



The Influence of the Teachings – Rituals of the *Tarekat* on the Management of Mental Education of the Young Generation (Study on the Sufism-*Tarekat* of Syaikh Abi Hasan As-Syadzily at the Pesantren PETA Tulungagung)

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Abstract

The world of tarekat which initially often got a pejorative meaning, anti-progress, identical with decline and old community groups and accused of being an institution that distances itself from the reality of worldly life, Tarekat with all its teachings-rituals aims to achieve a clean heart, This goal is what raises a big question whether there is an Influence of Tarekat Teachings-Rituals on the Management of Mental Education of the Young Generation? This study uses a qualitative descriptive method with a phenomenological approach. Type of case study. The source of research data is carried out through primary and secondary data sources. Primary data sources include the words and actions of the tarekat leader (mursyid), group leader and students. While secondary data sources consist of written materials/literature and observations. it can be concluded that: The ritual teachings of the Syadziliyyah tarekat at Pesantren PETA include: istighfar, Sholawat Nabi Muhammad. Saw, dzikir naive isbat and ismu dzat, walislah or tawasul, robithoh, wirid, hizib, adab mahasiswa and suluk. Meanwhile, the rituals of the Tarekat Syadziliyah include ba'iat or talqin, khususiyah and manaqib. The implications of the teachings of the tarekat ritual on the Management of Mental Education of the Young Generation are the perfection of commendable morals. Which is done through several stages, including istighfar which is the initial step for a student or salik to empty themselves (takhalli), cleanse the heart (Tashfiya al-qolb) and purify the soul (tazkiya al-nafs). The next step is to fill the heart and soul with good deeds (tahalli) including by reciting prayers to the Prophet Muhammad Saw. As a means to open the doors to Allah, such as dzikir naive isbat and ismu dzat, namely saying Lailahaillah and lafadz Allah, which was previously preceded by wasilah to the mursyid to the prophet saw.

Keywords: *Tarekat; Management; Mental education and the young generation*

INTRODUCTION

It is undeniable that management is an important thing that touches, influences and even permeates almost all aspects of human life like blood in the body. It is also understood that with management, humans are able to recognize their own abilities and strengths and weaknesses. Likewise when management is connected to the present era, which many people say is the modern era, which is marked by material prosperity, the advancement of modern science and technology, everything is mechanical and automatic. This also has an impact on life and living that is getting easier. Many living facilities are found starting from the means of fulfilling daily needs, means of



transportation, means of communication, means of entertainment and so on. In reality, all the convenience, pleasure, and physical comfort provided by material, science and technology to a certain extent cause boredom, do not bring happiness to humanity, and even bring many disasters.¹

Another disease of the modern world is secularism, an ideology that distances objects from their spiritual meaning. In the West, secularism first emerged in an attempt to free the state from religious interference, then secularism spread to thought, then art with all its branches and finally religion surrendered to this tendency. Secularism during the Renaissance initially seemed to be a movement to gain freedom but it turned out that freedom later led to slavery by the power of lust. In the extremes of good-bad, right-wrong, makruf-munkar as above, teenagers or the younger generation are in the most vulnerable position. The parties view the younger generation as “half-finished” and charming humans. A person’s future is determined by the way of life in their youth. This perspective is evident from the Arabic proverb “subbanul yaum rijaalul ghad.”

Given the complexity of the impact of spiritual emptiness caused by the advancement of science and technology, it is not impossible that the problem will not be resolved. Therefore, the author considers it important to examine and conduct a thorough and comprehensive research on the influence of the teachings and rituals of the *tarekat* which are the latest developments of Sufism on the management of mental education of the younger generation, especially those in the murshid of the *Tarekat Syadziliyah* at the *Pesantren PETA (Pesulukan Thariqah Agung)* Tulungagung East Java. Where this *Pesantren* emphasizes the learning and activities of its students in the field of Sufism-*tarekat* teachings.

METHOD

The research method used is a qualitative descriptive method with a phenomenological approach. Descriptive is a method in researching the status of a group of people, an object, a system of thought or a class of events in the present, aiming to create a systematic, factual and accurate picture of the facts, characteristics and relationships between the phenomena being investigated. While the phenomenological approach seeks to understand the meaning of events and their relationships to ordinary people in certain situations.²

Considering the type of research, the primary data sources in this study are the words and actions of the *tarekat* leaders (*mursyid*), group leaders and followers of the *tarekat* (disciples). The selection of this data source is based on the assumption that they are the ones who are directly involved in the activities and practices of the *tarekat*. The secondary data sources in this study are written materials or library materials, namely the *Tarekat Syadziliyah* guidebooks that serve as guidelines for the students of this *tarekat*, articles, books, scientific journals, encyclopedias and scientific publications that discuss issues relevant to this study.

The research data will be collected first, through participatory observation techniques, namely by following or participating directly in activities held at the *Pesantren PETA* in order to observe the activities of the *mursyid*, group leaders, students and facilities and infrastructure and the surrounding environment. Second, the research data will be collected through interview techniques, namely by direct communication and conducting Questions and Answers with the *mursyid*, group leaders, students to deepen the information obtained from other data collection techniques. Third, research

data will be collected through documentation, both personal documentation and notes or essays about the experiences or biographies of the *mursyid* and also the results of interviews in the form of recordings, or official documents of the *tarekat* such as rules and treatises issued by the *kemurshid* or documents from magazines or tabloids about the *Tarekat Syadziliyah* at *Pesantren* PETA.

While the instrument - in accordance with the nature of qualitative research - the main instrument of this study is the researcher himself assisted by a tape recorder, interview guidelines, observation guidelines and other tools needed incidentally. In addition, the researcher is also assisted by several guides who accompany the researcher to locations related to data collection, for example students.

The data obtained in this study will be analyzed using the exploratory descriptive method. Descriptive is intended to describe all elements in the management of mental education of the young generation in the *Tarekat Syadziliyah* at *Pesantren* PETA. While explorative is intended to find reasons or factors related to the contribution of the ritual-teachings of the order felt by the students which will then be connected to the state of the students' souls.³

RESULT AND DISCUSSION

Implementation of *Tarekat* in the Management of Mental Education of the Young Generation

In fact, the relationship between the *tarekat* and mental education management, especially for the younger generation, is a relationship that touches each other, influences and cannot even be separated, because the existence of the *tarekat* is precisely to provide and recognize basic human abilities along with their advantages and disadvantages. While the presence of management shows more effective and efficient ways in implementing the development and mental spiritual education that exist in the *tarekat*.

The *tarekat* referred to and discussed in this study is the *Tarekat Syadziliyah* which is located at the *Pesantren* PETA. The *tarekat* which is based on the Qur'an and al-Hadith, is in line with the concept recommended by Imam al-Ghazali which is usually referred to as Sunni Sufism or 'amali. So it is not based on the desires of the *mursyid* or *tarekat* teacher alone.

One of the teachings of the *tarekat* is to carry out all Islamic religious laws, for example the five daily prayers and other worship such as *istighfar*, *sholawat*, *dzikir*, *wasilah*, *rabithah*, *wirid*, *hizib* which are carried out consistently, whenever, wherever and in any condition.

All implementation of the *tarekat* teachings if carried out properly by its followers, they will reach the goal of the *tarekat* itself, namely knowing the essence of Allah (*ma'rifah billah*). This goal can be achieved if they are truly clear (*taswiyah al-qulub*) by going through the stages that have been explained in the previous chapters.

The process of implementing these stages will run effectively if the followers of the *tarekat* are able to recognize their own strengths and weaknesses and can reduce obstacles in achieving these goals. This is the function of the presence and relationship of management in educating and guiding the spiritual mentality of its followers through the teachings and rituals of the *tarekat*. Thus, in reality, the relationship between *tarekat* and mental education management is very close and both are a complete unity, in order

to realize a perfect Muslim personality (*kaffah*) which has an external dimension (exoteric) and an internal dimension (esoteric).

Teachings and Rituals of the *Tarekat Syadziliyah* at the Pesantren PETA

Tarekat is essentially a method and is a technology of Islamic metaphysics in order to get closer to Allah. In the effort of this approach, of course, there is a special way that is considered effective by the leaders of the *tarekat*. Likewise, the teachings of the *Tarekat Syadziliyah* at the *Pesantren* PETA basically have characteristics that are developed to achieve the goals of the experts of the *tarekat*. To achieve the goals of the *tarekat*, the followers/students of the *Tarekat Syadziliyah* must carry out the practices taught by the *mursyid* which have become the tradition of the *tarekat* with full sincerity and solely for the sake of Allah. The teachings of the *Tarekat Syadziliyah* at the *Pesantren* PETA include the *Istighfar*, *Sholawat* on Prophet Muhammad Saw; *Dzikir*; *Wasilah* and *Rabithah*; *Wirid*; *Hizib*; *Zuhud*; *Khalwat* and *Suluk*.⁴

Istighfar. This is meant to ask Allah for forgiveness for all the sins a person has committed. The essence of *istighfar* is repentance and returning to Allah, returning from despicable things to praiseworthy things. In Sayyid Abi Bakar's view, repentance is the first of several stations that the *salik* must go through in order to reach Allah and the basic capital for the *thalibin* (people who seek Allah). The *istighfar* taught by the *Syadziliyah* congregation at the PETA cottage is: *استغفر الله العظيم* which is read a hundred times. What needs to be done by a servant who has had his sins forgiven and has become clean again is to replace the dirt in his soul and heart by filling it with various good and pious deeds such as prayers and remembrance of Allah SWT.

Sholawat on Prophet Muhammad Saw. After a *salik* carries out the process of cleansing the heart and purifying the soul and emptying it of all impurities, he then fills it with divine light through righteous deeds. One of the elements that fills this void is reading prayers to the Prophet Muhammad Saw, with the intention of asking for mercy and grace for the Prophet Saw so that the reader will also receive an abundance of mercy from Allah. Ibn 'Athallah advised the *salik* to always recite *sholawat* day and night, especially after the *sholat fardhu*, and not to leave the *lafadz sayidina* because it contains a noble secret (*sirr*) as an expression of special respect for the high degree of love for the Prophet Muhammad. As for reading *sholawat* in the *Tarekat Syadziliyah* is as follows: اللهم صل على سيدنا محمد عبدك ونبيك ورسولك النبي الامي وعلى اله وصحبه وسلم تسليما

بقدر عظمة ذاتك في كل وقت وحين. "O Allah, bestow mercy on our king Muhammad Saw, Your servant, Your prophet, and Your messenger, the illiterate prophet (who cannot read or write) and on all his family and companions, and bestow peace with all the majesty of Your essence at all times and circumstances."

Dzikir. The most important and indispensable teaching in a *tarekat* is to remember and always mention the name of Allah (*dzikirullah*). Likewise, the *Tarekat Syadziliyah* at the *Pesantren* PETA. *Dzikir* is the first command of Allah that was revealed through the angel Gabriel to the Prophet Muhammad, when he was in seclusion (*khalwat*) in the Cave of Hira'. Before Allah revealed the sharia about prayer, fasting, zakat and others, *dzikir* was what was taught to the Prophet Muhammad. And Muhammad's body at that time immediately began to tremble and still did not understand what the name of his God was that had to be mentioned.⁵

Firman Allah: خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ رَأَى بِاسْمِ رَبِّكَ الَّذِي خَلَقَ
 ۞ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ رَأَى ۚ وَرَبُّكَ الْوَكَارُءُ
 “Read in the name of your God (Allah) who created. Allah created man from a clot of blood. Read, and your Lord (Allah) is the Most Gracious.” (QS. Al-Alaq; 1-3).⁶

The *dzikir* practiced by the *Tarekat Syadziliyah* experts at the *Pesantren PETA* is the *thayibah* sentence or *tahlil* which is also called the *dzikir naif itsbat* which reads “la illaha illa Allah” (لا اله الا الله) and ending by saying “*sayidina* Muahmmad Rasulullah saw.” And also practice the *dzikir* of the name of the entity which reads “Allah... Allah. As for the way to practice it, the first is to start by saying the *dzikir naif istbat* la ilaha illa Allah, pronounced slowly and read long, by remembering its meaning, namely there is no entity that is intended except Allah (*la maqsuda illa Allah*) and read three times then end by saying *sayidina* Muahmmad Rasulullah saw. Then continue the *dzikir naif istbat la ilaha illa Allah* a hundred times. When practicing the *dzikir* of the *Tarekat Shadziliyah*, it is recommended that the heart always remembers the *dzikir* of the name of Allah. The special teaching when reading the *dzikir* is to raise the voice or give strong emphasis on three places, namely at the end of *la*, in the middle of *the lafadz ilaha* and at the end of the *lafadz Allah*.

Wasilah and *Rabithah*. *Wasilah* in the *tarekat* tradition is understood as something that can bring a seeker closer or deliver him to the presence of Allah, so that the approach taken can be more successful quickly. Word of Allah: يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ “O you who believe, fear Allah, and seek means of approach to Allah, and strive diligently in Allah way, that you may be successful.” (Surah Al-Maidah: 35).

In this verse, it is emphasized that Allah commands believers to always draw closer to Allah by seeking a means, so that the efforts made in life are not in vain. In fact, means are often practiced in daily life, especially in vertical relationships from above to below. The example above illustrates the top-down relationship between Allah and servants of Allah. If a servant wishes to draw closer to Allah, then he should seek a means so that what he does will immediately succeed. In the tradition of the *tarekat*, especially the *Tarekat Syadziliyah*, the person who is considered closest to Allah is the Prophet Muhammad Saw, then followed by the prophets, apostles, the companions of *al-rasyidin*, *tabi'in*, *tabi'i al-tabi'in*, *auliya'* and *masyayikh* or the *mursyid*. They are the people who are always close and always with Allah.⁷ Therefore, if someone wants to get closer to Allah, do not be arrogant and feel that he is someone who is also close to Allah, so that he does not want to seek a way. In fact, he is a person who is very far from Allah.

Wirid, This is all good deeds that aim to fill all the time and can prevent all body parts from doing things that are not liked. The *wirid* that is widely recommended by the *Tarekat Syadziliyah* at the *Pesantren PETA* to its students is a fragment of the verses of the Qur'an, at-Taubah letter, verses 128-129 and the *wirid* of the chair verse which is read at least seven times after the *sholat fardhu*. And other *wirid*, which differ from one student to another according to the wisdom of the *mursyid*. The reading of the *wirid* is:

لقد جاءكم رسول من انفسكم عزيز عليه ما عنتم حريص عليكم بالمؤمنين رؤف الرحيم. فان تولوا فقل

حسبى الله الااله الا هو عليه توكلت وهو رب العرش العظيم 7
الله لااله الا هو الحى القيوم لاتاءخذه سنة ولا نوم له ما فى السموات وما فى الارض من ذا الذى يشفع عنده الا باذنه يعلم ما بين ايديهم وما خلفهم ولا يحيطون بشىء من علمه الا بما شاء وسع كرسيه السموات والارض ولا يؤده حفظهما وهو العلى العظيم. 7

Adab or Student Ethics. The *adab* or etiquette of a student are very important in order to achieve the goals of the *tarekat*. The manners of a student should emulate what the Prophet Muhammad saw did, how his manners were towards Allah, towards his friends and towards himself. In the *Tarekat Syadziliyah*, students are expected to always do everything with good manners (*akhlaq al-karimah*), because only with good morals will a person be elevated in status by Allah and glorified by the surrounding community. The manners of a student can be categorized into four things, namely the manners of the student towards Allah, the manners of the student towards his *mursyid*, the manners of the student towards himself and the manners of the student towards fellow Muslims.

Hizib. It means army or troops. *Hizib* is a fairly long prayer, with beautiful lyrics and language composed by a great scholar. *Hizib* is a collection of special prayers that are already very popular among the Islamic community, especially in *Pesantren* and *tarekat*. *Hizib* is usually a mainstay prayer of a *sheikh* which is usually also given to his students with a clear *ijazah*.⁸ The *hizib* taught by the *Tarekat Syadziliyah* is quite numerous and each student does not receive the same *hizib* because it is adjusted to the spiritual situation and condition of the student at the discretion of the *mursyid*. The *hizib* include: *hizib al-Asfa'*, *hizib al-kafi*, *hizib al-bahr*, *hizib al-baladiyah*, *hizib al-barr*, *hizib al-nashr*, *hizib al-mubarrak*, *hizib al-salamah*, *hizib al-nur* and *hizib al-hujb*.

Zuhud. It's the absence of dependence on wealth and other worldly things. According to the *mursyid* of the *Tarekat Syadziliyah* at the *Pesantren* PETA, practicing the *tarekat* does not require leaving worldly interests outwardly, because in essence, *zuhud* is emptying the heart from other than Allah.

Khalwat and *Suluk*. *Khalwat* which means isolating oneself from social interaction or crowds with the aim of avoiding various temptations that can pollute the soul such as gossiping, causing conflict, quarreling and thinking about worldly things. In the view of the *mursyid* of the *Tarekat Syadziliyah*, to practice the *tarekat*, a student does not have to isolate himself (*'Uzlah* or *khalwat*) and leave worldly life blindly. Doing *dzikir* by isolating oneself from the crowd such as when doing *suluk* at the *Pesantren*, is a practice to perpetuate *dzikir*, before they are able to do the *dzikir* in the crowd, in daily life, in the hustle and bustle of work and in all challenging situations. In fact, the true *'Uzlah* or *khalwat* is *khalwat* in a crowd (Javanese; *sepi ing rame*). *Suluk* at the *Pesantren pesulukan* in the *Tarekat Syadziliyah* tradition is understood as a process of self-training (training center), to accustom oneself and control one's conscience so that one is always able to remember and remember Allah, in any situation, anytime and anywhere. And what is emphasized for students who are undergoing *suluk* at the *Pesantren* PETA is the perfection of getting closer to Allah by always paying attention to the three main dimensions of the teachings of the Prophet Muhammad. Namely the dimensions of Islam, Faith and *Ihsan*. These three things in Sufism are referred to as *sharia*, *tarekat* and *hakikat*. Where a *salik* will never succeed in obtaining *ma'rifah billah* without holding the *sharia*, implementing *tarekat* and experiencing the *hakikat*. As the impossibility of

someone looking for pearls without wanting to go down to the ocean and using a ship or boat.

Ritual - *Tarekat Syadziliyah* at Pesantren PETA

Rituals are a number of sacred activities or ceremonies which are carried out in a certain manner and carried out together by the students and the teacher seriously and solemnly.⁹ There are several forms of ritual ceremonies in the *Tarekat Syadziliyah* tradition, especially at the *Pesantren PETA (Pesulukan Tarekat Agung)*. These include *ba'iat* or *talqin*, specially, *haul* and *manaqib*.

The procedure for the *dzikir* of the *Tarekat Syadziliyah* is to begin with sunnah prayers, including *shalat sunah mutlak*, *hajat*, *taubat* dan *shalat li al-daf'i al-bala'*. Then read the letter *al-Fatihah* to Allah, read the *Syahadat* 100 times, read the *takbir* 100 times. And continued with the reading of the *al-Fatihah* genealogy addressed to the Prophet Muhammad Saw, his companions, the guardians of Allah, the *masyayikh*, the *mursyid*, both parents and all Muslims and believers. Then read *istigffar* 100 times, read *sholawat* 100 times and read the *dzikir* naif itsbat 100 times and ended with reading the prayer

The complete practice of *dzikir* of the *tarekat Syadziliyah* is as follows:

رله تعالى الفاتحة

اشهدان لاله الا الله واشهد ان محمدا رسول الله (100) الله اكبر (100)

الى حضرة سيدنا محمد ص.م. الفاتحة

الى حضرة سيدنا ابو بكر الصديق ر.ض. الفاتحة

الى حضرة سيدنا عمر ابن الخطاب ر.ض. الفاتحة

الى حضرة سيدنا عثمان ابن عفان ر.ض. الفاتحة

الى حضرة سيدنا علي ابن ابي طالب ر.ض. الفاتحة

الى حضرة سيدنا حسن و حسين ر.ض. الفاتحة

الى حضرة امباه فنجالو واصوله وفروعه الفاتحة

الى حضرة ولي صاغا الفاتحة

الى حضرة سلطان الاوليا الشيخ عبد القادر الجيلان الفاتحة

الى حضرة الشيخ عبد الرزاق الفاتحة

الى حضرة الشيخ عبد السلام الفاتحة

الى حضرة سلطان الاولياء الشيخ ابي الحسن الشادلي الفاتحة

الى حضرة الفاتحة

الى حضرة الشيخنا صلاح الدين عبد الجليل الفاتحة

الى حضرة الشيخ عبد الجليل مستقيم واصوله وفروعه الفاتحة

الى حضرة الشيخ مستقيم ابن حسين واصوله وفروعه الفاتحة

الى حضرة والدى وارحمهما كما ربيانى صغيرا
الى حضرة ابينا ادم وامنا حواء ولجميع الانبياء والمرسلين والشهداء والصالحين والأولياء العارفين والعلماء
العاملين والملائكة المقربين ولجميع المؤمنين والمؤمنات والمسلمين والمسلمات الاحياء منهم والاموات

الفاتحة
الفاتحة

الى حضرة سيدنا حضر عليه السلام
أستغفر الله العظيم (100)
اللهم صل على سيدنا محمد عبدك ونبيك ورسولك النبي الامى وعلى اله وصحبه وسلم تسليما بقدر
عظمة ذاتك فى كل وقت وحين (100)
لااله الا الله (100)
ثم الدعاء توسل :
بسم الله الرحمن الرحيم . الحمد لله رب العالمين. حمدا يوافق نعمه ويكافى مزيده ياربنا لك الحمد كما
ينبغى لجلال وجهك وعظيم سلطانك.
اللهم صل على سيدنا محمد صلاة تنجيننا بها من جميع الاهوال والافات وتقضى لنا بها جميع الحاجات
وتطهرنا بها من جميع السيئات وترفنا بها عندك اعلى الدرجات وتبلغنا بها اقصى الغايات من جميع الخيرات
فى الحيات وبعد الممات.
اللهم افتح لى بفتوح العارفين. اللهم اختم لنا بخاتمة السعادة واجعلنا من الذين سبقت لهم الحسنى
وزيادة بخاه سيدنا محمد ص.م. ذى الشفاعة. واله وصحبه ذوى السيادة. وسيدنا العباس الخضر بليان
ابن ملكان ذوى الاستقامة. وسلطان الاولياء الشيخ عبد القادر الجيلان ذى الكرمة. ربنا افرغ علينا صبورا
وثبت اقدامنا وانصبرنا على القوم الكافرين.
اللهم ارض عن الشيخ ابى الحسن الشاذلى واصوله وفروعه ومشايخه وتلاميذه وازوجه واخوانه من
الانبياء المقربين والعلماء العاملين وسائر امة سيدنا محمد صلى الله عليه وسلم اجمعين عدد خلقه
ورضاء نفسه وزنة عرشه ومداد كلمته. اللهم ارفع درجاتهم واعل مكانهم واحشرنا فى زميرهم وادخلنا فى
حمايتهم وامتنا على طريقتهم مع الذين انعم الله عليهم من النبيين والصديقين والشهداء والصالحين.
اللهم بجاه الشيخ ابى الحسن عندك وبكرمة عليك وبقطبية لديك نسئلك الخير كله ونعوذ بك من الشر
كله يامن له الامر كله ونسئلك ياالله ياالله ان تضى به حوائجنا وترفع به درجاتنا وتشفى به مرضانا
وتفرج به همومنا وتكشف به غمومنا وتل
جم به خصومنا وتهزم به اعداءنا وتعمريه بلادنا بالاثمان والاسلام والنعمة وترزقنا به حسن الخاتمة .
وصلى الله على سيدنا محمد نبى الامة وكاشف الغمة وعلى اله وصحبه وسلم تسليما دائما. والحمد لله رب
العالمين.

CONCLUSION

Based on the theoretical study of the description and analysis of the influence of the teachings-rituals of the *tarekat* on the management of mental education of the young generation in the *Tarekat Syadziliyah* at the *Pesantren* PETA, it can be concluded that they include: *istighfar*, *Sholawat* to Prophet Muhammad. saw, *dzikir naif isbat dan ismu dzat*, *walishlah* or *tawasul*, *robithoh*, *wirid*, *hizib*, *adab murid* and *suluk*. While the rituals of the *Tarekat Syadziliyah* include *bai'at* or *talqin*, *khususiyah* and *manaqib*

There is an influence of the teachings of the *tarekat* rituals on the management of mental education of the young generation. The implication of the teachings of the *tarekat* rituals on the management of mental education of the young generation is the perfection of commendable morals. It is carried out through several stages, including *istighfar* which is the initial step for a student or *salik* to empty themselves (*takhalli*), cleanse the heart (*Tashfiya al-qolb*) and purify the soul (*tazkiyah al-nafs*). The next step is to fill the heart and soul with good deeds (*tahalli*) including by reciting prayers to the Prophet Muhammad Saw. As a means to open the doors to Allah, such as *dzikir* naive isbat and ismu dzat, namely saying *Laailaahaillah* and the word Allah, which was previously preceded by *wasilah* to the *mursyid* to the Prophet Saw.

The process of mental education of the younger generation through the teachings of the *tarekat* rituals is carried out gradually in accordance with the policy of the *mursyid*, which is essentially to achieve a bright and clean heart (*Tashfiya al-qolb*), and purify the soul (*tazkiyah al-nafs*), so that the barrier between the creator and the creature is opened, so that one can always be close and know the nature of Allah (*ma'rifatullah*) and be happy and safe in the afterlife.

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