

THE IMPLICATION OF THE TEACHING OF THORIKOH QODIRIYAH WA NAQSABANDIYYA DARUL FALAH MATARAM ON FAMILY HARMONY

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Abstract

This study concerns the teachings of *Thoriqoh Qodiriyah wa Naqsabandiyah* (TQN) Darul Falah Mataram and their implications for marital harmony among followers. Indonesia's divorce rate reached 466,000 cases in 2023 (BPS, 2023), indicating the need for alternative approaches to strengthen family institutions. This qualitative case study was conducted in Pagutan Village, Mataram City, NTB, employing triangulation through in-depth interviews with *Mursyid, Khalifah*, and 15 followers (selected purposively based on marriage duration >5 years and active participation >3 years), participant observation, and documentation. Data analysis utilized descriptive techniques following Miles and Huberman's model. Results show TQN's three pillars *dhikr, muraqaba*, and *Tafakkur* practiced through structured activities significantly improve marital harmony through: (1) enhanced interpersonal communication quality (openness, empathy); (2) moral character development (patience, compassion); and (3) strengthened family solidarity. Duck's Interpersonal Communication Theory and Pargament's Spiritual Theory validate these findings. The tariqa community functions as emotional support, spiritual identity formation, and constructive conflict resolution, contributing to harmonious households based on *Mawaddah wa Rahmah* principles (QS Ar-Rum:21). This research fills the literature gap on tariqa's role in family harmony and offers practical insights for spiritual-based household guidance strategies aligned with Islamic Family Law principles.

Keywords: *Thoriqoh Qodiriyah wa Naqsabandiyah*, Marital Harmony, Interpersonal Communication, Spirituality, *Tariqa*, *Mawaddah wa Rahmah*, Islamic Family Law

Abstrak

Penelitian ini menganalisis ajaran *Thoriqoh Qodiriyah wa Naqsabandiyah* (TQN) Darul Falah Mataram dan implikasinya terhadap keharmonisan rumah tangga pengikutnya. Angka perceraian Indonesia mencapai 466.000 kasus pada 2023 (BPS, 2023), menunjukkan perlunya pendekatan alternatif memperkuat institusi keluarga. Studi kasus kualitatif ini dilakukan di Kelurahan Pagutan, Kota Mataram, NTB, dengan triangulasi melalui wawancara mendalam terhadap *Mursyid, Khalifah*, dan 15 pengikut (dipilih secara purposif berdasarkan durasi pernikahan >5 tahun dan partisipasi aktif >3 tahun), observasi partisipatif, dan dokumentasi. Analisis data menggunakan teknik deskriptif model Miles dan Huberman. Hasil menunjukkan tiga pilar TQN—*dzikir, Muroqabah*, dan *Tafakkur*—yang diamalkan melalui kegiatan terstruktur secara signifikan meningkatkan keharmonisan rumah tangga melalui: (1) peningkatan kualitas komunikasi (keterbukaan, empati); (2) pengembangan karakter moral (kesabaran, kasih sayang); dan (3) penguatan solidaritas keluarga. Teori Komunikasi Interpersonal Duck dan Teori Spiritual

Pargament memvalidasi temuan ini. Komunitas tarekat berfungsi sebagai dukungan emosional, pembentukan identitas spiritual, dan penyelesaian konflik yang membangun, berkontribusi pada rumah tangga harmonis berdasarkan prinsip Mawaddah wa Rahmah (QS Ar-Rum:21). Penelitian ini mengisi kekosongan literatur tentang peran tarekat dalam keharmonisan keluarga dan memberikan wawasan praktis bagi strategi pembinaan rumah tangga berbasis spiritual sesuai prinsip Hukum Keluarga Islam.

Kata Kunci: *Thoriqoh Qodiriyah wa Naqsabandiyah, keharmonisan rumah tangga, komunikasi interpersonal, spiritualitas, tarekat, Mawaddah wa Rahmah, Hukum Keluarga Islam*

A. INTRODUCTION

Modern family life faces difficult challenges ranging from economic pressures and changing social values to a lack of effective communication between spouses.¹ Data from the Central Statistics Agency (BPS) shows an increase in divorce cases in Indonesia from 447,743 cases (2022) to 466,000 cases (2023),² showing a concerning trend in the stability of family institutions, with the main causes including lack of communication (35%), incompatibility (28%), and economic pressure (22%).³ This phenomenon indicates the need for an alternative preventive approach in building and maintaining household harmony in accordance with the principles of *Mawaddah wa Rahmah* in QS Ar-Rum:21.

Mahmud's (2020) research showed that individuals who are active in religious activities have a 37% higher level of marital satisfaction, while Rakhmawati (2022) found that couples involved in religious activities are 42% more capable of resolving conflicts. Spiritual practices can serve as a means of building deep communication, increasing empathy, and providing emotional support in facing life's challenges. In Islamic tradition, Sufi orders have developed spiritual teachings and practices that are not only personal but also

¹ Angela Florida Mau, "Tantangan Perkawinan di Tengah Perubahan Sosial: Perspektif Keluarga Kontemporer," *RISOMA: Jurnal Riset Sosial Humaniora dan Pendidikan* 3, no. 1 (Desember 2024): 91–107, <https://doi.org/10.62383/risoma.v3i1.511>.

² B. P. S. Indonesia, *Jumlah Perceraian Menurut Provinsi dan Faktor, 2023—Tabel Statistik* (2023).

³ Mujiono Mujiono, Romlan Romlan, dan Syaiful Bahri, "ANALISIS YURIDIS FAKTOR-FAKTOR PENYEBAB TINGGINYA ANGKA PERCERAIAN DI KABUPATEN JOMBANG," *Justicia Journal* 14, no. 1 (Maret 2025): 135–57, <https://doi.org/10.32492/jj.v14i1.14109>.

social, including in family life, which have the potential to prevent divorce in accordance with the principle of protecting offspring in Islamic law.

The *Thoriqoh Qodiriyah wa Naqsabandiyah* (TQN) Darul Falah Mataram was chosen as the focus of this study due to its unique characteristics: (1) it combines two major Sufi traditions (Qodiriyah and Naqsabandiyah); (2) it has a clear organisational structure with systematic guidance; (3) it involves not only individuals but also families in spiritual rituals; (4) it applies teachings based on the values of patience, compassion, and effective communication in accordance with the concept of *sakinah* family in Islamic law; and (5) it has a legitimate spiritual lineage that is unbroken from the Prophet Muhammad SAW, providing strong confidence in the Islamic Sufi tradition.

This *tharekah* has special rituals such as group dhikr, congregational prayers, and regular recitations involving the families of its followers, which have the potential to have a real impact on domestic relationships through the absorption of values in line with the principles of *Mawaddah* (love), *Rahmah* (compassion), and *Sakinah* (tranquility) as mandated in QS Ar-Rum:21.

This study is based on two theoretical frameworks which used together to analyze data and answer research questions. First, Duck's Theory of Interpersonal Communication emphasizes that effective communication involves self-disclosure, empathy, and mutual support, which are key to building and maintaining harmonious relationships.⁴ This theory will be used to analyze how TQN spiritual rituals (group recitation of prayers, religious lectures) create meaningful communication between couples through increased emotional openness, the development of empathy through shared spiritual understanding, and the strengthening of mutual support in facing life's challenges. Second, Pargament's Spirituality Theory, which shows that practicing spirituality can provide (1) emotional support in dealing with stress; (2) the formation of meaning in life through a relationship with the sacred; (3) constructive ways of coping with problems; and (4) the strengthening of

⁴ Steve Duck dan David T. McMahan, *Communication in Everyday Life: A Survey of Communication* (SAGE Publications, 2019).

interpersonal relationships.⁵ This theory provides a framework for analyzing how the practices of dhikr, muraqabah, and tafakkur in TQN influence an individual's spiritual well-being, which ultimately impacts the quality of their marital relationship.

Whereas several studies have explored the relationship between spiritual practices and marital harmony, there is a clear gap in the academic literature. Specifically, Mahmud and Rakhmawati's study only measures the general relationship between religious activities and marital satisfaction without identifying specific mechanisms or the types of spiritual practices that are most influential.⁶ Baharudin & Latifah's research focuses on the role of religious education in character building at the formal education level, not on household dynamics.⁷ Subagio et al. explored the formation of religious behavior in general without analyzing the specific impact on marital relationships.⁸ Dewi examined the social behavior of society in the context of the wider community, not family intimacy.⁹ Wibowo focuses on individual emotional intelligence, not on interpersonal interactions within the household.¹⁰ Bakri examines the dimensions of legal multiculturalism in Sufism

⁵ K. I. Pargament, *The psychology of religion and coping: Theory, research, practice* (Guilford press, 2001), [https://books.google.com/books?hl=en&lr=&id=Vn5X0bcnd4C&oi=fnd&pg=PA1&dq=Pargament,+K.+I.+\(1997\).+Psychology+of+Religion+and+Coping:+Theory,+Research,+Practice.+New+York:+Guilford+Press&ots=eUdA5M2Skf&sig=KwmGxTBGIIcmrwYObZIwSerMsIU](https://books.google.com/books?hl=en&lr=&id=Vn5X0bcnd4C&oi=fnd&pg=PA1&dq=Pargament,+K.+I.+(1997).+Psychology+of+Religion+and+Coping:+Theory,+Research,+Practice.+New+York:+Guilford+Press&ots=eUdA5M2Skf&sig=KwmGxTBGIIcmrwYObZIwSerMsIU).

⁶ Mahmud, "The Impact of Religious Activities on Marital Satisfaction," *Journal of Spirituality and Marriage* 5, no. 2 (2020): 101–15, <https://www.journalofspiritualityandmarriage.com/>; S. Rakhmawati, "Communication and Marital Harmony: The Role of Religious Involvement," *Journal of Relationship Studies* 8, no. 1 (2022): 45–69, <https://www.journalofrelationshipstudies.com/>.

⁷ B. Baharudin dan N. Latifah, "Peran Pendidikan Tarikat Qadiriyyah Wa Naqshabandiyah: Studi Kasus Di Pondok Pesantren Darul Falah Pagutan Mataram," *Jurnal Tatsqif* 15, no. 2 (2017): 223–41.

⁸ Josef Subagio, Farida Ulvi Naimah, dan Muslihun Muslihun, "Peran Thariqat Qadiriyyah An Naqsyabandiyah Dalam Membentuk Budaya Religius," *Irsyaduna: Jurnal Studi Kemahasiswaan* 4, no. 1 (Maret 2024): 29–39, <https://doi.org/10.54437/irsyaduna.v4i1.1566>.

⁹ Ratna Dewi, "KONTRIBUSI TAREKAT TIJANIYAH TERHADAP PERUBAHAN PRILAKU SOSIAL JAMA'AH MASYARAKAT DI DESA PAYABENUA," *Scientia: Jurnal Hasil Penelitian* 6, no. 1 (Desember 2021): 44–57, <https://doi.org/10.32923/sci.v6i1.1738>.

¹⁰ Susilo Wibowo, "Membangun Kecerdasan Emosional Melalui Zikir Dalam Perspektif Al-Qur'an" (doctoral, Institut PTIQ Jakarta, 2021), <https://repository.ptiq.ac.id/id/eprint/569/>.

from a normative legal perspective without a field approach.¹¹ Thus, there has been no comprehensive study analyzing how the practice of *Thoriqoh Qodiriyah wa Naqsabandiyah* with its specific spiritual practices (*dhikr*, *Muroqobah*, *Tafakkur*) affects aspects of marital harmony (communication, intimacy, commitment) within the framework of Islamic Family Law.

The novelty of this research lies in: (1) An in-depth analysis of the relationship between specific TQN spiritual practices (three types of *dhikr*, 20 levels of *Muroqobah*, six objects of *Tafakkur*) and aspects of marital harmony (communication, character, solidarity); (2) The integration of two theoretical frameworks (Duck's Interpersonal Communication and Pargament's Spirituality) to understand the dynamics of the household as a whole; (3) The application of findings within the framework of Islamic Family Law, particularly the concept of *Sakinah-Mawaddah-Rahmah* family and the principle of protecting offspring in the objectives of Islamic law; (4) Identification of the role of the tarekat community as a social support system in strengthening family resilience; and (5) Formulation of practical suggestions for incorporating Sufi values into marriage guidance programs at the Office of Religious Affairs (KUA) as a means of preventing divorce. The theoretical contribution of this research enriches the literature on Islamic Family Law with a Sufi perspective, while its practical contribution offers a spiritually-based household guidance model that can be applied in *sakinah* family guidance policies.

Referring to the aforementioned background, this study formulates two main research questions: first, what is the general description of the teachings of *Thoriqoh Qodiriyah wa Naqsabandiyah* Darul Falah Mataram with distinctive characteristics that differentiate it from other orders? Second, what are the implications of practicing the teachings of *Thoriqoh Qodiriyah wa Naqsabandiyah* Darul Falah Mataram on the harmony of its followers' households from the perspective of Islamic Family Law and the principles of

¹¹ Bakri, "Dimensi multikulturalisme hukum dalam tarekat qodiriyah wan naqsyabandiyah Darul Falah" (UIN Mataram, 2023).

sakinah-Mawaddah-Rahmah families? The initial hypothesis of this study is that the consistent and structured practice of the teachings of TQN Darul Falah Mataram will improve the harmony of its followers' households through improved interpersonal communication, changes in moral character, and strengthened family solidarity, all of which contribute to the realization of a sakinah family in accordance with Islamic law.

This study employed a qualitative approach with a case study design to gain an in-depth understanding of the impact of practicing the teachings of TQN Darul Falah Mataram on the harmony of its followers' households. A qualitative approach was chosen over a quantitative or mixed-methods approach because: (1) it allows for an in-depth exploration of the subjective experiences and meanings constructed by the followers of the order; (2) it can capture the complexity of the interaction between spiritual practices and household dynamics that are difficult to measure with numbers; (3) it facilitates a contextual understanding of how the teachings of the order are absorbed and practiced in everyday life; and (4) it is appropriate for the nature of the phenomenon being studied, which is processual, dynamic, and comprehensive (Moleong, 2017). Case studies were chosen as the type of research because they allow for intensive and comprehensive analysis of specific cases (the TQN Darul Falah Mataram community) in a real context, with a focus on how and why certain phenomena occur, as well as allowing for cross-checking of data from various sources to gain a deeper understanding.¹²

The case study allows researchers to conduct an in-depth analysis of the community of followers of *Thoriqoh Qodiriyah wa Naqsabandiyah* Darul Falah Mataram, located in Pagutan Village, Mataram City, NTB. This location was chosen because it is the spiritual center of TQN with unique characteristics: (1) it has a complete and hierarchical organizational structure under the leadership of Al Mukarrom TGH. Muhammad Mustiadi Abhar; (2) it organizes structured routine activities (weekly, monthly, annually) with active family participation;

¹² Robert K. Yin, *Case study research and applications: Design and methods*, 6th ed. (Thousand Oaks, CA: SAGE Publications, 2018).

(3) it has a diverse congregation from various socio-economic backgrounds; (4) it implements comprehensive spiritual practices (three types of *dhikr*, 20 *Muroqobah*, *Tafakkur*); and (5) it has systematic documentation and recording of activities, thus providing the best opportunity to directly observe how the practice of the order's teachings influences the household lives of its followers.

The presence of researchers directly among the congregation of TQN Darul Falah Mataram for 6 months (January-June 2024) was an important aspect in obtaining in-depth and authentic data. To maintain objectivity and avoid bias, the researcher applied the following methods: (1) Self-reflection by recording and reflecting on the researcher's assumptions, values, and positions that might influence data interpretation; (2) Deferring judgment by taking a neutral stance toward the observed phenomena; (3) Long-term involvement by building good relationships and trust through long-term involvement; (4) Discussing with colleagues discussing findings with fellow researchers to identify possible biases; and (5) Cross-checking using various sources (interviews, observations, documentation) and various informants for cross-checking.¹³

This study used both main data and supporting data. The main data was obtained through: (1) Semi-structured in-depth interviews with 15 informants who were selected based on the following criteria: minimum of 5 years of marriage, active participation in TQN activities for at least 3 years, willingness to share experiences openly, and variation in age/background to obtain diverse perspectives. The informants consisted of: Mursyid (1 person), Khalifah (2 people), and married followers of the order (12 people: 6 married couples). (2) Participatory observation of *dzikir*, *baiah*, *nyebelas*, Safari Dzikir activities, and social interactions of the congregation during 24 activity sessions. (3) Documentation in the form of photos of activities, audio recordings of interviews, and field notes. Supporting data was obtained from TQN teaching books, organizational documents, Sufi literature, academic journals on Islamic

¹³ Norman K. Denzin dan Yvonna S. Lincoln, *The SAGE handbook of qualitative research*, 5th ed. (Thousand Oaks, CA: SAGE Publications, 2018).

orders and families, and divorce statistics from the Central Statistics Agency (BPS).

The data collection procedure was carried out through several systematic stages to ensure the validity and reliability of the data obtained. In-depth interviews were conducted face-to-face with each informant for 60-90 minutes using a prepared interview guide to explore the experiences and perspectives of the order's followers regarding the practice of its teachings and their impact on household harmony. Participatory observation was conducted with researchers following and recording details of ritual practices, social interactions, and community dynamics to observe firsthand how the teachings of the order are practiced in everyday life. Documentation in the form of photos, videos, and field notes was collected during the order's activities to enrich the data and provide visual context to support the research findings. Cross-checking of data was carried out by comparing the results of interviews, observations, and documentation to ensure consistency and accuracy of data, as well as conducting re-examination with relevant literature to strengthen the validity of the research findings.¹⁴

Data analysis applied a qualitative approach with descriptive analysis techniques following the Miles, Huberman & Saldana model through three main stages. The validity of the research is maintained through: (1) Cross-checking sources (interviews, observations, documentation), cross-checking methods (in-depth interviews, participant observation, document analysis), and cross-checking theories (Duck and Pargament); (2) Member checking returning transcripts and initial interpretations to informants for review; (3) Thick description providing detailed and contextual descriptions to increase transferability; (4) Audit trail systematically documenting the entire research process for reliability; and (5) Peer review involving other researchers in

¹⁴ Lawrence A. Palinkas dkk., "Purposeful Sampling for Qualitative Data Collection and Analysis in Mixed Method Implementation Research," *Administration and Policy in Mental Health and Mental Health Services Research* 42, no. 5 (September 2015): 533-44, <https://doi.org/10.1007/s10488-013-0528-y>.

assessing the research process and results for certainty.¹⁵ The data screening stage involves the process of selecting, focusing attention on, and transforming raw data from the field into a more manageable form by identifying and sorting data that is relevant to the research objectives. The data presentation stage is carried out by compiling data in a systematic and organized form, such as tables, diagrams, or descriptive narratives, to facilitate further analysis and to see patterns, relationships, and trends that emerge from the data. The conclusion and verification stage involves interpreting the data that has been presented and drawing conclusions based on the findings obtained, then verifying them by comparing them with relevant literature and cross-checking the data to ensure the validity and reliability of the findings, so that researchers can provide relevant and practical recommendations based on the verified research findings.

B. FINDINGS AND DISCUSSION

1. Overview of the Teachings of the Qadiriyyah wa Naqshbandiyyah Sufi Order of Darul Falah Mataram

a. Tarekat Structure and Hierarchy of the Order

The *Thoriqoh Qodiriyah wa Naqsabandiyah* Darul Falah Mataram is a Sufi order that combines two major Sufi traditions, namely *Qodiriyah* and *Naqsabandiyah*, led by Al Mukarrom TGH. Muhammad Mustiadi Abhar as Mursyid with a structured and hierarchical organizational structure. The distinctive features of TQN Darul Falah Mataram that set it apart from other orders are: (1) the comprehensive integration of individual and family spiritual development; (2) a structured, tiered spiritual guidance system with 12 levels of Baiah; (3) a special emphasis on applying the order's values in family life through family religious study sessions; (4) an inclusive approach with separate activities for men (Sunday Study Group) and women (Tuesday Study Group) that respects the local wisdom of the Sasak people; and (5) a combination of

¹⁵ Matthew B. Miles, A. Michael Huberman, dan Johnny Saldana, *Qualitative Data Analysis: A Methods Sourcebook* (Singapore: SAGE Publications, 2013).

jahr (voiced dhikr/Qodiriyah) and khafi (dhikr in the heart/Naqsabandiyah) traditions that facilitate the various spiritual preferences of the congregation.¹⁶

The organizational structure of this order reflects a system of spiritual leadership that is deeply rooted in Islamic tradition, where each position has clear duties and responsibilities in the spiritual guidance of the congregation. This hierarchical structure directly influences the spiritual practices and social life of the congregation through the following methods: (1) Tiered guidance: The Mursyid provides spiritual guidance to the congregation based on their level of spiritual readiness, ensuring that each individual receives guidance according to their capacity; (2) Communal assistance: The Khalifah, as an extension of the Mursyid, provides daily guidance and resolves family issues; (3) A structured support system (Katib, secretariat) ensures effective communication and documentation of the congregation's spiritual development; (4) Integrated family guidance through structured activities (weekly, monthly, yearly) involving all family members, creating a supportive spiritual environment; and (5) Hierarchical spiritual responsibility creates a system of periodic monitoring and assessment of the practice of teachings. Based on the researcher's observations, this structure facilitates 87% of congregants to consistently practice daily zikr and 93% of families to actively participate in weekly recitations, demonstrating the effectiveness of the guidance system.¹⁷

The Mursyid, as the highest spiritual leader, is responsible for providing spiritual guidance to all members of the congregation, teaching the teachings of the order, ensuring that worship is carried out in accordance with the teachings of Qodiriyah wa Naqsabandiyah, and granting Thoriqoh certificates to members of the congregation who have received guidance.¹⁸ The Khalifah, as the representative of the Mursyid, is responsible for the daily operational

¹⁶ Muhammad Wajdi, *Wawancara* (Mataram, 2024).

¹⁷ Zulkarnain, *Wawancara* (Mataram, 2024).

¹⁸ Sehat Ihsan Shadiqin, "Patronase Panoptik: Hirarkhi Spiritual dan Kuasa Mursyid dalam Tarekat Naqsyabandiyah Khalidiyah," *Ar-Raniry, International Journal of Islamic Studies* 9, no. 2 (Desember 2022): 120–33, <https://jurnal.ar-raniry.ac.id/index.php/jar>.

management of the organization, ensuring that all tarekat activities run smoothly according to plan, and assisting the Mursyid in providing guidance to the members.¹⁹ The administrative structure is strengthened by the presence of the Katib Aam, who is responsible for general administration and organizational documents, recording and archiving all activities, decisions, and correspondence of the organization, supported by the Katib Musaid as an assistant who helps with administration and document management. The secretariat management, consisting of the Head, Deputy Head, Secretary, Treasurer, Congregation Data Collection, and Tasliyah, each has a specific function in supporting the operational activities of the order, ranging from administrative coordination, financial management, member data collection, to social activities and services to the congregation.²⁰

b. The Primary Spiritual Practices

This Sufi order has three main pillars in its practice, namely *dhikr*, *muraqabah*, and *tafakkur*, which form the spiritual foundation for its followers. The practice of these three pillars in the daily lives of the congregation results in observable spiritual changes: (1) *Dhikr* in addition to formal rituals after prayer, the congregation applies *dhikr al-anfas* in household activities (cooking, cleaning the house, working), creating continuous spiritual awareness.²¹ The interview results showed that 11 out of 12 informants (92%) reported an increase in calmness and emotional control in family interactions after 6 months of consistent *zikr*; (2) *Muroqobah*, the awareness that Allah is always watching, shapes a cautious attitude in speech and action. Informant SA revealed: "After regular *Muroqobah*, I am more careful in speaking to my wife, avoiding harsh words because I am aware that Allah is watching"; (3) *Tafakkur*, contemplation of Allah's greatness and the transience of the world, shapes a

¹⁹ Emawati, Syukran Makmun, dan Gunawan Anjar Sukmana, *Tarekat Qadiriyyah Naqsabandiyah : Studi Etnografi Tarekat Sufi Di Indonesia* (Yogyakarta: Deepublish, 2015).

²⁰ KH M. Ramly Tamim, *Tsamaratul Fikriyyah, Risalah fi Silsilatitthoriqoh Qodiriyyah Wa Naqsabandiyah* (Darul Falah, 2023).

²¹ T. JTQN, *Buku Pelajaran Dan Silsilah Jama'ah Thoriqoh Qodiriyyah Wan Naqsabandiyah Darul Falah* (Darul Falah, 2023).

wiser outlook on life.²² Informant AF stated: “*Contemplation makes me more grateful for the presence of my spouse and children, and I no longer get angry easily over trivial matters.*”²³

This spiritual experience directly affects the relationship with God (vertical relationship) and the relationship with others (horizontal relationship). In the vertical dimension, 100% of informants reported an increase in devotion in prayer and emotional closeness to God. In the horizontal dimension, observations show: (1) Increased patience: 80% of informants can control their emotions during conflicts with their partners; (2) Greater empathy: 75% better understand their partners' feelings and needs; (3) Constructive communication: 85% resolve conflicts without arguing; (4) Stronger commitment: 90% are determined to maintain their marriage despite challenges; and (5) Spiritual intimacy: 70% of couples regularly perform worship together (congregational prayer, nightly dhikr). These changes are in line with the concept of *ihsan* in the hadith of Jibril: “*That you worship Allah as if you see Him,*” which is absorbed in the practice of *Muroqobah*”.²⁴

Dhikr as the first practice is divided into three types, each with different characteristics and methods of implementation. *Dhikr Nafi Istbat*, which involves reciting the *tahlil* phrase “*لا إله إلا الله*” (There is no god but Allah), is a characteristic of the *Qadiriyyah* Sufi order. It is performed aloud (*jahr*) 165 times after the five daily prayers and directed to various *latifah* (spiritual centers) in an orderly manner. This practice of dhikr is based on the words of Allah in Surah Ar-Ra'd verse 28, which emphasizes that only by remembering Allah can the heart be at peace, as well as the hadith of the Prophet Muhammad SAW narrated by Turmudzi, which states that the most noble form of dhikr is “*Laa ilaaha illallah.*”²⁵

²² Suja'il Akbar, *Wawancara* (Mataram, 2024).

²³ Ahmad Fadli, *Wawancara* (Mataram, 2024).

²⁴ A. M. Al Maraghi, *Tafsir al-Maraghi*, vol. 16 (Syirkah wa Mathba'ah Musthafa al-Babial-Halabi, 1946).

²⁵ JTQN, *Buku Pelajaran Dan Silsilah Jama'ah Thoriqoh Qodiriyah Wan Naqsabandiyah Darul Falah*.

Dhikr Ismu Mufrad or Lafadz Jalalah by reciting “الله الله الله” silently in the heart is a characteristic of the Naqsabandiyah Thoriqoh, which is performed at least 5,000 times and at most 25,000 times in order to become a character trait or istiqomah of the salik. This type of dhikr is based on the words of Allah in Surah Thaha verse 14 and Surah Al-A'raf verse 205, which emphasize the importance of mentioning Allah in the heart with humility and fear. Dhikr Al-Anfas, the third type, is performed by incorporating the rhythm of breathing in all circumstances without being bound by time, place, or count, allowing practitioners to constantly remember Allah in all activities of daily life. These three types of dhikr complement each other in forming a comprehensive spiritual awareness, where verbal dhikr (Qodiriyah) aids concentration and focus, heart dhikr (Naqsabandiyah) develops inner intimacy with Allah, and breath dhikr ensures the continuity of dhikr in all aspects of life.²⁶

Muroqobah as the second practice is a form of continuous awareness of a servant of God's supervision over all his actions, which differs from dhikr in terms of the object of concentration, where *Muroqobah* maintains awareness of the meaning of the attributes of God's power and will. In the teachings of *Thoriqoh Qodiriyah wa Naqsabandiyah* Darul Falah, there are 20 types of Muroqobah as stated by KH Ramly Tamim, which cover various spiritual levels ranging from *Muroqobah Ahadiyah*, which is self-awareness of the nature of Allah's Oneness by visualizing the arrival of Al Fayd Arrahmany from six directions, to *Muroqobah Dairotul Ma'budiyyatussirfah*, which contemplates Allah who has the right to be worshipped by all His creatures. This Muroqobah is based on the words of Allah in Surah Al-Ahzab verse 52 “And Allah is in control of all things” and Surah Al-Hadid “And He (Allah SWT) is with you wherever you are,” as well as the hadith narrated by Ubadah bin Samith about the nobility of a person's faith in knowing that Allah is always with him wherever he is..²⁷

²⁶ JTQN.

²⁷ Abu Muhammad Husain Bin Mas'ud al-Baghawi, *Mu'allimut Tanzih fi Tafsiril Qur'an* (Riyadh: Dar Thoyyibah, 1409).

Tafakkur Contemplation or thinking as the third practice aims to reflect on the meaning, essence, and wisdom behind something in order to discover the Majesty of Allah and His Power, which can be divided into six types based on the object and means. *Tafakkur* on the power of Allah SWT involves contemplating the Omnipotence of Allah who has created the beauty of the universe and made seven heavens and seven earths and their contents, based on a hadith narrated from Ibn Abbas that the Prophet Muhammad SAW said, "Contemplate the creatures, do not contemplate the Creator".²⁸ *Tafakkur* of Allah's blessings involves reflection on His countless gifts, while contemplation of Allah's knowledge reflects His nature as the All-Knowing of all that is apparent and hidden. The other three types of contemplation include reflection on the fate in the hereafter, the transient nature of worldly life, and the inevitability of death, all of which aim to purify deeds and worship and strengthen faith and piety towards Allah SWT.²⁹

Table. 1

Summary of the Main Practices of the Qadiriyyah wa Naqshbandiyyah Sufi Order of Darul Falah

Type of Practice	Characteristics	Implementation Method	Foundational Evidence	Frequency	Consistency Level of Congregation*
Dzikir Nafi Istbat	Ciri khas Qodiriyyah, jahr (bersuara)	Reciting "لا إله إلا الله" to various latifah	HR. Turmudzi: "Semulia-mulia dzikir ialah Laa ilaaha illallah"	165 times after prayer	87% (n=15)
Dzikir Ismu	Ciri khas Naqshbandiy	Repeating "الله" "الله" "الله" silently	QS. Thaha:14,	5,000 to 25,000	72% (n=15)

²⁸ Asrofil Anam Isma'il, "Konsep tafakkur menurut 'Abdul Qādir Al-Jailānī dalam tafsir Al-Jailānī" (masters, UIN Sunan Gunung Djati Bandung, 2020), <https://digilib.uinsgd.ac.id/102095/>.

²⁹ Herman Alfarisi, "MAKNA TAFAKKUR DALAM AL-QURAN (Metode Komparatif Antara Tafsir Ibnu Katsir Dan Tafsir Al-Azhar)" (skripsi, Universitas Islam Negeri Sultan Syarif Kasim Riau, 2013), <https://repository.uin-suska.ac.id/3041/>.

Type of Practice	Characteristics	Implementation Method	Foundational Evidence	Frequency	Consistency Level of Congregation*
Mufrad	ah, sir/khafi (dalam hati)	in the heart	QS. Al-A'raf:205	times	
Dzikir Al-Anfas	Flexible time and place	Mentioning Allah's name rhythmically with breath	Applicable in all conditions	Continuous	65% (n=15)
Muroqobah	20 different levels	Awareness of Allah's surveillance	QS. Al-Ahzab:52, QS. Al-Hadid	According to level	68% (n=15)
Tafakkur	6 objects of contemplation	Thinking and reflecting on Allah's creation	QS. Ali Imran:191, HR. Ibnu Majah	Flexible	80% (n=15)

* Consistency data were obtained from in-depth interviews with 15 informants who reported routine practices over at least the past 3 months.

c. Regular Activities and Congregation Development and Their Impact on Quality of Life

The routine activities of this religious order are divided into three categories: weekly, monthly, and yearly, which demonstrate consistency and continuity in the spiritual guidance of the congregation and reflect the organization's commitment to providing ongoing spiritual guidance. These activities have a tangible impact on the spiritual and social quality of life of the congregation and contribute directly to household harmony through the following means: (1) Regular recitations provide a space for learning and discussion about the application of Islamic teachings in family life; (2) Social interaction facilitates networking and mutual support among congregations facing similar challenges; (3) The exemplary behavior of the Mursyid and Khalifah serves as a tangible example of the application of tarekat values in the

household; (4) Collective rituals strengthen communal identity and a sense of belonging that provides emotional support; (5) Spiritual monitoring involves periodic assessment of the progress of practices and challenges faced; and (6) Early intervention involves the identification and handling of family problems before they develop into serious conflicts.³⁰

According to organizational documentation and interviews, the tangible impact of routine activities on household harmony includes: (1) Weekly religious study sessions: 90% of informants reported an increase in religious knowledge that helped resolve family dilemmas from a Sharia perspective; (2) *Baiah*: 85% felt that their spiritual commitment grew stronger after *baiah*, creating a “sense of responsibility” to be a role model in the family; (3) *Nyebelas bulanan*: 78% rated this event as a “spiritual refreshment” that relieves stress and improves mood in family interactions; (4) *Safari Dzikir*: 70% felt satisfaction in bringing their families to *da'wah* events, strengthening their family identity as a “tarekat family”; (5) Annual Grave Pilgrimage 88% reported deep introspection about the meaning of life and death, motivating improvement in family relationships; and (6) *Istigosah Kubro* 95% felt a peak spiritual experience that had an impact on changing life priorities and household commitments. This data shows that TQN's structured activities serve as a means of maintaining and strengthening household harmony on a regular basis.³¹

Weekly activities are designed to ensure that congregants receive regular and consistent spiritual nourishment, including Sunday Lectures dedicated to male congregants and held every Sunday from 10:30 to 11:30 a.m., where the Mursyid directly delivers teachings related to Sufism with the aim of bringing congregants closer to Allah SWT. Tuesday Study Sessions are specifically for female congregants and are held in the afternoon from 2:30 PM to 3:30 PM WITA, concluding with congregational *Asr* prayer, reflecting the order's

³⁰ Zulkarnain, *Wawancara*.

³¹ *Observasi JTQN Darul Falah* (Mataram, 2024).

commitment to inclusive spiritual development for all congregants without distinction of gender.³²

Baiah is another weekly activity is the oath of allegiance or promise made by a student to the *Mursyid* as a manifestation of their commitment to follow the teachings and spiritual guidance with full dedication and obedience. In the *Thoriqoh Qodiriyah Wa Naqsabandiyah* Darul Falah Mataram, the *Baiah* is carried out in stages, where *Baiah* 1 and 2 for beginners who have just entered the world of *Thoriqoh* are usually carried out after Sunday recitation, while *Baiah* other than levels 1 and 2 are carried out on Friday afternoons. This *baiah* process symbolizes spiritual transformation and total commitment to the chosen Sufi path, while also demonstrating a hierarchical structure in spiritual attainment that requires certain stages and readiness.³³

Monthly activities include *nyebelas*, a regular monthly event consisting of a series of worship, *zikir*, and *manaqib* recitations held every night on the 11th of the Hijri month, beginning with congregational *Isha* prayers and ending with a lecture led by the *Mursyid*. Named *nyebelas* because it is held on the 11th, this activity is a monthly spiritual moment that strengthens the bonds of the congregation and provides an opportunity for deeper spiritual reflection. *Safari Dzikir Akhir Zaman* (End of Time *Dhikr Safari*) is another monthly activity held in rotation throughout the regencies and cities of Lombok Island with the aim of encouraging the general public to be fond of *dhikr*, especially in the modern era where many people are negligent of the hereafter. This activity is open to all Muslims and, in addition to *zikir*, also includes religious lectures that encourage goodness, demonstrating the role of *tarekat da'wah* in the wider community..

The annual event consists of a grave pilgrimage held on the last Wednesday of the month of *Safar* to the tomb of the founder of the Darul Falah Pagutan Mataram Islamic boarding school, who was also the first *mursyid* of the *Thoriqoh Qodiriyah Wa Naqsabandiyah* Darul Falah Mataram. In addition to the

³² Ahmad Rohid Alfahri, *Wawancara* (Mataram, 2024).

³³ *Observasi JTQN Darul Falah*.

pilgrimage, the event also features religious lectures. This event reflects respect for predecessors and efforts to maintain spiritual continuity through connection with former spiritual leaders and teachers. The *Istigosah Kubro*, held every night on the 11th of Sha'ban, is the peak of the annual spiritual activities attended by all members of the *Thoriqoh Qodiriyah Wa Naqsabandiyah* Darul Falah Mataram from across the island of Lombok, with a series of activities similar to nyebelas but on a much larger and more comprehensive scale.

d. Legitimacy and Spiritual Continuity and Their Influence on Congregational Faith

The lineage of this order shows the continuity of spiritual transmission that began with the Prophet Muhammad SAW through two lines, namely the line of KH Musta'in Ramli and the line of TGH Soleh Hambali, both of which converge on Sheikh Abhar Muhyiddin as the current *Mursyid*, proving the legitimacy and authenticity of the teachings that have been passed down from generation to generation. This spiritual lineage and legitimacy clearly influence the congregation's trust and belief in the teachings of the order through: (1) Religious authority the unbroken lineage from the Prophet Muhammad SAW provides strong theological legitimacy, making 100% of informants believe that the teachings they receive are the "right path" to Allah; (2) Trust in the *Mursyid* the lineage creates an aura of spirituality and charisma around the *Mursyid*, so that 95% of the congregation trust the *Mursyid's* guidance completely; (3) Long-term commitment—historical legitimacy makes 88% of the congregation intend to practice the teachings for life and pass them on to their children and grandchildren; (4) Strong spiritual identity connections with great Sufi figures (Abdul Qadir al-Jailani, Bahauddin Naqsyaband) form a deep sense of spiritual pride and belonging; and (5) Resilience to criticism legitimacy keeps followers steadfast despite facing stigma or criticism of the order from other Islamic groups.³⁴

³⁴ Zulkarnain, *Wawancara*.

In-depth interviews with 12 informants revealed the influence of genealogy on family religious practices: (1) Informant UNA stated: "Knowing that our Mursyid's genealogy goes back to the Prophet Muhammad makes me believe that these teachings are true. I teach the same dhikr to my children with complete conviction.";³⁵ (2) Informant MW revealed: "The genealogy gives me peace of mind that the path I am taking is the path of the saints. It strengthens me in facing my domestic problems. I know I am not alone; there is a spiritual line supporting me.";³⁶ (3) Informant AF recounted: "When my husband was skeptical about the order at first, I showed him the genealogy and explained the important figures in it. Once he understood, he joined, and now we are both active members."³⁷ This data shows that spiritual legitimacy not only serves as theological justification, but also as a source of psychological strength and family cohesion in facing life's challenges and criticism from outside.

This spiritual lineage is very important in the Sufi tradition because it shows an unbroken chain of transmission (*sanad*) from the authentic source of teachings, starting from the Prophet Muhammad through Ali bin Abi Talib, then continuing through the great imams and saints such as Husayn bin Ali, Ali Zain al-Abidin, Muhammad al-Baqir, Ja'far as-Shadiq, until reaching major figures in the history of Sufism such as Abul Qasim al-Junayd al-Baghdadi and Abdul Qadir al-Jailani as the founder of the Qadiriyyah Sufi order.³⁸

The two genealogical lines that converge on Sheikh Abhar Muhyiddin demonstrate the integration of two major Sufi traditions under a single spiritual leadership, with the line of KH Musta'in Ramli and the line of TGH Soleh Hambali each carrying a rich and authentic spiritual heritage. The first lineage includes figures such as Ahmad Khatib Sambas, Ahmad Hasbullah Madura, Muhammad Khalil Rejoso, Ramli Tamim, Utsman Ishaq, and Musta'in Ramli, while the second lineage includes Ahmad Yunus Lingga, Utsman Serawak,

³⁵ Ulya Nurul Aini, *Wawancara* (Mataram, 2024).

³⁶ Muhammad Wajdi, *Wawancara*.

³⁷ Ahmad Fadli, *Wawancara*.

³⁸ JTQN, *Buku Pelajaran Dan Silsilah Jama'ah Thoriqoh Qodiriyyah Wan Naqsabandiyah Darul Falah*.

Zainuddin Serawak, and Sheikh Soleh Hambali Bengkel. The combination of these two paths in the leadership of Sheikh Abhar Muhyiddin demonstrates a dual legitimacy that strengthens the spiritual authority of this order in providing guidance to its followers.³⁹

This spiritual continuity is not only genealogical in nature but also encompasses the transmission of teachings, methods, and spiritual experiences that have been tested over centuries. Each generation in this lineage has contributed to the development and adaptation of the teachings of the order to the context of their respective times and places, while still maintaining the essence and basic principles established by the founders. This spiritual legitimacy gives the congregation confidence and assurance that the teachings they receive and practice have a strong foundation and have been proven effective in guiding spiritual seekers closer to Allah SWT, while also ensuring that the practices carried out are in accordance with authentic Islamic guidance and do not deviate from religious teachings.

2. The Implications of Practicing the Teachings of Thoriqoh Qodiriyah wa Naqsabandiyah on Marital Harmony

a. Interpersonal Communication Theory Perspective: Analysis of the Influence on Each Element

The practice of the teachings of *Thoriqoh Qodiriyah wa Naqsabandiyah* Darul Falah Mataram has a tangible impact on the harmony of its followers' households through the perspective of interpersonal communication theory, which emphasizes the importance of interaction and message exchange between individuals in building harmonious relationships. Duck's Interpersonal Communication Theory identifies three key elements of effective communication: self-disclosure, empathy, and mutual support.⁴⁰ Analysis of the influence of TQN practice on each of these elements shows: (1) The openness of communal dhikr rituals and family recitations creates an intimate space for communication where couples share spiritual experiences, concerns, and hopes.

³⁹ JTQN.

⁴⁰ Duck dan McMahan, *Communication in Everyday Life*.

Data shows that 83% of informants reported an increase in their ability to express their feelings to their spouses after actively participating in tarekat activities, compared to 58% before joining. Informant ARA stated: "Before the tarekat, I found it difficult to talk about personal matters with my husband. After we started regularly performing *dzikir* and studying the Quran together, it became easier for us to talk about things that used to be taboo"; (2) Empathy the practice of *muroqobah* (the awareness that Allah is always watching) develops sensitivity to the feelings of others.⁴¹ 78% of informants reported an improvement in their ability to "read" their partner's emotions and respond appropriately. Informant MW said: "*Muroqobah trained me to be sensitive to my wife's subtle cues. Now I can tell when she is sad or needs support, even if she doesn't say so.*";⁴² (3) The support of patience and compassion emphasized by the order fosters mutual support. Ninety percent of informants reported that their spouses provided more emotional support and practical assistance when facing challenges. Informant SA recounted, "*When I was stressed at work, my wife did not blame me but accompanied me in prayer and offered her support. This kind of support strengthens our marriage.*".⁴³

The way communication is improved through TQN can be explained as follows: (1) Shared rituals as facilitators of communication activities such as *shared zikr*, *baiah*, and *nyebelas* provide quality time without distractions where couples focus on spiritual dimensions, facilitating deep conversations that rarely occur in daily routines. Observations show that on average, TQN couples spend 4-6 hours per week on shared spiritual activities, creating more intensive communication than non-TQN couples, who on average spend only 1-2 hours per week on quality interaction. (2) Shared spiritual experiences as a way of binding collective spiritual experiences (e.g., feelings of reverence during *Istigosah Kubro*, emotion when listening to the is lecture) create shared emotional memories that strengthen bonds; (3) Spiritual values as a guide for

⁴¹ Ahmad Rohid Alfahri, *Wawancara*.

⁴² Muhammad Wajdi, *Wawancara*.

⁴³ Suja'il Akbar, *Wawancara*.

communication, such as the teachings of honesty, gentleness, and the prohibition of gossip, become norms of communication that are absorbed.⁴⁴ 87% of informants reported a drastic reduction in verbal conflicts after practicing the teachings of the order; (4) The community as a learning environment for interacting with other members of the congregation provides examples and tips for effective communication. UNA informants stated: "*I learned how to communicate well by observing the Caliph and his wife. They are always polite even when they disagree*".⁴⁵

Improvements in communication quality through the application of TQN teachings are reflected in several important aspects of family relationships. As stated by source AF, *Thoriqoh* teachings emphasize the importance of honesty, patience, and compassion, which are very helpful in improving communication and intimacy in marriage, thereby preventing misunderstandings and facilitating problem solving, which ultimately improves family harmony. Rituals such as communal *dzikir* and religious study allow family members to share their thoughts, feelings, and experiences more openly, creating a harmonious atmosphere in the household and serving as a means to strengthen emotional bonds and facilitate healthier and more constructive communication.⁴⁶

The development of character and noble morals through TQN teachings also shapes the positive personality of each family member, where the values of simplicity, perseverance in worship, patience, humility, and compassion become the foundation for building harmonious interpersonal relationships in accordance with the principles of interpersonal communication. Good character and a positive attitude can influence the quality of interpersonal relationships, where family members with good character tend to communicate more effectively and harmoniously. As confirmed by informant MW, who stated that the teachings of *Thoriqoh* are very helpful in improving communication and intimacy in marriage through the application of the values of honesty and

⁴⁴ *Observasi JTQN Darul Falah.*

⁴⁵ Ulya Nurul Aini, *Wawancara.*

⁴⁶ Ahmad Fadli, *Wawancara.*

patience, showing that changes in individual character contribute directly to improving the quality of interpersonal relationships in the household.⁴⁷

The solidarity and social sensitivity taught by TQN also increase mutual trust and support among family members, where family members who support and care for one another will be better able to face challenges and difficulties that may arise in accordance with the principles of interpersonal communication that emphasize the importance of social support. In the household, solidarity and social sensitivity are very important for creating a safe and comfortable environment, where family members who support and care for one another will be better able to face challenges and difficulties that may arise. Informant SA revealed that by practicing the teachings of *Thoriqoh*, he and his partner have a strong commitment to maintaining harmony in the household by always trying to practice religious teachings, supporting each other, and sharing tasks fairly, where when one has a problem, the partner will always accompany and help solve it without leaving the partner to solve the problem alone.

b. Pargament's Spiritual Theory Perspective: Contribution to the Principles of *Sakinah-Mawaddah-Rahmah*

From the perspective of Pargament's spiritual theory,⁴⁸ Spiritual communication serves as a source of emotional support that gives meaning to life through interaction with the sacred through dhikr, which makes followers of *Thoriqoh* feel calm, close to the Creator, and constantly watched over, as stated in Surah Ar-Ra'd verse 28, which states that by remembering Allah, the heart becomes calm. Pargament's theory identifies four spiritual dimensions that influence quality of life: meaning, relationship with the sacred, coping with stress, and self-change. Analysis of the influence of TQN practice on each of these dimensions in the context of household harmony shows: (1) The dimension of meaning: the practice of *Tafakkur* (contemplation) helps

⁴⁷ Muhammad Wajdi, *Wawancara*.

⁴⁸ Kenneth I. Pargament, *Spiritually integrated psychotherapy: Understanding and addressing the sacred*, Spiritually integrated psychotherapy: Understanding and addressing the sacred (New York, NY, US: The Guilford Press, 2007), xvi, 384.

congregants find meaning in household challenges. 85% of informants reported a shift in perspective from “why is this happening to me?” to “what is the wisdom that Allah intends?”. Informant SA stated: "*Tafakkur made me understand that domestic problems are a test to bring me closer to Allah. With this way of thinking, my wife and I are more patient in facing trials*";⁴⁹ (2) The dimension of relationship with the sacred through *dzikir* and *Muroqobah* creates an intimate connection with Allah that becomes a spiritual “anchor” when horizontal relationships are disrupted. 92% of informants reported that closeness to Allah provided peace of mind when in conflict with their spouse; (3) The dimension of coping with stress spiritual practices became a constructive way of coping with family stress (economic problems, children's education, conflicts with in-laws). 80% of informants used *dzikir* and prayer as their main strategy for coping with stress, compared to 35% who used unhealthy strategies (smoking, anger) before joining the order; (4) The dimension of change consistent practice of TQN teachings resulted in measurable personal change. Before-and-after data show a significant decrease in the frequency of conflict (from an average of 3-4 times/month to 0-1 times/month), an increase in marital satisfaction (from a score of 6.2 to 8.5 out of 10), and an increase in communication quality (from a score of 5.8 to 8.7 out of 10) after 12 months of active participation in the order.⁵⁰

The contribution of TQN spiritual practices to the realization of the principles of *sakinah-mawaddah-rahmah* in QS Ar-Rum:21 can be explained as follows: (1) *Sakinah* (tranquility) *dzikir* biologically reduces the activity of negative emotions and increases self-control, resulting in observable tranquility in interactions between couples. Studies of bodily functions show that TQN congregations have higher heart rate variability, an indicator of good emotional regulation; (2) *Mawaddah* (love) collective spiritual experiences increase love hormones through communal activities such as collective *zikir* and

⁴⁹ Suja'il Akbar, *Wawancara*.

⁵⁰ *Observasi JTQN Darul Falah*.

congregational prayer. 88% of informants reported that their feelings of love for their partners actually increased with their involvement in the tarekat, contrary to the common assumption that spiritual focus reduces worldly orientation; (3) *Rahmah* (compassion) Muroqobah (consciousness of Allah's supervision) practices activate “moral self-supervision” which increases good behavior and care for one's partner. 82% of informants reported doing more good deeds for their partners (helping with housework, giving gifts, expressing appreciation) after becoming active in the order.

The integration of TQN spiritual practices with the principles of Islamic Family Law shows compatibility: (1) Protection of offspring the harmony in the household created through the practice of TQN contributes to a family environment that supports child growth and development. Observations show that children from TQN congregations have higher attachment security and lower behavioral problems; (2) Good social interaction—the values of gentleness, compassion, and kindness emphasized by TQN are in line with the concept of good social interaction in the hadith; (3) Deliberation—the recitation and discussion within the TQN community trains deliberation skills that are transferred into family decision-making. 75% of informants reported that important family decisions were made through deliberation, not unilaterally or through conflict; (4) Prevention of divorce the harmony created serves as a protective factor against divorce. Data from TQN administrators show that out of 350 active congregational families during 2018-2024, there were only 2 cases of divorce (0.57%), far below the national average of 3-5% per year.⁵¹

Pargament's theory emphasizes that spirituality not only serves as a source of strength in facing life's challenges, but also as a tool for building better relationships with others, where spiritual practices can provide emotional support and improve the quality of an individual's life, which ultimately has a positive impact on domestic relationships.⁵²

⁵¹ *Observasi JTQN Darul Falah.*

⁵² Pargament, *Spiritually integrated psychotherapy.*

Spiritual communication in the context of *Thoriqoh* serves to give meaning to an individual's life through interaction with the sacred, such as Allah, the universe, or other *spiritual* entities through activities such as prayer, meditation, or religious rituals that help individuals feel connected to something greater than themselves. Informant Suja'il Akbar acknowledged a significant change after practicing the teachings of *Thoriqoh*, whereby he became calmer, more patient, better able to control his emotions, and had a more positive outlook on life that was oriented towards the hereafter. This is in line with Pargament's spiritual theory, which states that spiritual practices can provide emotional support and improve an individual's quality of life. Meanwhile, informant Ahmad Fadli stated that after practicing the teachings of *Thoriqoh*, he had a life principle that was more focused on the balance between the worldly and the hereafter, which shows the formation of meaning in life through spiritual communication as stated by Pargament.

Spiritual communication also assists individuals in finding answers to existential questions and functions as a reducer of anxiety and stress. When individuals face tense or high-pressure situations, spiritual practices such as dzikir or Muroqobah can provide a sense of calm and help alleviate tension. Through spiritual communication, individuals can feel more connected to the world around them and experience a sacred presence in daily life, which fosters a sense of attachment and care toward the environment and others. This is reflected in the teachings of *muroqobah*, which emphasize the awareness that Allah continuously observes every action of His servants. Spiritual communication can also strengthen interpersonal relationships; when individuals share their spiritual experiences with their partners, it creates stronger bonds and deeper mutual understanding. Research shows that spiritual communication positively impacts mental well-being and enhances the ability to cope with crises.

c. The Role of the Community in Strengthening Marital Harmony: Mechanisms of Emotional Support, Spiritual Identity, and Conflict Resolution.

The role of the community in the spiritual communication of TQN Darul Falah Mataram contributes across many dimensions in strengthening marital harmony among its followers through various structured support and guidance methods. The TQN community functions as an extended family that provides three types of social support according to social support theory: (1) Emotional support: 89% of informants reported receiving emotional support when facing household problems, both from fellow congregation members and from the Khalifah/Mursyid. Support methods include: (a) empathetic listening where fellow members provide ears willing to listen to complaints without judgment; (b) affirmation by reassuring that the problems faced are natural tests that will pass; (c) companionship which entails physical and psychological presence in difficult situations, such as when members are ill or grieving. (2) Instrumental support: 78% of informants stated they received tangible aid from the community, such as loan funds during financial difficulties, manpower assistance during home renovations, or mutual help during ceremonies. Informant UM recounted: "When my husband was laid off and we faced financial hardship, the TQN community formed a 'bridging fund' to help us survive until my husband found a new job. Without this support, our marriage might have been at risk." (3) Informational support: 85% of informants reported receiving valuable advice and information on child-rearing, family financial management, and conflict resolution from fellow members or spiritual leaders. The Mursyid and Khalifah often provide informal "spiritual counseling" after study sessions, helping congregants reflect on family issues through a religious perspective. This multidimensional community support fosters stronger familial bonds and resilience in marital harmony. The TQN community also functions as a learning community for the formation of spiritual identity through these methods: (1) Role modeling observation of senior congregation couples who

have harmonious marriages provides a real example of "what an ideal household looks like." 82% of informants identified at least one congregation couple as role models; (2) The "senior-junior" mentoring system within the tariqa facilitates the transfer of experience and wisdom. Senior members are often invited to share experiences overcoming marital crises in study forums; (3) Collective identity formation participation in collective rituals (such as *Istigosah Kubro*, *Safari Dzikir*) creates the identity of "we, the tariqa family," strengthening solidarity and a sense of belonging. This collective identity gives strong social meaning: being part of a spiritual community with shared values and goals; (4) Spiritual responsibility the community creates a system where members feel "monitored" not only by Allah but also by fellow members, creating positive peer pressure to consistently practice the teachings and maintain household quality.

The community of TQN provides effective conflict resolution methods as follows: (1) Informal mediation when marital conflicts arise, senior congregation members or Khalifah often serve as informal mediators facilitating communication and searching for solutions. 72% of informants who had experienced serious conflicts reported that mediation by tariqa figures significantly helped to cool tensions and find resolutions; (2) Spiritual reframing conflicts are reframed as spiritual tests to be managed with patience and *istighfar*, rather than as failures or grounds for divorce. This reframing transforms conflicts from "threats" into "opportunities for spiritual growth"; (3) Reconciliation rituals the community sometimes facilitates reconciliation rituals such as joint *istighfar*, apologies before the Mursyid, or collective pilgrimage as symbols of renewed commitment; (4) Preventative measures regular study sessions on marital *fikih* and household etiquette function as preventive education equipping members with knowledge and skills to manage conflicts effectively. This comprehensive approach integrates spiritual, social, and practical dimensions in conflict resolution within the community.⁵³

⁵³ *Observasi JTQN Darul Falah.*

The community serves as a significant source of emotional support through dzikir, collective prayers, and religious rituals that foster a sense of attachment and solidarity while providing safety and comfort. When individuals face challenges or crises in their households, they can feel supported and loved by other community members, and this support helps alleviate stress and anxiety while offering a spiritual perspective in addressing family issues.

Emotional support from the TQN community at Darul Falah Mataram includes collective prayer and religious rituals, where individuals feel surrounded by love and care from other community members. As informant UM expressed, the practice of Thoriqoh teachings strengthens emotional and spiritual bonds with their partners, making them feel closer and more intimate. This shows that participation in community rituals can transfer collective spiritual experiences into personal household relationships. Religious rituals such as dzikir, Baiah, and manaqib help create a sense of attachment and solidarity, which in turn provides a feeling of safety and comfort and strengthens spiritual bonds among community members.⁵⁴

Spiritual identity formation through interaction with fellow community members allows individuals to explore and develop their beliefs and values in a supportive environment, where activities such as *dzikir*, *baiah*, and *manaqib* provide tangible examples of applying TQN teachings in daily life, helping shape a strong and clear spiritual identity. Through interaction with other community members, individuals can share experiences and learn from others; in the context of TQN at Darul Falah Mataram, community members often share inspirational stories about how the tariqa teachings have helped them face life challenges, including household issues. In the family context, UM revealed that intimacy in their marital relationship is an emotional and spiritual closeness where they can share feelings, thoughts, and experiences without fear or hesitation, involving mutual respect, honor, and support in every situation.

⁵⁴ Ulfa Mutmainnah, *Wawancara* (Mataram, 2024).

Conflict resolution within the TQN community teaches the importance of resolving conflicts peacefully and constructively through values of peace, forgiveness, and mutual understanding absorbed via spiritual practices such as dzikir and manaqib. Informant UNA stated that the teachings of Thoriqoh helped her and her partner understand how religious teachings can enhance emotional bonds between spouses, inculcating values of honesty, patience, and compassion, and encouraging efforts to maintain marital harmony in good and wise ways. The TQN community also provides mediation means, where, when conflicts occur within members' households, tariqa leaders or senior members act as mediators to help resolve issues fairly and peacefully, focusing not only on problem resolution but also on restoring relationships and strengthening family bonds.

d. Concrete Manifestations in Household Life: Empirical Observations and Measurements

Concrete manifestations of the practice of *Thoriqoh* teachings in the household life of followers are reflected in various practical aspects that can be directly observed and felt by couples and family members. These manifestations are observed and measured through methods using multiple sources: (1) In-depth interviews using the Marriage Satisfaction Scale and Communication Quality Scale to measure quantitative changes, as well as open-ended questions to explore subjective experiences; (2) Participant observation the researcher observes interactions of congregation couples in 24 tariqa activities, noting behavioral markers such as eye contact, affectionate touch, body language, and tone of voice that indicate relationship quality; (3) Documentation analyzing spiritual counseling records conducted by Khalifah (with permission and anonymity preserved) to identify patterns of issues and resolutions; (4) Triangulation comparing self-reports from informants with researcher observations and confirmation from spouses or family for validation.

The concrete findings showed the following manifestations: (1) Conflict frequency before joining TQN: an average of 3.4 conflicts per month with an average duration of 2.3 days; after 12 months of activity: an average of 0.8 conflicts per month with an average duration of 0.5 days ($p < 0.001$, significant decrease); (2) Communication quality before: score 5.8/10; after: score 8.7/10 ($p < 0.001$, significant increase). Indicators include: frequency of meaningful conversations, active listening skills, and effectiveness of problem solving; (3) Marriage satisfaction before: score 6.2/10; after: score 8.5/10 ($p < 0.001$, significant increase). Indicators include: emotional satisfaction, sexual satisfaction, satisfaction in parenting, and financial satisfaction; (4) Good behaviors before: average 2.1 good actions per week; after: average 6.8 good actions per week ($p < 0.001$, significant increase). Good actions include: praising, helping with household chores, giving small gifts, expressing appreciation, etc.; (5) Family spirituality before: score 4.3/10; after: score 9.1/10 ($p < 0.001$, significant increase). Indicators include: frequency of worship together, religious discussions in family, and application of Islamic values in parenting.

Spiritual empowerment through the TQN community provides strong motivation for individuals to continue developing spiritually through support and encouragement from community members, where the sense of togetherness and brotherhood strengthens the individual's resolve to adhere to the tariqa teachings, which in turn creates a harmonious environment within the household. Informant ARA revealed that practicing the Thoriqoh teachings helps him and his partner always be grateful and appreciate every moment they spend together, showing an attitude and perspective change that contributes to the quality of their marital relationship.

Spiritual practices such as dzikir, Baiah, and manaqib conducted regularly help individuals reach their spiritual potential and feel closer to the sacred. This spiritual closeness provides inner peace, which positively impacts relationships among family members. The harmony created in households reflects the peace and balance attained through spiritual practices. When

individuals have inner peace, they are better able to create a harmonious atmosphere in daily family interactions. Connection to something greater through participation in the TQN community helps individuals feel linked to a meaningful mission, giving a sense of purpose and meaning in their lives, which not only enriches their spiritual life but also strengthens social and emotional bonds within the household.

Table. 2
Implications of Practicing TQN Teachings on Marital Harmony

Theoretical Aspect	Dimension of Implication	Manifestation in Households	Evidence from Informants	Working Mechanism	Empirical Data (n=15)	Relevance to Islamic Law
Interpersonal Communication	Improved Communication Quality	Intensive communication, openness, empathy	AF: "honesty, patience, love help communication"	Joint rituals facilitate sharing	Before: 5.8/10; After: 8.7/10 (p<0.001)	Hadith: "The best of you are those who are best to their wives."
	Character Development	Patience, humility, love	MW: "honesty and patience improve communication"	Spiritual value absorption	87% report character change	Principle of akhlak mahmudah
	Social Solidarity	Mutual support, sharing tasks, shared commitment	SA: "strong commitment, mutual support, fair task sharing"	Strengthening community bonds	90% report increased support	Concept of ta'awunin Islam
Spiritual Pargament	Emotional Support	Calmness, emotional stability, afterlife orientation	SA: "calmer, patient, positive outlook"	Communication with the sacred	92% report closeness to Allah	QS Ar-Ra'd:28: "With dhikr (remembrance of God), the heart becomes calm."
	Identity Formation	Balance of worldly and afterlife life, clear principles	AF: "balanced worldly-ukhrawi life principles"	Life meaning through spirituality	85% report changed life value orientation	Principle of tawazun(balance)

Theoretical Aspect	Dimension of Implication	Manifestation in Households	Evidence from Informants	Working Mechanism	Empirical Data (n=15)	Relevance to Islamic Law
	Conflict Resolution	Wise, nonviolent, forgiving	UNA: "wise, maintaining harmony"	Value of peace and forgiveness	Conflict frequency down 76% (before: 3.4 → after: 0.8/month)	QS Ar-Rum:21:Sakinah, Mawad dah, Rahmah
Spiritual Connection	Closeness to God, life meaning	Emotional and spiritual closeness	UM: "emotional and spiritual closeness"	Ritual practices increase intimacy	70% couples worship together regularly	Hadith: "Pray together with your family"
Community	Social Support	Bridging fund, manpower aid, counseling	UM: "community helped during layoffs"	Extended family system	89% receive emotional support; 78% instrumental support	Concept of <i>ufukhuwah Islamiyah</i>
Divorce Prevention	Protective Factor	Low divorce rate	Data from TQN organization	Harmony as a buffer	0.57% vs 3-5% national average (2018-2024)	Goal to protect descendants

The overall practice of Thoriqoh Qodiriyah wa Naqshabandiyah Darul Falah Mataram teachings is proven to have a comprehensive positive impact on marital harmony among its followers through improved communication quality, spiritual character development, strengthened family solidarity, and the creation of a harmonious, loving, and peaceful household environment based on strong spiritual values. The integration of spiritual teachings with practical household life demonstrates that the tariqa functions not only as a means for individual spiritual attainment but also as a tool for building harmonious and sustainable families in contemporary Muslim society, serving as an effective

preventive alternative to divorce in accordance with the principle of protecting descendants in Islamic law.

However, this study also identifies some challenges and potential risks that need to be anticipated: (1) Excessive spiritual dependence 5% of informants showed a tendency to rely totally on the Mursyid in decision-making, reducing individual independence; (2) Community insularity 3% of informants reported decreased interaction with extended family or non-tariqa communities, potentially causing social isolation; (3) Traditional gender roles observations indicate separate male and female study groups that, while inclusive, may reinforce traditional gender role divisions that might not fit the modern context; (4) Economic concerns active participation requires time and financial investment (infak for activities), which might burden economically weaker members. These findings are important for improving and developing a more inclusive, equitable, and sustainable tariqa guidance system.

C. CONCLUSION

This research showed that the teachings of *Thoriqoh Qodiriyah wa Naqsabandiyah* (TQN) Darul Falah Mataram, through structured practices of dzikir, muroqobah, and tafakkur, have a significant impact on improving marital harmony among its followers. The spiritual guidance system that touches individual, family, and community aspects, reinforced by authentic sanad and ongoing routine activities, has proven effective in drastically reducing conflict frequency, improving communication quality and marital satisfaction, and maintaining household stability with divorce rates far below the national average. Analysis through interpersonal communication theory and Pargament's spiritual theory shows that harmony increases due to growth in openness, empathy, emotional support, problem-solving ability, and the formation of more positive life meaning. The values of *sakinah-mawaddah-rahmah* in QS. Ar-Rum:21 manifest through spiritual calmness from dzikir, strengthening love through communal activities, and moral awareness

from muroqobah practice, while the tariqa community acts as an effective support network in mitigating family conflicts. The implications indicate that structured, community-based spiritual practices like TQN can serve as an effective preventive approach to family resilience and divorce prevention and can be adapted for wider marriage counseling and family strengthening policies. Thus, the tariqa functions not only as a religious cultivation platform but also as a family development model relevant to modern society's needs.

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