MIKAILALSYS
Journal of Multidisciplinary Sciences

e-ISSN : 2987-2286
p-ISSN : 2987-3924

Index: Harvard, Boston, Sydney, Copernicus, Sinta 4, Scilit, Semantic, Google, etc

https://doi.org/10.58578/mikailalsys.v4i2.11310

Spiritual Personality Education through Wirid Practices in the Syattariyah Order: A Case Study at Islamic Boarding School of Al-Anwar Maron Purworejo

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Article Info:

Submitted:	Revised:	Accepted:	Published:
Jun 1, 2026	Jun 29, 2026	Jul 11, 2026	Jul 16, 2026

Abstract

The spiritual crisis associated with modern life underscores the need for alternative character-building approaches capable of addressing inner restlessness and strengthening spiritual resilience. This study aims to examine the formation of congregants' spiritual personality through the practice of *wirid* in the Syattariyah Order at Al-Anwar Maron Islamic Boarding School, Purworejo. Employing a qualitative case study design, data were collected through in-depth interviews, participant observation, and documentation and analyzed using the interactive model of Miles, Huberman, and Saldaña. The findings reveal three principal dimensions. First, the practice of *wirid* is implemented through a structured initiation process comprising intention, ritual bathing, a six-unit prayer, fasting, and regular recitation after the Isha and Subuh prayers under the guidance of a *mursyid*. Second, the practice cultivates spiritual values encompassing *tawḥīd*, *zuhd*, *maḥabbah*, *tawakkul*, patience, honesty, and sincerity, which are manifested in inner tranquility, humility, sincerity, and closeness to Allah. Third, *wirid* shapes spiritual personality through four interconnected psychospiritual mechanisms: fostering spiritual awareness,

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facilitating purification of the soul (*tazkiyat al-nafs*), promoting holistic character formation, and nurturing inner peace (*al-nafs al-muṭma'innah*). The study concludes that the Syattariyah practice of *wirid* at Al-Anwar Maron functions not merely as a religious ritual but as an internalized formative process that enables congregants to develop an adaptive spiritual personality amid the pressures of modern life. These findings contribute to the understanding of Sufi devotional practices as mechanisms of spiritual character formation and offer practical implications for integrating structured spiritual discipline into character education within Islamic boarding schools.

Keywords: Islamic Boarding School; Spiritual Personality; Syattariyah Order; Sufi Spirituality; *Wirid*

INTRODUCTION

Human life in the era of technological advancement and modernization in the 21st century has brought significant changes to the lifestyles of Indonesian society. On the one hand, easy access to information and materials provides comfort, but on the other hand, this often triggers a materialistic, individualistic, and hedonistic lifestyle (Herawati et al., 2025). This phenomenon has implications for the emergence of a spiritual crisis, where many individuals experience inner restlessness, stress, and a lack of meaning despite having sufficient material resources. Consequently, people who are unable to cope with worldly changes will easily become complacent, making them unable to balance their lives with the afterlife. This state of spiritual alienation demands efforts to restore balance in life by strengthening the transcendental dimension, so that humans are not lulled by the transient dynamics of this world (Burhanuddin, 2025).

In Islamic teachings, character development and purification of the soul (*tazkiyatun nafs*) are systematically formulated through the path of Sufism or Sufism. Sufism is not merely viewed as a formal ritual of worship, but rather as a comprehensive methodology for cultivating the heart (*qalb*) to maintain a connection with the Creator. Through the practice of dhikr and *wirid* (recitation of the Qur'an), followers of a tarekat are expected to eradicate despicable traits and develop a noble personality. A pure heart and constant remembrance of Allah (*dhikr*) radiate positive energy that encourages individuals to behave well, avoid evil, and develop a high level of social sensitivity (Syakhrani, Syaidah, 2025)

Spiritual personality is the integration of vertical awareness (a deep connection with God) and horizontal awareness (harmonious relationships with others). From an Islamic psychological perspective, this personality is formed when the heart has achieved tranquility (*mutmainnah*), enabling it to respond to various life pressures with wisdom. Disciplined *wirid* (recitation of the Qur'an) serves as an effective self-control tool. When an individual regularly performs *dhikr* (remembrance of God), they are training their brain to always remember God, which will ultimately internalize the values of patience, sincerity, and humility into their true character (Fazri, 2018).

The implementation of *wirid* is seen from this all-pervading life, it is not easy for someone to be *istiqamah*, but by taking a path that prioritizes *wirid* in every prayer, like the teachings contained in the tarekat which requires a person to always be *istiqamah* in practicing it. There are many *Tarekat muktabarah* in Indonesia and they have many followers, one of which is *Tarekat Syattariyyah*. This *tarekat* (order/tariqa) entered the archipelago through Sheikh Abdur Rouf as-Singkili, who then spread it to the island of Java by his students. The beginnings of *Tarekat Syattariyyah* ere born in India in the 15th century. *Tarekat Syattariyyah* is a name derived from the name of its founder, namely Abdullah ash-Syattar bin Shaykh Husamud al-Din, whose lineage is directly connected to Shaykh Syihan al-Din 'Umar al-Suhrawardi. This Sufi order, which was popularized by Sheikh Abdullah asy-Syattar, is known to have adaptive, moderate characteristics and does not burden its followers (Nabila & Humaira, 2025).

The main characteristic of *Syattariyya* order lies in its structured yet concise *wirid* practices, which focus on strengthening monotheism and awareness of Allah's presence in every activity of daily life, without having to abandon worldly obligations (Mirdad, 2023; Fanani, 2012). Indirectly, *Syattariyya* order plays a role as an Islamic missionary movement in Indonesia, because in mentoring this tarekat applies moral and spiritual values through recitations held at Islamic Boarding School Al-Anwar Maron every Wednesday which is attended by many of its congregation.

Islamic Boarding School Al-Anwar Maron, Purworejo, Central Java Province, is one of the centers of development of *Syattariyya order* which is still actively fostering its congregation through the guidance of the *mursyid*, namely K.H.R. Muhammad Rofiq Hamid. He was a student of K.H. Nurul Huda Djazuli (Ploso, Mojo, Kediri), and also Abuya Dimyati (Banten). Regular religious studies and scheduled *wirid* practices are held. Under the guidance

of the *mursyid*, the congregation is guided to practice the tarekat *wirid* as a means of getting closer to Allah SWT, and improving the quality of themselves amidst their busy lives as members of society (Interview with the Head of Islamic Boarding School Al-Anwar Maron, 2026).

Spiritual guidance through a tariqa can change attitudes and personality when practitioners consistently perform the tariqa's daily recitations. Positive effects include increased patience in facing economic problems, inner peace, sincerity in accepting trials, improved social relationships with family and neighbors due to better emotional regulation, and a more balanced life orientation between worldly and spiritual needs. These changes indicate a process of spiritual personality formation that occurs through the routine and guided practice of *wirid*.

This phenomenon suggests that the *wirid* of the *Syattariyya order* is not merely a routine ritual but has transformed into an internal force that shapes a person's spiritual character as a whole. Although many studies have examined the influence of tariqas on personality, research specifically addressing the mechanisms of spiritual personality education among tariqa congregants living amid social bustle still needs deeper exploration. In the modern era, the tendency to focus on worldly matters leads to weaker religious understanding and underdeveloped spiritual personality; therefore, it is important for individuals to deepen their religious knowledge and cultivate spiritual character. The tariqa, as a means of drawing closer to Allah SWT, and in particular the *Syattariyya order* with its light and concise *wirid*, contributes to shaping the spiritual character of its adherents in the modern age.

A literature review relevant to spiritual personality education through the practice of *wirid* among the congregation of the *Syattariyya* order at Islamic Boarding School Al-Anwar Maron Purworejo can be demonstrated through the following four previous studies. First, a study examining the efforts of Islamic Boarding School Al-Anwar Maron Purworejo in developing the character of students (including spiritual and social aspects) through habituation, role modeling, and contextual learning, confirms that *wirid* and routine religious activities are an integral part of character education practices at the boarding school (Saputra, 2020). Second, a study of the effectiveness of a daily *wirid* program in increasing the spiritual intelligence (SQ) of students at an Islamic boarding school shows that structured and consistent *wirid* practice has a significant impact on increasing self-awareness, flexibility, Islamic value orientation, and the ability to cope with hardship, all of which are important

components in the formation of spiritual personality (Shalih & Sahrahman, 2026). Third, research on the influence of the habit of the Naqsyabandiyah Tariqa *wirid* on the learning character of students found a significant positive relationship between the practice of *wirid* and the improvement of religiosity, discipline, concentration, and psychological calm, thus strengthening the argument that *wirid* functions as a means of emotional regulation and spiritual development that is relevant in the educational context (Facxy et al., 2025). Fourth, a study on dhikr and *wirid* at Islamic Boarding School Darur Rahman Kiemas showed that dhikr and *wirid* performed consistently were able to "treat" the behavior of previously naughty students, changing them for the better, and filling the spiritual void often experienced by contemporary Muslims (Alfarisi, 2023). Overall, these four studies provide empirical and conceptual evidence that *wirid* is not just a worship ritual, but an effective educational instrument to shape the spiritual personality of students, which can be used as a theoretical and referential basis in research on *wirid* among the *Syattariyya* order congregation at Islamic Boarding School Al-Anwar Maron Purworejo.

Based on the explanation above, the researcher is interested in the practice of *wirid* in *Syattariyya* order as a spiritual personality builder. The practice of *wirid* in the *Syattariyya* order at Islamic Boarding School Al-Anwar Maron in Purworejo plays a role in shaping the spiritual personality of its congregation.

METHODS

The approach used in this research is a qualitative approach and a case study. A research method is defined as a scientific way to obtain data for a specific purpose and use (Sugiyono, 2013). Every research study requires an explanation of the methodological aspects as the basis for its implementation. These aspects include the type of research, data sources, data collection techniques, and data analysis techniques. Qualitative research was chosen with the aim of understanding the phenomenon of spiritual personality education in depth in a natural context, with the researcher as the primary instrument in interpreting the meaning of the data obtained (Martono, 2024). This type of case study is used to comprehensively explore the process of practicing the *Syattariyya* order *wirid* at Islamic Boarding School Al-Anwar Maron as a unified system that is bound to a particular location and context (Creswell & Poth, 2025). The data obtained is then processed systematically by identifying, grouping

and classifying information based on relevant characteristics, properties and conditions so as to produce a comprehensive understanding of the research object.

The data sources in this study are divided into two, namely primary and secondary data sources (Hafizah et al., 2025). Primary data sources were obtained directly from the main sources concerned with the research at Islamic Boarding School Al-Anwar Maron, Purworejo, through in-depth interviews with the administrators of Islamic Boarding School Al-Anwar Maron, as well as from the results of field observations of the *wirid* practice activities of the *Syattariyya* order of Islamic Boarding School Al-Anwar Maron. Secondary data sources were obtained from supporting documents such as *wirid* guidebooks, the Sufi genealogy, and literature related to the *Syattariyya* order and spiritual personality education.

The data collection technique used three methods: in-depth interviews, participant observation, and documentation studies. The in-depth interviews were conducted face-to-face using semi-structured interview guidelines to explore the experiences, perceptions, and meaning of the *wirid* practice for the congregation (Purba et al., 2025). Participant observation was conducted by the researcher attending the *wirid* practice to directly observe the spiritual atmosphere and interactions between the congregation. Documentation studies were conducted to support the research findings.

The data analysis phase involved reduction, presentation, and verification, which were easy to understand and could then be shared with subsequent researchers. To ensure data validity, this study employed source and method triangulation techniques. Source triangulation was conducted by comparing information from various informants, while method triangulation was conducted by comparing interview data with observation and documentation. Furthermore, the researchers conducted member checking by reconfirming findings with informants to ensure the accuracy of data interpretation (Adji, 2024).

RESULTS

A Glimpse of the *Syattariyya* Order at Islamic Boarding School Al-Anwar Maron

A tariqa is a tradition led by a shaykh or murshid, a teacher who guides spiritual practices such as *riyāḍah* (disciplined exercises) in performing *dhikr* and *wirid*. The *shaykh* or *murshid* possesses a *silsila* that traces his spiritual lineage back to the tariqa's founder and the Prophet Muhammad Saw, and must meet certain qualifications. The aim of the tariqa is to

strengthen the faith in the hearts of its followers so that love for God becomes the most beautiful and dominant devotion. This love surpasses love for the self and for the world as a whole. In the journey toward that goal, a person must be sincere, purify all deeds and intentions, engage in introspection (*murāqabah*), remain continually aware of God's oversight in every action, perform self-evaluation (*muhāsabah*), and weigh the gains and losses of actions with the aim of steadily increasing goodness. The process also involves efforts to develop a more mature character (*tajarrub*). Additionally, the goal is for the individual to experience an unbounded longing for God so that love for Him transcends love for oneself and for everything around them. Followers of the tariqa, called *murīd* or *jama'*ah, who seek guidance must also fulfill the requirements set by the tariqa. These requirements include repentance, abandoning sinful behavior, and performing *bay'*ah (an oath of allegiance) to submit to the tariqa's rules and to the *ikhwan* (brothers) at the place where the tariqa is practiced, known as a *ribat* or *zawiyah* (Maula et al., 2023).

The *Syattariyya* order at Islamic Boarding School Al-Anwar Maron is a Tariqa that continues to develop to this day. The murshid or teacher of the *Syattariyya* order was K.H.R. Muhammad Rofiq Hamid. This Tariqa was first introduced by his grandfather, KH. Raden Zainuddin Syafi'i, in 1950. He initiated the *bay'ah* for the *Syattariyya* order, which he received from his brother-in-law, *Simbah Kyai* Nawawi. This tariqa is well suited to the community because its *wirid* are not numerous. Below is the *sanad* (chain of transmission) of the *Syattariyya* order as presented in the *wirid* handbook of Islamic Boarding School Al-Anwar Maron given to its *murīd* and *jama'*ah:

Table 1. *Sanad Silsilah Syattariyya* order of Islamic Boarding School Al-Anwar Maron

1. Angel Gabriel AS	1. Syekh Haji Huduri
2. Prophet Muhammad SAW.	2. Sayidina Muhammad Ghauts
3. Sayyidina Ali bin Abi Thalin ra.	3. Sayidina Wajihuddin Al-'Alawi
4. Sayyidina Husein ra.	4. Sayidina Sibghatallah
5. Imam Zaenal Abidin	5. Sayidina Ahmad Syanawi
6. Imam Muhammad Baqir	6. Syekh Ahmad Qusyasyi
7. Imam Ja'far Shodiq	7. Syekh Ibrahim Munala
8. Syekh Abu Yazid Al-Busthami	8. Syekh Ibrahim Thahir
9. Syekh Muhammad Maghrib	9. Syekh Sa'id Thahir Madani
10. Syekh Yazid A-Asyiqi	10. Syekh Muhammad As'ad
11. Syekh Abu Al-Mudhoffar Turki Ath-Thusi	11. Syekh Muhammad Asy'ari
12. Syekh Abu Al-Hasan Al-Hirqani	12. Syekh 'Abdur Rouf as-Singkili
13. Syekh Muhammad Hid Qaliyyu	13. Syekh Haji Muhammad Kholil
14. Syekh Muhammad Asyiq	14. Syekh Haji Muhammad Nawawi
15. Syekh Muhammad Arif	15. Syekh Muhammad Zaenuddin Syafi'i
16. Syekh Abdullah Asy-Syattari	16. K.H. Raden Chamid
17. Syekh Qodi Syatori	17. K.H. Raden Muhammad Rofiq Hamid (Present)
18. Syekh Hidayatullah Sarmasat	

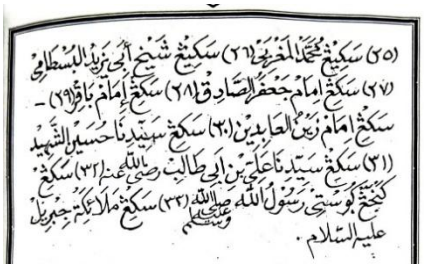


Figure 2. Sanad Silsilah *Syattariyya* order of *Pondok Pesantren* Al-Anwar Maron



Figure 1. Sanad Silsilah *Syattariyya* order of *Pondok Pesantren* Al-Anwar Maron

Procedures and Dynamics of Practicing the *Syattariyya* order *Wirid* at Islamic Boarding School Al-Anwar Maron

Islamic Boarding School Al-Anwar Maron is one of the centers of spiritual development of the *Syattariyya* order in Purworejo, which not only trains students but also the wider community, also known as the congregation. The process of practicing the *Syattariyya* order's *wirid* at Al-Anwar Maron Islamic Boarding School has a structured and strict procedure. Those wishing to pursue the *Syattariyya order*'s *ijazah* must go through several stages of preparation. First, prospective congregants must have the intention to engage in the *Syattariyya order*'s *wirid* practice.



Figure 3. Intention to Follow the *Wirid* and *Bai'at* of the Syattaritah Tariqa

"Niat Ingsun ing melbu ing ndalem dalane wong kang bagus-bagus kerana manut kanjeng Nabi kerana Allah Ta'ala". The meaning is "I intend to enter the path of good people by following the Prophet Muhammad SAW, for the sake of Allah *Ta'ala*." It is explained that before prospective congregants who will take part in the bai'at to carry out the *wirid* of the Syattariyah Order must first have the intention before carrying out the next stage.

Second, it is obligatory to perform a bath with a special intention according to the guidance.

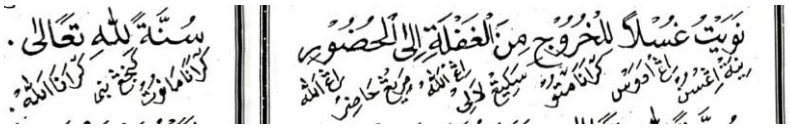


Figure 4. Intention to take a shower at the *Wirid* of *Syattariyya* order

"Niat Ingsun ing ados kerana manut sangking lali ing Allah maring hadir ing Allah kerana manut Kanjeng Nabi kerana Allah". The meaning is "I intend to take a bath because I follow the path from forgetting Allah to remembering Allah because I follow the Prophet Muhammad SAW. because of Allah *Ta'ala*".

After prospective pilgrims have decided to participate in the *wirid*, the next step is to perform the *sunnah* ritual of bathing, which is performed at midnight at 12:00 a.m. It is done because afterward, prospective pilgrims will perform a special prayer. Performing a bath before the special prayer aims to ward off drowsiness so that the congregation can be more focused during the prayer.

Third, performing a special prayer of six *rakaat* which is performed with three greetings.



Figure 5. Intentions for *Wirid* and *Bai'at* prayers

The image above shows the intention for the *wirid* and *bai'at* prayers. It explains that the *wirid* and *bai'at* prayers consist of six *rakaat* with three greetings. In the first *rakaat*, after

reciting Al-Fatihah, Surah Al-Qodr is recited six times. In the second *rakaat*, after reciting Al-Fatihah, Surah Al-Qodr is recited twice.

Fourth, fasting as a series of preparations before receiving the *wirid* certificate. The following are the intentions for fasting before participating in *wirid* and *bai'at*:

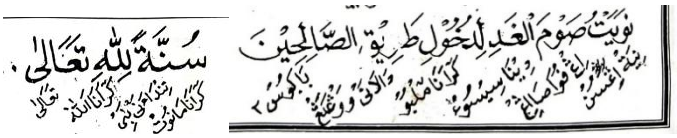


Figure 6. Intention to Fast, *Wirid* and *Bai'at*

Fifth, the final stage of the pledge of allegiance (*bai'at*) is when all the congregation gathers at the Al-Anwar Maron Islamic Boarding School in Purworejo to follow the instructions of the *mursyid*. The process involves the *mursyid* reciting a sequence of dhikr recitations from a dhikr guidebook that has been distributed to the congregation, and the congregation imitates them. This activity takes place the following evening after the four stages above have been completed by the students or congregation. The *mursyid* then grants the congregation a certificate of authenticity and declares them legitimate students, obligated to consistently perform the dhikr practices.

The process of accepting the oath of allegiance to the *Syattariyya* order is generally carried out simultaneously during the month of *Sya'ban*, although under certain conditions it can be carried out at other times according to the guidance of the spiritual leader. After receiving the oath of allegiance, the congregation is required to practice *wirid* regularly after the Isha and *Subuh* prayers. The determination of these times has deep spiritual significance, where the time of *Subuh* is the starting point for a servant's activities, while the time of *Isya* is the closing before the night's rest, thus indicating that every activity always begins and ends with goodness. The role of the spiritual leader in this process is crucial. The spiritual leader serves as a guide so that the practices carried out are in line with the established guidelines (Jazuli, 2025). The congregation is reminded to always be consistent in practicing the *wirid*, and if there is anything left out due to forgetfulness or obstacles, it is obligatory to make up for it or replace it at another time as a form of maintaining the oath of allegiance (Personal interview with the Head of Islamic Boarding School Al-Anwar).

The regular practice of the *Syattariyya* order prayer under the guidance of a spiritual guide. The congregation lives in a society with various social and economic pressures. This situation presents a unique challenge in practicing the prayer, requiring them to maintain

steadfastness amidst their busy lives. It demonstrates that this Sufi order is highly adaptable in maintaining the congregation's spiritual discipline amidst the pressures of modern life, without requiring them to abandon their worldly activities (Nasution, 2025)

Spiritual Personality Values Developing in the *Syattariyya* Order

A person's personality can be reflected in their daily behavior. Self-assessment requires the help of others, as it's impossible to judge oneself. Consistently practicing *wirid* can lead to spiritual personality transformation in congregants. The practice of *wirid* in the *Syattariyya* order aims to draw closer to Allah SWT. The awareness that emerges within a congregant fosters a positive personality. Some of these aspects can be seen in the detailed explanation below.:

1. *Tauhid*

Tawhid is the main element to get to know Allah SWT better. In the *Syattariyya* order, this is the first thing that must be understood (Nurhayanah et al., 2024). Monotheism in the *Syattariyya* order is described in the form of a study of the twenty characteristics which consist of the substance of monotheism, which is a form of recognition that there is no essential existence other than the form of Allah SWT. The form of Allah SWT. standing alone without any other form. *Tauwid* The nature of having seven *ma'ani* characteristics including *hayat* (Allah Swt. will never die or is eternal), science (no one has real knowledge except Allah Swt.), *qudrat* (no one has power but Allah Swt.), *iradat* (Allah Swt. is All-Willing), *Bashar* (Allah Swt. All-Seeing), *sama'* (Allah Swt. All-Hearing), *kalam* (no one speaks the truth except Allah SWT.). *Tauhid af'al* is that Allah SWT. who is Almighty in essence in His actions (Pranoto et al., 2026)

These three essences can be implemented by simply reading the sentence *la ilaha illa Allah*. The essence of monotheism can occur when we are in good condition, for example when praying, whether obligatory or sunnah, praying, making *dhikr*, while awake or in sleep. Humans are only God's creatures who are helpless and do not have anything except what Allah SWT has bestowed upon them.

2. *Zuhud*

Zuhud (asceticism) is one of the important stages that must be taken by someone who wishes to draw closer to Allah SWT. In the Sufi tradition, asceticism is understood as a lifestyle that regulates one's relationship with the world in a proportional manner. Sufis believe that excessive love for the world can lead to various forms of sin and prevent one

from drawing closer to Allah SWT. Therefore, worldly life should not be the primary goal, but rather a means to attain happiness in the afterlife (Safaat, 2024). One should avoid anything that could lead to worldly pleasures, as such an attitude will only lead to futility. Excessive love of the world can blind the heart and diminish one's sensitivity to the truth, ultimately making one a slave to worldly desires and interests.

3. *Mahabbah*

Mahabbah is a form of love for Allah SWT. Love for Allah SWT is an inner experience that cannot be understood only through reason, but is felt with the heart. In Sufism, love for Allah is a spiritual impulse that directs all one's potential to prioritize obedience to Allah rather than excessive love for worldly life (Rakhman, 2025). *Mahabbah* is one of the main elements in Sufism, emphasizing the spiritual connection between humans and Allah SWT. This concept was developed by Rabi'ah al-Adawiyah, an 8th-century female Sufi, who defined love for Allah as a form of sincere devotion without hope of reward or fear of punishment. According to Rabi'ah al-Adawiyah, *mahabbah* is a form of complete surrender to Allah SWT. This concept remains relevant in shaping spiritual personality, as it encourages one to worship sincerely and apply the values of sincerity in everyday life (Anggraeni et al., 2025).

4. Surrender*(Tawakal)*

Tawakal is a person who definitely believes (Faizah & Arifin, 2023). *Tawakal* (resignation) is an attitude of surrender to Allah SWT, based on complete faith after maximum effort. In Islamic teachings, *tawakal* is a form of faith that encourages one to continue striving while entrusting the results to Allah. This attitude provides peace of mind, strengthens faith, reduces anxiety, and fosters an optimistic and positive personality when facing life's challenges (Tammar et al., 2023).

5. Patience (*Sabar*)

Sabar is an essential trait that every individual must possess in life. In daily life, a person will face various circumstances, whether they involve blessings such as health, safety, and sustenance, or trials that require self-control and the ability to choose between following truth or desires. In Islamic teachings, patience encompasses both the patience that can be cultivated through obedience to Allah SWT and patience in the face of unavoidable trials. The higher a person's level of patience, the more able they are to control their desires and remain steadfast in the path of Allah SWT (Mulasi et al., 2023). Therefore, patience plays an

important role in forming a positive, resilient personality and being able to face every challenge with full determination and faith in Allah SWT. According to Imam al-Ghazali, patience can be cultivated by weakening the urges of lust (*syahwat*) and strengthening the religious impulse within oneself. This way, a person will be better able to control excessive desires, remain steadfast in obedience, and face life's various trials with patience and faith (Habibi, 2025).

6. Honest

Honesty is a noble virtue that forms the foundation for developing a good personality. This attitude is reflected in the courage to convey the truth, accompanied by a sense of responsibility and trustworthiness. Honesty also requires a person's ability to control selfishness, thus maintaining integrity and gaining the trust of others (Ramadani & Sofa, 2025). Therefore, honesty is the main asset in building a dignified character and noble character. People who always act honestly in their actions, Allah SWT. will raise his rank and collect him later with the prophets in the afterlife and hypocrites will be insulted in this world and a painful punishment in the afterlife (Qanita et al., 2024).

7. Sincere (*Ikhlas*)

Ikhlas is the attitude of purifying every intention, word, and deed solely for the sake of Allah SWT. In Islamic teachings, sincerity means carrying out all forms of worship without expecting praise or worldly interests, but only hoping for the pleasure of Allah SWT. (Amrina, 2026). This attitude is an important foundation for developing a sincere and consistent spiritual personality in worship. According to Imam al-Ghazali, sincerity is the purification of every deed from any intention other than drawing closer to Allah SWT. This concept also emphasizes that all acts of worship and life activities, such as seeking knowledge and work, should be based on a sincere intention solely for the pleasure of Allah SWT. Therefore, sincerity is not only the basis for carrying out worship, but also forms a responsible, honest, and value-oriented personality in everyday life (Hidayah et al., 2023).

Based on in-depth interviews with five members of the *Syattariyya* order, it was found that routine *wirid* practice fosters various significant spiritual personality values. These values can be categorized into several main aspects:

1. Patience and Inner Calm

The most dominant values experienced by the *jama'*ah are inner tranquility and patience in facing life's tests: Mrs. Siti, a housewife, reported that after joining the *Syattariyya*

order and regularly practicing the *wirid*, she feels calmer and no longer easily panics when confronting family problems or financial hardship, becoming more able to accept circumstances and to surrender to Allah SWT; a similar change was felt by Mr. NH, who previously was quick-tempered at work or with family issues but is now calmer and seeks solutions without rushing to anger; Mrs. Atik likewise became more patient, more grateful, and less prone to envy, choosing to pray and engage in *muhasabah* rather than blame circumstances when family problems arise; their lives have grown more peaceful and serene, with hearts less likely to feel restless or anxious in facing various life challenges. Regular, heartfelt practice of the *wirid* can foster emotional stability and inner calm among tariqa followers, and from an Islamic-psychological perspective this state of *tuma'ninah* is not a fleeting feeling but a mental condition shaped by the consistent habituation of *dhikr* (Engel & Salma, 2024).

2. Sincerity, Gratitude and Self-Acceptance

Wirid gradually erodes the nature of complaints and jealousy. Mrs. Atik stated that the value that developed most in her was gratitude, she learned to accept what God gave so that her heart felt at peace. The practice of *wazifa* which is carried out with love (*mahabbah*) universally forms commendable qualities such as sincerity, patience, *tawakkal*, and gratitude (*qana'ah*). For the Al-Anwar Maron congregation who live in the midst of economic pressure, sincerity is a mental defense mechanism that keeps their hearts peaceful and not easily jealous of other people's achievements. They accept God's provisions with grace without losing their enthusiasm for trying (Wardi & Wahyudi, 2024).

3. Humility (*Tawadhu'*) and Self-Control

Humility (*tawadhu'*) is the opposite of arrogance and arises from awareness of God's greatness (*muraqabah*). A humble person readily forgives, respects others' opinions, and can control his or her desires because he or she recognizes that all advantages are entrusted by Allah SWT. Mr. NH observes that the values most developed in him are humility and patience. He used to often consider himself always right, but now he learns to appreciate others' views, forgives more easily, and his family relationships have become more harmonious because he strives to restrain his emotions and listen to them. Mr. Japar has also changed, becoming more *tawadhu'* and generous. This cultivation of noble character does not occur instantly but through a process of internalizing values. Guidance from the *mursyid* is one of the motivations for the jama'ah to remain steadfast in practicing the *wirid* of the *Syattariyya* order at Islamic Boarding School Al-Anwar Maron. Some followers, especially

alumni of Islamic Boarding School, say they perform the *wirid* as an act of *nderek* (following the teacher's guidance) so that their worship aligns with correct teaching. The *mursyid* consistently advises that the *wirid* be performed on time and made up (*diqadha*) if missed, because these practices are bound by the pledge of *bay'*ah. This process proves that dhikr functions as an effective self-control mechanism. As Al-Ghazali explains in *Ihya' Ulumuddin*, *dhikr* that penetrates the heart will automatically extinguish the flames of anger and other despicable traits, thus giving rise to noble morals and harmonious social relationships (Daenuri, 2021).

4. Closeness to God and Spiritual Awareness

All members of the *jama'ah* feel that their relationship with God has become closer. They remember Allah SWT more often during work and when facing problems, and they are more confident that every event contains wisdom. This closeness is cultivated because their hearts are reminded daily through the *wirid*; their prayers have become more *khusu'* (earnest and attentive) than before. Practicing the *Syattariyya* order's *wirid* helps the *jama'*ah—who often face economic pressures, family conflicts, and complex social demands—to develop spiritual values such as *zuhd* (asceticism), *mahabbah* (love), honesty, sincerity, patience, and *tawakkul* (trust in God), making these values more meaningful and tested.

DISCUSSION

The Role of *Wirid* Practice in the Spiritual Personality Education of the Tariqa

Spiritual personality development for the *Syattariyya* order at Islamic Boarding School the Al-Anwar Maron does not occur instantly, but rather through a consistent psychospiritual mechanism. The practice of the *Syattariyya* order *wirid* at the Al-Anwar Maron Islamic Boarding School plays a significant role in shaping the congregation's spiritual personality. This role can be explained through several mechanisms:

First, *wirid* serves as a medium for reminders and spiritual awareness. Ms. Siti stated that *wirid* plays a significant role because it keeps a person constantly remembering Allah. If the heart always remembers Allah, behavior will also change for the better. People become more patient, humble, less jealous, and more careful in their actions. Mr. NH also emphasized that *wirid* accustoms the heart to always remembering Allah, which gradually changes morals. People become more honest, more patient, more sincere, and less easily tempted to do things forbidden by religion. This mechanism aligns with Islamic psychological theory, which states

that *dhikr* serves as effective self-control. When someone regularly performs *dhikr*, they train their brain to always remember God, which ultimately internalizes the values of patience, sincerity, and humility into their true character (Nasution, 2020).

Second, *wirid* as a means of purifying the soul (*Tazkiyatun Nafs*). Ms. AT explained that *wirid* is very helpful in shaping a spiritual personality because it teaches one to always remember Allah. From this habit emerges an attitude of patience, sincerity, humility, gratitude, and greater care of behavior in accordance with religious teachings. The changes were not immediate, but she felt them gradually as she practiced them regularly. Mr. JP also stated that with consistent *wirid* practice, a person becomes better able to control lust, becomes closer to Allah, and is more careful in actions and speech. Gradually, morals also improve, making life feel calmer and more purposeful. This process is a manifestation of the concept of *tazkiyatun nafs*, or purification of the soul, in Sufism. Consistently practiced *wirid* serves to eradicate despicable traits (such as anger, envy, and arrogance) and adorn the heart with praiseworthy qualities (such as patience, sincerity, and humility) (Barni & Yusran, 2019). This process does not occur instantly, but rather through habituation and steadfastness in practicing *wirid*.

Third, *wirid* as a character builder of noble morals. Ms. KT explained that *wirid* makes it easier for the heart to remember God in every situation. From this habit arises gratitude, patience, and sincerity in accepting every provision of God. Furthermore, a person is also encouraged to improve morals, maintain good relationships with others, and live a more calm and trusting life. Ms. ST also added that people who regularly practice *wirid* become more patient, humble, less easily envious, and more careful in their actions. This shows that *wirid* functions not only as a spiritual personality education, but also as a tool for character transformation. Through consistent *wirid* practice, the congregation experiences holistic personality changes, encompassing the spiritual dimension (relationship with God), the personal dimension (self-control, patience), and the social dimension (relationships with family and society) (Suhayib & Arifin, 2025).

Fourth, *Wirid* as a source of inner peace and tranquility. The tariqa felt that the greatest benefit of practicing *wirid* was inner peace and tranquility of heart. Ms. ST felt that her life felt more focused and she was more grateful. She felt less discouraged because she always remembered Allah. Ms. AT felt that her heart became more at peace and her life felt more meaningful. Mr. JP and Ms. KT also felt that their lives became calmer and more

peaceful, with the ability to organize their lives for the better, both for life in this world and as provisions for the afterlife. This inner peace is a key indicator of a healthy spiritual personality. From an Islamic psychological perspective, a calm heart (*nafs mutmainnah*) is one that has achieved a balance between transcendental consciousness and social awareness, thus being able to respond to various life pressures with wisdom and serenity (AlFasi et al., 2026)

CONCLUSION

Based on the study's findings, the practice of the *Syattariyya* order's *wirid* at *Pondok Pesantren* (Islamic Boarding School) Al-Anwar Maron Purworejo is implemented through a structured sequence requiring initiates to fulfill preparatory conditions (intention, ritual bathing, specific prayers, and fasting prior to *baiʿat*), followed by regular recitation after *Subuh* and *Isya* under a *mursyid's* guidance. This sustained practice of *istiqamah* contributes to shaping adherents' spiritual personalities—manifested in the values of *tawhid, zuhud, mahabbah, tawakkul*, patience, honesty, and sincerity—and produces inner tranquility, gratitude, humility, and closeness to Allah SWT. The *wirid* operates as a mnemonic and consciousness-raising medium, a means of *tazkiyat al-nafs*, a cultivator of virtuous character, and a source of psychological calm, thereby functioning as an effective self-control mechanism in coping with modern life pressures. Consequently, the Shattariyya *wirid* transcends mere ritual routine and has become an internalized force that consistently and progressively shapes adherents' spiritual identity; the tariqa demonstrates adaptability in maintaining spiritual discipline without requiring disengagement from worldly responsibilities, enabling adherents to balance worldly and *ukhrawi* needs. In light of these results, it is recommended that the *pesantren* systematically document the procedures and recitations of the *wirid* for faithful transmission, encourage adherents to remain steadfast amid worldly busyness because *istiqamah* is central to spiritual development, consider the study's findings as a reference for the wider public interested in spiritual life (noting that regular *dhikr/wirid* may aid emotion regulation and inner peace), and that future research broaden sample size, include comparative analyses with other tariqas, or apply quantitative methods to measure the impact of *wirid* practice on spiritual personality more rigorously.

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