

## **Contribution Of The Value Of The Teachings Of Thoriqoh Naqsyabandiyah Kholidiyah To Islamic Education For The Elderly In Wonosobo Penarik Mukomuko**

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### **Abstrak**

#### **Article History**

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#### **Keywords:**

*Values,  
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*This research is motivated by the fact that there are still many people, especially the elderly, who have not entered Thoriqoh Naqsyabandiyah Kholidiyah due to a lack of understanding about Thoriqoh, feeling that they are not appropriate, lack of approach and socialization by Thoriqoh administrators, as well as economic and social factors in the community that are not yet well established so they do not have the time or opportunity to get involved in thoriqoh activities. This type of research is field research using qualitative descriptive research methods. The results of this research show that the values of thoriqoh naqsyabandiyah kholidiyah teachings that can be applied in Islamic education for the elderly are Consistency in Dhikr and Worship, Cleansing the Heart (Tazkiyatun Nafs), Discipline in Keeping Time (Waro' and Zuhud), Obedience to Teachers and Mentors Spirituality, Simplicity and Tawakal, Awareness of the Afterlife, Mutual Help and Solidarity (Ukhuwah Islamiyah), Patience and Perseverance, Self-Control (Mujahadah), Peace of Heart and Spiritual Balance. Meanwhile, the contribution of Thoriqoh Naqsyabandiyah Kholidiyah values to improving the quality of Islamic education for the elderly in Wonosobo village includes increasing spiritual calm and happiness, increasing discipline and productivity, strengthening social relations and Islamic brotherhood, deepening awareness of the afterlife, overcoming the challenges of old age patiently. and Tawakal, Forming the Elderly as Spiritual Role Models, Maintaining Mental and Spiritual Balance. The challenges faced in implementing the values of thoriqoh naqsyabandiyah kholidiyah teachings among the elderly in Wonosobo Village, Penarik District, Mukomuko Regency are Physical and Health Limitations, Limited Access to Education and Spiritual Guidance, Lack of Understanding of the Teachings of Sufism, Lack of Support from the Social Environment, Differences in*

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*Background Religious Background and Preferences, Psychological and Emotional Barriers, Limited Facilities and Infrastructure, Influence of Local Culture, Difficulty in Internalizing Values.*

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## **Introduction**

Islamic education is an integral part of human resource development. Islamic education not only focuses on the aspect of knowledge, but also on the formation of character and morality. Through education based on Islamic teachings, individuals are taught to have good morals, ethics, and social responsibility. Islamic education is one of the important aspects in the life of Muslims which is the main foundation in the formation of character and spirituality.

Islamic education teaches individuals to understand and get closer to God. Through the practice of worship and recitation, individuals can find inner peace and deeper meaning in life. In this context, education helps individuals to strengthen their faith and improve their spiritual qualities. In one study, it was said that "spiritually-based education can improve the quality of life of individuals and communities. (Asy'ari, 2017:56)

Islamic education is not only intended for children and adolescents, but also for adults, including the elderly. Older people are often characterized by a phase of reflection and reflection on life. According to the Central Statistics Agency (BPS), the number of elderly people in Indonesia continues to increase, with a projection of reaching 25% of the total population by 2035. (BPS, 2021)

Education for this group is very important to improve their quality of life and spirituality. In the Qur'an, Allah SWT says:

وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا ﴿٨٠﴾

"And say, "My Lord, cause me to enter a sound entrance and to exit a sound exit and grant me from Yourself a supporting authority." (Q.S. Al-Isra:80)

This verse contains an important lesson for Muslims, that in every step of life, we are encouraged to pray and ask for guidance and protection from Allah. Sincere and hopeful prayer is one way to draw closer to Allah and receive His guidance. This verse also emphasizes the importance of seeking knowledge and guidance, which applies to every stage of life, including the elderly.

Seniority is a phase of life full of experiences, but also challenges, including in terms of health and spirituality. According to E. M. K. Lindgren, education for the elderly is important to improve their quality of life, prolong their health, and strengthen their social involvement. (Schmidt, 2004: 15)

In this case, Islamic education is one way to provide the knowledge and skills needed to face challenges in old age. This is in line with the principle that the search for knowledge knows no age, as stated in the hadith of the Prophet Muhammad SAW:

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ  
طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

"From Anas (may Allah be pleased with him), the Messenger of Allah (peace and blessings of Allaah be upon him) said: "Seeking knowledge is an obligation for every Muslim." (H.R. Ibn Majah)

This hadith shows how important it is to study in Islam, which is not limited

to a certain age or time. This obligation teaches us to continue to learn and seek knowledge throughout our lives. In Arabic words, the command to seek knowledge is also explained:

أُطْلِبِ الْعِلْمَ مِنَ الْمَهْدِ إِلَى اللَّحْدِ

*"Demand knowledge from the cradle (baby) to the grave."*

The obligation to pursue knowledge throughout life from birth to death. This obligation will always exist and cannot be separated until death comes, so that the age factor does not limit in pursuing knowledge. Many people have entered the elderly and they have the same right to education, especially education based on religious values. One of the approaches that can be used to improve Islamic education among the elderly is to apply the values of the teachings of Thoriqoh Naqsyabandiyah Kholidiyah.

Thoriqoh Naqsyabandiyah Kholidiyah is one of the schools of Sufism that emphasizes deep spiritual practice, consistent practice of Islamic teachings, and the development of good morals. This teaching encourages the people to always dhikr, worship solemnly, and prioritize morals in daily life. In the context of education, the values taught in Thoriqoh can provide the moral and spiritual guidance needed by the elderly community.

Rasulullah SAW said:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ  
إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى أَجْسَامِكُمْ وَلَا إِلَى صُورِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ

Meaning: *"From Abu Hurairah (may Allah be pleased with him), the Messenger of Allah (peace and blessings of Allaah be upon him) said: 'Indeed, Allah does not look at your bodies and not at your appearances, but He looks at your hearts and your deeds.' (HR. Muslim)*

This hadith reminds us that spiritual and moral values are much more important than physical or material aspects. In education for the elderly, the emphasis on morals and cleanliness of the heart is very relevant, and the teachings of Thoriqoh Naqsyabandiyah Kholidiyah can be a strong foundation to achieve this.

Thoriqoh Naqsyabandiyah Kholidiyah is one of the Sufism schools that has a significant influence in various regions, including in Wonosobo Village, Penarik District, Mukomuko Regency, Bengkulu Province. The teachings of Thoriqoh Naqsyabandiyah Kholidiyah have an important role in strengthening the education and spiritual development of the community. This Thoriqoh emphasizes spiritual practices and good morals, which are very relevant to be applied in education for the elderly.

The people of Wonosobo Village are generally known as a religious community, so this thoriqoh teaching is well received. Many residents are interested in participating in the spiritual practices offered, such as dhikr, recitation, and gathering. But on the other hand, there are still many people, especially the elderly, who have not been included in the Thoriqoh Naqsyabandiyah Kholidiyah caused by various factors. Based on observations and interviews with some people, especially those who have the elderly, there are

several factors, including the following:

1. Lack of Understanding of Thoriqoh Many people do not have a sufficient understanding of the teachings and benefits of thoriqoh. As a result, they may feel doubtful or skeptical of the spiritual practices offered.
2. Feeling Inappropriate There is a view of some people that entering thoriqoh must be good, both in words and behavior, while some of them still feel inappropriate and incapable of both words and deeds.
3. Lack of Approach and Socialization The lack of efforts from the management or members of the Naqshbandiyah Kholidiyah thoriqoh to socialize and approach the community is also a factor. Without clear promotion, the public will not know about the presence and benefits of thoriqoh.
4. Economic and Social Factors Economic and social problems are also obstacles. A society that is struggling to meet basic needs may not have the time or opportunity to engage in spiritual activities.
5. Community Strengthening: With good education, it is hoped that stronger relationships can be established between community members, creating a mutually supportive and harmonious environment.

Thus, this research is not only beneficial for the individuals involved, but also for society as a whole, in order to build a solid and sustainable foundation for Islamic education.

Some of the negative impacts that may occur if there is no research on the contribution of Thoriqoh Naqsyabandiyah Kholidiyah to Islamic education for the elderly in Wonosobo Village, Penarik District, Mukomuko Regency:

1. Lack of Understanding Without research, the understanding of the values and teachings of Thoriqoh Naqsyabandiyah Kholidiyah among the elderly can be neglected. This can result in a lost opportunity for them to deepen the teachings that are beneficial to their spiritual life.
2. Irrelevant Education Without an in-depth study, existing educational programs may not be in accordance with the needs and characteristics of the elderly. This can lead to a lack of interest and participation in Islamic educational activities.
3. Loss of Tradition Research plays an important role in preserving the traditions and practices taught by Thoriqoh. Without research, there is a risk that these values and practices will disappear over time.
4. Lack of Empowerment Without a clear understanding of these thoriqoh contributions, people may miss out on opportunities to empower themselves through appropriate education, which can improve their quality of life.
5. Social Instability Good education can strengthen relationships between members of society. Without research, the potential to create a harmonious and mutually supportive community can be overlooked.
6. Social Instability Good education can strengthen relationships between members of society. Without research, the potential to create a harmonious and mutually supportive community can be overlooked.

Thus, the non-holding of this research can result in various negative impacts that affect the development of Islamic education and community welfare in Wonosobo Village.

## **Research Methods**

This type of research is a field research case study, where the researcher will dig up information from several elderly people who are active in Thoriqoh Naqsyabandiyah Kholidiyah. By using case studies, researchers can understand the context and dynamics that occur in the group through qualitative descriptive research methods.

**Primary Sources** Elderly people aged 60 years and over and active in Thoriqoh Naqsyabandiyah Kholidiyah activities. Elderly people aged 60 years and above have not entered Thoriqoh Naqsyabandiyah Kholidiyah. Religious leaders or administrators of the order who understand the teachings and practices in the community. The number of participants to be involved is around 10-15 people, considering that the data obtained is enough to achieve information saturation.

Data sources obtained from literature studies include official documents, books, research results entitled reports and so on. Data will be collected through several techniques, including: In-Depth Interviews Semi-structured interviews will be conducted to explore the experiences, views, and understanding of the elderly's teachings and their impact on their education and life. These interviews will be recorded and recorded for further analysis. Participatory Observation The researcher will be involved in the activities of the Thoriqoh Naqsyabandiyah Kholidiyah community to observe social interactions and spiritual practices carried out by the elderly. These observations will provide a richer context for the data obtained from the interviews. Documentation The collection of important documents such as teaching books, activity notes, and relevant recitation materials will be carried out to support data analysis.

Analyzed using a thematic analysis approach. The analysis process will include the following steps: Transcription: Transcribing (transcribing) recorded interviews for easy analysis. Coding: Identifying themes and patterns from transcripts and observation notes by assigning code to relevant passages. Theme Grouping: Grouping codes that have similarities into a larger theme to understand the contribution of doctrinal values. Interpretation: Interpreting the results of the analysis to gain a deeper understanding of the contribution of didactic values to the education of the elderly.

## **Discussion**

### **Definition of Thoriqoh Naqsyabandiyah Kholidiyah**

The name Thariqah Naqsabandiyah Khalidiyah is attributed from two great tarekat scholars, namely Shaykh Bahauddin an-Naqsanbandi and Shaykh Maulana Khalid al-Baghdadi from the line of Abu Bakr ash-Shiddiq's companions. (Kitab Maulana Khalid an-Naqsabandiyah). This Thoriqoh emphasizes spiritual development through the practice of dhikr, practicing shya, and character development. In the context of education, Thoriqoh offers a holistic approach, integrating spiritual and moral aspects in the learning process.

### **Thorikawa Naqshbandiya Kholidiyah**

Thoriqoh Naqsyabandiyah Kholidiyah is based on several principles relevant to the education of the elderly Tazkiyah (Purification of the Soul). This process encourages individuals to cleanse the heart of negative traits and develop good morals. In the context of elderly education, tazkiyah can help the elderly to

overcome negative feelings such as regret or anxiety that often appear in old age. (Al-Ghazali, 2000: 25)

Dhikr (Zikr) Regular practice of dhikr can provide peace of mind and tranquility, which is very important for the elderly. Research shows that mindfulness and meditation practices have a positive impact on mental health. (Kabat-Zinn, 1990:45)

Suluk (spiritual journey) Through suluk, the elderly are invited to reflect on their life journey and seek meaning from the experiences they have gone through, which can provide a deeper understanding of themselves and their relationship with Allah.

### **Practices and Values of Thoriqoh Naqsyabandiyah Kholidiyah Teachings**

The following are the practices taught in Thariqah Naqsabandiyah Khalidiyah. (Kitab Maulana Khalid an-Naqsabandiyah): Adhering to the beliefs of the Sunnah, Leaving rukhshah, Taking the Tough Laws, Perpetuating muraqabah, Always facing their Lord, Turning away from the hustle and bustle of the world, even everything other than Allah SWT. and can produce the presence of the heart to get used to it so that it becomes a disposition, Feeling lonely in a crowd, and doing something that can be taken advantage of or benefit in religious science, Dress in the clothes of believers in general, Hiding dhikr, Maintain the breath so that if the breath that goes in and out does not forget Allah SWT, Morality with the morals of the great Prophet Muhammad (peace be upon him).

The values of the teachings of Thoriqoh Naqsyabandiyah Kholidiyah include: Dhikr, Remembering God as the main foundation in life, which can increase inner peace. Morals, Good character development as a reflection of Islamic teachings. Takhalli and Tajalli, The process of cleansing oneself from bad qualities and reflecting good qualities through the practice of Islamic teachings.

### **Contribution of Didactic Values to Elderly Education**

The values of the teachings of Thoriqoh Naqsyabandiyah Kholidiyah have a significant contribution to the education of the elderly, including:

- a. Character Developmen. Through the practice of tazkiyah, the elderly are taught to develop a positive attitude and stay away from negative traits. This is important to improve their quality of life in old age. (al-Munawwir, 1997:102)

- b. Mental Health

The dhikr and meditation activities taught in this institute can help the elderly in overcoming stress and anxiety, which are often experienced in the elderly. (Kabat-Zinn, 1990: 67)

- c. Keharmonisan Sosial

The teachings of this institute encourage positive life stories, increasing social interaction among the elderly. Through regular meetings, they are equipped with the values of mutual respect and shared experiences.(Nasution, 2010: 67)

- d. Spirituality in Education

The spiritual values contained in this thoriqoh encourage the elderly to continue to learn and explore new aspects of their lives, as well as find meaning from the life they have lived.

**Implementation in Elderly Education**

The implementation of the values of Thoriqoh Naqsyabandiyah Kholidiyah teachings in elderly education can be done through:

- a. Training and Recitations  
Holding classes or recitations that focus on tazkiyah and dhikr, which can help the elderly to deepen their spiritual knowledge and practices.
- b. Social Activities  
Encourage the elderly to engage in positive social activities, such as social services, to increase a sense of togetherness and mutual support.
- c. Spiritual Counseling  
Provide counseling services for the elderly to discuss the challenges they face and how to overcome them with a spiritual approach.

**Values of Thoriqoh Naqsyabandiyah Kholidiyah Teachings that Can Be Applied in Islamic Education for the Elderly**

Thoriqoh Naqsyabandiyah Kholidiyah is one of the Sufi orders that has spiritual values that can be applied in various aspects of life, including in Islamic education for the elderly. These values focus on spiritual and moral development, which is essential for seniors to improve their quality of life in old age. Here are some of the values of Thoriqoh Naqsyabandiyah Kholidiyah teachings that are relevant to be applied in Islamic education for the elderly:

- a. Consistency in Dhikr and Worship  
Value Dhikr is the main practice in the teachings of Naqshbandiya. The practice of dhikr teaches consistency in remembering Allah SWT and getting closer to Him. Application: Education for the elderly can emphasize the importance of consistent dhikr and worship as a way to maintain peace of mind, strengthen faith, and strengthen relationships with Allah. Simple dhikr that can be done at any time according to the physical ability of the elderly.
- b. Cleansing the Heart (Tazkiyatun Nafs)  
This teaching emphasizes the importance of cleansing oneself from bad qualities such as pride, envy, and malice, and replacing them with good qualities such as patience, sincerity, and gratitude. The elderly are taught to increase introspection and cleansing the heart, considering that in old age, preparation to face the afterlife becomes closer. Religious education for the elderly can provide a gentle and empathetic approach in moral development.
- c. Discipline in Keeping Time (Waro' and Zuhud)  
Thoriqoh Naqshbandiyah teaches the importance of waro' (prudence) and zuhud (staying away from excessive worldly things). Caution in every action, especially in the use of time. The elderly are encouraged to fill their time with useful activities, such as deepening religious knowledge, increasing worship, and deliberating. Islamic education for the elderly can be directed to maintain time discipline in worship and doing good.
- d. Obedience to Spiritual Teachers and Guides  
Thoriqoh Naqsyabandiyah emphasized the importance of obeying the spiritual teacher who guides in the process of getting closer to Allah SWT. In the education of the elderly, it is important to instill respect and obedience to religious scholars or teachers who provide guidance in the spiritual aspect.

The elderly can be helped to continue to receive guidance from teachers who have good spiritual capacity.

e. Moderation and Tawakal

The teachings of Naqshbandiyah also teach simplicity in life and tawakal or surrender to Allah after trying. education for the elderly, can instill the value of simplicity in daily life, and always surrender to Allah for all circumstances they experience, including physical limitations or health.

f. Awareness of the Hereafter

Awareness of the importance of the hereafter is one of the focuses in the teachings of Thoriqoh Naqsyabandiyah. The elderly are invited to prepare themselves for life after death by increasing their deeds of worship and improving their relationship with Allah. Elderly education can emphasize the importance of preparing for the hereafter by increasing righteous deeds, such as prayer, almsgiving, dhikr, and others.

g. Mutual Aid and Solidarity (Ukhuwah Islamiyah)

The teachings of Naqshbandiyah teach the importance of ukhuwah islamiyah or brotherhood among Muslims. The elderly are taught to continue to maintain good relationships with their families, neighbors, and the surrounding community. Education can teach the importance of helping and supporting each other among the elderly in an atmosphere of loving ukhuwah.

h. Patience and Perseverance

Patience in facing the test of life and perseverance in worship are two things that are highly emphasized in the teachings of Naqshbandiya. Seniors often face various tests such as health problems, physical limitations, or the loss of those closest to them. Islamic education for the elderly can emphasize the value of patience and perseverance in living daily life, while continuing to improve themselves.

i. Self-Control (Mujahadah)

Mujahadah or earnest efforts to fight lust is one of the pillars of Thoriqoh Naqsyabandiyah's teachings. The elderly can be taught to be more self-controlled in terms of emotions, behavior, and worldly desires. Religious education can help the elderly to be wiser in facing various temptations in life.

j. Peace of Mind and Spiritual Balance

Thoriqoh Naqsyabandiyah teaches the achievement of peace of mind (sakinah) through worship and self-approach to Allah. Application: Elderly education can focus on achieving spiritual balance, teaching them ways to find inner peace, such as through regular worship, prayer and dhikr.

These teachings can provide strong guidance for the elderly in living a more meaningful spiritual life and being close to Allah SWT in their old age.

### **The Contribution of These Values to Improving the Quality of Islamic Education for the Elderly in Wonosobo Village**

The contribution of Thoriqoh Naqsyabandiyah Kholidiyah values to improving the quality of Islamic education for the elderly in Wonosobo Village can have a positive impact in various aspects, both spiritually, socially, and morally. Here are some of the important contributions:



### *Increasing Spiritual Peace and Happiness*

The value of consistent dhikr and worship will help the elderly in Wonosobo Village gain inner peace. By increasing dhikr and worship, the elderly will feel closer to Allah, which can bring peace and happiness in old age. Improving the quality of Islamic education here means that the elderly are more focused on spiritual aspects, helping them to face their daily lives more calmly.

### *Strengthening morals and personality*

Tazkiyatun nafs (cleansing of the heart) encourages the elderly to improve their morals, avoid negative traits, and multiply good traits such as patience, gratitude, and sincerity. With education that emphasizes these values, the elderly in Wonosobo Village can be wiser in dealing with life, have nobler morals, and become examples for the younger generation in society.

### *Increased Discipline and Productivity*

The value of discipline in maintaining time, as taught in Thoriqoh Naqsyabandiyah, will encourage the elderly to be more productive in filling their days with useful activities. The elderly can utilize their time to increase worship, study religion, or do social activities. Quality Islamic education for the elderly in Wonosobo Village can provide practical guidance on how the elderly can remain active and disciplined in their daily lives.

### *Strengthening Social Relationships and Ukhuwah Islamiyah*

The value of ukhuwah islamiyah will strengthen relationships between the elderly and other community members. The elderly are taught to help each other and maintain brotherhood, creating a loving and caring community. Islamic education that promotes this value will create a harmonious and supportive environment among the elderly and their families.

### *Deepening Awareness of the Hereafter*

The elderly are often at a phase of life where the awareness of the afterlife is stronger. Through the value of awareness of the afterlife, Islamic education for the elderly in Wonosobo Village can help them prepare themselves to face the afterlife more calmly and sincerely. This can be done by increasing acts of worship and getting closer to Allah.

### *Overcoming the Challenges of Old Age with Patience and Tawakal*

The value of patience and tawakal is very important in helping the elderly face various life tests, such as illness or physical decline. Through Islamic education that emphasizes this value, the elderly can be taught to accept their condition more sincerely, be patient in facing trials, and leave everything to Allah after trying their best.

### *Forming the Elderly as Spiritual Role Models*

Education that instills obedience to spiritual teachers and mentors can make the elderly a respected figure in the community. They can act as spiritual mentors to other family and community members. This value helps the elderly feel valued and have an important role in the social life of Wonosobo Village.

### *Maintaining Mental and Spiritual Balance*

Through the value of peace of mind and spiritual balance, Islamic education can help older people maintain a balance between their worldly and spiritual needs. This gives older people in Wonosobo village the ability to face life with a calm mind and a sincere heart, while becoming individuals who contribute positively to their community.

Overall, the application of these values can contribute significantly to improving the quality of Islamic education for older people in Wonosobo Village, creating a more religious, harmonious and supportive community.

### **Challenges Faced in the Implementation of Thoriqoh Naqsyabandiyah Kholidiyah's Teaching Values Among the Elderly in Wonosobo Village, Penarik Sub-district, Mukomuko**

Regency The implementation of Thoriqoh Naqsyabandiyah Kholidiyah's values among the elderly in Wonosobo Village, Penarik Sub-district, Mukomuko Regency, faces a number of challenges that can affect its effectiveness. Some of these challenges are

**Physical and health limitations.** The elderly often face health problems, such as memory loss, mobility problems, and chronic illnesses. These conditions make it difficult for them to participate in spiritual activities that require consistency, such as dhikr, regular worship, or recitation group activities. This challenge requires a flexible educational approach that is tailored to the physical condition of the elderly.

**Limited Access to Education and Spiritual Mentors.** In rural areas such as Wonosobo Village, there may be limited access to teachers or spiritual mentors who can regularly guide the elderly in practising the teachings of Thoriqoh Naqsyabandiyah. The lack of trained human resources to provide intensive spiritual guidance can be an obstacle to the implementation of these values.

**Lack of Understanding of the Teachings of Sufism.** Not all elderly people have a deep understanding of the teachings of Sufism, as taught in Thoriqoh Naqsyabandiyah Kholidiyah. A superficial or erroneous understanding of the teachings of the tariqah can be a challenge in the implementation of the values, as the elderly may not fully understand the purpose and meaning of the spiritual practices.

**Lack of Support from Social Environment.** Support from family and community is crucial for the successful implementation of the values. However, in some cases, families may be less involved or supportive of the spiritual practices undertaken by the elderly. A less conducive social environment, such as the lack of a tarekat community in the village, can also hinder the implementation of the values.

**Differences in Religious Background and Preferences.** Elderly people may come from diverse religious educational backgrounds, and not all of them have an interest or openness to the teachings of a tariqah like Naqsyabandiyah. These differences in views on religious practices can be an obstacle in the implementation of the values of the teachings among the elderly.

**Psychological and Emotional Constraints.** As they age, the elderly may experience feelings of anxiety, fear, or even depression related to changes in their physical and social lives. This can make it difficult for them to focus on spiritual education that requires peace of mind and concentration, such as that taught in Thoriqoh Naqsyabandiyah.

**Limited Facilities and Infrastructure.** In villages like Wonosobo, limited facilities to support religious activities, such as musholla, mosques or special meeting places for the elderly, can also be an obstacle. Limited access to reading

materials or media that support spiritual education can also hinder the learning process.

Influence of local culture, The local culture in Wonosobo Village may have traditions and customs that differ from the teachings of Thoriqoh Naqsyabandiyah. If the local culture does not support the practice of Tariqah or there are differences in religious interpretations, this can be a challenge for older people who want to practice these values.

Difficulties in Internalising Values. Internalising values such as *zuhud*, *waro'*, or *tazkiyatun nafs* takes time, consistent guidance, and deep spiritual practice. Seniors who are new to tariqah may face difficulties in understanding and applying these values consistently in their daily lives. Overcoming these challenges requires a more flexible approach, family and community support, and better access to spiritual mentors and support facilities in Wonosobo Village.

### **Conclusion**

This research aims to examine the contribution of Thoriqoh Naqsyabandiyah Kholidiyah teaching values to Islamic education for the elderly in Wonosobo Village, Penarik District, Mukomuko Regency. Based on the findings obtained, it can be concluded that *increased spirituality*, The teachings of Thoriqoh Naqsyabandiyah Kholidiyah have a positive impact on improving the spirituality of the elderly. The practice of worship and rituals taught helps the elderly feel closer to God and understand the meaning of life. *character development*, Values such as patience, *tawakkal*, and *ikhlas* taught in this Thoriqoh contribute to the character development of the elderly. This encourages them to be more tolerant, positive, and able to face life's challenges wisely. *community-based education*. The education programme organised by the Thoriqoh community in this village not only provides religious knowledge, but also builds solidarity and togetherness among the elderly. This creates an environment that supports lifelong learning. *improved mental and emotional wellbeing*, By following the teachings of Thoriqoh, the elderly experience improved mental and emotional well-being. Regular spiritual and social activities help reduce feelings of loneliness and depression. *active role in society*, Older people involved in Thoriqoh-based education tend to be more active in community activities. They act as a source of knowledge and experience, as well as a role model for the younger generation.

Overall, the teachings of Thoriqoh Naqsyabandiyah Kholidiyah contribute significantly to Islamic education for the elderly, not only in terms of spirituality, but also in social and emotional aspects. This research recommends that the values of Thoriqoh be further integrated in Islamic education programmes for the elderly in various regions, to support the improvement of their quality of life.

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