

WORK ETHIC OF FOLLOWERS OF THE TAREKAT

(A Case Study of Followers of the Qadiriyyah Naqshbandiyyah Order in Pekalongan City and Pekalongan Regency)

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Abstract

Sufism often receives negative criticism, as it is considered a teaching that is against progress and is associated with backwardness. Sufism is accused of avoiding the realities of worldly life and fostering rigidity and underdevelopment among Muslims. Many modernist-rationalists strongly condemn the teachings of Sufism or tariqas, which are actually institutions of Sufism and sainthood, because they are not aligned with the advancement of science and technology. The emergence of various negative criticisms and slander in social reality causes anxiety among the followers of tariqas. One of the criticisms that appears is that tariqas are a means to escape from worldly life. In fact, practicing a tariqa does not mean escaping from the realities of worldly life with all that it entails. From these issues, the researcher will conduct a study related to both, entitled *The Work Ethos of Tariqa Followers (Case Study Against the Followers of the Qadiriyyah Naqshbandiyyah Order in Tirto Village, West Pekalongan District, Pekalongan City)*. The purpose of this study is 3, namely first, to find out how TQN is in Tirto Village, West Pekalongan District; second, to find out how the work ethic of TQN followers in Tirto Village, West Pekalongan District; and third, to explain the relationship between activeness in TQN with work ethic among the followers of the order. This study is a qualitative and quantitative descriptive study that describes TQN followers in Tirto Village, Pekalongan City which is related to work ethic. The study was conducted by distributing questionnaires, observations and interviews. After conducting research and analysis, it resulted in: first, TQN in Tirto Village is a branch or distribution of TQN in Suryalaya. The teachings and activities of TQN in Tirto Village are the same as the teachings of TQN in general. The motivation of TQN participants in Tirto Village is very diverse; Second, the average work ethic of TQN participants in Tirto sub-district can be said to be moderate and some are high and their professions are diverse, but most TQN followers in Tirto sub-district have professions related to batik; Third, the relationship between activeness in the tarekat and the work ethic of TQN followers seems to be equally "quite" good, between the two there is a significant correlation; tarekat turns out to have a significant influence on work ethic. Implementation: for TQN followers, it is necessary to learn more deeply about the concept of work ethic, so that there is no misunderstanding that is piecemeal, incomplete. For tarekat institutions, it is better to have good management so that the understanding of tarekat followers can be maximized. Keywords: TQN, Work Ethic, TQN Followers

Introduction

As Islam spread, Indonesian history has recorded the numerous contributions of Sufi orders, particularly in the form of cultural contributions to the long process of Islamic diffusion throughout the country. Since the late 19th century, Sufi orders have played a crucial political role in popular movements, particularly on the island of Java. The activities and contributions of Sufis continue to this day, extending not only to politics but also to the economic sector. It is understandable that religious teachings will be practiced by their adherents according to the political, economic, and cultural circumstances they face.

On the one hand, Sufism often faces negative criticism, being considered anti-progress and synonymous with decline. Sufism is accused of distancing itself from the realities of worldly life and paving the way for stagnation and backwardness among Muslims. Many modernist- rationalists strongly criticize Sufism or orders, which are essentially Sufi institutions and sainthood, for being inconsistent with advances in science and technology (Saifuddin Zuhri, 2011: 2).

The emergence of various negative criticisms and slanted accusations in social reality has created a sense of unease among followers of the Sufi Order (*tariqa*). One such criticism is that the Sufi Order is a means of escaping worldly life. However, practicing the Sufi Order does not mean escaping the realities of worldly life and all that it entails.

In the context of contemporary religious life, criticism of the Sufi Order seems to be increasingly marginalized by the growing interest of people from various circles, including celebrities, businessmen, conglomerates, and residents of large cities like Jakarta and Bandung, in joining Sufi Orders. They no longer need worldly things because their material needs are met. However, the fulfillment of their material needs does not bring them peace and comfort, but instead leaves them restless and spiritually barren. Therefore, they seek true inner peace, and they find it in the Sufi Order (Sufism).

One Sufi Order followed and popular among Indonesian Muslims is the Qadiriyyah Naqsyabandiyah Order (hereinafter referred to by the author as TQN). As its name suggests, this order is a combination of the Qadiriyyah and Naqsyabandiyah orders. It was founded by an Indonesian Sufi, Ahmad Khatib Sambas (d. 1878) in the 19th century. In less than a century and a half, this order has grown rapidly throughout Indonesia (Zubaidi, 1999: 1-2).

One of the currently significant centers for the development of TQN (Islamic Religious Education) is the Tirta Village in Pekalongan City. In this area, Sufism (*Tarekat*) studies are held, attended by TQN followers from various villages, both within the city and Pekalongan Regency. Sufism activities are centered at the Nurul Anwar Mosque, led by KH. Jahri Anwar, the deputy *talqin* appointed by KH. Ahmad Shohibul Wafa Tajul 'Arifin Suryalaya.

Mubarok (2000: 20-21) explains that Sufism can make a significant contribution to the problems facing modern humanity today. The presence of Sufism and morals is the right

solution for modern humans, because Islamic Sufism possesses all the elements necessary for the realization of a noble, systematic, and sharia-compliant spirituality. However, the tarekat's activities, such as dhikr (remembrance of God), wirid (recitation of God), sayings (saw), suluk (suluk), and so on, are more understandable to educated people than Buddhist or Kong Hoe Chu meditation activities.

Mubarak further explained that he has attended two international tarekat meetings. The first was a worldwide gathering of tarekat teachers (multaqa al-tashawwuf al-Islami al-'alami) in 1995 in Tripoli, Libya; and the second was the International Islamic Unity Conference organized by the Naqshbandiyah Sufism Society of America in 1998 in Washington. These two meetings reflected the need for Sufism in modern humanity. Mubarak mentioned that the session on Purification of the Soul (Tazkiyah al-Nafs) in Washington was the most popular, and it was not limited to Muslims. Furthermore, the publication of Sufi books has increased. In Tasmania, Australia, for example, there is even a bookstore dedicated to Sufism (Sufi Bookstore). This is because Sufism's relevance to modern human problems lies in its balanced provision of inner peace and sharia discipline (Mubarak, 2000: 21-24).

Research conducted by al-Fadli Tsaman (2011, 40) shows that the Naqshbandiyah order, with its teachings of seclusion, is able to contribute to modern society's coping with life. Seclusion can generate positive values psychologically, physiologically, and sociologically. The psychological stress caused by the obligation to perform various rituals strictly and extremely effectively has a tremendous positive impact. It is not surprising that pious individuals who have performed seclusion become spiritually and emotionally righteous individuals and serve as role models in social relationships.

Retno Sinorpati (2011: 144) also states that the practices of the Qadiriyyah Naqshbandiyah order (hereinafter referred to as TQN) can contribute to the Lombok community. By practicing the teachings of the tarekat, good relations are established between the people and they have strong emotional ties, thus avoiding conflicts between residents, which have recently often resulted in conflicts resulting in brawls between residents and tribes in Indonesia.

Research conducted by Nazilul Farhan (2008: 195) at the Al-Falah Kolomayan Islamic boarding school in Blitar showed that TQN participants' social perceptions of community life tended to be positive. This is based on the manifestation of a tarekat teaching that demands always having good morals towards fellow human beings and also towards God. Based on the above explanation, tarekat teachings have a positive impact on human behavior in society, while simultaneously rejecting the notion that Sufism is considered to contain teachings that weaken the work ethic. Nur Cholis Madjid (2011: 3306) states that many Islamic thinkers from the external school (fiqh) consider Sufism to be the cause of religious shallowing, although Nur Cholis Madjid (2011: 3306) further explains that this assumption is an assumption full of political conditions. This negative perception of Sufism is also often linked to the prevailing conditions in Indonesian society, where Sufism thrives. Indonesians are often unpunctual in their daily lives, such as missing scheduled meetings. This phenomenon is often referred to as

"rubber time." This indiscipline often indicates a lazy society lacking a strong work ethic. While not all Indonesians procrastinate, the term "rubber time" is a common occurrence in Indonesia.

TQN is a Sufi order that places greater emphasis on its practices than other Sufi orders. The Naqshbandiyah leaders have traditionally instructed their followers to practice their teachings, recognizing the immense benefits they will receive. Consistency in their worship and discipline in following the rules make them mentally and spiritually devout individuals. Furthermore, these pious individuals can serve as role models in society. The contributions made through Sufism, as described in the research above, and the negative public perception that Sufism weakens work ethic, have provided contradictory information, given that this perception remains strong in society. Therefore, the author will conduct research on Sufi orders (tarekat) in relation to work ethic. The author conducted this research in Pekalongan, as Pekalongan is a city of Islamic students (santri) in Central Java, a religious city with a thriving variety of Islamic institutions. In addition to Islamic institutions, Sufi groups are also growing rapidly in the city. This is evident in the emergence of Sufi study groups from the city to remote villages (Mohammad Shulthoni et al., 2011: 2).

This study hypothesizes a close relationship between Sufi values (tarekat) and the work ethic of TQN followers. Therefore, the general objective of this study is to describe the relationship between Sufi teachings and the work ethic of TQN followers throughout the Pekalongan residency. The relationship in question encompasses two things, namely: (1) what form or pattern the relationship between the two is, and (2) to what extent the tarekat contributes to the work ethic of its followers. This research uses a qualitative approach by focusing on the grounded research method. In accordance with the characteristics of the grounded research method, the researcher when in the field not only searches for and collects data, but also directly classifies the data, processes and analyzes it, builds hypotheses into theories and writes a rough draft of the research report. The analysis used is constant analysis. It includes two main stages, namely: (1) comparing each data to produce various categories, and (2) comparing/integrating categories and their characteristics to produce hypotheses and theoretical boundaries.

Methods

Research Method

The researcher used various methods related to this research, which can be briefly explained as follows:

a. Research Location.

This research was conducted in the Pekalongan residency area, which is considered a stronghold of TQN adherents, or in general, the community within the Pekalongan residency, Central Java. The community's livelihoods include batik businesses, farmers, informal figures, civil servants, and lower and middle socioeconomic groups, with the majority following the

Qadiriyyah Naqshbandiyyah order. West Pekalongan District is a stronghold of the Qadiriyyah Naqshbandiyyah order, allowing the researcher to collect more detailed information.

b. Research Approach and Type

This research is a descriptive-qualitative study that prioritizes primary data sourced from field studies and utilizes secondary data as supporting sources. The use of this descriptive- qualitative method aims to describe the work ethic of the Pekalongan residency community, influenced by both religion and culture, in the economic activities carried out by batik entrepreneurs participating in the National Qualification Test (TQN). In this discussion, the researcher intends to use the theory of the spirit of capitalism to capture the work ethic of the business activities of batik entrepreneurs following the Qadiriyyah Naqshbandiyyah Sufi Order in Tirto Village. This was done with the aim of objectively observing the phenomena occurring using methods of exposition and interpretation. The practice of the Sufi order for the batik entrepreneurs participating in the TQN cannot be completely separated from their daily thoughts and business actions. Their successes and failures in economic activities are always linked to their worldview as followers of the Sufi order, which places the transcendental dimension (God) as the primary source of meaning.

According to Moleong, the characteristics of qualitative research include the presence of a scientific background, human beings as instruments, qualitative methods, inductive data analysis, and grounded theory, i.e., the research is based on facts in the field. In accordance with the characteristics of the grounded research method, researchers in the field not only seek and collect data but also directly classify the data, process and analyze it, develop hypotheses into theories, and write a rough draft of the research report. Descriptive research, on the other hand, prioritizes process over results, has boundaries defined by focus, specific criteria for data validity, a tentative design, and mutually agreed-upon research results (Moleong, 2002: 3).

This approach was used to conduct research related to the work ethic of followers of the Qadiriyyah Naqshbandiyyah Order in Pekalongan City and Pekalongan Regency. This was to produce accurate and descriptive research results related to the theme.

c. Data Sources

Data sources are the subjects from whom data can be obtained (Suharismi Arikunto, 2002: 213). The data used in this study consisted of two data sources: primary and secondary.

i. Primary Data Sources

Primary data sources are those that directly provide data to the data collector (Sugiyono, 2008: 225). The data sources used for this thesis include key individuals, including batik entrepreneurs, followers of the Sufi Order (tarekat), and the local community. The researcher believes these key individuals are those deemed to be most knowledgeable about matters related to the research being conducted. Their number is estimated at 37.

ii. Secondary Data Sources

Secondary data sources are data obtained indirectly, usually in the form of documentation and archives, official records, or books written by others related to the topic being researched (Azwar Saifudin, 1998: 91). In this study, the researcher refers to supporting data from books, documentation, archives, and other information relevant to this research.

d. Population and Sampling

The target population for this study is all TQN participants who have taken oath of allegiance and are currently actively participating in Sufi Order activities at the Nurul Anwar Mosque in Tirto Village, West Pekalongan District, Pekalongan City. Their number is estimated at 185. To obtain accurate and representative data, a number of followers were sampled. In determining this sample, gender was taken into consideration, which was taken randomly and proportionally. The community's professions include batik entrepreneurs, traders, farmers, informal figures, civil servants, lower and middle socioeconomic levels, and the majority adhere to the Qadiriyyah Naqshbandiyyah order. West Pekalongan District is the base of the Qadiriyyah Naqshbandiyyah Order, so that information can be collected more thoroughly by researchers.

Results

Work Ethic of TQN Followers in Tirto Subdistrict

The TQN participants in Tirto Subdistrict have various occupations to meet their worldly needs, as shown in the following table:

Table 3.7 Profession Data of TQN Participants No Occupation Quantity %

1. Batik Artisan 15 40
2. Trader 8 22
3. Factory Employee 3 8
4. Farmer 4 11
5. Teacher 3 8
6. Tailor 4 11

Total 37 100

Work ethic is a set of binding norms explicitly established, as well as practices that are accepted and recognized as customary to be maintained and applied in the occupational life of members of an organization (Siagian, 2002: 32).

The characteristics of a person with a high work ethic, as stated by Ferry Noveliadi (2009:

15), are that a person has a high work ethic if they have a very positive assessment of human work results, place a view of work as something very noble for human existence, and

experience work As an activity that is meaningful for human life, work is experienced as a process that requires perseverance and at the same time serves as an important means of realizing aspirations, and work is carried out as a form of worship. Various studies that describe the relationship between religion and work ethic both theoretically and politically have been extensively conducted. Acep Mulyadi (2008: 21) states

that the work ethic must be based on three elements: monotheism, piety, and worship. The importance of a spiritual work ethic in enhancing the influence of work motivation on employee performance is emphasized by Mohamad Djasuli and Gita Arasy Harwadi (2011: 74). Meanwhile, Erni Dwi

Octaviani et al. (2011: 49) in their research successfully proved that there is a very significant positive relationship between discipline and religiosity among police members. This research finding is also supported by M. Yusuf Asry (2008: 63), who concludes that religious

understanding in terms of faith and social worship generally providing motivation and support for improving the work ethic of the high Islamic community economy. In his writing,

Akhmad Kusnan (2004: 27) concludes the understanding that work ethic reflects an attitude, so he uses five indicators to measure work ethic. According to him, work ethic reflects an attitude that has two alternatives, positive and negative. An individual or community group can be said to have a high work ethic if they show the following signs: a. Having a very positive assessment of human work results, b. Viewing work as something very noble for human existence, c. Experiencing work as an activity that is meaningful for human life, d.

Experiencing work as a process that requires perseverance and is simultaneously an important means to achieve goals, e. Doing work as a form of worship. Based on the

explanation of work ethic above, the author concludes The work ethic of TQN participants in Tirto Village is based on five points explained by Ahmad Kusnan. The author adopts Ahmad Kusnan's opinion because the indicators offered not only focus on work ethic or material alone, but are also connected to religiosity, making it very suitable for measuring the work ethic of followers of religious activities such as tarekat. The author had to work hard to

obtain data according to the target, which was 25 respondents per month, and that

opportunity was available only once a month. Based on Table 3.7, TQN participants in Tirto Village who have a very high work ethic, fulfilling all five indicators of a very high work ethic, were 18 people or 50% of the 37 samples taken by the researcher. Those in the high work ethic category, achieving 1-4 of the work ethic indicators, numbered 13 people or 26%.

Meanwhile, those with a moderate work ethic, meeting 1-3 work ethic indicators, numbered 10 people or 20% of the 37 samples taken by the researcher. For the low category in work ethic, there were only 5 or 10% of the 37 samples; this low work ethic is marked by having fewer than 3 indicators of high work ethic. In addition to distributing questionnaires, the author also directly interviewed several followers of the order to obtain clarity as well as

acknowledgment from the followers. Casmani, who is busy as a meatball seller, when asked if there was an improvement in work ethic after joining the order, replied, "For me, even before joining the order, I really didn't like being idle, sir. For example, even if I wasn't selling, I would still stay active at home, doing something, whatever it is, just to have

something to do, so my work enthusiasm wasn't because of the order, sir" (Casmani, interview 28-12-20).

Analysis of the Work Ethic of TQN Participants in Tirto Village

In addition to analyzing the general overview of TQN in Tirto Village, the researcher will also analyze the work ethic of TQN participants in Tirto Village, whether the work ethic in Tirto Village is high or not, and whether a high work ethic is a positive impact of TQN activities.

Before the researcher discusses the work ethic of TQN participants in Tirto Village, it is

necessary to first explain the professions of the TQN participants in Tirto Village. Based on interviews and the distribution of questionnaires to 37 TQN participants in Tirto Village, it shows that the professions of TQN participants vary, as follows:

Table 4.5 Data on TQN Participant Professions

No Profession Number %

1. Batik Artisan / Batik Worker 18 50
2. Trader 9 25.97
3. Factory Employee 4 12.34
4. Farmer 3 6.82
5. Teacher 2 3.08
6. Tailor 1 1.70

Total 37 100

Based on the data in Table 4.5, it shows that the TQN participants in Tirto Village they have various occupations. The profession most pursued by TQN participants in Tirto Village is related to batik, which aligns with the characteristic of Pekalongan City, known as the Batik City. From a sample of 37 participants, 18 (50%) are batik artisans and workers, plus 9

(25.97%) are traders, meaning 25.97% or 27 participants are involved with batik. The next lower level is employees, totaling 4 (12.34%) out of 37 samples. For teachers, 3 (3.08%),

farmers 2 (12.34%), and tailors only 1 participant or 1.70%. To understand the work ethic of TQN participants in Tirto Village, the author uses explanations from Akhmad Kusnan (2004). He concluded that understanding work ethic reflects an attitude, so he uses five indicators to measure work ethic, which the author mentioned in Chapter III. The results of the questionnaire distribution are as follows: Table 4.6. Work Ethic of Tarekat Followers (N = 37) No Variation Category f f % 1 81.5 – 91.5 Very Good 4 7.79 2 71.5 – 81.5 Good 10 28.57 3

61.5 – 71.5 Fair 15 46.75 4 51.5 – 61.5 Poor 6 14.61 5 41.5 – 51.5 Very Poor 2 2.27 Total 37

100.00 Table 4.6 illustrates the work ethic of TQN participants in the form of data. From the data shown above, it indicates that most TQN participants in Tirto village have a very high work ethic, reaching 4 participants or 7.79%, and the number of participants with high work ethic is 10 participants or 28.57%. Meanwhile, participants with a fair work ethic are 15 participants or 46.75%, those with a low work ethic are 6 participants or 14.61%, and finally, those with a very low work ethic are 2 participants or 2.27%. Based on Table 4.6 regarding TQN work ethics, it shows that the average work ethic of TQN participants in the village is very high, dominated by indicators 1–5 which account for 4 participants or 7.79%, followed by high work ethic indicators (1–4) in second place, which accounts for 10 participants or 28.57%. So, the work ethic of TQN participants that is above average includes 14 participants, or 36.36% of the 37 samples taken by the researcher. C. Analysis of the Relationship Between the Work Ethic of TQN Participants and TQN in Tirto Subdistrict From the questionnaires that were distributed to all respondents, data were obtained regarding

the intensity of respondents in participating in the activities of the Sufi order organization, as listed in Table 4.7. The questionnaire for this sub-scale consists of 7 items. The average respondent score is 19.85 out of a maximum score of 28. Their lowest score is 12 and the highest score is 28. Table 4.7. Intensity of participation in Sufi order organization activities (N=37) No Variation Category f f % 1 27.5 – 31.5 Very Good 1 0.32 2 23.5 – 27.5 Good 14

33.77 3 19.5 – 23.5 Fair 12 20.45 4 15.5 – 19.5 Poor 8 15.91 5 11.5 – 15.5 Very Poor 2 29.55

Total 37 100.00 From Table 4.7, it can be seen that the average respondent has a fairly good intensity, while those categorized as good and very good comprise 34.09%. Meanwhile,

those categorized as poor and very poor reached 45.46%. This situation is relatively good considering that these activities are organized voluntarily, without attendance lists, and are not mandatory.

A. Analysis of the Relationship Between the Work Ethic of TQN Participants and TQN in Tirto Subdistrict

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organization as presented in Table 4.7. The questionnaire for this sub-scale consisted of 7

items. The average score of respondents was 19.85 out of a maximum score of 28 that could be achieved. Their lowest score was 12 and the highest score was 28.

Table 4.7. Intensity of participation in tarekat organization activities (N=37)

No Variation Category f f %

1 27.5 – 31.5 Very Good 1 0.32

2 23.5 – 27.5 Good 14 33.77

3 19.5 – 23.5 Fair 12 20.45

4 15.5 – 19.5 Poor 8 15.91

5 11.5 – 15.5 Very Poor 2 29.55

Total 37 100.00

From Table 4.7, it can be seen that the average respondents have a moderate intensity, while those classified as good and very good are 34.09%. Meanwhile, those in the poor and very poor categories reach 45.46%. This situation is relatively good considering that these

activities are conducted voluntarily, without attendance lists, and are not mandatory.

D) Discussion of Research Results

From the analysis of the hypothesis testing conducted by the researcher, the results can be described as follows: The hypothesis test results showed a significant effect of active participation in the tarekat on work ethic, with an effective contribution of 48.7% at a

significance level of 0.05. This means that the influence of active participation in the tarekat on work ethic is quite strong, indicating that the more active one is in the tarekat, the higher their work ethic.

The high work ethic of TQN participants in Table 4.6, reflected in indicators 1-5 (22 participants/44%) plus indicators 1-4 (13 participants/26%), totaling 35 participants or 70%, is not entirely influenced by TQN. This is based on the statement of a TQN participant named Hj. Shofiyah, one of the participants who has a very high work ethic (indicator 1-5), who stated, "I have been helping my parents with the batik-making process since I was little, my work spirit has been there long before joining the order, so it's not because of the order that I work with such enthusiasm" (Hj. Shofiyah, interview 28-12-2013). Participants who have a high work ethic but not because of TQN, rather influenced by other factors, number 6 participants or 12%.

With 2 participants, or 4% of 50% of TQN participants in Tirto village being declared valid, it can be said that there is a relationship between work ethic and TQN in Tirto village, although the percentage is very small.

The small percentage is caused by several factors:

1. Factors influencing work ethic

Based on the explanation by Ferry Noveliadi (2009: 14-17), it is stated that there are six factors that influence a person's work ethic: religion, culture, socio-politics,

environmental/geographical conditions, education, economic structure, and the individual's intrinsic motivation. Religion is one of the six factors of work ethic, so the role of religion can be said to be only one-sixth of the other factors, especially since TQN is part of that religious factor.

2. TQN it self

The main goal of TQN is not to make someone have a high work ethic, but rather to bring oneself closer to Allah SWT through certain activities such as dhikr, wirid, muraqabah, and so on (Bruinessen, 1992: 15). Meanwhile, work ethic is merely a label or a positive effect or impact of the TQN's goal. Therefore, if the correlation percentage is small, it is a natural thing.

3. The level of understanding of TQN participants

Zubaidi (1999: 75), in his research on the tarekat in the Demak area, stated that concepts such as zuhud, tawakal, or qanaah, and wara' are still narrowly understood; thus, drawing closer to Allah must be seen as an attitude of withdrawing from worldly matters. In fact,

something worldly can have spiritual value if it is intended and carried out to seek the pleasure of Allah. Zubaidi's statement is a response to the results of his research, which showed that there was no effect between The work ethic and activities of the tariqa in Mranggen sub-district, Demak Regency. This is quite understandable because the nature of tariqa activities is not like those of formal institutions, which have good management. In the tariqa, there is no evaluation like joint tests, participant achievement assessments, and there

are no strict sanctions for those who violate rules; everything depends on self-management or individual management. In addition, most TQN participants are not of productive age but are elderly, so their level of thinking and understanding is also limited.

Discussion

For followers of TQN, it is necessary to study more deeply about the concepts of asceticism, patience, piety, and others in order to have a broad understanding, and not to stop there, but to implement them in daily life. Learning about asceticism, piety, patience, and

contentment should not only rely on attending religious lectures, but can also be studied through books, the internet, and other media so that understanding becomes broad and quick.

For a tarekat institution, it is best to have clear data about its followers so that it can be beneficial both for academic research and for the tarekat institution itself. Considering the positive impact of the practices of TQN participants as reflected by the communities in the city of Pekalongan and specifically in the Tirto Subdistrict, TQN participants should be encouraged to spread to the wider community, thereby boosting motivation among other communities and fostering a more religious society.

Conclusion

After the researcher presented the problems, collected data, and conducted analysis, the author concluded as follows:

1. TQN in Kelurahan Tirto is a branch or spread of TQN located in Suryalaya. The teachings of TQN in Kelurahan Tirto are the same as the general teachings of TQN, namely the perfection of suluk, dhikr, wirid, bay'ah, and muraqabah. The activities of TQN in Kelurahan Tirto are also the same as other TQNs, ranging from daily, weekly, to monthly activities. Meanwhile, the motivation of TQN participants in participating in TQN activities in Kelurahan Tirto is very diverse.
2. The work ethic of TQN followers in Kelurahan Tirto varies from high, medium, to low, and their professions are diverse as well. However, most TQN participants in Kelurahan Tirto have professions related to batik. This aligns with the geographical location of Kelurahan

Tirto, which is one of the districts in Pekalongan, and Pekalongan is famous as a batik city.

3. Activeness in practicing tarekat and the work ethic of TQN followers appears to be equally "adequate," and there is a significant correlation between the two; the tarekat turns out to have a significant impact on work ethic.

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