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Integration between Akidah Akhlak Education and the Talqin Dhikr of the Qadiriyah Naqshabandiyah Suryalaya Sirnarasa Thariqah at Islamic Senior High Schools

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Abstract

The purpose of this study is to understand how the integration between the education of the Moral Faith at Madrasah Aliyah and the talqin dhikr of Qadiriyah Naqshabandiyah Suryalaya Sirnarasa can create a positive synergy in efforts to shape students' worship behavior. This field research used qualitative method with a case study approach. The background of this research was Madrasah Aliyah Miftahus Shudur Pati. In-depth interviews with madrasah principals, talqin deputy teachers, and moral faith teachers served as primary sources, supported by secondary sources of the Mifathus Shudur Book. Observation and documentation complemented the data collection technique. Data analysis involved condensing data, displaying data, and drawing and verifying conclusions. The results of the study revealed that the integration between Akidah Akhlak education and talqin dhikr qadiriyah naqshabandiyah Suryalaya Sirnarasa was carried out by careful planning using a spiritual approach by carrying out daily amaliyah (daily dhikr), weekly amaliyah (khotaman), and monthly amaliyah (manakiban). The contribution of the research provides a new method in Islamic education in the form of integrating spirituality values in Islamic religious learning in formal schools.

Keyowords: Akidah Akhlak Education; Talqin Dhikr; Thariqah Qadiriyah Naqshabandiyah Suryalaya Sirnarasa

A. Introduction

Based on report of the Indonesian Education Monitoring Network (JPPI) through tirto.co.id social media and the official JPPI website, the number of violence cases in the educational environment, including schools, madrasas, and Islamic boarding schools, increase rapidly in 2024. According to JPPI, for comparison, 91 cases of violence were received in 2020. The number then increased to 142 in 2021, 194 in 2022, and 285 in 2023 (Zuhriyah, 2024). The misuse of technology and information that is not properly filtered has led to a moral crisis among students. Therefore, moral education is the main factor and urgently needs to be strengthened.

The formation of a generation that is not only intellectually intelligent, but also noble in character and strong character, requires a comprehensive approach (Fahmi et al., 2024). The moral and spiritual challenges faced by today's generation demand an approach that is not only cognitive but also touches on affective and spiritual aspects (Masturin & Nadhirin, 2024). One of the spiritual practices that has an important role in shaping religious character is dhikr. Dhikr is not only a form of ritual worship but also has a deep psychological and ethical dimension. Through dhikr, a Muslim is trained to always present God in every aspect of his life. The habit of dhikr can foster spiritual awareness, inner peace, and direct individuals to be honest, patient, tawakal, and humble. From the perspective of character education, dhikr can be an effective method of internalizing values, because it involves the process of habituation and the continuous cultivation of meaning in a person.

The talqin dhikr thariqah Qadiriyah Naqshabandiyah Suryalaya Sirnarasa approach is taught and practiced at Madrasah Aliyah Miftahus Shudur Pati to instill the values of morality and character for students. As it is generally known that education in thariqah is mostly carried out by Muslims in the elderly, different things are done by this madrasah, where all students are obliged to carry out talqin dhikr thariqah Qadiriyah Naqshabandiyah Suryalaya Sirnarasa. This madrasah seeks to combine the teachings of addinul Islam, in the form of Islamic faith and ihsan (shari'at, thariqot and essence) as well as a combination of science and technology that will be a place for noble and moral individuals to obey the religion and the state.

The presence of this research is important to understand how the integration between formal education in Madrasah Aliyah and the thariqah approach can create a positive synergy in efforts to form students' worship

behavior. This research is strengthened as the results of a study states that moral education integrated in the madrasah curriculum has a significant impact on the formation of religious behavior and social ethics of students (Rowikarim et al., 2021) (Basri & Abdullah, 2024). As well as research states that instilling the practice of prayer and dhikr in life is an important step in strengthening faith, because both are the foundations of religion that are able to give direction (Arroisi & Saputra, 2025) and strength to faith (Anton et al., 2024) (Zamzam & Herni, 2025).

This study examines the application of the dhikr talqin thariqah approach combined with the education of Akidah Akhlak as a new approach in the formation of students' character and morals. The urgency of the research can be seen from the new understanding that dhikr thariqah, which has been seen only as education for the elderly, can be used as a new approach in education for students in schools. Education does not only focus on the cognitive aspect but also emphasizes the spiritual aspect in education (Rusdi & Zulkifli, 2024). The findings of this study strengthen the theory that character and moral education require three important dimensions, moral knowing, moral feeling, and moral action.

B. Methods

This research is a field research or termed as field research (Baxter & Jack, 2008). This field research used a qualitative method with a case study approach. Qualitative research was used to answer research problems in depth in the context of the time and situation concerned, and was carried out naturally according to the conditions of the object in the field, without being made or manipulated (Moleong, 2016). The setting of this research was at Madrasah Aliyah Miftahus Shudur, Gebang Hamlet, Maitan Village, Tambakromo District, Pati Regency (Arikunto, 2014).

Primary data sources were obtained directly from the institutions or people who have the authority and responsibility for the documents collection and storage (Fathurahman, 2011). The primary data obtained in this study was through an in-depth interview with the Head of the Madrasah, the caretaker of the Miftahus Shudur Islamic boarding school as the deputy teacher of dhikr talqin, and 3 teachers and 5 students at each grade level. Through these interviews results, researchers tried to identify problems more directly by asking the informants views and ideas (Sugiyono, 2017). Participatory observation was used, where the researchers played a role as full observers of the symptoms or processes that occur

in the actual situation (Sukmadinata, 2015). The documentation method was used to find data in the form of writings, photos or pictures about the learning implementation, and also in the form of products produced from the learning implementation (Saebani, 2012). The researchers applied the theory of data analysis by Johnny Saldana to analyze the data collected using three streams of activity, namely data condensation (data condensation), data display (presenting data), and conclusion drawing and verification (drawing conclusions or verification)) (Miles et al., 2013, p. 10).

C. Result and Discussion

a. Akidah Akhlak Education

The success of education is judged not only by academic achievement but also by the positive contribution of individuals ability to adapt the changes of innovation and to collaborate effectively in various life situations. Lifelong education is essential to achieve this goal, facilitating individuals to continue learning and growing according to changing times and environmental needs.

Strengthening faith and morals is very important as the main foundation in forming a strong character, with integrity, and Islamic- based values. Faith as the core of a Muslim's faith, plays a role in shaping a person's outlook on life and spiritual attitude towards God. Meanwhile, morality as a manifestation of a strong faith is reflected in daily behavior, both in relationships with fellow humans and with the surrounding environment.

Learning quality must be mindful of individual differences to achieve a holistic change in students, preparing them to become competent, ethical individuals, and ready for future challenges. This requires a creative, varied, and individualized approach to learning, as well as active involvement from teachers to understand and meet the needs of each student. Ahmad Luthfi as a teacher of Akidah Akhlak subject at MA Miftahus Shudur said that in the preparation stage, the learning approach was drawn-up by involving hearted-feeling approach. It was done as a form of appreciation for each individual student. The learning plan was drawn-up not only through intellectuality, but also by involving heart-feeling to instil the values of faith and morals, relating the material to the inspirational stories from the Prophet, companions, and scholars (A. Luthfi, 2025).

The above information at least showed that an efficient learning process does not only include the transfer of knowledge and skills, but also the cultivation of values in the heart (Gamage et al., 2021). Student-oriented learning principles, respect individual differences, and emphasizing meaning in learning simultaneously support the process of instilling those values (Kostiainen & Poysa-Tarhonen, 2025). In addition, the attitudes and behaviors based on inspirational stories (examples) during the learning process serve as a very crucial example in implementing values such as honesty, discipline, responsibility, and hard work, which directly affect the formation of students behavior (Valdez et al., 2024).

Meanwhile, the head of the madrasah explained that consistency between words and actions of educators as well as dedication to creating a positive and supportive learning atmosphere became the key to succeed the implementation of character education in an effective way. Teachers, especially Mbah Yai and madrasah staff, have become role models for students by showing positive behavior in amaliyah and scientific charity (Suyoto, 2025). The support from Islamic boarding schools' existence is one of the advantages that cannot be ruled out in fostering student worship behavior. Learning Moral Beliefs is not only theoretical in the classroom but is directly carried out in the wheel of student life which is 24 hours a day in the pesantren environment. The results of observations showing the accuracy of MA Miftahus Shudur students in participating in congregational prayers, dhikiran, and khotaman readings, revealed that the results of learning in the classroom were really carried out in accordance with the principles of amaliyah and charity as the basis for worship.



Figure 1. Students performing prayers

The emphasis on students' moral aspect in the context of worship was really guarded by MA Miftahus Shudur. Facts revealed from the interview result with one of teachers:

> *"Yes, the moral aspect is highly emphasized in the context of worship such as prayer and dhikr, because worship in Islam is not only a ritual, but also a means of forming noble morals. The manners and morals of students to the teachers here are very much applied and have become a culture. Starting from students standing, bowing down in front of the teacher, greetings, salim, and greetings when entering class are really no longer a mere wishful thinking" (Nurul, 2025).*

The information above emphasizes that students' morals are not something that is forced, but has become part of school habits and culture that grows to the habituation of moral values that are thoroughly integrated into school life (Fernandez González & Akrivou, 2024), both through worship activities and in social relationships. This information also reflects that the process of internalizing moral values in education cannot be separated from example and a supportive environment.



Figure 2. Mushafahah students with teachers after prayer

b. Talqin Dhikr Thariqah Qadiriyah Naqshabandiyah Suryalaya Sirnarasa

The moral and spiritual challenges faced by today's generation demand an approach that is not only cognitive, but also touches on affective and spiritual aspects. One of the spiritual practices that has an important role in shaping religious character is dhikr. In the Islamic tradition, dhikr is a practice that

emphasizes the memory and awareness of the heart towards Allah SWT, both through words, thoughts, and deeds.

Dhikr is not only a form of ritual worship, but also has a deep psychological and ethical dimension. Through dhikr, a Muslim is trained to always present God in every aspect of his life. The habit of dhikr can foster spiritual awareness, inner peace, and direct individuals to be honest, patient, tawakal, and humble, the main values in religious character. Dhikr is a form of spiritual awareness that fosters moral sensitivity, evokes the joy found in acts of devotion and the inner discomfort that arises from moral transgression. When practiced with sincerity and consistency, dhikr fosters psychological and spiritual awareness that inspires happiness in obedience and emotional anxiety in disobedience.

In addition, dhikr plays an important role in shaping ethical behavior, serving as a transformative force in one's inner life. However, this transformation cannot be achieved through passive reflection alone, it requires a constant remembrance of the Divine. The heart immersed in dhikr produces positive spiritual energy that flows throughout the body, purifying the soul and increasing inner peace. Dhikr can be an effective method of internalizing values, because it involves the process of habituation and the continuous cultivation of meaning in a person.

The method of talqin dhikr was then taken by the caretaker of the Miftahus Shudur Islamic boarding school, KH. Hasan Ahmad Syarifudin as the representative of the talqin of the mursyid teacher KH. Muhammad Abdul Ghaos to apply talqin dhikr thariqah Qadiriyyah Naqshabandiyah Suryalaya Sirnarasa to all students of MA Miftahus Shudur. The main purpose of implementing this talqin dhikr is indeed the first to purifying the kolbu of all students (so that their kolbu is clean) before we teach the knowledge of Allah to them. The second purpose of talqin dhikr is to revive the heart so that this heart can connect with Allah, can continue to dhikr to Allah (H. A. Syarifudin, 2025).

The interview revealed that the practice of talqin dhikr has an important role in the process of forming students' spirituality. The informant explained that the main purpose of the implementation of talqin dhikr is to purify the hearts of the students. Cleansing of the heart is considered a very basic first step before students receive knowledge (Huian, 2025), especially those that come from the teachings of Allah. With a clean heart, students are considered more mentally prepared to understand and practice this knowledge.

In addition, the second purpose of talqin dhikr is to revive the heart, namely to make the students' hearts always connected to Allah. Dhikr is not only interpreted as an oral ritual, but as a way to maintain spiritual awareness and a deep spiritual connection with God (Hayat et al., 2024). With a lively heart and always dhikr, students are expected to have a strong spiritual foundation (Afiani & Haririe, 2024) as a provision in life and in seeking knowledge. In the process of talqin dhikr at MA Miftahus Shudur, students received the procedure of dhikr in accordance with the teachings of Thariqah Qadiriyyah Naqshabandiyah Suryalaya Sirnarsa led by Shaykh Muhammad Abdul Ghaos (Abah Aos), as the 38th Mursyid which continues the 37th lineage of Shaykh Ahmad Shohibul Wafa Tajul Arifin (Abah Anom).

The procession of talqin dhikr was carried out by KH Hasan Ahmad Syarifudin as the Deputy of Talqin from Pangersa Abah Aos. The student/person who took this talqin dhikr, should have been in a state of purity from the big hadas and the small hadas. First, the caretaker of the Islamic Boarding School asked the students to take ablution. Students who stayed in bai'at/talqin dhikr got two amaliyah dhikr, namely dhikr jahr called thariqah Qadiriyyah and dhikr khofi then called thariqah Naqshabandiyah. If this process is also the case, we will follow the implementation process or the way that the Prophet did to Sayyidina Ali. Ya Ali close your eyes and listen, I will say 3 times the sentence ‘Laa ilaaha illallah’ (H. A. Syarifudin, 2025). When the talqin dhikr procession was over, then students who already had finished talqin, continued to practice the amaliyah thariqah Qadiriyyah Naqshabandiyah Suryalaya Sirnarasa under the guidance of the pesantren caregiver. The main core of amaliyah was in the form of dhikr jahr, reciting the sentence Laa ilaaha illallah 165 times after performing the obligatory prayer.

Then students continued to practice the amaliayah thariqah Naqshabandiyah by reciting dhikr khofi (dhikr of the heart), then continuing to say ismul 'adham (the name of Allah). For this stage, students closed their mouths, closed their teeth, and folded their tongues over the roof of their mouths and hearts should always welcome Allah's asthma while holding their breath. It has been believed that one of the fadhilah amaliyah dhikr carried out continuously, routinely, has a positive impact on the development of students' worship behavior. This is conveyed in an interview with the caretaker of the pesantren, the representative of the talqin of the mursyid teacher.

> *“the change is definite, it means that children of worship are getting lighter, their morals are also getting better, because Imam As Sya'roni*

> *conveyed that this dhikr fa'idah is annahu yukowi al qulba wal qalat. Actually, the dhikr taught by the mursyid teacher can strengthen the heart and also body. Alhamdulillah, students who were not strong enough to worship, after invited to dhikr for a long time, now they are light because their spirits are strong. So, the body can be strong if the spirit is strong. Well, a strong spirit when there is a strong and special sentence, 'La ilaha illallah'* (H. A. Syarifudin, 2025).

In addition, students who have done the main amaliyah of the thariqah of Qadiriyyah Naqshabandiyah Suryalaya Sirnarasa did the accompanying amaliyah such as sunnah prayers, khotaman, and manakiban. These amaliyah activities were carried out in a guided and supervised manner by madrasas and pesantren. The existence of the pesantren as a dormitory gave a valuable insight for the mursyid teachers in facilitating and guiding the students.

For example, the results of the observation showed in Dluhur time, all students carried out a series of congregational prayers starting from the 2 rak'ah qobliyah sunnah prayer, then continued with the 4 rak'ah prayer, followed by dhikr jahr 165 times and dhikr khofi. Next, all students together with the imam did the sunnah ba'diyah prayer for 4 rak'ahs with 2 greetings. The series of amaliyah of the dluhur prayer was closed by a discussion with the imam accompanied by the recitation.

For the amaliyah khotaman, it was carried out by students when after finishing the maghrib prayer and after the Isha prayer. It was conducted at night on the 1-20th of Hijri after performing the amalaiyah dhikr. Meanwhile, on the night of the 21st-30th hijri, the amaliyah khotaman was only carried out in the series of amaliyah maghrib prayers. It was done because on that date the range of amaliyah on isha prayer was followed by the sunnah prayer of syukru lailatul qadr. However, the amaliyah khotaman was carried out on Thursday after the amaliyah on the asr prayer.

For amaliyah manakib Shaykh Abdul Qadir Al Jailani, the series was done by the students at night on the 3rd of every Hijri month. This series of manakib amaliyah was opened with the recitation of alfatihah for all mursyids of the thariqah lineage of Qadiriyyah Naqshabandiyah Suryalaya Sirnarasa. Then, it was continued by a series of Qur'anic readings, Thoriqiyyah Prayers, Tanbih Readings, Tawasul Readings, and Manqobah Readings which contains stories of wisdom from the journey of Shaykh Abdul Qadir Al Jailani. Furthermore, the manakib was filled

with the reading of the book Fadholisus Shuhur by Shaykh Muhammad Abdul Ghaos (Abah Aoos), as a mursyid teacher. The last event was in the form of Khidmah Ilmiyah by the Vice Talqin as well as the caretaker of the pesantren to strengthen and inculcate the wisdom in following the teachings of the thariqah of Qadiriyyah Naqshabandiyah. After all the series of events were completed, the manakib was closed with the badar prayer 3 times.



Figure 3. Students following the recitation of Khotaman and Manakiban

This amaliyah was so dense and conducted in order to guiding an impact in changing the students. The cooperation and collaboration between the pesantren program and MA Miftahus Shudur in maintaining consistency and istiqomah by carrying out amaliyah thariqah Qadiriyyah Naqshabandiyah under the guidance from the KYAI is one of the keys that makes the coaching and education of worship behavior becoming more systematic and impactful. As the results of an interview with the head of the madrasah, Suyoto revealed the impact of this talqin dhikr on MA Miftahu Shudur students, as follows, *'Talqin dhikr thariqah Qadiriyah Naqshabandiyah provides benefits for students, including improvement of the quality of worship, closeness to Allah, purification of the soul, and development of noble morals. In addition, it also helps manage stress, improve concentration, and create a sense of calm in oneself*" (Suyoto, 2025).

Meanwhile, a grade XII student, Aini revealed that after getting talqin dhikr and school at MA Miftahus Shudur which initially she felt heavy doing prayer and left some prayer times, now she did it in orderly. This condition does not only occur at schools and Islamic boarding house, but everywhere she is, even though the early prayer time is still hard when she is at home and outside the pesantren.

Alhamdulillah, now my prayers are orderly. Meanwhile, for early prayer time when at home, I still need to struggle harder because there are more temptations (Aine, 2025). The awareness of carrying out worship behavior in the form of covering the awrah for women was also expressed by Hani, student of class XII, *"I am first naughty, didn't want to close the awrah when I come out the house. Since I have been here and practicing Talqin, I begin to aware that what I have done is wrong, and I try to improve myself"* (Hani, 2025).

The homeroom teacher of grade XII students conveyed information that students who have practiced talqin dhikr and routinely carried out amaliyah were seen to be slowly experiencing changes. The dhikr method followed by students from grade X to grade XII yielded that students have showed an improvement in their worship behavior, *"Students who diligently follow dhikr, their behaviour is now more subtle and polite. Students' manners to teachers have also increased along with the coaching that continues to be carried out. In my opinion, this dhikr makes the heart calmer and more peaceful so that behaviour is more well organized"* (Atlanta, 2025).

c. Integration between Akidah Akhlak Education and Talqin Dhikr of the Qadiriyah Naqshabandiyah Suryalaya Sirnarasa Thariqah

The teaching of Akidah Akhlak at MA Miftahus Shudur emphasizes a heartfelt approach. The teachers have instilled the values of faith as representing in talqin dhikr activities by continuously honing students' knowledge through classroom learning. The heart of Hamka's view is the main driving center for human beings. The heart is likened to the inner spring of a watch movement. If the spring is damaged, the machine will not run and the watch will die. Likewise, when the spring is often repaired, the road is certainly not as good as before. So, taking care of the liver is important compared to having to repair or treat the liver after getting sick. Because treating is much more expensive than taking care of the liver (Hamka, 1984).

Al-Ghazali in his thought stated that the heart consists of two aspects, namely the heart in the physical and metaphysical sense. The physical heart is the flesh located on the left side of the chest which is the source of the spirit. Whereas the heart (heart) which is metaphysical is something very subtle (lathifah) invisible, intangible, which is spiritual rabbani, which is related to the physical heart (Aly, 2001). Heart education (tarbiyatul qolb) as true education can be interpreted as a systematic effort to develop the potential for spiritual maturity by

leading to the formation of students' morals and character in a sustainable manner (Suparlan, 2015). So far, education has only been emphasized on strengthening the intellectual cognitive side, in fact, heart education grows and strengthens the spiritual aspects and psychomotor qualities of students (Sukidi, 2002).

Learning moral beliefs is a stage of the educational process related to the basics of morals or behavior that aims to form individuals with good personalities (Salsabila & Firdaus, 2018). Moral creed is a guideline of life that can distinguish between humans and other creatures of God, the purpose of education must be made to educate and build students' morals (Partono, 2020). Therefore, moral education is very important to build students' character, so they have cognitive, affective, and psychomotor intelligence.

Through a heart-based approach in moral faith education (Abdullah et al., 2021), MA Miftahus Shudur students not only have got knowledge that is useful for intellectual intelligence (cognitive), but also had a good understanding of moral values (affective) that will guide them in acting and behaving / psychomotor (Nasir, 2015). This Heart approach is in line with the humanistic learning theory pioneered by Carl Rogers and Abraham Maslow, where the learning process is emphasized on the development of the potential and uniqueness of each individual. That each student has a different way of constructing the knowledge he or she has (Baharuddin et al., 2009).

The formation of noble morals is not enough to be done through theory (Fatkhurrokhim & Widodo, 2024), prohibition, or instruction alone, because the formation of the character of the soul in accepting good values requires an approach that goes beyond speech or verbal commands. Therefore, teachers and employees at MA Miftahus Shudur are required to be role models in behaving, speaking, and acting. As exemplified by the representative of talqin from Abah Aos, KH. Hasan Ahmad Syrifudin who has always been an example in practicing the amaliyah teachings of the mursyid teacher. One of the amaliayah carried out was before the call to prayer, he was already in the prayer mat. He has been standing when the call to prayer reaches the sentence "hayya 'ala sholah". Moreover, he also performed the qabliyah dzluhur prayer, continued to ddluhur prayer, and then did dhikr jahr and dhikr khofi, then closed with the ba'diyah prayer of 4 rak'ahs.

Through the observation of students' attitudes and behaviors of practicing daily worship, starting from the punctuality of prayer, involvement in congregational prayer activities, dhikiran, and joint prayer (wirid khotaman); the moral faith has given a response of MA Miftahus Shudur students to changes in

attitudes (Ghanam, 2024) such as behaving politely, honestly, and being responsible.

In line with Al-Ghazali, moral development in children through the exemplary method is more directed at providing examples from the closest environment, such as parents and teachers. This is because the immediate environment is very influential on children's emotions, so they tend to easily imitate the behavior of the figure they consider as a role model, both in terms of knowledge, leadership, sincerity, and commendable behavior. Meanwhile, according to the view of Abdullah Nashih 'Ulwan, the exemplary method is more focused on the example given by the Prophet PBUH. He emphasized that the Prophet is the most perfect role model and an educator who has the best morals (Putri & Mukhlas, 2023).

Talqin dhikr is the initial gate in entering the world of thariqah, which is then continued with a process of spiritual education and training based on oral dhikr and dhikr of the heart. This method is a form of psycho-spiritual guidance. The essence of talqin dhikr is a psychological and spiritual method, in which a murshid guides a prospective disciple to activate his inner consciousness and connect him with Allah. Through this process of talqin dikir, a person is officially recognized as an ikhwan, that is, a brother and part of the community of thariqah practitioners (Usman, 2019).

MA Miftahus Shudur Pati a pesantren- based Islamic educational institution chose the talqin dhikr method to achieve the vision of the madrasah, namely faith, knowledge, and morals. The choice of this method of talqin dhikr was certainly not without reason. The history of the establishment of MA Miftahus Shudur was inseparable from the role of the mursyid teacher of thariqah Qadiriyyah Naqshabandiyah Suryalaya Sirnarasa the 38th genealogy and also Shaykh Fadhil Al Jaelani from Turkey who inaugurated the establishment of the Miftahus Shudur Islamic boarding school.

The selection of the talqin dhikr method aims to cleanse the hearts (tazkiyatun nafs) of students (Sukandar, 2025). This goal was conveyed by the representative of talqin in his interview who explained that before receiving knowledge in learning, students must first be clean in heart. It is likened the heart as a container that will receive knowledge, both related to science and religious science. Cleanliness of the heart is a prerequisite so that the knowledge received will be able to provide benefits and blessings for students.

In line with Nurcholis Majid who said that tharekat is a methodology carried out by a Sufi in achieving three goals of Sufism, namely tazkiyat al-nafs, purifying the soul from various diseases of the liver; taqarrub ila Allah, draw closer to Allah as close as possible; and hudhûr al-qalb ma'allâh, feeling the presence of Allah in the heart (Majid, 1994). Meanwhile, if thariqah is interpreted as a psychological method, it is a guidance carried out by a mursyid to his disciples in order to feel the dhikr of the heart (dhikr of the heart) (Nasution, 1990).

After getting talqin dhikr, MA Miftahus Shudur students practiced the learning of the mursyid teacher in the form of daily amaliyah and khotaman as stated in the book 'Uqudul Juman (Wafa, 2013). This book is a practice guide for the disciples of Thariqah Qadiriyyah Naqshabandiyah Suryalaya which was compiled during the time of KH. Ahmad Shohibul Wafa Tadjul Arifin (Abah Anom), later reprinted during the time of Abah Aos under the title Amaliyah Mursyid. (Pondok Pesantren Suryalaya, 2013) The Amaliyah in the thariqah of Qadiriyyah Naqshabandiyah Suryalaya was divided into three, namely daily amaliyah (daily dhikr), weekly amaliyah (khotaman), and monthly amaliyah (manakiban).

The core practice of the Amaliyah in the thariqah of Qadiriyyah Naqshabandiyah Suryalaya is dhikr every time after the five-time prayer by saying the sentence 165 لاإله إلا الله times; tawajjuh with dhikr kalbu or dhikr khafi. Abah Anom's explanation in the book stated that the main amaliyah in TQN Suryalaya was dhikr to Allah. Because, in dhikr to Allah, there will be a process to meet the spiritual needs of students by opening their hearts to seek Allah's pleasure. A heart that is closed because of worldly life can only be opened with dhikr/wirid filled with awareness of remembering Allah/dhikr khofi (Nasution, 1990).

The word khataman comes from the word khatama, yakhtumu, khatman, which means to finish. Khataman in TQN Suyalaya Sirnarasa is to complete or finish the recitation of aurad (wirid-wirid) at certain times. Khataman is at least read in its entirety until khatam once a week. Khataman was carried out after completing the obligatory prayer and dhikr. The content of the khataman practice consists of tawassul, the recitation of certain verses from the Qur'an, shalawat, and ends with the khataman prayer. This is intended, so that wirid can be carried out solemnly and completely (Wardiani & Gunawan, 2017).

The Amaliyah manakiban of Shaykh Abdul Qadir Al Jailani was held every month on the 3rd of Hijriyyah. This manakib process contains the banning of manqabah which tells the greatness and beginning of the story and biographical journey of the 'Sufi scholar the leader of the guardians of Allah, namely Shaykh

Abdul Qadir Al Jailani. Manakib comes from the word manqabah which means high, noble or the road that stretches at the top of the mountain. While in a connotative sense, manqabah is an act noble (Ismail, 2008).

The impact after the students carried out the series of amaliyah after talqin dhikr istiqomah revealed several significant changes related to students' attitudes and worship behaviors. There has been an improvement in the quality of worship, closeness to Allah, cleansing of the soul, and the development of noble morals (Mujiburrohman et al., 2024). In accordance with the results of the research which states that positive changes are felt by the practitioners of dhikr tarekat who are talqinated by mursyid teachers (Fahrudin et al., 2024). Based on the theory of hypnosis, dhikr can be categorized as self-hypnosis, because when dhikr, a person's mind is focused on the object of dhikr. When he is doing dhikr, the more time he gets sturdier and not easily shaken by the people around him. The theory of hypnosis is the foundation of one of the psychiatric therapy techniques, means the pronunciation of the words contains an auto-suggestion process. Saying good things to yourself is suggesting yourself to have these good qualities (Rivaldi et al., 2020).

D. Conclusion

The integration of Akidah Akhlak education and talqin dhikr thoriqah qadiriyah naqshabandiyah Suryalaya Sirnarasa was carried out by emphasizing the formation of worship behavior through the synergy between religious character values, and thariqah dhikr talqin in the learning system through an approach from the heart in the form of carrying out the habituation of amaliyah talqined by mursyid teachers in the form of daily amaliyah (daily dhikr), weekly amaliyah (khotaman), and monthly amaliyah (manakiban). Technical implementation was done through the teacher's example method, and was evaluated through observation of students' attitudes and behaviors in daily worship practice. The distinctive method of thoriqah that reinforces spiritual values has proven to be an effective way to produce deep and consistent student worship behavior. The contribution of the research provides a new method in Islamic education in the form of integrating spirituality values in Islamic religious learning in formal schools. The limitations in the new research are carried out only in one educational institution. Therefore, for future researchers, the results of this research can be a source of reference for further studies that examine character education based on Islamic spirituality. Furthermore, researchers can investigate the long-term effects

of the talqin dhikr method on various aspects of students' personality and socio-religious behavior.

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