

The Values Of Tawheed Education In The Asy-Syahadatain Tarekat Tradition In Bawu Village

Shinta Fikru Azizah*, Azzah Nor Laila

Universitas Nahdlatul Ulama Jepara, Indonesia

shintafikruazizah@gmail.com*

Abstract

This study aims to analyze the tawhid educational values embedded in the Asy-Syahadatain Tarekat tradition and to explain their internalization and implementation in the daily lives of congregants in Bawu Village, Batealit District, Jepara Regency. The study addresses the limited understanding of how tawhid values are internalized through tarekat traditions, as previous studies have mainly focused on moral development, the shahada, or spiritual guidance without systematically examining tawhid education. This study adopted a qualitative case study design. Data were gathered through participatory observation, semi-structured interviews with the *mursyid*, administrators, and congregants, and document analysis of the *Amaliah Aurad Asy-Syahadatain*, *Perkoro Songo*, and *Perkoro Nenem*. Data credibility was ensured through source and method triangulation, while data were analyzed using condensation, presentation, and conclusion verification. The findings reveal that tawhid education consists of *Tawhid al-Rububiyah*, *Tawhid al-Uluhiyah*, and *Tawhid al-Asma wa al-Sifat*, which are internalized through *dhikr*, *wirid*, *tawasul*, *salawat*, religious study, and other devotional practices. This process is strengthened through habituation, the exemplary role of the *mursyid*, and continuous spiritual experience, fostering sincerity, trust in God, patience, gratitude, contentment, honesty, and social responsibility. The findings demonstrate that the Asy-Syahadatain Tarekat serves as an effective model of nonformal Islamic education by strengthening faith and developing religious character through structured and continuous spiritual guidance. The study also highlights the contribution of tarekat traditions to strengthening tawhid education and character formation within the community.

Keyword: Tawhid education, value internalization, Asy-Syahadatain Tarekat, religious tradition, non formal Islamic education

INTRODUCTION

Education in Tawhid serves as the most fundamental foundation of Islamic teachings because it is directly related to a Muslim's belief in the Oneness of Allah SWT. Tawhid is not merely a concept of faith but also serves as the foundation for shaping attitudes, behavior, and personality in daily life. (Nurfauji et al., 2026). Thus, the process of instilling the values of tawhid holds an important position in the implementation of Islamic education, whether it takes place through formal or non-formal educational institutions. (Wardan, 2024).

In practice, the teachings of tawhid are instilled through various religious traditions that are alive in the community, in addition to being taught theoretically in schools and Islamic boarding schools. (Atiqullah, 2024). These religious traditions serve as an effective means of community-based education because they provide opportunities for individuals to understand and directly practice the values of faith in their daily lives. (Fadli, 2025).

Sufi orders are a form of religious practice that plays a role in instilling the value of tawhid. As part of the Sufi tradition, these orders emphasize spiritual development through a series of activities such as dhikr, wirid, and religious sermons delivered by the mursyid during tawasul sessions and ongoing spiritual guidance. (Hasanah, 2024). Through these practices, Sufi orders go beyond mere ritual activities; they also serve as a means of spiritual education capable of strengthening each individual's faith and religious awareness. (Shohibul et al., 2025).

In Indonesia, Sufi orders serve as a key vehicle for Islamic education, shaping the spiritual lives of the community. Under the guidance of a mursyid, members are guided to deepen their understanding of tawhid, improve the quality of their worship, and cultivate moral character and behavior in accordance with Islamic teachings. Although each Sufi order has its own distinct methods of spiritual training, devotional practices, and traditions, they all aim to foster a closer relationship with Allah SWT through the process of purifying the soul and continuous spiritual cultivation. (Burrahman, 2026).

In the development of Sufi orders in Indonesia, the Asy-Syahadatain Order is one of the orders that has flourished within society. This order uses the two phrases of the shahada as the primary foundation for nurturing faith. The deepening of the meaning of the shahada is realized through the practice of the "Syahadat Payung," which serves as both an identity and a means of instilling the values of tawhid among the congregation (Bustomi et al., 2023). In addition, spiritual development is carried out through various devotional practices, such as the recitation of the Aurodan Asy-Syahadatain, zikr, salawat, tawasul, and tauhid study sessions, which are conducted continuously as a means of drawing closer to Allah SWT (Subaweh, 2020). This guidance is carried out in stages across the levels of sharia, tariqa, haqiqa, and ma'rifa, ensuring the congregation's spiritual development proceeds systematically (Mujahidin et al., 2025).

One of the Asy-Syahadatain Order communities that continues to actively carry out these spiritual development activities is located in Bawu Village, Batealit Subdistrict, Jepara Regency. The congregation regularly participates in group zikr, tawasul, recitation of selawat, tauhid study sessions, and various spiritual development activities led by the Guru Mursyid. These activities are not only intended to deepen religious understanding but also serve as a means to instill and internalize the values of Tawhid education so that they can be applied in daily life. (Karomah, 2021). The regular practice of these devotional activities is expected to help congregants understand, internalize, and put the values of Tawhid into practice in their daily lives. (Ningsih, 2022) thereby reflecting these values in their religious attitudes, sincerity, and good character (Lubis, 2024).

On the other hand, the teaching of tawhid within the Sufi tradition cannot be separated from the cultivation of moral character. Strengthening tawhid, combined with Sufi training, is believed to shape the character of a Muslim who is faithful, God-fearing, and possesses good character. (Atiqullah, 2024). Various forms of spiritual practice, such as zikr, riyadhah, and spiritual guidance, are also seen as supporting the process of purifying the soul (*tazkiyatun nafs*) (Shohibul et al., 2025). This process of purifying the soul subsequently contributes to enhancing the quality of the congregation's faith and religious behavior. (Sepriana & Kholifah, 2025).

Although various spiritual development activities have been ongoing, in practice it cannot yet be confirmed that all congregants have fully internalized the values of tawhid. It is estimated that some members' understanding of the values of tawhid remains limited to theoretical knowledge and has not yet been fully manifested in their daily attitudes and behaviors. Furthermore, an individual's involvement in the Tarekat Asy-Syahadatain can be influenced by various factors, such as social environment, family traditions, or spiritual needs; thus, not all members are motivated by a personal desire to deepen their understanding of tawhid. This situation raises the question of to what extent the process of internalizing the values of tawhid takes place

within the members and how these values are understood, internalized, and practiced in daily life. Therefore, this study is necessary to gain a more comprehensive understanding of the process of instilling, internalizing, and applying the values of tawhid within the tradition of the Asy-Syahadatain Order in Bawu Village.

Several previous studies have examined the Asy-Syahadatain Order from various perspectives. Research by Nur Yasin & Sutiah discusses the role of Sufism in fostering the moral character of santri (Sutiah, 2020). Meanwhile, Hadarah Rajab explains that Sufism serves as the foundation for moral development through spiritual strengthening. (Rajab, 2020). Other studies have focused more on the concept of the “insan kamil,” the meaning of the “Syahadat Payung,” religious maturity, and the development of the congregation’s moral character. Nevertheless, these studies have not specifically examined the process of internalizing the values of Tawhid education within the Tarekat Asy-Syahadatain tradition, particularly among the community in Bawu Village, Jepara Regency.

Various previous studies have examined the Asy-Syahadatain Sufi Order from different perspectives. Eka Kurnia Firmansyah’s research examined the values of the Asy-Syahadatain Sufi Order in shaping and developing the moral character of young students at the Nurul Huda Islamic Boarding School in Munjul Village, Cirebon Regency. The results of his study indicate that the teachings of the order are capable of fostering discipline in worship, strengthening faith, and cultivating good character among students (Firmansyah, 2023). Furthermore, there is a study by Karomah that discusses Al-Jili’s Concept of the Perfect Human (Insan Kamil) within the Asy-Syahadatain Sufi Order. The findings of this study explain that spiritual development within the order is achieved through the strengthening of faith, worship, and moral character, thereby shaping the ideal Muslim personality based on the values of tawhid (Karomah, 2021). The subsequent study by Hambali & Riyadi examines the Shahadah as a Spiritual Path (An Analysis of the Nazham-Nazham of Sayyid Umar bin Ismail bin Yahya). The findings of this research show that the Shahadah has a broader meaning than merely an expression of faith. The Shahadah is also used as a foundation for spiritual development, which plays a role in fostering religious awareness and shaping the religious character of the congregation (Hambali & Riyadi, 2022). Meanwhile, Aida Azzah Fadhilah examined the Religious Maturity of the Syahadatain Sufi Order Congregation in Mayong Lor Village, Mayong Subdistrict, Jepara Regency. The results of this study found that various Sufi practices, such as zikr, selawat, and spiritual guidance, have an impact on improving the quality of religious practice, discipline in worship, and the religious behavior of the congregation (Fadhilah, 2023). Meanwhile, Ilham Bustomi’s research elaborates on the meaning of the “Syahadat Payung” as a symbol of strengthening faith in Allah SWT. (Bustomi et al., 2023). Nevertheless, these studies have not specifically explained how the educational values of tawhid are internalized through the traditions of the Asy-Syahadatain Sufi Order, particularly based on the official devotional practices outlined in the *Buku Amaliah Aurad*, *Perkoro Songo*, and *Perkoro Nenem*. Based on this description, this study aims to examine and analyze the values of tauhid education contained in the teachings of the Asy-Syahadatain Sufi Order, the process of their internalization, and how these values are applied in the daily lives of the Asy-Syahadatain Sufi Order congregation. The emphasis on these aspects distinguishes this study and highlights an element of novelty that has not been extensively explored in previous research.

METHOD

This study employs a qualitative approach using the case study method to conduct an in-depth examination of the process of instilling and internalizing the educational values of Tawhid within the Asy-Syahadatain Sufi Order tradition in Bawu Village, Batealit Subdistrict, Jepara Regency. A qualitative approach was chosen because it is considered capable of deeply exploring the meanings, experiences, and various processes undergone by individuals and groups in real-life contexts. The case study method was selected

because this research focuses on a single phenomenon analyzed in depth using a variety of relevant data sources. (Creswell, 2013). Consequently, this study was able to gain a comprehensive understanding of how the values of tauhid education are instilled and internalized through the Tarekat Asy-Syahadatain tradition in accordance with the surrounding social context. (Safarudin et al., 2023).

The object of study in this research focuses on the process of instilling the educational values of Tawhid within the Asy-Syahadatain Sufi Order tradition, while the research subjects include the spiritual guide (Guru Mursyid), the order's leadership, members who actively participate in its activities, and several family members of these members who are aware of changes in religious behavior following their involvement with the order. Informants were selected using purposive sampling, taking into account the relevance of their knowledge (Sugiyono, 2013). During the research process, the researcher also employed snowball sampling whenever additional information was needed from other informants recommended by previous informants, until the data collected was deemed sufficient. (Patton, 2022).

The data sources in this study were categorized into primary and secondary data. Primary data were obtained directly from the field through participatory observation, semi-structured interviews, and documentation involving the Mursyid Teacher, administrators, active congregation members, and family members of congregation members to gather information regarding the values of tauhid education, the process of their internalization, and their implementation in daily life (Creswell, 2013). The secondary data in this study were sourced from several relevant documents used as supporting materials, such as the *Buku Amaliah Aurad Asy -Syahadatain, Perkoro Songo, Perkoro Nenem, organizational archives, activity schedules, documentary photographs, and various books, scholarly articles, and journals related to tauhid education, Sufi orders, and qualitative research methodology (Sugiyono, 2013).

Data collection in this study was conducted using three methods: participatory observation, semi-structured interviews, and documentation. Through observation, the researcher was directly involved in various religious activities carried out by the congregation to gain an understanding of the religious activities and practices taking place, such as congregational zikir, tawasul, recitation of selawat, tauhid study sessions, and other religious social activities, thereby enabling the researcher to understand the ongoing process of spiritual development. (Sugiyono, 2013). In-depth interviews were conducted using an interview guide to explore the informants' experiences, understanding, and perspectives regarding the internalization of Tawhid educational values. (Creswell, 2013). Furthermore, documentation was utilized as supporting data to reinforce the findings obtained through observation and interviews. Documentary data was obtained by examining various archives and documents related to the activities of the Asy-Syahadatain Order. (Sugiyono, 2013).

To ensure the validity of the data, this study employed source triangulation and methodological triangulation. Source triangulation was conducted by comparing information obtained from various informants, including mursyid teachers, tarekat administrators, active members, and family members of the congregation. Methodological triangulation was conducted by verifying the consistency of information obtained through several data collection methods, namely observation, interviews, and documentation. This comparison was carried out to ensure the consistency of the information, thereby producing reliable and credible data. (Patton, 2022).

The data analysis process was conducted continuously throughout the study, from the initial stage until its completion. The analysis followed the interactive model proposed by Miles, Huberman, and Saldaña (2014). This model consists of three stages: data condensation, data presentation, and drawing and testing conclusions. During the data condensation stage, the researcher sorted, grouped, and focused the information based on the research needs and objectives. Afterward, the selected data is organized and presented in the form of a narrative description so that the relationships among the various research findings can be understood

more clearly. The final stage involves interpreting and verifying all findings through a triangulation process to ensure that the conclusions reached are credible and scientifically sound. (Huberman, 2014).

RESULT AND DISCUSSION

The Values of Tawhid Education in the Asy-Syahadatain Sufi Order Tradition in Bawu Village

Based on the research findings, it is evident that the educational values of tawhid found in the Asy-Syahadatain Sufi Order tradition in Bawu Village are cultivated through a continuous process of spiritual guidance. These findings were obtained from observations of the congregation's activities, interviews with mursyid teachers and tarekat administrators, as well as an analysis of documents such as the *Buku Amaliah Aurad Asy-Syahadatain*, the *Perkoro Songo* manuscript, and the *Perkoro Nenem*, which serve as guidelines for the congregation's religious practices.

The results of the document analysis show that the phrases of remembrance (zikir) found in the *Buku Amaliah Aurad* contain very strong teachings of tawhid. The phrase لا إله إلا الله affirms Tawhid al-Uluhiyah as the foundation of worship directed solely toward Allah, the Exalted, while the phrases الله أكبر, الحمد لله, and سبحان الله teach glorification, sanctification, and the acknowledgment that all blessings originate from Allah, the Exalted. Furthermore, the phrase لا حول ولا قوة إلا بالله instills an attitude of tawakal (trust in Allah), while أستغفر الله teaches the importance of repentance and the awareness that, as servants, we are constantly in need of Allah's forgiveness. These findings indicate that the devotional practices recited by the congregation are not merely a series of ritual recitations but contain educational content on Tawhid that systematically shapes the way people think, behave, and act.

These findings are reinforced by observations made during group zikr sessions, tawasul, the recitation of selawat, and regular religious study sessions. The entire series of activities always begins with the recitation of the shahada and zikr led by the mursyid. The congregation follows the recitations with devotion and repetition, so that the process of internalizing values takes place through habit formation. This indicates that tauhid education in the Asy-Syahadatain Order is conducted primarily through spiritual experience rather than merely through the theoretical presentation of material.

An interview with Mr. Munir revealed that the core teaching of the order is to guide the congregation to believe in Allah SWT as the one and only God worthy of worship and to make the Shahadah the foundation of all life activities. This statement aligns with the findings of the documentation, which show that the Shahadah always serves as the opening to every series of devotional practices.

In addition, Mrs. Sukarti explained that the practice of zikr, wirid, and tawasul aims to purify the heart and strengthen faith in Allah SWT. This explanation is consistent with the results of observations showing that zikr activities are performed consistently at specific times in accordance with established guidelines for religious practices.

Meanwhile, Mr. Ihya' Ulumuddin explained that education in tawhid is not only about strengthening one's faith but also about cultivating moral character. This statement is supported by the teachings of Perkoro Songo, which emphasize the values of repentance (taubat), contentment (qanaah), asceticism (zuhud), trust in God (tawakal), sincerity (ikhlas), seclusion (uzlah), the pursuit of knowledge (ta'allamul ilmi), preservation of the Sunnah (muhafadzoh al-sunnah), and the observance of prayer times (hifz al-awqāt). These values guide the congregation to control their desires and cultivate a personality that is closer to Allah SWT.

Another finding comes from the Perkoro Nenem document, which outlines six primary practices: performing the Duha prayer, performing the Tahajjud prayer, reciting the Qur'an, acting with honesty (sidik), upholding the truth, and always remembering Allah (eling Pangeran) (Firmansyah, 2023). These six practices

demonstrate that education in tawhid within the Asy-Syihadatrain Order is realized through continuous acts of worship, so that the values of tawhid develop into a way of life. (Aulia & Nafiisah, 2023).

The findings indicate that the values of tauhid education developed within the Asy-Syihadatrain Sufi Tradition encompass the values of tauhid rububiyah, tauhid uluhiyah, and tauhid asma wa sifat, which are implemented through various Sufi practices. These values include taubat, qanaah, zuhud, tawakal, ikhlas, uzlah, the pursuit of knowledge (ta'allamul ilmi), adherence to the Sunnah (muhafadzah 'ala al-sunnah), observing prayer times (*hifz al-awqāt*), the Duha prayer, the Tahajjud prayer, reciting the Qur'an, being truthful (*ṣidīk*), upholding the truth, and constantly remembering Allah (eling Pangeran). All of these practices not only foster sincerity, tawakal, patience, gratitude, qanaah, zuhud, and love for Allah SWT and the Prophet Muhammad (peace be upon him), but they also accustom the congregation to engage in dhikr and cultivate noble character in their daily lives.

This finding aligns with the view of Ahmad Fathan Abidi (2021), who explains that the internalization of Sufi values occurs through a process of spiritual habituation carried out repeatedly, so that these values become part of one's character. Similarly, Aulia & Nafiisah (2023) demonstrate that the application of habit formation can be an effective strategy for instilling and internalizing Islamic values. In the context of this study, this habit formation is realized through daily and weekly devotional practices consistently carried out by the congregation, ensuring that the value of tawhid does not remain merely theoretical but develops into religious behavior. (Aulia & Nafiisah, 2023).

From the perspective of faith, this study found that the Asy-Syihadatrain Order instills an understanding of Ahlussunnah wal Jamaah as the foundation of the congregation's beliefs. Understanding the meaning of the shahadah is a focal point because it is viewed as the gateway to knowing Allah SWT. Members are not only taught to recite the shahadah but also to delve into its meaning and implications in daily life. Through religious study sessions, dhikr, and the recitation of the Shahada poem, members are guided to develop a firm faith to avoid acts of shirk and doctrinal deviations. These findings confirm that the education in Tawhid within the Asy-Syihadatrain Order plays a crucial role in strengthening the foundation of the community's faith through spiritual and emotional approaches. (Abidi, 2021).

In addition to matters of faith, moral education is also an important part of the Sufi order's teachings. Members are guided to avoid arrogance, showing off, envy, greed, and pride, as explained in Habib Umar's poems. Instead, they are encouraged to be humble, patient, honest, and respectful toward others. This moral education serves as a benchmark for the success of tauhid education, as the quality of a person's tauhid is reflected in their social behavior. Therefore, the moral values within the Asy-Syihadatrain Sufi Order are not only taught through lectures but also through the example set by the mursyid and the daily practices of the congregation. This finding aligns with studies on strategies for internalizing Islamic values, which emphasize that setting a good example and fostering habits are effective methods for shaping the religious character of both students and the broader community. (Rodhiyana, 2022).

The novelty of this study lies in its success in identifying the educational values of tawhid based on empirical evidence derived from the official practice documents of the Asy-Syihadatrain Sufi Order, field observations, and integrated interviews. Previous research has primarily focused on the concept of the shahada or moral education, whereas this study systematically maps the values of Tawhid contained in each of the order's practices as a form of non-formal Islamic education.

The Application of Tawhid Education Values in the Daily Lives of the Asy-Syahadatain Sufi Order Community in Bawu Village

The research findings indicate that the values of Tawhid education taught within the Asy-Syahadatain Sufi Order have been applied in the daily lives of the congregation, although the degree of practice varies among individuals. These findings were obtained through observations of the congregation's activities, documentation of the order's activities, and interviews with the order's leaders and members.

The observations show that members who actively participate in the order's activities tend to be more disciplined in performing congregational prayers, reading the Qur'an, participating in group zikr, and performing sunnah prayers such as tahajjud and duha. These activities are in accordance with the practices outlined in the Perkoro Nenem, so that the performance of worship is not merely routine but constitutes a form of implementing the tauhid education that has been instilled within the order.

In social life, observations show that the congregation maintains harmonious relationships with the community. They actively participate in community activities, practice good manners, respect their elders, and are accustomed to helping others. Documentation of the congregation's social activities also reveals that a culture of cooperation and social bonding remains strong. These findings indicate that the internalization of tauhid does not stop at individual acts of worship but extends to religious social behavior.

Interview results with Mr. Nur Rasyidi explain that changes in the congregation's behavior are evident in their increased patience, gratitude, and ability to control their emotions when facing life's challenges. This statement aligns with the observational findings, which show that the congregation views every trial as a decree of Allah SWT that must be faced with effort, prayer, and tawakal.

Nevertheless, the study also found that the level of application of Tawhid values is not yet entirely uniform across the entire congregation. Interview results indicate that differences in age, educational background, family environment, and the intensity of participation in Sufi order activities influence the process of internalizing these values. Therefore, ongoing guidance provided by the mursyid remains a crucial factor in strengthening the appreciation of Tawhid values.

These findings show that education in tawhid within the Asy-Syahadatain Sufi Order is a gradual process, beginning with understanding, followed by practice, and culminating in the internalization of these values as part of daily life. These results support the research. (Muslimah, 2022) on the importance of habit formation in the internalization of Islamic values; this study provides new findings that such habit formation takes place through the order's structured system of spiritual practices, directly guided by the mursyid.

The novelty of this study lies in its explanation of the relationship between the order's amaliah documents, spiritual practices, and changes in the behavior of the congregation. This study demonstrates that the internalization of the value of tawhid is not only understood as a process of religious learning but also as a process of character formation through structured, documented, and continuous spiritual practices within the Asy-Syahadatain Order community in Bawu Village.

Tabel 1. Arabic Vocabulary in the Amaliah Aurad Book Related to the Educational Values of Tawhid

No	Arabic Text	Transliteration	Meaning	Principles of Tawhid
1	لا إله إلا الله	Lā ilāha illā Allāh	There is no god but Allah	Affirmation of Tawhid Al-Uluhiyah
2	الله	Allāh	Allah, the One and Only	The Oneness of Allah
3	سبحان الله	Subhānallāh	Glory be to Allah	Glory be to Allah
4	الحمد لله	Alḥamdulillāh	All praise be to Allah	Acknowledging Allah's blessings

5	الله أكبر	Allāhu Akbar	Allah is the Greatest	Acknowledging the Greatness of Allah
6	أستغفر الله	Astagħfirullāh	I ask Allah for forgiveness	In need of Allah's forgiveness
7	لا حول ولا قوة إلا بالله	Lā ḥaula wa lā quwwata illā billāh	There is no power or strength except through Allah	Trust in Allah
8	محمد رسول الله	Muḥammad Rasūlullāh	Muhammad is the messenger of Allah	Believe in and obey the Messenger of Allah
9	رب	Rabb	God, Sustainer	Tawhid al-Rububiyah
10	الرحمن	Ar-Raḥmān	The Most Merciful	Understanding the Attributes of Allah
11	الرحيم	Ar-Raḥīm	The Most Compassionate	Understanding Allah's Mercy
12	العفو	Al-'Afuw	The Most Forgiving	Believing That Allah is the Most Forgiving
13	الوكيل	Al-Wakīl	The Preserver	Surrendering to Allah
14	حسبي الله	Ḥasbiyallāh	Allah is sufficient for me	Allah is my refuge
15	آمين	Āmīn	O Allah, grant	Placing Hope in Allah
16	يا قيوم	Yā Qayyūm	O Self-subsisting One	Allah sustains all creatures
17	المالك	Al-Malik	The Sovereign	Allah is the Sovereign of all creation
18	الحق	Al-Ḥaqq	The Most Truthful	Believing in the existence of god
19	المبين	Al-Mubīn	The All-Manifest	Believing in the power of Allah
20	يا لطيف	Yā Laṭīf	O Most Gentle	Believing in the gentleness of Allah
21	يا كريم	Yā Karīm	O Most Noble/Most Generous	Believing in Allah's blessings
22	يا علم	Yā 'Alīm	O All-knowing	Allah knows all things
23	يا خبير	Yā Khabīr	O All-Knowing One	Allah knows everything in detail
24	يا أمين	Yā Amīn	O Most Trustworthy/Giver of Security	Seeking safety and protection
25	يا ولي	Yā Walī	O Most Protector	Allah as our refuge
26	يا قاضي الحاجات	Yā Qāḍī al-Ḥājāt	O You Who Grant All Needs	Allah, the One to Whom We Turn for Help
27	يا ذا الجلال والإكرام	Yā Dzal-Jalāli wal-Ikrām	O Possessor of Majesty and Honor	Glorifying the Perfection of Allah
28	يا حي	Yā Ḥayy	O Ever-Living One	Allah possesses perfect life

DISCUSSION

The research findings indicate that the internalization of the educational values of tawhid within the Asy-Syahadatain Sufi Order tradition in Bawu Village takes place through a continuous process of spiritual guidance that utilizes the devotional practices outlined in the **Buku Amaliah Aurad Asy-Syahadatain**, **Perkoro Songo**, and **Perkoro Nenem**. These three documents not only serve as guidelines for performing acts of worship but also function as vehicles for instilling the values of Tawhid, which are manifested through zikir, wirid, tawasul, selawat, religious study sessions, and various other devotional practices. This process demonstrates that tauhid education within the Asy-Syahadatain Order does not stop at a conceptual understanding of the oneness of Allah SWT, but rather develops into habits that shape the attitudes, ways of thinking, and behaviors of the congregation in their daily lives.

These findings are consistent with Firmansyah's (2023) research, which explains that the teachings of the Asy-Syahadatain Sufi Order play a role in fostering discipline in worship, strengthening faith, and cultivating the moral character of students. The results of this study reinforce those findings while providing a more in-depth explanation. The discipline in worship evident among the congregation is not merely the result of routine religious practices but stems from the continuous process of internalizing the values of tawhid. The habit of reciting zikir, performing wirid, and attending religious study sessions ensures that the values of tawhid are not merely understood as religious knowledge but are internalized as the foundation for living one's life. Thus, this study expands upon Firmansyah's findings by identifying the values of tawhid specifically rububiyah, uluhiyah, and asma wa sifat contained within each official practice of the Asy-Syahadatain Order. (Firmansyah, 2023).

The results of this study are also consistent with Karomah's (2021) research, which states that spiritual guidance in the Asy-Syahadatain Order is aimed at cultivating the "insan kamil" through the strengthening of faith, worship, and moral character. However, this study indicates that these three aspects do not develop in isolation but are interrelated within a single process of tauhid education. The strengthening of faith serves as the foundation for the emergence of a consciousness of worship, while the consistent practice of worship shapes moral character, which is reflected in daily behavior. These findings indicate that the formation of the "insan kamil" within the Sufi tradition occurs through a structured process of internalizing the values of tawhid, ranging from understanding and internalization to practice. (Karomah, 2021).

The finding regarding the role of the shahada as the core of spiritual development also reinforces the research by Hambali and Riyadi (2022). Previous research explained that the shahada is a spiritual path that guides a person to draw closer to Allah SWT. This study provides a more concrete explanation by demonstrating that the shahada is not only understood as a declaration of faith but also serves as the foundation for all the congregation's acts of worship. This is evident from the recitation of the Shahadah, which always precedes every series of devotional practices. The consistent repetition of the Shahadah plays a role in strengthening faith while fostering spiritual awareness, thereby ensuring that the values of Tawhid become increasingly ingrained in the lives of the congregation. Thus, the Shahadah in the Asy-Syahadatain Order not only holds theological significance but also functions as an educational tool that shapes religious character. (Hambali & Riyadi, 2022).

This study also reinforces the findings of Aida Azzah Fadhilah (2023) regarding the influence of Sufi practices on the religious maturity of the congregation. However, this study shows that an improvement in the quality of religious practice does not occur instantly. Religious maturity develops through continuous stages, beginning with understanding the values of tawhid, becoming accustomed to performing religious

practices, and then implementing those values in daily life. This process illustrates that continuous spiritual guidance plays a crucial role in fostering attitudes of sincerity, patience, trust in God, gratitude, and social concern. Thus, this study not only reinforces the findings of previous research but also explains the mechanisms through which Sufi practices enhance the quality of the congregation's religious life. (Fadhilah, 2023)

The findings of this study regarding the concept of tawhid in the book **Amaliah Aurad Asy-Syahadatain** also expand upon Ilham Bustomi's (2023) research on the meaning of the "Umbrella Shahadah." Previous research placed greater emphasis on the Syahadat Payung as a symbol of strengthening faith in Allah SWT. Meanwhile, this study demonstrates that this strengthening of faith is manifested through various zikir phrases that embody the values of tauhid specifically rububiyah, uluhiyah, and asma wa sifat. These values are not only understood theoretically but are also repeatedly practiced in the lives of the congregation, thereby becoming an integral part of the formation of religious character. These findings demonstrate that religious symbols acquire a deeper meaning when embodied in spiritual practices carried out consistently. (Bustomi et al., 2023).

The process of internalization identified in this study also reinforces Ahmad Fathan Abidi's (2021) view regarding the importance of spiritual practices in character development. The results of the observations show that zikir, wirid, tawasul, religious study sessions, and various other devotional practices are carried out routinely under the guidance of a mursyid. The continuity of this guidance ensures that the values of tauhid do not remain merely at the level of knowledge but develop into habits that influence the way students think, behave, and act. This situation indicates that the success of tauhid education is greatly influenced by the continuity of these practices and the exemplary behavior demonstrated by the mursyid as a spiritual guide. (Abidi, 2021).

The findings of this study are consistent with research conducted by Aulia and Nafiisah (2023), which showed that the application of habit formation can be an effective strategy in the process of instilling and internalizing Islamic values. However, this study indicates that the effectiveness of the habituation process does not depend solely on the intensity of religious practice but also on the presence of clear practical guidelines and continuous guidance from the mursyid. Thus, the internalization process within the Asy-Syahadatain Order proceeds more systematically because it is supported by official documents on religious practice, consistent spiritual practices, and a close mentoring relationship between the mursyid and the congregation. (Aulia & Nafiisah, 2023).

At the implementation level, the findings of this study show that the process of instilling the values of Tawhid education has a tangible impact on the lives of the congregation. Congregation members who actively participate in Sufi order activities demonstrate behavioral changes in the form of increased discipline in worship, honesty, patience, humility, social concern, and the ability to control their emotions when facing various life challenges. These results reinforce the findings of Muslimah's (2022) study, which explains that the cultivation of Islamic values contributes to the formation of religious character. The difference is that this study shows that these changes occur through a systematically structured and continuously ongoing spiritual development system. Thus, religious character is formed not only through the process of imparting religious knowledge but also through ongoing spiritual experiences and reflections within the tarekat community. (Muslimah, 2022).

Overall, this study offers new insights compared to previous research. While previous studies have primarily focused on the formation of moral character, the concept of the "insan kamil" (perfect human), the meaning of the "Syahadat Payung," and religious maturity, this study successfully maps the values of tauhid education contained in the books **Amaliah Aurad Asy-Syahadatain**, **Perkoro Songo**, and **Perkoro Nenem**,

while also explaining the process of their internalization and application in the lives of the congregation. These findings indicate that the Asy-Syahadatain Sufi Order tradition functions not only as a spiritual practice but also as a medium for non-formal Islamic education that shapes faith, the quality of worship, and religious character through a combination of habitual practice, the exemplary guidance of the mursyid (spiritual guide), and continuous spiritual experiences.

CONCLUSION

This study shows that the internalization of the educational values of tawhid within the Asy-Syahadatain Sufi Order tradition in Bawu Village takes place through a continuous process of spiritual guidance carried out via zikir, wirid, tawasul, selawat, tawhid study sessions, and devotional practices outlined in the Buku Amaliah Aurad, Perkoro Songo, and Perkoro Nenem. The research findings identify that this tradition embodies the values of tauhid rububiyah, tauhid uluhiyah, and tauhid asma wa sifat, which are manifested in various educational values, including taubat, qanaah, asceticism (zuhud), trust in God (tawakal), sincerity (ikhlas), seclusion (uzlah), seeking knowledge (ta'allumul ilmi), upholding the Sunnah (muhafadzah 'ala al-sunnah), observing prayer times (hifz al-awqāt), Duha prayer, Tahajjud prayer, reciting the Qur'an, being truthful (sidik), upholding the truth, and constantly remembering Allah (eling Pangeran). These values are internalized through consistent practice, the example set by the mursyid, and spiritual experiences carried out consistently, thereby strengthening faith, enhancing the quality of worship, and fostering sincerity, tawakal, patience, gratitude, and love for Allah the Almighty and the Prophet Muhammad, peace be upon him. They also cultivate noble character in daily life. Thus, the Asy-Syahadatain Sufi Order functions not only as a spiritual practice but also as a medium for tauhid education that systematically shapes the religious character of the congregation through the process of internalizing Islamic values.

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