

Volume

13

Volume 13, Nomor 2 (Agustus 2023)

P-ISSN: 2252-5890

E-ISSN: 2297-6664

KACA

KARUNIA CAHAYA ALLAH

JURNAL DIALOGIS ILMU USHULUDDIN



- Mistik Kejawan dalam Dunia Digital: Intrepretasi atas Ajaran Kejawan di Channel Youtube Ngaji Roso.
Muzayyanah Mutashim Hasan, Wildan Taufiqur Rahman, Yoga Irama, Iqbal Hamdan Habibi.
- Konsep Waḥdat Al-Wujūd dalam Tasawuf Sunan Bonang
Metsra Wirman
- Mullā Ṣadrā's Ontology: The Fundamentality of Existence Over Essence
Muhammad Faiq, Ibnu Farhan
- Perbedaan Pendapat KH. Hasyim Asy'ari dan Syaikh Ahmad Khatib Al-Minangkabawi Tentang Sarekat Islam: Analisis Kitab Kafful Awwam dan Tanbihul Anam
Viki Junianto, Iqbal Nursyahbani, Falich Haidar Al-Habsy
- Analisis Takhrij Hadis Larangan Memakai Sutra dalam Kitab Al-Mu'jam Al-Kabir Al-Tabrani
A Fadly Rahman Akbar, Ali Mahfuz Munawar, Syifa Shafira Lutfiyah, Uly Ariana Sari, Nadiya Iffatul Husna
- Konsep Akal Menurut Fakhr Al-Rāzi dalam Tafsir Mafātih Al-Ghāib
Muhammad Rizqi Romdhon, Masruchin Masruchin



Diterbitkan oleh
SEKOLAH TINGGI AGAMA ISLAM AL FITRAH
Jurusan Ushuluddin

KACA (Karunia Cahaya Allah): Jurnal Dialogis Ilmu Ushuluddin

Vol. 13, No. 2 (Agustus 2023)

P-ISSN: 2252-5890; E-ISSN: 2597-6664

EDITORIAL TEAM

EDITOR-IN-CHIEF

Dr. Kusroni, M.Th.I., Sekolah Tinggi Agama Islam Al Fithrah, Surabaya [ID [Google Scholar](#)] [ID SINTA: [6163751](#)]

MANAGING EDITORS

Abdulloh Hanif, M.Ag., Sekolah Tinggi Agama Islam Al Fithrah, Surabaya [ID [Google Scholar](#)] [ID SINTA: [6682965](#)]

EDITORIAL BOARD

Dr. Muhammad Kudhori, M.Th.I., Universitas Islam Negeri Wali Songo, Semarang, Indonesia [ID [Google Scholar](#)]

Dr. Mohammad Nu'man, M.Ag., Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia [ID [Google Scholar](#)]

Nafik Muthohirin, MA., Universitas Muhammadiyah Malang, Indonesia [ID [Google Scholar](#)]

Mohamad Anas, M.Th.I Sekolah Tinggi Agama Islam Al Fithrah, Surabaya, Indonesia [ID [Google Scholar](#)]

Achmad Imam Bashori, M.Th.I., Sekolah Tinggi Agama Islam Al Fithrah, Surabaya, Indonesia [ID [Google Scholar](#)]

REVIEWERS

Abdul Mustaqim, Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia, [ID [Google Scholar](#)] [ID Sinta: [6155030](#)] [[Scopus ID: 57210375069](#)]

Islah Gusman, Universitas Islam Negeri Raden Mas Said Surakarta, [ID [Google Scholar](#)] [ID Sinta: [6002789](#)] [ID Scopus: [57375608400](#)]

Mukhammad Zamzami, Universitas Islam Negeri Sunan Ampel Surabaya, East Java, Indonesia [ID [Google Scholar](#)] [ID Sinta: [258556](#)] [ID Scopus : [57209688227](#)]

Chafid Wahyudi, Sekolah Tinggi Agama Islam Al Fithrah, Surabaya, East Java, Indonesia [ID [Google Scholar](#)] [ID Sinta: [6673462](#)] [ID Scopus: [58481235400](#)]

Didik Andriawan, Necmettin Erbakan Üniversitesi, Konya, Turki [ID [Google Scholar](#)]

Damanhuri, Universitas Islam Negeri Sunan Ampel Surabaya, East Java, Indonesia [ID [Google Scholar](#)] [ID Sinta: [6656015](#)]

Masruchin Masruchin, Universitas Islam Negeri Raden Intan Lampung, Indonesia [ID [Google Scholar](#)] [ID Sinta: [6769528](#)]

Muhammad Endy Fadlullah, Institut Agama Islam Ibrahimy, Genteng, Banyuwangi, East Java, Indonesia [ID [Google Scholar](#)] [ID Sinta: [6673462](#)]

Alvan Fathony, Universitas Nurul Jadid, Paiton, Probolinggo, East Java, Indonesia [ID [Google Scholar](#)] [ID Sinta: [6129614](#)]

Agus Imam Kharomen, Universitas Islam Negeri Wali Songo Semarang, Central Java, Indonesia [ID [Google Scholar](#)] [ID Sinta: [6732011](#)]

Khairul Muttaqin, Institut Agama Islam Negeri Madura, East Java, Indonesia [ID [Google Scholar](#)] [ID Sinta: [6007268](#)]

ABOUT THE JOURNAL

KACA (Karunia Cahaya Allah): Jurnal Dialogis Ilmu Ushuluddin published by the Ushuluddin Department of Al Fithrah Islamic College Surabaya. This journal contains Islamic Studies which include Tafsir, Hadith, Sufism, Philosophy, Islamic Thought, and other Islamic Studies. Published twice a year, namely February-August.

The KACA journal has been accredited with a **SINTA 4**, based on the Decree of the Director General of Higher Education, Research and Technology of the Republic of Indonesia, Number: 79/E/KPT/2023, Regarding the Accreditation Rating of Scientific Journals Period I of 2023, May 11, 2023, and applies for 5 (five) years.

Mailing Address:

Jl. Kedinding Lor 30 Surabaya 60129 East Java Indonesia

Email: jurnal.kaca.alfithrah@gmail.com

TABLE OF CONTENTS

Mistik Kejawen dalam Dunia Digital: Intrepretasi atas Ajaran Kejawen di Channel Youtube Ngaji Roso Muzayyanah Mutashim Hasan, Wildan Taufiqur Rahman, Yoga Irama, Iqbal Hamdan Habibi -----	135
Konsep Waḥdat Al-Wujūd dalam Tasawuf Sunan Bonang Metsra Wirman -----	149
Mullā Ṣadrā's Ontology: The Fundamentality of Existence Over Essence Muhammad Faiq, Ibnu Farhan -----	169
Perbedaan Pendapat KH. Hasyim Asy'ari dan Syaikh Ahmad Khatib Al-Minangkabawi Tentang Sarekat Islam: Analisis Kitab Kafful Awwam dan Tanbihul Anam Viki Junianto, Iqbal Nursyahbani, Falich Haidar Al-Habsy -----	183
Analisis Takhrij Hadis Larangan Memakai Sutra dalam Kitab Al-Mu'jam Al-Kabir Al-Tabrani A Fadly Rahman Akbar, Ali Mahfuz Munawar, Syifa Shafira Lutfiyah, Uly Ariana Sari, Nadiya Iffatul Husna -----	211
Konsep Akal Menurut Fakhr Al-Rāzi dalam Tafsir Mafātīh Al-Ghāib Muhammad Rizqi Romdhon, Masruchin Masruchin-----	226
Tariqa and Prosperity: Investigating Shiddiqiyah Tariqa Experience in Empowering Communities in Jombang, East Java, Indonesia Abd. Syakur-----	242

TARIQA AND PROSPERITY: INVESTIGATING SHIDDIQIYYAH TARIQA EXPERIENCE IN EMPOWERING COMMUNITIES IN JOMBANG, EAST JAVA, INDONESIA

Abd. Syakur

Universitas Islam Negeri Sunan Ampel Surabaya

Email: abd.syakur@uinsby.ac.id

Abstract: This article describes the struggle of the Shiddiqiyyah to become a nationalist tariqa that teaches a balanced way of life. The research was conducted qualitatively. Data was collected by interviewing the murshid, three caliphs, and 20 tariqa followers, observing their activities, and documenting the doctrine and community empowerment activities. The collected data were analyzed using reflective-inductive thinking techniques to produce a systematic narrative about the movements of the Shiddiqiyyah tariqa. The results show that Shiddiqiyyah is a native Indonesian tariqa founded by Muchtar Mu'thi in Jombang, East Java, who struggled the tariqa to become a tariqa teaching the love of the motherland and dhikr of work. To realize this, first, the murshid of Shiddiqiyyah develops the doctrine of 'unity of faith and humanity' so that the tariqa adherents become humanity who are close to Allah through dhikr kausaran and work creativity; second, holding training to cultivate local resources into goods of economic value such as bags, mats, and wallets.

Keywords: Shiddiqiyyah, *dhikr* of work, *kausaran*, local resource, economic value.

Abstrak: Artikel ini menjelaskan perjuangan tarekat Shiddiqiyyah untuk menjadi tarekat nasionalis yang mengajarkan cara hidup yang seimbang duniawi-ukhrawi. Peneliti dilakukan secara kualitatif. Data dikumpulkan dengan mewawancarai mursyid, tiga khalifah, dan dua puluh pengikut tarekat; mengamati kegiatan warga tarekat; dan mendokumentasikan doktrin dan kegiatan pemberdayaan masyarakat. Data yang terkumpul dianalisis menggunakan teknik berpikir reflektif-induktif untuk menghasilkan narasi sistematis tentang program-program tarekat Shiddiqiyyah. Hasil penelitian menunjukkan bahwa Shiddiqiyyah merupakan tarekat asli Indonesia yang didirikan oleh Muchtar Mu'thi di Jombang, Jawa Timur, yang memperjuangkan Shiddiqiyyah untuk menjadi tarekat yang mengajarkan cinta tanah air dan dzikir kerja. Untuk mewujudkan hal tersebut maka, pertama, mursyid Shiddiqiyyah mengembangkan doktrin 'kesatuan iman dan kemanusiaan' agar penganut tarekat menjadi umat yang dekat dengan Allah melalui dzikir Kausaran dan kerja kreatif; kedua, mengadakan pelatihan untuk mengolah sumberdaya alam berupa

daun pandan dan bambu menjadi produk barang bernilai ekonomi seperti tas, tikar, dan dompet.

Kata kunci: kausaran, nilai ekonomi, sumber daya lokal, Shiddiqiyah, zikir kerja.

Introduction

Historically, *tariqa* emerged as a sufi teaching group¹ which formed an organization consisting of teachers, namely murshid, students, *bai'at*, and the teachings of *dhikr*². The primary mission of the *tariqa* is to form a pious person who is diligent in *dhikr* and worships God, Allah³. In the context of responding to the dynamics of life, the *tariqa* took various roles, such as *Sabbaqal Mufarridiyah* *tariqa* in Pekalongan-Indonesia⁴; some are involved in overcoming the problems of their follower's lives; some moved the spirit of defending the country like the experience of the *Sanusiyah* *tariqa* in Cyrenaica-Libya⁵; and many others. Related to that, there was an interesting phenomenon about the *tariqa* that emerged in Indonesia, namely Shiddiqiyah, which pays attention to the welfare of its followers.

The founder of the *Tariqa*, Muchtar Mu'thi, had a dream of *Shiddiqiyah* to survive as a meaningful *tariqa*⁶. Therefore, he suggested that Shiddiqiyah followers say gratitude from Allah upon the jargon, '*atas berkat Rahmat Allah Yang Maha Kuasa*' (for the blessings and grace of God almighty). This jargon was strong enough to be practised by *Shiddiqiyah* like heirlooms in the struggle for the glory of life.

Based on the explanation above, this article describes the Shiddiqiyah's teachings on the relationship between faith and humanity. *Second*, the implementation of the Shiddiqiyah's instructions on the praxis of adherents' lives.

¹ J. Spencer Trimingham, *The sufi orders in Islam* (Oxford University Press, 1998), 24, https://books.google.com/books?hl=en&lr=&id=NhXqWld_AMQC&oi=fnd&pg=PR7&dq=The+sufi+orders+in+Islam&ots=6MugqciwW7&sig=p6A3us0ZUa9E7wShfGoI6PhSAYg.

² Manami Ueno, "Sufism and Sufi Orders in Compulsory Religious Education in Turkey," *Turkish Studies* 19, no. 3 (27 Mei 2018): 43, <https://doi.org/10.1080/14683849.2018.1438194>.

³ Alexander Knysh, "Sufism as an explanatory paradigm: the issue of the motivations of Sufi resistance movements in Western and Russian scholarship," *Die Welt des Islams* 42, no. 2 (2002): 142.

⁴ Luthfi Maulana, "Theology of Humanity in the Sufism Community of the Sabbaqal Mufarridiyah Group in Pekalongan Indonesia," *Jurnal Penelitian*, 2019, 25–26.

⁵ Ghulam Shams-ur-Rehman, Ghulam Fatima, dan Yousif Bin Naji, "The Role of the Sanūsīyah in the Integration of Bedouin Tribes and National Cohesion of Libya.," *Pakistan Journal of Social Sciences (PJSS)* 31, no. 1 (2011): 172–73, <https://citeseerx.ist.psu.edu/document?repid=rep1&type=pdf&doi=0826c1216145755ec14de38a8e23162ababe042a>.

⁶ Syahrul A'dham, "Etos Ekonomi Kaum Tarekat Shiddiqiyah," *Al-Iqtishad Journal of Islamic Economics* 3, no. 2 (2011): 314.

Research on Shiddiqiyah has been carried out from various perspectives by many researchers. Among them were Djakfar, who studied the meaning of wealth for Shiddiqiyah adherents⁷. This study examined the spirit of building a business. The other was Muhammad Fawait, who studied the work culture of the Shiddiqiyah adherents⁸, while another, Limas Dodi, learned the peculiarities of the Shiddiqiyah rites; for example, it still performed the midday prayer after Friday prayer while other, Limas Dodi, studied the peculiarities of the Shiddiqiyah rites, for instance, it still serves the midday prayer after Friday prayer⁹. About Shiddiqiyah tariqa, which was concerned with world life, it was necessary to have an in-depth review of Shiddiqiyah's Sufism paradigm. For this reason, here was Afkari Rafiuddin's view of the concept of neo-Sufism; Nadir N. Budhwani's about the role of Sufi teachings in the development of human resources; and Martin Van Bruinessen, who spoke about the emergence of the tariqa (Sufi order) from the teachings of Sufism. All of the above conceptual views function as a theoretical framework to explain the phenomenon of the Shiddiqiyah tariqa.

Based on the literature review about Shiddiqiyah above, this study took a different focus that was overlooked, namely the theosophy and teachings of the Shiddiqiyah related to the mission of loving the motherland and humanity. The mission was then stated into the entrepreneurship training and empowerment program for the communities of Shiddiqiyah to provide prosperity for their lives.

This study used a grounded theory model that relies on inductive logic to formulate a theory about Shiddiqiyah's tricks mode in achieving glory¹⁰. So, the pattern of this research tended to be more explorative thematically aiming to know about Shiddiqiyah strategy to be happily received by its followers.

In the attempt at data collecting, the researcher's presence in the community was compulsory because he not only observes activities but also directly interacts with prominent people and several communities. The researcher took pictures and recorded interviews to get visual data about Shiddiqiyah Tariqa. He appeared as the most crucial instrument who could ask for help from some other community for collecting and analyzing the data.

The researcher frequently came to the location to observe the phenomenon directly, interview some informants, and discuss with some of the

⁷ Muhammad Djakfar, "Business Behavior of Tariqa Followers in Indonesia: The Relation of Religion, Sufism, and Work Ethic," *Ulul Albab* 19, no. 2 (2018): 1–23.

⁸ Mohammad Fawait, "Etos Ekonomi Tarekat: Kajian Tentang Budaya Kerja Pengikut Tarekat Shiddiqiyah di Kembang Kuning Surabaya," *UIN Sunan Ampel Surabaya*, 2019, 1–23.

⁹ Limas Dodi, "Antara spiritualitas dan realitas Tarekat Shiddiqiyah dalam bingkai fenomenologi Annemarie Schimmel," *Prosiding Nasional* 1 (2018): 9–54.

¹⁰ Ylona Chun Tie, Melanie Birks, dan Karen Francis, "Grounded Theory Research: A Design Framework for Novice Researchers," *SAGE Open Medicine* 7 (Januari 2019): 3, <https://doi.org/10.1177/2050312118822927>.

Tariqa leaders like the Murshid, caliphs, students and stakeholders, and also with the followers who were involved directly in many actions of the *tariqa*.

Some techniques used to collect data included observation, interview, and documentation. Afterwards, triangulations are taken from the methods or sources needed to get valid data. In supporting the data, documentation by recording, note taking, and taking pictures are done to support the data taken by observation and interview.

To analyze the data collected, reflective thinking techniques were used, namely, applying inductive-deductive thinking to understand many partial data by each category and then formulating the results of the analysis of all data into a complete proposition; from all of this formulation, the research conclusion was drawn.

The Founder of *Shiddiqiyah Tariqa*

The founder of the *Tariqa* was Muhammad Muchtar Mu‘thi¹¹. He was passionate about learning Islam, especially after his father passed away. He had explored spirituality and finally learned *taṣawwuf* from Munthoha in the Kedungmacan village in Jombang regency. Munthoha was well known in the community as a teacher of *Akmaliyyah tariqa*¹². Muchtar learned Akmaliiyah Tariqa thoroughly, so he was nicknamed by his teacher, Munthoha, as the youngest student who was brilliant.

He also studied with another teacher named Syua’ib Jamali al-Bantani about the tariqa Shiddiqiyah when he was living in Lamongan, in Sri Rande village, for marrying a woman there. According to Muchtar, Syua’ib was the one who advised him to teach and develop the Shiddiqiyah Tariqa in Indonesia.

His teacher's hope came true when Muchtar had to return to Ploso District, Jombang Regency, to fill the vacant function of the religious teacher whom his uncle had abandoned because he had died.

Shiddiqiyah teachings; application of *tawassul* into *dhikr* practice

The Shiddiqiyah's cosmological insight was applying the concept of ‘tawassul’ (namely establishing communication) between ‘humans, nature, and Allah’. Humans must do good to each other by helping one another, especially toward the poor; they must do well to nature by cultivating it for mutual prosperity; they must also do good to God by always glorifying Him, worshipping, and praying¹³.

The Shiddiqiyah insight about the universe teaches its disciples to establish harmonious relationships among people (Allah's creatures) horizontally

¹¹ A’dham, “Etos Ekonomi Kaum Tarekat Shiddiqiyah,” 314.

¹² Misbahul Munir, “Internalisasi Modal Sosial dan Modal Spiritual dalam Perilaku Bisnis Warga Tarekat Shiddiqiyah di Kabupaten Jombang,” 2015, 48–49, <http://repository.uin-malang.ac.id/2162/>.

¹³ Fawait, “Etos Ekonomi Tarekat,” 88–90.

and to do good deeds for their Lord vertically. The environment, as Shiddiqiyah's disciple residence, consists of intelligent beings, such as humans and unintelligent beings, contributing to sustaining human civilisation. Therefore, Shiddiqiyah disciples must have humanity and high nationality insight¹⁴.

Furthermore, the Murshid explained that human beings are composed of the elements of earth and water, so as such, Shiddiqiyah students must love the motherland, the place of their birth. Furthermore, the Murshid explained that human beings are composed of the elements of earth and water, so as such, Shiddiqiyah students must love the motherland, the place of their birth¹⁵.

The Sufistic or theosophical insight of Shiddiqiyah is then poured into eight capability points, a kind of promise which Shiddiqiyah students, namely, must practice:

- 1) Able to be obedient to Allah Almighty and to devote themselves to Him;
- 2) Able to obey the Messenger and to devote themselves to him;
- 3) Able to obey their parents (mother-father);
- 4) Able to devote themselves to other human beings;
- 5) Able to devote themselves to the Republic of Indonesia (For Indonesian citizens);
- 6) Able to love their homeland, Indonesia (for Indonesian citizens);
- 7) Able to practice the Shiddiqiyah teachings; and
- 8) Able to appreciate time.

The fourth, fifth, and sixth of the eight abilities above indicate that Shiddiqiyah was very concerned about worldly life and did not only take care of the hereafter. Meanwhile, the Tariqa must make the Shiddiqiyah theosophy concept available to manifest the ideals of finding divinity essence.

The basic *dhikr* (remembrance) of Shiddiqiyah is the holy sentence, *Lā Ilāha Illā Allāh* (there is no God but Allah). To receive it, a student gets a bai'at ritual (a bond between the teacher/murshid and student) to say it aloud after the five daily prayers (salat worship) 120 times each.

In addition to the dhikr taught through 'bai'at', such as 'jahr' and 'sirri' dhikr, there was also the teaching of mass *dhikr* which was obtained by adherents without bai'at, namely 'kautsaran'.

Kautsaran, substantially, is similar to *tahlilan* and *istighotsah*, which has already been rooted and practiced by the NU (*Nabdhatul Ulama*) community, so in practice, there was often competition between the Shiddiqiyah community

¹⁴ Armin Tedy, "Tarekat Mu'tabaroh di Indonesia (Studi Tarekat Shiddiqiyah dan Ajarannya)," *El-Afkar: Jurnal Pemikiran Keislaman dan Tafsir Hadis* 6, no. 1 (2018): 40.

¹⁵ Setiawan Budi, "Peran Tarekat Shiddiqiyah dalam Penanaman Nilai Nasionalisme Kepada Warga Tarekat Shiddiqiyah Tahun 1970-2010 di Ploso Jombang," *Skripsi, Universitas Negeri Surabaya*, 2016, 256, <https://core.ac.uk/download/pdf/230695938.pdf>.

and the NU community in the context of socio-religious roles. The composition of the *Kautsaran* is as follows;

- 1) *Tawassul* (spiritual contacting) to Prophet Muhammad, Prophets and Apostles, Saints and The spirit of the Shiddiqiyah teachers by reciting *Fatihahs* 7 times;
- 2) Reading the Surah al-Ikhlās, al-Falaq, al-Nas, al-Insyirah, al-Qadar, al-Kautsar, al-Nashr, and al-‘Ashr 7 times;
- 3) Reading forgiveness (*istighfār*) 30 times;
- 4) Reading *ṣalawat* 30 times;
- 5) Reciting *tasbīḥ*, *subḥānallah*, 30 times;
- 6) Reciting *tahmīd*, *al-ḥamdu lillāh*, 30 times;
- 7) Reciting *takbīr*, *Allāhu Akbār*, 30 times;
- 8) Reciting *tablīl*, *Lā Ilāha Illa Allāh*, 120 times;
- 9) Reciting *istighāthah*, namely, *Yā Raḥmān-Yā Raḥīm*, *Yā Qarīb-Yā Muḥib*, *Yā Fattāḥ-Yā Raḥḥāq*, *Yā Hafīz-Yā Naṣīr*, 30 times each;
- 10) Closing Prayer for *Kautsaran*.

From the *Kausaran* toward community empowerment: Shiddiqiyah's action in Kauman Village, Kabuh District, Jombang Regency.

The meaning of *Kausaran* for Shiddiqiyah adherents

The Murshid proclaimed that *Kausaran* was a vital worship for Shiddiqiyah worshipers, as the name implies, namely ‘kautsar’, which means abundant gifts. Therefore, he wrote a treatise on *kautsaran*, which all adherents of the Siddiqiyah tariqa must practice as a guide in drawing closer to Allah to get a life blessing.

This *kausaran* was initially the institutionalized prayer for struggle, especially the battle of Shiddiqiyah, to profess easiness, blessing, eternal and prosperity of life, which was performed daily, weekly, monthly, and even yearly according to need. Sociologically, mass *kautsaran*, weekly, monthly or yearly, function as the propagation of Shiddiqiyah; therefore, it must be performed officially by the *Shiddiqiyah*. This also implied that the *kautsaran* had included the Shiddiqiyah adherents through the different autonomous institutions.

Community Empowerment in Jasem Village, Kabuh, Jombang

Jasem, also called Kauman, was a village in the deep sub-district of Kabuh, North Jombang. The town was on the outskirts of the mountain of Kendeng, North Jombang, where the soil was fertile. It was common ground for pandanus and bamboo to grow widely in this area. In the Northern part of the village next to the Jasem neighbourhood, the central training for Shiddiqiyah adherents under an institution named Sanusiyah originated from Ahmad Sanusi's grave.

The Northern part of the village of Kauman was Jasem; the Eastern region was Made Kerep; The Southern part was Gedongombo; and the Western

part was Gedangan. The village of Kauman has four neighbourhoods they were Kauman, where the village's administration, Lembang, Sekaru, and Balongdoro.

Generally, Kauman village is inhabited by people who about 50 % work in paddy fields, whereas the rest are carpenters and civil servants. Despite the majority of the people of Kauman village relying on agriculture, the place has difficulty fulfilling their water needs. Even though the great 'Brantas' river was nearby. The close distance between the village and the excellent water source does not guarantee sufficient water for agriculture. The head of the town claimed that the situation resulted from the village's higher position than the river. So far, the village farmers heavily rely on the rainy season for their water needs.

The pattern of cultivating paddy fields that rely heavily on the rainy season has resulted in the harvest cycle only once a year. In addition to paddy fields, the farmer cultivates tobacco during the dry season. This pattern has also influenced the local government to support additional activity to generate more income for the farmer who permanently lives in poverty, primarily when the farmer has no activity in the field.

The origins of community empowerment

As mentioned earlier, the Northern part of Kauman village was bordered by Jasem administratively under the village of Genengan. Jasem's neighbourhood was next to Sekaru's neighbourhood, Kauman. Sekaru was the place where the tomb of Kyai Sanusi was located. It was the grave of Kyai Muchtar Mu'thi's ancestor, also known as '*seng mbabab desa*' (the first settler). Initially, the area was fully covered by woods and therefore considered a forest. People shared their story that Kauman used to be the place for robbers, and many people who lived around the area felt scared. They tended to avoid entering the site because many people had been robbed and killed if they tried to fight it.

Various crimes were also appearing around this area, including adultery, gambling, and many others. The situation attracted the attention of the well-known religious leader at that time, Sanusi. He overcame the threat in coordination and cooperation with the village's local administration. The people remember the great success by giving the name of the place Kauman, as it was a name that referred to the Islamic value of the home. Since then, Kauman has been the centre for propagating Islamic teaching.

Unfortunately, after the death of Sanusi, no one had continued his effort. Since *Shiddiqiyah* flourished, the founder of the *tariqa*, Muchtar Mu'thi, has situated the place near the grave of Sanusi as a work training centre for Tariqa's adherents. Therefore, an autonomous institution was developed in this place, giving the home of the great ancestor, *Yayasan Sanusiyah*. The establishment of this institution was coined by the development of an ashram (residence) for adherents to practice their prayer. In addition to the regular prayer performed by

supporters, the institution has offered more practical training that common people need to have skills such as carpentry, weaving, printing, and many other skills that can support people to start their businesses.

In this place, Muchtar, with its pupils, designs buildings as the miniature of the great Indonesian archipelago. Surrounding Sanusi's grave, Muchtar also built a special place where adherents can practice a special prayer for him called *suluk (khalwat)*. This was the way Muchtar gave great inspiration to the great effort made by Sanusi to propagate Islamic values. The building was built to represent Indonesian culture's diversity in the form of a hut. People who visit this place will be astonished by the surrounding area, as great ideas are the basis of the development. All of the sites and activities of the *Yayasan Sanusiyah* are managed by the caliph Munib, appointed by the Murshid himself, Muchtar Mu'thi.

The development of these buildings would not have been possible without support from the head of the village, Sumadi, who was also a Tariqa adherent. Sumadi was personally interested in this tariqa, and Muchtar led the development; therefore, as the charismatic leader, many people were attracted to his appearance.

Before the development took place, Muchtar realized the importance of creating a site that could represent the great history and expose the importance of the grave of the great leader. Access to the grave that has to pass the village of Kauman was also a consideration. Muchtar then quickly realized the value of the place and considered the place as the ideal place for *kautsaran* without neglecting the importance of establishing conductivity in terms of social, economic and cultural.

The Murshid never considered establishing an exclusive movement; therefore, he always intended to develop the Tariqa close to the people. The activities of the tariqa were not only taking the form of prayer, like *kautsaran*, but also, importantly, to support the community's economic development. For example, to train them to utilize natural resources like pandanus, bamboo, and others. So they can find new income or add it to satisfy their needs. It is a straightforward message that people must spiritually and materially fulfil good prosperity.

In Kauman, *kautsaran* was conducted weekly in the mosque and the people's houses alternately. Kauman's community, who perform dhikr of *tablilan* and *yasinan* can get along with Shiddiqiyah adherents to practice *kautsaran* as the style of Shiddiqiyah dhikr. Meanwhile, around the grave of Mbah Sanusi, every Thursday night, especially on Jum'at legi (sweet Friday), many people visit the grave who come from various areas outside the village.

Kyai Muchtar paid great attention to the lives of the Kauman Community. One day, he walked around the community with his caliph, Munib. He saw how the Kauman Community utilize their assets, such as Pandanus leaves and Bamboo, to create several kinds of stuff that can have a sale value. Amazed by this ethos, Kyai Muchtar has an idea of how the community can be developed by introducing several different products and stuff that can be created using pandanus leaves and Bamboo. The Community felt that the Murshid was a charismatic person who taught Islam and a great leader who cared for the people. The Murshid came to the community, asked about their effort, and suggested doing creative work that had added value.

Mobilizing what people had and what was available in the village, according to Muchtar, was a part of nationalism that must be nurtured among the people. This was something that Muchtar wanted to see the growing consciousness of the community to be able to utilize their assets. This was also part of the realization of how the people love their country with all the resources available.

The Form of community empowerment and the advantage of it

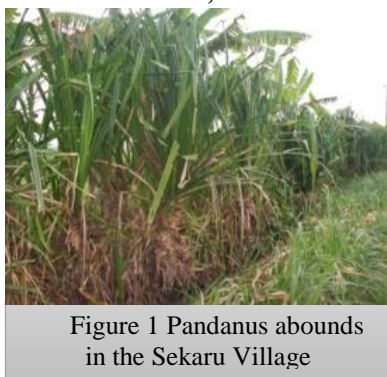


Figure 1 Pandanus abounds in the Sekaru Village

The Murshid, Muchtar Mu'thi, has given authority to caliph Munib as the head of the Sanusiyah Foundation to formalize the purpose of empowerment of the Jasem-Kauman Community. Every step taken by Munib is always in consultation with the head of the village, who is more likely to support them. One practical way to support community economic development was establishing pandanus and bamboo artisans cooperatives. Murshid officially opened this establishment and attended and

supported by the local government. This cooperative was formally registered and endorsed by the Department of Social Affairs of the Jombang district.

To strengthen this empowerment program, the secretary of the village administration approached the village head to have an excellent and unique entrance gate. The head of the village seems interested in the idea but has no financial support to realize the concept. The secretary said Kyai Muchtar might support the idea and provide donations to cover the need, mainly when Kyai has acknowledged the growing number of adherents of tariqa from the village community. The secretary successfully convinced the head of the village as well as Kyai Muchtar. The gate was built and became a great symbol of how the community accepted the presence of the Tariqa. The gate represents Shiddiqiyah by its colour and statement that indicates the presence of the tariqa, such as “*atas berkat Rahmat Allah Yang Maha Kuasa*” (As the blessing of

Allah the almighty). It represents the village's entrance and the environment of the Sanusiyyah Foundation in the *Kauman* village. "Pusat Kerajinan Pandan dan Bambu" (centre for pandanus and bamboo woven) is in the middle of the gate. So, it was an expose of the role of Sanusiyyah Foundation.

The foundation has facilitated the development of various products created from pandanus and bamboo by inviting human resources from outside to train the community. Several community members were also sent to Yogyakarta to learn arts production of pandanus leaves and Jakarta to learn production patterns. When they return to the community, they can teach the community.

The goods made from pandanus leaves and bamboo were produced at the village meeting hall and the Sanusiyyah Foundation. The many orders from outside have made the place more crowded. People collaboratively work hand-in-hand between the local community and Tariqa adherents.

Interestingly, collaboration was not only between the people but also with the leaders. The head of the village works together with the head of the Sanusiyyah Foundation. They try to ensure the community gains more prosperity by utilizing their local assets. They also employ professionals with technical skills to help run the business; for example, Ko Seng, a Chinese Muslim, was appointed as coordinator of an expert team.



Figure 2 outcomes of entrepreneurial training

Initial funding was provided by both the village administration and the Sanusiyyah Foundation. As well as, the local government give instructor to train the community to improve their product quality.

Shiddiqiyah adherents realized that the product must be sold, and to facilitate the process, it was necessary to hold an exhibition, and there was *kautsaran* as an ideal event to promote the products. Many people were interested in the product because it was not

only considered a local feature but also because this was a part of the tariqa's movements. The promotion and exhibition prove successful as order to the community increases. In the meantime, to open a new market, the community and Sanusiyyah's foundation try to create new products and designs to meet the needs of the broader market. The community has gained an advantage from the program organized by the Sanusiyyah Foundation as the event has attracted many people from various places outside the village of Sekaru, even from outside the region of Jombang district.

The opening to the broader market has created more demands, not only in quantity and quality but also in the variety of the products. The community then have to innovate their product. Many new products appear to fulfil the growing demands, such as finer praying mats, handbags, wallets, rubbish bins,

ashtrays, photograph frames, hats, etc. The same thing happens also for bamboo products.

The village cooperative managed this empowerment program in cooperation between the local community and the Shiddiqiyah's boarding school (*pesantren*). *Santri* (a student of the *pesantren*) is directly involved in managing the business. The cooperative was the umbrella for partnership between the local community and Tariqa. If the community needed funds, then Tariqa would provide it. Also, when the community needs production equipment, they will get it from the cooperative. The head of the village helps to manage the profit gained from the business, as well as helping to administer the division of labour and marketing.

This entrepreneurial training of Shiddiqiyah tariqa in Sekaru-Kauman village, Kabuh, Jombang, has run smoothly and significantly increased the community's economic strength.

The explanation about the Shiddiqiyah tariqa above is fascinating to discuss because of its uniqueness in developing tariqat insight. Usually, the tariqa deals with *dhikr* to promote spirituality. Still, Shiddiqiyah teaches that the tariqa, which implements Sufistic doctrine, should teach that the world's life should not be neglected¹⁶. Moreover, there is an assessment that the tariqa is a phenomenon of Islamic esoteric thought deterioration for some reasons¹⁷. *First*, it was the fact that in tariqa, the individual cult has been institutionalized upon the sheikh or the *murshid*¹⁸. This led to the thought step of esotericism which initially promised enlightenment was a failure. *Second*, the disciples are not motivated to be creative in the life of this world. They should not precede *Murshid*'s thoughts and ideas, so they lose their scientific interest. Based on such doctrine, the tariqa was accused as a passive religious social group and only concerned about hereafter life, ascetic and fatalistic, so the tariqa has no responsibility to deal with current social problems¹⁹. Strictly speaking, according to that perspective, the tariqa is seen as a spiritual group creating Muslim individual who is fatalistic, apathetic, and lack enthusiasm for their worldly life. That was the condition before the 18th century.

This accusation generally arose from the orthodoxy movement of Salafi agents who accept Islamic practices based on pure Islamic teachings as

¹⁶ L. P. Elwell-Sutton, "SUFISM AND PSEUDO—SUFISM," dalam *Islam in the Modern World (RLE Politics of Islam)* (Routledge, 2013), 50, <https://books.google.com/books?hl=en&lr=&id=AZQqAAAAQBAJ&oi=fnd&pg=PA49&dq=Sufism+and++Pseudo%E2%80%94Sufism&ots=xIHO-j5BcO&sig=PqtYe57riQ52-PULWXXOii664xE8>.

¹⁷ Trimmingham, *The sufi orders in Islam*, 6.

¹⁸ Zulayho Jamolovna Rahmonova, "THE ENLIGHTENMENT OF CONVERSATION AND INTERCOURSE IN SUFISM (TASAWWUF)," *ANGLISTICUM. Journal of the Association-Institute for English Language and American Studies* 7, no. 9 (2018): 21.

¹⁹ M. M. van Bruinessen, "The origins and development of Sufi orders (tarekat) in Southeast Asia," 1994, 22–23, <https://dSPACE.library.uu.nl/handle/1874/20753>.

exemplified by the Prophet and the Companions. In the middle age period, the 13th and 14th centuries, Ibn Taymiyyah appeared in this movement and continued by his disciples, such as ibn al-Qayyim al-Jawziyya. Similar trends emerged in the modern era that departed from deep concerns over the decline of Muslims²⁰. Jamaluddin al-Afghani, with his disciple, Muhammad ‘Abduh, was the founding father of this movement.

In the Indonesian context, modernist movements who accused the tariqa as the centre of heresy are Muhammadiyah, al-Irshad, Persis, and other Islamic Puritan groups. However, some observers judged the tariqa as a socio-religious group with its functional role for specific movements, such as social and economic movements and political movements against oppressive rulers. This group does not consider tariqa as an entity to blame because although tariqa has the potential to deviate, it also has positive dimensions to develop. This group was categorized into the nuance of Sufism called neo-sufism, which teaches the practice of real life through the institution of the tariqa to care about positive things, such as dealing with community problems, managing poor people, and engaging in worldly life.

Another characteristic of neo-Sufism in the Shiddiqiyah tariqa is no prioritizing ascetic, passive-fatalistic, and individualistic life. In this context, Shiddiqiyah, as seen in its vision that is ‘unification of faith and humanity’ is to appear as a tariqa that has a deep concern for the problems of humanity, prosperity, homeland, and nationality²¹

Based on that Shiddiqiyah fact, it can be stated that ‘tariqa does not always appear as an opponent of governments that are not accommodative and cooperative, but its adherents can synergize with the ideology of the nation and state government in the context of realizing the ideals of the economic prosperity of the nation’²².

The statement above was a description of Shiddiqiyah’s experience. That experience at least explains the fact that tariqa does not always act passively in various aspects of social life²³. But tariqa can be a means to actualize the faith with social piety²⁴. Shiddiqiyah tariqa, as appears in its vision, has realized the

²⁰ Nadir N. Budhwani dan Gary N. McLean, “The Roles of Sufi Teachings in Social Movements: An HRD Perspective,” *Advances in Developing Human Resources* 21, no. 2 (Mei 2019): 210, <https://doi.org/10.1177/1523422319827938>.

²¹ Budi, “Peran Tarekat Shiddiqiyah dalam Penanaman Nilai Nasionalisme Kepada Warga Tarekat Shiddiqiyah Tahun 1970-2010 di Ploso Jombang,” 143.

²² M. Masturin, “Khaul and Maqam Thariqath in Sufism: the Analysis of Implementation Inside the Live of Sufi Thariqath Naqshabandiyah at Dawe Kudus Boarding School,” *Addin* 12, no. 1 (2018): 229–30.

²³ Muhammad Itsbatul Haq, “Tasawwuf (Sufism) as The Basis for Internalizing Humanist Character of Indonesian Muslims (Case Study of Pesantren in Yogyakarta and Madura),” *Sunan Kalijaga: International Journal of Islamic Civilization* 2, no. 2 (2019): 1.

²⁴ Budhwani dan McLean, “The Roles of Sufi Teachings in Social Movements,” Mei 2019, 210.

jargon 'the unification between faith and humanity' into social piety²⁵. Thus, it has become a fact that the Shiddiqiyah tariqa was able to position itself as a neo-Sufism-oriented tariqa and avoid the nuances of exclusive asceticism.

In addition, the theosophy doctrine of Shiddiqiyah taught how to establish a harmonious relationship between God, nature, and humans. God must always be present in human life, and humans must be actively close to God in real action. This relation is called '*manunggale kawulo lan Gusti*' (the united servant to his God), is not the same as the concept of '*manunggale kawulo-Gusti*' (the united servant in God), the Sufi teachings of *wihdat al-wujud* or *al-hulul* (namely the 'union of existence' doctrine) made by ibn 'Arabi and even Al Hallaj. Indeed, the teachings of *wihdat al-wujud* or *al-hulul* potentially make its adherent disregard the objective reality of life, as Al-Hallaj expressed '*Ana Al-Haqqu*' (I am a real God) when he was not aware of life because he was in Divine consciousness²⁶. Such awareness is defective and injured because it is passive and cannot form a normal human attitude. The Shiddiqiyah teaching, namely '*manunggale kawulo lan Gusti*', teaches that humans must be active in charity as a form of *taqarrub* (approach) to God. The concept of unity does not mean unity in the Divine essence because, in the teaching of Shiddiqiyah, Allah (God) is not the same as any of his creations. However, the 'unity of servant and God' concept is in condition, not essence. So, the servant must do things his God likes, such as helping the poor, giving alms, cultivating natural resources for mutual prosperity, and so on.

From the above elaboration, it can be found that Shiddiqiyah has been able to build a positive theosophy, namely forming the concept of Sufism called 'work sufism' because it was able to synergize the teaching 'unity of servant to God' with the spirit of working hard to achieve prosperity in the world in terms of serving God. The Mursyid has realized that Islam puts 'work' as worship as indicated by the holy verses of the Qur'an so that the 'work' is an inseparable part of the practice of *dhiker*. Therefore, Shiddiqiyah has contributed to building the spirit of hard work for the nation by loving the motherland.

In terms of the orientation of the tariqat movement, where, in general, the tariqa tends to be passive to joining with other groups, it can be formulated that the Shiddiqiyah tariqa contributed to a theory of Islamic social and political movement, namely the adaptation-assimilation movement because Shiddiqiyah can fill the political opportunity together with the government to

²⁵ Muhammad Anas Maarif dan Muhammadiyah Husnur Rofiq, "The Role of Islamic Education Teachers in Improving the Character of Nationalism in Boarding School," *EDUKASI: Jurnal Pendidikan Islam (e-Journal)* 6, no. 1 (2018): 67–68.

²⁶ Ahmad Munji dan Semih Çeyhan, "Ibn Arabi's Influence on Ottoman Sufismin Üftade's View," *Walisongo: Jurnal Penelitian Sosial Keagamaan* 26 (2018): 281, <https://avesis.marmara.edu.tr/yayin/0c3f8b97-334c-4242-95be-7b170f27bce1/ibn-arabis-influence-on-ottoman-sufismin-uftades-view>.

build the nation society towards a prosperous society²⁷. Thus, it became clear that the Shiddiqiyah tariqa could be an asset for the Indonesian people, even the world, to build national awareness and unity of humanity to be an antidote to the potential of radical religious movements that damage humanity.

From the community empowerment theory perspective, Shiddiqiyah has successfully implemented an asset-based community empowerment program that begins with building a work-loving mentality. The empowerment seems to align with the ABCD (Asset Based Community-Driven Development) approach. The ABCD relies on understanding assets, potential, strength, and utilization independently and maximally. Each principle implies an awareness of society's positive forces and energies that must be identified, known, and understood to be mobilized by the community. There are several principles in ABCD, namely: 1) half full and half empty; 2) nobody has nothing; 3) participation; 4) partnership; 5) positive deviance; 6) originating from within society (endogenous); 7) leads to an energy source (heliotropic).

Based on the above principles, it can be seen that; 1) Shiddiqiyah has succeeded in making people realize that they have potential even though they do not look perfect (like a glass that is not fully filled) which if completely dug can meet the needs of life; 2) that each person has potential, expertise, and competence that if empowered will be able to meet the needs of life; 3) on that basis, Shiddiqiyah mobilized people to be zealous in their work; 4) Shiddiqiyah establishes communication in partnership with the community to collaborate in cultivating natural and human resources, thus generating economic benefits such as making handicrafts from pandan leaves and bamboo trees; 5) Shiddiqiyah commits a positive deviation which means that Shiddiqiyah has dismantled a harmful habit where the tariqa only practices dhikr and wirid activities without regard for worldly life; 6) Shiddiqiyah has succeeded in extracting the human resources that exist among the adherents of the tariqa based on the fact that they are very diverse, some are engineers, some are experts in agriculture, commerce, and business. When mobilized, they become a significant force to create jobs; 7) These diverse adherents are gathered in the organization of socio-economic movements into a positive influence where they, together with the community, can prosper.

The above commentary of the Shiddiqiyah achievement confirms that, in the category of Sufism orientation, Shiddiqiyah has presented itself as a model of 'work sufism' because it has taught that work is a form of dhikr to Allah in addition to performing dhikr of the heart and mind. When both forms of dhikr are practiced simultaneously, the path to prosperity in this world and the Hereafter can be realized concretely.

²⁷ Mukhammad Abdullah, "Kontribusi Nilai-Nilai Keimanan dan Kemanusiaan Persaudaraan Cinta Tanah Air Indonesia," *TEOSOFI: Jurnal Tasawuf dan Pemikiran Islam* 7, no. 1 (2017): 252–53.

Conclusion

Based on the results of the analysis above, it can be concluded that 1) Shiddiqiyah appears as a genuine Indonesian congregation that teaches the love of the homeland, and the steps taken are to collaborate with the government to love the homeland, teach the spirit of work to obtain a prosperous life in the world and the hereafter; 2) Adherents of Shiddiqiyah are taught that work is a form of dhikr that can draw them closer to Allah because Allah is the Worker who does whatever He wants so He likes His servants who work; 3) The doctrine of work dhikr is outlined in the jargon ‘*manunggale keimanan lan kemanusiaan*’ (the unity of faith and humanity) which is implemented in community empowerment activities in Jasem village, Kabuh, Jombang in the form of building an entrepreneurial spirit, namely processing natural resources in the form of pandan and bamboo plants into handicrafts with economic value such as mats, bags and wallets. From the Shiddiqiyah experience above, it can be stated that the tariqa is a powerful human resource, so the tariqa leader is required to be able to manage the spirit of the congregation to seek happiness that is not only *ukhrawi* but also worldly prosperity through the spirit of work.

Acknowledgements

This article is derived from the results of the development of the author's dissertation research on the Shiddiqiyah tariqa that I want to publish. Furthermore, to become an article, assisted by research institutes and community service institution (LPPM) Sunan Ampel State Islamic University (UIN-SA) Surabaya.

References

- Abdullah, Mukhammad. “Kontribusi Nilai-Nilai Keimanan dan Kemanusiaan Persaudaraan Cinta Tanah Air Indonesia.” *TEOSOFI: Jurnal Tasawuf dan Pemikiran Islam* 7, no. 1 (2017): 249–72.
- A’dham, Syahrul. “Etos Ekonomi Kaum Tarekat Shiddiqiyah.” *Al-Iqtishad Journal of Islamic Economics* 3, no. 2 (2011): 313–30.
- Braun, Virginia, Victoria Clarke, Nikki Hayfield, dan Gareth Terry. “Thematic analysis.” *Handbook of Research Methods in Health Social Sciences*, 2019, 843–60.
- Bruinessen, M. M. van. “The origins and development of Sufi orders (tarekat) in Southeast Asia,” 1994. <https://dspace.library.uu.nl/handle/1874/20753>.
- Budhwani, Nadir N., dan Gary N. McLean. “The Roles of Sufi Teachings in Social Movements: An HRD Perspective.” *Advances in Developing Human Resources* 21, no. 2 (2019): 205–23.
- . “The Roles of Sufi Teachings in Social Movements: An HRD Perspective.” *Advances in Developing Human Resources* 21, no. 2 (Mei 2019): 205–23. <https://doi.org/10.1177/1523422319827938>.

- Budi, Setiawan. "Peran Tarekat Shiddiqiyah dalam Penanaman Nilai Nasionalisme Kepada Warga Tarekat Shiddiqiyah Tahun 1970-2010 di Ploso Jombang." *Skripsi, Universitas Negeri Surabaya*, 2016. <https://core.ac.uk/download/pdf/230695938.pdf>.
- Chun Tie, Ylona, Melanie Birks, dan Karen Francis. "Grounded Theory Research: A Design Framework for Novice Researchers." *SAGE Open Medicine* 7 (Januari 2019): 205031211882292. <https://doi.org/10.1177/2050312118822927>.
- Djakfar, Muhammad. "Business Behavior of Tariqa Followers in Indonesia: The Relation of Religion, Sufism, and Work Ethic." *Ulul Albab* 19, no. 2 (2018): 253.
- Dodi, Limas. "Antara spiritualitas dan realitas Tarekat Shiddiqiyah dalam bingkai fenomenologi Annemarie Schimmel." *Prosiding Nasional* 1 (2018): 29–54.
- Elwell-Sutton, L. P. "SUFISM AND PSEUDO—SUFISM." Dalam *Islam in the Modern World (RLE Politics of Islam)*, 49–56. Routledge, 2013. <https://books.google.com/books?hl=en&lr=&id=AZQqAAAAQBAJ&oi=fnd&pg=PA49&dq=Sufism+and++Pseudo%E2%80%94Sufism&ots=xIHO-j5BcO&sig=PqtYe57riQ52-PULWXOii664xE8>.
- Fawait, Mohammad. "Etos Ekonomi Tarekat: Kajian Tentang Budaya Kerja Pengikut Tarekat Shiddiqiyah di Kembang Kuning Surabaya." *UIN Sunan Ampel Surabaya*, 2019.
- Haq, Muhammad Itsbatul. "Tasawwuf (Sufism) as The Basis for Internalizing Humanist Character of Indonesian Muslims (Case Study of Pesantren in Yogyakarta and Madura)." *Sunan Kalijaga: International Journal of Islamic Civilization* 2, no. 2 (2019): 235–62.
- Knysh, Alexander. "Sufism as an explanatory paradigm: the issue of the motivations of Sufi resistance movements in Western and Russian scholarship." *Die Welt des Islams* 42, no. 2 (2002): 139–73.
- Maarif, Muhammad Anas, dan Muhammadiyah Husnur Rofiq. "The Role of Islamic Education Teachers in Improving the Character of Nationalism in Boarding School." *EDUKASI: Jurnal Pendidikan Islam (e-Journal)* 6, no. 1 (2018): 64–78.
- Masturin, M. "Khaul and Maqam Thariqath in Sufism: the Analysis of Implementation Inside the Live of Sufi Thariqath Naqshabandiyah at Dawe Kudus Boarding School." *Addin* 12, no. 1 (2018): 221–40.
- Maulana, Luthfi. "Theology of Humanity in the Sufism Community of the Sabbaqal Mufarridiyah Group in Pekalongan Indonesia." *Jurnal Penelitian*, 2019, 25–36.
- . "Theology of Humanity in the Sufism Community of the Sabbaqal Mufarridiyah Group in Pekalongan Indonesia." *JURNAL PENELITIAN*, 2019, 25–36.

- Munir, Misbahul. "Internalisasi Modal Sosial dan Modal Spiritual dalam Perilaku Bisnis Warga Tarekat Shiddiqiyah di Kabupaten Jombang," 2015. <http://repository.uin-malang.ac.id/2162/>.
- Munji, Ahmad, dan Semih Çeyhan. "Ibn Arabi's Influence on Ottoman Sufism in Üftade's View." *Walisongo: Jurnal Penelitian Sosial Keagamaan* 26 (2018). <https://avesis.marmara.edu.tr/yayin/0c3f8b97-334c-4242-95be-7b170f27bce1/ibn-arabis-influence-on-ottoman-sufism-in-uftades-view>.
- Rahmonova, Zulayho Jamolovna. "THE ENLIGHTENMENT OF CONVERSATION AND INTERCOURSE IN SUFISM (TASAWWUF)." *ANGLISTICUM. Journal of the Association-Institute for English Language and American Studies* 7, no. 9 (2018): 17–26.
- Shams-ur-Rehman, Ghulam, Ghulam Fatima, dan Yousif Bin Najj. "The Role of the Sanūsīyah in the Integration of Bedouin Tribes and National Cohesion of Libya." *Pakistan Journal of Social Sciences (PJSS)* 31, no. 1 (2011). <https://citeseerx.ist.psu.edu/document?repid=rep1&type=pdf&doi=0826c1216145755ec14de38a8e23162ababe042a>.
- Tedy, Armin. "Tarekat Mu'tabaroh di Indonesia (Studi Tarekat Shiddiqiyah dan Ajarannya)." *El-Afkar: Jurnal Pemikiran Keislaman dan Tafsir Hadis* 6, no. 1 (2018): 31–42.
- Trimingham, J. Spencer. *The sufi orders in Islam*. Oxford University Press, 1998. https://books.google.com/books?hl=en&lr=&id=NhXqWLd_AMQC&oi=fnd&pg=PR7&dq=The+sufi+orders+in+Islam&ots=6MugqciwW7&sig=p6A3us0ZUa9E7wShfGoI6PhSAYg.
- Ueno, Manami. "Sufism and Sufi Orders in Compulsory Religious Education in Turkey." *Turkish Studies* 19, no. 3 (27 Mei 2018): 381–99. <https://doi.org/10.1080/14683849.2018.1438194>.