does not carry out the *wirid* practice that she has been living so far. For her, following the *tarekat* can provide inner peace, ease all her matters, avoid stress and even hone her self’s potential. Table 2 shows the findings of four subject researches related to psychological well-being.

According to data analysis, the result shows that the purpose of following the *tarekat* Naqshabandiyah Khalidiyah is to get closer to Allah, seek serenity in worship, and purify the soul. The influence of following *tarekat* is surrender to an event because of Allah, life becomes calm, comfortable, peaceful, happy, property is not everything, gets many friends, feels easy in all matters, clear mind and body becomes healthy. Whereas the psychological well-being of the *tarekat* Naqshabandiyah Khalidiyah follower makes a theme which can be discussed as follows;

Table 2. Psychological well-being of the *tarekat* Naqshabandiyah Khalidiyah follower.

<i>Main Theme</i>	<i>Super-ordinate Theme</i>
<i>The purpose of following tarekat</i>	To get closer to Allah, to seek peace of worship, to purify the soul
<i>The effect of following the tarekat</i>	Surrender to an event, life becomes calm, comfortable, peaceful, happy, property is not everything, getting many friends, feeling easy in all matters, clear mind and body becomes healthy
<i>Self's acceptance</i>	Surrender to Allah
<i>Life purpose</i>	Happy in the world and in the akhirah
<i>Controlling external environment</i>	Be careful in behaving, remember and be aware
<i>Independence</i>	Pray and always endeavor in goodness
<i>Have a positive relationship with other people</i>	Have more friends, brothers and sisters from different regions
<i>Develop self-potential</i>	Ease in every matter, avoiding stress

*The first theme*, surrender life to Allah. It is because of Allah or self-acceptance. The ability to surrender to Allah is a luck for human. According to Ghufron and Suminta (2017), someone who acts on the basis of belief in God will obey and submit to all his commands and prohibitions. Surrender attitude will bring people to the help of Allah SWT in dealing with every problem with comfort and peaceful mood, otherwise an attitude of self-reliance on others than Allah SWT brings discomfort in life. Discomfort towards oneself and the life they live affects those around them. As a result, life becomes difficult and makes others getting difficulty. Self-submission to Allah is directly related to human closeness to Allah SWT. Therefore, impatience that inhibits self-submission is generally caused by a delay to connect with Allah SWT.

*Second*, happy in the world and akhirah. Happy in the world and akhirah is a purpose in life. Human life of course has a purpose. If a human being has no purpose in life then death is better for him. Because his life will surely suffer from being swayed by all uncertainty that will continue to come over him.

Humans who have no purpose in life are like garbage in the middle of the ocean that is swayed by the waves there and here is not clear in the direction. This means that if humans do not have a purpose in life, then they must be one who is easily \mocked by others, especially by the accursed satan who are seen or unseen, the purpose of Satan himself is to plunge humans into endless misery and destruction. Especially as a Moslem must have clear and patent goals to survive in the world and in akhirah. Do not let a Moslem get wrong purpose in life because it can be fatal to akhirah.

*Third*, be careful in behaving and “*eling lan waspodo*” or being able to control the external environment (environmental mastery). Humans basically cannot be separated from social life, in which many of them were colored good deeds, help each other, sacrifice, and respect between one another. Getting along with that, arrogant, haphazard, greedy and personal egoist in it is quite bounded, which eventually becomes a blend of harmony in people's lives. The battle between those various characters becomes daily feeds in our lives, both in the family, the environment, to the broader level of life. These are our human traits that were carried out from birth, and have become fate. Therefore, humans must be eling or aware that humans have weaknesses. In addition, you must also be aware of the dynamics of life around us. Be careful in every action so that harmony is maintained and we reach our purpose.

*Fourth*, pray and always endeavor in the matter of goodness. Based on the results of the research shows that the followers of tarekat Naqsabadiah Khalidiah are eager to be better in life and make the heart calm, the heart feels peace, a feeling of comfort, no worry, the burden seems lost, the body becomes healthy, a bright outlook, clear mind, and calm, trying to live the right life. Through prayer and effort, tarekat followers have independence (Autonomy). Independence is closer to the top of the ladder of success. Being independent in thinking and working can shape the personality of someone who has the determination to succeed. People who are independent can be more successful than those who always expect the support of others.

*Fifth*, have the ability to love others. Each individual does not live with other people in a community group, allowing you to achieve personal goals or to be able to get along with other people (Ghufron, 2016). When you are in boarding school get new friends and relatives, this indicates a warm relationship with other

people. In doing life, a member of the tarekat is also a Moslem like a body. Therefore, he must love his own brother as a sign that the two people are united. The ability to love others shows that the followers of the Naqsabandiah Khalidiah congregation have a positive relationship with others.

*Finally*, the ability to develop self-potential, overcome all problems, be avoided from stress. According to Ryff & Keyes (1995), a person with good psychological well-being is showed by the potential abilities that a person has, such as self-development, and openness to new experiences. Someone who has good personal development is characterized by a continuous feeling in himself, looking at himself as an individual who always grows and develops, has the ability to realize the potential he has, can feel an increase in himself and can turn into a more effective person and broaden knowledge.

Based on the data analysis results on the psychological well-being of tarekat Naqsabandiah Khalidiah, it is shown through surrender to Allah or self-acceptance, the aim of living happily in the world and in the akherat, being able to control the external environment, having independence through praying and trying to make life easier, trying to have the right life, positive relationships with others, the development of inner potential and being able to feel pleasure, comfort, be able to avoid stress, be effective in solving problems. Being a follower of tarekat Naqsabandiyah khalidiyah is one way to get a better psychological well-being and quality of life.

## **Conclusion**

Tarekat is often interpreted by means of having simple life, taking zuhud life, avoiding the sparkling dunya, willing to live in concern, praying, fasting, doing night prayers and doing zikir until one's physical or physical dimensions become weak and the soul or spiritual dimension becomes strong.

Getting comfortable heart by being a tarekat follower may be inversely proportional to capitalistic ways that are rational based on its scientific management. In this context, the followers of tarekat Naqsabandiyah Khalidiyah can be viewed as losing rationality and critical awareness. However, as part of an Islamic civilization, being a follower of tarekat Naqsabandiyah khalidiyah is not only a way of being exist, a form of self-existence, but also a capability of achieving



psychological well-being. More than that, by trying to get closer to Allah, the tarekat followers hope not only to get happiness in the world, but also in akhirah.

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