

An andragogy perspective in thoriqoh qodiriyah wanaqsyabandiyyah activity as an effort of spiritual development

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Abstract

The more diverse types of communities in society show the high interest in adult learning in awareness of lifelong education. A religious community named Thoriqoh Qodiriyah wa Naqsyabandiyyah as a unifying medium for the interests and goals of studying religion and a medium for self-development. The thoriqoh activity was held at the Jami' Imaduddin Pondok Pesantren Tarbiaytul Ulum, Sumursongo, Magetan which was attended by congregations from various groups of people with diverse educational, economic, social and cultural backgrounds. This study aims to analyze the andragogical perspective on thoriqoh qodiriyah wa naqsyabandiyyah activities as an effort to foster spirituality. This type of research is qualitative with a phenomenological approach that focuses on exploring the personal experiences of the congregation with one another. The sampling technique uses purposive sampling and data validity techniques use source triangulation. The results of this study indicate that thoriqoh activities fulfill the principles of adult education, in which there are characteristics of adult learning inherent in them. People who are members of this activity voluntarily and with determination to practice the teachings as a result of spiritual development. The findings reveal that Thoriqoh activities embody the principles of adult education, with characteristics of adult learning evident within them. Members join voluntarily and with a strong commitment to practicing the teachings, reflecting their spiritual growth. The research highlights how spiritual practices within a religious community can contribute to adult learning and personal growth, offering new insights into the role of spirituality in lifelong education.

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INTRODUCTION

Communities are increasingly aware of their educational needs which cannot only be obtained from formal schooling, but from various sources of non-formal and informal education (Fakhruddin & Shofwan, 2019). This can be seen from the many groups and communities formed with various purposes. These communities are formed based on encouragement to fulfill learning needs and also as an alternative solution to problems. One of the communities formed within the Society is a religious community named thoriqoh Qodiriyah wa Naqsyabandiyah (Masduki et al., 2023). In accordance with the nature and characteristics of adults who continue to seek education according to their needs to develop themselves, improve their quality, and improve their competence in certain fields (Burns, R. 2020).

Basically, humans continue to carry out education and learning throughout their lives. The learning undertaken adjusts to what each person needs. This has been regulated in the National Education System law number 20 of 2003 in chapter III article 4 paragraph 3 and article 5 paragraph 2. Education in Indonesia includes informal, formal and non-formal education. Lifelong education has a major role in human life, because in it there is a transfer of knowledge, skills, values and culture from generation to generation vertically, as well as having an impact horizontally. Non-formal lifelong education can be in the form of early childhood education, education for teenagers and youth youth, for women's groups and all the education needed by adults (Simac et al., 2021). This research focuses on non-formal education within the scope of adult education studies (andragogy) (Setiawati & Shofwan, 2023).

Lifelong education does not take into account a person's age limit, anyone can go through learning anytime and anywhere. Adults who are approaching retirement age tend to have a variety of activities that have religious overtones. This is due to the perception of adults to fulfill their spiritual needs who want to get closer to God Almighty. In addition, they feel they have an obligation and responsibility to themselves to continue to improve and do good, which leads to the belief in the existence of life after death. For this reason, adults are consistent in studying religion, one of which is by joining a religious community named Thoriqoh Qodiriyah wa Naqsyabandiyah. The researcher limited the research location to the Thoriqoh Qodiriyah wa Naqsyabandiyah community located at Masjid Jami' Imaduddin, Tarbiyatul Ulum Islamic Boarding School, Sumursongo Village, Karangrejo District, Magetan Regency.

Adults need spiritual development as a form of implementation of the needs of life long learning which in practice has unique and distinctive characteristics, including that adults have had different experiences before joining the community, they prefer advice to being patronized, they prefer pay attention to something they like and according to their needs, prefer to be rewarded rather than punished, deliberately do something repeatedly, like to be treated in good faith, fair and reasonable. Likes things that are practical, experienced and independent.

Adults have a desire to learn independently and this willingness to learn is self-directed learning because they consciously and deliberately carry out learning due to their intrinsic urge to develop themselves according to their respective goals. In addition, to continue learning, these adults can also be influenced or directed by other people (other directed learning), in this case it can mean teachers, programming teams, educational agents, or other outside parties.

Adult education or also known as andragogy is an approach to the implementation of non-formal education, where the participants of this education come from various educational, socio-cultural backgrounds, experiences, interests and different goals (Setiawati & Shofwan, 2023). Adult education is known by various terms, including fundamental education, social education, adult education, mass education, or community education. These adults have also been said to be mature in terms of physical, psychological, economic, legal and social which then has the goal of developing new interests, experience, knowledge, as well as improving certain skills and improving mental attitudes that adapt to their social, economic and cultural conditions. so that adults feel that their

needs can be met. The existence of each level and the differences in each of these adult learners makes adult education functional, pragmatic and applicable according to their respective economic, social and cultural conditions. In connection with this, Bergenin in (Abdullahi, 2023) explains that the goals of adult education are tailored to the interests and needs to achieve a degree of happiness and meaning in life, so that today's adults can better recognize themselves, both their strengths and weaknesses and the more mature the spiritual side. , social, cultural, physical and various other life skills.

This is in line with research that has been done by (Arutmayanti & Hiryanto, 2023) which conducted answer all of the research questions and also impact a very positive implementation in analutical power, ability to think critically and indeoendently in learning process.

Houle (1961) in (Addae, 2020) suggests three orientation groups in adult education, namely 1) goal oriented groups: goal-oriented groups; 2) activity oriented groups: groups oriented towards activities that are felt to provide benefits from the results of activities and learning situations; 3) learning oriented group: a group with a knowledge orientation, which aims to develop the knowledge itself. In this thoriqoh activity, the researcher looks at it from the point of view that adults carry out thoriqoh activities because they are oriented towards activities that provide benefits leading to the ultimate goal of a peaceful life because they feel close to the Creator.

Implementation of thoriqoh qodiriyah wa Naqsyabandiyah activities on every Pahing Sunday, where all congregations wear white clothes, then conduct a book study and dhikr together, followed by a congregational midday prayer. The presence of Thoriqoh has led to a change in the behavior of the community (congregation) in the form of the obligatory practice of dhikr as well as a growing sense of togetherness and empathy for others. This change in behavior is an adjustment based on the person who influences it, identifies and internalizes a new label that is aligned and has the same values as before (Farokha, 2021).

Andragogy as an art, knowledge, and learning approach for adults which is expected to increase interaction between educators and students so that it can be ensured that adult learners are actively involved in their own learning process (Kurniati et al., 2022). In addition, andragogy aims to help adults to learn so that there is progress in their cognitive development, where the self-concept of adults is independent, life experience as a broad source of learning, steady learning readiness as a result of their learning process since childhood, and orientation learn based on the problems they face. Thoriqoh activities which consist of adults, must be ensured that they apply andragogy in their implementation, so that adults are free to learn and their learning goals are met. Thus, this research is important to do.

Based on the explanation above, it can be formulated that the purpose of this study is to analyze the andragogical perspective in thoriqoh activities as an effort to foster the spirituality of the congregation. The existence of thoriqoh activities fulfills the principles of adult education, in which there are characteristics of adult learning inherent in them. People who are members of this activity voluntarily and with determination to practice the teachings as a form of spiritual development. The membership has spread throughout Indonesia and its activities are carried out on a scheduled basis. The development of activities is led by each coordinator per region, giving rise to a variety of activities outside the thoriqoh such as manaqib, congregational prayers, evening prayers together during the month of Ramadan, recitation, joint prayers at the congregation's deceased, and so on.

METHODS

This study uses a qualitative method with a phenomenological study approach. The main data collection technique used is interviews about thoriqoh activities with informants, namely the Thoriqoh chairman and his congregation, then observations about thoriqoh activities and documentation as additional data collection techniques in the form of lists of administrators, activity schedules, event rundowns, and others. According to Suyanto (2019), the phenomenological

approach focuses on exploring the personal experiences of congregations with one another. As a natural research method, the researcher acts as a key instrument and the approach used is descriptive, where the presentation of data is in the form of a written description in the form of words, sentences or pictures so as to provide a real understanding. Emphasis is supported by complete, detailed and in-depth recording to describe the existing situation to support the data found.

The informants in this study included Mursyid (tutor/ Kyai/ educator) who is also a leader of the Tarbiyatul Ulum Islamic boarding school, congregations and also thoriqoh administrators who are directly related to thoriqoh activities and have experience in this field. Researchers used purposive sampling as a sampling technique because it was in accordance with the characteristics of the research (Campbell et al., 2020). The research examines the Thoriqoh Qodiriyah wa Naqsyabandiyah community which is centered at the Jami' Imaduddin Mosque, the Tarbiyatul Ulum Islamic Boarding School, Sumursono, Karas District, Magetan Regency.

Furthermore, the data validity technique used is source triangulation to ensure that the data found between sources is the same as one another. The data analysis model used is the Miles and Huberman data analysis model through the stages of data reduction, data presentation, and verification. The interrelationships between the three components can be described as follows:

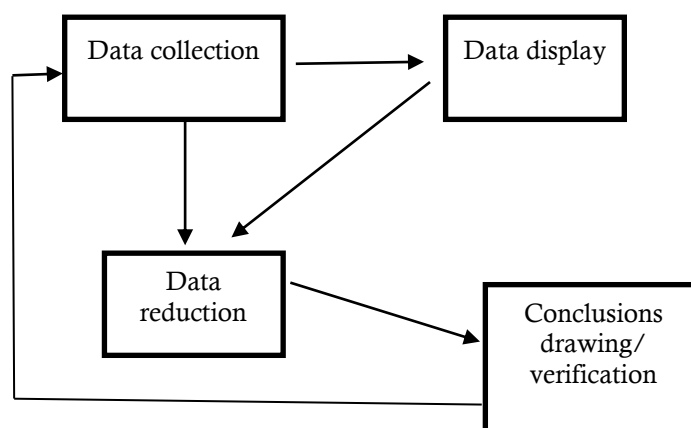


Figure 1. Linkage of Miles & Huberman's research components

RESULTS AND DISCUSSION

Thoriqoh or also called tarekat is interpreted as a way to God, inner knowledge and tasawuf (Nuraini et al., 2022). The focus of this research is on the community of jama'ah qodiriyah wa naqsyabandiyah centered at the Jami' Sumursongo mosque. According to Mr. Kyai Khoirudin Yusuf (leader and also Mursyid Thoriqoh), Jama'ah consists of various professions and backgrounds ranging from 40 to 85 years old. This brief history of Thoriqoh Qodiriyah wa naqsyabandiyah is more than just a merger between the two great thoriqoh, namely Qodiriyah and Naqsyabandiyah, but a new thoriqoh that stands alone which still has the characteristics of the two previous thoriqoh which are combined into something new (Satori et al., 2020).

Thoriqoh Qodiriyah emphasizes the teachings of dhikr *siir ismu dzat or dhikr lathaif or dhikr jahir*, while the Naqsyabandiyah emphasizes *khafi dhikr*, then Thoriqoh Qodiriyah wa Naqsyabandiyah is a combination of the two which regulates the respiratory system and is modified with other dhikr methods. Thus, in terms of genealogy, the Qodiriyah Naqsyabandiyah came from the Qodiriyah, then in terms of its dominant teachings came from the Naqsyabandiyah.

Thoriqoh Qodiriyah wa Naqsyabandiyah was founded by Ahmad Khatib Ibn Abd. Ghaffar al-Sambasi al-Jawi, a great Sheikh of the Al-Haram Mosque who was born in 1217 H/ 1802 AD,

West Kalimantan (Borneo). In his activities, the role of a tutor is called a murshid, namely an educator who teaches the practices that are being carried out and also leads large activities that involve many congregations from various regions who are members of their community group. Furthermore, adult learners here are referred to as jama'ah. While the teaching material is called the practice of thoriqoh.

The activities of Thoriqoh Qodiriyyah and Naqsyabandiyyah at the Sumursongo Islamic Boarding School adhere to the principles of andragogy (adult education). In 2023, this activity will be 36 years old in organizing community education in the religious field. The pilgrims who joined the Thoriqoh activity came from various regions on the islands of Java, Sumatra, and Nusa Tenggara. The total number of pilgrims is 11.593 people, with the following details:

Pilgrims	Man	Women	Number
Bai'at at Almukarrom K.H. Ahmad Muthohhar di Mranggen Demak East Java	945	573	1.518
Bai'at To Almukarrom Dr. KH. Sayfuddin Muhammad at Sumursongo Magetan, East Java	3.157	2.040	5.199
Bai'at To Almukarrom KH. Khoiruddin Yusuf at Sumursongo Karas Magetan	2.337	2.539	4.876
Total	6.439	5.154	11.593

Figure 2. Total Congregation of Thoriqoh Qodiriyahwa Naqsyabandiyyah Sumursongo

Spiritual development for adults who apply the andragogy approach is in line with and supported by previous research, namely the process of Al-Qur'an Education for the elderly which involves them to design study plans and also carry out joint evaluations (Almaidah, 2020). In addition, there is attention and good service from education providers to students, so as to create a learning atmosphere that shows good manners and attitudes as a result of adult learning experiences (Gordon, 2019). In the learning process, adults show good communication skills, are able to control themselves, and respect differences (Cummins et al., 2020).

The existence of the congregation Thoriqoh Qodiriyah wa naqsyabandiyyah in Sumursongo with all its activities quite exists in the midst of the onslaught of modern life where most of its behavior leads to modernity, where the orientation of life is more dominant on material things that can be seen, touched, researched and scientific in nature (Nuraini et al., 2022).

Pilgrims join this Islamic religious community with self-awareness without coercion from any party, with an average age of congregation joining is 40 years to 85 years. The motivation for these congregations to join is to fill their spare time because they have less time to work, the desire to prepare themselves for death and the after life, and the desire to live a calmer and more stable life for worship because they feel closer to the Almighty. One of the informants from the jama'ah group named Mardiyah stated that her motivation for participating in this thoriqoh was to increase her faith and piety to God.

The Thoriqoh activity was carried out at the Jami' Imaduddin Mosque, Sumursongo Village, Karas District, Magetan Regency. This mosque is an icon of the Tarbiyatul Ulum Islamic boarding

school. The implementation time is 09.30 to 13.00 WIB, with the priest or activity leader Mr. KH. Khoiruddin Yusuf (Mursyid Thoriqoh Qodiriyyah and Naqsyabandiyyah Sumursongo). Another part of Thoriqoh's activities is the kubro pilgrimage activity which is carried out routinely every Friday night Pon, taking place at the Tomb of Hadrotus -Syaikh Dr. KH. Sayfuddin Muhammad who is in the Tarbiyatul Ulum Sumursongo Islamic Boarding School Area, Karas District, Magetan Regency. The implementation time is from 21.30 to 24.00 WIB and led by Mr. K.H Khoiruddin Yusuf. The agenda for the kubro pilgrimage is istighosah, tahlil, reading Yaasin, Al-Waqi'ah, Al-Mulk, Fida' Ashghor and closing with a prayer.

The main activity of Thoriqoh is routine recitation every Sunday Paing (Javanese calendar) which takes place from 09.30 WIB to 13.00 WIB. The arrangement of activities is as follows:

Time	Book	Qori'
09.30 – 10.00 WIB	Fiqh	K. Abdul 'Aziz
10.01 – 10.30 WIB	Interpretation	K. Seno Abdullah
10.31 – 11.00 WIB	Mysticism	KH. Salim Musthofa
11.01 – 11.30 WIB	Tausiyah & Ataqoh	KH. Khoiruddin Yusuf
11.31 – 11.45 WIB	Announcement	Manager
11.46 – 13.00 WIB	Dhuhur Prayer & Khususiyah Kubro	KH. Khoiruddin Yusuf

Figure 3. The Timetable of Thoriqoh

The implementation of Thoriqoh activities at the Sumursongo Islamic boarding school fulfills the points of adult education which are in accordance with the points by Knowles in (Sumar, 2018) as follows: **Relation to self-concept and motivation in learning activities.** Adults need to be involved in planning and evaluating the learning and evaluation of the learning that is followed. Thoriqoh activities per sub-region involve the participation of its members in determining activity schedules, planning and evaluating activities in their respective regions, by applying the four pillars of learning (learning to know, learning to do, learning to be, and learning to live together (Santoso & Arlina, 2022)). Thus, an educational process is created that is based on shared needs and mutual agreement of all learning citizens (Mardiyah et al., 2021). **The concept of valuable experience in life learning.** This is in line with the adult principle applied by thoriqoh members, where the worship experience taught in this community is applied every day after finishing prayers. **Relevance related to themselves, both in the field of life and work, is an interesting topic for them.** If it is related to adult education implemented by the thoriqoh congregation, the relevance that is carried out is related to the congregation's need for self-approach to the almighty creator. Through the ritual of worship in the form of dhikr (saying the holy names of the Almighty), it makes you feel calm and close to Him. **The learning orientation that is followed tends to be based on certain learning problems or needs.** The problem that most congregations feel is the amount of free time they have because they are not working, then they want to use the time available to carry out activities that are beneficial to themselves in the present and in the future.

Implementation of adult education one of which aims to create a positive community personality, especially for thoriqoh worshipers who want to realize teachings that reflect the Muslim personality (according to the teachings of the Prophet). The aspects of Muslim personality are classified into several groups, namely 1) physical aspects which include the way of speaking, behaving, and various visible patterns of behavior that can be seen and assessed by other people; 2) psychological aspects, namely aspects that cannot be immediately seen and assessed from the outside, such as ways of thinking, stances, views and ways of behaving and one's interests; 3) noble spiritual aspects, including more abstract psychological aspects such as psychology and philosophy of life. Included in this spiritual aspect is a value system that has permeated a person's personality and

becomes the foundation for making decisions about behavior and direction in a person (Mahmud & Priatna in (Hadi & Uyuni, 2021).

The other research is from (Santoso & Arlina, 2022) that found the impact of andragogic development model in fostering the spirit of effort of the congregation, namely not leaving Islamic law, change of consciousness, discipline, get syafa'at, ease of life, enthusiasm for life and work, improved economy and career, willing to learn religion, skilled in preaching, aware of giving zakat, smart children, high achievers.



Figure 4. Thoriqoh Activity on Sunday Paing at Tarbiyatul Ulum Boarding School Sumursongo

The jama'ah admit that they need this Spiritual guidance to perfect their relationship with the creator by increasing faith in the form of opening awareness of accepting fear and submission to all its commands and prohibitions; improve the relationship between human beings and the environment; realizing balance, harmony and harmony between human relations, the environment and with God. This is in line with the opinion of Carl Rogers in (Sumantri & Ahmad, 2019) which states that learning activities as a process of forming an individual to be a person, not to be someone else. Supported by Maslow's opinion in (Joko & Suminar, n.d.) that learning is a process of achieving self-actualization (self-actualization).



Figure 5. Thoriqoh Qodiriyah Wa Naqsyabandiyah's on Blogsite

Figure 5 is the Institution's online media which aims to provide a brief description of the vision, mission, objectives and some prerequisites for prospective congregations and congregations so that there is transparency regarding the Bylaws which contain the basic provisions and operational provisions of the organization. The content of the blog emphasizes that there are clear rules, obligations, rights and various rules when becoming a congregation at Thoriqoh Qodiriyah wa Naqsyabandiyah Sumursongo. This shows that the assumption of andragogy is applied, that is, psychologically adults need more self-direction (Vevi Sunarti et al., 2022).

Based on an interview with one of the congregation named Mrs. Yayik who provided information that this community network is so wide and close because each region has a representative who coordinates the congregation in that area which then holds joint activities with groups within the area itself or with other groups. Then the chief coordinator also has his own special activities at one time to hold joint prayers and discuss internal policies. This statement is supported by the statement of Mr. K.H Koiruddin Yusuf as the leader of the Islamic boarding school and at the same time the murshid at Thoriqoh Qodiriyah wa Naqsyabandiyyah of the Sumursongo Branch, that there are 170 regional coordinators spread across most parts of Indonesia starting from the islands of Sumatra, Java and Nusa Tenggara. The philosophy of life taught in thoriqoh qodiriyah wa naqsyabandiyyah includes four elements, namely *zuhud* (not being materialistic), *wara'* (always careful in behaving and worshipping), *tawadhu'* (trying to humble oneself and not be arrogant), and *Ikhlas* (purify motivation and all orientations) only to God (Santoso & Arlina, 2022). These four elements are then supported by the motivation of most of the jama'ah who decide to join the community because they want a strong relationship with God, and the end of this philosophy is that God is the only basic reference of all that exists, as well as being the origin and purpose of Human Destiny (Baskara, 2020).

The inner problems of an adult human being become a guide for their most dominant way of thinking to determine something. For this reason, thoriqoh, which also means the way to God, is the best choice as well as a practical method for today's people to guide them towards their ultimate goal. By becoming members of the thoriqoh Qodiriyah wa Naqsyabandiyyah community, they can improve their inner or heart practices Tafzani in (Abitolkha & Muvid, 2020). The spiritual development that is carried out is by using the method of dzikir khafi or Qalbi (spoken in the heart).

The Spiritual Guidance taught here uses the characteristics of adult learning according to Tamat (1985) in (Fitri Yunus et al., 2019), where real experience is a source of learning for adults. This is reflected in the experience of the jama'ah who learn from direct activities in the form of teaching the science of dhikr and improving it, implementing the science of dhikr together, manakib activities, reading prayers, visiting the graves of the dignitaries thoriqoh Qodiriyah wa Naqsyabandiyyah Sumursongo, and others. etc. Furthermore, the learning principles that are carried out are expected to be able to solve problems and meet the learning needs of the congregation, namely the need to improve themselves through the implementation of the science of *zuhud*, *tawadu'*, as well as other backgrounds that motivate the congregation to join. From these various activities as well as meaningful learning experiences, making andragogy the basis of the thoriqoh Qodiriyah wa naqsyabandiyyah strives for the spiritual development of the jama'ah, so that what the jama'ah hopes for can be realized.



Figure 6. Manaqib at the residence of one of the congregations

In addition, Spiritual coaching applies the principles of the teachings of Shaykh Abdu al-Qadir al-Jailani, where his followers are taught about: *mujahadah* (fighting and restraining lust), *tawakkal* (surrendering oneself to God), *Husnu al-khuluq* or (good manners), *gratitude* (acknowledge and

accept God's favor), Sabr (calm and accept disaster), rida (happy to accept God's provisions), sidqu or honest and earnest (Liana, 2020).



Figure 6. Joint prayer at the residence of the family of Thoriqoh members who died, led by the regional coordinator.

The concept of education and coaching for adults at Thoriqoh Qodiriyah Wa Naqsyabandiyyah at the Tarbiyatul Ulum Sumursongo Islamic Boarding School includes instilling a sense of love for God which is reflected in the obligation to make dhikr, instill religious knowledge and philosophy of life, and provide insight into the urgency of the need for lifelong education. This is in line with Nur Liana's statement that thoriqoh activities provide religious guidance for adults to improve intellectual, emotional and spiritual as well as problem solving skills (Liana, 2020). The appropriate learning model is lateral transmission, participatory and dialogic which means that knowledge sharing does not look at the age and social background of the students.

CONCLUSION

Thoriqoh is considered as an appropriate way and method for fostering the spirituality of an adult human being, because it seems as if there are elements of responsibility in the form of spiritual practices that are required to be carried out by the congregation to be carried out every day so that a person who is closer to God is formed. Almighty, that way, its adherents will implement Islamic teachings properly in their daily lives. The teachings of Thoriqoh Qodiriyah wa Naqsyabandiyyah include the teachings of zuhud (not being materialistic), wara' (always careful in behaving and worshiping), tawadhu' (trying to humble oneself and not be arrogant), and Ikhlas (purifying motivation and all orientations) only to God. In addition, the purpose of the congregation to join this thoriqoh is to create a balance of life with fellow humans, fellow living things, and also a good relationship with their God. The congregation, which mostly consists of adults, the average age of the congregation is 40 to 85 years from various educational, social, economic and cultural backgrounds, carries out spiritual development by applying the principles of andragogy, where there is no coercion. to join the community, planning learning and activities that involve the congregation, appreciating learning experiences and meaningful life experiences, as well as learning orientations that are carried out because of spiritual needs that want to be fulfilled. In addition, the teachings in spiritual development that are carried out are refraining from lust, good manners, surrendering to God, being patient, and being sincere.

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