

## Steps of Patience According to Tarekat Practitioners

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**Keywords:** Steps of patience, tarekat practitioner, facing problem

**Abstract:** Calamity is something that cannot be avoided by everyone. Patience is a word that is often conveyed to people who are experiencing calamities so that they can survive and not give up. In practice, it turns out that to be patient one requires stages that must be passed. This study aims to examine the steps to be patient when facing difficulties according to Tarekat practitioners. This research is a qualitative research with interviews as a collection data technique on the subject of Tarekat practitioners. The research finding regarding the first steps of patience, is by remembering Allah. Second, believing in the determination of Allah. Third, being *Husnudhon* or think positively to Allah. Fourth, accepting and being grateful for Allah's destiny. The fifth is looking for a spiritual teachers.

### 1 INTRODUCTION

In carrying out the role of life, humans will always be faced with problems that come and go. Problems are an inseparable part of life, so that no body is able to escape and to get free of problems, both big and small. According to KBBI, a problem or a matter is something that must be resolved and solved. Sugiyono said that problem is an imbalance or deviation between what should be and what actually happened, between theory and practice, between rules and implementation, between plans and implementers. This is in accordance with the opinion of Prajudi Atmosudirjo, that a problem is something that deviates from what is expected, planned, determined to be achieved so that it becomes an obstacle in the effort to achieve the goal. The existence of problems is not to be avoided but to be faced. How the problem comes is not what determines the happiness and tranquility of one's life, but the response of act to the problem that will determine it (Umi, 2012).

Problems are not to be kept away but to get faced. Facing a problem is an attitude of overcoming problems while avoiding problems is an attitude of evading the existing reality. Some problems that tend to be complicated sometimes do not only require solving the problem, but also emotionally. One way to deal with problems that are difficult to the point where you cannot try anymore is to be patient. Patience is a person's ability to refrain from

something over, therefore patience is an important method that somebody can use when dealing with problems so that they are not ruled by their desires and emotions.

It turns out that until now, patience for most people is still something that is easy to say but difficult to apply when dealing the problems. That is because in practice, one has not been able to reach the spiritual dimension of patience. However, if a person is able to reach the spiritual dimension, he will be able to solve his problems completely without leaving problems in the latter days. However the problem is how patience can be achieved, what the steps are. The practitioner of the tarekat is a person who often touches the spiritual aspect and is accustomed to do because he is guided by a mursyid and a Sufi, namely a spiritual guide in Sufism and tarekat literature. The following are steps that are practiced by tarekat practitioners to be able to be patient when faced with a problem.

### 2 METHODS

This research is descriptive qualitative research. Semi-structured interviews were used in extracting data in this study. The subject of this research is a tarekat practitioners. Interviews were conducted four times with one face-to-face meeting. The data analysis technique of this research is the analysis technique of Miles and Huberman (Sugiyono, 2009),

suggesting that activities in qualitative data analysis are carried out interactively and take place continuously until complete so that the data is saturated. Activities in data analysis consist of data reduction, data display, and conclusion drawing/verification.

### 3 RESULT

#### Step of Patience According to Subject 1

“Patience according to me is who accepts all the circumstances that happen to us which means everything that relied to God. Patience is accepting what is, we consider all of that to be a provision from God. Yes, we are obliged to try, but the effort also has limits. The important thing is that we have tried to pray, whatever befalls us, we must remain patient in my opinion.”

The subject argues that patience is a state of self-acceptance for everything that has happened as a determination of Allah. In this case, the subject does not only accept the things that human likes, but also the things which are considered as trials or calamities. This acceptance comes from full belief in all forms of Allah's decisions which are definitely the best. According to the subject, the self-realm is only up to effort and prayer, while the result is an absolute right of God which must be accepted by the subject with a broad minded.

“We must be smart to enjoy what happens to us, we must always be positive or husnuzon. That what happened to us has become the final word, namely destiny. Before the final word becomes destiny, what happens to us is actually inseparable from the sunnatullah too, the laws of nature, maybe we accept sadness doing the things that make us sad, we are happy when we do the things that make us happy, if we realize those all we will be able to accept gracefully what happens to us, without denying it.”

In addition to accepting what it is, patience is also manifested by enjoying whatever has happened by being husnuzon or having a good attitude towards God. Before becoming destiny, the subject was of the view that what had happened could have been caused by natural law or sunnatullah which has a causal relationship pattern. According to the subject, the calamity comes maybe caused by a mistake in the past so that it becomes the cause of sorrow or calamity in the present. This awareness helps the subject to be husnuzon against the calamity that presents, in addition to the belief that all God's will is the best.

“In order to be patient, we have to train ourselves, first we learn. Personally, I also used to go through the learning process. Learn to be patient. During this exercise, you must also absorb it, but if you don't, it's going to be useless.” The subject admitted that patience itself is not easy to practice, so it requires a strong determination to continuously learn to make it perfect. One way to be able to practice an attitude of patience is with absorbed practice. It is this continuous process of practice that makes it easy for the subject to apply the patience when facing all kinds of calamities that come.

“Looking for a teacher, friend or anyone who can teach us to get there, the way to get closer to Allah. This teacher will measure us later. Looking for a teacher, friend or anyone who can teach us towards getting closer to Allah also sometimes is not easy. The process of looking for a teacher does not immediately meet, then that is also art of God's destiny. Some people are destined to be difficult, sometimes some are easy.”

In addition to continuous practice, the subject also needs a teacher to guide someone's self to become a patient person. In this case, the teacher meant is a spiritual teacher, which the tarekat practitioners themselves call them as murshid. However, a patient teacher for the subject can also come from a friend, or anyone who can lead oneself to be close to Allah and be patient. The process of finding a teacher which is sometimes not easy is also fate, so the subject must be patient and keep trying until someone finds the teacher.

#### Step of Patience According to Subject 2

“Simply, a patient person is the one who does not complain either verbally or in his heart for all the circumstances that have occurred. A patient person is the one who does not complain to fellow humans, the heart is never dry. Complaining is wrong. Because, everything that happens has been willed by God. If everything that happens is believed by Allah's will, then we must also believe that it is good, nothing is bad. So, if everything is good, then why are you still complaining, meaning that when people complain, it's a bad sign.”

Subject 2 argues that patience is the act of someone who when faced with a disaster, he or she does not complain either to God or to fellow humans, whether the complaint comes out through the heart or verbally. All forms of God's determination are the best things so according to the subject, complaining is a sign that someone can't be patient because they are unable to accept God's

decision nor do they believe in God's will. For people who are patient, then all kinds of calamities should be accepted with grace.

"A patient person can also be interpreted as a person who is able to control his emotions under any circumstances, when he is happy he will be happy when it is difficult it can be difficult, but it does not overflow and has an impact on oneself and others. It also doesn't drag on until his feelings, attitudes, words turn into hurting other people, making him uncomfortable and other people."

In addition to accepting without complaining, emotional control is also a characteristic of a patient person. Control is done so that emotions do not overflow to have a bad impact on themselves and others. In addition, emotional control is also carried out so that the sadness over the perceived calamity does not drag on, which can make oneself uncomfortable because it has been down for too long. The downturn of one's own calamity certainly does not only have an impact on oneself, but also has an impact on others.

"Being able to control the interests or desires of lust, especially for things that make him unstable." Furthermore, patience is a person who can control his lust. Lust is a strong impulse in the self which if not controlled it can be destructive. So that lust control is an important part that cannot be separated from efforts to become a patient person.

"Therefore, everyone who is faced with something that makes him feel like he doesn't accept it, be uncomfortable, so that his emotions are negative or there is a very strong desire for lust, the first step that must be taken is to be quiet, and immediately remember Allah. By remembering Allah, the heart will be cleansed from anger, from complaining, and the heart will be restrained by Allah. So, the words will also be controlled by Allah."

Negative emotions and passions that arise when the subject is faced with a disaster can be suppressed by silent surrender and remembering Allah. For those who practice tarekat who have been trained in remembrance by a murshid, it will be easy to immediately return to remembering Allah when faced with calamities. Silent surrender is a form of self-zero condition and only remembers Allah. If the memory has been fulfilled by Allah, then the words and deeds will be held by Allah.

"Patience comes from the heart that is remembrance if the heart can remembrance of Allah then Allah will give the attitude of the heart according to the context, for example the context is patient, and then from there Allah will grant

patience. So this is not from the feeling, the behavior, but from zikrullah then Allah gives the heart attitude according to the context. For example, the context of the heart must be pleased, so that God has given the nature of pleasure, so the key is from zikrullah"

According to the subject, patience will emerge from the hearts of people who are accustomed to dhikrullah, whether the remembrance is done verbally or by heart. If you are used to remembrance, then Allah will give you good qualities, including patience. So in this case the subject is of the view that patience is an absolute gift from Allah which can be owned by someone who gets used to zikrullah. These good qualities will appear according to the circumstances at hand, for example when a person has to be patient, he can be patient, when someone has to be pleased then he can be pleased, when someone has to be sincere, then he can be sincere.

"So we have to train ourselves to dhikrullah dhahir, if essentially in tarekat taught by murshid/sufism must always be in tune at all times so that at certain times there is an incident so that zikir is intensified.

Zikrullah in tarekat is taught by Mursyid with any certain ways. Mursyid will guide and accompany the tarekat practitioners to practice so that the remembrance that is carried out can reach the heart. Dhikr is done continuously even though the tarekat practitioners are not with their murshid, especially at certain times that require higher concentration of remembrance, for example when facing a calamity.

"Besides, remembering Allah will raise awareness for husnudzon to Allah and will foster refreshment in our belief that everything that happens is Allah's will and must be the best."

Remembering Allah will raise awareness in the subject that behind all forms of calamity there is Allah who has willed the occurrence of the disaster. Awareness will grow and refresh the belief that God's will is something that must be good. This belief makes the subject able to be patient when faced with a calamity.

"Put that belief in a clean heart because the heart has been trained not to hate, not to complain, to be angry, and to deny the reality. It is in a clean heart that God will often give true confidence inside the heart, so that when there is an immediate reality this reflex comes from God and this must be good."

The gift place of true faith is in a heart that is not controlled by negative emotions or is called a clean heart. Therefore, no matter what kind of calamity

that comes, if faith is firmly planted in the heart, it will not be easily shaken.

“Then belief can also come from God's love for his persistence in trying to organize the heart. Furthermore, belief may come from life experiences which are finally understood and concluded that it turns out to be a good lesson.”

Belief can be also owned by people who are persistent in trying to control their hearts. Allah with His mercy will bestow that belief on those whom He wills. In addition, faith can also arise from one's practice in dealing with calamities that occurred in the past, from which the wisdom has been learned. So that now you can see, feel and admit that every disaster that comes will surely bring good wisdom in the future.

“It still can be sad but not protracted. Humans themselves can be called emotionally healthy if they are happy, they can be happy when they are difficult when they are difficult, but the joy is not too much, the difficulty is not prolonged.”

Sadness is a natural human response when faced with something that is pressing, disliked, so that it makes oneself uncomfortable. A patient person does not mean, a person who is never sad, he can still be sad only in a short period of time or not protracted.

“A person if his heart is patient is not easily traumatized because his heart is with Allah. Bad events will not be remembered, will not make an impression on him, because what makes an impression is only the love of Allah. As someone said, there must be a lesson in what happens. When he has learned the lesson, the dohir incident is no longer the focus of his view.”

Accepting with grace over the calamity makes the subject not easily traumatized because the mind has been filled with God's love. Therefore, the focus is no longer on the calamity that is being faced but on the goodness and mercy of Allah.

“In order to always remember Allah, you have to practice. If a Tarekat is taught by his murshid, how to always remember Allah, always look to Allah, always need Allah, including through remembrance which he taught in a certain way. Then in general there must be an effort how when experiencing good or bad events that Allah remembers. That's where the idea of various nature arises, so that what God remembers, even though it tastes bad, will not come out bad words because it is realized that this is from God.”

In the teaching of tarekat, the murshid will teach you how to always remember Allah and need Allah in a certain way. Every tarekat practitioner has their own time to process until they get used to. When

you are used to zikrullah, then when you face things that make you uncomfortable, it is easy to return to Allah.

## 4 DISCUSSION

The origin of patience meaning is to arrest, to restrain, to confine. Quoted from Tafsir Al-Misbah patience is restraint and steadfast in the face of something that is not pleasing to the heart (Shihab, 2000). The patience concept is usually used to deal with various human psychological problems, such as stress, pressing situations, angry emotions, etc. (Subandi, 2011). In addition, the patience concept does not only apply to dealing with a calamity but also to things that are liked, so in this case patience is needed to control and to arrest a lust (Ernadewita, 2017).

The welfare and happiness of a person's life is strongly influenced by his mental health condition. Dr. Jalaluddin in the book *Psychology of Religion* says that someone who has a healthy mentality is a person who is spiritually peaceful, calm and safe. Patience has a close relationship with mental health because patience plays a role in controlling one's thoughts, behavior, and the greatness of one's soul, in order to have limits in living life so that it does not deviate in a negative direction (Ain, 2021). Someone who can be patient indicates that he has good emotional-control. In the discourse of self-development, patience can be equated with emotional intelligence, namely one's ability to control oneself and resilience in the face of pressure (Ain, 2021).

In the context of dealing with calamities, patience among tarekat practitioners has the meaning of accepting and being grateful for everything that has become God's decision with an open heart and full of confidence. Patience according to tarekat practitioners lies in the spiritual or spiritual dimension where the basis of its activation is through zikrullah of Allah or remembrance of Allah. The spiritual dimension in Abraham Maslow's explanation is related to the fulfillment of personal and spiritual self-actualization needs and can lead a person to the peak experience or big experience while further and transcendence.

Patience is closely related to the religiosity concept, one of which is patience in dealing with difficulty (Subandi, 2011). This is in line with the opinion of Carl Gustav Jung who explained that paying attention to religion and carrying out



development has an influence on improving one's mental health. (Rosyad, 2016).

Frankl cites research results showing that some people with neurosis are those who cannot find their purpose in life. According to him, the task of a therapist is also to help them finding the meaning of life. This awareness is not only achieved with high-value charity but also in an attitude of resignation to the calamity that befalls (Rosyad, 2016).

Patience is easy to say but no in practice. Based on research interviews on the subject of tarekat practitioners, the following are the stages so that a tarekat practitioner is able to be patient when faced with a calamity:

#### **a) Being silence and remembering Allah**

When being faced with a disaster, the first step taken by tarekat practitioners is to be silent, resign and remember Allah. KBBI means surrender by surrendering completely. In Javanese, resignation is called 'nrima', namely the attitude of accepting everything that has happened calmly, without protest or rejection (Majid, 2021). Silence surrender is done by leaving the calamity faced to God. Surrender is done by silencing the mouth, mind, feelings and body so that they no longer have a tendency to anything, either to something that can be done or to something that can affect what can be done. Quoted from the book of Zero Limit, resignation is the key to keeping someone quiet.

The psychological impact of being silent and resigned to remembering Allah by the practitioners of the tarekat is that they get peace because the interests or desires of lust and emotions are controlled. Thus, his heart will feel calm and peaceful because he believes in Allah (Majid, 2021). He no longer performs an act or act in a hurry, action based on lust and emotion, which can make regret.

Dhikr, which has become a habit of tarekat practitioners, makes it easier for tarekat performers to remember Allah when in a silent position of resignation. Psychologically remembrance is related to someone's spiritual enrichment. It is said that a person's soul is perfect if he is always (Pasiak, 2008). By remembering Allah, the heart of the performer of tarekat is freed from lustful desires, his actions are no longer influenced by emotions such as anger, sadness, frustration, and hurt. In the study conducted by Herbert Benson, dhikr can be a phrase of concern in an effort to cure psychological problems such as anxiety, fear and even physical complaints. Always zikrullah can also bring the servant closer to Allah. The closer a servant is to his

Lord, the healthier he is mentally, and vice versa (Rosyad, 2016). This shows that the heart of the perpetrator of toriqah is a heart which is guided by Allah and is under Allah's control so that all actions will be ruled by Allah.

#### **b) Believing in Allah's determination**

The next step of patience is to believe in that everything happened is the will and destiny of Allah. That belief made him realized that what happened from the calamity was for his best. According to Dadang, every pillar of faith has an impact on someone's psychology, for example: belief in God can create a sense of security and protection (Rosyad, 2016).

According to the practice of the tarekat, faith stays in a clean heart, a heart that has been trained not to hate, not to complain, to be angry, and to reject reality. Allah grants true confidence in the probity of the tarekat practitioners. So that when a disaster comes to them, then reflexively they realize and believe that the difficulty comes from Allah and must be good. The confidence gained by the tarekat practitioners is also a form of God's love for the persistence of them in trying to control the heart. The good wisdom realized by the tarekat practitioners raise awareness to get husnuzon to Allah.

#### **c) Husnuzon to Allah**

Husnuzon will convince someone more that everything that happens in this world is by Allah's will and humans have been given the ability to choose and strive (Rahmah, 2021). Having a good attitude towards God and towards fellow human beings is one of the effects of belief in God's decrees. The practitioner of the tarekat will always think positively about the calamity that comes so that the focus is no longer on the problem but on the goodness of God. Ibrahim Elfiky in his book explains that husnuzon will give rise to the belief that all pleasures and goodness come from God, while badness comes because of someone's mistakes in the past (Rahmah, 2021).

#### **d) Accepting and being grateful for Allah's provisions.**

Achmad Mubarak (2001: 73) defines patience as the spaciousness of one's heart without any complaints in facing various trials within a certain period of time in order to achieve goals. So that accepting and being grateful for everything that has

happened as a determination of Allah is the next step so that the practitioner of the tarekat can be patient. When the practice of the tarekat has believed that everything happened is God's will, then there is no more complaining behavior so that the form of this acceptance is to not complain either emotionally or verbally, either complaining to God or to fellow humans. A person is considered mentally healthy if he or she is able to be grateful and does not easily complain because humans are always equipped with the potential to solve various problems of life (Rohmah, 2012).

When faced with a difficulty and required to accept it, it does not mean that the practitioner of the tarekat does not experience sadness or cry. He is a human who can just feel sad, happy, and various other types of emotions. However, the sadness experienced when faced with sorrow does not drag on that it could cause disapproving behavior, complaining, and so on. The practitioner of the tarekat who is able to accept and be grateful for whatever has been determined by Allah, including the occurrence of calamities, makes it easy for him to be free from trauma because in his heart only remembering the goodness of Allah. Humans who are protracted in the negative emotional phase including sadness, hate, despair, jealousy, anxiety, lack of gratitude will easily experience psychological disorders such as stress and depression, which can lower the immune system so that they are susceptible to physical illness (Dirgayunita, 2016) As for the practitioners of the tarekat, unpleasant events no longer impress because what is remembered is only the love of Allah.

#### e) Looking for a spiritual teacher

In the teachings of the tarekat, the mursyid is a spiritual teacher who acts as a guide and guide in the knowledge of the tarekat. Spiritual gurus are different from shamans. According to Suprpto, spiritual teachers are related to guidance on the spiritual affairs of a servant to his Lord, in which spiritual teachers are assessed and believed to have more knowledge and understanding. A murshid guides and leads his students, namely the practitioners of the tarekat after receiving instructions from Allah through dreams. Each murshid has a different teaching model, this depends on the tarekat group. However, the direction of the various tarekat groups is the same, namely al-wusul ila-Allah. So it can be said that each murshid has a role as a guide for tarekat practitioners according to

their class in carrying out the tarekat teachings correctly (Khamim, 2019).

Mursyid will guide and direct the practitioners of the tarekat so that they can have good qualities, one of which is patience, through practiced remembrance. The practitioners of the tarekat believe that the qualities of a good heart such as patience, sincerity, qonaah, ridho, and various other heart qualities, are gifts or gifts from God that can be obtained when a person is accustomed to dhikr both verbally and in the heart. That is why remembrance is a practice that should not be left behind and is highly prioritized in the congregation. Zikr provides help to solve and heal someone from spiritual illness that is suffered (Asmarida, 2019). Like the role of a teacher, namely giving instructions or directions, a murshid will be a guide for tarekat practitioners in an effort to acquire a patient heart. Mursyid has the right to provide corrections or introspection in advicel.

## 5 CONCLUSION AND RECOMMENDATION

The steps taken by tarekat practitioners in order to be patient when facing problems, the first is to be silent and resigned to the remembrance of Allah, where surrender is the key so that a person can be silent. The second is to believe in God's decree that everything that has happened is God's will. Followed by the third step, namely husnuzan to Allah that if everything happens by Allah's will then it must be the best. Fourth, accept and be grateful for everything that has become God's decree. The fifth is to look for a spiritual teacher who will guide one's patience in daily life.

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