

## SUFISTIC EDUCATION: CONTEXTUALIZATION OF MODERATE-HUMANISTIC TEACHINGS IN THE SHADZILIYAH ORDER, JOMBANG

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**Abstract:** This study aimed to analyse the Sufi education of the Shadziliyah Order under the wrath of KH Jamaluddin Ahmad Tambak Beras Jombang in the process of forming a moderate humanistic attitude of pilgrims. The research method used is field study with qualitative approach. Data were collected through interviews and observation of non-participants. The results of the study showed that the concept of the teachings of the Syadziliyah order was able to lead pilgrims to have moderate, wise and balanced paradigms. They focus not only on the power of spirituality, but also on social aspects, morality and humanism. Thus, the teaching model of the Shadziliyah Order is based on moderation and integration of science between the Uqrawi and Dunyawī principles as the basis of behaviour in society. In the process of forming the social, moral and spiritual behaviour of the pilgrims of the Shadziliyah Order, it is affirmed not to be inclusive, individualistic and extreme in wading into the Sufi world. The moderate attitude is more emphasised in this order, then the role of the Murysid teachers as educators who are not limited to being spiritual guides, as well as moral and social educators of their congregations. It is also strengthened by Amaliyah, which is consistently practised by the pilgrims who can purify their inner aspects so that it has an impact on their behaviour, attitude and actions.

**Keywords:** Sufistic Education, Moderate, Humanistic, Syadziliyah Order.

## Introduction

The evolution of education is characterised by a series of transformations in its forms and patterns. The evolution of educational systems has been marked by a series of notable shifts. In Europe, the transition from a traditional-based education model, which prevailed until 1990, to a quality-based approach, which emerged in 1998, represents a pivotal change. In Asia, the introduction of an education system based on equality and equality of quality through tiered learning, which commenced in 1983 and continued until 2003, signified a significant departure from the previous norm.<sup>1</sup> The reforms implemented in Indonesia between 2013 and the present were influenced by changes in Asia, particularly the overhaul of the curriculum based on national equality. It would appear that the key to educational success in Europe and Asia lies in the quality of education and equality.<sup>2</sup> The quality of education can be defined in terms of the following key attributes: quality, achievement, competence, knowledge and skill. In contrast, equality can be understood as a moderate trait that encompasses moral, social and spiritual dimensions. This represents the optimal conceptualisation and structural configuration of global education.

These conclusions are not without scientific merit. Some of the issues faced by graduates of education can be attributed to a fundamental contradiction, including the initial orientation towards hedonistic and pragmatic perspectives. The pragmatic approach entails evaluating actions based on their sustainability and productivity, whereas hedonism is the belief that pleasure and enjoyment are the primary objectives of human existence. This way of thinking and acting results in the emergence of a generation that is

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<sup>1</sup> Chairul Anwar et al., "The Effectiveness of Islamic Religious Education in the Universities: The Effects on the Students' Characters in the Era of Industry 4.0," *Tadris: Jurnal Keguruan Dan Ilmu Tarbiyah* 3, no. 1 (June 29, 2018): 78–87, <https://doi.org/10.24042/tadris.v3i1.2162>.

<sup>2</sup> Soni Akhmad Nulhaqim et al., "Peranan Perguruan Tinggi Dalam Meningkatkan Kualitas Pendidikan Di Indonesia Untuk Menghadapi Asean Community 2015 Studi Kasus: Universitas Indonesia, Universitas Padjadjaran, Institut Teknologi Bandung," *Share: Social Work Journal* 6, no. 2 (December 24, 2016): 198–201, <https://doi.org/10.24198/share.v6i2.13209>.

indifferent to social issues, inclined towards individualism and materialism.

In general, graduates of this kind of education tend to be indifferent to social and environmental problems, and lack *khidmat* to society. Their actions are often driven by material considerations alone. The hedonistic pragmatism mentality is driven by the implementation of an educational model that fails to incorporate moral principles and character development. The focus of learning is on the pursuit of gainful employment and the gratification of worldly desires, rather than on the development of a sense of purpose and commitment to a higher ideal.<sup>3</sup>

Secondly, the traditionalism of science is predicated on the assumption that the provision of education will facilitate the social environment's recovery from adversity and enable it to flourish. Consequently, in addition to fostering internal communication within the community, education also produces graduates who can contribute to the resolution of social issues. However, such utopian expectations are not aligned with the reality of societal outcomes. A significant proportion of graduates in the field of education find themselves adrift in a sea of mediocrity, devoid of innovative contributions and engagement with society. It is not uncommon for graduates to become a drain on society, contributing nothing to the advancement of the community.<sup>4</sup> The lack of social and spiritual value in graduates of education programmes that are organised in an apathetic manner creates an anti-social paradigm.

Thirdly, the ideological fanaticism and radicalising and fundamentalist thought that afflict young intellectuals are not the result of independent learning, but rather the consequence of the shortcomings of educational institutions that are unable to effectively filter out ideological attacks from external sources. A pedagogical approach that is exclusively based on religious texts, which neglects social functions and moral character, creates an environment conducive to the development of radical ideologies due to the

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<sup>3</sup> Muhammad Saleh and Ahmad Edwar, "Redefinisi Peran Guru Menuju Pendidikan Islam Bermutu," *Alim: Journal of Islamic Education* 3, no. 1 (2021): 76–78, <https://doi.org/10.51275/alim.v3i1.201>.

<sup>4</sup> Hardi Tambunan, "The Effectiveness of the Problem Solving Strategy and the Scientific Approach to Students' Mathematical Capabilities in High Order Thinking Skills," *International Electronic Journal of Mathematics Education* 14, no. 2 (February 17, 2019): 292–94, <https://doi.org/10.29333/iejme/5715>.

influence of religious fanaticism.<sup>5</sup> This is the issue of an imbalance in the distribution of knowledge, whereby the focus of education is solely on spiritual values. Consequently, students and graduates are only able to interact with written texts and educational materials, lacking the capacity to engage with and comprehend the social and moral realities that shape societal life. Furthermore, this has resulted in a generation that has been unable to keep pace with the development of science, including information technology.

In light of the aforementioned issues, it is evident that the exclusion of social, moral, and spiritual elements from the educational curriculum is a significant misstep. Therefore, it contravenes the principle of equality or moderation in education. These three elements are inextricably linked and mutually reinforcing, collectively serving to enhance the overall quality and comprehensiveness of the learning experience. The educational trilogy model is not confined to formal and informal educational institutions; it is also prevalent in various organisations and community associations, which are often based on religion, community, or politics. This includes the dissemination of directives that are consistent with the tenets of Sufism. Similarly, Sufism encompasses the roles of teacher and student, which are analogous to those found in formal and informal educational institutions. These roles are designated as *mursyids* and *worshippers*, respectively.

While there are notable differences in the development patterns observed, a common thread runs through the goals and values espoused in the various educational contexts. In such a context, development strategies are referred to as 'Sufistic education'. Zarkasyi identifies two meanings of Sufistic education. The first is based on the interpretation of Sufi teachings as a vehicle for educational objectives. Secondly, the model of educational implementation based on Sufi teachings or incorporating the sacredness of Sufi teachings.<sup>6</sup> This study posits that the concept of Sufi education can be understood in three distinct yet interrelated ways. Firstly, it can be viewed as a model of learning that offers an effective recommendation for the

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<sup>5</sup> Zulfani Sesmiarni, "Membendung Radikalisme Dalam Dunia Pendidikan Melalui Pendekatan Brain Based Learning," *KALAM* 9, no. 2 (February 23, 2017): 233, <https://doi.org/10.24042/klm.v9i2.330>.

<sup>6</sup> Ahmad Zarkasyi, "Human Resources Development, Using a Humanism Sufistik Approach," *Jurnal Qalamuna* 4, no. 2 (2019): 332–39, <http://ejournal.stismu.ac.id/ojs/index.php/qolamuna>.

contemporary education model. Secondly, it can be conceived as a trilogy of educational values: social, moral and spiritual. Thirdly, it can be seen as a pathway to human flourishing.

Therefore, the interconnection between social, moral, and spiritual aspects within the Sufi order represents a significant advancement in the strengthening and expansion of the order's role and function, particularly in relation to the affective and humanistic dimensions of education.<sup>7</sup> It is imperative to recognise the necessity of this aspect in the contemporary era, particularly within the domain of education. In today's world, human existence is characterised by an individualistic, hedonistic and materialistic outlook, coupled with the growing influence of secular and liberal ideologies within society.<sup>8</sup> Such a lifestyle has the effect of rendering human relationships with each other inconsequential, as though modern humans were not dependent on one another. This is because they believe that money and technology can fulfil their needs, to the extent that they no longer require religion or a belief in God.<sup>9</sup> The paradigm and lifestyle shift that characterise contemporary education have the effect of eroding the sense of self and purpose in life, which in turn gives rise to psychological problems among students and those involved in the educational process.<sup>10</sup>

The implementation of Sufistic education can facilitate the development of a sensitive attitude towards others, along with sympathy and empathy for the conditions of others and an attitude that fosters solidarity with life and social problems faced by other humans.<sup>11</sup> Sufistic education can be seen as a potential solution to the

<sup>7</sup> Raudatun Jannah, "Peran Tarekat Sammaniyah Dalam Perang Menteng Melawan Kolonial Belanda Di Palembang," *Medina-Te: Jurnal Studi Islam* 13, no. 2 (December 27, 2017): 35–51, <https://doi.org/10.19109/medinate.v13i2.3483>.

<sup>8</sup> Kurnia Muhajarah, "Krisis Manusia Modern Dan Pendidikan Islam," *Al Ta'dib* 7, no. 2 (2018): 188–204, [https://scholar.google.com/scholar?hl=id&as\\_](https://scholar.google.com/scholar?hl=id&as_).

<sup>9</sup> Rahmad Yulianto, "Tasawuf Transformatif Sebagai Solusi Problematika Manusia Modern Dalam Perspektif Pemikiran Tasawuf Muhammad Zuhri," *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 4, no. 1 (2014): 56–87, <https://doi.org/10.15642/teosofi.2014.4.1.56-87>.

<sup>10</sup> Márquez-González, M., López, J., Romero- Moreno, R., & Losada, A, "Anger, Spiritual Meaning And Support From The Religious Community in Dementia Caregiving," *Journal of Religion and Health* 51, no. 1 (2012): 171–98, <https://link.springer.com/article/10.1007/s10943-010-9362-7>.

<sup>11</sup> Hasan Mustafa, "Perilaku Manusia Dalam Perspektif Psikologi Sosial," *Jurnal Administrasi Bisnis* 7, no. 2 (2017): 14,

challenges posed by modern human life, which is often characterised by selfish and individualistic tendencies. It is hoped that this developed social behaviour can help to address the various inequalities that persist in people's lives.<sup>12</sup> One of the most rigorous orders that adheres to Sufistic education with its trilogy teachings (social, moral, and spiritual) is the Shadziliyah order. The Shadziliyah Order takes its name from its founder, Shaykh Ali bin Abdullah bin 'Abd al-Jabbar Abu Hasan al-Shadzili. His lineage is connected to that of Hasan bin Ali ibn Abi Talib, and thus he is also a descendant of Siti Fatimah bint Muhammad (peace be upon him). He was born in the village of Ghumara, situated in the vicinity of the present-day city of Ceuta in northern Morocco, in 573 AD. This was a period of decline for the Muwahhidun dynasty.<sup>13</sup>

The Syadziliyah Order continues to expand until it reaches the archipelago.<sup>14</sup> The growth of this order demonstrates that the da'wah strategy introduced by the Shadziliyah order can effectively influence the community to embrace the Divine path with the guidance of the order's teacher.<sup>15</sup> The fundamental tenet of the Shadziliyah Order is to dissuade its adherents from adopting an apathetic stance towards worldly matters and to instead prioritize spiritual pursuits, particularly worship. This order is more flexible and dynamic in its approach to worldly life, applying the principles of "wasathiyah" to achieve a balance between engagement with the world and closeness to God.<sup>16</sup>

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<https://journal.unpar.ac.id/index.php/JurnalAdministrasiBisnis/article/view/410/394>.

<sup>12</sup> Masturin, "Perilaku Sosial Budaya Pengikut Tarekat Dalailul Khairat Pada Pondok Pesantren Darul Falah Jekulo Kudus," *Kuriositas* 1, no. VIII (2015): 1–17, <https://ejurnal.iainpare.ac.id/index.php/kuriositas/article/view/141>.

<sup>13</sup> J. Spencer Trimingham, *The Sufi Orders in Islam* (London: Oxford University Press, 1973), 84–87.

<sup>14</sup> Yuslia Styawati, "Mengenal Tarekat Di Dunia Islam," *Jurnal Ilmiah Spiritualis: Jurnal Pemikiran Islam dan Tasawuf* 5, no. 1 (August 26, 2020): 63–86, <https://doi.org/10.53429/spiritualis.v5i1.61>.

<sup>15</sup> Ning Ratna Sinta Dewi, "Tasawuf Dan Perubahan Sosial: Kajian Tokoh Umar bin Abdul Aziz," *RUSYDLAH: Jurnal Pemikiran Islam* 1, no. 1 (June 8, 2020): 61–70, <https://doi.org/10.35961/rsd.v1i1.127>.

<sup>16</sup> Muhammad Ahsan Jauhari, "Perilaku Sosial Santri Pondok Pesantren Al-Ishlah Bandar Kidul Mojojoto Kota Kediri Setelah Mengikuti Pengajian Kitab Al-Hikam," *Spiritualita* 1, no. 1 (June 29, 2018), <https://doi.org/10.30762/spr.v1i1.637>.

The principles and models of the Shadziliyah order can be interpreted as providing opportunities for its members to remain sensitive to a range of social, economic, and political issues, while also fulfilling their duties as Caliphs of Allah on earth. The objective of the Shadziliyah order is to exemplify Islamic teachings that do not differentiate between the secular and the spiritual, between the relationship between humans and Allah, and the relationship between humans and one another. Islam is not a religion that is characterised by a narrow focus on a single aspect; rather, it is a balanced, wise, and moderate religion. It is hoped that this will serve as a guide to the principles of the Shadziliyah order.

This is also the doctrine that he espoused. In Jombang, East Java, Jamaluddin Ahmad Tambak Beras established a system of values based on the concept of “tawazun,” which is grounded in the teachings of the Shadziliyah order. The Shadziliyah Order represents a synthesis of spiritual, moral, and social aspects, manifesting as a unified system of conduct.<sup>17</sup> The objective of this study was to examine and analyse the role of the Shadziliyah order in Tambakberas village, Jombang, under the guidance of KH. Jamaluddin Ahmad sought to influence the social behaviour of his worshippers, with a view to providing a reference point and source of reference for the internalisation of social attitudes to be applied in people’s lives.

This research employs a field-based methodology with a qualitative approach. It is therefore crucial for researchers to play an active role in gathering data, given their unique position as a primary source of information.<sup>18</sup> The data source employed is field research, specifically Murshid Syadziliyah, Badal Khalifah, pilgrims of the Shadziliyah order in Tambak Beras, Jombang, and is corroborated by pertinent library sources.

The data was collected through observation and interviews.<sup>19</sup> The observational study was conducted in the form of a non-

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<sup>17</sup> Amir Maliki Abitolkha, Muhamad Basyrul Muvid, and Maulana Arafat Lubis, “Revitalizing National Political Values Through The Socio-Political Movements Of The Tarekat: Studied at the Political Social Role of Tarekat Qadiriyyah Wa Naqsyabandiyah in Nusantara,” *Al-Tahrir: Jurnal Pemikiran Islam* 20, no. 2 (November 30, 2020): 373–98, <https://doi.org/10.21154/altahrir.v20i2.2140>.

<sup>18</sup> Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2014), 34.

<sup>19</sup> John W. Creswell, *Research Design, Qualitative, Quantitative and Mixed Methods Approaches, Trans* (Yogyakarta: Pustaka Pelajar, 2016), 55.

participant observation, whereby the researchers observed the activities of the teaching process, training, and the formation of attitudes within the Syadziliyah Order without assuming any structural role. The interview was conducted with the murshid (teacher) of the Shadziliyah Order, the Badal caliph, and four pilgrims of the Order. The techniques employed for the analysis of data entail both induction and interpretation. Induction is initiated with general questions designed to elicit key data, whereas interpretation is adapted to the researchers' capacity for translating data.<sup>20</sup> The results of this study are therefore deemed to be valid and reliable, having been subjected to a rigorous scientific process.

### **Existence and Moderate Education of the Shadziliyah Order**

The Shadziliyah Order takes its name from its founder, Shaykh Ali bin Abdullah bin 'Abd al Jabbar Abu Hasan al Shadzili. His lineage is connected to that of Hasan bin Ali ibn Abi Talib, and thus he is also a descendant of Siti Fatimah bint Muhammad (peace be upon him). He was born in the village of Ghumara, situated in the vicinity of the present-day city of Ceuta in northern Morocco, in 573 AD. This was a period of decline for the Muwahhidun dynasty.<sup>21</sup> Since its inception, the Shadziliyah Order has been acknowledged by the wider community as a means of providing educational opportunities for individuals who have not had the chance to attend formal schooling. Although the Shadziliyah Order is not primarily concerned with the advancement of general education, it serves a pedagogical and didactic function comparable to that of formal education, albeit within the context of an order.<sup>22</sup>

The Syadziliyah Order continues to expand until it reaches the archipelago.<sup>23</sup> The growth of this order demonstrates that the da'wah strategy introduced by the Shadziliyah order can effectively influence

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<sup>20</sup> Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan R & D* (Bandung: Alfabeta, 2014), 33.

<sup>21</sup> Abu Hafs dan Siraj al Din, *Thabaqat al Auliya'* (Mesir: Maktabah al Khanji, t.t.), 1989).

<sup>22</sup> Melani Budianta et al., eds., *Cultural Dynamics in a Globalized World: Proceedings of the Asia-Pacific Research in Social Sciences and Humanities, Depok, Indonesia, November 7-9, 2016: Topics in Arts and Humanities* (Asia-Pacific Forum for Research in Social Sciences and Humanities, London New York: Routledge, Taylor & Francis Group, 2018), 134.

<sup>23</sup> Yuslia Styawati, "Mengenal Tarekat Di Dunia Islam.", 57



the community to embrace the Divine path with the guidance of the order's teacher.<sup>24</sup> The fundamental tenet of the Shadziliyah Order is to dissuade its adherents from adopting an apathetic stance towards worldly matters, instead encouraging a heightened focus on spiritual pursuits and the worship of God. This order is more flexible and dynamic in its approach, applying the principles of "wasathiyah" to navigate the complexities of worldly life while prioritising Sufistic amaliyah activities. It is noteworthy that, despite its designation as a Sufi order, the Shadziliyah order exhibits distinctive characteristics that set it apart from other Sufi orders. The Shadziliyah Order espouses a moderate, balanced, and harmonious approach to life, rejecting the exclusive emphasis on spiritual practices and routines characteristic of some other Sufi orders. Its educational methodology integrates three fundamental dimensions of human existence: social, moral, and spiritual. This comprehensive approach aligns with the Sufistic tradition of education, which aims to foster holistic development of the individual.

Following the formation of the Shadziliyah order, which originated from the teachings of al-Shadzili to his disciples, The order subsequently expanded rapidly in a number of regions, including Tunisia, Egypt, Algeria, Sudan, Syria, and the Arabian Peninsula, as well as in Indonesia, particularly in Central and East Java.<sup>25</sup> Following the death of Abu Hasan asy Shadzili, the leadership was assumed by his most prominent disciple, Abu al'Abbas al Mursi (1219-1287 AD). Born in Murcia, Spain, al Mursi died in Alexandria. Following al-Mursi, the order experienced a further period of rapid development under the guidance of his student Ibn Atha'llah as Sakandari (d. 1309 AD), who was the third leading teacher of the genealogy chain of this order. He was the inaugural shaykh to document the teachings, messages, and prayers of al-Shadzili and al-Mursi. Additionally, he compiled the rules of this order in the form of books and other works that are invaluable for understanding the Shadziliyah perspective from a later generation.<sup>26</sup> This illustrates that the works of the scholars of the Shadziliyah order continue to be relevant in the present day. This

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<sup>24</sup> Sinta Dewi, "Tasawuf Dan Perubahan Sosial.", 18

<sup>25</sup> Hasan Muarif, *Ensiklopedia Islam* (Jakarta: PT Ikhtiar Baru Van Hoeve, 1996). 460-462.

<sup>26</sup> Abu Wafa al Ghanimiy At Taftazani, *Ibnu Atha'llah as Sakandari Wa Tashanwafahu* (Kairo: Maktabah al Anjalu al Mishriyah., 1969), 78.

indicates that the concept of teaching moderation as a moderate form of education remains intact.<sup>27</sup>

In essence, the concept of moderation of the teachings of the Shadziliyah order, initiated by the founder Abu Hasan Ali al Syadzili and continued by al Mursi, was then arranged, developed, and documented by Ibn Atha'llah in the following manner:

- a. It would be unwise to encourage students to abandon their chosen profession. This is indicative of the fact that Shadziliyah does not differentiate between the secular and the sacred.
- b. There is no disregard for the practice of Islamic shari'ah. This indicates that worship of God is not sufficient for spiritual fulfilment; it must also be practised physically. The combination of fiqh and Sufism represents a significant departure from traditional Islamic thought.
- c. Zuhud does not entail a hostile rejection of the world. Rather, it entails the purification of the heart from all except Allah Swt. This emphasises the true essence of zuhud, which is distinct from an attitude of indifference to the world.
- d. There is no prohibition on a salik becoming a wealthy individual, provided that his heart does not depend on worldly wealth. This indicates that a salik may accumulate wealth and achieve a position of prominence, yet maintain control over their heart and refrain from coveting worldly luxuries.
- e. Attempting to address the challenges facing the ummah, striving to reconcile spiritual deficiency and the material concerns that plague society. Social activity for the benefit of the ummah is a consequence of contemplation, as outlined by Abu Rabi in *The Mystical Teaching*.
- f. Sufism is the practice of the soul within the context of worship and the submission to His will. Sufism comprises four aspects: the practice of Allah's morals, the fulfilment of His commandments, the mastery of passions, and the constant striving and earnestness in His presence, as elucidated by Ibn Sabbagh in *The Mystical Teaching*."
- g. *Ma'rifah* is one of the objectives of the order and Sufism, which can be obtained by two routes: *Mawāhib* or *'Ayn al-Jud* (Source of Allah's Mercy). This is the grace that Allah bestows upon the

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<sup>27</sup> Martin Lings, *Membedah Tasawuf*, Terj. Bambang Herawan Dari *Sufisme: An Account to the Mystic of Islam* (Bandung: Mizan, 1989), 33.

servant He wishes to, without the servant's own effort. This concept is explained by Victor Danner in his work, "The Shadziliyyah and North African Sufism". Secondly, the attainment of makasib or badzi al majhud, that is to say, ma'rifah, will be achieved when accompanied by rigorous efforts through *riyadhab*, *mujābadah*, *al-dhikr*, *mulaẓamah* in *wudhu*, fasting, sunnah prayer, and other forms of charitable giving.<sup>28</sup>

The concept of moderation in the teachings of the Shadziliyah order can be defined as a pattern or model that does not encourage its members to adopt an exclusive, reclusive, or anti-social lifestyle. Conversely, it provides guidance on maintaining a focus on worldly life, social society, economics, and other life problems, as well as on the human duty of representing God on earth.<sup>29</sup> The Shadziliyah order's teachings are based on the premise that members should be proactive in addressing life's challenges and teachings. Charity, in particular, fosters social sensitivity beyond spiritual and moral considerations.

The Sufistic approach employed by the Shadziliyah order is more closely aligned with the Sufi *akhlāqī*, which is integrated with tasawuf *irfani*. It should be noted that members of the Shadziliyah order are not only morally upright but also possess the requisite social and spiritual qualities to pursue the path of *ma'rifah* to Allah. This integration of the tasawuf *akhlāqī* and *irfani* approaches will result in a balanced, moderate, and wise pattern of pilgrim paradigms. I do not consider myself to be an extreme "*salik*".<sup>30</sup> This is the moderate education taught by the Shadziliyah order.

## Sufistic Education based on Moderation in the Shadziliyah Order

In contrast to the practice of the Shadziliyah order in Jombang, which does not place undue emphasis on the ukhrawi element alone, but also encompasses the worldly. In order to achieve a state of equilibrium. This is done to establish a healthy regulatory framework

<sup>28</sup> Abu Halim Mahmud, *Hayat Dan Wasiat Abu Hasan al Syadzili*, Akarta. (Jakarta: PT Qaf Media Kreativa, 2017), 12.

<sup>29</sup> M Mudlofar, "Nilai-Nilai Tarbiyah dalam Tarekat Syadziliyah," *Tasyri'* 27, no. 2 (2020): 9–12, <http://e-journal.stai-iu.ac.id/index.php/tasyri/article/view/100>.

<sup>30</sup> Muhammad Nasrullah, "Tarekat Syadziliyah Dan Pengaruh Ideologi Aswaja Di Indonesia," *Jurnal Islam NU Nusantara* 04, no. 02 (2020): 47–56, <http://jurnalnu.com/index.php/as/index>.

that can maintain the role and responsibilities of humanity as servants and representatives of God in an appropriate manner.<sup>31</sup> It is therefore evident that those undertaking the bai'at process must first receive an education in order to ensure that they are adequately prepared to receive a good order education. As Rosyid has stated:

Prior to the completion of the bai'at process by the pilgrims, direct assistance is provided by KH. The individual named Jamal is a key figure in this context. This is to ensure that they are adequately prepared, both mentally and spiritually, to receive guidance, knowledge and teachings from the Shadziliyah order in an open and receptive manner.<sup>32</sup>

It is crucial to undertake this process in order to prepare the pilgrims for their initiation into the Shadziliyah order. This involves engaging in a series of spiritual practices, collectively known as *amaliah*, which facilitate their transformation into members of the order. One of the key objectives is to educate the individual's mindset to align with the principles of Islamic Sharia, promoting a balanced, holistic, and virtuous approach to life. The teachings of Shadziliyah serve to reinforce, guide, and complement the Islamic Shari'ah. It is not possible to violate the principles set out by Him. In light of the aforementioned, it can be concluded that KH. Jamal consistently counsels pilgrims to fortify their spiritual, moral, and social foundations in accordance with the Sharia principles delineated by Allah.<sup>33</sup> This was confirmed by Bambang:

It is imperative that pilgrims adhere to their obligations and responsibilities as social beings, representatives of Allah, and agents of His divine benevolence. It is imperative that members of the order do not become haughty actors, preoccupied with spiritual issues to the exclusion of all else. Rather, they must become perpetrators of the order, demonstrating sensitivity to social problems, particularly those pertaining to neighbourly relations, family, the wider community and the environment.<sup>34</sup>

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<sup>31</sup> Gus Yahya, *Interview* (Tambak Beras Jombang, June 20th, 2021).

<sup>32</sup> Rosyid, *Interview* (Tambak Beras Jombang, June 20th).

<sup>33</sup> Dawam, *Interview* (Tambak Beras Jombang, June 20th, 2021).

<sup>34</sup> Bambang, *Interview* (Tambak Beras Jombang, June 22nd, 2021).

The aforementioned explanation is accurate and in accordance with the teachings and directives of KH. Jamal, at the studies held in his boarding school, Al-Muhubbin, Nasi Jombang Pond, posits that human beings have a spiritual and social side that must be carried out in a balanced manner. It is imperative that humans demonstrate a high degree of social sensitivity throughout their lives, upholding the values of “omniment” to all of nature in accordance with the morals prescribed by God to all of His creation.<sup>35</sup> The following message and advice were provided by KH. Jamal can be considered a reliable indicator of the spiritual progress of salik.

It can be posited that a *salik*’s spiritual journey is reflected in his social piety.<sup>36</sup> It may be posited that the spiritual piety built will result in a purification of the heart and soul, rendering them cleaner. Once the heart and soul are purified, it becomes easier to perform virtuous actions, adhere to a positive moral compass, and refrain from engaging in activities that are prohibited by religious teachings. This serves to affirm that the teachings of the order do not necessarily inculcate an anti-world, anti-social, or anti-socially-oriented mindset in its adherents.

This moderate paradigm is readily capable of effecting social change. Its *amaliah dhikr* and *riyadhah* render it sensitive to the problems of society. As it draws nearer to God, it becomes increasingly “compassionate” towards others, as well as creatures, and imbued with a love for peace and harmony in plurality.<sup>37</sup> The concept of “compassion” has the potential to address the disharmony and inequalities that are prevalent in society. Furthermore, it will erode egoism, inclusiveness and individualism. The essence of Sufism is the internalisation of compassion in the heart. A compassionate heart indicates a process of purification, whereby the individual is prepared

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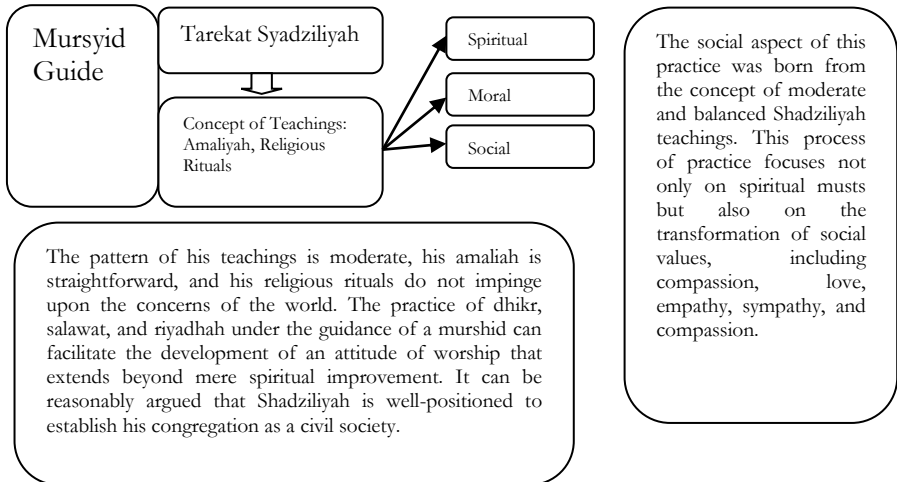
<sup>35</sup> Gus Kholik, *Interview* (Tambak Beras Jombang, June 28th, 2021).

<sup>36</sup> Limas Dodi, “Antara Spiritualitas dan Realitas Tarekat Shiddiqiyah dalam Bingkai Fenomenologi Annemarie Schimmel,” *Prosiding Nasional Pascasarjana IAIN Kediri* 1, no. 1 (2018): 29–54, <http://iainkediri.ac.id/prosiding/index.php/pascasarjana/article/view/2>.

<sup>37</sup> Muhammad Rizal Ansori and Duski Ibrahim, “Konsep Pendidikan Sufistik Menurut Syeh Abul Hasan Asy-Sadzily (Tela’ah Kitab Risalatul Amin fi Wusuli Li Robbil Alamin),” *Muaddib: Islamic Education Journal* 2, no. 1 (2019): 13–18, <https://doi.org/10.19109/muaddib.v2i1.5658>.

to receive the divine light, which will dispel the barriers between the self and the divine.<sup>38</sup> As illustrated in the concept map that follows

Picture 1. The Concept of Shadziliyah Order Teachings Forms  
Social, Moral, and Spiritual Character



The teachings of Shaykh Abu Hasan Ali al Shadzili were continued and developed by his students, who initiated the dai al Mursi (d. 686 H), Ibn Atha'illah (d. 709), then Ibu 'Abbad al Ronda (d. 793 H). In the 9th century AH/15th century CE, Sayyid Abi Abd Allah Muhammad ibn Sulaiman al Jazuli (d. 1465 AD) continued this tradition. These figures are regarded as pioneers of the Syadziliyah Order, which flourished in various regions, including Indonesia (Java), where it was particularly prevalent in Tulungagung and Tambak Beras Jombang. In practice, the Shadziliyah order seeks to educate the congregation to become socially active members of society, to facilitate the integration of spiritual and social practices among pilgrims, and to transform the specifics of worship into a socially conscious spiritual practice.<sup>39</sup>

<sup>38</sup> Badrus Zaman, "Internalisasi Nilai-Nilai Sosial Keagamaan Pada Jama'ah Tarekat As-Syadziliyah Di Sukoharjo," *Jurnal Inspirasi* 3, no. 2 (2019): 16–19, <https://core.ac.uk/download/pdf/287372792.pdf>.

<sup>39</sup> Shaykh Abdul Jalil bin Mustaqim Tulung Agung East Java where he received his diploma from his father KH Mustaqim bin Husain, his father from Abdul Razzaq bin Abdullah al Tarmasi, he from Kiyai Ahmad Ngadirejo Solo, which he received from Shaykh Ahmad Nahrawi Makkah al Mukarramah. Then, the problem of the

This is the prevailing message conveyed to pilgrims, emphasising the importance of extreme worship practices as a means of detaching from the social aspect. The Shadziliyah Order is relatively straightforward to practise and follow, as its charitable system and practices are not overly burdensome for pilgrims. In addition to its moderate conception, this provides pilgrims with an alternative option when selecting an order. As elucidated by Abu Bakar Aceh, the practice of this order is not unduly onerous for the teacher, or murshid, or the student, that is to say, the practitioner of the Shadziliyah order.

The literature on the Shadziliyah order indicates that practitioners should refrain from committing sins, perform obligatory worship, engage in sunnah worship, and remember Allah Swt as much as possible. This includes reciting the prayer 1000 times a day and night, asking for forgiveness 100 times, and reciting the salawat to the Prophet Muhammad at least 100 times a day and night. This interpretation was corroborated by Aaron.

The practice of Amaliah, as observed among Shadziliyah pilgrims, entails the recitation of dhikr comprising the phrases “La Ilaha illa Allah,” “Laqod Ja’akum,” and “Allahu Akbar,” in addition to the repetition of the Sholawat Shadziliyah 100 times.<sup>40</sup>

This evidence substantiates the assertion that the Shadziliyah order’s model encompasses an educational concept that incorporates accessible and pertinent teachings pertaining to human existence and social interaction. If Amaliah Ruhani is practised in accordance with the prescribed procedures, it will have a beneficial effect on the practitioner in terms of their spiritual, moral and social development. It should be noted that the intended object is the heart, or qalbun. The liver is an organ that has the capacity to determine whether an individual is morally good or bad.

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types of hizib taught in this Shadziliyah order varies from student to get it according to their spiritual situation and condition and the wisdom of the teacher. From KH. Abdul Jalil is KH. Jamaluddin Ahmad got the baiat of the Shadziliyah order Abdul Khaliq al Hilali, *Durrat as Salikin Fiy Dzikir al Silsilat al Thariqah al Syadziliyah al Mu’tabarah Li al Quthb al Rabbani al Syaikh Abu al Hasan al Syadzili* (Kairo: tp, 2001), 190–99.

<sup>40</sup> Harun Taras, *Interview* (Tambak Beras Jombang, 15 Agustus 2021)

A pure heart, illuminated by the light of God, can lead its owner towards goodness, and conversely, impurity. The teachings of the order therefore aim to purify the mind (heart) from all impurities, passions, desires, and everything other than Allah, leaving only the love of God. The teaching process, which commences with the enhancement of the heart, constitutes a component of the character education management system that places an emphasis on the inculcation of faith and the determination of the soul. In order to elucidate further, Misbah proceeded to explain that:

Another pattern of the Shadziliyah order is the practice of *Hizb*, which can be undertaken by pilgrims following the guidance of a murshid teacher. This *hizb* represents an additional form of worship, undertaken with the intention of strengthening the soul, developing spiritual power and fortifying the individual from negative influences. The Shadziliyah order encompasses a variety of *hizb*, including: *hizb al asyfa'*, *hizb al kafi' atau al antad*, *hizb al bahr*, *hizb al baladiyah atau al birhatiyah*, *hizb al barr*, *hizb al nasb*, *hizb al mubarak*, *hizb al salamah*, *hizb al nur dan hizb al hujb*. It is not advisable for this *hizb* to be practised by all members of the order unless they have obtained permission from the teacher or the caliph, or in the absence of the teacher, a student who has been granted the authority to approve it. Furthermore, the Shadziliyah order is characterised by the practice of *amaliyah hizib*. *Hizb* can be employed as a *wirid* to fortify the practitioner, facilitate spiritual connection, and calm the soul from negative influences that can erode one's faith and piety towards God. The teachings and practices of the Shadziliyah order are not merely discrete entities; rather, they form a continuous and integrated whole.<sup>41</sup>

The aforementioned model is an efficacious instrument for the spiritual, ethical, and humanistic education of modern society in the 21st century AD. As Kholik elucidates:

The Shadziliyah Order provides guidance on how to integrate its practices into one's social interactions. Its *suluk* process is designed to facilitate a state of social piety and foster a closer relationship with God, which in turn

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<sup>41</sup> Misbah, *Interview* (Tambak Beras Jombang, 8 September 2021)



can inspire a compassionate and loving approach to humanity. Our esteemed teacher, KH. Jamal is tireless in his efforts to convey this message: the afterlife must be pursued without losing sight of the world. "One must approach God without neglecting the bonds of friendship with one's fellow humans."<sup>42</sup>

In conclusion, the role of a Sufi does not necessitate a reclusive existence in a remote location, severing social connections. However, in the modern era, a Sufi must be prepared to assist those who are less fortunate, in addition to engaging in spiritual practices, such as mujahadah, during the night with Allah.<sup>43</sup> This humanist perspective will facilitate a collective effort to dismantle the "barriers" that divide us, fostering greater solidarity and social sensitivity, thereby enhancing the quality of life, promoting balance, and strengthening social cohesion. If one withdraws from the world, the attitude of fusi formed from a pure heart through the practice of dhikr, salawat, hizb, riyadhah, munajat, and other similar practices will lead to tolerance between those of different religious beliefs, tribes, races, and other differences. Consequently, the formation of a civil society will facilitate the development of a more advanced and prosperous nation-state.

### **Piety and Moderate Education of the Shadziliyah Order**

It can be observed that the activities of Jemaah Tarekat Syadziliyah, like those of other Muslims, include the performance of the obligatory prayers, fasting, and other pillars of Islam, as well as engagement with the wider community through work and interaction. The distinction between the two groups lies in the specifics of their afternoon and evening pilgrim activities. The congregation of the Shadziliyah order engaged in spiritual strengthening activities, including renowned practices, spiritual cleansing by the mursid, and the process of spiritual advancement of the pilgrims through the bai'at procession. Furthermore, the Jemaah Tarekat Syadziliyah engages in commercial activities, facilitates the integration of

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<sup>42</sup> Kholik, *Interview* (Tambak Beras Jombang, 15 Agustus 2021)

<sup>43</sup> Limas Dodi, "Ideologi Agama Dalam Praktik Dominasi Antaara LDII Versus Non-LDII Di Jombang," *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 8, no. 1 (2018): 191–217, <https://doi.org/10.15642/teosofi.2018.8.1.1-27>.

community organisations, and extends assistance to other communities.

According to some members of the surrounding community, the attitude of the Shadziliyah order is perceived to be gentle and noble. As Luthfie observed,

The congregation of this order has a long history, and we are gratified to be in partnership with this tarekat. His congregation is characterised by politeness and a proclivity to assist. It is not uncommon for members of the congregation to be invited to alms and slam events in the houses of other members of the community. The Shadziliyah order is the majority in this area due to its ability to be readily accepted by the local population, its emphasis on ethical principles, and its inclination to provide assistance. Conversely, this order does not espouse radical beliefs; rather, it is tolerant of other religions and opinions. It is possible for disparate groups to coexist. Furthermore, their activities do not disrupt the local community. For instance, the kayaking expeditions that take place in the neighbouring village are conducted in a tranquil manner.<sup>44</sup>

During this period, the Sufi order is regarded as *zuhud* and withdrew from social activities.<sup>45</sup> However, it differs from the Shadziliyah order in this regard. The Mursyid (spiritual teacher) instructs on the human relationship with other human beings, the responsibility to family and environment, the obligation to help each other, the obligation to earn a living, and other social activities, which are the values of the order that must be upheld. Due to the convergence of religious teachings and the guidance of the murshid within the Shadziliyah order, a disciple (Jemaah) is regarded as having attained a level of maturity within the order, and may be initiated when they have demonstrated the capacity to fulfil social obligations and adhere to the norms and functions of society. Consequently, social education within the Shadziliyah order is contingent upon the attainment of the status of obedient pilgrim. Consequently, the

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<sup>44</sup> Luthfie, *Interview* (Tambak Beras Jombang, September 10th, 2021)

<sup>45</sup> Zainul Milal Bizawie, "Map Out a New Historical Trajectory of Islam Nusantara," *The International Journal of Pegon: Islam Nusantara Civilization* 1, no. 01 (July 2, 2018): 139–45, <https://doi.org/10.51925/inc.v1i01.2>.

Jemaah Tarekat Syadziliyah is instructed not only in theory at spiritual gatherings but is also obliged to foster a positive perception in society as a form of human responsibility.<sup>46</sup>

The imperative to establish a robust social stigma and circumvent allegations of inclusivity is contingent upon the existence of learning based on local wisdom, culture, social, and self-character.<sup>47</sup> The Shadziliyah order of teaching is based on a synthesis of classical learning (*langgar*) and the role of the Jemaah in the community. In the context of education, this concept is referred to as social integration. However, the Shadziliyah order, despite its Sufi affiliation, initially appears to be a social organisation.

This assessment is not without merit. The Congregation of the Shadziliyah order is present in every social space. If we consider the Shadziliyah order to be a formal educational institution, then the process of teaching spiritual flush by the murshid can be seen as a teaching and learning activity (KBM), which then becomes an output in the form of achievements and social contributions within the community, thus fulfilling an academic accountability.<sup>48</sup> The social base that links the teachings of the order with the role of stigma in society does not diminish the value of spiritual strengthening as evidenced by the continued existence of the Shadziliyah order. The activities undertaken for the purpose of spiritual strengthening are derived from a number of *amaliyah-amaliyah ukhrowi*, including the recitation of *dhikr* proclaiming the absence of any deity worthy of worship except Allah, the delivery of *salawat* to the Prophet, and the practice of *sanadiyah*, a ritual observed by the Shadziliyah order that has gained considerable renown. The spiritual activities are conducted in a measured and tranquil manner, allowing the congregation to deepen their understanding and embrace the wisdom of *tawhid* with each chant.

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<sup>46</sup> S Maryam Yusuf, "Inter-Subjectivity of Khalwat (Suluk) Members in the Tarekat Naqsyabandiyah Khalidiyah Ponorogo," *Indonesian Journal of Islam and Muslim Societies* 10, no. 1 (n.d.): 100–113.

<sup>47</sup> Ari Suningsih, "Mengapa Skenario Pembelajaran Perlu Pendidikan Karakter?," *International Journal of Community Service Learning* 2, no. 1 (March 6, 2018): 34, <https://doi.org/10.23887/ijcs.v2i1.12889>.

<sup>48</sup> Jumriani Jumriani et al., "The Urgency of Local Wisdom Content in Social Studies Learning: Literature Review," *The Innovation of Social Studies Journal* 2, no. 2 (March 10, 2021): 103, <https://doi.org/10.20527/iis.v2i2.3076>.

In terms of achievement, spiritual strengthening is based on perseverance and the degree of union with God, the completion of this process, and the ability to unite with the divine of God.<sup>49</sup> This spirituality is designed to purify the impure aspects of the heart, including the seeds of pragmatism, individualism, hedonism, egoism, and other moral defects. As a result, a robust faith mentality is formed, which is not readily amenable to change and is susceptible to the influence of worldly pleasures that are deemed unwholesome.

The role of the Congregation of Shadziliyah in providing social contributions is influenced by spiritual strengthening. The foundation of spiritual capital is the belief in a higher power and the purification of the soul. This belief serves as the cornerstone of identity, enabling individuals to effect change in society. Spiritual capital is a transcendent concept that affects the traits and personalities of individuals in their interactions with society. Furthermore, spiritual capital serves to prevent the formation of arrogant, capitalistic, oppressive, and other pathological traits. It can therefore be seen that there is a correlation between spiritual strengthening and social capital, within the context of the unification of human character. This is demonstrated by the principles of *tanbā 'an al-fa'sya'i wa al-munkar* (the prevention of social pathology in the form of ugliness and evil) and *dar'u al-mafasid wa jalb al-maslahah* (the prevention of social evil and the creation of good).<sup>50</sup>

*Akhlaqi* represents the synthesis of spiritual and social teachings. It was created spontaneously, without prior deliberation, and subsequently, it was created intentionally. *Akhlaqi* is a moral teaching that encompasses the concepts of good and bad behaviour within the context of the Congregation of Shadziliyah, the family unit, and society in general. The informal education provided by the *akhlaqi* orientation can be considered analogous to the strengthening of character. The students (Jemaah tarekat Syadziliyah) are trained and built up to behave in a manner that is beneficial to themselves, their

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<sup>49</sup> Ahmad Harisuddin, "Islamic Spiritual Education in the Tradition of Bapalas Bidan In Banjar Tribe, Indonesia," *Dinamika Ilmu* 21 (2021): 20.

<sup>50</sup> Khodjamkulov U.N., "The Issue of Spiritual and Patriotic Education of Young Generation in the Scientific, Political and Literary Heritage of Central Asian Thinkers," *International Journal of Psychosocial Rehabilitation* 24, no. 5 (May 25, 2020): 6694–6701, <https://doi.org/10.37200/IJPR/V24I5/PR2020657>.

families, and society at large.<sup>51</sup> In the Shadziliyah order, the formation of moral character through the strengthening of akhlaqi was conducted in forums dedicated to amaliyah, spiritual practices, and post-worship activities, as well as amaliyah-amaliyah forums.

The Sufistic education applied by the Shadziliyah order is thus based on the principles of integrity and moderation. Integrity and moderation are formed from spiritual, social, and moral personalities (*ukhrawi, ijtimai, and akhlaki*) and constitute the moderate teachings of the order. The Shadziliyah order espouses a moderate Sufistic educational paradigm grounded in spiritual piety. It is evident that the Shadziliyah order represents a significant departure from traditional Sufi orders, as it attempts to integrate the value base of three distinct components (moral, social, and spiritual) simultaneously. This approach could be perceived as a contextualisation of the order within the modern era and, moreover, as a recommendation for the establishment of a new model of Sufistic education.

## Conclusion

The findings of the research and discussion above indicate that the teachings of the Shadziliyah order, which demonstrate a contemporary perspective, have the capacity to foster a moderate, wise, and balanced approach among its members. Consequently, their teachings emphasise not only the power of spirituality but also aspects of morality and humanism. His charitable practices are straightforward and accessible, yet they appear to be quite challenging. Accordingly, the pedagogical model employed by the Shadziliyah order is predicated on the moderation and integration of science between the spiritual and secular principles as a foundation for social conduct.

In the process of forming the social, moral, and spiritual behaviour of the pilgrims of the Shadziliyah order, it is important to note that they do not espouse inclusive, individualist, or extreme views on wading into the Sufistic world. The Shadziliyah order places a greater emphasis on a moderate attitude than on the role of Murysid teachers as spiritual guides. Rather, they are seen as educators, providing guidance on moral and social issues as well as spiritual

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<sup>51</sup> A Gani, "Pendidikan Tasawuf Dalam Pembentukan Kecerdasan Spiritual Dan Akhlakul Karimah," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 10, no. 2 (January 30, 2020): 275–86, <https://doi.org/10.24042/atjpi.v10i2.5847>.

matters. Furthermore, the practice of *amaliah*, undertaken by pilgrims on a regular basis, serves to purify their inner selves, thereby influencing their outward behaviour, attitudes and actions. It is evident that the Shadziliyah order is structured around three fundamental humanistic values: spiritual, social, and moral (*ukhrawi, ijtimai', and akhlaqi*).

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