

THE EXISTENCE OF THE TAREKATE IN THE HISTORY OF ISLAM IN JAVA AND ITS APPLICATIONS IN INDONESIAN HIGHER EDUCATION

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Abstract

This research aims to actualize the existence of the tarekat on the island of Java from a historical perspective and analyze its application in universities. The research uses a qualitative approach with locations in Central Java. Participants consisted of two mursyid of the tarekat and ten practitioners of the tarekat. Data was collected through observation, interviews, and documentation. The focus of the research includes two main themes: the existence of the tarekat on the island of Java in the period 2000–2020 and the application of the values of the tarekat in universities in Indonesia. The results of the study show that the tarekat in Java continues to exist despite the technological and cultural advances of millennials. The sustainability of the tarekat is supported by the spirit of nationalism instilled by the mursyids, a simple organizational management system, and a strong tradition of yellow book literacy. Meanwhile, the application of tarekat values in higher education is reflected in three main aspects, namely strengthening nationalism, implementing effective organizational management, and developing a literacy culture. Thus, the tarekat not only survives as a spiritual practice, but also contributes to the formation of national character and values in the context of higher education in Indonesia.

Keyword:

The existence of tarekat in Java; application of tarekat; universities in Indonesia

Abstrak

Penelitian ini bertujuan mengaktualisasikan eksistensi tarekat di Pulau Jawa dari perspektif historis serta menganalisis penerapannya di perguruan tinggi. Penelitian menggunakan pendekatan kualitatif dengan lokasi di Jawa Tengah. Partisipan terdiri dari dua mursyid tarekat dan sepuluh pengamal tarekat. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi. Fokus penelitian meliputi dua tema utama: eksistensi tarekat di Pulau Jawa pada periode 2000–2020 dan penerapan nilai-nilai tarekat di perguruan tinggi di Indonesia. Hasil penelitian menunjukkan bahwa tarekat di Jawa tetap eksis meskipun menghadapi kemajuan teknologi dan budaya milenial. Keberlanjutan tarekat didukung oleh semangat nasionalisme yang ditanamkan oleh para mursyid, sistem manajemen organisasi yang sederhana, serta tradisi literasi kitab kuning yang kuat. Sementara itu, penerapan nilai-nilai tarekat di perguruan tinggi tercermin dalam tiga aspek utama, yaitu penguatan nasionalisme, penerapan manajemen organisasi yang efektif, dan pengembangan budaya literasi. Dengan demikian, tarekat tidak hanya bertahan sebagai praktik spiritual, tetapi juga berkontribusi terhadap pembentukan karakter dan nilai-nilai kebangsaan dalam konteks pendidikan tinggi di Indonesia.

1. INTRODUCTION

Tarekat or what is often known in Javanese Islamic society as "toreqoh" is currently not getting much attention by the elite. The tarekat is more widely known by the santri community. In Indonesia, the marginalization of the tarekat community is increasingly visible from 2000

to 2020. Where 2000 was the first time Indonesia entered the reform system, where freedom in democracy became the main issue. At that time, the existence of the community, and the lower middle class seemed to be left behind. The backwardness of the lower middle class is caused by the abundance and breadth of information. With this information, the public becomes aware, and can even explain certain problems that previously they did not understand or even knew about.

Such conditions make the tarekat which before that period had an existence, becomes as if it no longer exists. Many people are community members through modern organizations. More precisely, the organization is a political party organization. This atmosphere makes the tarekat seem old-fashioned and old school. The tarekat which has made a positive contribution to the integrity of the nation and the state seems to have just disappeared, because there is an understanding that the more effective organization to maintain the integrity of the nation is a political party. In addition, the tarekat's educational contribution to society is also neglected. People who are members of the tarekat directly gain understanding and positive values in their lives. People are becoming more and more in love with their country, people are passionate about building the economy, people are perpetrators of guarding unity and integrity, people believe in their role models, namely their mursyids.

What happened between 2010 and 2020 was the opposite. Society is divided, people do not trust the government and their role models, the economy is getting more difficult, the unity and integrity of the nation is felt on the brink. Such conditions have little support from universities. Where higher education institutions, which indeed had a strategic position during the reformation period, raised the spirit of reform, but gradually universities lost their spirit of struggle and lost their function as agents of change. From here, the existence of the history of the existence of the Islamic order and also the function of the ideal of higher education reaps its dynamics.

Departing from this problem, the researcher assumes that the theme of this research is necessary to conduct research so that academics and the upper class do not forget the existence of the tarekat, and also do not rule out the function and position of universities in the midst of the disclosure of all information. Furthermore, researchers also want to conduct this research as a form of academic responsibility of an academic to maintain the culture and local wisdom of the Indonesian nation. In the context of the theme of this research, researchers have not found detailed and in-depth research regarding the existence of the tarekat and its application to universities. From here, the researcher hopes that this research is expected to contribute to the field of social organization so that it can be actualized at universities in order to promote the values of unity and nationalism.

From the background of the problem, it can be understood that the focus of this research is on the existence of the tarekat in the perspective of Islamic history on the island of Java. While the object of this research is the Javanese Muslim community. Furthermore, from this research, it is hoped that some aspects of its findings can be applied to universities. The focus of the next research is the application of the existence of the tarekat in universities. Where in this context this research is also carried out in the realm of universities. Although the scope of the object of research at universities in this study is not widely stated. From the purpose of this research, the formulation of the problem can be formulated as follows; how the existence of tarekat in the history of Islam in Java; how to apply the existence of the tarekat for universities.

2. LITERATURE REVIEW

Tarekat

Tarekat is basically an attempt by Muslim spiritualists to reach a certain level. In the context of life, the level referred to in the tarekat is the level of inner happiness. This is motivated by an understanding in human diversity, that life is just like "mampir ngombe" or only in Indonesian is just stopping by for a drink. From the understanding of the term, it can be understood that the time of human life in this world is very short. So the longer time is actually in the afterlife. This understanding is conveyed by many murshids. Tarekat in the Sufi view has meaning as an understanding of the path, flow, method, situation, shelter. (Al Jailani, 2021).

The tarekat as a way is interpreted that the tarekat is an effort made continuously by the perpetrators to achieve happiness. Tarekat as a school is interpreted that tarekat is a phase that is taken by a group of spiritualist groups of Muslims to immerse themselves in love only for the creator. Tarekat as a method is more understandable that tarekat is a method used by Muslim spiritualists to achieve happiness with their God.

Tarekat as a condition is a condition that the perpetrator wants to achieve in order to achieve the vision of life in this world, so that with this situation he believes in accordance with what is taught by his Lord. When the tarekat is interpreted as a shelter, it is positioning the tarekat as a shelter for the perpetrators. The world is like a dry field, and prayer is likened to a splash of water that comes in the dry season, Mursyid as a shade for the knowledge and efforts given by the mursyid to his congregation.

Thus the broad essential meaning of the tarekat that exists in our society. So that it is not impossible, that the tarekat and its existence is a desirable condition for its followers. In the context of this research (dijaw) is also not an undesirable situation. Because it is in the historical context of the existence of the tarekat that it provides positive power for the life of the community, nation, and state.

There is a narrower meaning of tarekat, which is the meaning of tarekat in the context of Sufism. Tarekat in Sufism means the way to Allah SWT to gain His pleasure by obeying all His teachings. In this context, tarekat is better understood as an organization. However, if the tarekat organization is interpreted as a modern organization, then it is possible that the tarekat is an organization that is timeless. As an organization, the tarekat is a gathering place for people who are trying to follow the life of Sufism, the tarekat is not just carrying out rituals of religious activities. (Zaprul Khan, 2016).

In the tarekat there is an actualization of the forms of blessing. For example, it is believed that blessing is the fulfillment of the necessities of life even though there is not much left over for the existing needs. Actualization of respect is manifested in the form of shaking hands and kissing hands, speaking in a good language, polite, and in a low tone. As well as other forms of barokah actualization. In other words, tarekat can be interpreted as a form of spiritual guidance and education, and outward deeds. The spiritual aspect is seen very clearly through certain deeds that are standardized in their deeds. While the outward practice is formed on the basis of religious doctrine that upholds knowledge, upholds attitudes and behavior, upholds the act of protecting the feelings of others. This is in accordance with what was stated by Solikhin, that the Tarekat can be interpreted first as a method of providing spiritual guidance to individuals in directing their lives towards closeness to God, and secondly, tarekat as a brotherhood of people (Solikhin, 2021).

What is even more interesting is when tarekat is interpreted as a brotherhood. The tarekat is interpreted as a brotherhood which will certainly lead to peace. Because indeed, that the

tarekat with the foremost view is to protect the heart, and maintain brotherhood, then this will have an impact on universal peace. This has touched the adherents of other religions. Adherents of the tarekat never question people who are outside themselves and their group. Whatever he believes, for the tarekat adherents, it will not affect him, and they still hold on to brotherhood and togetherness.

Javanese Islamic History

The history of the spread of Islam in Java is strongly influenced by the role of the guardian. Where this guardian is believed to be the spreader of Islam in the land of Java. The method used in the distribution of which is the most dominant is the method of cultural adaptation. It is very famous in the Central Java region. In Central Java, the spread of Islam was preceded by the establishment of the Demak kingdom. The kingdom of Demak, which was founded around the 1400s, was the first kingdom with an Islamic pattern. Furthermore, the spread of Islam was continued by preachers who were told and believed to be the successors of the saints. This is what Sunan Geseng did in the southern Magelang region to the Purworejo area. Sunan Bayat in the Klaten region and its surroundings.

With the presence of the guardians, along with their students. The Monday of history proves that society is at peace. There is little friction and even conflict in the community. This is evident in the history of the existence of a sporty communication pattern between the Islamic community and Kiai Sadrach. Where kiai Sadrach who is in the Purworejo district managed to build peace, and preach Christianity peacefully in the midst of the Muslim community.

The success of the guardians and scholars in Java in spreading Islam is believed to use the methods of education, marriage, and the actualization of Sufism teachings (Alwi Sihab 2009). Education is carried out continuously by guardians to their students. It's just that one of the criticisms of the educational method carried out by the guardians is the absence of an educational legality system. This led to the occurrence of distrust by users of educational output at that time. Next is with marriage, marriage is still an important moment in the process of spreading Islam. This is because biologically and psychologically, humans need good relationships and communication in general. With this marriage, it will present good communication, and build kinship relations.

The most related thing between the spread of Islam in Java and the tarekat is the existence of a dissemination system with the actualization of Sufism values (Sri Mulyati 2005). It is in this realm that the tarekat becomes an important way and group for someone to be more able to actualize the teachings of his Islamic religion.

Furthermore, in Central Java, in particular, there are two large tarekats, including in Purworejo district. The two tarekat are Naqsyabandiyah and Sathariyah (Sri Mukti 2005). There is essentially no difference between these two tarekat in the context of learning. The most distinguishing thing is in terms of the path of the mursyid, however, these two tarekats will meet the lineage of the path of their mursyid to the prophet Mjuhammad SAW (Bakar, 2001).

Universities in Indonesia

Universities in Indonesia have a strategic and dynamic position. The strategic position of higher education lies on the plain, that higher education is a place to build and strengthen one's frame of mind. This means that someone who studies in higher education will be able to know the process of the emergence of science, analysis using science, the application of science itself.

While the dynamic position of higher education here is interpreted as a university with its academic spirit, people who study in it are expected to be able to see sharply an academic truth. With the actualization of the academic truth framework, it is hoped that universities in Indonesia will be able to present human figures and figures who are able to seek and show the truth. Not the other way around, creating people who are good at issuing criticism without a solution (Somadikarta 2021).

Universities in Indonesia in history appeared around 1922 in Jakarta. This college is the embryo of a college that is steeped in law. In the course of its growth, universities at that time could not develop properly. This is due to the political and security situation of the country which is just in the phase of struggle. Only after independence, universities in Indonesia can begin to develop themselves. This is increasingly becoming "Nutrition" for people's lives. Where many people are starting to believe that with education humans can change their circumstances, even improve the environment. The existence of higher education brings its own spirit for the community in the life of the nation and state.

The era of the new order of higher education received special attention by the government. Where this is indeed carried out on the basis of a program to strengthen human resources. With the increase in human resources, it is hoped that the filling of Indonesia's independence can run according to the medium and long-term programs that were scheduled by the government at that time.

In contrast to the reform period, universities occupy a more strategic position than before. College seems to have a special place for people in it to be able to think freely. However, the freedom of thought carried out by academics must still be maintained and must not conflict and violate state laws.

3. METHOD

Design

Design of this research is a qualitative case study phenomenology. A qualitative approach as described by Bogdan and Biklen, that the characteristics of a qualitative approach includes: direct sources, namely natural settings where the researcher is the key instrument; descriptive, in the sense of prioritizing the form of appearance or expression, leading to the process rather than the results (outcomes or products). In other words, qualitative research here is research that demands more participant perspectives (Bogdan and Biklen, 1982). Furthermore, the case study referred to is research conducted on one person or community group, as well as other areas (Bogdan and Biklen, 1090). In other words, the group in this study is the congregation in the Purworejo district.

Participants

Participants in this study are those who are included in the object of research (tarekat group). In this study to limit and simplify classifying the data, the authors only took two large tarekat in Purworejo district, two Mursyids, and 10 worshipers from each tarekat.

Data and sources of data

Form of appearance or expression, more towards the process than the results (outcomes or products). The main data in this study is the form of the existence of the tarekat in the congregation of the tarekat. While the supporting data is a form of actualization of the tarekat

congregation in life outside the tarekat. In this study, the indirect data is in the form of documents that may be used by the Naqsyabandiyah and Sathariyah congregations.

Instrument

Instruments in this study concentrate on two things, first is how the existence of tarekat in the history of Islam in Java; and the second is how to apply the existence of the tarekat for universities. The two main themes are further elaborated into a grid of questions in this study. Furthermore, in the context of the validation of research tools, the researcher asked for the consideration of his fellow researchers. In addition, researchers in carrying out the data validation process were carried out by triangulating data. In order to simplify and direct the research process, the following research grid was prepared.

Table 1. Grid of Research Instruments

Theme	Interview Guide Grid	Observation Guidance Grid
The existence of the tarekat in the history of Islam in Java	1. Understanding of tarekat in society. 2. Strategies for understanding tarekat by mursyid and badal to the wider community. 3. The methods and media used by the mursyid and badal in providing an understanding of the tarekat to the community. 4. Understand the meaning of tarekat through recitation. 5. Obstacles and solutions to maintain the existence of the tarekat	1. Establish communication with congregational congregations in order to obtain the required research data. 2. Building views on the questions posed by the researcher. So that the object understands the context of the question. 3. Do a swot of existing data and research, so that you know the position of the research being carried out.
application of the existence of the tarekat for universities.	1. The university's view of the tarekat in Java. 2. Things that universities do to tarekat in Java. 3. The similarity of efforts to spread scientific values to congregations of congregations and universities 4. Forms of cooperation between tarekat and universities	

Data collection

In accordance with the previous approach, data collection techniques are carried out by analyzing various events and phenomena that occur. Another technique is participatory observation (Mantra, 2004), which is to make participatory observations and involve oneself in activities. The next step is an in-depth interview, namely by interviewing several key figures who are considered representative in matters related to research. The key figures are the murshid and his congregation. To complete the research data, the researcher also made observations. These techniques are expected to complement each other in obtaining the necessary data so that they are in accordance with the workings of qualitative research models. Furthermore, data validity or data triangulation is carried out to ensure the validity of the data obtained. Furthermore, the collected data are classified according to the research variables, analyzed and presented in qualitative form. The data that is analyzed and interpreted by Mantra is then used for drawing conclusions. Interviews were used to complete the observational data.

The things that the researcher can't understand when making observations are equipped with interviews. This method is used to collect data that is already available in the document records.

Data analysis

The process of data analysis in qualitative research is carried out along with the data collection process. Thus, data collection work for qualitative researchers must be followed by writing, editing, classifying, reducing, presenting, and drawing conclusions or verification (Muhadjir, 1998). Nasution "analysis has started since formulating and explaining the problem, before going into the field, and continues until the writing of research results (Nasution, 1998). According to Miles and Huberman (1984), the data analysis process is carried out simultaneously with data collection through several stages starting from the data collection process, data reduction, data presentation, and verification or drawing conclusions. To strengthen the validity of the data, cross-checks were carried out with data triangulation and triangulation methods. Data triangulation was carried out by cross-checking the data.

Method triangulation is done by checking the validity of the data obtained through the observation method with the data obtained through the interview method. Furthermore, to sharpen the analysis, data interpretation was also carried out. This step is done by providing an interpretation, view, and meaning of an existing data. Then look for the relationship between one category with another category so as to produce a concept or conclusion.

4. DISCUSSION RESULTS

The existence of tarekat in the history of Islam in Java

The tarekat in Islamic society in Central Java is often referred to as a begat. The root of this word is actually from Arabic which reads allegiance, and means loyalty or oath. The Javanese Islamic community that is included in the tarekat community begins with the bai'at method. So that in its development they prefer to call it a stinger. In Islamic society in Central Java, allegiance is more interpreted as a way. Where people who have pledged allegiance believe that they are already in the right group. More than that, they also interpret themselves as being on a well-established human plain. Even though they live in all worldly endeavors, their little hearts only rely and hope to increase their love for the one and only God.

Understanding the tarekat in Javanese society

Specifically, people who have joined the tarekat are included in the "main" category of human beings, this view is indeed echoed by their followers. The basis of this understanding is the existence of religious teachings that are believed to provide an understanding that people who enter the tarekat are people who are ready to fly the banner of the Prophet Muhammad. This view is reinforced by the understanding that tomorrow on the Day of Judgment they will be in the ranks of the survivors, under the flag of the Prophet's Order.

Javanese Islamic society is more stable in understanding itself as part of a person who has a belief system by using flow. For example, this can be seen by the congregation of the Syathariyah tarekat who said that their sect was that of the murshid teacher. Where the murshid is a wise man who no longer prioritizes worldly desires, but only wants the salvation of the hereafter which is the main view. Explicitly, the congregation of the tarekat is actually entering the realm of learning using the method of learning to read, understand, and practice a teaching. For example, when a congregation is given a certificate of pronunciation *hu Allah*. This pronunciation is starting to be understood and practiced, that everything in this world belongs

to Allah, under the power of Allah, and will also return to Allah. Thus, this understanding makes humans aware of themselves. It is under this awareness that a person will always do good to himself, the environment, and also to his Lord.

Tarekat brings a person in a good state. This good condition was born from the process of actualizing the teachings for himself, his environment, and his Lord. Such a situation if done continuously will make a person enter in a continuous or continuous condition. In the area of understanding the tarekat, such conditions are often referred to as *istiqomah*. The condition of *istiqomah* will then bring a person in a very peaceful heart condition. The peace that is obtained is not human peace for breaking away from conflict or having just resolved the conflict. But more than that, that the congregation of the tarekat has transcended a situation, where he can make peace with himself, his surroundings, and includes whatever is around him.

Strategies for understanding tarekat by mursyid and badal to the wider community

The understanding of tarekat was built long ago by tarekat leaders. There are actually only two tarekat figures in history, namely *murshid* and *badal*. *Mursyid* as the main figure usually has a high level of religious understanding. The criterion for the height of religious knowledge possessed by a *murshid* is when a *murshid* shows his wisdom. This is, for example, when a *murshid* judges a guilty person. *Mursyid* managed to build the view that a person's fault side is not absolute, but only on a certain level. So that mistakes made can be corrected by repenting. This process of repentance is accompanied by the preparation and actualization of an understanding of religious teachings. Thus everyone will accept someone who has made a mistake.

The next character is *Badal*. *Badal* can be understood as a representative. However, a representative in a *badal* cannot be understood as a representative in an organization. The legitimacy of a person being said to be a *badal* is only carried out by a *mursyid*. This is based on the view that a person is considered capable of becoming a *murshid* if that person has more criteria for patience than others. This must exist, because the tarekat is a group that certainly involves many people, so the management and process requires extra patience. Next is to have continuity and scientific comprehensiveness. The tarekat group requires continuity. Where people expect what is done in the group is done continuously and gives a sense of satisfaction. If a *badal* does not have these qualities and attitudes then he is killed and it is impossible to become a *badal*. While the third aspect related to science is actually an additional thing. This is because the tarekat's academic scientific responsibility lies with the *mursyid*, so the *badal* just needs to continue the *mursyid*'s explanation.

One thing that is unique about the congregation of the tarekat is that it is not permissible for the congregation to ask about a teaching before it is explained. In the context of a group, this is actually to reduce the noise that may arise over a question. In addition, in the context of learning, peace of mind is actually needed, not anxiety that creates questions. Thus the cultivation of an understanding of the tarekat becomes sacred, and in fact such an understanding is a method to hide a comprehensive analysis.

Understanding the meaning of tarekat through recitation

Tarekat is not a group that is far from meaningful. On the other hand, tarekat is a meaningful group. Where is that meaning? The meal is stated in the material presented by the *mursyid* and *badal*. In addition, the meaning is also implied in every *amaliah* diploma given by a *muursyid* to the congregation. The most popular media among tarekat to understand the ins

and outs of tarekat teachings is the recitation media. The material in the study material does look different in packaging. The difference in the packaging includes the requirements for attending the recitation, namely only those who have taken allegiance to always become pilgrims. The second is the requirement for a meeting to strengthen the brotherhood which is often referred to as suluk. Suluk is usually performed once a year at a predetermined time. These two conditions make the tarekat seem unique and special.

In fact, pilgrims who have followed the two phases do feel the difference. There is a sense of calm that they have, so the calmness they have has an impact on how easy they are to understand a religious scholarship. In addition, there is also a feeling of enthusiasm in human life to carry out obligations in the best way. The recitation in this tarekat is an effective and communicative medium for the mursyid and also the congregation. The recitation is a learning medium for the congregation. The recitation becomes an understanding for the congregation so that the congregation can think realistically and adaptively to a situation they face.

Application of the existence of the tarekat for universities.

The view of universities on tarekat in Java.

Universities that were created and believed to be until now are institutions that change the paradigm of society. The change is from a minimalist society of thought to be creative thinking. On the other hand, universities are always in contact with society as individuals, and also with society as a group. The touch between the university and the community as an individual will be simpler than the touch between the university and the community as a group. This simplicity of contact between universities and society as individuals is due to the fact that all humans have a tendency to differ from one another. Thus this tendency will bring little potential in the process and result of a touch.

It's different when universities come into contact with society as a group. Groups can be interpreted as a group of people, so that if they reap a problem, it will lead to a long discussion and may spend energy to reach the desired agreement. This view and understanding is in line with the university's view of the tarekat as a group. Higher education sees the tarekat as an object as well as a subject in the college actualization process. Tarekat is seen as a unique community group. The uniqueness is seen in the cohesiveness and wisdom, as well as the sincerity of the congregation towards the leadership. Simple and simple thoughts are reflected in the behavior and movements of the congregation and groups. Thus the university views that such an attitude is an attitude that must be possessed by a scientist. So with the attitude that arises due to the existence of this tarekat, it is hoped that the growth of science and knowledge can be in line with the universal humanitarian mission.

What universities do to tarekat in Java.

The Javanese tarekat is unique and has universal influence. The uniqueness of the tarekat makes it a special attraction for people who see it, including in this case universities. With this interest, universities make the tarekat as one of the research bases. Where research conducted by universities is intended to find the essence and value of the tarekat's comprehensiveness for human life. In addition, universities also see that the tarekat as a symbiosis of mutualism between the people who are members of it and with their environment.

The universal value of the tarekat is seen in its teachings. In fact, many universities record and record that the tarekat has universal values, for example, upholding human values, upholding differences, and upholding scientific values. In other words, in this context,

universities treat tarekat as a medium of learning for the community. This is strongly supported by the number of Muslim scientists who eventually involve themselves in a tarekat community. This does not mean that academics run away from their responsibilities, but it can be believed that what such scientists do is an academic responsibility to be able to develop an understanding in the form of science. More than that, academics position themselves as human beings who want shade, processes, and methods to achieve their main mission in life.

The similarity of efforts to spread scientific values to congregations of congregations and universities

Higher education has a real and continuous effort in order to develop science. In the process, higher education institutions want a form of existence and the fulfillment of the criteria for the development of a science. This is indeed one of the great responsibilities of universities. In addition to this, universities also have a responsibility to spread the understanding and knowledge they build. Where the development of a scientific understanding is based on empirical data and hard work through analysis. In higher education the value of science is not something that is stagnant or stops at a point, but on the contrary that science is something that always grows according to the context of a science. Science in higher education is a necessity for criticism. It is from here that the base of scientific growth begins. Through this scientific growth, the existence of higher education can be recognized by the community who are members of various parties.

The tarekat as a community group that puts forward spiritual values does not leave scientific values behind. Spiritual values are built on the basis of scientific values. In addition, the tarekat also places knowledge above all else. So that in the course of the criteria built, both as murshid, badal or congregation are those who are ready to gain and convey knowledge. In addition, the tarekat as a spiritual group also emphasizes the method of thinking and acting. The tarekat's method of thinking is dynamic and structured thinking by looking at an object based on context, supported by various perspectives. In this way the views produced by the tarekat are comprehensive and easily accepted by the community.

5. CONCLUSION

The tarekat on the island of Java has always existed even though it is faced with technological advances. In addition, the tarekat in Java also continues to exist with the presence of a new culture or better known as millennial culture. The existence of the tarekat on the island of Java is supported by the spirit of nationalism promoted by the mursyid of the tarekat. The existence of the tarekat is maintained by the existence of a simple organizational management system in the tarekat. Tarekat is also maintained because of the existence of a culture of book literacy or classical books, or what is often referred to as the yellow book. Findings related to the application of tarekat in higher education are found in at least three aspects. The first aspect is related to nationalism. The second aspect is related to organizational management, and the third is the literacy aspect. The application of the tarekat in universities here of course requires development and actualization that is adapted to the context of the university. Universities are currently required to be able to go through the process to achieve the vision, mission and goals of the college

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