Ṭarīqa Followers and Inner Peace: A Phenomenological Study of Naqshbandiyya-Khālidiyya Order in Indonesia

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Abstract: This paper aims to reveal the inner peace dynamics of followers of the Naqshbandiyya-Khālidiyya Order. It employs a qualitative approach with the phenomenological method and in-depth analysis to describe the followers' inner peace dynamics. Interviews and observations have been carried out to collect data. Data reduction, presentation, conclusion drawing, and verification are employed. This study reveals that reaching inner peace dynamics needs problem-solving. The second step is making the decision. The third step is finding the solution to solve the problems to find the right strategy for a particular situation. The fourth step is being patient by emotional restraint. The last step is embracing faith and self-efficacy in dealing with problems. Faith is obtained from *dhikr* as it will lead to remembering God. The stages and aspects of inner peace are different from Mujib and Mudzakkir's theory. In addition, this study found that internalizing the value of *murshid* and self-approach to God positively impact inner peace.

Contribution: This article contributes to a new finding about the stages of achieving mental peace. So, everyone can seek peace of mind through these various stages. In addition, the *Ṭarīqa* can also optimize its role because the *murshid* is considered necessary for increasing peace of mind.

Keywords: inner peace; problem-solving; self-efficacy; remembering God; Naqshbandiyya-Khālidiyya Order.

Introduction

Various ways are performed to actualize religious behavior. In Islam, there is a group called *Ṭarīqa*. *Ṭarīqa* originated from '*ṭarîqat,*' which means an approach to worship God as exemplified by Prophet Muhammad and performing the worship rituals obtained from teachers whose knowledge is connected to Prophet Muhammad.[1] Besides, *Ṭarīqa* is a method used by a group of people to achieve the highest quality of spirituality and purification of the soul.[2] Prophet Muhammad practiced the principle of *Ṭarīqa*. It means every prophet's behavior has become an example for performing *Ṭarīqa*. Initially, *Ṭarīqa* is performed individually. In its development, *Ṭarīqa* has become more popular and standardized. The distinctive feature of *Ṭarīqa* is teachers' presence (called *murshid*), who have a vital role in guiding the spiritual and worship practices of the followers.[3]

In the psychology of religion, *Ṭarīqa* is categorized as supernormal conditions because spiritual practices and worships are hardly carried by anyone except the *Ṭarīqa* followers. *Ṭarīqa* is classified as monasticism, a group of people committed to distancing themselves, eliminating dependence on worldly interests, and centering their lives on drawing closer to God.[4] Therefore, a person who joins a *Ṭarīqa* will be sworn to build a commitment. Consequently, they will have an intensity of worship that exceeds most individuals. They are considered to have a religious quality that surpasses most people. Based on the psychology of religion, those joining *Ṭarīqa* are deemed capable of fulfilling their security and salvation needs. The intensity of the worship and spiritual practices carried out impact inner peace. In addition, the *Ṭarīqa* religious practices, which dominantly touch the side of affection and emotion because of the appreciation of religious rituals, also create inner peace.[5] Inner peace is an emotional state in

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[1] Abubakar Aceh, *Pengantar Ilmu Tarekat: Uraian Tentang Mistik* (Solo: Ramdhani, 1985); Aceng Kosasih, "The Tradition for Spiritual Learning (Tariqat) through a Sequence of Holy Phrases (Tijaniyah): The Case of Darussalam Boarding School," *Asian Social Science* 11, no. 21 (2015): 73, https://doi.org/10.5539/ass.v11n21p71.

[2] Agus Riyadi, "Tarekat Sebagai Organisasi Tasawuf (Melacak Peran Tarekat Dalam Perkembangan Dakwah Islamiyah)," *Jurnal At-Taqaddum* 6, no. 2 (2014): 359, https://doi.org/10.21580/at.v6i2.716.

[3] Syamsul Bakri and Ahmad Saifuddin, *Sufi Healing: Integrasi Tasawuf Dan Psikologi Dalam Penyembuhan Psikis Dan Fisik* (Depok: Rajagrafindo Persada, 2019), 47.

[4] Ahmad Saifuddin, *Psikologi Agama: Implementasi Psikologi Dalam Memahami Perilaku Beragama* (Jakarta: Kencana Prenada Media Group, 2019), 226–27.

[5] Neil Douglas-Klotz, "Sufi Approaches to Peace: The Mystical and the Prophetic in Modern Culture," *Spirituality and Health International* 6, no. 3 (2005): 132–37,

which an individual has no burden and feels happiness.[6] Also, it can be interpreted as a condition when a person overcomes and finds the solution to problems to obtain a peaceful soul. Another definition of inner peace states a mental disposition free from negative thoughts and emotions with internal strength, stability, and peace regardless of adverse external conditions.[7]

Inner peace is achieved by doing meditation. The meditation contains re-perception, acceptance, and awareness that every phenomenon is impermanent.[8] Every ritual of worship and prayer in any religion contains this reflective element, including Islam. In Islam, a group of people who have a high commitment to religious teachings is called Sufi, and currently, many of them are institutionalized in the form of *Ṭarīqa*. The followers of *Ṭarīqa* have a higher intensity of worship than others. This is because *Ṭarīqa* is a way to build self-commitment in improving religious quality and getting closer to God. As a religious community, *Ṭarīqa* has *murshid*. *Murshid* is a teacher and companion for followers. His role is decisive because *murshid* is considered and believed to be a teacher and a spiritual guide. In addition, the followers also believe that *murshid* is an individual who has reached a very high level of spirituality and religiosity. As a result of the high intensity of implementation of n worship and prayer rituals, the followers consider ed being easier to achieve inner peace.

Some aspects of inner peace include, first, the solution to problems in life and other issues caused by the changing times. Every living person is inseparable from problems, either big or small. So, they should solve these problems with a solution. The solution is an essential trace since it becomes the tool to overcome difficulties. The issue is resolved, then inner peace is achieved. The second aspect

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https://doi.org/10.1002/shi.17; Zuleyha Keskin, "Inner Peace in Islam," *Australian Journal of Islamic Studies* 1, no. 1 (2016): 23–28; Efi Brata Madya, Hatta, and Kholil, "The Preaching of Sufi in the Batak Land District of Simalungun (A Study of Islamic Communication, Case Study of Tarekat Naqsyabandiyah Serambi Babussalam)," *International Journal on Language, Research and Education Studies* 1, no. 1 (2017): 107–18; Saliyo, Subandi, and Koentjoro, "Psychological Meaning of Spiritual Experiences of Naqshbandiyah Khalidiyah in Kebumen, Indonesia," *Qudus International Journal of Islamic Studies* 6, no. 2 (2018): 308–39, https://doi.org/10.21043/qijis.v6i2.3930.

[6] Abdul Mujib and Yusuf Mudzakir, *Nuansa-Nuansa Psikologi Islam* (Depok: Rajagrafindo Persada, 2002).

[7] Dalai Lama, *Beyond Religion: Ethics for a Whole World* (Boston, Massachusetts, United States: Mariner Books, 2012).

[8] Xinghua Liu et al., "Can Inner Peace Be Improved by Mindfulness Training: A Randomized Controlled Trial," *Stress and Health* 31, no. 3 (2015): 245–54, https://doi.org/10.1002/smi.2551.

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is a sense of patience when encountering problems. Every effort in life requires a process so that when a person builds targets, the targets cannot be achieved immediately. Under this condition, the soul becomes vulnerable. So, patience is needed in undergoing each process. The third aspect is faith and self-efficacy in dealing with problems. Faith is another essential part of inner peace. Faith estranges a person from negative thoughts so that they'll get inner peace.[9] Even so, sometimes, several *Ṭarīqa* followers experience uneasiness, as happened to the followers of Naqshbandiyya-Khālidiyya *Ṭarīqa* at the Pesantren al-Manshur (Islamic boarding school), Popongan, Klaten. This *Ṭarīqa was* chained to Prophet Muhammad (peace be upon him). It was founded by Muhammad Bahā al-Dīn al-Uwaisī Bukhārī Naqsyabandi and developed by Maulana Khalid (Naqshbandiyya-Khālidiyya are taken from their names).[10] This *Ṭarīqa* was then brought to Popongan, Klaten, by K.H. Manshur.[11]

One of the respondents, who has become a Naqshbandiyya-Khālidiyya follower for eight years, said that following *Ṭarīqa* does not necessarily guarantee calmness. Another disciple, who has joined *Ṭarīqa* for more than five years, says he is still haunted by uneasiness. Although we follow *Ṭarīqa*, there is no guarantee that we will not feel anxious when encountering a problem. Based on these findings or gaps, exploring the inner peace dynamics of *Ṭarīqa* followers is essential. Therefore, this study aims to reveal the dynamics of the inner peace of Naqshbandiyya-Khālidiyya followers and the factors that influence it.

Literature Review

Several studies have been conducted under the theme of inner peace and similar terms; Ilyas examined the impact of *dhikr* (remembering God) on inner peace according to Imām al-Ghazālī's perspective;[12] Jalaluddin researched the factors that cause mental restlessness and how to achieve inner peace based on

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[9] Mujib and Mudzakir, *Nuansa-Nuansa Psikologi Islam*.

[10] Saliyo, Subandi, and Koentjoro, "Psychological Meaning of Spiritual Experiences of Naqshbandiyah Khalidiyah in Kebumen, Indonesia," 311.

[11] Syamsul Bakri, "Mbah Manshur Popongan: Guru Sufi Tarekat Naqsyabandiyah-Khalidiyah Di Jawa," in *Menelusuri Jejak Enam Kiai Di Solo Raya*, ed. Ahmad Saifuddin and Shofi Puji Astiti (Surakarta: Bukuku Media, 2017), 1–31.

[12] Rahmat Ilyas, "Zikir Dan Ketenangan Jiwa: Telaah Atas Pemikiran Al-Ghazali," *Jurnal Dakwah Dan Pengembangan Sosial Dan Kemanusiaan, STAIN Syaikh Abdurrahman Siddik Bangka Belitung* 8, no. 1 (2017): 90–106, https://doi.org/10.32923/maw.v8i1.699.

Fakhr Al-Dīn Al-Rāzī; [13] Keskin discussed the concept of *riḍā* (surrender), *sakīnah* (serenity), and *iṭmi'nān* (peacefulness) as a form of inner peace; [14] Kumala, Kusprayogi, and Nashori found that *dhikr* is effective in increasing inner peace;[15] Liu, Xu, Wang, Williams, Geng, Zhang, & Liu explored that the practice of mindfulness is effective in enhancing inner peace;[16] Saripah, Mulyana, and Kamaludin examined the interpretation of the function of *zuhd* (asceticism) on inner peace based on Jailani understanding of Abd al-Qādir Jailāni; Aydin showed the impact of each religious ritual in Islam on the formation of inner peace, and Bhandari researched the methods of achieving inner peace.[17]

This study is, however, different from previous studies. First, the analysis under the theme of inner peace among *Ṭarīqa* followers, Qādiriyya and Naqshbandiyya *Ṭarīqa* in Indonesia, has been widely carried out. However, this study focuses on psychological dynamics. Thus, the novelty of the theme lies in religious practice through *Ṭarīqa* by looking at the followers' psychological state. In addition, Keskin[18] discussed inner peace in Islam but employs literature reviews and is not related to *Ṭarīqa*. Second, related to the research sample, psychological research on Naqshbandiyya *Ṭarīqa* has been widely carried out. Still, this study uses followers of Naqshbandiyya-Khālidiyya *Ṭarīqa* at Pesantren Al-Manshur Popongan, Klaten, as a research sample that has never been used in previous research. Kumala, Kusprayogi, and Nashori conducted other research related to inner peace, using field research to determine the impact of *dhikr* on inner peace. Still, the research sample is not *Ṭarīqa* followers. This study explores and explains the dynamics of inner peace among the followers of Naqshbandiyya-Khālidiyya *Ṭarīqa* at Pesantren Al-Manshur Popongan, Klaten.

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[13] Abd Jalaluddin, "Ketenangan Jiwa Menurut Fakhr Al-Dīn Al-Rāzī Dalam Tafsīr Mafātih Al-Ghayb," *Al-Bayan: Jurnal Studi Ilmu Al- Qur'an Dan Tafsir* 3, no. 1 (2018): 36–50, https://doi.org/10.15575/al-bayan.v3i1.2288.

[14] Keskin, "Inner Peace in Islam," 23–38.

[15] Olivia Dwi Kumala, Yogi Kusprayogi, and Fuad Nashori, "Efektivitas Pelatihan Dzikir Dalam Meningkatkan Ketenangan Jiwa Pada Lansia Penderita Hipertensi," *Psympathic : Jurnal Ilmiah Psikologi* 4, no. 1 (2017): 55–66, https://doi.org/10.15575/psy.v4i1.1260.

[16] Liu et al., "Can Inner Peace Be Improved by Mindfulness Training: A Randomized Controlled Trial," 245–54.

[17] Sudama S Bhandari, "Literature in Pursuit of Inner Peace," *An International Peer Reviewed & Refereed: Scholarly Research Journal for Humanity Science & English Language* 3, no. 18 (2016): 4019–22, www.srjis.com.

[18] Keskin, "Inner Peace in Islam," 23–38.

Method

This study used a qualitative approach and a phenomenological research method of religion. The employed data collection techniques are semi-structured interviews, observation, and documentation. The used interview method is semi-structured interviews. An arranged interview guide has been provided, and the questions have been developed to obtain more detailed answers from the research sample. The employed observation method is non-participant observation and time sampling. The used documents are notes or texts related to Naqshbandiyya-Khalidiyah Ṭarīqa. The stages of data analysis techniques are data reduction, data presentation, conclusions drawing, and verification.

The sample in this study should be the followers of Naqshbandiyya-Khālidiyya Ṭarīqa at Pesantren Al-Manshur in Popongan, Klaten; they have joined Ṭarīqa for at least five years and are in the lower-middle class, measured by Regional Minimum Wage (Upah Minimum Regional/UMR) in Klaten. Five years or more are sufficient time for a person to adjust and internalize the Ṭarīqa teachings. Besides, the lower-middle class becomes another prerequisite because the financial aspect affects inner peace. A person from the upper middle cl has the inner space tendency, so the role of Ṭarīqa is challenging to observe.

Table 1

The Distribution of Participants

	Subject 1	Subject 2	Subject 3
Initial Name	AF	CB	AR
Gender	Male	Male	Male
Age	36	60	56
How long have participants joined Ṭarīqa?	Eight years	Five years	Ten years
Profession	An entrepreneur who practices *ruqyah* (Islamic Protection) and teaches Al-Qur'an	Trader/merchant	*Empek-empek* seller and has a small shop
Problems	He thought his wife could not serve him well because his wife worked in a hospital. In addition, he lacked the funds to develop the educational institutions they founded and felt	The difficulties in paying school tuition become problems for CB. Besides, he also has another financial crisis. Based on the observations, CB's house was leaked, and many housing facilities, including	Several problems that impact the dynamics of AR's inner peace are people who are charged with *empek-empek* (savoury fishcake delicacy from Palembang) tend to pay late. His sons are addicted to playing

	Subject 1	Subject 2	Subject 3
	that the business competition climate was unhealthy.	the television, were damaged. This affects his inner peace.	games, and the employees are not disciplined (arriving late and making dough incorrectly).
Economic Status	lower-middle economy class	lower-middle economy class	middle economy class

Result and Discussion

The themes of inner peace of Naqshbandiyya-Khālidiyya *Ṭarīqa* followers can be analyzed and categorized into three aspects according to Mujib and Mudzakir.[19] Mujib and Mudzakir[20] argue that three parts of inner peace are; solutions, patience, and confidence in overcoming problems in life or situation that emerge because of time changing. Besides, inner peace themes emerged from the observation and interview of subjects to generate new finding (that is not discussed in theory), such as the mechanism of problem-solving, decision making, and remembering and surrendering to God. These problem-solving and decision-making mechanisms complement the aspects of finding the solution. The element of recognizing and offering to God is a unique finding because the subjects in this study are *Ṭarīqa* followers. However, the attitude of remembering God is the possible attitude owned by every individual who believes in God.

Solving the Problem

According to Sternberg,[21] there are several stages of problem-solving until the individual finds a real solution. The first is problem identification. AF, CB, and AR have carried out this problem identification. AF identifies his problems as follows; he dreams of developing Al-Quran educational institution but does not have sufficient funds. He is impatient when caring for his children while his wife goes to work. He feels guilty he is unable to help his mistreated friends. CB identifies his problems, such as financial problems and BLT problems due to covid-19. AR identifies his problem, such as employee tardiness, employee mistake in making the dough, and the late payment by his resellers entrusted with *empek-empek*.

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[19]   Mujib and Mudzakir, *Nuansa-Nuansa Psikologi Islam*.
[20]   Mujib and Mudzakir.
[21]   Robert J Sternberg, *Cognitive Psychology*, 6th Ed (Boston, Massachusetts, United States: Cengage Learning, 2011).

The second is defining and representing the problem. Each subject carries out this stage by formulating the issues encountered. The third is developing a strategy for problem-solving. AF, CB, and AR carry out this stage to make plans to solve problems. For example, AF makes a project proposal for finding the donor for his educational institution; AR formulates a program to train his employees. Fourth is organizing information. This is useful to support the achievement of the plan. AF, CB, and AR dig up the information required to solve problems. Fifth is allocating resources. AF saves some of his income to develop his institution, CB is exceptionally vital in working as a construction worker, and AR has the skill to train his employees. However, those subjects also have a limitation, such as AF doesn't have the power to help his friends who are mistreated in job competition.

Another resource is spiritual ability. According to Elkins, Hedstrom, Hughes, Leaf, & Saunders,[22] one aspect of spirituality is transcendence, which means having a firm belief in the transcendent dimension. AF, CB, and AR believe that all their problems have a resolution because God has set the level of the situation based on their capacity and has provided the solution. In addition, according to Mahoney and Graci,[23] the aspect of spirituality is hope and meaning. AF, CB, and AR entrust their high hopes regarding their problems to God. Interestingly, this research finds that even though each subject has gone through all stages of problem-solving, it is not guaranteed that inner peace has been obtained optimally. This depends on the solution's suitability to the problem and the level of solution attainment to affect the reduced portion of the problem. When the solution does not optimally solve the problem, inner peace is not optimally achieved.

Making the Decision

Decision-making is carried out in various approaches; intuition and rationality. Intuition is often defined as a state in which a person makes decisions without going through an in-depth problem analysis process. By employing an intuitive approach to decision-making, a person is often unable to explain the reasons behind their decision-making, but such decisions usually become the

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[22] David N. *Elkins* et al., "Toward a Humanistic-Phenomenological Spirituality," *Journal of Humanistic Psychology* 28, no. 4 (1988): 10, https://doi.org/10.1177/0022167888284002.

[23] Michael J. Mahoney and Gina M. Graci, "The Meanings and Correlates of Spirituality: Suggestions from An Exploratory Survey of Experts," *Death Studies* 23, no. 6 (1999): 525, https://doi.org/10.1080/074811899200867.

correct choice.[24] Rationality in decision-making is the establishment of choice by analyzing and evaluating the problem. This rational decision-making approach takes more time than intuition because it goes through longer and broader stages.

This study's result indicates that the three subjects' decision-making is more rational than intuitive. This is because the problems experienced by the subjects are not high-risk problems and do not require fast solutions. AF problems are in the form of educational institutions that have not been completed, his wife who works, so she is unable to serve him well, and his disobedient children that irritate him; CB problem is related to financial difficulties, and AR problems are related to his work as well as his children who are addicted to playing the games.

Finding the Solution

The next aspect of inner peace is finding solutions to the problems. Human problems are caused by their inability to acquire what they desire immediately.[25] The answer is obtained by manifesting the efforts for problem-solving. Each subject has more than one problem at the same time. For example, AF is troubled because of his uncompleted educational institutions, fussy children, and wife. She considered not optimally looking after the family, and others persecuted his neighbors in business and work relationships. CB is disturbed because of his children's education and his house, which needs renovation. AR is bothered by his resellers, who pay him late, and the employees' lack of work performance. The solution optimality level in problem-solving by each subject in each issue also affects their inner peace dynamics. Thus, the problem with a solution impacts the emergence of inner peace, but at the same time, other issues, concerns, or less optimal solutions will also disturb the inner peace. Based on

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[24] Eduardo Salas, Michael A. Rosen, and Deborah DiazGranados, "Expertise-Based Intuition and Decision Making in Organizations," *Journal of Management* 36, no. 4 (2009): 941–73, https://doi.org/10.1177/0149206309350084; Viktor Dörfler and Fran Ackermann, "Understanding Intuition: The Case for Two Forms of Intuition," *Management Learning* 43, no. 5 (2012): 545–64, https://doi.org/10.1177/1350507611434686; Galang Lufityanto, Chris Donkin, and Joel Pearson, "Measuring Intuition: Nonconscious Emotional Information Boosts Decision Accuracy and Confidence," *Psychological Science* 27, no. 5 (2016): 1–13, https://doi.org/10.1177/0956797616629403.

[25] A L Glass and Keith J. Holyoak, *Cognition* (New York, United States: McGraw-Hill Education, 1990).

these dynamics, inner peace that is influenced by the finding of problem solutions becomes complicated.

In psychology, the ability to find solutions is known as coping. Coping is an individual's effort to minimize the pressure from the problems. There are two types of coping strategies; problem-focused coping and emotion-focused coping.[26] In addition, there is also a spiritual coping strategy that involves spiritual abilities, such as belief and faith in God.[27] Based on that classification, AR and AF occasionally perform emotion-focused coping, such as getting angry. On the other hand, the three subjects also conduct problem-focused coping by analyzing the problem and formulating the solution. Furthermore, each issue also performs spiritual managing by believing that every difficulty is part of God's face, so they respond to their problems by reciting *istighfār* (begging forgiveness to Allāh) and *dhikr*, getting closer to God, praying *ḥājat* (the prayer of need) and repentance prayers, as well as asking advice from *murshid*. Those coping strategies are expected to impact the dynamics of inner peace. Based on these data, each subject practices some coping strategies for one problem.

Being Patient

According to Subandi,[28] patience has several indicators. Self-control is performed by suppressing negative emotions and desires, thinking long, forgiving mistakes, and having a tolerance for postponement. Second, resilience is done by enduring difficult situations without complaining. Third, persistence is done by being tough, working hard to achieve goals, and looking for solutions to problems. Fourth, accept the bitter reality sincerely and be grateful. Fifth, being calm and relaxed.

This study finds that the research subjects have different dominant aspects of patience. For example, the most dominant element of patience in CB is to

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[26] Shadiya Mohamed Saleh Baqutayan, "Stress and Coping Mechanisms: A Historical Overview," *Mediterranean Journal of Social Sciences* 6, no. 2 (2015): 482–83, https://doi.org/10.5901/mjss.2015.v6n2s1p479; Richard S. Lazarus and Susan Folkman, *Stress, Appraisal, and Coping* (New York, New York, United States: Springer Publishing Company, 1984).

[27] Donia Baldacchino and Peter Draper, "Spiritual Coping Strategies: A Review of the Nursing Research Literature," *Journal of Advanced Nursing* 34, no. 6 (2001): 836–38, https://doi.org/10.1046/j.1365-2648.2001.01814.x; Craig W Ellison, "Spiritual Well-Being: Conceptualization and Measurement," *Journal of Psychology and Theology* 11, no. 4 (1983): 336, https://doi.org/10.1177/009164718301100406.

[28] Subandi, "Sabar: Sebuah Konsep Psikologi," *Jurnal Psikologi* 38, no. 2 (2011): 215–227, https://doi.org/10.22146/jpsi.7654.

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endure difficult situations by not complaining and suppressing negative emotions. CB faces his problems (for example, financial difficulties, the tuition for his children's education, and the responsibilities as head of the neighborhood) by suppressing his anger. In addition, CB works hard by running his small stall and being a construction worker; he is also calm based on his belief that every problem should be handled calmly. Likewise, AR never complains and acts calmly because he thinks every materialized problem has a solution. However, AR sometimes is edgy when encountering his children addicted to games, so he scolds and forbids them to use cell phones. Thus, the patience aspect of suppressing the negative emotions in AR is not dominant. AF has the most prominent aspect of patience compared to other subjects because he is resilient, setting aside his fortune to build the Qur'an educational institution while seeking donors. In addition, the aspect of patience is also shown by his forgiveness toward his wife, who rarely serves him because of her job. However, AF admits he is impatient with caring for his children while his wife goes to work.

The findings in this study show that AF, CB, and AR do not always avoid the cause of negative emotion. Thus, research subjects regulate their emotions while facing the source or cause of the emergence of negative emotions. For example, CB does not avoid his wife when they fight over his act of transferring the right of BLT to others. CB invites his wife to communicate and explain the reasons for such an act. Likewise, AR has problems with her employees, who often arrive late and make the incorrect dough. AR doesn't ignore the problem; instead, he provides training sessions to improve the employee's quality. AF sometimes avoids the problem by his children to his parents while his wife is working.

The theory of emotion regulation is employed to define patience. Emotion regulation attempts to reassess the faced problems and is characterized by a cognitive evaluation of the stimulus to avoid negative emotions.[29] In the end, AF, CB, and AR build their definition for their problems. The three interpret that their problems are part of God's will and God has provided a solution for each problem. This indicates the emotion regulation that occurs is positive reappraisal.[30] On the other hand, under certain circumstances, the three subjects

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[29] Hong Chen, "A Theoretic Review of Emotion Regulation," *Open Journal of Social Sciences* 04, no. 02 (2016): 148–49, https://doi.org/10.4236/jss.2016.42020.

[30] Bruce P. Doré et al., "Finding Positive Meaning in Negative Experiences Engages Ventral Striatal and Ventromedial Prefrontal Regions Associated with Reward Valuation,"

restrain and suppress their negative emotions, suggesting that they perform emotional restraint type of emotion regulation.[31]

Based on this explanation, the three research subjects conduct emotion regulation through positive responses and emotional restraint at different times. Various studies have shown that dynamic control is less effective at regulating emotions.[32] What needs to be considered is that the three research subjects are under different contexts. They are followers of Naqshbandiyya-Khālidiyya Ṭarīqa, which emphasizes the implementation of Islamic teachings. Islam views getting angry or showing negative emotions at the wrong time and place as a negative tendency. So, it is best to hold back when the urge to be angry materializes. In addition, Islam also appreciates a person who can suppress anger and negative emotions. This motivated the three research subjects to hold back their negative emotions. Based on this, emotional restraint cannot be considered worse or less effective than positive reappraisal. Both can play a role in their respective portions in each research subject.

Embracing Faith and Self-Efficacy

Self-efficacy is related to belief in a psychological perspective. Self-efficacy is an individual's belief to encounter and solve problems based on their abilities.[33] Based on the data, the three subjects hold such self-efficacy in discovering most of the problems. However, there is also a unique belief in each issue. This particular belief is not only self-efficacy but also a faith in God. Self-efficacy is manifested in the efforts to use their resources; for example, AF spends some of his income developing his educational institution. CB uses his physical strength to work as a construction worker to obtain more money and solve his financial difficulties. AR provides training to its employees. On the other hand, the problems that cannot be entirely resolved will be submitted to God because they believe God has the best solution and will give them the best solution.

Journal of Cognitive Neuroscience 29, no. 2 (2017): 234, https://doi.org/10.1162/jocn_a_01041.

[31] Brett J. Peters, Nickola C. Overall, and Jeremy P. Jamieson, "Physiological and Cognitive Consequences of Suppressing and Expressing Emotion in Dyadic Interactions," *International Journal of Psychophysiology* 94 (2014): 100–107, https://doi.org/10.1016/j.ijpsycho.2014.07.015.

[32] Peters, Overall, and Jamieson, 100–107.

[33] Albert Bandura, "Self-Efficacy: Toward A Unifying Theory Of Behavioral Change," *Psychological Review* 84, no. 2 (1977): 193–94, https://doi.org/10.1037/0033-295X.84.2.191.

This belief comes from the teachings and rituals of worship taught in *Ṭarīqa*, such as practicing prayer, dhikr, *ḥājat,* and repentance prayers. Prayer and worship rituals can improve self-efficacy [34] because there is a process of restructuring cognition so that irrational thoughts that cause uncertainty can be transformed into rational beliefs. In the end, individual confidence increases. In addition, there is also a process of catharsis to God,[35] which also plays a role in increasing personal confidence. The three research subjects also obtain faith and self-efficacy by being close to *murshid* and asking them for advice and prayers. *Ṭarīqa* is an educational system that includes the transfer of knowledge and the internalization of values.[36] One of the internalizations of importance is the teaching that every phenomenon is inseparable from God's will. God will help each of His servants who have problems, and God has arranged fortune in every living thing.

Remembering and Surrendering to God

Remembering God is one of these research findings related to inner peace. Every religious person believes in the existence of God. Friedrich Schleiermacher stated that humans have an absolute sense of dependence. This sense of support drives people to look for something believed to have immeasurable power, so human trust in God appears.[37] William Isaac Thomas argued that humans have numerous necessities; the need for salvation, appreciation, and knowledge. These needs are obtained by believing in God and adhering to a religion revealed by God.[38] Based on the previous explanation, it can be concluded that believing and remembering God is related to mental settings. The views of Friedrich Schleiermacher and William Isaac Thomas indicate that thinking and

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[34] Hanik Endang Nihayati et al., "An Effect of Breath Dhikr on the Stress Level of Patients with Pulmonary Tuberculosis," *Indian Journal of Public Health Research and Development* 10, no. 8 (2019): 2652, https://doi.org/10.5958/0976-5506.2019.02268.X; Ahmad Yusuf, Sriyono, and Iqlima Dwi Kurnia, "Manfaat Relaksasi Religius: Dzikir Dalam Meningkatkan Kesejahteraan Psikologis Lansia," *Jurnal Ners (Surabaya)* 3, no. 1 (2017): 85, https://doi.org/10.20473/jn.v3i1.4986.

[35] Saifuddin, *Psikologi Agama: Implementasi Psikologi Dalam Memahami Perilaku Beragama*, 259–65.

[36] Agus Solikhin, "Tarekat Sebagai Sistem Pendidikan Tasawuf (Studi Karakteristik Sistem Pendidikan Tarekat Qadiriyah Wa Naqsyabandiyah Di Kabupaten Ogan Komering Ilir)," *Conciencia* 18, no. 2 (2018): 11, https://doi.org/10.19109/conciencia.v18i2.2760.

[37] Saifuddin, *Psikologi Agama: Implementasi Psikologi Dalam Memahami Perilaku Beragama*, 75–76.

[38] Saifuddin, 84–85.

remembering God aims to fulfill a sense of dependence and other various human necessities. When a man has God to depend on, anything that disturbs the peace of his soul can be minimized.

By employing the above theory in the research subjects' context as the followers of Ṭarīqa who are instructed to get close to God, this research discovers that the sense of dependence is obvious. Accordingly, in encountering their problems, the subjects will make a spiritual journey closer to God to obtain inner peace. This sense of support arises from the belief that God has the power to help them deal with problems. In addition, they have confidence that God provides comfort when they carry out various rituals to get closer to God. This is due to the subjects' perception of the unlimited power of God. When a person believes that God has absolute power and other good qualities, this belief will encourage them to be sure that God has the power and will to help solve the problems. Thus, the attitude of remembering and surrendering to God is an integral part of establishing inner peace[39] because it encourages people to increase their hopes in God.[40]

Internalization of Values by *Murshid* in Fostering Inner Peace

As already explained, *murshid* has a central role in Ṭarīqa, including in Naqshbandiyya-Khālidiyya Ṭarīqa. *Murshid* becomes the teacher and guide for Ṭarīqa followers. *Murshid* internalizes religious values in the followers and assists them in practicing them. Ramadhani[41] stated several strategies for internalizing values in Ṭarīqa: habituation, advice-giving, and exemplary designs. Such stages and processes also occur in Naqshbandiyya-Khālidiyya Ṭarīqa at Pesantren Al-Manshur, Popongan Klaten. Ṭarīqa followers, including the three research subjects, absorb information and believe in the teachings of *murshid*. Besides, the three research subjects also imitate *murshid's* behavior to support

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[39] Ridha Habibah et al., "Resiliensi Pada Penyintas Banjir Ditinjau Dari Tawakal Dan Kecerdasan Emosi," *Jurnal Psikologi Islam Dan Budaya* 1, no. 1 (2018): 34, https://doi.org/10.15575/jpib.v1i1.2108; Mukhlis Zulaikah, "Sikap Tawakal Antara Mahasiswa Program Studi Ilmu Al-Qur'an Dan Tafsir, Pendidikan Agama Islam Dan Ekonomi Syari'ah Semester VI Dan VIII STAIN Kediri Tahun 2015," *Spiritualita* 1, no. 2 (2017): 146, https://doi.org/10.30762/spr.v1i2.650.

[40] Anni Zulfiani Husnar, Siti Saniah, and Fuad Nashori, "Harapan, Tawakal, Dan Stres Akademik," *Psikohumaniora: Jurnal Penelitian Psikologi* 2, no. 1 (2017): 100–102, https://doi.org/10.21580/pjpp.v2i1.1179.

[41] Rizki Ramadhani, "Internalisasi Nilai-Nilai Spiritual Religius (Studi Kasus Di Ribat Tazkiyat Al-Nafs Tarekat Qadiriyah Wa Naqsyabandiyah Bengkulu Selatan)," *Conciencia* 19, no. 1 (2019): 36–37, https://doi.org/10.19109/conciencia.v19i1.2951.

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the process of internalizing values. As a result, the information and teachings impact the dynamics of inner peace of the research subjects.

Trans-internalization as one of the internalizations of values stages covers a process of imitation of *murshid*. Modeling theory in psychology discusses the behavior and attitudes of a person who impersonates specific figures. One of the modeling types is spiritual modeling, modeling by a person regarding spiritual attitudes and behaviors. Modeling occurs because of observation learning.[42] One of the essential components in modeling is a symbol in the form of a specific figure.[43] An interesting finding in this study is the role of *murshid* in creating inner peace in the research subjects. In the context of Naqshbandiyya-Khālidiyya *Ṭarīqa*, *murshid* is considered to have a piece of profound knowledge, a high level of spirituality and religiosity, and good behavior. *To become a practical guide, murshid should understand the areas explored by Ṭarīqa followers.* The point is that *murshid* has experienced trials and temptations in his life. Several duties of *murshid* are sympathetic to the followers of *Ṭarīqa*, being sincere, not hiding advice, preventing the followers of *Ṭarīqa* from conducting evil deeds, practicing the lessons taught, and helping the followers of *Ṭarīqa* in every journey of life. Besides, the characteristics of *murshid* are mature, patient, sensitive, and not attached to the world.[44]

The three research subjects have solid beliefs and perceptions that *murshid* is a teacher and individual with a high level of spirituality and religiosity. This strong perception encourages them to internalize the values into themselves. Although the method employed by *murshid* in internalizing the values is only lecturing, this method successfully conveys his messages to the followers of *Ṭarīqa*, especially to the three research subjects. When *murshid* delivers his teachings, the three subjects listen and believe that learning is the truth that must

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[42] Albert Bandura, "On the Psychosocial Impact and Mechanisms of Spiritual Modeling," *The International Journal for the Psychology of Religion* 13, no. 3 (2003): 169–70.

[43] Bandura, 171–73.

[44] Robert Frager, *Heart, Self, and Soul: The Sufi Psychology of Growth, Balance, and Harmony* (Wheaton, Illinois: Quest Books, 2013); Ahmad Syatori, "Lingkaran Spiritual Dalam Bedah Relasi Murshid Dan Murid," *Jurnal Putih: Jurnal Pengetahuan Tentang Ilmu Pengetahuan Dan Hikmah* 3, no. 1 (2018): 59–97, https://doi.org/10.51498/putih.v3i1.20; Ziaulhaq Hidayat and Muzakkir Syahrul, "Indonesian Sufi In Malay World: A Preliminary Exploration with Reference to Tariqa Naqshbandiyya-Khalidiyya Babussalam (TNKB)," *Journal Of Indonesian Islam* 11, no. 1 (2017): 201–22, https://doi.org/10.15642/JIIS.2017.11.1.201-222.

be applied. The vital role of *murshid* in *Ṭarīqa* encourages the three research subjects to ask for advice and get closer to him to achieve inner peace.

Another finding in this study is that the dynamics of inner peace are complex. Observing the data that has been obtained, inner peace depends on the form of the problem. So, when individuals can solve their issues, it will impact the emergence of inner peace. However, if the individual cannot solve the problem, it will cause anxiety. In fact, at one time, individuals can have various forms of issues. Some problems can be solved, while others cannot be solved. In other words, at one time, individual inner peace is volatile. For example, AF can solve his problems of developing Al Qur'an educational institutions but cannot help some neighbors who have been harmed. AF can achieve inner peace related to his institutions but fails to obtain inner peace because of his inability to assist the oppressed neighbors. Likewise, AR can achieve inner peace because he can solve her business problems, but he is irritated with his children and addicted to the games.

Another finding in this study is the length of time becoming *Ṭarīqa* followers is not a measure of achieving inner peace. CB, who has participated in *Ṭarīqa* for about six years, has enhanced inner peace compared to AF, who has been participating in *Ṭarīqa* for almost ten years. Other factors that affect interface include age, type and number of problems, the success rate of the formulated solutions, and personality type. If the obtained results of *Ṭarīqa* followers are less than optimal, it does not mean that *Ṭarīqa* has flaws. Every religious group is founded with a good purpose. Moreover, *Ṭarīqa* is believed to have a lineage of prayers and worship rituals that reached the Prophet, Muhammad. *Ṭarīqa* contains religious values and teachings. The religious values and teachings are virtuous and positive. However, these spiritual values and teachings are internalized and absorbed by its adherents, the *Ṭarīqa* followers, and human beings. In reality, humans have complex personalities and psychological elements. So, it is natural if human beings who are also *Ṭarīqa* followers cannot obtain inner peace. Following *Ṭarīqa*, the followers should encourage themselves to achieve optimal inner peace by learning inside this religious group.

Conclusion

Inner peace is a feeling of a person filled with happiness and free from any burden. One's inner peace cannot be observed or measured directly. Therefore, several aspects of inner peace are needed to find out whether a person has

obtained inner peace or not. Aspects of inner peace are having a solution, being patient, and embracing faith and self-efficacy in dealing with problems.

The dynamics for achieving inner peace include several stages. This research's findings differ from aspects of inner peace, according to Mujib and Muzakkir. The first stage is problem-solving and resolving. Individuals must go through the problem-solving process. The second stage is making the decision. Decision-making can be completed by intuition and rationality. The third aspect is finding the solution to solve the problems so that the right strategy is found for a particular situation. If the issue has been resolved with a solution, there will be no burden, and inner peace is created. Thus, with this process, efforts to solve problems and implement coping techniques, either problem-focused or emotion-focused, have been carried out. The fourth aspect that must be fulfilled is the sense of being patient by emotional restraint. Emotional restraint is done by adjusting or regulating emotions oneself in the emotion regulation stages. The dominant aspects of patience in the three research subjects are diverse, such as toughness under challenging situations, tenacity, and hard work. The fifth aspect is embracing faith and self-efficacy for the problem. Self-efficacy is obtained from performing praying and dhikr because by remembering and praying to God, a cognitive restructuring process occurs. Apart from that, worships such as repentance and *ḥājat* prayers generate faith because such rituals are the journey to get close to God. *Murshid* has an essential role in internalizing values to create inner peace in *Ṭarīqa* followers. The sixth aspect is remembering God. This research shows that *murshid* plays a role in developing inner peace in *Ṭarīqa* followers through the internalization of values.

This study has indicated new perspectives in understanding the dynamics of inner peace. This research also finds that *murshid* in *Ṭarīqa* is essential in helping followers achieve inner peace. Religious activities also help individuals obtain inner peace. Individuals can achieve inner peace by internalizing specific figures and modelling them in a more general life context.

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N.Q. and A.S. designed and drafted the article; N.Q. took the data; N.Q. and A.S. analysed the data; N.Q. outlined and wrote the article; A.S. gave the last review of the article; N.Q. and A.S. both agreed on the final form of the published article.

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