Implementation of Tarekat Alawiyah Teachings in Developing Students' Spirituality at Madrasah Pertubuhan Kebajikan Al-Muhibbin Melaka, Malaysia

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Abstract

Implementation of Alawiyah Tarekat Teachings in Developing Student Spirituality at Madrasah Pertubuhan Kebajikan Al-Muhibbin Melaka, Malaysia. This study aims to describe and analyze the implementation of Alawiyah Tarekat teachings in developing students' spiritual intelligence at Madrasah Pertubuhan Kebajikan Al-Muhibbin, Melaka, Malaysia. The Alawiyah Order is understood not merely as a mystical practice but as a spiritual education system that integrates sharia, tarekat, and hakikat based on the Bani Alawi tradition. This study uses a qualitative approach with a case study type. Data were collected through in-depth interviews with madrasah leaders, teachers, and students, as well as through participatory observation and documentation. Data analysis techniques included data reduction, data presentation, and conclusion drawing. The results of the study show that the implementation of the Alawiyah Order is carried out in a structured and consistent manner through the habit of zikir (such as Khulasoh Al-Madad, Ratib Al-Haddad, and Ratib Al-Attas), the Maulid tradition, and majlis ilmu. The cultivation of manners is based on five main principles: knowledge, deeds, fear, sincerity, and humility. The findings reveal that this practice has a significant influence on students' spirituality, which is characterized by the formation of spiritual resilience (resilience in facing trials), reflective religiosity (worship as a spiritual need), and a transformation of character to be more patient and grateful. Despite facing challenges in the form of differences in student backgrounds and the influence of the external environment, the madrasah implements solutions through teacher role modeling (uswah hasanah), philosophical explanations of practices, and educational sanctions. This study concludes that the Alawiyah Order is effective as a means of developing students' spiritual intelligence because of its moderate nature and ease of practice, yet depth of essence.

Keywords: Implementation, Tarekat Alawiyah, Spirituality

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2nd International Conference on Islamic Community Studies (ICICS)
Theme: History of Malay Civilisation and Islamic Human Capacity and Halal Hub in the Globalization Era
https://proceeding.pancabudi.ac.id/index.php/ICIE/index

Introduction

In the era of globalization and modern technology, many students excel academically but are weak in terms of spirituality and morals, leaving them feeling empty and lost. In this era of globalization, marked by the influence of foreign cultures and technological advances, the challenges to students' morality and morals are increasing [1]. Therefore, Islamic educational institutions need to reaffirm education based on spiritual values and the formation of noble morals. Religious character reflects moral and spiritual values that must be instilled in every person, especially students in Islamic-based educational institutions such as madrasas [2]. A supportive madrasah environment is also a major factor in the strategy of shaping students' religious character [2]. The madrasah environment generally supports the establishment of students' religious character through regular religious activities such as congregational prayers and Islamic studies [3]. A conducive environment will help students appreciate moral and spiritual values so that they can grow into individuals who are faithful, have good character, and are ready to face life's challenges with a strong religious foundation. As Allah says in the Qur'an (QS. Asy-Syams: 9-10)

قَدْ افْلَحَ مَنْ زَكّٰىهَاۖ ٩ وَقَدْ خَابَ مَنْ دسّٰىهَاۗ ١٠

"Indeed, he is successful who purifies it (the soul). And indeed, he is unsuccessful who corrupts it."

Spirituality is related to the 'alawiyah order to bring a person closer to Allah Subhanāhu Wa ta'āla. The order is a way for a person to remember Allah. Tarekat can be understood as a path or way to explore the spiritual world by carrying out mystical activities: spiritual activities to improve one's spirituality towards Allah Subhanāhu Wa ta'āla until one is truly as close to Him as possible [4]. Thus, the spiritual path to draw closer to Allah has many forms, one of which is the Alawiyah order, which guides its followers to strengthen their spiritual relationship through practices such as zikr, wirid, and self-control. This order becomes a means to purify the heart and feel the presence of Allah in daily life, as Allah Subhanāhu Wa ta'āla says in the Qur'an (QS. Al-A'raf: 205). وَاذْكُرْ رَّبَّكَ فِيْ نَفْسِكَ تَضَرُّعًا وَّخِيْفَةً وَّدُوْنَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْاٰصَالِ ٢٠٥ وَلَا تَكُنْ مِّنَ الْغٰفِلِيْنَ

"Remember your Lord within yourself with humility and fear, in the mornings and evenings, without raising your voice, and do not be among the heedless."

In the hadith it is also said, "The example of those who remember their Lord and those who do not is like the example of the living and the dead." Narrated by Bukhari and Muslim. The spiritual education of the 'Alawiyah order is a combination of two forms of Sufism, namely ethical Sufism and Sunni Sufism, and this is a major contribution of Habib Abdullah Alawi AlHaddad in formulating the path to Allah Subhanāhu Wa ta'āla [5].

The Alawiyah order has five principles, namely knowledge, action, al-khauf, al-wara', and ikhlas, as explained in the book Syarah Al-Ainiyah by Habib Ahmad bin Zain Al-Habsyi (d. 1144 H) [6]. The Alawiyah Order's suluk method describes an educational method that aims to educate the soul to obey Allah Subhanāhu Wa ta'āla and love the Prophet Muhammad Sallallahu'alaihiwasallam. The Alawaiyah order is a form of process or effort that can be undertaken so that a person can achieve tazkiyatun nafs (purification of the soul). The Alawiyah Order's suluk method is carried out through ta'lim (learning), adab (manners), and khidmat (devotion) under the direct guidance of ustaz [7]. The teachings of the Alawiyah order emphasize harmony between physical worship and inner experience so that its followers are guided towards inner peace, awareness of the divine presence, and behavior that reflects the spiritual values of Islam, making its followers perfect human beings. A perfect human being can be defined as a person who is healthy and has developed their spiritual potential so that they can function optimally and can relate to Allah and other creatures correctly in accordance with the

teachings of morals [8]. Therefore, the effort to achieve a perfect human being requires an appropriate education system [9] to develop the spirituality of students.

The development of students' spirituality is an important aspect in character building and self-identity, especially in Islamic educational institutions such as madrasahs. Madrasahs implement Islamic social etiquette using preventive measures such as education on faith, worship, and good character, as well as repressive measures in the form of educational punishment [10]. Madrasah Pertubuhan Kebajikan Almuhibbin Melaka Malaysia is one of the madrasahs that emphasizes the formation of character and spirituality through Sufi guidance. One of the approaches used is the application of the Alawiyah Sufi teachings, which focus on purification of the heart, strengthening the relationship with Allah, and internalizing the values of ihsan in daily life. These teachings contain five main principles, namely knowledge, deeds, al-khouf (fear of Allah), al-wara' (guarding oneself from doubtful matters), and ikhlas (sincerity), which are believed to be able to shape students who are disciplined, have noble character, and possess spiritual steadfastness. However, in an era of globalization that is full of moral challenges and digital distractions, the effectiveness of the implementation of these principles in shaping the spirituality of students needs to be studied in depth. Therefore, this study attempts to examine how the teachings of the Alawiyah order are applied in the AlMuhibbin Melaka Malaysia Welfare Organization madrasah and to what extent it plays a role in nurturing and developing students' spirituality.

On the other hand, previous studies on the implementation of the Alawiyah teachings in developing students' spirituality have not specifically focused on educational institutions. Therefore, the researcher accessed previous articles using the keywords "Tarekat Alawiyah Spirituality" through Google Scholar.id for the last ten years. The results showed that there were 135 articles containing these keywords. After observing that only 6 articles discussed the Alawiyah order, the rest discussed other orders. From these six articles, the researcher scanned them and found that they seemed to focus on six areas of study: 1) The role of the Alawiyah order [11]. 2) The imbalance in the spiritual education of the Alawiyah order [12]. 3) The teachings of the Alawiyah order through the majlis of the Prophet Muhammad to overcome the spiritual problems of young people [13]. 4) The symbolic role of the tomb of Sayyid Husein bin Abu Bakar Al-Aydrus in the transnational network of the Hadrani Arab community in Batavia and their spiritual relationship with the Ottoman Caliphate in the 19th century [14]. 5) The development of the Alawiyyah Order in Betawi in the 19th and 20th centuries, including its scientific network, figures, and influence on the Islamic model of Betawi society, which, despite not being close to formal Sufi institutions, made Sufism a part of social and religious culture [15]. 6) The development of Islamic culture through the celebration of maulid [16].

Based on the above explanation, it can be stated that there is a research gap that needs to be filled, namely the lack of in-depth studies on the implementation of Alawiyah teachings in developing the spirituality of students in educational institutions. This study aims to describe the implementation of Alawiyah teachings in developing the spirituality of students at the AlMuhibbin Melaka Madrasah, Malaysia. This research is important to provide a new perspective on how the Sufi values inherited by the Alawiyah order can be integrated into the education system to develop student spirituality.

Literature Review

2.1. Implementation

Implementation can be defined as a process of application or realization [17]. Implementation can also be interpreted as execution and application [18]. Implementation is a concept that has a very broad range of meanings, not only related to the execution of a program or action but also related to several factors that have an impact as well as the results and benefits that are realized [19]. Implementation is not just an activity but a planned action that is carried

out in accordance with certain norms in order to achieve business targets [20]. Based on the above understanding of implementation, it can be understood that implementation is the process of turning a regulation or program into a structured and targeted concrete effort. It is not just a matter of ordinary application buta requires good planning, compliance with rules, and support from various elements such as resources and policies. The goal of implementation is to produce a real impact and achieve predetermined objectives. Therefore, implementation reflects a seriousness in carrying out a plan effectively and sustainably.

In research on government policy implementation, "Implementation approaches: (1) Structural approach, which is an approach that considers universal principles regarding organizations with organizational forms that are suitable for bureaucratic planning, (2) A procedural and managerial approach, which is a structure that is in line with implementation programs involving scheduling, planning, and controlling, (3) Behavioral Approach, which is an implementation approach related to human behavior and attitudes and influencing them, (4) Political Approach, which is an implementation approach that refers to patterns of power and influence between and within environments [21].

2.2. The Alawiyah Order

The Alawiyah Order, commonly known as the Bani Alawi Order, was first established by a renowned Sufi in Hadramaut named Muhammad bin Ali, commonly referred to as Al-Faqih Al-Muqoddam. The Alawiyah Order is a path followed by Sufis who have descendants connected to the Prophet Muhammad Sallallahu ‘alaihi wasallam (the habibs), which is taught or passed down from teacher to teacher to Prophet Muhammad, peace be upon him, with a clear chain of knowledge that is undoubtedly authentic from this order [22]. This order is one of the 41 authentic orders in the world. originating from Hadramaut, southern Yemen, brought by Yemeni merchants who also spread the message subtly without warfare, based on Sufi values with a method that prioritizes good character and behavior towards society. This order is spread across several regions in Indonesia [22].

The Alawiyah Order is an order that unites all Muslims. This order has never known hostility, does not spread malice, does not teach hatred, and does not respond to insults with insults, but rather spreads mercy to all of creation. This order reflects the character of the Prophet Muhammad (peace be upon him) in his life, where the Prophet only showed patience and prayed for those who threw dirt and insults at him [23]. The Alawiyah order has customs such as wills, genealogy, wirid, and Khirqah Shūfiyyah. Sheikh Al-Haddad had wirid and ratib, which later became two of the zikr in the Alawiyah order, the first of which is called Wirdu AlLatif, and the second is called Ratib Al-Haddad. These two are practiced by being recited together with the congregation led by someone who has received a mandate from generation to generation [24]. The founders of this order were the descendants of the Bani Alawi salaf who had declared the teachings of Sufism, which were passed down from one generation to the next. However, in the history of the Alawiyah order, there were at least two people who were very influential in establishing the teachings of the Alawiyah order: the first is Al-Faqih AlMuqoddam Muhammad bin Ali; the second is Sheikh Abdullah bin Alwi Al-Haddad, who is a mujaddid, or reformer, known in the Alawiyah order [24].

2.3. Student Spirituality

Student spirituality is the ability to be self-aware in searching for meaning, value, and purpose in life, which is manifested through honesty, discipline, gratitude, and concern for others in learning activities and daily life. In the context of students, spirituality includes the development of self-awareness, morality, empathy, and inner peace that support academic and non-academic success. Spiritual education will enable students to grow in spirituality-based character [25]. Spiritual leadership in schools or madrasas is very important to be practiced by

madrasa leaders, because madrasas are educational institutions or places to seek knowledge, both general knowledge and Islamic knowledge, and the hallmark of madrasas is that they pay close attention to instilling values or religious knowledge in their students, where the general goal of madrasas is to create people who know about religion (becoming people who are faithful and devout) [26]. Spirituality also means everything outside the human body, including thoughts, feelings, and human character itself [27]. Character education not only educates the intellectual aspect, but also builds a strong moral and spiritual foundation [28].

The dimensions and indicators of student spirituality describe various aspects that show the relationship between students and divine values, the meaning of life, and the moral principles that guide their daily actions. Proper spiritual education will certainly guide people towards good behavior, develop noble character traits, and encourage them to happily help others [29]. The dimensions and indicators of student spirituality are as follows:

1. Relationship with God/Transcendence. In Islamic epistemology, the source of all knowledge is Allah [30]. Students' ability to feel connected to a higher power (according to their respective beliefs). Performing worship or religious practices consistently, being grateful for blessings and life experiences, praying or meditating when needing peace of mind, believing that there is meaning behind every event.
2. Meaning and Purpose of Life. According to Frankl, the primary need of humans is to find meaning in life. How students understand the reasons for doing something and the greater purpose in their lives has clear learning objectives: knowing the important values of the educational process and striving to find wisdom and lessons in life experiences. Effective learning must be rooted in real experiences that are relevant to students' lives, not just passive information transfer [31]. As stated in the Qur'an, Surah Az-Zariyat, verse 56:

   وَمَا خَلَقْتُ الْجِنَّ وَالْاِنْسَ اِلَّا لِيَعْبُدُوْنِ ٥٦

   "I did not create the jinn and mankind except to worship Me."

   In essence, Allah created humans for the purpose of glorifying Him by doing all deeds that are pleasing to Him, one of which is to draw closer to Allah by remembering Him.
3. Self-awareness (mindfulness) and thoughts are the ability to recognize emotions, thoughts, and their impact on the individual. Being able to control emotions when facing pressure, acknowledging one's weaknesses and strengths, being able to reflect on oneself after making mistakes, and being able to focus on learning activities without being easily distracted.
4. Ethics and morality (moral conduct), parents, and behavior that demonstrates the values of kindness, honesty, and responsibility. Maintaining honesty in exams and assignments, respecting teachers, friends, and parents, and fulfilling the responsibilities given.
5. Social awareness and empathy, expressions of spirituality in the form of concern for others and the environment. Being sensitive to the feelings of friends and those around them, being willing to help without being asked, participating in social activities or cooperation, and maintaining cleanliness and environmental sustainability. Therefore, character building is an important and integral aspect because it emphasizes not only academic achievement but also the formation of character as the foundation of life [32].
6.

Research Methodology

This study uses a qualitative approach, with a case study type of research. The qualitative approach was chosen because this study focuses on a deep understanding of the phenomenon of implementing the teachings of the Alawiyah Order in developing student spirituality through direct interaction in the field. According to Sugiyono in his book, "Qualitative methods are used to obtain in-depth data, data that contains meaning" [33]. The case study type was chosen because this study examines specific phenomena in a particular location and context, namely in madrasahs that implement the teachings of the Alawiyah order. The research was conducted at

Madrasah Pertubuhan Kebajikan Al-Muhibbin Melaka Malaysia, which adheres to the teachings of the Alawiyah order, located at Jalan Asean 3, 75250 Melaka. This location was chosen purposively because it was considered representative in applying the teachings of the Alawiyah order in educational activities.

The data sources for this study consisted of two components. The first was primary data involving madrasah leaders, teachers, and students. The second was secondary data such as madrasah activity schedules, scientific articles, journals, books, theses, and dissertations. Three data collection techniques were used: first, in-depth interviews to obtain information directly from madrasah leaders, teachers, and students; second, participatory observation, in which the researcher was directly involved in the madrasah to understand the context and spiritual behavior of the students; and third, documentation, which involved examining documents related to spiritual guidance activities and programs.

Data analysis was conducted interactively and continuously until completion [34]. The steps were as follows: 1) Data reduction: the process of selecting, focusing, and simplifying the data that emerged from the field notes. 2) Data display: organizing information in narrative form for easy understanding. 3) Drawing conclusions (verification): Finding meaning, patterns, and explanations from the processed data to draw final conclusions. (verification):

Results

4.1. Brief History of the Al-Muhibbin Charity Organization in Melaka, Malaysia

Armed with determination and perseverance from two brothers, Ustaz Hj. Minhat bun Hasim and his older brother, the late Ustaz Mohd Sharif bin Minhat, they began by establishing Al-Qur'an and fardu ain classes to nurture a community that balances the worldly and the hereafter. With a sense of responsibility towards religion, the two brothers made their home the starting point for imparting Allah's knowledge to their family and the local community as a first step in spreading the message of Islam. They guided their first 15 students to open their hearts to the love of Allah's knowledge and the sunnah of the Prophet.

After nearly 25 years, Ustaz Hj. Minhat bin Hasim has successfully spread religious teachings not only to the local community but also throughout the state of Melaka. Through continuous efforts, these Al-Qur'an and fardu ain classes have been successfully upgraded to become the Al-Muhibbin Melaka Tengah charity organization, registered under the Organization Registration Office. This organization was established based on the idea of Ustaz Hj. Minhat, who wanted to develop da'wah and distribute charitable aid to those in need. The establishment of this organization is in line with the needs and developments of the current digital era. This organization was officially inaugurated on November 20, 2010.

Vision and Mission of the Al-Muhibbin Charity Organization, Melaka, Malaysia: The AlMuhibbin Charity Organization, Melaka, Malaysia, has a vision and mission, namely:

1) Vision of the Al-Muhibbin Charity Organization, Melaka, Malaysia: "Charity as the Catalyst for the Glory of the Ummah"
2) Mission of the Al-Muhibbin Melaka Malaysia Charity Organization
    a. To be a catalyst for the prosperity of the ummah through various policy initiatives.
    b. We strive to provide holistic support.
    c. To enhance the quality of life for the community.
    d. Achieving a long-term positive impact on the welfare of the umm

4.2. Implementation of the Teachings of the Alawiyah Order in Developing the Spirituality of Students at the Madrasah of the Al-Muhibbin Charity Organization of Melaka, Malaysia

Based on interviews with teachers and mursyids, the Alawiyah Order is understood as a spiritual path (Tarekat) to draw closer to Allah Subhanāhu Wa ta'āla, based on the Qur'an, Sunnah, and the scientific heritage of Ahlul Bait Rasullullah Sallallahu'alaihiwasallam through the Bani 'Alawi lineage. This order is attributed to Sayyidina Alwi bin 'Ubaidillah bin Ahmad Al-Muhajir, who has a chain of knowledge and lineage directly connected to the Prophet Sallallahu'alaihiwasallam. Informants explained that the Alawiyah Order is not merely a Sufi practice but a spiritual education system that emphasizes balance between Sharia, the Order, and reality.

1. Implementation of the Alawiyah Order at Al-Muhibbin Madrasah

The results of the study show that the implementation of the Alawiyah Order at the AlMuhibbin Charity Organization Madrasah in Melaka, Malaysia, is carried out in a structured, consistent, and comprehensive manner in the daily lives of students. The main practices of the Alawiyah Order are manifested through the habits of zikir, ratib, maulid, and attendance at majlis ilmu (knowledge gatherings) that originate from the Ba'alawi tradition.

Teachers and mursyids explained that the practices of zikir and wirid are taken from the books of Ba'alawi scholars, such as Khulaso Al-Madad, Wirid Imam Al-Haddad, Syekh Abu Bakar bin Salim, Rattib Alhaddad, Ratib Al-Attas, and other wirid. All santri are required to participate in wirid after the five daily prayers, with a predetermined reading schedule. In addition, maulid activities, especially Maulid Riba'i, are held regularly on a weekly basis and in large events with the general public.

This finding is reinforced by the students' statements that wirid and dzikir are obligations that cannot be neglected. Even when they miss a session, students are required to make up for the recitation. This spiritual discipline shows that the Alawiyah Order at Muhibbin is not only theoretical but is truly internalized through consistent daily practice.

Interestingly, the teachers emphasized that the Alawiyah Order is considered easy to practice because it does not require special suluk (spiritual training), but rather emphasizes istiqomah (steadfastness) in worship, zikir, and akhlak (morals). This makes it relatively easy for students to accept and practice, even though some initially felt compelled to do so.

2. Cultivation of Students' Manners and Morals

The interviews revealed that the cultivation of manners and morals is at the core of the implementation of the Alawiyah Order. Teachers and mursyids agree that the main goal of the order is not the achievement of karamah but the formation of noble morals through the five principles of the Alawiyah Order, namely knowledge, deeds, khauf (fear of Allah), sincerity, and tawadhu'. The approach to character building is carried out gradually and personally. Teachers first instill the habit of zikr to soften the hearts of students, then explain the meaning, benefits, and purpose of this practice. Teachers also monitor students' characters through behavioral observation, recording their progress and psychological approaches according to each student's character. karamah, but

The students revealed that manners towards teachers, parents, and peers are strongly emphasized. These manners include serving teachers, not walking ahead of teachers, speaking politely, kissing the hands of scholars, helping parents at home, and maintaining a humble attitude. These changes are not only visible in the madrasah environment but also carry over into life outside the madrasah.

The role of teachers and mursyids as role models is very dominant in this process. Teachers are seen as role models to be emulated by students, from the way they dress and speak

to their social attitudes. This is in line with the principles of the Alawiyah Order, which emphasizes that teachers must practice what they preach before inviting their students to do so.

3. The Influence of the Alawiyah Order on Students' Spiritual Intelligence

Research findings show that the practice of Tarekat Alawiyah has a significant influence on the spiritual improvement of students. Teachers view Tarekat as a form of Riadatul Qolb (heart training) that aims to strengthen spirituality so that students' religious awareness grows naturally. Students who consistently practice zikir and wirid report inner peace, increased patience, gratitude, and closeness to Allah Subhanāhu Wa ta'āla. Many students say that when they do not practice zikir, they feel restless and empty inside, which shows that they have internalized spirituality.

In addition, the habit of reciting zikir after fardu prayers and practicing sunnah worship encourages students to improve the quality of their worship independently, both at madrasah and at home. Students no longer view worship as a mere formal obligation but as a spiritual need. This shows a shift from normative religiosity to reflective religiosity, where students are able to internalize the meaning of worship in their personal lives.

The dimension of spiritual intelligence is also evident in the students' ability to face life's trials. Some students shared their experiences of facing illness, academic pressure, and even the loss of a parent. In these circumstances, zikr, prayer, and guidance from teachers and mursyids became the main sources of strength that helped them remain steadfast and accept their fate with tawakkal. These findings show that the Alawiyah Order plays a role in building spiritual resilience, which is the ability to endure emotionally and religiously in difficult situations. Furthermore, the practice of maulid and the recitation of Ba'alawi kasidah have been proven to foster students' love for the Prophet Muhammad, peace be upon him. This love does not stop at the emotional level but encourages students to emulate the Prophet's character in their social interactions, such as being polite, humble, and respectful of others. Thus, the spiritual intelligence that is formed is not only individual in nature but also manifests itself in socially ethical behavior.

Overall, the findings of this study indicate that the Alawiyah Order functions as an effective means of developing students' spiritual intelligence through the habit of dhikr, strengthening the meaning of worship, and internalizing the values of khauf, ikhlas, and tawadhu'. This approach is relevant to the needs of contemporary Islamic education, which emphasizes not only cognitive aspects but also spiritual and character development.

4. Challenges and Supporters in the Implementation of the Alawiyah Order This study also found a number of challenges in the implementation of the Alawiyah Order, both internally and externally. The main challenges are differences in family backgrounds, student characters, laziness, and the influence of external environments that do not understand the practices of the Order, so that sometimes there is ridicule or exaggerated assumptions about the students' practices of adab.

To overcome this, the madrasah applies a combination of advice, role modeling, habituation, and educational sanctions such as worship fines (sunnah prayers or fasting). In addition, teachers also provide an understanding of the meaning of zikir and wirid so that students do not merely carry out their obligations formally but realize their spiritual value.

Conclusion

This study concludes that the concept of the Alawiyah Tarekat at Madrasah Al-Muhibbin Melaka is implemented not merely as a mystical practice, but as a spiritual education system based on the Qur'an, Sunnah, and the scientific heritage of Ahlul Bait. The implementation strategy is carried out in a structured manner through consistent daily zikir, such as Khulasoh Al-Madad and Ratib, the maulid tradition, and majelis ilmu. Strengthening manners and morals

is a top priority, which is carried out through five basic principles, namely knowledge, deeds, khauf (fear of Allah), sincerity, and tawadhu.

The impact of applying these teachings has significantly changed the spiritual profile of students through the process of Riadatul Qolb (heart training). This is reflected in three main aspects: the emergence of spiritual resilience that makes students resilient in the face of difficulties, the formation of reflective religiosity in which worship becomes an inner need, and character transformation that increases patience and gratitude. This practice has succeeded in changing students' religious awareness from mere formality to a naturally growing awareness.

Despite facing challenges such as differences in family backgrounds and external environmental influences, the madrasah implements effective educational solutions. The approach used combines persuasive advice, philosophical understanding of teachings, and constructive disciplinary sanctions such as fines for sunnah worship. Overall, the Alawiyah Order has proven to be effective as a means of developing spiritual intelligence and character due to its moderate, consistent, and relevant nature to the needs of Islamic education today.

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