

Revitalization of moral education through sufism: a study of Ribath Nouraniyyah Hashimiyyah

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Abstract. This study aims to analyze the strategies carried out by Majelis Ribath Nouraniyyah Hasyimiyyah in an effort to revitalize the values of *akhlak karimah* as a solution to contemporary moral problems. The approach taken uses a qualitative paradigm with a phenomenological research type. The collection techniques used in this research are observation, interview, and documentation study. The results showed that the strategy carried out by Majelis Ribath Nouraniyyah Hasyimiyyah in revitalizing the values of *akhlak karimah* through the sufism approach is by: 1) utilizing technology as a medium for Islamic preaching, 2) utilizing the lecture method and giving examples, 3) familiarizing *dhikr* and *tawajuh* in growing - developing *mahabbah ila Allah*, 4) reviving *maulid Simthdurror* in growing - developing *mahabbah ila Rasulullah*, 5) familiarizing repentance as a method of self-purification (*tazkiyatun nafs*), 6) familiarizing pilgrimage as a connector of *silaturruh*, and 7) building the *family* principle of the Majelis through *family gathering* activities. The Majelis has had a significant impact on the aspect of understanding and improving the moral values and spirituality of the congregation both nationally and internationally.

Keywords: *Ribath Nouraniyyah Hashimiyyah, Majelis Taklim, Akhlak Tasawuf*

Abstrak. Penelitian ini bertujuan untuk menganalisis strategi yang dilakukan majelis Ribath Nouraniyyah Hasyimiyyah dalam upaya merevitasi nilai-nilai akhlak karimah sebagai solusi problematika moral kontemporer. Pendekatan yang dilakukan menggunakan paradigma Kualitatif dengan jenis penelitian fenomenologi. Adapun teknik pengumpulan yang digunakan dalam penelitian ini dengan teknik observasi, wawancara, dan studi dokumentasi. Hasil penelitian menunjukkan bahwa strategi yang dilakukan oleh majelis Ribath Nouraniyyah Hasyimiyyah dalam merevitasi nilai-nilai akhlak karimah melalui pendekatan tassawuf ialah dengan cara sebagai berikut: 1) memanfaatkan teknologi sebagai media dakwah Islam, 2) memanfaatkan metode ceramah dan pemberian keteladanan, 3) membiasakan dzikir dan tawajuh dalam menumbuh – kembangkan *mahabbah ila Allah*, 4) menghidupkan *maulid Simthdurror* dalam dalam menumbuh – kembangkan *mahabbah ila Rasulullah*, 5) membiasakan taubat sebagai metode penyucian diri (*tazkiyatun nafs*), 6) membiasakan ziarah sebagai penyambung *silaturruh*, dan 7) membangun asas kekeluargaan majelis melalui kegiatan *family gathering*. Majelis tersebut telah memberikan dampak yang signifikan pada aspek pemahaman dan peningkatan nilai-nilai akhlak dan spiritualitas jamaah baik lingkup nasional hingga internasional.

Kata Kunci: *Ribath Nouraniyyah Hasyimiyyah, Majelis Taklim, Akhlak Tasawuf*

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Introduction

Based on a survey by the Indonesian Child Protection Commission (*Komisi Perlindungan Anak Indonesia*, KPAI), in 2023, a total of 86 children experienced mental health disorders and addiction to playing gadgets or online games. This is much better and significant when compared to 2022. In addition, 87 Indonesian children experienced pornography addiction and were victims of cyberbullying in 2022. This increased rapidly in 2023, reaching 158 children. In addition, cybercrime also continues to increase every year. In 2023, a total of 834 children were victims of sexual violence and cybercrime (KPAI Anak, 2023).

The National Assessment in 2022, showed that one in three students or 34.51% of students experienced sexual violence. One in four students or 26.9% experienced physical punishment. One in three students or 36.31% experienced bullying. Data from the National Survey on the Life Experiences of Children and Adolescents (2021) showed that 34% of boys and 41.05% of girls aged 13 to 17 had experienced one or more forms of violence throughout their lives. Reflecting on this data, the Ministry of Education and Culture (Kemendikbud) issued a regulation Law Number 46 of 2023 in order to prevent and minimize violence in the educational environment (Kemendikbud, 2023). Thus, the Indonesian nation is experiencing a crisis of decadence in ethics, morals and noble character. If this continues without any efforts to evaluate improvements, it will hamper the quality of Indonesian human resources.

Majelis Taklim as a non-formal educational institution has an important role in efforts to revitalize moral values in the midst of a global crisis. According to Law No. 20 of 2003 concerning the National Education System (Sisdiknas) Article 26, non-formal education is intended to provide educational services to people in need both as a substitute, supplement and complement to formal education. It aims at supporting lifelong education (Audia & Herni, 2024). The *majelis Taklim* in Indonesia have their own characteristics, namely a flexible curriculum, diverse participants; old, young and children can be accepted by all groups, as well as the learning approach based on the principle of kinship. In addition, the existence of *majelis Taklim* in the community is not only an institution for the study of Islamic knowledge, but also a forum for the *silaturahmi* of the people. Based on that principle, so that the existence of *majelis taklim* is very easy to influence the Islamic moral values of the people.

Based on previous research, Hasanah, et al. (2022), proved that there is a relationship between routine recitation activities and improving the quality of worship and the results show a significant effect. Research by Astuti, et al., (2018) also showed that the participation of *majelis taklim* has a positive impact on interest in learning Islam. In addition, Supriadi's research in 2023 showed that *majelis taklim* also provide positive changes in society; such as changes in mindset, way of dressing, social attitudes, and can increase solidarity between communities (Audia & Herni, 2024). Thus, the existence of *majelis taklim* in the community has a positive effect on the Islamic morals of the community. Both in terms of sociological, psychological and spiritual aspects. The hope is that the existence of *majelis taklim* in the community can revitalize the increasingly fragile human moral values.

The existence of *majelis taklim* as a forum for Islamic education should be able to develop the spiritual values of its congregation. Thus, an Islamic understanding, knowledge, and social action are reflected in him. Islamic understanding reflected in these actions is an internalization of self in maintaining mental integrity and a healthy soul. When a person has a healthy mentality and soul, then he will easily accept and apply the commands and prohibitions

of his God in everyday life. This condition will certainly have a tremendous impact on the transformation of Indonesia's superior Human Resources (HR).

The existence of majelis taklim should also be an educational forum that can increase the integrity of the congregation to the nation and country. If the integrity of the country grows, then the love for the homeland will also grow. Nationalist figures proclaimed it with the term "*Hubbul wathan minal iman* (love of country is part of faith)" (Ilham, 2021). Love of country is the nature of mankind. Human nature in general will love their homeland and will miss it if they leave it. This love for the country will certainly increase the sense of enthusiasm to become a society that is obedient and orderly to the rules of the country and is able to bring peace to the surrounding people.

Ribath Nouraniyyah Hasyimiyyah is an Islamic religious congregation. If we look at the theoretical perspective on the history of the entry of Islam into the archipelago, the sufis have an important role in the process of spreading Islam in the archipelago. Wherever Islam develops, both at the royal and community levels, Sufism always colors the overall picture of Islam that emerges. Based on the theory of A.H. Johns, an expert on Islam in Southeast Asia, since the XIII century, it was Sufi teachers who most influenced the course of Islamization in the archipelago. This is of course closely related to the characteristics of Sufism itself which tends to be flexible in responding to various local religious beliefs and practices (D. Abdurrahman, 2019). Because of the great influence of Sufism on Islamization in the archipelago, the author hypothesizes that sufism or Tariqa-based majelis taklim will also have an equally great impact on the progress of muslim morality.

The purpose of this research is to reveal the background of the establishment of the sufism-based Majelis Taklim and analyze the strategies carried out in revitalizing the moral values of the congregation, analyzing the obstacles and evaluations carried out in an effort to improve the moral values of the congregation. It is hoped that the majelis taklim with nuances of sufism will become the forerunner of peace for Indonesian Muslims. Thus, it can have an impact on the attitude of tolerance among religious communities.

Methods

This research uses a qualitative approach with a phenomenological research type. Qualitative research methods are research methods based on the philosophy of postpositivism. Used to research on natural object conditions (as opposed to experiments) where the researcher is the key instrument. Sampling of data sources is done purposively and snowbad. Collection techniques with triangulation (combined). Qualitative research results emphasize meaning rather than generalization (Siti Maesaroh, 2019) . Smith revealed that phenomenology is a type of research in which researchers identify the nature of human experience about a particular phenomenon (Rukminingsih, 2020).

Data were collected through interviews, observation and literature study. In-depth interviews were conducted with murshids/teachers who teach at Majelis Taklim Ribath Nouraniyyah Hasyimiyyah (RNH). Observation was conducted periodically at Majelis Taklim RNH Ciputat, Majelis Taklim RNH Buaran, Majelis Taklim RNH Jatikramat, Majelis Taklim RNH Matraman, and Majelis Taklim RNH Bintaro. In addition, a literature study was also conducted to review literature from both primary and secondary sources. Among them; the National Education System Law (Sisdiknas), Presidential Regulations (UU), reviewing research results and data from the Indonesian Child Protection Commission (KPAI), classical Islamic

literature books, journals, articles, and other sources. Furthermore, after data collection, the data is analyzed using the data triangulation method to obtain valid and reliable data.

Results and Discussion

Islamic teachings consist of three main aspects: *aqida*, *sharia* and *haqiqa*. Sufism (*tasawwuf*) is the manifestation of the essence aspect, which leads to a deep spiritual appreciation. All three complement each other and form a *kaffah* Islam, as taught by the Prophet Muhammad pbuh. Without Sufism, our understanding of Islam would be incomplete (Alba, 2012). Syaikh Abdul Qadir al-Jylani himself in his book entitled *Sirrul Asrar*, Tariqa is a spiritual path that must be traveled by a Sufi to achieve spiritual perfection. In his journey, a Sufi will pass through several stages, namely *shariat*, *Tariqa*, *hakikat*, and *ma'rifat* (Al-Jilani, 2020). In line with that, Shaykh Muhammad Hisham Kabbani also revealed that in a hadith narrated by Umar ibn al-Khaththab about Jibril who met the Prophet Muhammad, that someone who wants to fully follow the path of Islam cannot only believe in the pillars of faith. Indeed, faith encompasses principles that can lead man to *ibsan* (perfection). For this reason, the saved group follows a particular school of *suluk* in accordance with the instructions of the Shari'ah and Sunnah (ways of behavior that indicate determination and resolve to gain the pleasure of Allah according to the example of the Prophet Muhammad). This group is generally known as the Tariqa/tassawuf (self-purification) group (Hisham Kabbani, 2015).

In its development, Ribath Nouraniyyah Hashimiyah (RNH) is an educational institution or Majelis that focuses on the study of Islam and Sufism. In the midst of the swift flow of globalization, Ribath also seeks to revitalize Islamic moral values through the study of Sufism.

The institute of sufism study, Ribath Nouraniyah was born through a series of processes over several years. The birth of this institution began in 2011. At that time there was a group of young people who held regular studies or halaqah activities with Abuya Arrazy Hasyim.

At first, the group consisted of a few people, around 3 - 5 people. However, even though it was only a small number, they still held studies which at that time still took place at Abuya Arrazy's residence when he was still a teacher at Pesantren Darus Sunnah, Ciputat, Banten. This study took the form of deepening the reading and understanding of the books of *Turaths* in the fields of Sufism and Kalam (Islamic theology). This would later become the hallmark of Abuya Arrazy's halaqah, which prioritized using certain book references in each study.

In its development, the study experiences ups and downs. This can be seen from the ups and downs of the study participants, so that the members always change. As the dynamics that occur in the study participants, there is also a change in the place where the activity takes place. At first the study took place in the residence of the teacher, then moved to the classroom building in the same pesantren, then moved a little far away in Surau Imam Bonjol (near PSQ), then returned to the pesantren environment. Until finally, Abuya Arrazy's study activities moved to a shophouse which was later named Ribath Nouraniyah until now.

The dynamics just go on and on without any careful planning about how to go forward. Moreover, until the thought of establishing an institution, foundation, or the like, no clear idea. The main and basic principle is the sincere intention to devote them to knowledge without more and less. So, place is nothing to be a problem. It can be in a surau, pesantren, or even at home, they will still be able to hold these taklim activities. Finally, in 2017, someone offered a place in

the form of an office house (*Rumah Kantor*, Rukan), and in 2019, the place was turned into a study center.



Figure 1 Islamic Studies Activities of Majelis RNH

On April 3, 2019, which coincided with 27 Rajab 1440 H, Abuya Arrazy coined the name “*Ribath*” for the place of study he fostered. To complete the name, his wife added the word “*Nouraniyyah*” with the intention of complementing it. So, it can be said that on that date, the Ribath Nouraniyyah institution was born with a focus on the study of Sufism and Kalam. Based on this name, it is hoped that Ribath Nouraniyyah will become a center of study or study that will form cadres who get *Nur* or light in their hearts. Not only that, of course, it also gets the guidance of a straight creed accompanied by the remembrance of Sufism. After this phase, renovations began to be made to the interior of the building by adding a few facilities so that it was suitable as a place for students who intend to *muqim* (stay). In this place, the study continued and could even accommodate more students than before, both male and female. The study, which is guided by Abuya Arrazy, never imposes tariffs on its students (Al-Hakim, 2021).

This Majelis Taklim continued to grow until it became a foundation called the Ribath Nouraniyyah Hasyimiyah Foundation (RNH). Even though it became a foundation, the nuances of the study were like a Majelis Taklim in general. Ribath’s main vision is “*Knowledge, Charity, and Service*”. Thus, this Majelis Taklim does not only study Islamic science, but also focuses on the amaliyah of tariqah (sufi order). Basically, RNH’s learning approach is a Majelis Taklim based on Sufi Tariqah. RNH is rooted in the *muktabarah* tariqahs, namely the Naqsyabandiyyah, Syadziliyah, Khalidiyah, Qodiriyah, and Samaniyah tariqahs. These tariqahs are quite popular in Indonesia, especially in the regions of West Sumatra, Riau, Kalimantan, and others.

Like its vision, Ribath also opens opportunities for worshipers who want to serve this majelis. Both *khidmah* (service) in terms of energy, time, and finance to fully support the activities of the majelis. Although RNH is based on *tariqah*, this institution also studies classical books / texts, such as Ahlussunah Wal jama’ah creed, Fiqh, al-Qur’an, Hadith, and Tasawwuf. Among the classical books studied in the Majelis Taklim RNH are the following:

- a. *Kitab ‘Awaritul Ma’arif*
- b. *Kitab Al-Anwar Al-Qudsiyyah*
- c. *Kitab Al-Hikam*
- d. *Kitab Al-Inbab ala Tariqillah*

- e. *Kitab Al-Insan Al-Kamil*
- f. *Kitab Al-Minan al-Kubro*
- g. *Kitab Aqidatul Awam*
- h. *Kitab Ashnaf Al-Magbruuriin*
- i. *Kitab As-Syifa*
- j. *Kitab Bughyatu Salik wal Irshad*
- k. *Futubul Ghaib*
- l. *Kitab Ihya Ulumuddin*
- m. *Kitab Kifayatul Anwam*
- n. *Kitab Ma'fahim Yajib an-Tushahhab*
- o. *Kitab Riyadus Shalihin*
- p. *Kitab Shahih Muslim*
- q. *Kitab Sirrul Asrar*
- r. *Kitab Sunan at-Tirmidhi*
- s. *Kitab Thabaqat Al-Shufiyah*

There are so many kinds of learning resources in Majelis RNH. Interestingly, students do not feel burdened by so many references. Instead, the students are always happy to receive spiritual guidance from the Mursyid. Because this Majelis Taklim is based on Tariqah, every drop of knowledge given by the Mursyid will revive the student's heart (*qolbu*) so that it always glows both physically and mentally. Thus, the knowledge becomes the student's motivation in doing *riyadhab* (training) in an effort to get closer to Allah.

In Majelis RNH, the book is changed every time if it is finished. It will continue with another book. With Assatidz (teachers) who are quite adequate both in terms of quantity and quality, so that learning at RNH is fun, calming the heart, and filling the spirit (*Observation of Majelis Ribath Nouraniyyah*, 2024).

The place of study is centered in Ribath Nouraniyyah Ciputat. Meanwhile, the 40/10-day *suluk* activities (*dhikr* and *riyadhab* exercises for *salik*) are centered at Ribath Nouraniyyah Payakumbuh, West Sumatra. Ribath also provides dormitories for male and female students located in Bintaro and Ciputat. In addition, Ribath also opened study centers in Jatikramat and Buaran. Even though they are in different places, they have the same purpose, namely as a center for Islamic studies with *tariqa* and *dhikr* practice.

In the world of *Tariqa*, a spiritual teacher is called a *Murshid*. Murshid means a guide, which is a guide for someone who is on a spiritual journey. Thus, every human being who walks the spiritual path needs a murshid (Kartanegara, 2006). The task of a murshid is not only as a guide or *transfer of knowledge*. But also, the Mursyid educates the morals and spirit of the disciple *dzahir* and *batin*. Thus, the student recognizes himself more and more, gets to know and be close to Allah as his God, loves and misses the Prophet Muhammad, more *and* more until he passes away with *husnul khotimah* to meet His beloved. The murshid as well as the caretaker of Ribath is Abuya Dr. Arrazy Hasyim, M.A.



Figure 2 Murshid of Ribath Nouraniyyah Jatikramat

Buya Arrazy Hasyim was born in Koto Tengah, Payakumbuh, West Sumatra in 1986, to Nur Akmal bin M. Nur and Asni binti Sahar. He studied from elementary school until MTsN in Payakumbuh, then moved to Bukittinggi to continue at MAN / MAK N 2 Bukittinggi (2002-2004). Since childhood, he has been familiar with the world of *tariqa*. His father was a mursyid in his hometown. In 2004-2009, he continued his higher education studies in the department of Aqidah and Philosophy at UIN Syarif Hidayatullah. A year earlier he completed his hadith studies at Darussunnah. At Darus Sunnah he completed 6 books of Hadith (Shahih Bukhari, Shahih Muslim, Sunan Abu Dawud, al-Tirmidzi, al-Nasa'i, and Ibn Majah) which became the scientific standard of Muhaddithin scholars under the guidance of Shaykh KH Dr. Ali Mustofa Yaqub, MA. Grand Imam of Istiqlal Mosque for 2 periods. In the middle of each year, from 2006-2008 he actively studied with Shaykh Prof. Dr. M. Hasan Hitoo - a memorizer of the book of al-Muwatta', Dr. Badi Sayyid al-Lahham - a student of Shaykh Nuruddin Itr, and Taufiq al-Buti, the son of Shaykh Muhammad Said Ramadan al-Buthi. All of them is from Syria. In 2009-2011, he completed his Master's degree at SPs UIN Syarif Hidayatullah Jakarta. After that, in 2012-2017, completed his Doctoral degree at the Postgraduate School of UIN Syarif Hidayatullah Jakarta.

In addition to the guidance of Shaykh Dr. Ali Mustofa Yaqub, MA, Arrazy also received a Hadith sanad from one of the examiners of the Doctoral dissertation of the Grand Imam of the Istiqlal Mosque, namely Shaykh al-Hadith Dr. Khoja Muhammad Sharif from Haydarabad, India. Likewise, he received a Hadith certificate from Shaykh al-'Arif Dr. Muhammad 'Abdurabb al-Nazhari al-Syadzili from Yemen, a student of Shaykh Saif Bin Ahmad al-Alawi, Hasan Masysyath, Amin al-Kutbi, and al-Musnid Muhammad Yasin al-Fadani al-Makki. In addition, he received certificates from other students of al-Musnid Muhammad Yasin al-Fadani, such as Shaykh Zakariya al-Halabi al-Makki, Shaykh Abdul Mun'im bin 'Abdul 'Aziz al-Ghumari, Shaykh Zakwan al-Batawi al-Makki, and others.

In Aqidah Ahlus Sunnah, he took it from Shaykh al-Syuyukh Dr. Muhammad Hasan Hitoo. In Fiqh madhhab al-Shafi'i, he learned it from Shaykh Dr. Taufiq bin Muhammad Sa'id al-Buti, Nahw from Shaykh Dr. Ayman Syawwa al-Dimasyqi, ulum al-Hadith from Shaykh Dr. Badi' Sayyid al-Lahham. He began his studies with the Damascus master before Shaykh Dr. Muhammad Hasan Hito established STAI al-Shafi'i in Cianjur.

In the science of *dhikr* and *Tasawwuf*, he received certificates from Shaykh Mawlana Kasril al-Khalidi, Shaykh Dr. Muhammad Abdurabb al-Nazhari al-Syadzili, Shaykh Darlis bin Hasan Basri al-Naqsyabandi al-Sammani, and others (Al-Hakim, 2021). Then Abuya also

authorized his loyal students who are now *asatidz* (teachers) at Ribath. The following are the teachers of Ribath Nouraniyyah Hashimiyah:

- a. Abuya Dr. Arrazy Hasyim, M.A. (murshid, founder and caregiver)
- b. Buya Dr. Aldhomi Putera, M.A. (asatidz)
- c. Gus Muhammad Rokhitsulloh Tsani, L.C., M.Si. (asatidz)
- d. Lora Muhammad Ali Wafa, Lc., M.A. (asatidz)
- e. Buya Ashfi Bagindo Pakiah, Lc., S.Si. (asatidz)
- f. Buya Yunal Isra, Lc., S.Si. (asatidz)

The students of Majelis Ribath are open to male and female. Both those who live in the dormitory and those who do not. All students who attend each study are approximately 100 people. The youngest age range of Ribath students starts from children, teenagers, adults to seniors. Although the main target students are teenagers to seniors, Ribath does not reject the presence of children who are spiritually ready to learn Tariqa. In addition, pilgrims who study in this Majelis Taklim are also not charged at all (free). Even the teachers who teach them are not given honorarium by anyone. Because the main vision of Ribath is to serve the people with sincerity.

In addition, the congregation is not only from within the country, but also from various foreign countries, such as Malaysia, Singapore, Brunei Darussalam and Thailand. In addition to following Abuya's studies *online*, they also often take the time to attend the Ribath assemblies in person at Ribath Ciputat and Buaran. So great is the influence of Ribath Nouraniyyah in arousing the enthusiasm and motivation of its congregation in learning religious knowledge. Until its santri from all over the world, especially Southeast Asia (*Observation of Majelis Ribath Nouraniyyah*, 2024).

Majelis Taklim Ribath Nouraniyyah has its own characteristics in an effort to revitalize the moral education of Muslims. The word *morals* comes from Arabic, *Masdar* from the word *Khulq*, on the scales (*wazan*) *thulaatsi mazid, afala - yufilu - ifalan* which means *al-sajiyah*, *al-tabi'ah* (behavior, basic character), *al-aadat* (habit), *al-maruah* (good civilization), and *al-din* (religion). In the Qur'an surah al-Qalam verse 4 there is the word *khulq* which means character. In surah al-Shu'araa verse 137 there is the word *akhlak* which means habit. Meanwhile, according to al-Ghazali (1059 - 1111 AD) in the book *Ihya Ulumuddin*, character is a trait embedded in the soul that can give rise to actions easily without requiring consideration of thought. In line with al-Ghazali's opinion, Ibrahim Anis added that character is a trait embedded in the soul, which gives birth to various good or bad actions, without requiring consideration (Damanhuri, 2014).

Ribath's efforts in reviving the moral and spiritual values of Muslims are through the tassawuf / tariqah approach. Although there are many aspects of morals that need to be elaborated, in this case the main aspects of morals that Ribath revitalizes are aspects of morals to Allah, morals to the Prophet, morals to fellow humans (M. Abdurrahman, 2019). In this era of globalization, Ribath also utilizes existing technological advances. In addition, the educational methods carried out in this Majelis Taklim have their own characteristics that are not the same as other assemblies. Among the strategies of Majelis Ribath in an effort to revitalize moral education through the tassawuf approach are as follows:

Ribath Nouraniyyah is a majelis taklim institution that focuses on the study of classical books/letters through a tassawuf/Tariqa approach. Basically, routine recitation is carried out in assemblies that have spread across the Jabodetabek area. However, because the

enthusiasm of the community is quite large and Abuya's da'wah is spread throughout the country. So, Ribath also utilizes Youtube as a medium for da'wah. The channel received a very warm welcome by the community. Online worshipers also come from various parts of the country and are busy following his studies. Due to the high enthusiasm of the community to study, Ribath also finally utilized Facebook, Tiktok and Telegram in disseminating even more comprehensive da'wah. That way, da'wah is more easily accepted by all worshipers, both those who attend directly at majelis taklim, and watch through the social media channel (*Observation of Majelis Ribath Nouraniyyah*, 2024)

The learning method carried out by this Majelis Taklim is using the lecture method and giving examples ('Ulwan, 2017) . The lecture method is carried out during book learning. This method is carried out when the murshid/teacher teaches the books/tsurat in front of his students or commonly called *transfer of knowledge*. Then, the student listens carefully to the teacher's lecture and occasionally records the knowledge from the murshid. Students are encouraged to have the same book as the teacher so that the process of instilling knowledge and forming good morals can run as well as possible. Although this method seems old-fashioned because the learning process is only centered on the *teacher (teacher center learning)*, in some studies this method also has a positive impact on the process of instilling knowledge and manners. In addition, the blessing of knowledge will also be felt in the hearts of the students. Because, when the murshid/teacher gives a drop of knowledge to the student, in essence the teacher is planting seeds of goodness in the student. The hope is that the seeds of goodness will also grow and develop into noble morals (*Talqin Dzikir In Tariqa: Adapted from the Study of Abuya Arrazy Hasyim*, 2024)

In addition to the process of *transferring knowledge*, the murshids also provide examples through noble manners and morals in their daily lives. Thus, students will be motivated and follow in the footsteps of the goodness of their teachers, because it is exemplified directly by the murshids. How the teacher is civilized and has good manners both horizontally and vertically, or to Allah & Rasulullah Muhammad and to all creatures will be modeled by the students. How the teacher regulates their emotions, solves every problem, the way they act is always an example for their students. Thus, the teacher is not just a *transfer of knowledge*, but becomes a role model (*uswah*) in front of his students. That way, the process of cultivating akhlak *karimah* will run optimally in majelis Ribath Nouraniyyah (*Observation of Majelis Ribath Nouraniyyah*, 2024).

Dhikr means *recollection*. What is meant here is remembering Allah , the creator of nature. In a more general sense, dhikr is any action or deed that can remind us of the creator. Therefore, in this sense dhikr can take the form of chanting certain names of Allah, *tadabbur* in the sense of exploring God's creation. *Tafakur* in the sense of contemplating all of creation, the goodness and majesty of God found therein, to the extent that such activities can remind the doer of Allah. So, in a general sense, it is any action that can remind us of God (Kartanegara, 2006).

As we already know that the learning approach in majelis Ribath is to use the tassawuf approach. Thus, this Majelis Taklim is very familiar with the world of Tariqa. The main practice of Tariqa people is *dhikrullah*. The dhikr practiced by the congregation of maleis Ribath is the dhikr of the Naqsyabandiyah, Khalidiyah, Samaniyah and Asyadziliyah tariqahs. Thus, Ribath focuses on dhikr activities and the study of Islamic science. The habituation of tawajuh (joint *dhikr*) in majelis Ribath is carried out on Friday nights, at 22.00 WIB - 23.30 WIB. This activity is routinely followed by all worshipers who have been calqin by the Mursyid (*Observation of Majelis Ribath Nouraniyyah*, 2024).

A Ribath student (congregation) who is deemed ready *dzohir* and *bathin* by the teacher, then he will receive *talqin dhikr*. According to Abuya Arrazy Hasyim, the talqin process is not just giving permission to do dhikr and practice tariqah. Rather, the talqin process is the planting of seeds of goodness from the Mursyid to the student. Thus, it is hoped that the seeds of goodness that have been given can be nurtured until they are fertile. Then the fruit is good morals and high adab. After ditalqin, usually the disciple will feel a great vibration during dhikr. The vibration is usually in the form of *tenderness* of the heart so that it is easy to cry due to eternal *longing* and *mahabbah* for the Creator. Sometimes also, the student feels the vibration of his chest pounding, feels like his body is being pulled or lifted during dhikr, and others. These experiences are normal. Because, the talqin given by the Mursyid sanad is connected to the Prophet Muhammad

The function of dhikr, of course, must match the purpose of the Tariqa activity itself, which is to get closer to Allah (*taqarrub ila Allah*). According to Mulyadhi Kartanegara, dhikr is an activity that can bring us closer to Allah so that it is in line with the purpose of Tariqa. How not, in a truly *solemn* state, the phrase "*laa ilaha*" can mean the negation of everything we idolize, which becomes our obsession other than Allah. What is meant are idols of the self such as the ego, love of wealth, position, women, and so on. These shackles weigh us down mentally, so they are often a source of stress and certainly the most effective barrier in keeping one away from Allah. By chanting "*laa ilaha*", then we release all the shackles one by one, then we will begin to make contact with God, the source of everything that exists, and feel the pleasure of returning to our homeland (Kartanegara, 2006).

With intensive dhikr, the practitioner will feel the presence of God (*musyabadah*). There is no other "*Laa ilaha ila Allah*", only the presence of Allah. By feeling the presence of Allah by his side, the feeling of being close to Allah will be felt (*muraqabah*). So, that is why Trimmingham says that dhikr is a spiritual practice designed to bring out God in a person. Even in its high intensity, a Sufi can feel not only close to Allah, but even feel united with him (*ittihad*) (Kartanegara, 2006).

Dhikr also functions as a therapy for the soul. In practice, dhikr is very effective in treating diseases of the human heart. Especially if we are afflicted with greed. There is a saying that states, "*Whoever is zhubud towards the world, then he will rule the world, but whoever is greedy for it, he will become its slave*". Then man becomes a slave to lust that will never be satisfied. The shackles of this worldly lust are then the source of the "*mental disorder*" of modern man who has been so obsessed with worldly desires. However, dhikr, which is done properly and solemnly, *God willing*, will cure mental confusion and stress in humans. Because with dhikr we will be able to release one by one, step by step the shackles that burden our mentality. If we succeed in doing this, then it will be able to reduce our mental burden. Because, after doing dhikr, the state of our soul becomes light and balanced. And when our mental balance is finally achieved, then *God willing*, our souls will be healthy. Well, this is the meaning of dhikr as psychotherapy (Kartanegara, 2006).

Majelis Ribath Nouraniyyah Hasyimiyyah also regularly recites the book of *maulidurrasul "Simthdurror"*. Occasionally, they also open dauroh kitab *Simthdurror* to study and discuss the contents of the Simthdurror book. The hope is that students will not only be able to read but also understand the stories and contents of the Simthdurror book. This activity is held every Friday night starting at 19.00 WIB. This maulid activity is open to the public, both by pilgrims who have been channeled and have not been channeled (*Observation of Majelis Ribath Nouraniyyah*, 2024).

In addition, students who have been calqin by the teacher are also given the practice of salawat with the amount determined by the murshid. The hope is that by getting used to salawat and reading the stories of the Prophet Muhammad, the love (*mahabbah*) for the Prophet will be even stronger. According to Jamil Shaliba quoted by Abuddin Nata, *mahabbah* means deep spiritual love for God (Nata, 2015) . In this regard, *mahabbah ila Rasulullah* means someone who feels love and longing so deep for the Prophet Muhammad . In that process, sometimes students who have clarity of heart will feel the presence of the Messenger of Allah directly, some meet through dreams, some are able to listen to the words of the Messenger of Allah. All of these inner experiences are gifts from Allah experienced by a *salik*. So, the disciple who is allowed by Allah to feel it, he is obliged to tell it to the Mursyid but not to tell his peers. In order to protect the feelings of his friends who have not received the same grace (*Interview with Abuya Aldhomi Putera*, 2024).

Referring to the book *Sirrul Asrar* by Shaykh Abdul Qodir Al-Jylani. The process of *tazkiyatun nafs* (purifying oneself) is not fixed by time. A salik, can carry it out at any time. In some sense, tassawuf has the same meaning as *tazkiyyah al-nafs* or self-purification. We can find a number of Qur'anic verses that support the concept of self-purification (Hisham Kabbani, 2015) . Namely, the words of Allah in Q.S. al-Jumu'ah [62]: 2.

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ۝٢

"It is He who sent to an illiterate people a Messenger among them, who recited His verses to them, purified them and taught them the Book and Wisdom (As Sunnah). And they were indeed in manifest error before him".

This verse states the importance of self-purification and cleansing of the soul (nafs) to achieve success in this world and in the Hereafter. The term used in the verse is *yuzakkehim* (purify their souls). In Arabic, the word *tazkiyah* has several meanings: *zaka* (he cleanses), *yuzakki* (to clean), *tazkiyah* (purification), *zakat* (purity), *azka* (the cleanest), *zaki* (clean, sinless). This is exactly the same goal that tassawuf aims to achieve (Hisham Kabbani, 2015) .

In Majelis Ribath itself, the forms of *tazkiyyah al-nafs* or self-purification include, *first*, purification of the body, namely students are encouraged to take a repentance bath, pray repentance, and maintain wudhu every day. This is because humans are inseparable from sin. Sin is not only defined in terms of major sins, but also minor sins such as neglecting to remember Allah , ujub, riya, sum'ah, etc., must also be repented of. For a salik, neglecting to remember Allah is a form of major sin that must be repented of every day. *Secondly*, inner purification is done by always maintaining the safety and cleanliness of the heart (*salamatussadr*) from the nafs that can pollute the heart and soul. All of this is done in an effort to make the student successful in practicing tariqah. Because, the main goal of Tariqa is to be safe in this world and in the hereafter (*Interview with Abuya Aldhomi Putera*, 2024)

For some groups, pilgrimage is considered heresy. However, Ribath has its own way of interpreting grave pilgrimage. The Ribath Council has a habit of making pilgrimages to the guardians of Allah , especially to the lineages of *tariqahs* both at home and abroad. The theme of the Ribath pilgrimage is *"tracing the lineage, picking up the feeling, heading towards His presence"*. The pilgrimage that was conducted in 2022 was the pilgrimage of wali songo in Java. Meanwhile, in 2023 Ribath carried out a pilgrimage to the lineage of the Naqsyabandiyah, Khalidiyah, Samaniyah, etc., in West Sumatra. While in 2024, Ribath made a pilgrimage to the lineage of the Naqsyabandi order, namely to eat Shaykh Bahaudin Syah Naqsyabandi,

Imam Tirmidzi, Imam Bukhari, etc., in Uzbekistan. This activity is an annual agenda of the Ribath (*Observation of majelis Ribath Nouraniyyah*, 2024).

According to Abuya Aldhomi Putera, the purpose of pilgrimage is to connect silaturrahim and silaturruh to the saints of Allah, especially the founders of Tariqa. Because Ribath is a *Tariqa* or sufi order group, that revitalizes moral values through pilgrimage activities. In addition, by making a pilgrimage one will be made aware that death is a certainty. With more and more remembrance of death, the higher one's motivation in preparing provisions to go home. This should be in line with the increase in acts of worship, piety and love of a servant to his *Rabb* (*Interview with Abuya Aldhomi Putera*, 2024).

The success of Sufis in bringing the teachings of Islam to the archipelago, in turn, formed a new religious ritual in the archipelago, namely the pilgrimage to the tombs of the saints. The success of Sufis in spreading Islam across the archipelago cannot be separated from magical stories. Thus, the observation of the figures of the saints in turn made the Archipelago move to honor their tombs after their death. Basically, a tomb is not a sacred house where people pray. Rather, it is a place for pilgrimage. At the tomb of a saint, people usually perform prayer rituals, dhikr, and contemplate themselves (D. Abdurrahman, 2019). This is in line with the opinion of Abuya Aldhomi Putera (Ribath mualim) that the pilgrimage routine carried out at Majelis Ribath is in an effort to pray for the deceased saints, dhikr and and reflect on life so that more often remember death. So that between the silaturrahim of the body and the silaturruh with the grave experts feels solemn (*Interview with Abuya Aldhomi Putera*, 2024). Wali in this context is a summary of *wali-yullah*, meaning people who are considered close to God, people who have sacred (*karamah*= glory) and various kinds of advantages (Mulyati, 2017). However, according to Abuya Arrazy Hasyim in a study of Ibn Athailah Assakandary's Al-Hikam, the *karamah* of a wali-wali Allah does not have to walk on water or other mystical things. According to him, we do not need to interpret *karamah* as magic. When Allah gives us the grace to be able to dhikr (remember him) it is also a very extraordinary gift. Because, when a servant remembers Allah, it is Allah who first remembers and mentions His servant (*Talqin Dzikir In Tariqa: Adapted from Abuya Arrazy Hasyim's Study*., 2024).

The detailed forms of saint pilgrimage rituals in the archipelago in the XIII-XVI centuries cannot be traced, because there is no data to explain them. However, it is certain that the pilgrimage of saints was a ritual that already existed and took place in that era. This is evidenced by the discovery of the tombs of Sufi figures and kings in the archipelago, which are alleged to have existed since the XIII century, even long before. Seeing this phenomenon, it is not an exaggeration to say that Nusantara Muslims really appreciate the tombs (D. Abdurrahman, 2019), because this is a sense of respect for the figures who have contributed to the spread of Islam in the archipelago.

Majelis Ribath is based on kinship and brotherhood both between teachers and students, as well as fellow students (congregation). So, this Majelis Taklim is not only reciting the Koran and practicing Tariqah, but also between teachers and students helping each other when experiencing difficulties, giving gifts to each other, maintaining friendship, and advising and loving each other. Majelis Ribath has an annual activity called "*Family Gathering*". This activity is routinely carried out with the aim of increasing the sense of brotherhood and solidarity between worshipers. The hope is that with this activity the Ribath congregation will get to know and set an example for each other. Thus, the process of forming *good* manners and morals between worshipers is formed through this activity.

In an educational process, we often find obstacles that hinder the continuity of the learning process itself. In this case, majelis Ribath also found some obstacles in the learning process, among the obstacles are:

a. Aspects of Discipline

Some worshipers or students of Ribath often come late to the place of recitation. Some of the factors that become obstacles are clashing with working hours, unfavorable weather factors, the distance between home and the place of the majelis, and the lack of motivation of the congregation to come on time to the place of recitation. Although this may seem trivial, Ribath Nouraniyyah is a Majelis Taklim that highly values learning time.

In addition, the disciplinary aspect that needs to be an obstacle to the implementation of majelis Ribath is the lack of discipline and motivation of the congregation in carrying out the riyadoh that has been mandated by the teacher. Of course, this is a big homework for the Majelis Taklim because this Majelis Taklim is based on Tariqa where the practice of riyadoh is a habit given by the teacher to his student so that he becomes *insanul kamil*. In addition, riyadhoh is also part of self-purification as the purpose of the Tariqah itself.

b. Aspects of Hygiene

Although Ribath has a solemn team, it is very concerned about the cleanliness of the environment. Sometimes the awareness of environmental cleanliness has not yet grown in the hearts of the worshipers. So, this is a point that must continue to be evaluated by all worshipers.

c. Aspects of Adab and Akhlak to Teachers and Fellow Friends

The principle built by this Majelis Taklim indeed refers to kinship. However, the closeness between students and teachers does not mean crossing the boundaries of adab and morals that have been set. Likewise, with fellow worshipers, the lack of respect and appreciation for each other often leads to arguments and irritation.

Based on the obstacles that occur, Majelis Ribath Nouraniyyah Hashimiyyah conducts several evaluations carried out in an effort to increase congregational awareness, among the evaluations carried out are as follows:

- a. Monitoring the congregation through the mutabaah book (amaliyah) in order to discipline students.
- b. Teachers provide a direct example.
- c. Giving advice to all students during the study.
- d. Reprimanding personally.
- e. Providing sanctions for pilgrims who are no longer actively attending the Majelis Taklim in the form of being excluded from the offline study group, then pilgrims are advised to take part in online studies. This disciplinary effort is carried out considering the limited capacity of the room, while the enthusiasm of the congregation who wants to attend the study / attend directly (offline) is so much. So, Ribath provides opportunities only for those who are ready to attend the study *dzahir* and *bathin*.

Conclusion

Based on the research that the author has conducted on the revitalization of moral education through the tassawuf approach as a solution to contemporary moral problems from the perspective of Majelis Ribath Nouraniyyah Hashimiyyah, the author can conclude that; *first*, Ribath Nouraniyyah Hashimiyyah is a Majelis Taklim engaged in the study of akidah ahlussunah wal jamaah, al-Qur'an and hadith, fiqh, tassawuf and kalam science. The vision of this Majelis

Taklim emphasizes the aspects of “*knowledge, charity and service*”. This Majelis is engaged in an effort to form cadres who get the radiance of nur or light in their hearts and provide an understanding of straight belief accompanied by the *dhikr* of *Tariqa*. *Second*, the strategy carried out by Majelis Ribath Nouraniyyah Hasyimiyyah in revitalizing the values of *akhlak karimah* through the sufism approach is by; 1) utilizing technology as a medium for Islamic preaching, 2) utilizing the lecture method and providing examples, 3) familiarizing *dhikr* and *tawajub* in growing - developing *mahabbah ila Allah* , 4) reviving *maulid Simthdurror* in growing - developing *mahabbah ila Rasulullah* , 5) familiarize repentance as a method of self-purification (*tazkiyatun nafs*), 6) familiarize pilgrimage as a connector of *silaturruh*, and 7) build the principle of kinship of the majelis through *family gathering* activities. *Third*, the obstacles that occur in this majelis are divided into three main aspects, namely aspects of congregational discipline, cleanliness, adab and morals, both to teachers and to fellow friends. The evaluation carried out is by: 1) monitoring the congregation through the *mutaba'ah* book (*amaliyah*), 2) providing exemplary, 3) giving advice, 4) reprimanding personally, and 5) imposing sanctions.

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