The Crucial Role of Sufi Order in Developing Emotional and Spiritual Intelligence and Shaping Social Integrity

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Abstract

The development of social interaction within Sufi Order (tarekat) offers a unique pathway to cultivate social piety in society. Rooted in the spiritual teachings and practices of the tarekat, this approach plays a pivotal role in enhancing emotional and spiritual intelligence (ESQ) among its members. This qualitative study, based on an extensive review of relevant literature, seeks to explore how the tarekat contributes to the growth of ESQ and its broader implications for fostering social piety. The findings reveal that the principles of maqāmat and aḥwal, central to tarekat teachings, significantly enhance both emotional and spiritual intelligence. This, in turn, encourages social piety, as demonstrated through the noble character and community-oriented actions of tarekat members. The research underscores the strong connection between tarekat practices and the development of ESQ, showing how this spiritual tradition serves as a vital religious social movement—one that not only deepens inner spiritual growth but also actively promotes social responsibility and engagement..

Keywords: *Sufi Order; ESQ; Social Piety.*

Abstrak

Perkembangan interaksi sosial dalam sebuah tarekat menawarkan jalur unik untuk membangun kesalehan sosial di masyarakat. Berakar pada ajaran dan praktik spiritual tarekat, pendekatan ini memainkan peran penting dalam meningkatkan kecerdasan emosional dan spiritual (ESQ) di kalangan anggotanya. Studi kualitatif ini, berdasarkan tinjauan literatur yang luas, bertujuan untuk mengeksplorasi bagaimana tarekat berkontribusi terhadap pertumbuhan ESQ dan implikasinya yang lebih luas dalam membina kesalehan sosial. Temuan penelitian menunjukkan bahwa prinsip-prinsip *maqāmat* dan *aḥwal*, yang menjadi inti ajaran tarekat, secara signifikan meningkatkan kecerdasan emosional dan spiritual. Hal ini, pada gilirannya, mendorong kesalehan sosial, yang tercermin melalui karakter mulia dan tindakan sosial anggota tarekat terhadap masyarakat. Penelitian ini - menyoroti hubungan yang kuat antara praktik tarekat dan pengembangan ESQ, menunjukkan bagaimana tradisi spiritual ini berperan sebagai gerakan sosial religius yang penting - tidak hanya memperdalam pertumbuhan spiritual internal, tetapi juga secara aktif mendorong tanggung jawab dan keterlibatan sosial.

Kata Kunci: Tarekat; ESQ; Kesalehan Sosial.

Introduction

Many people still perceive Sufi order from a narrow perspective, assuming that it focuses solely on spiritual matters and neglects worldly concerns (Nurani 2018). Additionally, Sufi order is often viewed as a practice suitable only for the elderly, who are seen as needing deeper and continuous spiritual training at that stage of life (A. Z. Arifin 2019). However, it is important to recognize that tarekat teachings can be followed by people of all ages, especially by younger individuals who may feel spiritually unfulfilled (Rijal 2018).

At its core, Sufi order is an organization established by a Sufi scholar as a means for those seeking a closer connection with God (Sartini and Putra 2016). In modern times, however, Sufi order addresses not only the relationship between humans and God but also emphasizes the social dimension. Members of Sufi order interact not only with their spiritual guides (*mursyid*) and fellow practitioners but also engage in broader social interactions with the wider community (Munandar 2022). As a result, Sufi order has evolved into a powerful tool for promoting social integrity within society (Handoko et al. 2021). Moreover, the teachings and practices of Sufi order play a significant role in enhancing emotional and spiritual intelligence (ESQ) (Ikbal, Nurwadjah, and Suhartini 2023). Two key aspects of this discipline—emotional intelligence (EQ) and spiritual intelligence (SQ)—are developed through its teachings and practices (Muslih and Subhi 2022).

According to Sudirman Tebba, emotional intelligence (EQ) refers to the ability to manage emotions, motivate oneself, and recognize the feelings of oneself and others, thereby fostering positive relationships (Sudirman 2003). Meanwhile, Ary Ginanjar defines spiritual intelligence (SQ) as the ability to find meaning in worship, shaping behavior and activities in alignment with the purpose of prayer (Ary 2001). Various studies suggest that Sufi order contributes to both social integrity and the development of ESQ.

For instance, research by Jazilus Sakhok and Siswoyo Aris Munandar (2018) highlights the social contributions of the Naqsyabandiyah al-Haqqani Sufi Order. In addition to emphasizing care and compassion in their teachings, they actively participate in social initiatives, such as providing support for street children, early childhood education, and

healthcare. These efforts aim not only to provide aid but also to foster independence and compassion among those they help. Similarly, a study by Samsul Arifin (2020) found that the practices of the Qadiriyah and Naqsyabandiyah Sufi Order significantly improved the spiritual intelligence of students. Observations and interviews showed positive improvements in emotional management, care, patience, and honesty, with most students scoring highly in these areas.

In his book *The Secrets of Success in Building Emotional and Spiritual Intelligence*, Ary Ginanjar emphasizes that developing ESQ requires a long, deliberate process. He argues that individuals must understand and nurture their inner experiences, which he calls the God Spot, to cultivate a firm heart and soul in remembrance of God (Ary 2001; Atjeh 2017).

The growth of Sufi order is evident not only in Indonesia but also in countries like Malaysia, Turkey, India, and parts of Africa (Van Bruinessen 1992). This widespread acceptance has drawn the attention of researchers, who are interested in understanding how Sufi order fosters a sense of unity and social harmony. While previous research has largely focused on the teachings, rituals, and beliefs of Sufi order, there has been less attention given to how Sufi order practices shape social integrity and contribute to the development of ESQ. This gap in the study of Islam is significant, as it has the potential to make a major contribution to Islamic studies.

Given this context, it is important to explore how the teachings and practices of Sufi order influence social actions, not only within community of Sufi order but also in their interactions with the broader society. This research aims to shed light on how Sufi order practices contribute to social integrity and the development of ESQ. The findings are expected to provide both theoretical and practical insights, enriching the study of Islamic knowledge, especially in the field of Sufism. Practically, it is hoped that the teachings and practices of Sufi order will positively impact society, promoting good social behavior and actions. Moreover, tarekat practitioners should strive to raise public awareness, particularly among those experiencing spiritual drought, about the importance of engaging with the tarekat, as it forms an integral part of Islam, specifically in the aspect of *Ihsan* (excellence in faith).

Methodology

This research uses qualitative research methods with a focus on library research to explore and analyze information from various literature sources that is relevant to the significant role of congregations in the development of the emotional spiritual quotient (ESQ) and the formation of social piety. This approach will involve an in-depth analysis of theories, concepts, and previous research findings related to tarekat, ESQ, and social piety, as well as the relationship between tarekat and social and spiritual dimensions in the context of community life.

Relevant literature sources, including scientific works, books, journal articles, and theses, were carefully selected for this research. To better understand the role of congregations in the development of Emotional and Spiritual Quotient (ESQ) and the formation of social piety, the data from these sources will be analyzed and synthesized. This process aims to identify key ideas, research findings, and expert opinions related to the topic. To ensure the academic validity of the information collected, a critical evaluation of the credibility of each source was conducted during the research. Through this method, the study aims to gain deeper insights into how congregations contribute to the development of ESQ and promote positive social actions (social piety).

Result and Discussion
Emotional Spiritual Quotient (ESQ)

In today's modern era, it is increasingly common to encounter individuals who seem disconnected from their true selves, often displaying behaviors or characteristics that do not align with who they genuinely are (Sullivan 2018). This condition is frequently referred to as a *split personality*, a state where there is a lack of integration between the mind and the heart (Alberti 2019). One approach that offers a solution to this issue is the development of emotional and spiritual intelligence (ESQ) (Singh et al. 2022). In shaping a well-rounded individual, intellectual intelligence alone is not enough; it must be complemented by emotional intelligence (EQ), which is further enhanced by spiritual intelligence (SQ) (Tampubolon, Lumbanraja, and Silalahi 2021; Kessi et al. 2022). This theory was pioneered by Ary Ginanjar Agustian, a prominent figure in character development and the founder of

the ESQ Leadership Center, based in Bandung, Indonesia (Suradi and Dewi, n.d.; Taofik 2021).

Despite not having a formal background in psychology or education, Ary Ginanjar's passion for these fields, along with his religious studies under the guidance of his teacher, Habib Adnan, enabled him to develop the ESQ concept. His life experiences and extensive reading led to the creation of his work, The Secret of Success: Building Emotional and Spiritual Intelligence (ESQ) (Ary 2001). In this book, he argues that building human potential requires more than just intellectual intelligence (IQ), which has often been overemphasized in the West. He believes it is a major misconception for states or institutions to focus solely on academic achievement (Ary 2001). In addition to intellectual development, it is equally important to foster emotional and mental values (Fahrisi 2020). While IQ and EQ are important for material and social success, Ary Ginanjar emphasizes the need to go beyond these and incorporate SQ for long-term, meaningful achievements. Thus, he developed the ESQ model to integrate IQ, EQ, and SQ (Ary 2001).

Ary Ginanjar defines EQ simply as the ability to feel and understand emotions, and this ability can be improved through practice (Kurniawan and Syakur 2017). Developing EQ helps individuals gain self-control, empathy, honesty, and humility, which in turn helps build harmonious social relationships (Drigas and Papoutsi 2018). These emotional attributes pave the way for the development of SQ, or spiritual intelligence (Nina and Nadejda 2018). According to Ginanjar, SQ involves finding meaning in every act of worship and aligning one's behavior with the purpose of that worship (Ardiana 2019). This allows individuals to live with a sense of divine purpose, characterized by sincerity and trust in God (Gommo and Rusdin 2022).

American writer Danah Zohar places spiritual intelligence above IQ and EQ, linking it to transcendent aspects of human existence (Zohar 2002). Unlike common Western perceptions, spiritual intelligence is not confined to religious doctrines that dictate specific beliefs (Dimyati et al. 2021). Rather, it involves the ability to find meaning, value, and quality in spiritual life (Nazir and Nazir 2018). Spiritual intelligence motivates individuals to seek purpose and meaning in their lives (Skrzypińska 2021). Developing a concept of spiritual

intelligence grounded in Islamic philosophy and epistemology can provide empirical insights into mental and spiritual development (Absori, n.d.).

Ary Ginanjar's ESQ concept involves four key stages: the Zero Mind Process, mental building, personal strength, and social stamina (Taofik 2021). These stages are closely aligned with the goals of Islamic Sufi order. The Sufi order's aim is to seek divine pleasure through spiritual discipline (*riyādhah*) and struggle (*mujāhadah*), leaving behind negative traits that distance one from God (Muvid 2019). A Sufi's journey requires constant mindfulness of God's presence, leading to a state of spiritual longing and dependence on Him (Aceh 1992). The three stages in this spiritual path are: *Tazkiyat al-Nafs* (purification of the soul), *Taqarrub ila Allāh* (drawing near to God), and *Riḍā* (acceptance of God's will with patience and sincerity) (Dewi and Wangiman 2022).

In the first phase of building ESQ, known as the Zero Mind Process, Ary Ginanjar outlines seven key obstacles that must be overcome to reach the next stages and ultimately attain the "God Spot" (Ary 2001). These obstacles include prejudice, flawed principles, and negative past experiences. Prejudice, for instance, often leads individuals to develop negative attitudes and behaviors, which can prevent emotional and spiritual growth. By cultivating positive thoughts, one can overcome these barriers and foster good intentions. Similarly, flawed life principles that are man-made often result in failure because they focus on material success while neglecting other important aspects of life. Finally, negative experiences can shape one's mindset and hinder progress. Ary Ginanjar emphasizes that individuals must free themselves from such limiting experiences and realign their thinking to restore mental autonomy (Ary 2001).

Social Piety

In addition to being a spiritual practice, Sufi order also plays a significant role in religious social movements, where Sufi communities actively engage in addressing social responsibilities and contributing to solutions for various societal issues (S. Huda 2017). This is why the relationship between Sufi practitioners and society cannot be separated, as they are deeply involved in social interactions. Social interaction itself is a dynamic process involving relationships between individuals, groups, or between individuals and groups

(Bales 2017). When such interactions occur, people attempt to understand the social actions of others, whether individuals or groups (Huber and Malhotra 2017). In this process, individuals engage in social interactions by adapting to their social environment and conforming to its norms, acting in ways that align with their role or position in society. When done effectively, these interactions foster harmony and well-being within the community (M. Huda et al. 2020).

These social relationships occur in real-time and are reciprocal, meaning that they involve a two-way exchange. This interaction draws individuals or groups into a social system with its own unique dynamics, shaped by diverse characters, behaviors, and beliefs. As a result, social interactions often lead to various reactions, depending on the nature of the connection between the parties involved (Redcay and Schilbach 2019). These reactions can generate positive outcomes such as warmth and harmony, or negative ones, depending on the context (Becker 2018). Social interaction can manifest through communication among individuals, groups, or on a larger scale. Ultimately, these interactions result in social activities that promote social integrity.

Social integrity, in its simplest form, can be understood by breaking down the terms *integrity* and *social*. The word *kesalehan* comes from the Arabic *saleh*, meaning *goodness*, combined with the prefix *ke* and suffix *an*, which imply *a good thing. Social* refers to interactions within society (Nur, Hidayatullah, and Karlinda 2017). Conceptually, social integrity refers to behaviors that contribute to the common good within a community. This attitude of social integrity includes several important aspects, such as social solidarity, tolerance, reciprocity, cooperation, mediation, and stability. In practice, social integrity can be measured by evaluating an individual's responses to situations that involve acts of kindness or societal benefit. The measurement includes dimensions such as social awareness, interpersonal relationships, ethics and work conduct, environmental conservation, and adherence to the rules of the state and government (Ulum, n.d.).

In simple terms, social integrity involves actions and behaviors that create harmony, goodness, and comfort—whether within the small sphere of family, or in larger contexts such as neighborhoods, villages, cities, and even states. It extends to broader scopes,

contributing to overall societal well-being. This idea is reflected in the Qur'ān, Surah Al-A'rāf, verse 96, where Allah speaks about the importance of righteousness in society.:

وَلَوْ اَنَّ اَهْلَ الْقُرٰٓى اٰمَنُوْا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِمْ بَرَكٰتٍ مِّنَ السَّمَآءِ وَالْاَرْضِ

وَلٰكِنْ كَذَّبُوْا فَاَخَذْنٰهُمْ بِمَا كَانُوْا يَكْسِبُوْنَ

If the inhabitants of the cities had believed and feared God, we would have opened
for them the riches of the heavens and the earth, but they denied. So we punished them for
what they did.

Allah promises that those who believe in Him and are mindful of Him will receive blessings from both the heavens and the earth. Faith and mindfulness not only strengthen one's relationship with God but also foster bonds of compassion among people. According to Hamka, faith and fear of God encourage close relationships between individuals, making believers agents of cooperation and good deeds as God's representatives on earth. This cooperation is a strategic way to create well-being and sustain life. Hamka explains that such faith and fear lead to the blessings from above and below, not just spiritual success but also social harmony and productivity. Believing and fearing God opens doors to cooperation, brings God's blessings, and leads to overall prosperity (Hamka, n.d.).

To be identified as a socially righteous person, there are five key traits related to both personal and social integrity (Aziz 2020). First, faith in God compels a person to sincerely engage in religious practices, fostering a spirit of spirituality that promotes religious ethics and contributes to social integrity. Second, such individuals adhere to the religious and societal norms, ensuring discipline and respect for the rules of both. Socially righteous people can uphold and practice these norms fully. Third, they must demonstrate social awareness, recognizing that they are part of a larger community, not isolated individuals.

Fourth, in a diverse society, tolerance is crucial. To achieve social integrity, one must be tolerant of people with different beliefs, cultures, or religions. As society grows increasingly diverse, tolerance helps bridge differences and maintain harmony. Fifth, faith and fear of God motivate individuals to strengthen both their spiritual and social lives, aiming for happiness in this world and the next.

Additionally, other indicators of social and individual integrity can be derived from the teachings of the Qur'an, which emphasize the concept of integrity (*salaḥa* or *aslaḥa*). Although separating ritual integrity from social integrity can be challenging, the two are deeply interconnected. We can, however, extract key elements of social integrity from Qur'anic verses to enhance our understanding.

The first element is *reformative piety*, which involves internal and external reform. Repentance is not only personal but also includes efforts to improve family and society. The Qur'an emphasizes that reform within the family and social structure is part of righteousness. The story of Moses and Aaron exemplifies social reform in times of societal crisis. Reformative integrity focuses on personal change that extends to positive societal contributions, as seen in the story of Moses and Aaron, where a moral crisis led to societal decline (Mahfudz, n.d.).

The second element is *piety for peace*. Islam places peace at the core of its teachings, rooted in the word *Islām*, which is linked to *al-salām* (peace). Islam teaches the importance of peace not only among Muslims but also in the broader context of everyday life. Forgiveness is prioritized over retribution, and Islam promotes peace within the family, among Muslims, and in the world at large. The Qur'an stresses resolving family conflicts peacefully and encourages positive interactions with non-Muslims, especially the People of the Book, fostering peaceful coexistence despite differences in belief. A life of peace is built on faith and good deeds, reflecting Islam's values (Mahfudz, n.d.).

The third element is *piety in social interactions*. The Qur'an emphasizes ethical conduct as essential for social security. Charity is the foundation of a righteous society, as it promotes moral behavior and supports economic justice. In Islam, giving from the heart and material charity cleanses the soul from selfishness and helps secure property. Social righteousness involves fair treatment, non-violence, and respect for human life, particularly in aiding the marginalized, such as orphans. This teaching encourages preventive actions against social divisions and highlights social reform as part of humanity's mission in Islam (Mahfudz, n.d.).

The fourth element is *ecological piety*. In Islam, environmental preservation is essential for sustainable development. Natural resources are seen as gifts from God, and their conservation is a religious duty. The Qur'an calls for *islāḥ* (improvement) and forbids *fasād*

(damage), including pollution. Ecological integrity requires environmental awareness, wisdom, and love, which are integral to a person's system of piety. Islam's ecological teachings emphasize the need to protect the environment as part of a broader responsibility to future generations (Mahfudz, n.d.).

The fifth element is *piety in plurality*. This involves practical actions to maintain respect and tolerance for other religions. True righteousness is not only a theoretical concept but must be demonstrated through actions that respect diversity. Interfaith dialogue is essential for fostering multireligious integrity, although it remains largely confined to religious elites. Overcoming religious superiority is key to fostering such dialogue. In the context of Islam, integrity in plurality means engaging in dialogue based on mutual respect and understanding, not superiority. This integrity helps address conflicts that may arise from historical or economic circumstances and promotes harmony among diverse religious communities (Mahfudz, n.d.).

The Crucial Role of Sufi Order in Developing ESQ and Shaping Social Integrity

In general, a Sufi order is known as a path or method in the teachings of *tasawuf* (Sufism) to help individuals draw closer to Allah SWT. In its early stages, many believers adopted various practices to strengthen their connection with God, such as isolating themselves from society through *'uzlah* (seclusion), leading simple lives, and, in some cases, abandoning worldly concerns entirely to focus solely on seeking the pleasure of Allah SWT. Over time, Sufi order evolved into a religious and social institution with a strong bond between the spiritual teacher and disciple, as well as with the broader community. Initially regarded as a group solely focused on the hereafter, Sufi order developed into a social organization that actively engaged with societal issues and participated in community development. This highlights how Sufi order, through its religious and social roles, contributes to the development of emotional and spiritual intelligence (ESQ) and the formation of social integrity.

In today's modern era, technological advancements are becoming increasingly prevalent and undeniably useful. However, despite the conveniences of modern life, many people seem to lose their sense of identity as servants of God. Religious values and norms

are fading, replaced by materialistic pursuits driven by the desire for worldly satisfaction. As Lina Nur Hasanah points out, citing Husein Nasr in "The Dilemma of Modern Man," modern humanity appears to rely on technology and science in ways that disconnect them from their spiritual essence, leading to a more secular way of life (Nurhasanah 2017). Faced with this reality, people often feel confused and anxious, unable to grasp the true meaning and purpose of life. This spiritual disconnection causes many to forget their true selves and the higher purpose they are meant to serve.

Naturally, humans seek happiness and peace, both physically and spiritually. Islam, as taught by the Prophet Muhammad SAW, emphasizes the importance of spiritual development, which in Sufism is described through stages such as *takhalli* (removing bad qualities from oneself), *tahalli* (replacing these with praiseworthy qualities), and *tajalli* (reaching a state where God's light illuminates the heart). These stages are also known as *mukāsyafah* (the unveiling of spiritual truths) and *musyāhadah* (the inner vision of divine reality), which lead a person to become fully focused on Allah SWT, with nothing else mattering. To guide individuals through these stages in a structured way, the concept of Sufi order emerged. The Sufi order makes it easier for individuals to embark on their spiritual journey and follow the practices taught by the Prophet Muhammad SAW, helping them grow closer to Allah SWT. In Sufi order,practitioners are guided by an *imam* or *mursyid* (spiritual guide) who possesses trustworthy knowledge passed down through generations from the Prophet Muhammad SAW.

Many Sufi order have been spread all over the world, especially in Indonesia. There are dozens of Sufi order that have been recognized or known as *Tarekat Mu'tabarah*. It is quoted from the Jam'iyyah page of Ahli Tharīqoh al-Mu'tabaroh an-Nahdliyyah (JATMAN) that there are about 43 *Tarekat Mu'tabarah* (A, n.d.). Of all these teachings, there is no exception to the joints of spirituality as described above, namely *takhalli, tahalli*, and *tajalli*. The most fundamental difference between each Sufi order is the way they apply their spiritual teachings, such as zikir, wirid, and prayer, as once conveyed by Sheikh Abdul Aziz al-Khatib in the World Sufi Forum: "They all (Sufi order) take their wirid from the Prophet and add wirid and prayers from them"(A, n.d.).

The teaching of tarekat has similarities with the idea of cultivating emotional and spiritual intelligence (ESQ). Sufi order is also one of the means to cultivate emotional and spiritual intelligence because its aspects not only deal with the problems of ukhrawi life but are also capable of emotional encouragement for a person to try to maximize their earthly life. ESQ, in its application, can be divided into two emotional quotients (EQ) and a spiritual quotient (SQ). The application of EQ encourages humans to be optimistic with their ability to control their own emotions or when in contact with others. With EQ, humans better recognize themselves so that when they are in a disadvantaged situation, they will be able to motivate themselves. As for the application of SQ, when it is possible to control emotional intelligence, man will be brought to implement all that in behavior and nature based on fear of Allah SWT. Simply put, EQ and SQ bring man to peace of life and inner peace.

In Sufi order, as described above, there is a similarity between ESQ and Tarekat. For example, in the application of EQ so that humans can better recognize and control their emotions, in the teachings of tasawuf or tarekat, there are known as behavior, patience, gratitude, *tawakkal*, *riḍā*, and so on. When studied further, all these attitudes teach us to be able to better control our desires for something that we do not or cannot have in life. The worshippers should distance themselves from anything that is sublime in the manner of worship(Munawwir, n.d.). Some studies have already shown that Sufi order improves a person's ESQ, as demonstrated in the study by Ulul Miya Saroh and Umi Chaidaroh (Saroh and Chaidaroh 2019).

The teachings and practices of the Tijaniyah Sufi Order that can improve the ESQ (Emotional Spiritual Quotient) include *wirid* and *dzikir*, which the Jamaah performs on a regular basis. Both forms of worship have the potential to increase their love and spiritual awareness. This *wirid* and *dzikir* are done both collectively and individually. In addition to zikir, prayer, and other worship, the Tijaniyah Sufi Order also emphasizes the importance of having good relationships with others. The Tijaniyah Sufi Order educates its members to respect, help, and support each other in everyday life. It becomes an assumption that mercy has the potential to enhance their emotional and spiritual intelligence. Tijaniyah Sufi Order has been observed to have a positive influence on the increase in the emotional and spiritual quotient (ESQ) among his followers. The study conducted at the Pondok Pesantren

Syubbanul Ummah Al Abidin demonstrates that the teachings of Tijaniyah Sufi Order have a clear impact on the improvement of Jamaah's ESQ. As shown by the variable correlation coefficient, the teachings of the Tijaniyah Sufi Order have a significant influence on the increase in the ESQ of the community members by 56%. Therefore, the members can improve their ESQ, build a community that practices Karimah, and maintain a relationship either with Allah SWT or with others through the practice of the teachings of the Tijaniyah Sufi Order and activities in the Pondok Pesantren Syubbanul Ummah Al Abidin.

While at the stage of the tarekat, social integrity. For the first, it should be understood that Sufi Order in his role is not free from the formation of character or the improvement of individual morality of Sufi Order member. Starting from this, there must be a strong reason, including for the author himself, that through the role of Sufi Order in raising morality, one will be able to have a positive influence in social piety. A person who undergoes Sufi Order will always have attachment as a member of the community or social interaction, either between pupils, teachers, fellow members of Sufi Order, or other communities outside the this is driven by the presence of the command in Islam to always maintain relations with God and man. This is because God has commanded in Islam to always maintain relations with both God and other people (*habl min Allāh wa habl min an-nās)*. This is as God established it in Q.S. Ali Imran:112.

ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ اَيْنَ مَا ثُقِفُوْٓا اِلَّا بِحَبْلٍ مِّنَ اللّٰهِ وَحَبْلٍ مِّنَ النَّاسِ وَبَآءُوْ

بِغَضَبٍ مِّنَ اللّٰهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُۗ ذٰلِكَ بِاَنَّهُمْ كَانُوْا يَكْفُرُوْنَ بِاٰيٰتِ اللّٰهِ

وَيَقْتُلُوْنَ الْاَنْبِيَآءَ بِغَيْرِ حَقٍّ ذٰلِكَ بِمَا عَصَوْا وَّكَانُوْا يَعْتَدُوْنَ

They will face humiliation wherever they may be, unless they adhere to the bonds of God and the covenant with men. Surely they will have the wrath of God, and evil will come upon them. This is because they disbelieved in the signs of Allah and killed the prophets without justification.

Hamka interprets this verse by explaining that those who reject the truth will fall into wickedness, and wherever they go, they will experience humiliation—except for those who hold fast to both the *rope of Allah* and *the rope of humanity*. According to Hamka, holding onto the rope of Allah means deeply instilling faith in one's heart, while holding onto the rope of

humanity means eliminating the notion of self-superiority, particularly the belief that being on the path of truth makes others inferior (Hamka, n.d.).

This concept is relevant to the tarekat because, if practitioners were to neglect the social aspects (*habl min al-nās*), the tarekat would not have spread and thrived as it has today. For example, the Naqsyabandiyah Sufi order, founded by Sheikh Muhammad Ibn Bahā' al-Din al-Uwaysi al-Bukhārī Naqsyabandi (717–791 H/1318–1389 AD), saw significant growth and played a key role in the spiritual life of society during the 14th and 15th centuries, especially in the Middle East (Abdumutalibovich 2022). In fact, the Naqsyabandiyah Sufi order existed in Indonesia two centuries before the Dutch even became aware of it, at which point they faced resistance from the order (Hadarah and Gani 2019). Van Bruinessen, citing Verkerk Pistorius, mentions a religious revival in West Sumatra in 1869, originating from the Naqsyabandiyah Sufi order, although Pistorius mistakenly referred to it as Hanafiyah at the time (Van Bruinessen 1992). This shows that the congregation was not only a spiritual group but also a significant force in resisting colonial powers, illustrating their role in social piety.

Today, some may question how congregations contribute to social piety. As previously discussed, social piety has a broad scope, particularly in the context of community life (*Iṣlāḥul al-Ijtimā'*). The Qur'an emphasizes many social responsibilities, such as competing in good deeds (*fastabiqul khairāt*), helping one another (*ta'āwun ala al-birri wa al-taqwa*), fostering friendships, maintaining tolerance, and engaging in mutual consultation. These values benefit the wider society. Numerous studies, such as those by Siswoyo Aris Munandar, Sigit Susanto, and Wahyu Nugroho (2020), highlight how congregations play a role in cultivating social piety.

In the Gemutri area, the presence of the Qadiriyah and Naqsyabandiyah Sufi order has been particularly impactful. Before the arrival of the congregation, the local people adhered strongly to animist and dynamic cultural practices. The congregation has been active in promoting social piety through various initiatives, such as providing assistance to residents in need, both materially and spiritually. They also organize religious study groups to enhance the community's understanding of Islam. The Qadiriyah and Naqsyabandiyah Sufi order has become a gateway for people to learn more about Islam, strengthening their faith and understanding of Islamic law. Additionally, they play an important role in fostering harmony

between religious communities through interfaith dialogue, promoting tolerance and mutual respect. Their efforts have greatly contributed to creating a peaceful and harmonious society in Gemutri Hamlet.

Siswoyo Aris Munandar (2020) also notes similar findings in his research on the Qadiriyah and Naqsyabandiyah Sufi order, which acts as a social and philanthropic movement. One notable contribution is the establishment of Islamic boarding schools that serve not only as educational centers but also as sources of social support for the community. Additionally, the congregation organizes annual commemoration ceremonies, or *ḥauls*, in honor of Sufi order's founder. These events also serve as fundraising opportunities, with the collected funds being used to expand and improve the boarding school's facilities. These activities demonstrate the congregation's commitment to both individual spiritual growth and broader social welfare.

Recent studies provide ample evidence Sufi order congregations do not focus solely on individual piety or the afterlife, neglecting worldly concerns. Instead, these findings highlight the important role congregations play in fostering social piety and contributing to societal well-being. This research sheds light on how Sufi order practices extend beyond spiritual goals to address the practical needs of society, illustrating their role in creating a harmonious balance between individual piety and social engagement. The study opens the door to a deeper understanding of how these spiritual communities function within society, emphasizing the critical importance of social piety in religious practice. It also inspires further research to explore additional dimensions of this spiritual tradition in everyday life.

Conclusion

Overall, the analysis of the role of the tarekat in developing Emotional and Spiritual Quotient (ESQ) and fostering social piety demonstrates that the tarekat not only focuses on spiritual matters but also has a significant positive impact on the social fabric of the community. By engaging in Sufi practices and following the teachings of Sufi order, individuals can enhance their emotional and spiritual intelligence, achieving greater balance in their daily lives. The ESQ concept, which integrates emotional and spiritual intelligence, offers a relevant solution to the *split personality* phenomenon often seen in modern life—

where thoughts and feelings lack harmony. Ary Ginanjar Agustian, despite not having a background in religious boarding schools or psychology, successfully developed the ESQ concept by recognizing the importance of spiritual intelligence (SQ) alongside intellectual (IQ) and emotional intelligence (EQ).

When it comes to social piety, Sufi order goes beyond ritual practices and concerns about the afterlife. It actively contributes to promoting harmony and well-being in society. Through involvement in charitable activities, education, and interfaith dialogue, Sufi order plays a crucial role in fostering attitudes of tolerance, solidarity, and social awareness. The concept of social piety extends to various dimensions, such as reformative piety, peace, social interaction, ecological responsibility, and multi-religious tolerance. Social piety is measured by an individual's response to values that promote goodness in communal life.

In conclusion, by integrating the ESQ framework with active participation in social piety, the tarekat plays an essential role in shaping individuals who are mentally, emotionally, and spiritually balanced. It also contributes to building a harmonious and just society, making Sufi order a vital force for both personal development and social well-being.

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