

The Contribution of Sufism to Building and Advancing Islamic Civilization in Indonesia

Kontribusi Tasawuf dalam Membangun dan Memajukan Peradaban Islam di Indonesia

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Article History

Submitted: August 28, 2022

Revised: February 02, 2023

Accepted: April 28, 2023

How to Cite:

Mursalat. "The Contribution of Sufism to Building and Advancing Islamic Civilization in Indonesia". *Refleksi: Jurnal Filsafat Dan Pemikiran Keislaman* 22, no. 2 (2022). <https://doi.org/10.14421/ref.v22i2.3931>.

Abstract

Sufism is accused of being a 'virus' that hinders progress and causes the Muslim world to lag in the arena of modern civilization. Sufism teachings and doctrines are considered irrelevant to the spirit of the global era and modernism. Likewise, puritan Islamic groups regard Sufism as a heresy and misleading superstition, as we have seen recently with the emergence of radical-puritan/salafi-Salafi-Wahabic groups. Sufism and Civilization. The two fields seem to be separate. Sufism is often perceived as an individual inner world, an ascetic activity that is super closed close material world. While civilization is something that requires the manifestation of progress, both physical and non-physical. Can the two of them meet, how is the relationship between the two, negate or affirm, if the answer is positive and affirmative, we can trace the relationship between Sufism and civilization from the relationship between Islam and civilization. Judging from the type of research, this research is included in qualitative research. It is said to be qualitative because this research emphasizes more on presenting the existing data descriptively. The results of this study explain that the important role of Sufism is awaited again to restore the glory of Islamic civilization, especially in Southeast Asia, in the mamidative views of some Muslims towards Sufism. Sufism is actually the of Islam being able to enter from various fields iing health, peace, economics, social, politics and culture.

Keywords : Islamic civilization, sufism, advanced civilization

Abstrak

Tasawuf dituduh sebagai 'virus' yang menghambat kemajuan dan menyebabkan ketertinggalan dunia muslim dalam kancah peradaban modern. Ajaran dan doktrin-doktrin tasawuf dianggap tidak relevan dengan spirit era global dan modernisme. Begitupun, kelompok-kelompok Islam puritan menganggap tasawuf sebagai bid'ah dan khurafat yang menyesatkan, seperti kita lihat akhir-akhir ini dengan kemunculan kelompok Islam radikal-puritan/salafi-wahabi. Tasawuf dan Peradaban. Dua bidang seolah terpisah. Tasawuf sering dipresepsi sebagai dunia batin bersifat individual, suatu kegiatan asketis super tertutup terhadap dunia materi. Sedangkan peradaban adalah sesuatu yang syarat dengan bentuk-bentuk manifestasi kemajuan, baik fisik dan non fisik. Bisakah keduanya bertemu, bagaimana relasi keduanya, menegasi atau mengafirmasi, jika jawabannya positif afirmatif, Relasi tasawuf dan peradaban bisa kita lacak dari relasi Islam dan peradaban. Ditinjau dari jenisnya penelitian ini termasuk dalam penelitian kualitatif. Dikatakan kualitatif karena penelitian ini lebih menekankan pada penyajian data-data yang ada secara deskriptif. Hasil penelitian ini memaparkan bahwa peran penting tasawuf kembali ditunggu untuk mengembalikan kejayaan peradaban Islam, khususnya di Asia Tenggara, di tengah pandangan negatif sebagian kaum muslimin terhadap tasawuf. tasawuf itu justru menjadi kemajuan Islam mampu masuk dari berbagai bidang diantaranya, kesehatan, perdamaian, ekonomi, social, politik dan budaya.

Kata Kunci: Peradaban Islam, tasawuf, kemajuan peradaban

A. Introduction

In various texts, Sufism has the meaning of *Shaff* (line, in prayer) because it is considered that the Sufis are in the first row.¹ Or *Shuf*, which is wool or coarse fleece that usually characterizes the clothing of Sufis. Or also ahl al-Shuffah, namely the *zahid* (*zuhud*) and *zahid* (worship experts) who do not have a home and live on the porch of the Prophet's.² However, various opinions regarding the definition of Sufism are still inaccurate. In detail, Al-Junaid, one of the great figures of Sufism, stated; Sufism is cleansing the heart of what disturbs the feelings of most creatures, striving to get rid of the influence of our original mind

¹ Aly Mashar, "Tasawuf: Sejarah, Mazhab Dan Inti Ajaran," *Al-A'raf: Jurnal Pemikiran Islam Dan Filsafat*, 2015, 99.

² Rauf Tamim, "Pendekatan Tasawuf Dalam Studi Islam," *Az-Ziqri* 1, no. 2 (2019): 203–17.

(instinct), extinguishing our weaknesses as humans, avoiding all calls for lust, approaching sacred spiritual qualities, and relying on knowledge. knowledge of nature, using important things (especially eternal), spreading advice to fellow human beings, keeping promises with God in terms of nature, and imitating the Shari'a of the Prophet Muhammad.³

The science of Sufism has grown and developed for a long time, precisely since the time of the Prophet Muhammad. The science of Sufism has many benefits, one of which can be a tool to deal with this life. From a historical perspective, the emergence of Sufism began in the 1st-century hijriyah, as a form of resistance to deviations from Islamic teachings which were considered to be outside the limits of sharia. Islam is often used simply as a means of legitimacy and personal ambition by some groups. They do not hesitate to reject aspects of Islamic teachings that are not by the wishes of their lifestyle. Since that time, history has recorded the emergence of renewal among sincere and sincere Muslims. This revival then spread throughout the Muslim world. They are eager to restore the original and sacred message brought by the Prophet Muhammad.⁴

With Sufism, great Islamic figures such as Diponegoro, Imam Bonjol, and Cik Di Tiro opposed colonialism. With Sufism, Amir Abdul Kadir al-Jazairi dared to fight the French. In the second century, Sufism was only known in Kufa and Basra. Only at the beginning of the third century, Sufism began to grow and expand widely to other cities, even to the city of Baghdad. At that time, the essence of Sufism was divided into three parts, namely the Science of the Soul, the Science of Morals, and the Science of Metaphysics or the science of the unseen. In the third and fourth centuries, the main essence of Sufism was about the human relationship with God. Rabi'ah al-Adawiyah had previously revealed the soul of Sufism with her famous teachings, namely Hubba, love. Meanwhile, *Ma'ruf al-Karakhi*, a great Sufism leader in Baghdad, increases the soul's gain from that love, namely *Thuma'ninah* (peace of the soul) because of love. Peace of mind is the goal. Because the rand eternal

³ Akhiyat, "Tasawuf Dan Akulturasi Budaya(Tela'ah Tasawuf Dalam Perspektif Culture and Education)," *Jurnal As-Salam* 1, no. 1 (n.d.): 1; Haidar Bagir, *Tasawuf* (Bandung: Arasyi Mizan, 2005), 87.

⁴ Said Akil Siroj, *Dialog Tasawuf Kiai Said*, (Jawa Timur: Khalista, 2012), 48.

wealth is not in the form of material possessions, but the wealth of the heart.⁵

Sufism and Civilization. The two fields seem to be separate. Sufism is often perceived as an individual inner world, an ascetic activity that is super closed to the material world. While civilization is something that requires the manifestation of progress, both physical and non-physical. Can the two of them meet, how is the relationship between the two, negation or affirmation, if the answer is positive affirmative, we can trace the relationship between Sufism and civilization from the relationship between Islam and civilization. Social and civilization theorists say the role of Islam is to determine civilization. We can see a comparison of the times from before Islam entered the Arabian Peninsula, until Islam entered. Many changes occurred, including lifestyle, new culture, and conducive interaction with the outside world. Islam assimilated and eliminated the negative elements of local culture and then formed a new element - this is Islamic civilization.

Many Western researchers have researched Sufism, one of which is Martin van Bruinessen, a historian who is an expert in the field of Sufism, especially the spread of Sufism and its tarekat in the archipelago. Sufism is a topic favored by the West because it is a weak point in Islam. With the presence of Sufism, Western ideas such as pluralism and democracy will be easily spread in a country where the majority of the population are followers of Sufism. Authentic writings on Sufism in modern Western media are rare, while those who miss the teachings are quite a lot. The existence of this situation naturally becomes a convincing basis for making possible efforts to avoid deviations from the teachings of Sufism and to present all aspects of its teachings in an authentic form. Sufi teaching deals with almost every aspect of spiritual life and presents one of the most complete and well-preserved metaphysical and esoteric traditions that have survived in the modern world.⁶

The religious view of Sufism, which in the last three decades has shown a positive trend in various circles. In the academic world, the phenomenon of widespread research on classical Sufi thought to Sufism orders, has produced hundreds of priceless scientific works. Even some

⁵ Hamka, *Perkembangan Dan Pemurnian Tasawuf* (Jakarta: Republika, 2016), 115–18.

⁶ Martin Van Bruinessen, *Kitab Kuning Pesantren Dan Tarekat Tradisi-Tradisi Islam Di Indonesia* (Bandung: Mizan, 1995); Asmaran, *Pengantar Studi Tasawuf* (Jakarta: PT Raja Grafindo Persada, 2002), 11.

universities in developed countries, have included Sufism curriculum at the *university level, such the Department of Islamic Studies*. In a broader context, evidence of the rise of Sufism and its relevance to modern society is the increasingly rapid phenomenon of urban Sufism. The wisdom of Sufism values is not only often discussed among intellectuals, but it has become an epidemic among the grassroots such as factory workers and ordinary people who do not even have a strong educational history and religious culture. Sufism is no longer only discussed at the level but has become a lifestyle in several segments of modern society.⁷

Will but Sufism is often criticized and accused of being hurtful. Some orientalis and Muslim thinkers themselves have accused Sufism of being the cause of the decline of Islamic civilization. Sufism is accused of being a 'virus' that hinders progress and causes the Muslim world to fall behind in the arena of modern civilization. Sufism teachings and doctrines are considered irrelevant to the spirit of the global era and modernism. Likewise, puritan Islamic groups regard Sufism as a heresy and misleading superstition, as we have seen recently with the emergence of radical-puritan Salafi-Wahabi Islamic groups. If we read in history, many Sufis have actually aslamic civilization. The Sufis are known for their encyclopedic knowledge. Like Sheikh Sahl At-Tasturi, a Sufi who is an expert in commentary. Sheikh a Ibn Arabi, Sufis who put forward tasawuf-falsafi are also known as commentators and hadith experts. Sheikh Ibnul Farid and Sheikh Fariduddin Al-Aththar are two Sufi figures who are widely known as writers.⁸

Indeed, there are quite a lot of research on Sufism and civilization, but the author is looking for differences from previous researchers, among other studies on Sufism and civilization, namely; *First*, Kautsar Azhari Noer's work discussing Sufism cannot escape criticism because he has suffered from defects that have made his self-image bad which is detrimental to Islamic civilization. This tasawuf record is due to their involvement in the political world which is full of lies. Another thing that adds to the opaque side of Sufism is the commercialization of

⁷ Rahmat Yulianto, "Tasawuf Transformatif Sebagai Solusi Problematika Manusia Modern Dalam Perspektif Pemikiran Tasawuf Muhammad Zuhri," *Jurnal Teosofi* 4, no. 1 (2014): 27.

⁸ Mukafi Ni'am, "Benarkah Tasawuf Biang Kemunduran Umat Islam?," 2020, <https://www.nu.or.id/nasional/benarkah-tasawuf-biang-kemunduran-umat-islam-PUeJ2>.

Sufism. now Sufism is criticized because Sufism is misused to seek business-economic benefits.⁹

Second, Miftahul Ulum's work entitled, "Pendekatan Studi Islam: Sejarah Awal Perkenalan Islam Dengan Tasawuf", in this study discusses the emergence of Sufism in Islam along with the birth of Islam itself, growing in the spirit of the founder of Islam itself, namely Muhammad SAW disauk the water is from the Qur'an itself. Therefore, the basis for the birth of Sufism is the Al-Qur'an and the Hadith of the Prophet. In its development Sufism consists of four periods, namely: the period of the Prophet, Companions, Tabi'in and the spread of Sufism. While the main teachings are focused on moral Sufism, practice, and philosophy.¹⁰

Third, Arki Auliahadi and Ariska Oktavia, "Perkembangan Awal Islam di Nusantara dan Wacana Sufistik Tasawuf Falsafi Pada Abad 17", during the 16th-17th centuries in the archipelago, philosophical tasawufism developed not only in Aceh but in other parts of the archipelago. Even though there were attempts to implement shari'ah - something that could not be separated from the scope of Islam in that century. The writings of Hamzah Fansuri and Syamsuddin give impetus to this tendency, it cannot be concluded arbitrarily that they heed shari'ah. They have contributed to the religio-intellectual life of Muslims in the 16th and 17th centuries.¹¹

From the research above, there has been no discussion of the Sufism Movement (tarekat) in Indonesia which is involved in various fields, for example education and the economy, with the existence of the Sufism Movement can be considered as progress. As an intergral part of the Islamic revival in Indonesia, Sufi orthe der (tarekat) are facing remarkable challenges and opportunities in maintaining their existance in the digital era. Nevertheless, previous studies observed tarekat as a traditional community that wouldexterminatednted by the pace of modernization and globalization,¹² the author is interested in discussing or writing about Sufism and Islamic civilization, to dismiss the

⁹ Kautsar Azhari Noer, "Tasawuf Dalam Peradaban Islam: Apresiasi Dan Kritik," *Ullumuna X*, no. 2 (July 2006).

¹⁰ Miftahul Ulum, "Pendekatan Studi Islam: Sejarah Awal Perkenalan Islam Dengan Tasawuf," *Al-Mada: Jurnal Agama Sosial Dan Budaya* 3, no. 2 (2020).

¹¹ M. Fahli Zatra Hadi, "Tasawuf Untuk Kesehatan Mental," *An-Nida: Jurnal Pemikiran Islam* 40, no. 1 (2015).

¹² Zulfan and Muhammad Taufik Taufik, "Mediated Tariqat Qadiriyyat Wa Naqshabandiyyah in the Digital Era: An Ethnographic Overview," *Esensia: Jurnal Ilmu-Ilmu Ushuluddin* 22, no. 1 (2021): 35-43.

accusations against Sufism so far, namely Sufism as a decline in Islam and is only busy with itself, such as implementing seclusion and *uzlah*, just busy with solitude away from the crowd. With this article the author wants to show that Sufism is like "water" where "water" will follow the container if the container is red then the water will turn red too, as Sufism will also follow its times, therefore this study will explain that Sufism it has become the progress of Islam being able to enter from various fields, including health, peace, economy, social, politics and culture.

B. Sufism's Contribution to the Development of Islamic Civilization in Indonesia

When talking about Sufism which is owned by Sufi figures, it turns out that he has a basis, that every human being has the soul of Sufism but it depends on his beliefs and habits in his daily life. This means that positive religious habits make Sufis hold on them to so that he always knows the belief about the existence of Allah swt. Sufism in Islam is highly recommended. Especially for Muslim youths. Because by inculcating the soul of Sufism in yourself, you can make good behavior and morals. The importance of learning Sufism encourages the continuation of human life, especially in the progress of Islam. Islam is a religion that prioritizes morals or nobility so that every Muslim must have a Sufism spirit and good behavior in building Islamic civilization in the future.¹³

As Islamic civilization is a collection of thought values, spirituality, human material values, the movement of mankind from the primitive era to the era of development in terms of culture, thought and nature. Sufism instills a unique spirit, so that the perspective on civilization can be absorbed from the outside. A change (transformation) in Sufism is not a minus to a plus, but rather focuses on the afterlife and emphasizes the divine aspect. Sufism is one of the dimensions of Islam that has contributed greatly to Islamic civilization. Specifically, Sufism came to the Islamic scientific stage in the middle of the II century H, that the problems faced and the activities carried out were no longer as simple as in the early days of Islam but with the expansion of the wider Islamic area, The encounter of Islam with various religions from Christianity,

¹³ M Dani Habibi, "Ajaran Tasawuf dalam membangun peradaban Islam", https://artikula.id/m_dhany_habibie/ajaran-tasawuf-dalam-membangun-peradaban-islam/ (2022).

Judaism, Zoroastrianism, Hinduism, Buddhism and previous great civilizations such as Persia and Rome has implications in various fields including the scientific area, especially in the esoteric dimension of Islam.¹⁴

The glory of Sufism, of course, cannot be separated from the role and contribution of Sufism figures. Characters who have a more compromising and affectionate nature and character. Sufism does have a growing tendency and is cosmopolitan oriented, not taking into account differences in ethnicity, race, language, and geographical location. The Islamic da'wah carried out by the Sufis developed quite successfully and this success was mainly determined by association with groups of small people and the example which symbolized the peak of piety and perseverance by providing social services, donations, and assistance in a spirit of togetherness and a sense of pure brotherhood. Sufis are like psychologists who travel all over the country to spread the Islamic faith. From the ability to understand the Islamic spirit so that they can speak according to the capacity (beliefs and culture) of their audience, they then modify local customs and traditions in such a way as in the example above so that they do not conflict with Islamic principles. With such wisdom and persuasive teaching and education methods, Sufism figures have succeeded in grounding the word of God as exemplified by the Prophet Muhammad.

Now, the important role of Sufism is again awaited to restore the glory of Islamic civilization, especially in Southeast Asia, amidst the negative views of some Muslims towards Sufism. The view that Sufism is part of the tarekat, quoting from Martin van Bruinessen's opinion, is just a symptom of depoliticization, as an escape from social and political responsibilities, more oriented towards *ukhrawi* affairs than world problems. The Sufis in their behavior only emphasize the ascetic aspect (*zuhd*) and *ukhrawi* orientation, while the nature of trying to get closer to God, the Sufis with their tarekat are said to be accustomed to distance themselves from society (*khalwah*, *uzlah*). If "traditional" Muslims (Aswaja) are considered more conservative, accommodating and apolitical than modernist Muslims, the Sufis with their tarekat are considered the most conservative of the conservatives, and the most shy away from political attitudes. It is time for the Sufis and their tarekat in

¹⁴ Kholid Al-Walid, *Tasawuf Filosofis: Menyelami Samudra Ilmu Tasawuf Filosofis* (Jakarta Selatan: Sadra Press, 2020), 1.

Southeast Asia to dispel this negative view with real work, once again to restore the glory of Islamic civilization.¹⁵ To realize the real work of Sufism, now the Sufis are spreading their wings to various fields including:

1. The Concept of Sufism (Tarekat) as the Development of Education and Medicine

First, In the world of Islamic education, Sufism has a very significant role. A person who wants to gain knowledge, cannot rely solely on his own abilities, he must expect the pleasure of Allah swt. Meanwhile, Allah's pleasure can only be obtained if a servant is close to Him.¹⁶ It is an interesting phenomenon that in the midst of the habitat of scientific and technological progress, people tend to run to spiritual pursuits. This is a sign of the urgency and significance of Sufism and education on morals in the life of modern society. There are several factors that mark the importance of Sufism and education for modern human life. Sufism is a natural basis for every human being. Sufism is a divine potential that functions, among other things, to design the pattern of world history and civilization. Sufism can color all activities, both social, political, economic and cultural dimensions. Sufism functions as a controlling and controlling tool for humans, so that the human dimension is not tarnished by modernization that leads to moral decadence and anomaly of values. so that Sufism will lead humans to achieve the supremacy of morality (moral excellence and glory). Sufism has relevance and significance to the problems of modern humans today, because in a balanced way it provides inner coolness and sharia discipline at the same time.¹⁷

Entering the world of practitioners, defending the people from the path of education, and empowering economic potential are not necessarily lower in value than dhikr and wirid on prayer mats. As a scholar Hadratus Shaykh taught that worship to get closer to Allah is not only by worshiping *mahdah* but also in the form of concrete actions to bring people out of the pit of poverty and ignorance, to keep people from divisions and conflicts between interests. All this social worship

¹⁵ Rakhmad Zailani Kiki, "Tasawuf Dan Peradaban Islam Di Asia Tenggara", <http://islamic-center.or.id/tasawuf-dan-peradaban-islam-di-asia-tenggara/> (2022).

¹⁶ Miswar Rasyid Rangkuti, "Tasawuf Dan Relevansinya Terhadap Pendidikan," *Jurnal Manajemen Pendidikan Islam* 3, no. 1 (2019): 108.

¹⁷ Ubabuddin, "Peran Tasawuf Dan Pendidikan Islam Terhadap Akhlak Masyarakat Modern," *Jurnal Alwatzikhoebillah: Kajian Islam, Pendidikan, Ekonomi, Dan Humaniora* 4, no. 1 (2018): 118.

can bring humans closer to God. As Tarekat Al-Idrisiyah has facilities and infrastructure that can support the development of the mission of Islamic da'wah, namely the Al-Fattah Great Mosque as a means to worship and study. The Secretariat as a place for consolidation of the foundation's administrators, have TPA and MI (*Madrasah Ibtidaiyyah*) as educational facilities.

Education aims to grow and develop basic human potential, namely emotional, spiritual and intellectual potential. Ideally, the purpose of education in pesantren is to explore human potential to know Allah and His laws in Islam as well as to master science and technology as human manifestations as *khalifah fi al-Ardh*. Therefore, the Tarekat al-Idrisiyyah organizes science and dhikr meetings, formal and informal education. The formal educational institutions currently being developed are: First, PAUD (Early Childhood Education / Pre-School) and TKA (Al-Qur'an Kindergarten). Second, SDIT (Integrated Islamic Elementary School), MD (Madrasah Diniyah / religious education institutions): Third, MTs (*Madrasah Tsanawiyah* / SMP), MA (*Madrasah Aliyah* / SMA), SMK (Vocational High School/College) and Higher Education.¹⁸

If one looks at all of Abah Anom's works, one can say that he always spoke within the scope of Sufism, either in his books, or in his edicts or speeches. It is clear from his works that his sources contain mostly Islamic classical texts, especially in *Miftah al-Shudur*, the only work written in Arabic (but better known and available in an Indonesian version). The messages contained in this work are reinforced by the *talqin* representatives Abah Anom and the Sheikh himself, especially during *manakiban*, daily practice, and in the *khataman* ceremony of the *Inabah* curriculum, based on his book *Ibadah*, which also plays a very important role in spreading the TQN message. This work also reflects Abah Anom's deepest thoughts on practical Sufism, which he has applied in his efforts to rehabilitate the minds of young people in particular and Islamic society in general.¹⁹

Talking about the Sufism-based rehabilitation center, one of them is the Pondok Tetirah Zikir Rehabilitation Home. Pondok Tetirah Zikir is

¹⁸ Siswoyo Aris Munandar and Mursalat, "Akuntabilitas Manajemen Pemberdayaan Pendidikan: Studi Pada Pesantren Tarekat Al-Idrisiyyah Tasikmalaya," *Jurnal MD* 5, no. 1 (2019): 20.

¹⁹ Sri Mulyati, *Taswuf Nusantara: Rangkayan Mutiara Sufi Terkemuka* (Jakarta: Kencana Prenada Media Grup, 2006), 205.

a rehabilitation center for drug victims and people with mental disorders. The founders of Pondok *Tetirah Zikir* thought that the cottage institution was a spiritual savior institution, with the existence of the cottage there would be spiritual values that would elevate the dignity of human adversity, besides gathering with pious people is one of the actions to heal the soul.²⁰

Healing of patients at Pondok Remembrance Remembrance is in the form of spiritual practices carried out in the form of daily, weekly, monthly practices.²¹ The method of remembrance carried out at Pondok *Tetirah Zikir* certainly requires several implementation processes, regarding its implementation carried out regularly, namely after performing the five daily prayers, in addition to routine remembrance activities, there are also secondary activities to fill spare time and develop the talents of these patients, including: with gardening, farming, raising livestock and even fish farming management. However, this activity is not the main activity, because what is emphasized here is the process of cleaning and awareness with remembrance that is carried out regularly every time, this is done to train yourself wherever and whenever you must remember Allah.²²

Therapy with a spiritual approach has been widely applied by various rehabilitation homes and Islamic boarding schools that treat students or patients who are addicted to narcotics and narcotics abuse in Indonesia, one of which is the Pondok *Tetirah Zikir* Rehabilitation Center in Yogyakarta. Offering a spiritual approach therapy method, namely through the *Zikrullah* method with the application of Islamic Sufism, known as the Tarekat Qadiriyyah wa Naqshabandiyah. There are two kinds of remembrance carried out in the Tarekat Qadiriyyah wa Naqshabandiyah, namely remembrance of *jahr* and remembrance of *khofi*. With this remembrance therapy, it really helps the students in getting peace of mind. the patients at *Titirah* remembrance carry out this remembrance therapy after performing the obligatory prayers, This will not get results, except by touching his feelings with religious teachings (dhikr) through

²⁰ Eka Oktavianti, "Zikir Dan Penyembuhan Gangguan Kejiwaan Dalam Tarekat Qodiriyyah Wa Naqshabandiyah (Studi Terhadap Pondok Tetirah Zikir Berbah Sleman)" (Skripsi, Fakultas Ushuluddin dan Pemikiran Islam, Universitas Islam Negeri Sunan Kalijaga, 2019), 31.

²¹ *Ibid.*, 216-217.

²² Najuba Zain Dkk, "Penanganan Stress Dengan Metode Zikir Lisan Di Pondok Pesantren Tetirah Zikir Berbah Sleman Yogyakarta," *Jurnal Bimbingan, Penyuluhan, Dan Konseling Islam* 1, no. 2 (2018): 52-53.

the teachings of TQN. In fact, the treatment of the object of faith through remembrance therapy is the best treatment that can be done against narcotics abuse in overcoming the problem of dirty souls in the sense of narcotics addiction. The importance of this aspect of faith is very effective in helping victims of narcotics abuse to be able to return to the midst of society and the country in a healthy state of faith.²³

In rehabilitating or healing narcotics addicts at the Pondok Tetirah Zikir Rehabilitation Center, the remembrance method adopted from the Tarekat Qadiriyyah wa Naqshabandiyyah Suryalaya was used. Basically the practices of the Tarekat Qadiriyyah wa Naqshabandiyyah used by Pondok Tetirah Zikir are the same as those practices used to purify the soul, heal dependence on drugs. The practice is carried out by remembrance of *jahr* and remembrance of *khafi*, *manaqiban* and *khataman*. The rehabilitation method carried out by Tri Hardono uses a Sufism approach to carry out the *amaliyah* of the Tarekat Qadiriyyah wa Naqshabandiyyah (TQN) from Suryalaya, including: prayer, remembrance, *khataman*, *manaqiban*, religious studies, and other practices, with the aim of cleansing the soul from the crimes committed. result of using drugs. However, the remembrance method applied to the Pondok Tetirah Zikir does not ignore matters relating to the physical condition of the students, namely routine medical examinations, cupping, exercise, and light work.²⁴

Based on observations, observations, and interviews that this author conducted at the Pondok Tetirah Zikir Rehabilitation Center, Spiritual coaching for former drug addicts is quite influential on students so that they change their lifestyle for the better, such as always relying, *zuhud*, *wara'*, socializing well with the community, discipline and others, because of the guidance of spiritualism, former drug addicts can change their lifestyle little by little to become people who can return to function in the *santri* environment, then some of the *santri* have actually turned into people who are obedient in carrying out the teachings of Islam in a holistic manner. good and right according to what has been taught.

2. Social Sufism in Facing Economic Developments in Indonesia

²³ I Ambarwati, "Bimbingan Spiritual Berbasis Terapi Lingkungan Terhadap Korban NAPZA Di Panti Rehabilitas Pondok Tetirah Dzikir," *Jurnal Bimbingan Konseling Dan Dakwah Islam* 16, no. 20 (2019): 188–90.

²⁴ *Ibid.*,

Even Jabir bin Hayyan as the person who holds the first Sufi title is a Muslim scientist, a chemist who received the title of the first Father of Islamic Chemistry, which is not only known in the country of his birth, but also in other regions such as Europe. There he is better known by the name "Geber". His writings in the field of Chemistry are very influential on the development of Chemistry in the future. Another very impressive, if not surprising, contribution of Sufism to Islamic civilization is its contribution to answering questions related to modern science, especially physics. Fritjof Capra, a physicist who has conducted research in high-energy physics at several European and American universities, through his work *The Tao of Physics* can help us explain the similarities between Sufism and modern physics. Fritjof Capra's *The Tao of Physics* is often used as a reference and at the same time an excellent example by scholars and thinkers to show the similarities between modern science and Eastern mysticism, represented by Hinduism, Buddhism, and Taoism.²⁵

This work can encourage and help Muslim thinkers to look for similarities between modern physics and Sufism because of the similarities between Sufism and Eastern mysticism. Toshihiko Izutsu's Sufism and Taoism is an excellent example of a comparative study showing the similarities between the key philosophical concepts in Sufism represented by Ibn 'Arab, on the one hand, and the key philosophical concepts in Taoism represented by Lao-tzu and Chuang-tzu, on the other hand. If it is true that Sufism and Taoism have similarities in key philosophical concepts, Sufism and modern physics also share the same things that modern physics and Taoism have in common.²⁶

The accusation of Sufi teachings being the main cause of the weak social, economic and political ethos so that the majority of Muslims are classified as poor and have low education is the result of a misunderstanding of the meaning of Sufi teachings, which are clearly sourced from the Book of Allah and the Sunnah. Sufi teachings can be the ethical basis for the dynamics of social, economic and national political life that are humanistic and just in a globalized world, if interpreted as humanitarian praxis. The root of Sufi ethics is the willingness of humans to place material and worldly dynamics (social,

²⁵ Noer, "Tasawuf Dalam Peradaban Islam: Apresiasi Dan Kritik," 377.

²⁶ *Ibid.*,

economic, political) as a vehicle for achieving higher and quality stages of life (*maqam*). For the Sufis, social, economic and political life is not a final destination, but a ladder to a higher life. This is the purpose of the teachings of *Suluk* as a way to achieve *ma'rifat*; *Ma'rifat* is the highest gift about the nature of the dynamic life of nature and humans. The futuristic gift of *ma'rifat* creates human beings who are good at seeing the causal laws of history and various possible events in the future.²⁷

Islamic scientists who are well-known in Western countries are also very Sufi tendencies such as Abu Nasr Al Farabi (d. 339 H.) who is known in the West as a great philosopher for example, he is a brilliant Sufi *deorang*. His writings are not only philosophy but also mathematics, metaphysics and others. History also proves that some Sufis were active and quite successful traders.

The realization of the Sufistic doctrine is not by avoiding, rejecting and avoiding material struggles, but going beyond and breaking through the boundaries of materialistic material dynamics. Sufistic behavior and lifestyle is a technique of human liberation from material traps when carrying out social, economic and political actions, as well as in religious ritual activities. That is the ethical basis of every Sufi practice that should permeate every human action in social, economic and political life as well as in various scientific activities. The essence of such Sufi teachings is easy for us to recognize in all the teachings of the divine religions. Based on Sufistic ethics, a person is willing to help relieve the suffering of others, even though they themselves face difficulties and suffering. Achievements in the social, economic and political life of Sufis, always focused on achieving spiritual quality, not only for social status, accumulation of wealth and personal power.²⁸

The important role of Sufism is not only in the past, even in today's modern age, the role of Sufism is still very important, not only in matters of world view, but in aspects of life such as the economy. One example is citing Radjasa Mu'tasim and Abdul Munir Mulkhan in a book entitled *Sufi Business: Studies of Tarekat in Industrial Society that the Syadiliyyah Tarekat* movement in Kudus was able to encourage economic dynamics in the region. So that in this tareket group there is a strong economic network that is able to raise the economic standard of living of its

²⁷ Sutejah, *Tasawuf Di Nusantara: Tadarus Tasawuf Dan Tarekat, Halaqoh Pengajian Syarah Hikmah PCNU Kota Cirebon*, (Cirebon: CV Aksarasatu, 2016), 96.

²⁸ *Ibid.*,

adherents. It is said that almost all the followers of this tarekat use the daytime to carry out economic activities, while at night they are used to carry out tarekat activities.

As the Tarekat Idrisiyah has managed assets worth 72 billion, 18,000 cooperative members, 5000 SME stalls, 3000 madrasa partners and institutions, 40 coastal economic empowerment business units and 1000 heads of households for clean water and sanitation programs. In 2020 the cooperative targets to have additional programs for 5000 to 10,000 SME stalls and additional beneficiaries of the clean water and sanitation program for 5000 to 10,000 families and build a Qini factory for processing vaname shrimp, will also add 6000 educational institutions.²⁹

The Tarekat having its address at Cisayong, Kab. Tasikmalaya has successfully applied it. It is proven by the increasing number of products issued by this tarekat and is already known by the wider community. As in the field of creative husbandry, agriculture, department stores, including Qini Mart, Qini Fresh, Qini Phone and Qini Art, as well as places to eat and take part in fostering the economy of local residents with cooperatives and also forming Baitul Mall Wattawamil (BMT). Where to have a BMT with 4 cash offices or 4 branch offices, both in Jakarta and Tasikmalaya. This is to serve the financial or Islamic financial needs for the Idrisiyyah community and congregation.

The head of the Kopontren (Koprasi Pesantren), Uztadz Aka Tazakka Bonanza in his online presentation reported the track record of the business journey of the Fathiyah Kopontren which had been established for 37 years since 1983 and was able to survive and grow and even become the best National cooperative in 2018. Currently, Kopontren Fathiyyah Idrisiyyah/ The Idrisiyah congregation has managed assets worth 72 billion, 18,000 cooperative members, 5000 SME stalls, 3000 madrasa partners and institutions, 40 coastal economic empowerment business units and 1000 heads of households for clean water and sanitation programs. In 2020 the cooperative targets to have additional programs for 5000 to 10,000 SME stalls and additional beneficiaries of the clean water and sanitation program for 5000 to 10,000 families and build a Qini

²⁹ Siswoyo Aris Munandar, "Spiritual Piety and Social Piety: Sufism Teachings in the Modern Era and in the Midst of the Covid-19 Virus Outbreak Buliding a News Cilization," *Sunan Kalijaga: International Journal of Islamic Civilization*, 4, no. 1 (2021): 80.

factory for processing vaname shrimp, will also add 6000 educational institutions.³⁰

Sheikh Muhammad Faturrahman also continues to improve the economy of the tarekat and Islamic boarding schools through various efforts. One of them is the presence of a fishpond business belonging to the Idrisiyyah Islamic Boarding School on the coast of Cipatujah by using unproductive land to be converted into high economic value. The students who fish there also carry the concept of sympathetic preaching of the teachings of Sheikh Muhammad Fathurahman. Gradually, little by little, the presence of vaname shrimp ponds there helped to raise the dignity of the people of Cipatujah, especially around the pond. There is something unique and different from other businesses in general, that is, every fishing activity begins with remembrance, prayer and prayer in congregation as if the process is a standard operating procedure for fishing.

During the 1 decade of the leadership of Sheikh Muhammad Fathurahman, National Conference activities were started and carried on in the course of the Idrisiyyah movement. Periodic National Conferences are the implementation of organizational programs that combine Divine leadership with professional management. "Mursyid tarekat Idrisiyyah's vision in politics is to try to realize the goals and ideals of Islam in politics, because Islam teaches politics. But the meaning is not 'Islam for politics' or 'politicizing Islam for the sake of political lust'. In this political da'wah, anyone can cooperate with Tarekat Idrisiyyah in the framework of the same vision of realizing *insaniyyah* leadership on the basis of *lillah-fillah-billah*". Ten years have passed by the Tarekat Idrisiyyah under the leadership of Sheikh Muhammad Fathurahman, various programs and steps of da'wah have been carried out,

In addition, there is the Tarekat Siddiqiyah which is a local tarekat which has received a lot of attention and attention from the public lately. Apart from the pro and contra groups, the Shiddiqiyah tarekat was able to spread its teachings in Indonesia as well as to increase its followers in a relatively short span of time. So, it is not surprising that this has prompted the emergence of a lot of research on this tarekat, both related to its teachings, its work in the world of education, social-

³⁰ Istagram Tarekat Idrisiyyah, akses 30 September 2021.

society, politics and economics. At first glance, this phenomenon can be understood because this tarekat has its own uniqueness, especially from the aspect of its teachings and views on world life, which are indeed different from other tarekat.

Some of the interesting phenomena of the Tarekat Shiddiqiyah can be seen from the economic behavior of its adherents, especially in developing business units that can support the increasingly rapid development of the tarekat in Indonesia. Until now, many types of products have been developed by the Tarekat Shiddiqiyah organization, ranging from the construction of a three-star hotel in Jombang, the production of bottled mineral water (Maaqo), kretek cigarette business partners (in collaboration with HM. Sampoerna), pandanus and bamboo handicrafts, houses eat Yusro, production of tea bags and honey. Not only that, the Tarekat Shiddiqiyah also manages a well-established and strong humanitarian social assistance unit (Dhibra), one of whose products is the development of the Tajrin Naf'ah social savings model. In contrast to the understanding of Sufism and the tarekat in general which tend to be fatalism, The Shiddiqiyah Order is able to mix Sufism teachings with the spirit of entrepreneurship.³¹

C. Constraints and Opportunities for Sufism in Building Civilization in the Contemporary Era

According to Jawad As'adi (Director of Almustofa International University Indonesia) is an expert on Sufism regarding the obstacles for Sufism in building civilization in the current era, namely the *first factor*, the emergence of radical thought among Sufis, namely the loss of balance, moderation, honesty and independence from the world. *Takfiri* also flourished among Sufis, resulting in negative impacts. Sufis who do not *zuhud* have lost their existence, and the loss of the attitude of *zuhud* will destroy Sufi civilization. *The second factor* is to absorb radicalism and worldly thoughts so that they are ready to join certain institutions to succeed in certain agendas. They were the Sufis involved in the war. They are involved in conflicts of political interest. The inability to occupy their position (Sufis) resulted in being tempted by *takfiri* groups, resulting in the destruction of many Islamic heritages.

While the opportunity is that there is a paradox between authenticity and civilization, how authentic teachings are faced with an increasingly

³¹ Misbahul Munir, "Fenomena Bisnis Di Komunitas Tarekat Shiddiqiyah Jombang", dalam buku, *Mozaik Riset Ekonomi Islam*, (Malang: UIN MALIKI Press, 2013).

advanced civilization, some people are confused, the role of Sufism can show its authenticity, namely inclination to divinity and the hereafter. In Sufi teachings, the world is only a tool and nothing more than a shadow, there is reality and there is a shadow. The most principled Sufi teaching is "unity of being". Often to show essence through manifestation (shadow/nature), what is essence? The opposite of the shadow of the world is the shadow of that essence. With regard to practical Sufism, 80% of Indonesian people have a tendency to Sufism due to historical factors, so that many tareqats have developed. If the Indonesian people are able to continue to develop the teachings of Sufism, I think it will contribute to the development of Islamic civilization.³²

To truly ground Sufism (Islamic spiritual values) in the present era or in order to socialize Sufism to overcome current moral problems, it is necessary to have a new understanding (new interpretation) of the terms of Sufism which have been seen as the cause of the weakening of Sufism. fighting power among Muslims which ultimately led Muslims to become stagnant (static). Fazlur Rahman said that there can be no doubt that basically Sufism expresses important religious needs in humans. What we need to do at this moment is to take these necessary elements, separate them from the emotional and sociological fragments, and integrate these elements into a unified and integrated Islam.³³

The teachings of Sufism can have a positive impact on the behavior of people's daily lives, so that in the midst of the current world situation which is full of various types of violence, Sufism can be expected to be the most effective alternative way of peace. Sufism is also expected to be a source of solutions to the problems of modern humans who are increasingly being uprooted from their spiritual roots. Nowadays, human life tends to be materialistic. The implication is that people's lives are always plagued with anxiety, inner anxiety and alienation from their own environment. Many people say that in the face of the materialism that is sweeping the world today, it is necessary to revive spiritualism. Here Sufism with its spiritual teachings and noble character can play an important role.

³² Maruf, "Wawancara Prof. Dr. Jawad As'adi: Tasawuf dan Peradaban", <https://riset.sadra.ac.id/wawancara-prof-dr-jawad-asad-tasawuf-dan-peradaban/> (2022).

³³ Fazlur Rahman, *Islamic Methodology In History*, Ed. Terjemah Oleh Anas Mahyuddin, *Membuka Pintu Ijtihad* (Bandung: Pustaka, 1984), 181; Nilyati, "Peran Tasawf Dalam Kehidupan Modern," *TAJDID* XIV, no. 1 (2015).

In today's modern era, where society has reached such a level of material prosperity, technology and science are increasingly advanced and there are many conveniences in life. However, they are not getting closer to happiness, but humans are often faced with crises that occur in every aspect of life. Society experiences a moral crisis, is plagued with anxiety, lack of confidence, emptiness, emptiness, fear, worry, deviant behavior, lack of spirituality and so on. So that the tendency of the material dimension at this time then leads to the search for the spiritual dimension.³⁴

The presence of Sufism is very important considering that the problem of modern humans is a spiritual problem, where their hearts are completely dry from the essential divine values, far from the cool touch of religion. Improvements that specifically lead to the improvement of spirituality and morality are more urgently handled than teachings that emphasize formal-legal law. Because no matter how strict the law is enacted, but the human heart is hard and dirty, every legal limitation will be broken. Sufism is very concerned with matters of morality and human spirituality, because the focus is on liberating modern humans from the prison of lust, slanderous nature, lying, jealousy, greed, greed, and so on.³⁵

In essence, Sufism aims to guide humans so that they can get an essential closeness to their God. By eliminating bad behavior in oneself, then decorating it with noble character, so that peace is created in a person. This stable mental condition provides a spirit in interacting with the modern world which is full of challenges and temptations. In addition, Sufism also acts as a healer of the spiritual emptiness experienced by modern humans. Sufism in social life has a significant influence in solving existing social problems and diseases, the practices contained in the teachings of Sufism will guide a person in navigating the life of the world to become a wise, wise and professional human being in social life. Sufism itself in addition to understanding the outer reality is also able to understand the inner reality so that a person is able to interact in a harmonious, harmonious and balanced manner in *ubudiyah* and *muamalah* based on the values of Islamic teachings.³⁶

³⁴ Syamsun Ni'am, *Tasawuf Studies: Pengantar Belajar Tasawuf* (Yogyakarta: Ar-Ruzz Media, 2014), 204.

³⁵ Aguk Irawan, *Penakluk Badai: Novel Biografi KH. Hasyim Asy'ari* (Depok: Gedung Prima, 2012).

³⁶ M. Arif Khoirudin, "Peran Tasawuf Dalam Kehidupan Masyarakat Modern," *Institut Agama Islam Tribakti* 27, no. 1 (2016): 118.

Meanwhile, the development of life in the modern era has given rise to a spiritual crisis among Muslims. so that there is a gap between spiritual practices that appear in the teachings of Sufism that have been polluted with the dynamics of the times that demand a spiritual oasis for people who experience dryness of soul, as a result of the rapid modernization of life which is dominated by materialistic values. These things further encourage the emergence of the neo-Sufi movement. According to Nurcholis Majid, the neo-Sufi movement in Indonesia had emerged when Prof. Hamka wrote the book "*Tasawuf Modern*" which laid the foundations of a new Sufism. The book contains thoughts that give a reasonable appreciation of the esoteric appreciation of Islam, with the warning that esotericism must be kept under control by the standards of shari'ah teachings.³⁷

Hamka wants a deep esoteric religious appreciation, but not by doing self-isolation or *uzlah* but by actively involving oneself in society. In the development of thought, the neo Sufi movement or modern Sufism in Indonesia has recently been more popular with the name Positive Sufism Study, which does not want to run away from paradoxical worldly realities, but re-interprets Sufism values to be applied by contributing spiritual values to face problems of modern life. The revival of Sufism in the Islamic world, known as neo-sufism, seems inseparable from the revival of religion as a rejection of excessive belief in science and technology which incidentally is a product of modernism. Modernism is considered to have failed to provide a meaningful life for humans, therefore efforts to return to religion are considered as the most appropriate solution as a way of universal meaning of life.³⁸

In terms of structure, the Sufism that Hamka offers is different from Sufism in general (traditional Sufism). The path leads to an attitude of asceticism and there is no need to constantly stray away from a normal life. Broadly speaking, the basic concept of Hamka Sufism is "forward-oriented" Sufism which includes the principle of monotheism to maintain a transcendent relationship with God as well as feel close to God. In the context of Sufism, apart from carrying out religious orders, we are also required to seek wisdom. After knowing the wisdom, then we are expected to have a positive attitude. All of that, go hand in hand without having to shift the others. Hamka s basic concept of modern

³⁷ Amir Mahmud, "Peran Dan Respon Tasawuf Terhadap Problematika Era Modern," *Jurnal DIKDAS BANTARA* 1, no. 1 (2018): 66; Wahyu Mulyadin, "Nilai-Nilai Pendidikan Islam Pada Pemikiran Tasawuf," *Jurnal Ilmiah Kreatif* 18, no. 1 (2015): 14.

³⁸ Zuherni AB, "Sejarah Perkembangan Tasawuf," *Jurnal Substantia* 12 (2011): 255.

Sufism is in contrast to the basic concept of traditional Sufism. Modern Sufism when faced with the role of filling "meaning" (the search for the meaning of humanity) for this modern era, determines the relevance.³⁹

Sufism has rituals known as *uzlah* (seclusion) and *khalwat* (solitude). Both become a tradition of Sufism when someone is treading the spiritual path of Islam or is called the science of Sufism. In responding to the Covid-19 pandemic, Sufism offers an alternative through its doctrine called *uzlah* and *khalwat* as an Islamic spiritual movement in stopping the spread of Covid-19. In addition, the doctrine does not violate or contradict what is ordered by the government and does not violate the rules of health experts. Thus, the teachings of Sufism are not only a vertical and individual science that is only concerned with the individual's relationship with God. But Sufism is also a science that is horizontal and not anti-social, it even has a correlation with the scientific world. One of them is in determining attitudes when dealing with the Covid-19 pandemic. In addition, as adherents of a pious religion, Sufism recommends that we also obey the advice of experts in dealing with the Covid-19 pandemic. In maintaining balance, Sufism suggests that we carry out religious practices without abandoning health protocols in a pandemic situation.⁴⁰

D. Conclusion

The important role of Sufism is awaited again to restore the glory of Islamic civilization, especially in Southeast Asia, in the midst of the negative views of Muslims towards Sufism. The view that Sufism includes tarekat in it, quoting from Martin van Bruinessen's opinion, is just a symptom of depoliticization, as an escape from social and political responsibilities, more than the hereafter affairs of overcoming world problems. The Sufis in their behavior are only ascetic aspects (*zuhd*) and *ukhrawi* orientation, while the nature of the effort to get closer to the Sufi God with his tarekat is in accordance with the habits of the people themselves (*khalwah*, *uzlah*). If the "traditional" Islamic class (*Aswaja*) is considered more conservative, accommodating and apolitical than the modernist Islamic class, the Sufis with their tarekat are considered the most conservative of the conservatives, and the most shy away from political attitudes. It is time for the Sufis and their tarekat in Southeast

³⁹ Munawir, 20 *Tokoh Tasawuf Indonesia Dan Dunia* (Temanggung: CV Raditeend, 2019), 101; Imanuddin Efendi, *Implementasi Tasawuf Dalam Bimbingan Konseling Islam* () (Bandung, n.d.).

⁴⁰ Syamsun and M. Agus Wahyudi Bakri, "Kontribusi Tasawuf Dalam Menghadapi Pandemi Covid-19," *Jurnal Tasawuf Dan Psikoterapi*, *Jurnal Tasawuf Dan Psikoterapi* 1 (n.d.): 66.

Asia to dispel this negative view with real work, once again to restore the glory of Islamic civilization.

The important role of Sufism is not only in the past, even in today's modern age, the role of Sufism is still very important, not only in terms of world views, but also in aspects of life such as the economy. One example is citing Radjasa Mu'tasim and Abdul Munir Mulkhan in their book entitled *Business of the Sufis: Studies of Tarekat in Industrial Society* that the Tarekat Syadiliyyah movement in Kudus was able to encourage economic dynamics in the region. So that in this tarekat group there is a strong economic network to raise the economic standard of living of the award. It is said that almost all the followers of this tarekat use the afternoon to carry out economic activities, while the time is used to carry out tarekat activities. Therefore, Sufism in the current era has spread its wings to various fields including economics, health, art and technology.

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