

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

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Abstract: This study wanted to analyze Sufistic education by 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 studies with a qualitative approach. Extracting data through interviews and observations of non-participants. The results of the study showed that the concept of Syadziliyah order teachings has been able to lead pilgrims to have moderate, wise, and balanced paradigms. Thus, they focus not only on the power of spirituality but also on social aspects, morality, and humanism. Thus, the teaching model applied by the Shadziliyah order is based on the moderation and integration of science between ukhrawi and dunyawi principles as a foundation of behavior in society. In the process of forming social, moral, and spiritual behavior of the pilgrims of the Shadziliyah order, affirming not to be inclusive, individualist, and extreme in wading into the Sufistic world. Moderate attitude is more emphasized in this order, then plus the role of murysid teachers as educators who are not limited as spiritual guides, as well as moral and social educators of their congregations. It is also strengthened by amaliah practiced by the pilgrims consistently who can cleanse their inner aspects so that it has an impact on their behavior, attitude, and actions.

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

Introduction

In its development, education undergoes various changes in forms and patterns. Starting from traditional-based education in Europe in 1990, quality-based in America in 1998, and education based on equality and equality of quality through tiered learning in Asia in 1983-2003.¹ Changes in

¹ 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>.

Asia influenced Indonesia to also make major reforms by overhauling the curriculum based on national equality from 2013 until now. Of the changes, it turns out that there is a hidden secret of educational success in Europe and Asia, namely the quality of education and equality.² The quality of education is described by quality, achievement, competence, knowledge, and skill, while equality is a moderate trait that combines moral, social, and spiritual. This is the ideal concept and form of global education.

Such conclusions are not without scientific reasons, some problems of graduates of education lead to the antithesis, including the first orientation of hedonism pragmatism, the pragmatic character describes the behavior of judging an action from the aspect of sustainability and produce only, while hedonist is the view that pleasure and pleasure in the world is the purpose of human life. The character of thinking and acting like this gives birth to a generation that is insensitive to social problems, tending to be individualistic and materialist.

Generally, graduates of this kind of education are indifferent to social-environmental problems, do not have khidmat to society and everything is calculated based on material. The mentality of hedonistic pragmatism is motivated by the application of an educational model that does not slip moral entities and character coaching. Learning is only directed at the pursuit of work and worldly pleasures, without being based on a sense of faith and devotion.³

Second, the traditionalism of science, the existence of education is expected to open space for the social environment to wake up from adversity and rise to a better life. Therefore, in addition to education internally responsible to open communication space with the community, it also externally produces graduates who can contribute to solving social problems. But such ideal expectations are not comparable to the reality that occur in society, many graduates of education are entangled in the abyss of degradation without innovation and contribution in society. Even not infrequently, graduates only become social waste whose existence does not provide any change.⁴ Constructs of graduates of education like this, due to

² 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>.

³ 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>.

⁴ 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>.

the pattern of apathy education organized, there is no social and spiritual value, thus creating an anti-social paradigm.

Third, the ideological fanaticism, the actions of radicalizing and fundamentalist thought that afflict young intellectuals are not born from independent learning, but the result of the upbringing of educational institutions that are unable to filter out ideological attacks from outside. A model of learning that is based totally on religious materials by giving up social functions and moral character fosters the seeds of radical thought as a result of ukhrawi fanaticism.⁵ This is the problem of imbalance in the charge of learning, where the orientation of education is only directed at the values of spirituality. As a result, students or graduates are only able to communicate with texts and teaching materials, without being able to communicate and understand the social and moral realities that live in society. They also became a stuttering generation to the development of science, including information technology.

Considering the three problems above, it is clear that marginalizing social, moral, and spiritual aspects is a major mistake in education. Therefore, it violates the principle of equality or moderation in education. These three things, inseparable, from each other, are interrelated to help the group of learning quality intact and comprehensive. Not only in formal and informal educational institutions but the model of the educational trilogy is also widely found in various organizations and community associations both based on religion, community and politics. Including the flow of orders that adhere to Sufi teachings. Similar to formal and informal educational institutions, Sufism also has teachers and students called mursyids and worshippers.

Although the development patterns are different, the goals and values in education have something in common. In such a context, development strategies are called Sufistic education. Sufistic education according to Zarkasyi has two meanings; The first is interpreted by Sufi teachings that carry out educational functions. Second, the model of the implementation of education that is based on Sufi teachings or contains the sacredness of Sufi teachings.⁶ In this study, the notion of Sufistic education leans to the first understanding, which is to take the model of learning in the Sufi order to be an effective recommendation on the contemporary education model, resulting in the conception of a trilogy of educational values; Social, moral and spiritual.

⁵ 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>.

⁶ 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>.

Thus, the energy between social, moral, and spiritual in the Sufi order is a breakthrough to strengthen and expand the role and function of the order towards the affective dimension of humanistic dimensions in education.⁷ Remember, this aspect is needed during such a modern age, especially for education, where human life is suffused with individualism, hedonism, materialism, and the inclusion of secular and liberal paradigms in society.⁸ Such a life makes human relationships with each other move even as if modern humans do not need other humans because they assume that money and technology can fulfill their needs even to the point that they do not need religion; God in his life.⁹ This paradigm and lifestyle shift are what makes education lose the essence of self and purpose in life which results in psychological problems in students and educational stakeholders.¹⁰

Sufistic education, if implemented can take the form of a sensitive attitude towards others, sympathy and empathy for the conditions of others, and an attitude that fosters solidarity with life; Social problems faced by other humans.¹¹ Sufistic education becomes a solution amid modern human life that tends to be selfish and individualist, it is expected that this developed social behavior can fight various inequalities that still occur in people's lives.¹² One of the most focused orders that adhere to Sufistic education with trilogy teachings (social, moral, and spiritual) is the Shadziliyah order. The Shadziliyah Order is named after its founder Shaykh Ali bin Abdullah bin 'Abd al Jabbar Abu Hasan al Shadzili. His lineage has relationships with those of the lineage 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

⁷ 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>.

⁸ 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_.

⁹ Rahmad Yulianto, "Tasawuf Transformatif Sebagai Solusi Problemetika 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>.

¹⁰ 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>.

¹¹ Hasan Mustafa, "Perilaku Manusia Dalam Perspektif Psikologi Sosial," *Jurnal Administrasi Bisnis* 7, no. 2 (2017): 14, <https://journal.unpar.ac.id/index.php/JurnalAdministrasiBisnis/article/view/410/394>.

¹² 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>.

village of Ghumara near present-day Ceuta, in northern Morocco in 573 AD., at which time the Muwahhidun dynasty reached its nadir.¹³

Syadziliyah Order continues to grow until entering the archipelago.¹⁴ The development of this order shows that the da'wah strategy brought by the shaykhs of the Shadziliyah order can "anesthetize" the community to go to the Divine path with the guidance of the teacher of the order.¹⁵ The principle of the shadziliyah order does not want its followers to leave the world, indifferent to world affairs and more focused on the affairs of the hereafter, namely worship to the maximum. This order is more flexible and dynamic by applying the principles of "wasathiyah" in wading into worldly life while maximizing closeness to God.¹⁶

The principles and models of the Shadziliyah order can be interpreted that this order provides opportunities for its members to remain sensitive to worldly, social, economic, and even political problems to manifest human duties as Caliph of Allah on earth. The purpose of the principle of the Shadziliyah order is as a representation of Islamic teachings that do not separate the earthly elements from ukhrawi, human relationship with Allah, and the human relationship with others. Islam is not a religion that focuses on one point, but a balanced, wise, and moderate religion. May this be the guide to the principles of the Shadziliyah order.

This is also what kh taught. Jamaluddin Ahmad Tambak Beras Jombang East Java in grounding the values of "tawazun" through the teachings of the Syadziliyah order. Shadziliyah Order and social behavior as a form of synergy between spiritual, moral, and social aspects.¹⁷ Therefore, this study tried to examine and analyze the role of the Shadziliyah order in Tambakberas village - Jombang under KH. Jamaluddin Ahmad, towards the formation of social behavior of his worshippers, so that it can be used as a reference and reference source in the process of internalizing social attitudes to be applied in people's lives.

¹³ J. Spencer Trimingham, *The Sufi Orders in Islam* (London: Oxford University Press, 1973), 84-87.

¹⁴ 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>.

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

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

¹⁷ 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>.

The method used in this research is field-based research, using a qualitative approach. Therefore, the role of researchers is very important to dig up data, so the position of researchers as holding key data (human instrument).¹⁸ The data source used is field research namely murshid syadziliyah, Badal Khalifah, pilgrims of the shadziliyah order Tambak Beras Jombang, and supported by relevant library sources.

Data collection techniques using observations, and interviews.¹⁹ Observation in the form of a non-participant, where researchers observe the activities of the teaching process, training, and planting attitudes in the Syadziliyah Order without being structural. The interview was conducted with the murshid (teacher) of the Shadziliyah Order, the badal caliph, and four pilgrims of the order. While data analysis techniques use induction and interpretation, inductive in the sense of starting with general questions to provoke the exit of key data, while interpretation is adjusted to the ability of researchers in translating data.²⁰ Thus, the results of this study are valid and reliable because it is passed by a scientific process that is so strict.

Existence and Moderate Education of the Shadziliyah Order

The Shadziliyah Order is named after its founder Shaykh Ali bin Abdullah bin ‘Abd al Jabbar Abu Hasan al Shadzili. His lineage has relationships with those of the lineage 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 near present-day Ceuta, in northern Morocco in 573 AD., at which time the Muwahhidun dynasty reached its nadir.²¹ Since its development, the Shadziliyah Order is recognized by the community as a vehicle for education for people who have not attended formal school. Although this order is not focused on the development of education in general, essentially, has a teaching and learning function like formal education, it’s just wrapped in the form of an order.²²

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

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

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

²¹ Abu Hafs dan Siraj al Din, *Thabaqat al Auliya’* ((Mesir: Maktabah al Khanji, t.t.), 1989).

²² 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.

Syadziliyah Order continues to grow until entering the archipelago.²³ The development of this order shows that the da'wah strategy brought by the shaykhs of the Shadziliyah order can "anesthetize" the community to go to the Divine path with the guidance of the teacher of the order.²⁴ The principle of the shadziliyah order does not want its followers to leave the world, indifferent to world affairs and more focused on the affairs of the hereafter, namely worship to the maximum. This order is more flexible and dynamic by applying the principles of "wasathiyah" in wading into worldly life while maximizing Sufistic amaliyah activities. Amazingly, although the Shadziliyah order is a Sufi order but different from other Sufi orders. The Shadziliyah Order teaches Jemaah (students, students read.) to be moderate, balanced, and tawazun. It is not a society that leans towards ukhrawi practices and routines alone. The teaching process in the Shadziliyah order marries three essential components to human life, namely: social, moral, and spiritual. That means, teaching to the worshipers of the Shadziliyah order is called Sufistic education.

After the Shadziliyah order was formed which began from the teachings of al Shadzili to his disciples. Finally, this order developed rapidly in several regions such as Tunisia, Egypt, Algeria, Sudan, Syria, and the Arabian Peninsula, as well as in Indonesia, especially Central Java and East Java.²⁵ After Abu Hasan asy Shadzili died, the leadership was held by his most prominent disciple Abu al'Abbas al Mursi (1219-1287 AD) who was born in Murcia Spain, and died in Alexandria. After al Mursi, this order was developed even more rapidly by his student Ibn Atha'llah as Sakandari (w 1309 AD), who was the third leading teacher of the genealogy chain of this order. He was the first shaykh to write the teachings, messages, prayers of al-Shadzili and al Mursi. He also compiled the rules of this order in the form of books and works that are invaluable to understand the shadziliyah perspective for the later generations.²⁶ This is where it is seen that the works of the scholars of the Shadziliyah order remain awake until now. That signifies that the concept of teaching moderation as a moderate form of education is still pure.²⁷

²³ Yuslia Styawati, "Mengenal Tarekat Di Dunia Islam.", 57

²⁴ Sinta Dewi, "Tasawuf Dan Perubahan Sosial.", 18

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

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

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

In general, the concept of moderation of the teachings of the Shadzilyah order initiated by the founder, Abu Hasan Ali al Syadzili and continued by al Mursi was then arranged, developed, and booked by Ibn Atha'illah, as follows:

- a. Do not encourage his students to leave the profession of the world. This is an indicator that Shadzilyah does not separate itself from the elements of worldly life.
- b. There is no neglect in practicing Islamic shari'ah. This means that worshipping God is not enough spiritually, but also physically. Combining fiqh and Sufism.
- c. Zuhud, does not mean staying away and hostile to the world because basically zuhud is emptying itself from other than Allah Swt in his heart. This emphasizes the true essence of zuhud, not the attitude of indifference to the world.
- d. There is no prohibition for the salik to become a rich millionaire, as long as his heart does not depend on the world's wealth. This means that salik can accumulate and make a career to the top, but his heart can still be well controlled and he does not the slightest glare of luxuries that are mortal'.
- e. Trying to respond to what is threatening the lives of the ummah, trying to bridge between spiritual drought and worldly affairs that plague society. Social activity for the benefit of the ummah is part of the results of contemplation as described by Abu Rabi in "The Mystical Teaching."
- f. Sufism is the exercise of the soul in the framework of worship and placing oneself following His provisions. Sufism has four aspects; Practice with the morals of Allah, do all His commandments, master passions, and strive always and be with Him earnestly as described by Ibn Sabbagh in "The Mystical Teaching."
- g. Ma'rifah as one of the objectives of the order and Sufism that can be obtained by two roads; Mawahib or 'ain al jud (source of Allah's mercy) is the grace that Allah gives to the servant he wants without the effort of the servant as Victor Danner explains in "The Shadzilyyah and North African Sufism". Second, makasib or badzi al majhud ie. ma'rifah will be obtained when accompanied by hard efforts through riyadhah, mujahadah, al zikr, muladzamah wudhu, fasting, sunnah prayer, and other charity shalih.²⁸

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

Through the concept of moderation of the teachings of the Shadziliyah order, we can mean that the pattern or model of this order is not to lead its members to inclusive, jumud, or anti-social life (world). Instead, it gives direction to stay focused also on worldly life, social society, economics, and other life problems as well as a human duty as God's representative on earth.²⁹ The conception of the teachings of the Shadziliyah order as a basic reference that this order also teaches and educates its members to be proactive about the problems of life and teachings; Practiced charity leads them to social sensitivities other than spiritual and moral.

The Sufistic approach used by the Shadziliyah order is closer to the *Sufi akhlaqi* integrated with *tasawuf irfani*. Remember, members of the Shadziliyah order in addition to being morally built, socially also spiritually to reach the path of ma'rifah to Allah. This integrity between the *tasawuf akhlaqi* and *irfani* approaches will form a balanced, moderate, and wise pattern of pilgrim paradigms. Not being an extreme "*salik*".³⁰ Here lies the moderate education taught by the Syadzaliyyah order.

Sufistic Education based on Moderation in the Shadziliyah Order

As in the practice of the Shadziliyah order in Jombang which does not emphasize the pilgrims only to the ukhrawi element, but also the worldly. So that you can live in a balanced way. This is done to create a healthy regulation of life that can maintain the role and duties of man as a servant and representative of God properly.³¹ Then, for pilgrims to receive good order education, they need to be given education before doing the bai'at process. As stated by Rosyid:

"Before the pilgrims do the bai'at process, there is direct assistance carried out by KH. Jamal. This is to prepare themselves to be ready, his heart to be soft and his soul to be steady so that later it can easily receive advice, knowledge, and moderate teachings of the Shadziliyah order."³²

This becomes important to do so that the pilgrims are ready to be born and inwardly become members of the Shadziliyah order by carrying

²⁹ 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>.

³⁰ Muhammad Nasrullah, "TAREKAT SYADZILYAH DAN PENGARUH IDEOLOGI ASWAJA DI INDONESIA," *Jurnal Islam NU Nusantara* 04, no. 02 (2020): 47–56, <http://jurnalnu.com/index.php/as/index>.

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

³² Rosyid, *Interview* (Tambak Beras Jombang, June 20th).

out various amaliah in it. One of them, educating their mindset to fit the purpose of life outlined by Islamic sharia in a balanced, whole, and straight. The teachings of Shadzilyah as a reinforcement, path, and complement of the Islamic Shari'ah, which will not be possible to violate what has been outlined by Him. Therefore, KH. Jamal always advises pilgrims to strengthen themselves spiritually, morally, and socially under the sharia that has been outlined by Allah Swt.³³ This was confirmed by Bambang:

“That in implementing the teachings of the order (Shadzilyah), pilgrims should not forget their responsibilities and duties as social beings, representatives of Allah and his role of welfare. Not to be a haughty actor of the order that only focuses on spiritual issues, but becomes a perpetrator of the order that is also sensitive to social problems, especially good relations to neighbors, relatives, neighbors and the environment.”³⁴

The above explanation is true as taught and ordered by KH. Jamal at the studies held in his boarding school “Al-Muhubbin” Nasi Jombang Pond, that the human being has a spiritual and social side that must be carried out in a balanced manner. Man must have a high social sensitivity under his journey, practicing the values of “omniment” to all nature as God’s morals to all His creation.³⁵ Message and advice KH. Jamal above is indeed a “barometer” of the piety of salik in treading his spiritual path.

It can be said that when the spiritual journey of a salik is deep, then his social piety will also be deep.³⁶ Remembering, the spiritual piety built will polish his heart and soul so that it is cleaner. When this heart and soul are clean, it will be easy to do good, walk on a positive path and not do things forbidden by religion. This is an affirmation that the teachings of the order do not necessarily educate its worshippers to be anti-world, anti-social, and others as such.

This moderate paradigm that will easily make social changes, their amaliah dhikr and riyadhah will make itself sensitive to the problems of society, the closer to God it will be more “compassionate” to others, compassionate to creatures and love for peace, harmony in plurality that

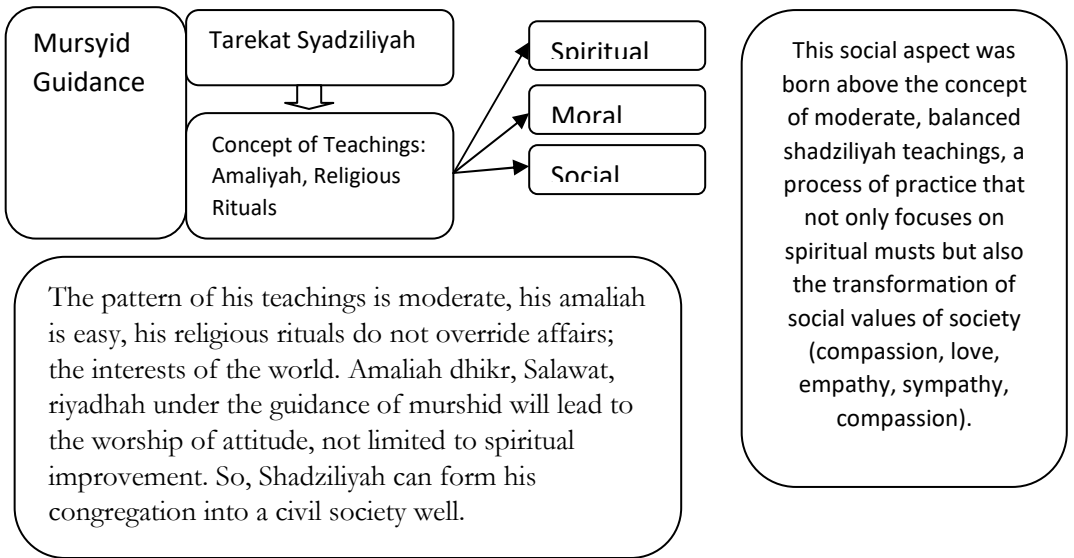
³³ Dawam, *Interview* (Tambak Beras Jombang, June 20th, 2021).

³⁴ Bambang, *Interview* (Tambak Beras Jombang, June 22nd, 2021).

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

³⁶ 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>.

exists.³⁷ The nature of “compassion” is what can treat disharmony and various inequalities that exist in society. It will also erode egoism, inclusiveness, and individualism. The spirit of the Sufi world is the internalization of “compassion” into the heart. A compassionate heart indicates that it begins to clean so that it can be ascertained that the divine light will shine on it until the walls of the foregoing between itself and God are gone.³⁸ As explained in the concept map below.



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

Historically, the teachings of Shaykh Abu Hasan Ali al Shadzili above that continued and developed by his students who began dai al Mursi (w 686 H), Ibn Atha’illah (w 709), then Ibu ‘Abbad al Ronda (w 793 H), and in the IX century H / XV continued by Sayyid Abi Abd Allah Muhammad ibn Sulaiman al Jazuli (w 1465 AD). They are in their development seen as leaders of the Syadziliyah Order so that it can develop in several regions including Indonesia (Java), one of which is in Tulungagung and spread on

³⁷ 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>.

³⁸ 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>.

the earth Tambak Beras Jombang. In practice, the Shadziliyah order wants to educate the congregation to become social pillars of society, how pilgrims can actualize remembrance and intercession for social life, and how can make the specificity of worship into a social spirit.³⁹

This is what is always emphasized to pilgrims as a measure of anticipation from extreme worship practices to forget the social aspect. The Shadziliyah Order is indeed an easy order to practice and follow because its charitable system and its practice are not so difficult and heavy for pilgrims. This becomes an alternative for pilgrims in choosing the order, in addition to its moderate conception.⁴⁰ This is as explained by Abu Bakar Aceh that the practice of this order is not so burdensome for the teacher murshid or the student; practitioners of the Shadziliyah order.

The books which are references to the Shadziliyah order only tells to leave all the deeds of the maxim, keep all the obligatory worship, perform worship or practices that are sunnah as much as possible, remembrance to Allah Swt as much as possible, at least 1000 times a day a night, istighfar 100 times, Salawat to the Prophet Muhammad at least 100 times a day-night, and some other remembrance. This explanation was confirmed by Aaron:

“Amaliah which is usually practiced by Shadziliyah pilgrims is dhikr La Ilaha illa Allah, Laqod Ja’akum, Allahu Akbar, and Sholawat Shadziliyah 100x.”⁴¹

This is proof that the model of the Shadziliyah order carries the concept of education with teachings that are easy and relevant to human life, where humans are social creatures (political will). Amaliah ruhani if practiced properly following the prescribed procedures will indeed be able to have a positive impact on the practitioner both spiritually, morally, and socially. Remember, the intended object is “qalibun” which is the heart. Where the liver is an organ that can determine humans are good or bad.

A clean heart illuminated by the light of God can certainly lead its owner to the direction of goodness and vice versa, therefore the purpose of

³⁹ 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 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 Dzikr al Silsilat al Thariqah al Syadziliyah al Mu'tabarah Li al Qutb al Rabbani al Syaikh Abu al Hasan al Syadzili* (Kairo: tp, 2001), 190–99.

⁴⁰ Lintang Taras, *Interview* (Tambak Beras Jombang, 15 Agustus 2021)

⁴¹ Harun Taras, *Interview* (Tambak Beras Jombang, 15 Agustus 2021)

the teachings of the order is how one can cleanse one's mind (heart) from all impurities, passions, shahwat, and everything other than Allah so that what is in his heart is only the asthmas of God. Teaching, which begins with improving the heart, is part of the management of character education that emphasizes faith and determination of the soul. Misbah explained that:

“Another pattern of Shadziliyah order is the practice of Hizb, which can be practiced by the pilgrims following the degree given by the murshid teacher, this hizb as an additional wirid to strengthen the soul, ripen the spiritual power and fortress from all negative things. There are types of hizib in the teachings of the Shadziliyah order, among others: *hizb al asyfa'*, *hizb al kafi* atau *al autad*, *hizb al bahr*, *hizb al baladiyah* atau *al birhatiyah*, *hizb al barr*, *hizb al nashr*, *hizb al mubarak*, *hizb al salamah*, *hizb al nur* dan *hizb al hujb*. This hizb should not be practiced by everyone unless he has obtained permission from the teacher or the caliph assigned by the teacher or it could be a student who is given the right to approve it. Amaliah hizib is also one of the characteristics of the teachings of the Shadziliyah order. Hizib can be used as a wirid to fortify themselves, get closer, and also calm the soul from all negative things that can melt the power of faith and piety to God. All the teachings and deeds of the Shadziliyah order if seen do not stop at one point, but a balance between one point with another”.⁴²

The order with such a model is very effectively used as the choice of modern society in the 21st century AD to educate its soul to be spiritualist, ethical, and humanist. As Kholik explains:

“The Shadziliyah Order teaches how one can actualize the practices of his order for social life, how its suluk process can accompany him to social piety, his closeness to God can educate him to be a loving and loving human being. Our teacher KH. Jamal does not get tired of conveying it, the afterlife needs to be pursued without having to forget the world. God needs to be approached, without having to break the ropes of friendship with his fellow human beings.”⁴³

In summary, being a Sufi does not have to live alone in the middle of the forest, and break social ties, but being a Sufi in modern times must come forward to help the weak brothers, in addition to knitting mujahadah in the

⁴² Misbah, *Interview* (Tambak Beras Jombang, 8 September 2021)

⁴³ Kholik, *Interview* (Tambak Beras Jombang, 15 Agustus 2021)

middle of the night with Allah.⁴⁴ This humanist soul will help people to flock to eliminate “barriers” to each other, increasing solidarity and social sensitivity so that life is more beautiful, balanced, and stronger. If withdrawn, the attitude of fuss formed from a clean heart through amaliah dhikr, salawat, hizb, riyadhah, munajat, and so on will lead to tolerance between religious people, tribes, races, and other differences. Thus, it will form a civil society that can build a better and more advanced nation civilization.

Piety and Moderate Education of the Shadziliyah Order

From the observation of the author, the activities of Jemaah Tarekat Syadziliyah like Muslims in general; Carry out the obligations of prayer, fasting, and other pillars of Islam, working and interacting with the community. The difference only lies in the routine of pilgrim activities in the afternoon and evening. Where the Congregation of the shadziliyah order held spiritual strengthening learning activities such as famous practices, spiritual flushing from the mursyids, as well as the process of spiritual improvement of the Pilgrims through the procession of bai’at. In addition, Jemaah Tarekat Syadziliyah also trades, does business, follows the arrival of community organizations, helps even look the most compact in other communities.

According to some recognition of the surrounding community, indeed the attitude of the Congregation of Shadziliyah order is light-handed and noble. As Luthfie said:

“The congregation of this order has been around for a long time; we are happy to be side by side with this tarekat. His congregation is polite and likes to help. It is not uncommon for us to be invited to alms and slam events in the houses. The Shadziliyah order here is the majority, well because the order is easily accepted by people, prioritizes ethics, and likes to help. On the contrary, this order is not radical, instead tolerant to other religions and opinions. Life can coexist. Their activities also do not disturb us, not loud kayaking in the village next door, but calm.”⁴⁵

⁴⁴ 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>.

⁴⁵ Luthfie, *Interview* (Tambak Beras Jombang, September 10th, 2021)

During this time the Sufi order is understood as *zuhud* and closed itself from social activities,⁴⁶ But it is different from the Shadziliyah order. Mursyid (spiritual teacher) teaches about the human relationship with other human beings, responsibility to family and environment, obligation to help each other, obligation to earn a living and other social activities become the value of the order that must be held firmly. Because of the estuary of religious teachings and the message of the murshid of the Shadziliyah order, a disciple (Jemaah, read.) is said to have matured as a member of the order and can be initiated when it has been able to carry out social obligations and there is no gap in violation of social functions. Therefore, social education in the Shadziliyah order is strictly obliged to obtain the status of obedient Pilgrims. Thus, Jemaah Tarekat Syadziliyah is not only taught theoretically at spiritual events but also required to create a positive stigma in society as a form of human responsibility.⁴⁷

The necessity of creating a good social stigma and avoiding accusations of inclusiveness is the existence of learning based on local wisdom, culture, social, and self-character.⁴⁸ Even the purpose of teaching in the Shadziliyah order marries between *langgar* learning (classical, read.) with the function of Jemaah in the community. In the world of education, this is what is meant by social integration. But uniquely, the order of Shadziliyah even though in the form of Sufi orders, at first glance like a social organization.

This assessment is not without reason, the Congregation of the shadziliyah order is present in every social space. If likened to a formal educational institution, then the process of teaching spiritual flush by murshid is teaching and learning activities (KBM), which then becomes an output by achieving achievement and social contribution in the community as a form of academic accountability.⁴⁹

The social base that marries the teaching of the order with the contribution of stigma in society does not reduce the values of spiritual strengthening as the existence of the Shadziliyah order. Spiritual

⁴⁶ 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>.

⁴⁷ 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.

⁴⁸ 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/ijcsl.v2i1.12889>.

⁴⁹ 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>.

strengthening activities are formed from amaliyah-amaliyah ukhrowi such as dhikr la ilaha illa Allah, salawat to the Prophet, and the practice of sanadiyah shadzilyah order that has been famous. Spiritual activities are carried out in a moderate and quiet voice so that the Congregation deepens and lives every time the wisdom of tawhid is chanted.

In terms of achievement, spiritual strengthening is based on perseverance and the degree of union with God, the completion, and the ability to unite with the divine Robbi.⁵⁰ This spirituality is meant to cleanse the filthy bulkheads of the heart, the seeds of pragmatism, individualism, hedonism, egoism, and other liver diseases. Thus formed a strong faith mentality, not easily changed and affected by worldly pleasures that are not good.

Spiritual strengthening influences the role of the Congregation of Shadzilyah in providing social contributions. The basis of the faith of the heart and clean soul is the capital of identity in creating change in society. Because spiritual capital is transcendent which affects the traits and personalities of individuals in interacting with society. Spiritual capital also prevents the creation of arrogance, capitalistic, oppressive, and other pathological traits. Therefore, between spiritual strengthening and social capital in the framework of the unification of human character that is whole principled *tanha ani al-fa'sya'i wa al-mungkar* (preventing social pathology in the form of ugliness and evil) and character *dar'u al-mafasid wa jalb al-mashaleh* (preventing social evil and creating good).⁵¹

Akblaqi is the fruit of the mating of spiritual and social teachings. Created spontaneously without thinking first and created intentionally. *Akblaqi* is moral teaching based on good and bad behavior in the scope of the Congregation of Shadzilyah, family, and society in general. Informal education, *akblaqi* orientation is analogous to strengthening character, where students (Jemaah tarekat Syadzilyah, read.) are trained and built to behave, judge, and behave well to themselves, family, and society.⁵² In the Shadzilyah order, moral formation through the strengthening of *akblaqi* was formed in amaliyah forums, spiritual and post-worship, and amaliyah-amaliyah forums.

⁵⁰ Ahmad Harisuddin, "Islamic Spiritual Education in the Tradition of Bapalas Bidan In Banjar Tribe, Indonesia," *Dinamika Ilmu* 21 (2021): 20.

⁵¹ 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>.

⁵² 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>.

Thus, Sufistic education applied by the Shadziliyah order is based on integrity and moderation. Integrity and moderation are formed from spiritual, social, and moral personalities (*ukhrowi*, *ijtima'i*, and *akhlaki*) as moderate teachings of the order. Spiritual piety as the existence of the Shadziliyah order contains a moderate Sufistic education pattern. Of course, what the Shadziliyah order does is a breakthrough in the world of Sufi orders, combining the value base on three components at once (moral, social, and spiritual) is the contextualization of the order in the modern era as a recommendation for the establishment of Sufistic education model.

Conclusion

From the results of the research and discussion above, it can be concluded that the concept of shadziliyah order teachings that show its modernity has been able to lead its members to have moderate, wise, and balanced paradigms. Thus, they focus not only on the power of spirituality but also on aspects of morality and humanism. His charitable practices are light, easy to implement, do not seem difficult; heavy. Thus, the teaching model applied by the Shadziliyah order is based on the moderation and integration of science between *ukhrawi* and worldly principles as a foundation of behavior in society.

In the process of forming social, moral, and spiritual behavior of the pilgrims of the Shadziliyah order, affirming not to be inclusive, individualist, and extreme in wading into the Sufistic world. Moderate attitude is more emphasized in this order, then plus the role of *murysid* teachers as educators who are not limited as spiritual guides, as well as moral and social educators of their congregations. It is also strengthened by *amaliah* practiced by the pilgrims consistently who can cleanse their inner aspects so that it has an impact on their behavior, attitude, and actions. It is clear, then, that the Shadziliyah order is oriented towards three humanistic values as the foundation of the order, namely spiritual, social, and moral or *ukhrawi*, *ijtima'i*, and *akblaqi*.

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