

## THE DEVELOPMENT OF THE MODERN SOCIETY ORDER MOVEMENT IN INDONESIA AND PAKISTAN

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### Abstract

Urban Sufism is a phenomenon that occurs in almost all major cities in the world. In a metropolis environment that is increasingly strongly influenced by postmodern culture, the presence of classes of spirituality is both promising and worrying. On the one hand, the discourse of spirituality becomes the guardian of the "sanctity of the soul". But on the other hand, spirituality is also feared to be trapped in the mechanisms of life in postmodern society. This research is an academic study to determine the impact of the tarekat movement on people's lives in Indonesia and Pakistan, as well as enrich the insight into social and diverse life a. The research method used in this research is a qualitative method carried out through tracing and reviewing information from several library materials (library research) and interviews.

**Keywords:** urban sufism; sufism; qualitative methods

### Abstrak

Urban Sufism merupakan fenomena yang terjadi nyaris di segenap kota besar di dunia. Dalam lingkungan masyarakat metropolis yang kian kuat dipengaruhi budaya postmodern, kehadiran kelas-kelas spiritualitas merupakan sesuatu yang menjanjikan sekaligus mengkhawatirkan. Di satu sisi, wacana spiritualitas menjadi penjaga "kesucian jiwa". Namun di sisi lain, spiritualitas juga dikhawatirkan dapat terperangkap dalam mekanisme kehidupan masyarakat posmodern. Penelitian ini adalah sebuah study akademis untuk mengetahui dampak gerakan tarekat pada kehidupan masyarakat di Indonesia dan Pakistan, serta memperkaya wawasan kehidupan bermasyarakat dan beragama. Metode penelitian yang digunakan pada penelitian ini adalah metode kualitatif yang dilakukan melalui penelusuran dan pengkajian informasi dari sejumlah bahan pustaka (library research) dan wawancara.

**Kata Kunci:** urban sufism; tasawuf; metode kualitatif

## INTRODUCTION

Although Sufism was only known in the second century Hijrîyah, this does not deny that the practice of Sufism was unknown to the first generation of Muslims. The Muslim community of the early period got the advice to live *zuhud* in the world and prioritize the life afterlife from the verses of the Qur'ân and the example of the life of the Prophet Muhammad. From the behavior, ethics, morals, and outlook on life of most early generations of Muslims it can be said that although the embedding of the name "Sufism" came later, the *de facto* Sufi practice has been practiced by Muslims since its inception.<sup>1</sup>

Sufism is an important part if it cannot be called the core of the whole teachings of Islam.<sup>2</sup> The spirituality embodied in the teachings of Sufism is the highest expression of religious life. This is because man, through Sufistic rituals, can present himself in the niches of his soul alongside the Absolute Reality, the ultimate source, and purpose of life. Sufism is characterized as the experience of feeling god's presence in a *sâlik*, and also the desire for direct knowledge from Him. Such transcendent knowledge can be achieved through subjective-intuitive experience through surrender and the continuous purification of the soul before Him.<sup>3</sup>

Sufistic attitudes can be judged as both positive and negative attitudes. The positive attitude taken by the Sufis is the person's self-attitude to the world. The person has a *zuhud* attitude. It means that the person is not bound by the glitter of the world. The negative attitude of a Sufi is an attitude with apathetic behavior. The person wants the world, but will not try, because he only surrenders to God. The negative attitude adopted by the Sufi people became an attitude of escapism. The other side of a positive Sufi attitude becomes a positive Sufism or a new Sufism known as *neosufism*.<sup>4</sup>

The choice of the path of religious life through the order of routine *dhikr* and the choice according to the line received from the source of origin, the motives of the followers certainly vary in motivation and can be due to many things and attitudes: Some are due to the demands of belief as the best path, some are due to the saturation of the hedonist and material lifestyle. There is also because of the hustle and bustle of political life and political pressure and because of the inability to deal with it decisively as an expression of the duties of *amar ma'ruf* and *nahi munkar* and then turning to the sublimation way. There is a temporary impression that those who follow the path of the order will stay away from people's lives. This needs to be proved and researched. In addition, there are also those whose motivation is because they want to become servants of God whose level of closeness can reach the closest degree because of their hearts that

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<sup>1</sup> Alî Sâmî al-Nashâr, *Nash'at al-Fikr al-Falsafî fî al-Islâm*, Vol. 3 (Kairo: Dâr al-Ma'ârif, 1977), 63.

<sup>2</sup> Abd al-Halim Mahmûd, *Muqaddimah fî Qadiyat al-Tasawwuf* (Cairo: Maktabah al-Ânglû al-Misriyah, 1962), 34.

<sup>3</sup> Ahmad Muhammad, *Relasi Sufisme dalam Modernitas dalam perspektif 'abd al-Halim Mahmud*. 2014.

<sup>4</sup> Saliyo, *Mencari Makna Hidup Dengan Jalan Sufi di Era Modern*. 2016

are always guided through intense dhikr. The development of the order movement both in Indonesia and abroad, including the background of the followers, cannot be mapped casually without going through a serious study. Especially when it comes to the contribution of the order moved to the nation and state.

Urban Sufism is a phenomenon that occurs in almost all major cities in the world. Nevertheless, according to John Voll, urban Sufism cannot be understood as a shift in the popularity of conventional order. Because, in reality, the organization of the order can still develop during the hustle and bustle of modern society.<sup>5</sup> The term urban Sufism became popular after Julia Day Howell used it in an anthropological study of spiritual movements that are rife in urban areas in Indonesia, especially groups, and the like.<sup>6</sup>

Prosperity, technological advances, ease in the administration of daily life, and increasingly fierce competition have given birth to sometimes unbearable pressures. As mentioned earlier, all this has resulted in a modern man being alienated.<sup>7</sup>

Research on tarekat has been widely researched. However, research related to modern order in urban communities (urban Sufism) is still relatively small or still needs further research. Research related to the movement of modern order in urban communities (urban Sufism) that has been carried out includes:

M. Misbah (2011), *Fenomena Urban Spiritualitas: Solusi atas Kegersangan Spiritual Masyarakat Kota*, Jurnal Komunika, Vol.5, No. 1, Januari-Juni 2011. In the results of his research, he emphasized that the rise of the New Age phenomenon in Indonesia is characterized by the birth and emergence of various spiritual touches and Sufism (mysticism or Sufism) to fulfill the needs of the essence, happiness, peace of mind, self in oneself and "meaning" for others. From here comes a phenomenon of spirituality that develops in Indonesia, especially in urban society.<sup>8</sup>

Akhmad Rizqon Khamami dkk, *Tasawuf Tanpa Tarekat: Pengalamn Turki dan Indonesia*, Teosofi: Jurnal Tasawuf dan Pemikiran Islam, Vo. 6, No. 1, Juni 2016. The results showed that the orientation of Sufism in Turkey and Indonesia has differences, in Turkey Sufism became a socio-political movement to respond to the secular state system, both through cultural channels as shown by Said Nursi and Fethullah Gulen, as well as the "disguised" political path such as the "Naqsyabandiyah" order while in Indonesia

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<sup>5</sup> Julia Day Howell, Martin van Bruinessen, *Sufism and The Modern in Islam*, h. 297

<sup>6</sup> Oman Fathurahman, *Urban Sufism: Perubahan dan Kesenambungan Ajaran Tasawuf*, <http://oman.uinjkt.ac.id/2007/01/urban-sufism-perubahan-dan.html>, diakses pada tanggal 4 Oktober 2017

<sup>7</sup> Alienasi didefinisikan sebagai ketidakmampuan, isolasi, ketidakberartian, ketiadaan norma, dan keterasingan diri. Menurut Feuer, alienasi adalah perubahan emosional yang dengannya seseorang dipaksa untuk melakukan perbuatan yang merusak diri. Namun, secara umum, alienasi bermakna keterasingan seseorang dari dirinya sendiri. Lihat William Christian Bier, *Alienation: Plight of Modern Man*, Fordham University, (New York: Press, 1972), h.171- 172.

<sup>8</sup> M. Misbah, *Fenomena Urban Spiritualitas: Solusi atas Kegersangan Spiritual Masyarakat Kota*, Jurnal Komunika, Vol.5, No. 1, Januari-Juni 2011

Sufism without order functioned more as a tool to achieve personal spiritual satisfaction (entertaining) to find "entertaining" to find religious sensation.<sup>9</sup>

Wasito Raharjo Jati (2015), *Sufisme Urban di Perkotaan: Konstruksi Keamanan Baru Kelas Menengah Muslim*, Jurnal Kajian & Pengembangan Manajemen Dakwah, Vol. 05-Nomor 02, Desember 2015. The results of the study explained that the Sufism activities carried out by the Muslim middle class were only temporary and recapitulation. They would follow the worship of Sufism when they were struck by the problem, but then put the Sufi practice into that problem had already been unraveled. This means that religion and God in the era of modernism are also displayed conditionally and pragmatically. It is this condition that needs to be a critical note in interpreting Sufism today. When that faith increased rapidly, it was not followed by experience and also the comprehensive practice of Sufi principles.<sup>10</sup>

Meanwhile, the research that will be carried out will later be different from previous studies, as mentioned above. This research will focus more on the impact of the mu'tabarah order movement in the cities and communities in Indonesia and Pakistan. In addition to the study of the differences in the practice of worshiping the mu'tabarah order in the two countries.

## METHOD

To discuss the problems in this study, the author uses a quantifiable research method. A preliminary study of the tarekat movement in Indonesia through a qualitative approach is mostly carried out through tracing and reviewing information from several library materials (*library research*). However, to complete it, interviews were also carried out with various competent parties, especially regarding what the government and society should do in improving this order movement.

With a qualitative approach, this study elaborates on the concept of order movement from various sources but is then contextualized within the Indonesian framework. Several journals related to this topic are very helpful in enriching the discussion material and the analysis process. Likewise, books and reports from several religious stakeholders who have an interest in this issue are very useful in enriching the material of this study. Other information was obtained from interviews with communication experts, academics, and NGO activists who have been involved in this field.

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<sup>9</sup> Akhmad Rizqon Khamami dkk, *Tasawuf Tanpa Tarekat: Pengalaman Turki dan Indonesia*, Teosofi: Jurnal Tasawuf dan Pemikiran Islam, Vol. 6, No. 1, Juni 2016, h. 24-25.

<sup>10</sup> Wasito Raharjo Jati (2015), *Sufisme Urban di Perkotaan: Konstruksi Keamanan Baru Kelas Menengah Muslim*, Jurnal Kajian & Pengembangan Manajemen Dakwah, Vol. 05-Nomor 02, Desember 2015

## RESULTS AND DISCUSSION

### Sufism and the Order

Etymologically, Sufism is taken from the word "*Suffah*" which is a place in the Mosque of the Prophet Muhammad SAW (Nabawi Mosque) which is inhabited by a group of friends who live *zuhud* and concentrate on worshipping Allah sambil gaining knowledge from the Messenger of Allah. They are called *ahl assufah*. Another opinion states that Sufism is taken from the word "trait" because Sufis like to discuss the attributes of God while applying those qualities of God in their daily behavior so that those traits become their personalities. A Sufism expert from Al-Azhar Egypt stated that Sufism comes from the root of the word "*as-safa*" which means holy, clean, and pure because Sufis cleanse their souls until they are in a holy and clean state.<sup>11</sup>

Among the various opinions about the origin of Sufism according to Ahmad as-Sirbasi, it is al-Busti's opinion that is the strongest, because Sufism is an attempt to purify the heart to be close to Allah.<sup>12</sup>

Tarekat in terms of language comes from Arabic which means path, state, or flow in a certain line. According to the term, tarekat is a path or instruction in carrying out worship following the teachings exemplified by the Prophet and carried out by friends, *tabi'in* to the teacher of the chain of the day.<sup>13</sup>

According to Aqib in his book *Toesofi Tarekat Qodiriyah wa Naqsyabandiyah*, Tarekat is a method or method taken by a Salik (one who pursues a Sufistic life) to improve himself or his soul so that he can draw closer to Allah Almighty. The method used by a great Sufi and later followed by his disciples is like *madzhabs* in the field of jurisprudence and *firqahs* in *kalam* (Akidah). Then in the next development formed a *jam'iyah* (organization) called Tarekat.

Based on these theories, it can be said that tarekat is a form of worship headed by a guru or mursyid with *amaliyah* that continues until the Prophet SAW.

From some of the understandings of Sufism mentioned above, it can be taken the understanding that Sufism is an effort by people to move from despicable deeds to good deeds with chastity and cleanliness of heart to carry out worship activities just to seek the blessings of Allah Almighty.

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<sup>11</sup> Cecep Alba, *Sufism and The Order; Esoteric Dimensions of Islamic Teachings*, (Bandung: PT. Juvenile Rosdakarya, 2014), Cet. 2nd, p. 9.

<sup>12</sup> Cecep Alba, *Tasawuf dan Tarekat; Dimensi Esoteris Ajaran Islam*, (Bandung: PT. Remaja Rosdakarya, 2014), Cet. Ke.2, h. 10

<sup>13</sup> Noorthaibah, *Pemikiran Sufistik K.H Dja'far Sabran*, (Jakarta: Mitra Wacana media, 2014), h. 43

## History of The Growth of The Order

Sufism was originally an individual activity, the emergence of Sufism was marked by the emergence of zahids who exiled themselves or wandered from one place to another. Then a place was formed, which became the center of activity of the Sufis called *ribath* (another term for *zawiyah* or *khanaqah*). According to al-Makdisi the most influential group in the early days of the emergence of Sufism was the *Karamid* group. Besides al-Makdisi there was also another tarekat figure, namely Abu Sa'id bin Abi al-Khair. He was born in Khurasan in 967. He is also known as the first Sufi subagai to apply the rules to the disciples in the life of the *khanaqan*.<sup>14</sup> At the end of the fifth century the Hijri there was a change in the fuqaha circles that were originally reluctant to accept Sufism, they were then able to accept Sufism as part of Islamic teachings.

In its last climax mulcullah the bonds of attachment, the Sufism movement which was originally an individual movement turned into a mass movement. The process of forcing the spread of these teachings began with some teachers who succeeded in compiling techniques, thinking techniques, and student rules which were then used to guide a number of their students. And so on until the order spread to various regions.<sup>15</sup>

## The Basic Teachings of Sufism and the Order

According to the view of Sufis that rehabilitating mental attitudes that are not good requires therapy that is not only from the aspect of birth. Therefore, in the early stages of entering the life of Sufism, one is required to do quite strenuous spiritual practices and exercises the goal is to overcome lust, suppress lust, to the lowest point, and when possible turn off lust altogether therefore in Sufism morals have a stage of moral development system compiled from *Takhalli*<sup>16</sup>, *Tahalli*, and *Tajalli*,<sup>17</sup>.

In principle, Sufism is the science of Islamic morals. To achieve noble morals, it is necessary to practice such as Munajat, Muraqabah, Multiplying Wirid and Zikir, Remembering Death, and *Tafakkur*.

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<sup>14</sup> Wawan Hernawan, *Historical Analysis of the Growth and Influence of Order in the Islamic World*, (IIN Sunan Gunung Djati, Journal of Insights: 2013), Vol. 36, No. 1, January-June, p. 46

<sup>15</sup> Wawan Hernawan, *Analisis Historis Pertumbuhan dan Pengaruh Tarekat di Dunia Islam*, (IIN Sunan Gunung Djati, Jurnal Wawasan: 2013), Vol. 36, No. 1, Januari-Juni, h. 48

<sup>16</sup> Mahpol, Shahrizal, et al. "The Implementation of Takhalli Value in Arabic Grammar according to Al-Qushayri in Na? w al-Qulub alKabir." *International Journal of Academic Research in Business and Social Sciences* 7.12 (2017): 558-564. Lihat juga, Yusuf, Kadar M. "PEMBENTUKAN KARAKTER PRIBADI MELALUI MUJAHADAH DAN MURAQABAH." *Al-Fikra* 13.2 (2017): 65-88. Lihat juga, Husnaini, Rovi. "Hati, Diri dan Jiwa (Ruh)." *Jurnal Aqidah dan Filsafat Islam* 1.2 (2016): 62-74

<sup>17</sup> Kholid, AR Idham. "Firasat, Makrifat Dan Mukasyafat Dalam Prespektif Tasawuf." *jurnal yaqzhan: Analisis Filsafat, Agama dan Kemanusiaan* 4.2 (2018). Lihat juga, Arif, Masykur. "Sejarah Tasawuf dengan Pendekatan Arkeologi." *Anil Islam: Jurnal Kebudayaan dan Ilmu Keislaman* 9.2 (2016): 353-359. Lihat juga, Utomo, Imam Budi. "KONSEPSI TASAWUF DALAM BEBERAPA KARYA RADEN NGABEHI RANGGA WARSITA." *Litera* 6.1 (2015). Lihat juga, Zuhri, Amat. "TASAWUF DALAM SOROTAN EPISTEMOLOGI DAN AKSIOLOGI." *Religia* (2016): 1-34.

## The Order in Indonesia

### Tarekat Qadiriyyah wa Naqsyabandiyyah in Suryalaya Tasikmalaya West Java

The Qadiriyyah Naqsyabandiyyah Order (TQN) is a combination of two major orders, namely the Qadiriyyah Order and the Naqsyabandiyyah order. The Qadiriyyah order teaches the dhikr of Jahar Nafi Itsbat, while the Naqsyabandiyyah order teaches the dhikr of Sirri Ism Dzati. The naming of TQN is a combination of the two names of the founders of the order, namely Shaikh Abdul Qadir Jaelani and Muhammad ibn Muhammad Bahauddin al Naqsyabandi. Then Shaikh Ahmad Khatib Sambas ibn Abd Ghafar alSambasi combined the names of the two. He was the 34th Shaikh mursyid, of which Shaikh Tolhah Cirebon was the 35th, then the 35th Abah Sepuh (Shaikh Abdullah bin Mubarak) and the 37th KH Shohibul wafa Tajul Arifin (Abah Anom).<sup>18</sup>

There is a proclamation from Abah Anom about "TQN" being secured, secured, and preserved. In this case, what is meant by being recited is to return to the talqin (ba'iat), and keep the promise, the talqin promises the real teacher to promise God through the teacher. Based on the narrative of one of the academics of TQN Suryalaya, his teacher is Abah Anom, so whatever good things are exemplified by his teacher, he will follow. One example is *proclamation*, *tanbih* and *riyadoh*. For example, during the Iraq war, the TQN brotherhood was asked to pray talak bala. To be close to the followers of TQN is to be in love, and from the teacher who always remembers God, there will be a channel of light to his disciples.<sup>19</sup>

Next, the information about being preserved has the intention that the teachings of TQN are published to those who want to learn, that is, they can be used as answers when providing solutions. For example, people who are experiencing confusion, anxiety, and others, can be asked to make a pilgrimage. Another opinion of the pilgrims also presents regarding the TQN proclamation to be recited is by the orders of the guru (mursyid). For example, in TQN there is a Dhikr *Jahr* (hard), and a dhikr *Khofi* (hidden in the heart). Dhikr *Jahr* counts 165 times and is performed after the obligatory prayer. In busy circumstances, *Jahr* dhikr can be reduced to 3 times on the condition that it is in qadha at leisure time. This is what distinguishes TQN dhikr from dhikr which is outside TQN. In the teachings of TQN, dhikr is a mandatory thing that must be practiced by the pilgrims.

In the TQN amaliyah conducted by the brotherhood at the Suryalaya Islamic Boarding School, there is also a weekly amaliyah. What is meant by this amaliyah is khotaman. The word khotaman is taken from Arabic with the basic word *khotama yakhtumu khotman* which means to finish or finish. *The Khotaman* is the main support

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<sup>18</sup> Syukron Ma'mun, *Upaya TQN (Diamalkan, Diamankan, dan Dilestarikan)* dalam jurnal LATIFAH, Volume 2, No. 2, Juli 2018, hal.31.

<sup>19</sup> Syukron Ma'mun, *Upaya TQN.....*, h..36-37

for achieving ma'rifat, and also serves as a potent do'a used for prayer, invoking God in the affairs of the world and the Hereafter. *Khotaman* is usually performed after the fardhu prayer and its dhikr. The implementation can be done independently, but it is more important if it is carried out in congregations.

In addition, there is also a monthly amaliyah, namely manakiban. Manakiban is one of the monthly amaliyahs of Suryalaya Islamic boarding schools and is also one of the methods of proselytizing TQN Pondok Pesantren Suryalaya which is carried out by the brotherhood once a month on the 11th of the Hijri month.<sup>20</sup> Next is *riyadoh* which is one of the amaliyahs of TQN. Etymologically means exercise. In Sufism terms, *riyadoh* is a spiritual exercise in a certain way, which is commonly practiced in the world of taswuf. In the TQN tradition, the foremost is *dzikrullah*. Dhikr is one of the amaliyahs in TQN, has three conditions, namely; (1) let the one who thinks have a perfect ablution, (2) let the one who thinks do it with a strong movement, (3) make a pilgrimage in a loud voice so that the light of dhikr is produced in the minds of the pilgrims, and come to life their hearts. Whereas the substance of the teachings of manakiban includes; (1) recitation of the holy verses of the Qur'an, (2) recitation of *tanbih*, (3) recitation of *tawassul*, (4) recitation of *manqabah* of Shaikh Abdul Qadir al-Jaelani, (5) Do'a, (6) Close. Here's another practice is a *pilgrimage*. *Pilgrimage* has the meaning of visiting or visiting. The term *pilgrimage* is to visit holy places or to visit the shalihs, the Prophets, and the saints, whether living or dead with intentions because of Allah. In addition, there is a *khalwat*. *Khalwat* means to exile oneself from the hustle and bustle of the world to a place to concentrate on worshipping God alone. *Khalwat* for the practice of the new order must be under the guidance of Guru Mursyid. The length of the *khalwat* period depends on the guidance of the teacher, it can be ten days, twenty days, up to forty days, and the least is three days.

Related to the development of the followers of the *Qadiriyyah wa Naqsyabandiyah* order movement and the Spiritual values taught, it can be seen that based on the results of research in the early 17th.18th century to the 19th century AD many sultans and high-ranking officials adhered to the <sup>21</sup>*Naqsyabandiyah* order. The development of TQN experienced major obstacles due to wars between Indonesians, especially wars facing European invasions such as the Portuguese, Dutch, and British who entered various regions in Indonesia. Meanwhile, the *Qadiriyyah* order and others are mostly adhered to in the lower middle layers.

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<sup>20</sup>Ahmad Sayuti, Manakiban as The Method of Da'wah Thoriqot Qodiriyyah Naqsabandiyah (TQN) Pondok Pesantren Suryalaya, h. 5, accessed from [http://www.academia.edu/35240782/Manakiban\\_Sebagai\\_Metode\\_Dakwah\\_Thoriqot\\_Qodiriyyah\\_Naqsyabandiyah\\_TQN\\_Pondok\\_Pesantren\\_Suryalaya](http://www.academia.edu/35240782/Manakiban_Sebagai_Metode_Dakwah_Thoriqot_Qodiriyyah_Naqsyabandiyah_TQN_Pondok_Pesantren_Suryalaya), 15 February 2019

<sup>21</sup> Based on the results of an interview with TQN Caregiver Suryalaya Tasikmalaya, Ajengan Sandisi conducted by the Interviewing Team on November 4, 2018 at 18.30 WIB.



When the author held a brief interview with TQN Suryalaya's caregiver, Ajengan Sandisi as the deputy of TQN Suryalaya Talkin after the death of Abah Anom, he explained how the method used in the order given by Pangensa Abah was to learn to draw closer to Allah. The disciples who study are also commanded to always draw closer to Allah As Allah states in the Qudsi Hadith "*Wa ana Ma'ahu izazakaroni* (I am always with Him where you always remember me). Wanting to remember means being with him, and if you forget it means breaking up with God, even usually said *kufur*. *Iza zakartani syakartani wa iza nasitani kafartani*. "If you are remembering the heart to God it is in gratitude to me, and if you are forgetting to God, it means that I am giving to God. So the students, especially the disciples of his followers, are encouraged to think to God if they want to be happy in the world and the hereafter. There are two kinds of zikir in Suryalaya; i.e. Zikir Qodiriyyah "*Laailaahaillallaah*" and zikir Naqsyabandiyyah (zikirHati)/zikir which is only reminded in the heart. Based on Allah's instructions in the Qur'an "*Wazkur Robbakafi Nafsik Tadhorr'u'an wakhifatan wa duunal jahri minal qauli bilghuduwwi wal aa-shool wa laa takun minal ghoofti*" the point is that Gratitude is the key to a happy life of the world and the hereafter. "*Lainnsyakartum laaziidannakum wa lain kafartum inna 'azaabii lasyadiid*". The disciples were led to remember God if they wanted to live happily in the hereafter.

Then Ajengan Sandisi said also, that this zikir is what Sayyidina Ali Asked the Apostle, *Dullaani 'ala Ahammi Thuruqillaah* (point me to the path closest to Allah) *waashalihaalaibaadih* (and the easiest to be recited by the servant of Allah) *waafdholiha inda ..* (and the one with the most weight of his reward on the side of Allah) then the apostle explained to Sayyidina Ali... (thou shalt be eternal to think of God), and then he asks: "divide the way"? So that's when Allah called Gabriel, then mentalqinkan to Gabriel Zikir to Allah then Gabriel was commanded to meet the Prophet Muhammad quickly, And after that, it was told the way of mentalqin zikir to the new apostle mentalqinkan kalimah Toyiybah to Sayyidina Ali. Follow me three times. Then the Apostle gave an example to SayyidinaAli, the sentence tayyibah 3 (three times), then Ali noticed Rasullalusayyidina Ali was instructed to say 3 times andRasulmenngkan. It was from that time that the Apostle delivered "afdholuzikiri fa'lam annahu Laailaaha illallah". Not only to Sayyidin Ali after the instruction of DrJibril caramentalqin then the Prophet always mentalqin gave the kalimmah tayibah to his parasahabats. "*wakaana nabi SAW Yulakkinu hazihi thoriiqota lishohaabati litasfiayti watasmiyati quluubihim waishoolihim illa hadhrotillah wasa'adati qudsiyyah*". That is how the Messenger of Allah always taught the way of talqin to his companions.

There are 4 goals/objectives of the talqin:

1. *Litashfiya fii quluubihim* (for his heart to be clean)

2. *Litazkiyati Nufuusihi* (Cleansing from evil lusts adorned with good lusts)
3. *Waisholihim ilaa hadratillah* (so that the worship of the companions reaches Allah)
4. *Wasa'adatil Qudsiyyah* (so that the companions get ultimate happiness).

Get happiness cannot be measured by matter, but by the peace of mind. And for that it can be achieved by making zikir to Allah, as in the Quran: هَلَّا بِذِكْرِ آلِ الْقُلُوبِ تَطْمَئِنُّ (Know by thinking to Allah, then the heart will become calm and happy). Thus, Happiness can be achieved by accepting the decrees of Allah (taqdir). For those who have already got the talqin it is called the "Brotherhood". They recognized his teacher as a Mursyid, namely Abah, and only he was the one who took the straight path (*shiratholMustaqim*) before going astray. The practice of zikir was only half an hour ago to be spun off for further practice in their respective regions and places.

### Tarekat Qadiriyyah wa Naqsyabandiyyah in DKI Jakarta

In addition to the Qadiriyyah wa Naqsyabandiyyah Order in Suryalaya Tasikmalaya, West Java, there is also a TQN in DKI Jakarta. The development of TQN in DKI Jakarta is getting faster, this can be seen in the number of brotherhoods that have joined some existing assemblies. In DKI Jakarta itself, referring to the 2010 manaqib schedule book published by the Serba Bakti Foundation (YSB) Pondok Pesantren Suryalaya Regional Coordinator (Korwil) DKI Jakarta, in South Jakarta there are 35 Manaqib Assemblies, 20 Manaqib Assemblies in East Jakarta, 14 Manaqib Assemblies in West Jakarta, 8 Manaqib Assemblies in North Jakarta, and 11 Manaqib Assemblies in Central Jakarta so that the total Manaqib Assembly is 88.<sup>7</sup> In Jakarta, it is not only KH Wahfiuddin and KH Muhammad Sholeh who carry out coaching as representatives of the talqin, but also from outside the city. Among them are KH Nur Anom Mubarak, KH Abdul Gaos, KH Zezen Zaenal Abidin, KH Arif Ichwani, and KH Beben Muhammad Dabbas who regularly conduct coaching.

Azyumardi Azra mapped two main models of urban society Sufism. First is contemporary Sufism, which anyone can follow and is very open. This model of recitation groups developed widely such as the executive recitation groups of Paramadina, Tazkiya Sejatim, and Grand Wijaya.

Similarly, it developed on public college campuses. The second is conventional Sufism, which has a style like the previous Sufism and is in great demand today, such as the Qadiriyyah wa Naqsyabandiyya Order, the Shadziliyyah Order, and others.

The phenomenon of Islamic societies learning tasawwuf in these big cities is labeled as urban Sufism. It is interesting to write about TQN based in DKI Jakarta, especially

Rawamangun. This is due to the phenomenon that exists in the community, that in the crowds of the capital, there is an oasis of spirituality carried out by TQN followers/pilgrims through amaliyah which is carried out regularly.

The implementation of amaliyah TQN in DKI Jakarta runs from the house to house which is the stakeholder of manaqib. Sometimes it is carried out in large mosques, as well as means of proselytizing, such as the Istiqlal mosque once a year, the Jakarta Islamic Center (JIC) mosque in North Jakarta which is carried out every three months, the Dome Mas Meruyung mosque in Depok for every three months. There are some obstacles when construction is carried out in these large mosques, including;

1. Not own, thus making it difficult to determine the timing of coaching. If the schedule conflicts with the owner of the facility, then it will have to relent.
2. It costs more to rent a place. Although some mosques are voluntary, some have high prices in the rental system.
3. The mileage factor is very far from the reach of the brotherhood, which causes a sense of reluctance to be present in the coaching agenda.
4. The space is too large which causes less pleasing to the eye if there is a shrinkage of pilgrims during the coaching agenda.

In the end, efforts were taken to have a mosque that could become a center of activity, following the mandate of KH Nur Anom Mubarak at KH Wahfiudin who became the deputy talqin of TQN DKI Jakarta. Initially, KH Wahfiudin and jama'ah had opened a dhikr assembly at the Nurul Iman Mosque, Cipinang Bundar, Rawamangun. However, because it did not belong to the TQN community and there were internal conflicts between mosque administrators, the dhikr activities were moved to the al- Mubarak mosque which is currently the TQN Center. TQN Center of al-Mubarak Mosque is located at Jl.Balai Pustaka Baru Rawamangun (behind Dharma Nugraha Hospital).

The TQN Center eventually became a place for TQN pilgrims to receive visits from ikhwan-akwhat who came from outside the city, became a place for the da'wah bandage study program, a place for organizing Sufism courses, organizing seminars, organizing daily dhikr, khataman, and manaqiban, as well as organizing the last ten days of I'tikaf in the month of Ramadan.

In the previous discussion, the characteristic of TQN is the dhikr that is continuously chanted by the pilgrims. Speaking of dhikr, based on research conducted by Ach Sodikil Hafil, urban Sufism people who participated in TQN dhikr activities, felt that dhikr in TQN was quite easy to practice. The arrangement of dhikr practices in this order is very simple and easy, at least for daily practice that must be done after each five-time fardhu

prayer. The enthusiasm of the TQN pilgrims in Rawamangun DKI Jakarta can also be seen in the joint dhikr activities carried out in the mosque, where previously the mosque was quiet, but it became crowded because the activities of the TQN pilgrims were quite high. When they became TQN pilgrims, the enthusiasm of the residents also coincided with their hard work to know and practice all the teachings of dhikr in it. To enter as a TQN pilgrim, then it does not mean just entering. They have to go through a process of disregard by the deputy talqin who then gives teaching and instructions for the correct implementation of the dhikr. There is also a pilgrim who is more senior and often gives tausiyah to other pilgrims, so the senior pilgrim has a significant role in the dhikr guidance process in the TQN in Jakarta.

Many things make TQN Rawamangun Jakarta pilgrims join the order. Economic, social, family welfare to health, and psychic factors are factors that make pilgrims join. The water instrument is used to recite dhikr which is believed to contain barokah and be efficacious. The dhikr technique taught in TQN, there are two, namely by making a sound or in the heart. Dhikr jahr (clear/loud) is performed every time the fardhu prayer is completed five times 165 times. Meanwhile, khafi dhikr (in the heart) is carried out continuously for 24 hours. The techniques are; the five-time fardhu prayer, the TQN pilgrims performed the dhikr which started from reciting the surah al-fatihah shown to the Prophet Muhammad SAW. Then, reciting istighfar and shalawat three times each. After that, just read the sentence *ilaahi anta maqsuudii*, followed by the tahlil sentence three times with slow but loud reading, by pulling the head from the bottom up when reading *la*, pointing at the right chest when reading *the ilaah*, and pointing to the left when reading *the illaa allah*. After that, it was immediately followed by the reading of 165 sentences of tahlil, with a faster but louder voice. During the last tahlil recitation, they chanted the reading as it was but still aloud, and this is what is referred to as dhikr jahr. After the dhikr jahr is over, the pilgrims immediately pray and recite the surah al-fatihah three times. First, it is devoted to the Prophet Muhammad SAW, secondly to the mursyids listed in the term kemursyidan, thirdly to the elders, parents, relatives, and Muslims as a whole. After that, read istighfar and shalawat three times each before reading the tahlil sentence. Then only the last one is tawajjuh, mentioning God in the heart by bowing his head and pointing it at the left chest, with his eyes closed and silently. Tawajjuh lasts for 60 seconds, and that is what is meant as khafi dhikr. However, khafi dhikr is not limited to only after prayer but must be practiced for 24 hours.

In addition to the khalwat program which was attended by 25 muballigh cadres, there was also the Tasawwuf Deepening Course (KUPAT) program implemented by the Serba Bakti Foundation (YBS) TQN Center Jakarta. In KUPAT, participants were enriched with scientific insights into reality with a variety of interesting, argumentative, and

applicable study materials. In this activity, the amaliyah practice of TQN Suryalaya will also be expanded under the guidance of mursyid Kamil Mukammil, Shaikh Ahmad Shahibul Wafa Tajul 'Arifin or known as Abah Anom. The programs that are implemented as amaliyah tarekat, are not only focused on oneself, but also learn to have concern for others. This can be seen from the monthly event of the Serba Bakti TQN Foundation, namely the manaqib of Shaikh Abdul Qadir Al Jailani at the TQN Center of the al-Mubarak Rawamangun mosque in East Jakarta in August 2018. On the sidelines of the existing agenda, there was a social fundraiser for earthquake victims in Lombok. This is a mirror of a form of solidarity and concern for fellow Indonesians. This action is also a form of implementation of one of the teachings of TQN PP Suryalaya which is guided by the Qur'an, namely helping others in carrying out benevolence and devotion, toward religion and the state.

The activities carried out by the TQN pilgrims are expected to lead the pilgrims to social piety as stated in ismail al Buruswi's interpretation of Ruhul Bayan which is at least in the form of;

1. Not confirming God
2. Work selflessly
3. Clean from riya attitude, ujub and want to be praised
4. Following in the footsteps and sunnah of The Prophet Muhammad SAW
5. Invite to the ma'ruf and prevent munkar acts
6. His heart is open to accept the truth, his tongue is awake, and has a good temperament
7. Providing benefits to human sesame
8. Attach importance to the interests of others
9. The development of ukhuwah Islamiyah
10. The realization of social solidarity in the form of affection, wanting to help, and give

These indicators of social piety are needed in religious and social life. For the pilgrims of TQN DKI Jakarta, of course, the amaliyah carried out requires consistency and good understanding, because the atmosphere of the capital is certainly different from the regions. The hustle and bustle that exists in the capital require pilgrims to be able to divide their time and also increase the desire to continue learning.

## Tijaniyyah Order in Garut

It was founded by Sheikh Ahmad Al-Tijani who was born in 1150 A.D. (1737 A.D.) in 'Ain Madi, a village in Algeria. At the age of 21, he moved to the Moroccan city of Fez to deepen his knowledge of Sufism. He pursued Sufism through the book of Futuhat under the guidance of Al-Tayyib Ibn Muhammad Al-Yamhalidan Muhammad Ibn Al-Hasan A-Wanjali. In Indonesia itself, the development of the time of the spread of the Tijaniyah order has some versions. What is clear is that the presence of this order is marked by two phenomena, namely the existence of the Tijaniyah movement in Cirebon in 1928 with the teaching of the Tijaniyah order in the Buntet Islamic boarding school by Kyai Anas and the presence of Sheikh Ali Ibn Abdullah al-Thayyib with the teaching of the Tijaniyah order in Tasikmalaya.<sup>22</sup>

There are two reasons behind Guru Anshari teaching this order to the community. First, he was signaled to move to the Tijaniyah tarikat by K.H. Badri Masduqi when he received lessons and practices which were later perfected by the teacher of Sheikh Ideris al-Iraqi. Secondly, during a pilgrimage to Egypt and Morocco in 1991, he found that the followers of the Tijaniyah tarikat were very numerous in this area and God provided welfare, tranquility, and peace to the followers' families even in the city where the tarikat was practiced.

## Qadiriyyah wa Naqsyabandiyyah Order in Tangerang Banten

Talking about the Qadiriyyah wa Naqsyabandiyyah (TQN) Order in Tangerang Banten, cannot be separated from the discussion of TQN on Java Island. His sanad can be traced to the four main caliphs of Shaikh Ahmad Khatib Sambas namely; Shaikh Abdul Karim, Shaikh Ahmad Tholhah, Shaikh Ahmad Hasbullah, and Shaikh Shaykhona Kholil. Shaikh Abdul Karim Albantani was the first founder of TQN in Java. He was born in Lempuyang Village, Tanara, Banten, West Java in 1840 AD. At a young age, he had gone to Mecca to study religion and served in the house of Shaikh Ahmad Khatib Sambas. Thanks to his perseverance in learning and the upbringing of the teacher, he became a very knowledgeable person in the discipline of Sufism and order. It was from here that Shaikh Ahmad Khatib appointed him as the main caliph, and was appointed as a replacement for the TQN leadership after his death.<sup>23</sup>

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<sup>22</sup> Jawad Mughofar KH, *Peran Tarekat Tijaniyah dalam Membina Masyarakat*, h.10, diakses dari [http://www.academia.edu/22115126/Sejarah\\_Tarekat\\_dan\\_Tasawuf](http://www.academia.edu/22115126/Sejarah_Tarekat_dan_Tasawuf) PERAN\_TAREKAT\_TIJANIYAH\_DALAM\_MEMBINA\_MASYARAKAT pada tanggal 8 Februari 2019.

<sup>23</sup>Aly Mashar, GENEALOGI DAN PENYEBARAN THARIQAH QADIRIYAH WA NAQSHABANDIYAH DI JAWA, Jurnal pemikiran islam dan filsafat Al-A'raf, Vol. XIII No.2, Juli–Desember 2016, hal.238, diakses dari <http://ejournal.iain-surakarta.ac.id>.

## Order in Pakistan

### The Chistiyyah Order in Islamabad

This order was given its name to its founder named Kh wajah Muin al-Din Hasan, more popularly called Muin al-Din Chisyti. Information about the beginning of his life is unknown. Based on the date of his death, 6 Rajab 63 H / 16 March 1236 AD, calculated from his known age of 97 years, it can be ascertained that he was born in 536 H / 1141-1142 AD in Sijistan (Sistan).<sup>24</sup>

The fact that the *Chisytiyah khanaqah* avoided discrimination between students and practiced a classless society turned out to be successful in attracting new members to their order. Mu'in al-din simplifies his doctrinal understanding in three principles, first compiled by abu yazid al-busthami (d. 261 H./874 A.D.) namely that a Sufi must have "generosity, subtle disposition, and humility". Although on the Indian border there are sometimes Muslim soldiers bordering the "infidels", the islamization of india is achieved mainly by sufistic indictment of the clerics, not by sword. Such is the history of the *chisytiyah* order that developed rapidly in India. That eventually the *Chistiyyah* order spread all the way to Pakistan. The characteristic of this order is to avoid having direct contact with wealthy individuals/institutions/companies and people in power, more often choosing to contract with the poor to show great respect and generosity. The reason is to avoid the stain of corruption and worldliness (*hubbuddunya*).

### Qadiriyyah Order in Pakistan

This tug was attributed to a great, legendary Sufi, *Qutubul al-Aulia, Sahib al-Karamat, and Sultan al-Aulia* Sheikh Muhyiddin Abd Qadir al-Jailani. Born in Jilan (present-day Iraq), and died in Baghdad in 561 A.D. (1166 A.D.).<sup>39</sup> a great Sufi and also a great Sunni cleric who was quite prolific Hambali, he has written several works one of which is "*Al-Gunyah li Talibi tariq al- Haq*" this book is a book that is often referenced in other works. Contains several Islamic dimensions, such as Fiqih, Tawhid, Kalam Science, and Akhlaq Sufism.

Among his main teachings are aspiring (*aluw al Himmah*) avoiding all that is illegitimate, maintaining wisdom, realizing the intention, and glorifying the favors of Allah, some of the reasons for the success of this order in the recruitment of disciples and prospective disciples are the unwavering obedience in sharia and the realization of salaf teachings, its vigorous condemnation of the understanding that leans on faith alone as a tool to achieve salvation and happiness in its condemnation to the idea of reincarnation

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<sup>24</sup> Azis mansuri, *Ensiklopedia 22 Tarekat dalam Tasawuf*, (Imtiyaz, Surabaya, 2011), h. 94

/(*tanasukh al ruh*). His teachings are strongly based on the A l-Qur'an and A s-Sunnah. One of the orders that developed in Islamabad and Jhang Pakistan was the *Qadiriyyah* order spread by Sultan Bahu. Sultan Bahu (or *Bahoo*, Punjabi: بابو سلطان, meaning "with Him",<sup>25</sup> or *Bahu*.

## Muslim Institute Islamabad

*Muslim Institute (Mission of Unity, Stability, and Leadership in Muslim)* in Islamabad, which is a non-profit, non-political, privately owned think-tank-based institute, facilitates impartial research and discussion, strategizes for the benefit of society, promotes peace, unity, stability, and leadership). Its founder was Hadrat Sultan Muhammad Ali and was chaired by Sahibzada Sultan Ahmad Ali the younger brother of Hadhrat Sultan Muhammad Ali. The initiator of the Muslim Institute came from hadhrat Sultan Muhammad Ali 10th generation from Hadhrat Sultan Bahoo while Hadhrat Ali there was a 41st generation l ah.

The seminars and scientific meetings that have been conducted by this institution are in the form of;

1. Held a *round table discussion* on Sufism on Islam as teaching of Global Peace
2. Conduct research seminars, *publications, round table discussions*, international conferences, cultural events, *awareness walks*, online debates, and journals.
3. *Round table discussion* on the current situation in the Middle East & Fear of Sectarian Polarization in the Muslim World.
4. Discussion on the Syrian Refugee Crisis: The Responsibility of the International Community, The Role of Spirituality in Curbing Prejudice.
5. Holding Cultural Events: Mystical, Musical & Cultural Nights
6. International Conference on "Sultan Bahoo & Mevlana Rumi" and Allam Muhammad Iqbal.
7. Publish on Freedom of Expression and protection of rights through the Media.

## Madrasah Gautsiyyah Aziziyyah Anwar Bahoo Jhang

*Madrasah Ghautsiyyah 'Aziziyyah Anwar Bahu* was founded in 1987 AD. by Hazrat Sultan Muhammad Ashghar 'Ali of *Hizbun Ishlaahiyyun wa Tanzhimul 'Arifin*. This

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<sup>25</sup>Sult ān Bāhū (1998). *Death Before Dying: The Sufi Poems of Sultan Bahu*. University of California Press. ISBN 978-0-520-92046-0. [https://id.wikipedia.org/wiki/Sultan\\_Bahu](https://id.wikipedia.org/wiki/Sultan_Bahu). Retrieved March 15, 2019 at 8:22 AM



madrasa is one of the branches of the institution inspired by the ideas of Hazrat Sultan Bahoo. Ghautsiyyah Aziziyyah Anwar Bahu Madrasa accommodates approximately 200 students from various regions of Pakistan. The curriculum in Madrasah for novice students is memorization of the Qur'an, tajwid, fiqh, and Sufism and then equipped with other religious sciences. After each fardhu prayer, they are given tausiyah. In addition, they are also taught entrepreneurship.

The orders that developed in Pakistan were the *qadiriyyah*, *chistiyyah*, *Naqsyabandiyyah*, and *Suchrawandiy orders*. The order was originally considered heresy, but the heresy of hasanah. Now the prime minister's wife is joining the order. In Pakistan, there is also a kind of healing for the sick by using do'a, verses from the Qur'an and Sunnah that are folded and stored in a part of the limbs (azimat), besides that there are also those who use water blown after being recited do'a for drinking.

### **The impact of the tarekat movement as a spiritualization movement on the social problems of modern society**

#### **The Impact of the Order Movement on Social Life**

The development of the order movement among urban communities shows three things. *First*, tarekat menis a means of finding the meaning of life, *second*, tarekat is a means of psychological therapy, and *thirdly* as a means of strengthening religious traditions. Modern order also applies to socio-psychological changes and behaviors related to social communities. The change is related to the understanding of the values of tawhid integrated into each teaching. Among followers, the social relationship between them is felt very strongly. Conflicts are rarely encountered, and if there are any, then it can be immediately sought for a way to resolve them with a sense of community.

#### **The Impact of the Order Movement on Political Life**

In addition to the impact of the order movement in social life, we can also see the impact of the tarekat movement in political life. Politics can be interpreted as an effort to achieve a better life. Politics can also be understood as a form of participation in some existing government policies, participating in either government politics or daily politics.

#### **The Impact of the Order Movement on Economic Life**

In addition to social and political life, the order movement is also close to the economic life of the people. In the socio-economic context, the order movement serves as a vehicle for the socialization of ideas, and community interaction in establishing fraternal and familial relationships. When the fabric of brotherhood is present, then fresh ideas are present, and then social institutions are formed that can assist the pilgrims in resolving

social, economic, moral, and other affairs. The impression that was formed was that the order movement was to move away from worldly affairs, but precisely in the economic context, they had good economic independence, had their income, and could also establish pesantren independently through self-help and pilgrims.

## CONCLUSION

The *Qadiriyyah wa Naqsyabandiyyah* order in Tasikmalaya, DKI Jakarta, and Banten, the *Tijaniyyah* order in Garut, and the *Qadiriyyah* and *Chistiyyah* orders in Pakistan are Sufism movements that develop as the religion of the local community. These four orders developed the Sufi doctrine of Islamic n-teaching teaching is esoteric. Each order with its different methods of movement can be responded to by the community because the traditional religious situation of the community leads to spiritual improvement and moral improvement. The movement of the orderlies proceeds indifferent religious activities between accommodating and reactive patterns or shows a fusion of the two that follow a syncretic and orthodox society. The orderlies have made a very meaningful contribution to the religious and religious development of the community. With the leadership of the mursyids to develop, modify, and actualize the teachings of the order, the movement of the order can increase religious awareness by fulfilling spirituality and improving the morality of society. Thus the orderlies became a counterweight to the inner life of the needs of the people. Similarly, the contribution of the order to political life is not solely for the benefit of power, but their political participation is developed for the attainment of moral and religious ideals in the socio-political environment or the elite of the government bureaucracy.

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