

Implementation Of Collective Dzikir In Forming The Religious Character Of Students Through The Naqsyabandiyah Mudzhariyah Thariqah

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Abstrak:

In the current millennial era, it is a crucial task for educators to shape the religious character of students. Not only to add positive activities for students, but also to strengthen the foundation of faith that will continue to be held firmly in the students. This study was conducted to examine the implementation of collective dhikr in the formation of the religious character of students through Thariqah Naqsyabandiyah Mudzhariyah. The research method used in this study is library research, namely by collecting various data from books, journals, and other scientific sources relevant to the theme of dhikr, the formation of religious character, and the teachings of Thariqah Naqsyabandiyah Mudzhariyah. This study aims to be able to provide research results that show that Collective Dhikr activities have a very important role in fostering religious values among educators. Such as discipline of worship, patience, sincerity, and togetherness. Through the continuous implementation of this dhikr, students can not only form a spiritual closeness with God, but can also build a strong moral and social character according to the teachings of Sufism.

Keywords: Collective Dhik; Religious Character; Naqsyabandiyah Mudzhariyah; Islamic Boarding School; Sufism Education

A. INTRODUCTION

Life in this world and the hereafter is inextricably linked to the intervention of Allah SWT. All of His creation, even humans, desperately need Him. Therefore, to receive help from Allah SWT, humans must have a good relationship with Him and perform righteous deeds. Religion provides the best way to overcome and avoid human problems, including drawing closer to Allah SWT through extensive remembrance of Allah (dhikr). Remembrance is repeated in the Quran 292 times in 264 verses, and various topics are discussed in the Quran. (Muslimah 2020)

Lexically, the word dhikr comes from Arabic (ذَكَرَ - يُذَكِّرُ - ذِكْرًا), which contains the meaning of mentioning, paying attention, remembering, taking lessons to know, understand, and memorize. (Munawwir 1989) In a broader sense, dhikr contained in the Qur'an is an expression of deeper memory accompanied by contemplation while saying the words of Allah, takbir, tahmid, hamdalah, hauqalah, and lafadz-lafadz that glorify the oneness of Allah SWT.

Dhikr also contains the meaning of actions that are often practiced by Sufi followers or tarekat as part of their activities in getting closer to Allah SWT. The practice of dhikr of Allah can usually be seen in the practice of Islamic teachings in the form of meditation while sitting, tahmid, or saying lafadz-lafadz to glorify Allah SWT. (Firdaus 2014)

Nurchalis Madjid defines dhikr as an effort to cultivate and instill divine awareness. From this divine awareness, all correct attitudes in life stem, originate, and radiate. Through this divine awareness, humans are guided toward virtue or righteous deeds that lead to happiness in this world and the hereafter. (Khadafi 2023)

The word "zikir" appears in 292 forms in the Quran. Originally, the word "zikir" meant "forgetting," but later evolved to mean "remembering" or saying something with the tongue. This suggests that by repeatedly remembering something, the heart is led to say it. When we mention something, such as a name, we remember not only its name but also the characteristics, actions,

or events related to it. In this context, dhikrullah includes mentioning the name of Allah SWT and remembering all His commands and prohibitions.(Reski Wahyuni 2025) The spiritual practice of Sufis is dhikr because dhikr is considered a form or expression of love for Allah SWT, because when someone loves something, they tend to mention its name repeatedly. One of the teachings of Islam is that believers continuously perform dhikr as much as they are able.

In the fourth volume of the Sahih of Imam Al-Bukhari, it is stated that by remembering Allah, one can save oneself from the torment of hellfire, even if only a little. This can motivate someone to practice remembering Allah SWT.

Seeking knowledge is an obligation for every Muslim, reflecting the fact that education is an integral part of faith. (Salsabila, Mubarakah, and Bakar 2025) Students are individuals involved in the learning process to develop their potential. Each student has unique abilities, characteristics, and capacities. Given the diverse characteristics of students, educators must understand each individual's characteristics to manage all aspects of learning.(Hikmah et al. 2025) As time progresses, the role of science in providing solutions to various life problems is increasingly evident, including in technological, health, social, economic, and environmental aspects. However, rapid scientific progress also brings significant challenges, particularly regarding the potential negative impacts, both in social, moral, and environmental contexts. (Addin Mustaqim and M. Yunus Abu Bakar 2025) In the world of Islamic education, talking about character education is nothing new, because in general, character education can be understood as moral education. (Hanifah and Bakar 2024) Character education can be understood as an effort to instill basic values in each individual through education, based on experience, habits, regulations, a supportive environment, and sacrifice that aligns with the values inherent in each individual, thinking and behaving well, consciously and freely. (Miskawaih 2021)

Religious character education is the main foundation in the formation of the personality of students in the Islamic boarding school environment. In the context of Islamic education, religious character is not only interpreted as mere ritual obedience, but also as the internalization of the values of *akhlakul karimah* in everyday life.(Zubaedi 2017) One of the approaches used in forming religious character in Islamic boarding schools is through the practice of collective dhikr, especially those based on the *thariqah* or spiritual path of Sufism. In Islamic philosophy, education has a more complex goal with two dimensions: the first dimension is to achieve well-being and salvation in the afterlife. The second dimension relates to the natural state of humankind, namely devotion to Allah SWT (worship).(M. Yunus Abu Bakar 2014)

The Naqsyabandiyah Mudzhariyah Order, as a branch of the Naqsyabandiyah, places greater emphasis on the importance of dhikr as a means of purifying the soul and fostering profound spiritual awareness. In this context, collective dhikr serves not only as a spiritual ritual but also as a process of developing the mental and moral well-being of students, enabling them to develop a steadfast, humble, and responsible personality toward themselves and their environment.

B. METHODE

This study employed library research. Data sources were obtained from classic and modern books, journal articles, scientific papers, and digital documents discussing dhikr, Sufism, the Naqsyabandiyah *tariqah*, and the character education of Islamic boarding school students. Data analysis was conducted using content analysis, which involved identifying key concepts, interpreting meanings, and concluding the relationships between variables in the context of religious character formation through collective dhikr.

The data analysis in this study was conducted qualitatively and descriptively, namely by reading, understanding, and interpreting the contents of the literature in depth. Data obtained from various sources were then classified and grouped according to relevant themes, such as the concept of collective dhikr, religious values in the tariqah, and the process of character formation of students. After that, data reduction was carried out by selecting information that was considered most important and supported the focus of the research. Next, the researcher conducted interpretation and synthesis to find the relationship between the practice of collective dhikr and the formation of the religious character of students from the perspective of the Thariqah Naqsyabandiyah Mudzhariyah.

Thus, this literature-based qualitative research method is expected to produce a comprehensive and in-depth study of how collective dhikr in the Thariqah Naqsyabandiyah Mudzhariyah can play a role in shaping the religious character of students. Through an analysis of various relevant literature, this study seeks to uncover the spiritual, moral, and social values contained in the dhikr tradition and their implications for the development of religious personality in Islamic boarding schools.

C. RESULTS AND DISCUSSION

1. The concept of collective dhikr in Tariqah Naqsyabandiyah Mudzhariyah

Dhikr is a spiritual act performed by praising Allah SWT while sitting in contemplation, reciting the

words of Allah with the aim of remembering both physically and mentally. In practice, dhikr often involves repeating phrases that remind us of Allah's attributes, strengthening our spiritual connection with Him in everyday life. Dhikr can be done individually or in congregation, and is one of the most important acts of worship in Islam.(Burhanuddin 2020)

In terminology, dhikr carried out by Sufism and Sufi orders is generally shown in the form of "reflection" while sitting and reciting the words of Allah. Spencer Trimingham, as quoted by Afif Ashori in the book "Dhikr for the Peace of the Soul," defines dhikr as "Recollection, a spiritual exercise designed to render God's presence throughout one's being. The method employed rhythmical repetitive invocation of God's name," which means memory or spiritual practice aimed at bringing God into one's being by imagining His form, or a method used to achieve spiritual concentration through rhythmic and repeated mention of God's name.(Ilyas 2017)

In general, the word "zikir" can be understood as an effort to preserve something in memory, because not forgetting means keeping it present in the mind. Therefore, zikr can be equated with memorization, but with a greater emphasis on the effort to recall something previously forgotten. Zikr involves both the heart and the tongue in remembering and remembering Allah.

In conclusion, all human activities, both physical and spiritual, which are carried out with the aim of remembering and drawing closer to Allah are included in the category of dhikr. With dhikr, humans will achieve calm and peace of mind. The Qur'an states that the kalimah tayyibah or reciting dhikr that is embedded in the heart will foster deep awareness, influence a person's entire behavior, and produce high morality (al-Akhlak al-karimah). Ultimately, this will have a positive effect on the human soul in the form of inner peace.

Sufism has several dimensions that are often discussed, one of which is the dimension of the tarekat. In literature, tarekat is interpreted as a path taken by a Sufi as a special method carried out with his students to always feel close to God, or as a straight path carried out by carrying out

God's commands and avoiding God's prohibitions. The term tarekat refers to a community or group generally formed by famous Sufi figures such as Abd al-Qadir Jailani, Syadzili, or Jalal ad-Din Rumi. Therefore, it is understandable that the name of the tarekat is usually attributed to its founders. For example, the Qadariyah, Sadziliyah, or Maulawiyah Tarekat, these names have a sanad to the nickname "Maulana" given by Jalal ad-Din Rumi's students.(Kartanegara 2006)

According to AJ Arberry, in the 6th century (6 H / 12 AD) the term Tarekat had emerged and developed into the parent of Tarekat.(M. Amin Syukur 2003) Among the several tarekats that developed were as follows: 1) Tarekat Qadariyah, 2) Tarekat Samaniyah, 3) Tarekat Naqsyabandiyah, 4) Tarekat Khalwatiyah, 5) Tarekat Alawiyah. In Indonesia itself there is one group of tarekat that is quite well known and unique, this tarekat was founded around the 1850s by a Sufi figure from Kalimantan. The Sufi figure was named Ahmad Khatib Sambas. The name of this tarekat is Tarekat Qadariyah wa Naqsyabandiyah.

Referring to several orders that have been described above, in the 18th century Tarekat Naqsyabandiyah was one of the orders that had begun to develop in Indonesia. Sheikh Muhammad bin Muhammad Bahaiddin Bukhari Al-Naqsyabandy was a Sufi figure who was the first founder of the Naqsyabandiyah Order, he was born in Bukhara, in 717 H/1318 AD, and died in 791 H/1389. The Naqshbandiyah Order also has the largest number of followers. Fuad Said in his work entitled *"The Essence of the Naqsyabandiyah Tarekat"* says that the most followers of the Naqsyabandiyah Tarekat are found in Madura, Java, North Sumatra, Riau, as well as Malaysia and Thailand.(Said 2018)

The Naqsyabandiyah Mudzhariyah Tarekat is well known among the community, especially in West Kalimantan. The person who first introduced the Naqsyabandiyah Mudzhariyah Tarekat was Usman al-Puntiani. However, in the book entitled *"Knowing and Understanding the Muktabarah Tarekat in Indonesia"* Usman al-Puntiani was not the first person to teach the Naqsyabandiyah Mudzhariyah Tarekat, but Ismail Jabal who was a friend of Usman al-Puntiani. In 1919, after almost fifty years of Ismail Jabal studying in Mecca, he returned and settled in West Kalimantan.(Sri Mulyati 2006)

Tariqat Naqsyabandiyah has been present in Madura since the end of the nineteenth century. Mazhariyah (in Indonesian it is written "Muzhariyah") is a Tariqat school that spread on the island of Madura thanks to the efforts of the Kyai from Madura, Sheikh Abdul Azdim from Bangkalan (d. 1335/1916). He had lived in the city of Mecca for a long time and had become Muhammad Salih's caliph and taught Tariqat to many Madurese people who were performing the Hajj. Apart from the city of Mecca, it is also in the city of Medina in spreading its tariqat.

Thariqat Naqsyabandiyah Muzhariyah is currently the most influential thariqat in Madura and also in several places where many residents come from Madura, such as Surabaya, Jakarta and West Kalimantan. Below is a picture of the Masyayikh Lineage which has been recommended by Kyai Ja'far Abd. Wahid that Muttashil reached him.

The only other important lineage that still exists in Madura is that of kyai Jazuli from the village of Tattangoh, a teacher who is highly respected outside of the Tariqat community. His most prominent student was Kyai Ali Wafa from Ambunten, the northern coastal area of Sumenep. Kyai Ali Wafa was given allegiance by Kyai Jazuli but was not given the caliph's diploma because Kyai Jazuli died quickly. He then received a diploma from Kyai Sirajuddin, even though he never studied with him.



According to a history, not long after the death of Kyai Jazuli, Kyai Sirajuddin dreamed of meeting the Prophet Muhammad SAW and was ordered to give a diploma to Kyai Ali Wafa even though he was not his student. Like Kyai Jazuli, Kyai Ali Wafa is also highly respected by fellow scholars and society in general. His students were all over the island of Madura, especially in Sumenep and on the island of Sepudi (east of Madura).

In 1988, Kyai Ali Wafa's most prominent caliph on Madura Island was Kyai Abdul Wahid Khudzaifah in the village of Gersempal (in the Omben – Sampang Madura area). He continued the spread that Kyai Ali Wafa had begun. Kyai Ali Wafa's students in Sumenep and Sepudi generally reaffirmed their allegiance to Kyai Abdul Wahid. He made annual trips to Sepudi and Muncar (fishing ports south of Banyuwangi, where many Madurese fishermen lived). Not only in those areas, he also visited Singaraja (north Bali) and Surabaya almost every month. (Results from an interview with Kyai Abdul Wahid Khudzaifah's son, Kyai Ja'far Abd. Wahid in the village of Gersempal – Omben Sampang Madura, 22-2-1988).

The concept of collective dhikr in the Naqsyabandiyah Mudzhariyah Order is rooted in the basic principles of Sufism, which emphasize the importance of purifying the heart (*tazkiyatun nafs*) and drawing closer to Allah SWT through the continuous practice of dhikr. This Order places dhikr at the heart of a seeker's spiritual journey, where dhikr is not merely the verbal repetition of words, but also an inner awareness that guides the heart to be constantly present with Allah. Collective dhikr in the Naqsyabandiyah Mudzhariyah is carried out in congregation under the guidance of a murshid who serves as a spiritual guide. This practice serves as a medium for students to cultivate reverence, discipline, and togetherness in a peaceful spiritual atmosphere.

In practice, collective dhikr is usually carried out in two main forms, namely *dhikr jahr* (dhikr aloud) and *dhikr khafi* (dhikr silently). These two forms complement each other: *dhikr jahr* helps strengthen the spirit of togetherness and concentration of the congregation, while *dhikr khafi* fosters individual spiritual depth. In the Thariqah Naqsyabandiyah Mudzhariyah, collective dhikr is not only carried out as a routine ritual, but also as a means of moral and spiritual development of students so that they have a clean heart, clear mind, and behavior based on divine values. Through togetherness in dhikr, students learn to feel the presence of God in all their activities, strengthening their sense of humility, patience, and gratitude. Thus, collective dhikr becomes an integral spiritual education system in this thariqah, which not only forms a vertical relationship between servants and their Lord, but also strengthens horizontal relationships

between each other through a spirit of togetherness, discipline, and spiritual solidarity.

Collective dhikr is usually carried out in Islamic boarding schools or *zawiyah* with direct guidance from the *mursyid* or caliph, and is carried out at certain times such as after congregational prayers, Friday nights, *nisfu Sya'ban*, and on the anniversary of the founder of the *tarekat*. The implementation of dhikr begins with the intention and *tawassul*, namely giving the recitation of dhikr to the Prophet Muhammad, his companions, the *Naqsyabandiyah masyayikh*, and the guiding *mursyid*. After that, the congregation recite *istighfar*, *shalawat*, and the sentence of *tauhid* (*lā ilāha illā Allāh*) repeatedly. In the *Naqsyabandiyah Mudzhariyah Thariqah*, the dhikr of *lā ilāha illā Allāh* is recited with full reverence while focusing the heart on the oneness of Allah, accompanied by an inner movement to deny everything other than Allah and establish His existence in the heart. This dhikr is done with deep inner awareness, because the essence of *Naqsyabandiyah* practice is *dhikr khafi* (dhikr in the heart), as the motto of this order says: "*Ad-dhikr bil qalbi khairun minadz dzikri bil lisan*" — dhikr with the heart is more important than just with the tongue.

After the remembrance of *tawhid*, the remembrance of *ism dzat* (*Allāh... Allāh...*) is continued, either silently or in a soft voice. The goal is to solidify God's presence in the heart and remove any undesirable traits from oneself. Typically, the *murshid* provides spiritual guidance so that the congregation can maintain this awareness of dhikr outside the assembly, so that dhikr becomes a habit in every activity. The dhikr concludes with a communal prayer, asking for safety, steadfastness of faith, and inner peace for the entire congregation.

The distinctive characteristic of dhikr in the *Naqsyabandiyah Mudzhariyah Islamic Boarding School* lies in its balance between the spiritual and social dimensions. Students are not only taught to perform dhikr individually, but also to use dhikr as a moral foundation for their interactions, morals, and behavior in society. Through the discipline of regular dhikr, students are trained to guard their hearts from negligence, strengthen self-control, and cultivate sustainable spiritual awareness.

Dhikr in a *Sufism* perspective is a means of bringing spiritual awareness to Allah SWT. In *Tariqah Naqsyabandiyah Mudzhariya* is dhikr which is carried out collectively under the guidance of a *murshid* (teacher). Collective dhikr becomes a medium for spiritual formation that instills the values of togetherness, obedience to teachers, and sincerity in worship.

Thariqah Naqsyabandiyah Mudzhariyah emphasizes dhikr as a spiritual practice aimed at forming *insan kamil* (perfect humans) through purifying the heart. This activity not only increases inner calm, but also strengthens self-control over lust. (Siroj 2019)

2. The Role of Collective Dhikr in the Formation of Religious Character

Character is a depiction of behavior by emphasizing values (right-wrong, good-bad) both explicitly and implicitly. (Maemonah 2024) Based on the study of Islamic religious values, social norms, academic ethics, regulations/laws, and human rights principles, there are values that are grouped into primary values. The *first* is the value of human character in relation to God, namely religious, which is a person's thoughts, words, and actions that are always based on divine/religious values. The *second* is the value of human character in relation to oneself, which includes honesty, responsibility, discipline, hard work, self-confidence, independent spirit, logical thinking, critical, innovative, love of knowledge. The *third* is the value of character in relation to others, namely being aware of the rights and obligations of oneself and others, obeying social rules, appreciating the work and achievements of others, being polite, and democratic. The *fourth* is the value of human character in relation to the environment, namely caring for society

and the environment, valuing national values, and respecting diversity.

If a person has a good character related to God, their entire life will be better because religious teachings not only teach good relationships with God but also with others.(Naim 2012) It can be concluded that character formation is essential for determining the direction of human life. Character formation is as important as teaching knowledge. Ibn Miskawayh emphasized that the primary focus of character education is developing ethics that grow from within the soul, then inspire actions and behaviors that are reflected in various aspects of life. Furthermore, his understanding is embedded in character, with the aim of creating positive human actions that will foster good character. Therefore, Ibn Miskawayh's goal is to establish ethics as a principle of action, which will stimulate positive behavior and allow humans to achieve spiritual perfection. When linked to character formation, habits can be guided to form attitudes and actions that occur repeatedly and automatically through the learning process, both within groups and individually. Improved competence or ability is visible from the outside. Character formation can occur through habitual processes, whether planned or spontaneous in daily activities. There are various methods available to develop positive traits, including setting goals to incorporate into your life, engaging in specific activities consistently over a long period of time, until these actions become habits that are performed automatically and structured, without much thought. Once character is formed, a person may feel a sense of connection or emptiness if they do not continue these practices.(Hidayatullah 2018)

Collective dhikr plays a central role in shaping the religious character of students through continuous spiritual practices oriented towards improving their faith and closeness to Allah SWT. Muslims must always avoid bad behavior and beautify themselves with good morals. The concept of *Tazkiyat an-Nafs* , introduced by Al-Ghazali, is closely related to efforts to improve morals and spiritual healing.(Auliya adiba rahma firdasari 2019) In the context of the Naqsyabandiyah Mudzhariyah Islamic Boarding School, dhikr is not only understood as a verbal ritual, but also as a process of purifying the heart (tazkiyatun nafs) that internalizes Islamic values into the students' daily behavior. Through congregational dhikr, students are trained to cultivate spiritual awareness together, build discipline, and strengthen brotherhood and togetherness in the religious atmosphere of the Islamic boarding school. Dhikr activities carried out routinely, both after prayer and in special thariqah assemblies, become a means of habituating to remembering Allah consistently, thus forming a character of obedience, patience, humility, and sincerity.

In addition, collective dhikr serves as a medium for moral development and social control within the Islamic boarding school environment. When dhikr is performed in congregation under the guidance of a spiritual leader (mursyid), students learn about obedience to their spiritual teacher and the importance of etiquette in all religious activities. This instills the values of humility, obedience, and responsibility, which are hallmarks of religious character. In the practice of the Naqsyabandiyah Mudzhariyah Thariqah, dhikr also serves as a path to inner peace and self-awareness, which in turn influences how students interact with others with compassion and empathy. Thus, collective dhikr is not only a ritual practice, but also an integral means of character education, balancing spiritual, moral, and social aspects in developing religious and well-mannered students.

The regular implementation of collective dhikr (remembrance of God) in Islamic boarding schools has a significant impact on the development of the students' religious character. Through collective dhikr, students learn discipline in their time, submit to the rules of their mentor, and

develop humility before God.(Hidayat 2020) The religious character developed encompasses aspects of spirituality (faith and piety), morality (honesty, patience, and sincerity), and sociality (brotherhood and concern for others).

Collective dhikr also serves as a medium for internalizing Sufi values, such as *muraqabah* (feeling God's watchful eye), *muhasabah* (self-reflection), and *mahabbah* (love for God). These values are crucial for building sustainable religious awareness. In this way, it is hoped that students will possess not only intellectual intelligence but also emotional and spiritual intelligence.(Auliya adiba rahma firdasari 2019) Ultimately, the challenge of integrating spiritual and moral values into Islamic education must be met with commitment from all parties, including teachers, parents, and the community.(M.Ahsin and Ilahiyah 2025)

3. Transforming the Character of Students Through Collective Dhikr

The transformation of students' character through collective dhikr in the Thariqah Naqsyabandiyah Mudzhariyah is a continuous spiritual development process, which emphasizes not only formal rituals but also moral, social, and psychological changes in students. In practice, dhikr functions as a medium for purifying the soul (*tazkiyat al-nafs*) that guides students towards the formation of a strong religious character and noble morals. Through dhikr carried out collectively, students not only train their tongues and hearts to constantly remember Allah, but also form habits of discipline, obedience, and sincerity in their daily lives.{Formatting Citation}

Regular collective dhikr (remembrance of God)—whether through daily wirid (recitation of God), Friday night assemblies, or special dhikr (remembrance of God) and *jahr* (remembrance of God)—encourages students to deeply instill religious values. These activities train them to develop consistent spiritual awareness (*muraqabah*), maintain time discipline, and foster a sense of togetherness among fellow students. These values create a structured and meaningful lifestyle, where every student activity is oriented toward drawing closer to Allah SWT.{Formatting Citation}

Thus, it can be concluded that collective dhikr in the Thariqah Naqsyabandiyah Mudzhariyah is not merely a religious ritual, but a process of transforming the students' character into perfect insan—humans who possess a balance between reason, heart, and deeds. Through consistent, focused, and meaningful dhikr activities, the students experience fundamental changes in their thinking, attitudes, and actions in accordance with essential Islamic values.

Despite many positive findings, the literature also points to challenges: the potential for ritualism without understanding, variations in practices between branches of the Sufi order, and resistance from those concerned about heretical practices. Therefore, empirical research needs to highlight theological legitimacy, the role of the spiritual leader (murshid), and evidence of long-term behavioral change (e.g., longitudinal studies) to scientifically substantiate claims of character transformation. Contemporary studies recommend in-depth qualitative methodologies combined with quantitative behavioral indicators to comprehensively measure the effects of collective dhikr on the character of students.

Collective dhikr activities within the Naqsyabandiyah Mudzhariyah Islamic Boarding School are not merely rituals, but rather part of a process of spiritual and moral transformation. Students who actively participate in dhikr experience behavioral changes in terms of discipline, responsibility, and inner peace in facing life's various trials. Collective dhikr also strengthens a sense of brotherhood and social awareness among students, reflecting the value of *ihsan* (goodness) in Islamic boarding school life.

Furthermore, congregational dhikr instills the value of *istiqamah* (steadfastness in performing worship) and maintaining a pure heart. This process serves as an effective medium for religious character education in traditional Islamic boarding schools.

D. CONCLUSIONS

The implementation of collective dhikr (remembrance) in the Naqsyabandiyah Mudzhariyah Islamic Boarding School (Thariqah Naqsyabandiyah Mudzhariyah) significantly contributes to the development of the religious character of students. Through regular dhikr, students not only strengthen their spiritual connection with Allah SWT but also develop noble moral and social character. Collective dhikr activities serve as an effective spiritual education platform for fostering religious values, such as sincerity, discipline, patience, and togetherness. Thus, the Thariqah serves as a model for character education based on Islamic spirituality that is relevant to the challenges of the modern era.

This study shows that collective dhikr in *the Thariqah Naqsyabandiyah Mudzhariyah* plays a crucial role in shaping the religious character of students in Islamic boarding schools. Through routine dhikr practice led by a mursyid, students are not only guided to deepen their spiritual dimension but also developed in their moral, social, and emotional aspects.

Collective dhikr serves as a spiritual education that instills values such as sincerity, patience, humility, discipline, and togetherness. This practice strengthens spiritual awareness (*muraqabah*) and trains students to constantly remember Allah in all their activities. Thus, dhikr activities not only contribute to inner peace but also to self-control and the development of noble character (*akhlaq al-karimah*).

Besides being a means of drawing closer to Allah SWT, collective dhikr also creates strong social bonds among students, fostering empathy, solidarity, and shared responsibility. This tradition effectively serves as a model for character education based on Islamic spirituality, relevant to the challenges of the modern era and a viable alternative for moral development in Islamic educational institutions.

Thus, the implementation of collective dhikr in the Thariqah Naqsyabandiyah Mudzhariyah is not just a religious ritual, but a process of personality transformation that leads students to become *perfect human beings* —humans who are balanced between spiritual, moral, and social intelligence in everyday life.

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