



The Revival Movement of the Idrisiyya Order in Indonesia

**Sulaiman^{1*}, Miftahul Ula², Muhammad Faiq³, Machrus³, Yusriyah³,
Rokhmah Ulfah⁴**

¹ Department of Tasawwuf and Psychotherapy, Faculty of Ushuluddin and Humanities, Universitas Islam Negeri Walisongo Semarang, Indonesia

² Department of Tasawwuf and Psychotherapy, Faculty of Ushuluddin, Adab, and Da'wah, Universitas Islam Negeri KH. Abdurrahman Wahid Pekalongan, Indonesia

³ Department of Aqidah and Islamic Philosophy, Faculty of Ushuluddin and Humanities, Universitas Islam Negeri Walisongo Semarang, Indonesia

⁴ Department of Religious Studies, Faculty of Ushuluddin and Humanities, Universitas Islam Negeri Walisongo Semarang, Indonesia

* Corresponding Author: sulaiman@walisongo.ac.id

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Abstract: Sufism and *ṭarīqa* are often associated with awful and negative stigmas for generating laziness, stagnancy, and surrender to misery. Sheikh Fathurahman tackles these assumptions through the teachings of the Idrisiyya Order. This study is qualitative based research. The primary data were collected from books by Sheikh Fathurahman and his lectures uploaded on Youtube, observations, Focus Group Discussions, and direct and indirect interviews. This study found that Sufi revivalism, as initiated by Sheikh Fathurahman, has led to a positive movement. The presence of the *ṭarīqa*, especially the Idrisiyya Order, amid society has contributed to crucial social changes and innovations in some sectors, such as economics, education, and other social programs.

Contribution: This study will give a new insight into the central teaching of *taṣawwuf*, such as *zuḥd* and *tawakkal* as reinterpreted by Sheikh Fathurahman under the Idrisiyya Order so that *ṭarīqa* becomes the locomotive of social change amid Muslim society in Indonesia.

Keywords: Indonesia; revival movement; Idrisiyya Order; sympathetic Sufism; *murshīd*.

Introduction

The most brutal terror attacked the al-Jaririyya al-Ahmadiyya Sufi Order (*Ṭaīqa*) in Egypt on November 24 2017. The attack killed 331 people, including 27 children, and 128 people were injured. This incident proves there is still a misunderstanding about Sufism (*Taṣawwuf*) today. The founder of the *ṭaīqa* is Sheikh Eid Abu Jarir, a member of the Sawarka Tribe, a strong clan in North Sinai. The *ṭaīqa* is a branch of the al-Ahmadiyya Order, founded by the Egyptian Sufi figure Sheikh Ahmad al-Badawi in the 13th century. The terror indicates that the *ṭaīqa* circle in the Middle East is increasingly vulnerable to being targeted by terrorists, as has happened to non-Muslim communities.¹ Although it is still misunderstood and often a target of terror, the *ṭaīqa* can survive until today.

The *ṭaīqa's* survival ability has attracted scholars to study from various perspectives. Nicola A. Ziadeh viewed the existence of the socio-political role of the Sanusiyya Order against colonialism.² Then, J. Spencer Trimingham examined the origins of the *ṭaīqa*, its dynamics, growth, and spread in the Islamic world.³ In contrast, Annemarie Schimmel studied the doctrine of Sufism with its essential figures.⁴ Again, Martin van Bruinessen explored the *ṭaīqa* as a political tool for protesting.⁵ At the same time, Itzhak Weismann examined various aspects of the Khalidiyya branch and its journey to the Naqshbandiyya headquarters in Uzbekistan, India, Turkey, China, and Indonesia with an analytical narrative.⁶

Indonesian Muslim scholars have widely studied Sufism and *ṭarīqa*. Azyumardi Azra studied the Sufism movement in Indonesia in the XVII and XVIII centuries, which was then known as *Jaringan Ulama Timur Tengah dan*

¹ Addi M Idhom, “‘Teror Di Mesir Dan Kebangkitan Tarekat Global Anti-Ekstremisme,’” *Tirto.Id*, 2017.

² Nicola A. Ziadeh, *Sanūsīyah : A Study of a Revivalist Movement in Islam* (Leiden: E.J. Brill, 1958).

³ J. Spencer Trimingham, *The Sufi Orders in Islam* (Oxford: The Clarendon Press, 1971).

⁴ Annemarie Schimmel, *Mystical Dimensions of Islam* (Chapel Hill: The University of North Carolina Press, 1975).

⁵ Martin Van Bruinessen, “The Naqshbandi Order as a Vehicle of Political Protest among the Kurds (With Some Comparative Notes on Indonesia),” in *The International Conference ‘New Approaches in Islamic Studies’, Indonesian Institute of Science (LIPI)* (Jakarta, 1986), 1–25.

⁶ Itzhak Weismann, *The Naqshbandiyya: Orthodoxy and Activism in a Worldwide Sufi Tradition* (London and New York: Routledge, 2007).

Kepulauan Nusantara (the Network of Nusantara-Middle Eastern ulama).⁷ Alwi Shihab examined the strong influence of the 'Alawiyya Order from the Walisongo era to the present day in the archipelago (Nusantara).⁸ Then, Oman Fathurahman explored the formulation of teachings and the teacher-student chain of the Syattariyya Order in Minangkabau.⁹ Sri Mulyati investigated the educational aspects of the Qadiriyya Naqsyhbandiyya Order in Suryalaya, West Java, and took education as an empirical variable.¹⁰ Amin Syukur and Abdul Muhaya studied aspects of the economic movement driven by the leader of the Qadiriyya Order in East Java.¹¹ Ahmad Amir studies urban Sufism and reveals that *ṭarīqa* significantly contributed to urban Muslim personal religious development in urban areas.¹² While Luthfi Makhasin examined the branch of the Naqsyhbandiyya-Haqqani Order, the movement's struggles are not targeting total social reforms or the secular state but the transformation of everyday life and small-scale changes that affect the religious beliefs and rituals of individual Muslims. In the context of democracy, this transformation contributes to the creation of cosmopolitan pietism, which has the potential to promote 'civil Islam,' which is neither secular nor Islamist.¹³

Some studies have been conducted on the Idrisiyya Order in Indonesia. Salim B. Pili studied the teachings, sources, and innovative aspects of the Idrisiyya Order.¹⁴ Siswoyo Aris Munandar and M. Mursalat discussed aspects of

⁷ Azyumardi Azra, *Historiografi Islam Kontemporer: Wacana, Aktualitas Dan Aktor Sejarah* (Jakarta: Gramedia, 2002); Azyumardi Azra, *Jaringan Ulama Timur Tengah Dan Kepulauan Nusantara Abad XVII Dan XVIII: Melacak Akar-Akar Pembaruan Pemikiran Islam Di Indonesia* (Bandung: Mizan, 1994).

⁸ Alwi Shihab, *Islam Sufistik: "Islam Pertama" Dan Pengaruhnya Hingga Kini Di Indonesia* (Bandung: Mizan, 2001).

⁹ Oman Fathurahman, *Tarekat Syattariyah Di Minangkabau* (Jakarta: Prenada Media, 2008).

¹⁰ Sri Mulyati, *Peran Edukasi Tarekat Qadiriyyah Naqsyabandiyyah Dengan Referensi Utama Suryalaya* (Jakarta: Kencana, 2010).

¹¹ M Amin Syukur and Abdul Muhaya, "Economic Movements within Sufism in Java: A Case Study on Qadiriyyah and Naqsyabandiyyah Sufi Orders," *Journal of Indonesian Islam* 9, no. 2 (December 16, 2015): 229–56, <https://doi.org/10.15642/JIIS.2015.9.2.229-256>.

¹² Ahmad Amir Aziz, "'KebangkitanTarekat Kota,'" *ISLAMICA: Jurnal Studi Keislaman* 8, no. 1 September (2013): 59–83, <https://doi.org/https://doi.org/10.15642/islamica.2013.8.1.59-83>.

¹³ Luthfi Makhasin, "The Politics of Contending Piety: Naqshbandi-Haqqani Sufi Movement and the Struggle for Islamic Activism in Contemporary Indonesia" (The Australian National University, 2015), <https://doi.org/10.25911/5d778875bde1f>.

¹⁴ Salim B Pili, *Tarekat Idrisiyyah Sejarah Dan Ajarannya, Mengungkap Jejak Masuk Neo-Sufisme Di Indonesia* (Tasikmalaya: Penerbit Mawahib, 2019).

education financing management at the Pesantren Idrisiyyah (Islamic boarding school).¹⁵ Muhammad Akmal Ashari investigated aspects of the economic development of followers of the Idrisiyya Order (1980-2017).¹⁶ Dede Aji Mardani and Riska Gunawati studied customer religiosity perceptions of the Baitul Mal wa Tamwil (BMT, Shari'ah finance unit) Idrisiyya business line. However, these studies have not examined the core renewal of the Idrisiyya Order.¹⁷ Therefore, this study is necessary for dealing with three issues: (1) revitalising the three pillars of Islam (*īmān, Islam, and ihsān*), (2) reinterpreting Sufism texts, and (3) Sufism in action, which is the implementation of Sufism teachings.

Up to the present, there are various negative stigmas addressed to Sufism or *ṭaīṣīya*, such as decline¹⁸; paralysed¹⁹, incompatible with modernity²⁰, full of evil conspiracies and abstaining worldly life²¹, incompatible with science and technology²², and the teachings of Sufism have been the cause of the decline of Muslims until now.²³ Contrary to these perceptions, this study aims to reveal that the Idrisiyya Order under the leadership of Sheikh Fathurahman, both in the Indonesian and global contexts, can restore those negative images.

¹⁵ Siswoyo Aris Munandar and M. Mursalat, "Akuntabilitas Manajemen Pemberdayaan Pendidikan: Studi Pada Pesantren Tarekat Al Idrisiyyah Tasikmalaya," *Jurnal MD* 5, no. 1 (June 2019): 13–37, <https://doi.org/10.14421/jmd.2019.51-02>.

¹⁶ Muhammad Akmal Ashari, "Pesantren Dan Bisnis : QINIMART Tarekat Idrisiyyah Sebagai Wadah Pengembangan Ekonomi Umat Islam Di Tasikmalaya 1980-2017" (Universitas Diponegoro, 2020).

¹⁷ Dede Aji Mardani and Riska Gunawati, "Apakah Religiusitas Sebagai Faktor Penarik Terhadap Kepuasan Nasabah (Studi Kasus BMT Idrisiyyah Tasikmalaya)," *JURNAL SOSIAL EKONOMI DAN HUMANIORA* 6, no. 1 (June 2020): 62–67, <https://doi.org/10.29303/jseh.v6i1.79>.

¹⁸ Henri Lammens, *Islam: Beliefs and Institutions* (London: Methuen & Co.Ltd., 1926); Ziadeh, *Sanūsīyah : A Study of a Revivalist Movement in Islam*; Clifford Geertz, *The Religion of Java* (Chicago and London: The University of Chicago Press, 1960).

¹⁹ Azyumardi Azra, "Tasawuf Dan Tarekat," in *Ensiklopedi Tematis Dunia Islam: Dinamika Masa Kini, Vol. 6*, ed. Taufik Abdullah (Jakarta: Ichtiar Baru van Hoeve, 2002), 377–97.

²⁰ Martin van Howell, Julia Day & Bruinessen, "Sufism and the 'Modern' in Islam," in *Sufism and the Modern in Islam*, ed. Martin van Howell, Julia Day & Bruinessen (London: I.B. Taurus & Co.Ltd., 2007).

²¹ A. J. Arberry, *Sufism: An Account of the Mystics of Islam, Sufism: An Account of the Mystics of Islam* (London and New York: Routledge, 2008).

²² John L. Esposito, *The Future of Islam*, 1st ed. (Oxford: Oxford: Oxford University Press, 2010).

²³ Mujamil Qomar, *Fajar Baru Islam Indonesia: Kajian Komprehensif Atas Arah Sejarah Dan Dinamika Intelektual Islam Indonesia* (Bandung: Mizan, 2012), 49.

Method

This study uses primary and secondary data. The primary data were collected from books by Sheikh Fathurahman and his lectures uploaded on YouTube, observations in 2022, Focus Group Discussions (FGD) at the Pesantren Idrisiyyah of Tasikmalaya, and interviews directly and indirectly through WhatsApp in 2022. In contrast, the secondary data were gathered from research articles published in various journals. The data were then analysed in the following three stages: reduction, display, and verification. Furthermore, they were analysed using the interpretation method with three processes: restatement, description, and interpretation.²⁴

Results

Sheikh Akbar Fathurahman, the main subject of this study, borrowing words²⁵, is responsible for presenting "the other Islam" to the world. In this regard, there are three critical issues in the dynamics of Sufism promoted by Sheikh Akbar; first, the revitalisation of the three pillars of Islam (*arkān al-dīn*) or the trilogy of Divine teachings, i.e., Islamic monotheism ('ilm Tawhīd), Islamic jurisprudence (fiqh), and Sufism (taṣawwuf). Second, revitalise and reinterpret Sufism texts so that they can be more sympathetic. They are third, implementing the teachings of Sufism in an innovative form following current conditions. The latter is also called Sufism in action.

Discussion

Revitalising the Three Pillars of Islam

The idea of revivalism (*tajdīd*) is a logical consequence of the essential characteristics of Islamic teachings.²⁶ Islamic teachings are focused on *arkān al-dīn* (pillars of religion), which consists of *īmān* (faith), *Islam*, and *iḥsān* (goodness). These three pillars of religion are the essence of Islamic teachings and colour Muslims' beliefs, thoughts, understanding, and practice wherever they

²⁴ Johnny Miles, M.B, Huberman, A.M, & Saldana, *Qualitative Data Analysis: A Methods Sourcebook* (USA: SAGE Publications, 2019).

²⁵ Stephen Schwartz, "Notes on Sufism as a Social Movement Balkan Khalwatiyya, Albanian Bektashism, Turkish-Kurdish Alevilik-Bektaşilik, and Kurdish-Iranian Ahl-e Haqq,," Center for Islamic Pluralism, 2011.

²⁶ Achmad Jainuri, *Orientasi Ideologi Gerakan Islam; Konservatisme, Fundamentalisme, Sekularisme, Dan Modernisme* (Surabaya: Lembaga Pengkajian Agama dan Masyarakat, 2004), 5.

are.²⁷ Each pillar has been systematically formulated by the ulama so that it is easy for people to study, understand, and practice the values of Islamic teachings. The aspect of faith is formulated in *Tawhīd* or monotheism principle, Islam in *fiqh* (Islamic jurisprudence), and *iẖsān* in Sufism.²⁸ *Iẖsān* is Sufism and Sufism is *iẖsān*.²⁹ All three must be re-integrated and cannot be separated because they are the foundation of Islam.³⁰ If they are separated, it will lead to division among Muslims³¹, and Islam will collapse.³²

To support his argument, Sheikh Fathurahman refers to Imam Malik's fatwa, "...Whoever performs Sufism without *fiqh* then he is *zindīq* (heretic); whoever practices *fiqh* without *taṣawwuf* then he is *fāsiq* (sinner). Furthermore, whoever combines the two will reach the truth (*haqīqa*).\" Based on this fatwa, Sheikh Fathurahman emphasised the importance of integrating religious pillars because the *fiqh* represents the outward aspect. In comparison, Sufism represents the inner part of Islam.³³ The relationship between Sufism and *fiqh* illustrates that *fiqh* is like a human body, while Sufism is like a spirit that resides in it. Both physical and spiritual aspects constitute a complete human being. The perfect human is then the one who can integrate the two.³⁴

In Islamic history in the late Middle Ages, tensions still happened between orthodox Islam and Sufi groups. This tension prompted the Sufis to reconcile the two, as initiated by al-Sarraj (d. 377 H/987 AD) and al-Kalabadhi (d. 385 H/995 AD), through their works spreading the idea of moderate Sufism. This moderate

²⁷ Mujamil Qomar, *Moderasi Islam Indonesia: Wajah Keberagamaan Progresif, Inklusif, Dan Pluralis* (Yogyakarta: IRCiSOD, 2021), 83.

²⁸ Syekh Muhammad Fathurahman, *Tasawuf Berkarakter Simpatik: Sempel, Praktis & Komprehensif, Buku 1* (Tasikmalaya: Penerbit Mawahib, 2020), 2-3.

²⁹ Asep Usman Ismail, \"Kata Pengantar II,\" in *Tasawuf Berkarakter Simpatik: Sempel, Praktis & Komprehensif, Buku 2* (Tasikmalaya: Penerbit Mawahib, 2020), vi-xx; Nurcholish Madjid, \"Islam, Iman Dan Ihsan Sebagai Trilogi Ajaran Ilahi,\" in *Kontekstualisasi Doktrin Islam Sejarah*, ed. Budhy Munawar-Rachman (Jakarta: Paramadina, 1994).

³⁰ Syekh Akbar Muhammad Fathurahman, *Tasawuf Berkarakter Simpatik: Sempel, Praktis & Komprehensif, Buku 2* (Tasikmalaya: Penerbit Mawahib, 2020), 10.

³¹ Luqman Al Hakim, *Pencerah Umat: Khutbah Pilihan Syekh Akbar Muhammad Fathurahman, M.Ag.* (Tasikmalaya: Penerbit Mawahib, 2021), 153.

³² Syekh Akbar Muhammad Fathurahman, *Tasawuf Berkarakter Simpatik: Sempel, Praktis & Komprehensif, Buku 2*, 10.

³³ Syekh Muhammad Fathurahman, *Tasawuf Berkarakter Simpatik: Sempel, Praktis & Komprehensif, Buku 1*, 5.

³⁴ Luqman Al Hakim, *Pencerah Umat: Khutbah Pilihan Syekh Akbar Muhammad Fathurahman, M.Ag.*, 76.

movement culminated in al-Ghazali's work (d. 505 H/1111 AD), *Iḥyā' 'Ulūm al-Dīn*. Al-Ghazali succeeded in synthesising Sufism and *kalām* (Islamic theology) so that it was accepted by orthodoxy and confirmed by *ijmā'*, or consensus.³⁵ The strength of the synthesis lies in the fact that it provides a spiritual basis for Islamic moral elan praxis and brings it back to its original religious dimension. Therefore, al-Ghazali succeeded in reconstructing orthodox Islam by making Sufism an integral part of Islam. He is also a great reformer of Sufism who purified it from non-Islamic elements and brought it to be devoted to religious interests.³⁶

In the Indonesian context, the integration of the trilogy of Divine teachings (*arkān al-dīn*) has been formulated in what Azyumardi Azra calls "Orthodoxy of Nusantara Islam: Ash'ariyya in theology (*kalām*), Shafi'i in fiqh, and al-Ghazali in *taṣawwuf*."³⁷ However, during the history of Islam in Indonesia, the Islamic Archipelago orthodoxy did not run in an integrated and harmonious way. Those three religious principles have taken their separate ways so that diversity in Indonesia was merely coloured by formalistic and *fiqh-oriented* tendencies. Such a tendency is characterised by religion that is too dry and only touches the outer appearance (not the essence); there is no warmth or solemnity, and it does not touch the depths of the mind or heart.³⁸ Because of this condition, some Muslims seek inner satisfaction in Sufism.³⁹ This search for inner happiness seems to be caused by what Sheikh Fathurahman calls "...a feeling of being strange, unpopular, and the incessant publication of counter-Sufism, which has marginalised Sufism as the right path that the pious and elected people had taken in the past."⁴⁰

What is meant by 'strange feeling' is not the outer aspect of religion, where at this time, mosques and places of worship stand majestically in every corner of the city; beautiful manuscripts of the Quran are scattered all over the world, and

³⁵ Azyumardi Azra, *Islam Nusantara: Jaringan Global Dan Lokal* (Bandung: Mizan, 2002), 93-94.

³⁶ Azyumardi Azra, *Islam Nusantara*, 94; Ahmet T. Karamustafa, *Sufism: The Formative Period* (Edinburgh: Edinburgh University Press, 2007), 106-108.

³⁷ Azyumardi Azra, "Jaringan Islam Nusantara.," in *Islam Nusantara Dari Ushul Fiqh Hingga Paham Kebangsaan*, ed. Munawair Sahal, Akhmad & Aziz (Bandung: Mizan, 2015), 172.

³⁸ Ahmad Fuad Effendy and Hasan Bachtiar, "Komitmen Neo-Sufisme Muhammadiyah," in *Diskursus* Malang: Universitas Muhamamadiyah Malang, 2015), 39.

³⁹ Mujamil Qomar, *Moderasi Islam Indonesia: Wajah Keberagamaan Progresif, Inklusif, Dan Pluralis*, 146.

⁴⁰ Syekh Akbar Muhammad Fathurahman, *Tasawuf Berkarakter Simpatik, Buku 2*, xxi.

the memoriser of the Quran does not decrease every year, as well as other progress shown by Islamic countries.⁴¹ Instead, it is the spirit or essence of Islam which is not visible to the surface. In connection with this reality, presenting Sufism among Muslims is necessary as it is the spirit of Islam and could raise the spirit of the people in facing various global problems, as shown in any part of the world.⁴² Therefore, Sheikh Fathurahman strongly emphasises that Sufism is essential in daily life as a nation and state.⁴³ Ideally, Sufism should be studied from pre-school to university⁴⁴. So far, Sufism is still considered an orthodox science, outdated, and irrelevant to the problems of today's people. Sufism can solve the slander at the end of the day if implemented under the guidance of an *ālim*, a real Sufi.⁴⁵

Looking at the reality of Muslims today, Sheikh Fathuraman encouraged the need to revive Sufism. The focus is not on blaming the previous scholars and revising their teachings but on methodologies, approaches, and ways that Sufism must fit the current conditions. This renewal agenda is necessary as the situation needs to continue to change.⁴⁶ Change after change arises, so it becomes an inevitable challenge. In this regard, Sheikh Fathurahman said:

"Every follower of the *mu'tabara ṭarīqa* has the challenges of changing times. Therefore, they are supposed to understand the developments and changes of the world so that the implementation of Sufism-based religion is in line with the changes of times."⁴⁷

He also encouraged that the *ṭarīqa* paradigm as a *manhaj* (right path) in Islam must also be changed to become a motorist of change. *Ṭarīqa* cannot be separated from social dynamics and change. *Ṭarīqa* will be marginalised if it does not come into contact with other elements of life.⁴⁸ The Sufis' perspective of the

⁴¹ Syekh Akbar Muhammad Fathurahman, *Tasawuf Berkarakter Simpatik*, Buku 2, xxi.

⁴² Syekh Akbar Muhammad Fathurahman, *Tasawuf Berkarakter Simpatik*, Buku 2, xxii.

⁴³ Luqman Al Hakim, *Tasawuf 2020: Ringkasan Kajian Islam Syekh Muhammad Fathurrahman* (Tasikmalaya: Penerbit Mawahib, 2021), 185.

⁴⁴ Snikdewi et.al, *Cahaya Menuju Futh: Kilas Sejarah Satu Dekade Kepemimpinan Syekh Akbar Muhammad Fathurahman* (Tasikmalaya: Tasikmalaya: Penerbit Mawahib, 2021), xi.

⁴⁵ Syekh Akbar Muhammad Fathurahman, *Tasawuf Berkarakter Simpatik*, Buku 2, 10.

⁴⁶ Luqman Al Hakim, *Tasawuf 2020: Ringkasan Kajian Islam Syekh Muhammad Fathurrahman*, 196.

⁴⁷ Syekh Muhammad Fathurahman, "Sambutan 1" in Salim B. Pili, *Tarekat Idrisiyyah Sejarah Dan Ajarannya, Mengungkap Jejak Masuk Neo-Sufisme Di Indonesia* (Tasikmalaya: Penerbit Mawahib, 2019), xi.

⁴⁸ Jaenullah Jaenullah and Sudadi Sudadi, "The Spiritual Role of Pesantren in Shaping Indonesian Civilized Muslims," *Teosofia: Indonesian Journal of Islamic Mysticism* 7, no. 2 (March 2020): 95–114, <https://doi.org/10.21580/tos.v7i2.4494>.

world must be continuously updated so as not to be left behind from its fundamental mission to convey divine messages. He affirmed, "...The world must be conquered, not to be avoided. The world is a means. Earth is a mandate and inheritance for those who believe. It must be positioned as part of a valuable gift that should be grateful for."⁴⁹

Sheikh Fathurahman's reform agenda also aims to filter Sufism from wrong ideas and return it to the Qur'an and Sunnah of the Prophet because Sufism is a science that comes from the Qur'an and Sunnah. The ulama (Sufis and murshīds) later developed the concept, like the other two disciplines, 'Ilm Tawhīd and fiqh. Sufism that aligns with the Qur'an and Sunnah and what the ulama or murshīd determines will enlighten the people's hearts.⁵⁰ For this reason, in the hands of the Sufi Ulama, the essence of Sufism is always compatible with responding to all kinds of change.⁵¹

According to Sheikh Fathurahman, the deviation is in the form of a misunderstanding of Sufism that causes damage to religion. It is often considered to have caused laziness and is counterproductive to worldly matters. Therefore, he emphasised, "...if there are people who think that Sufism leaves life and masses, it is wrong. Sufism must bring energy and increase enthusiasm in working and doing activities because our heart will be connected to Allah."⁵² In line with this, classical Sufi scholars, such as al-Qushayrī, have also explained that Sufism does not mean ignoring social problems and relations between human beings. Instead, the virtues of a Sufi are determined by the extent to which he conducts himself towards fellow humans and the natural surroundings.⁵³

Reinterpretation of Sufism texts: Sympathetic Sufism

The reinterpretation of Sufism texts to suit today's conditions is a must to produce a truly comprehensive understanding of the ideas and practices of the

⁴⁹ Syekh Muhammad Fathurahman, "Sambutan 1" in Salim B. Pili, *Tarekat Idrisiyyah Sejarah Dan Ajarannya, Mengungkap Jejak Masuk Neo-Sufisme Di Indonesia* (Tasikmalaya: Penerbit Mawahib, 2019), xi.

⁵⁰ Fathurahman, *Tasawuf Berkarakter Simpatik: Sempel, Praktis & Komprehensif, Buku 1.*, 44.

⁵¹ Al Hakim, *Tasawuf 2020: Ringkasan Kajian Islam Syekh Muhammad Fathurrahman*, 197.

⁵² Fathurahman, *Tasawuf Berkarakter Simpatik: Sempel, Praktis & Komprehensif, Buku 1.*, 44.

⁵³ al-Imām Abū al-Qāsim Qusyairī, *Al-Risālah Al-Qusyairiyyah* (Cairo: Muassasah Dar al-Syab, 1989), 465.

Sufis.⁵⁴ It is undeniable that some Muslim reformers reject Sufism⁵⁵, prompting Sufis to make internal corrections. In Indonesia, the revival of Sufism was carried out most intensively in the XVII and XVIII centuries.⁵⁶ Sufis interpret and introduce new terms, although some are no longer used. In *al-Luma*⁶⁷, introduces several new terms in Sufism. Followed in the work of al-Hujwīrī found the concept of *murāqa'a* (patched clothes).

In contrast, Ibn Qayyim al-Jawziyah is very aggressive in bringing new terms through his book *Madārij al-Sālikīn*, which is unfamiliar to Sufis.⁵⁸ Reinterpretation of Sufism texts is also still taking place in the modern era, including 'traditional Islam'⁵⁹ and the concept of 'irfān'.⁶⁰ In line with that, the reinterpretation carried out by Sheikh Fathurahman has legitimacy. In his statement, "...The true Sufi will always be following the era. However, if we only take classical Sufis teachings (not the latest from the experts), it will cause gaps and things that are not connected because it is not following current conditions."⁶¹

To realise the reinterpretation project, he has written and published sympathetic Sufism, which consists of four books.⁶² Two professors of Sufism

⁵⁴ Reynold Alleyne Nicholson, *Studies in Islamic Mysticism* (Cambridge: Cambridge University Press, 1921), v.

⁵⁵ Elizabeth Sirriyeh, *Sufis and Anti-Sufis: The Defence, Rethinking and Rejection of Sufism in the Modern World* (London and New York: Routledge, 2013); Aziz, "KebangkitanTarekat Kota."

⁵⁶ Azra, *Jaringan Ulama Timur Tengah Dan Kepulauan Nusantara Abad XVII Dan XVIII: Melacak Akar-Akar Pembaruan Pemikiran Islam Di Indonesia*; Shihab, *Islam Sufistik: "Islam Pertama" Dan Pengaruhnya Hingga Kini Di Indonesia*.

⁵⁷ Abu Nasr al-Sarraj Thusi, *Al-Luma'* (Mesir: Dar al-Kutub al-Hadithah, 1960).

⁵⁸ Abdul Kadir Riyadi, *Antropologi Tasawuf: Wacana Manusia Spiritual Dan Pengetahuan*, 1st ed. (Jakarta: LP3ES, 2014), 105.

⁵⁹ Seyyed Hossein Nasr, *Traditional Islam in the Modern World* (London and New York: London and New York: Kegan Paul International, 1994).

⁶⁰ Muḥammad 'Ābid Jabīrī, *Naqd Al-'Aql Al-'Arabī, Bunyat Al-'Aql Al-'Arabī: Dirāsah Tahfīlīyah Naqdiyyah Li Naẓm Al-Ma'rīfah Fī Al-Thaqāfah Al-'Arabīyah* (Lebanon: Lebanon: Markaz Dirāsāt al-Wiḥdah al-'Arabīyah, 2000); Murtadha Muthahhari, *Mengenal Irfan: Meniti Maqam-Maqam Kearifan* (Bandung: Bandung: Mizan, 1998).

⁶¹ Al Hakim, *Tasawuf 2020: Ringkasan Kajian Islam Syekh Muhammad Fathurrahman*, 196-197.

⁶² Fathurahman, *Tasawuf Berkarakter Simpatik: Simpel, Praktis & Komprehensif, Buku 1*; Fathurahman, *Tasawuf Berkarakter Simpatik Simpel, Prakt. Komprehensif, Buku 2*; Syekh Muhammad Fathurrahman, *Tasawuf Berkarakter Simpatik: Simpel, Praktis & Komprehensif, Buku 3* (Tasikmalaya: Penerbit Mawahib, 2022); Syekh Muhammad

appreciate his work. *First*, Prof. Dr H.M. Amin Syukur, M.A., Professor of Sufism at the State Islamic University Walisongo Semarang, with his comments, "...this book is one of the efforts to make Sufism as a hidden pearl of the ummah which must be grasped again so that the glory of Islam will rise again through the awakening of a soul that has been purified and enlightened mind."⁶³ *Secondly*, Prof. Dr Asep Usman Ismail, M.A., Professor of Sufism at State Islamic University Syarif Hidayatullah Jakarta, with his comments, "...this book is an intellectual track record of a Sufi ulama. In this book, no narrative deviates from the Qur'an and the Sunnah of the Prophet. This book is worthy of reference for those on the spiritual journey who are trying to become a noble person..."⁶⁴ Sheikh Fathurahman, in his reinterpretation of Sufism texts, focuses on two terms that are often considered as the cause of the lack of work ethic of Muslims, especially *ṭaṭīqa* followers, i.e., *zuhd* (asceticism) and *tawakkal* (surrender).

Sheikh Fathurahman's interpretation of *zuhd*

Zuhd means leaving, not being interested, and not favouring (Bahri 2005: 56). *Zuhd* is digging the heart to grow an attitude of prudence to prevent or counteract the adverse effects of the world in the form of pleasure but full of deception. In the heart of a *zāhid* (ascetic or pious renouncer), a preventive nature appears so that he pursues the world not as a goal but as a tool or a medium in devoting himself to Allah.⁶⁵ *Zuhd* is not synonymous with being poor and has nothing to do with forbidding people to be rich. So, *zuhd* is internal control to protect oneself from worldly life's harmful effects.⁶⁶ Someone who has attained the level of *zuhd* will never expect from human hands. Instead, they always want to give charity.⁶⁷ Therefore, as stated by Sheykh Fathurahman: "...through *zuhd*, the heart will think that this life is only a part of the journey, where eternal life is still ahead, and the life of this world is the afterlife field."⁶⁸

Fathurahman, *Tasawuf Berkarakter Simpatik: Sempel, Praktis & Komprehensif, Buku 4*. (Tasikmalaya: Penerbit Mawahib, 2023).

⁶³ H. M. Amin Syukur, "Kata Pengantar I," in *Tasawuf Berkarakter Simpatik: Sempel, Praktis & Komprehensif, Buku 2* (Tasikmalaya: Penerbit Mawahib, 2020), iii–v.

⁶⁴ Ismail, "Kata Pengantar II."

⁶⁵ Fathurahman, *Tasawuf Berkarakter Simpatik, Buku 2*, 67.

⁶⁶ Fathurahman, *Tasawuf Berkarakter Simpatik, Buku 2*, 68.

⁶⁷ Fathurahman, *Tasawuf Berkarakter Simpatik, Buku 2*, 70.

⁶⁸ Fathurahman, *Tasawuf Berkarakter Simpatik, Buku 2*, 71.

By positioning the world as the field of the hereafter, Sheikh Fathurahman wants to emphasise that Muslims must not be lazy and undisciplined because they will only be crushed by the times.⁶⁹ He views the world as a test of Allah. Humans are born into the world without asking and attempting. The ages and characters are different, indicating that the world's life does not belong to humans but as a test.⁷⁰ *Zāhid* must not make all the problems a heavy burden for himself. He should face these obstacles and change them into energy or strength.⁷¹ *Zāhid* will not neglect the world as it is needed as a place for worshipping Allah.⁷² He quotes two verses of the Quran to support his argument; "...And seek in what Allah has bestowed upon you (reward) in the land of the Hereafter, but do not forget your share in this world (Sūra Al-Qaṣāṣ [28]: 77)" and "...Whoever desires the harvest of the hereafter, we increase for him in his harvest [i.e., reward]. Furthermore, whoever desires the harvest [i.e., benefits] of this world, we give him thereof. Still, there is not for him in the hereafter any share (Sūra Ash-Shūra [42]: 20)."⁷³ Thus, *zuhd* is not dealing with insufficiency but holding the world in his hands without taking it into the heart.⁷⁴ Further, *zāhid* can manage himself, his property, and his family. He still works for a living. He believes all those things are trust from Allah that will be accounted for in the hereafter. Sheikh Fathurahman gives an example of Prophet Sulaiman, who had abundant wealth and power. His throne is excellent, with extraordinary facilities and many assistants. Still, he renounced all material temptations. His heart has embedded a sense of love for God so that his position and authority are used as a medium of self-devotion to Him.⁷⁵ Sheikh Fathurahman's reinterpretation of *zuhd* compared to others is as follows.

Table 1. Comparative interpretation of *zuhd*

Figures	Zuhd
Al-Qushayrī	1. <i>Zuhd</i> against things is an obligation; <i>zuhd</i> on <i>halāl</i> (lawful) matters is a virtue. If the servant performing <i>zuhd</i> is poor but patient with his situation, grateful, and satisfied with

⁶⁹ Syekh Muhammad Fathurahman, *Jalan Menuju Tuhan: Memahami Dan Mengamalkan Islam Secara Komprehensif Dan Terpadu* (Jakarta: Grasindo, 2016), 41.

⁷⁰ Syekh Muhammad Fathurahman, *Jalan Menuju Tuhan*, 82.

⁷¹ Syekh Muhammad Fathurahman, *Jalan Menuju Tuhan*, 82.

⁷² Syekh Muhammad Fathurahman, *Jalan Menuju Tuhan*, 83.

⁷³ Syekh Muhammad Fathurahman, *Jalan Menuju Tuhan*, 83.

⁷⁴ Luqman Al Hakim, *Tasawuf 2019: Ringkasan Kajian Islam Syekh Akbar Muhamamad Fathurahman* (Tasikmalaya: Penerbit Mawahib, 2022), 83-84.

⁷⁵ Fathurahman, *Tasawuf Berkarakter Simpatik, Buku 1.*, 16.

	everything Allah has bestowed upon him, it is better than accumulating abundant wealth in the world.
	2. <i>Zuhd</i> against this world means hating its matters and anything related to it.
	3. They isolate themselves and gather only with their groups as they keep away from temporary favours for eternal favours.
Al-Thūsī	1. <i>Zuhd</i> is a noble position and the basis of various spiritual conditions that are pleasing. It is the initial footprint towards Allah, loves to receive Allah's fate, and depends only on Him.
	2. Love of the world is the ground of all mistakes, and being distant from worldly affairs is the ground of all goodness and obedience.
	3. It demands that someone always embrace poverty and make it his way.
Sheikh Fathurahman	1. <i>Zuhd</i> is digging into the heart to grow an attitude of prudence to prevent or counteract the harmful effects of a world entirely of pleasure but contains deception. It will bring preventive character so that he will pursue the world not as a goal but as a vehicle or a medium in devoting himself to Allah. This world is the afterlife field.
	2. <i>Zuhd</i> is not synonymous with being poor and has nothing to do with prohibiting people from being wealthy. Nevertheless, <i>zuhd</i> is an internal control so that someone can protect himself from the world's evil (adverse effects).

The table above shows Sheikh Fathurahman's interpretation of *zuhd* that the world is the afterlife field and not synonymous with poverty. There is no prohibition on being rich. It is different from al-Qushayrī and At-Thūsī's interpretations. Al-Qushayrī advocated loathing the world and isolating oneself from society. Likewise, al-Thūsī argues that the world is considered the cause of the error and requires embracing poverty.

The concept of *zuhd* has been criticised as it is identified with self-denial from worldly affairs that later give birth to *faqr* (poverty). In this regard, to be able to approach or meet Allah, we must live like poor people. In the Indian Subcontinent, in particular, many dervishes took that way. They think of being a beggar as a symbol of themselves having nothing and being wretched. Thus, they hope that they deem the need for Allah to be the most Satisfactory.⁷⁶ (Bagir 2005: 106). Muhammad Quraish confirmed that some Sufis had negatively defined *zuhd* as being pessimistic about worldly life. In his opinion, such an error was

⁷⁶ Haidar Bagir, *Buku Saku Tasawuf* (Jakarta: Arasy-IIMaN, 2005), 106.

caused by two things: *firstly*, the influence of schools with a pessimistic view of the world. *Secondly*, it is caused by an unfavourable historical background and other social factors that have occurred to Muslims over the last four centuries.⁷⁷

In contrast, Sheikh Fathurahman emphasised that the proper understanding of *zuhd* will drive individuals to love God and live independent lives so that they are not dependent and hopeful on fellow humans. Instead, they like to give to others and be active in the community.⁷⁸ This is in line with Hamka's viewpoint. Hamka asserted that *zāhid* are those whose attention is solely to Allah; there is nothing in their heart except Allah. They are people who have nothing and not being owned by anything (*lā yamliku shai'an wa lā yamlikuhu shai'un*).⁷⁹ So, as Islam forbids it, *zuhd* does not mean being exclusive from worldly affairs. Islam advocates a fighting spirit, a spirit of sacrifice and work, not laziness⁸⁰ and an unnecessary attitude of self-isolation by avoiding everyday life.⁸¹ The significance of Sheikh Fathurahman's idea of *zuhd* is that it does not emphasise *khalwat* (solitude) and *'uzlah* (seclusion) to his disciples. In the old Sufi tradition, as represented by al-Junayd and Abū Bakr al-Shiblī, *'uzlah* is self-isolation from the crowd. For al-Junayd, *'uzlah* is "Whoever wants his religion to be healthy and his body and soul at peace, it is better for him to disconnect from the crowd. Verily, the wise man is the one who chooses his solitude."

Meanwhile, al-Shiblī interprets *'uzlah* as described in the dialogue. He said, "Broken...broken, my companion!" Someone asked him, "O Abū Bakr, what is the sign of damage?" He replied, "One of the imperfections is mingled with people."⁸²

In the beginning, the Great Sufi Maulana Jalāl al-Dīn Rūmī often observed seclusion for forty days. However, When Rūmī had found the perfect teacher, he left seclusion and chose to stay in touch with others (*jalwat*). Before and after Rumi, many people preferred to mingle with ordinary people rather than avoid

⁷⁷ Muhammad Quraish Shihab, "‘Sekapur Sirih’ Dalam H.M. Amin Syukur, *Zuhud Di Abad Modern*," in *Zuhud Di Abad Modern*, 1st ed. (Yogyakarta: Pustaka Pelajar, 1997), x.

⁷⁸ Fathurahman, *Tasawuf Berkarakter Simpatik Simpel, Prakt. Komprehensif, Buku 2*, 70.

⁷⁹ Hamka, *Tasauf: Perkembangan Dan Pemurniannya*, 19th ed. (Jakarta: Pustaka Panjimas, 1994), 194.

⁸⁰ Hamka, *Tafsir Al-Azhar, Juzu' XXX* (Jakarta: Pustaka Panjimas, 1982), 131.

⁸¹ Muhammad Damami, *Tasawuf Positif Dalam Pemikiran Hamka* (Yogyakarta: Fajar Pustaka Baru, 2000).

⁸² Qushayrī, *Al-Risālah Al-Qusyairiyyah*.

them.⁸³ The Sufis quote the reason for mingling with the crowd from the word of God to the Prophet Dawud: "O David, why do you exclude yourself from people and choose to remain alone?" Upon him be peace, David answered: "Lord, I renounce the company of people for Your sake." The Almighty warned him: "Always keep vigil, but do not keep aloof from your brethren. However, exclude yourself from those whose company does not benefit you."⁸⁴

Nevertheless, in the Idrisiyya Order, its adherents must carry out *i'tikāf* (seclusion in the mosque) and *qiyām al-lail* (midnight prayers) and continue with congregational remembrance (*dhikr*) after praying together. The goal is to devote themselves entirely to worshipping Allah under the guidance of Sheikh Akbar and to purify their souls from all kinds of wrong beliefs, dirty thoughts and feelings, erroneous concepts, and illusions that keep them away from Allah. They close the doors of their hearts to things other than Allah (interview with KH. Aminuddin, May 23 2022). So, *zuhd* for Sheikh Fathurahman is not monkhood or the interruption of worldly things. This view is in line with Abū Wafā al-Ghunaimi al-Taftāzānī, who confirms that *zuhd* is not priesthood or a break from mundane life, but it is a wisdom of understanding that makes someone have an exceptional view of the worldly. People must keep working and making an effort, but worldly affairs do not control their hearts and do not make them deny God.⁸⁵ The same thing was stated by Masyithoh Chusnan, where the essence of *zuhd* is to leave everything that does not belong to him and everything except what is permitted and lawful for himself and his family.⁸⁶

Sheikh Fathurahman's interpretation of *tawakkal*

Tawakkal (surrender to God) means to represent various affairs to Allah. After making any effort, someone must finally believe in God's fate.⁸⁷ About *tawakkal*, Sheikh Fathurahman underlines that surrendering to Allah does not mean effortlessness. After the heart puts its trust (representing affairs to Allah), the remaining obligation is to strive under Allah's rules. People who put their

⁸³ M. Fethullah Gulen, *Emerald Hills of The Heart: Key Concepts in the Practice of Sufism* (New Jersey: Tughra Books, 2011), 19.

⁸⁴ M. Fethullah Gulen, *Emerald Hills of The Heart*, 21.

⁸⁵ Abū Wafā al-Ghunaimi Taftāzānī, *Madkhal Ilā Al-Taṣawwuf Al-Islām* (Cairo: Dār al-Thaqafah, 1976), 59.

⁸⁶ Masyithoh Chusnan, *Tasawuf Muhammadiyah: Menyelami Spiritual Leadership AR. Fakhruddin*, 2nd ed. (Jakarta: Penerbit Kubah Ilmu, 2012), 112.

⁸⁷ Luqman Al Hakim, *Kamus Istilah Sufi Idrisiyyah* (Tasikmalaya: Penerbit Mawahib, 2022), 277.

trust in God inwardly rely upon and represent affairs to God and try their best according to God's rules.⁸⁸ Two things must be carried out simultaneously in *tawakkal*, i.e., inner (heart) effort by relying all affairs on Allah and outer (physical) exertion by making maximum efforts. The effort aspect should not be abandoned as it is the domain of a servant to put his trust in God.

In the Quran, it is stated, "...Seek the part of the virtue or bounty of Allah" (Sūra al-Jumu'ah [62]: 10). Therefore, making a physical effort is required, while inner effort is putting your trust in Him.⁸⁹ Regarding *tawakkal*, Sheikh Fathurahman refers to the hadith of the Prophet: "...I heard the Messenger of Allah says: 'If you were to rely upon Allah with the reliance He is due, you would be given provision like the birds: They go out hungry in the morning and come back with full bellies in the evening'" (HR. Tirmidhi). This hadith does not imply that we have to leave the effort but shows that we must make an effort to seek sustenance.⁹⁰ On the other hand, Syeikh Fathurahman also warns of the danger of a false understanding of *tawakkal* in a sense, no worldly endeavours but adequately to surrender entirely to Allah because this understanding will only drive people to a pessimistic attitude so that they are static or stagnant. He emphasised:

"It is dangerous when people fail to understand the meaning of *tawakkal* because they do not follow the concept of Sufism derived from Qur'anic teachings, the Sunnah of the Prophet, and the formulation of *mu'tabar* Sufi ulama. *Tawakkal* is supposed to not drive to a pessimistic spirit but the opposite. It must present an optimistic soul because the mind sees Allah the Mighty, the Great One, Who rules the entire universe (*al-Mudabbir*). Representing affairs to Allah will make the heart peaceful, enthusiastic, and optimistic in carrying out all affairs. It is incorrect if people misunderstand the meaning of *tawakkal* by ignoring or neglecting efforts."⁹¹

Therefore, Sheikh Fathurahman says *tawakkal* contains two aspects: outer and inner. The former refers to endeavours or efforts to achieve something. In contrast, the latter is a part of spiritual intelligence that can make someone aware of God's existence and can be relied on for his affairs. Thus, *tawakkal* will strengthen the soul and open the mind to face and overcome difficulties.⁹² With such an interpretation, Sheikh Fathurahman gives a proper understanding of

⁸⁸ Fathurahman, *Tasawuf Berkarakter Simpatik Sempel, Prakt. Komprehensif, Buku 2*, 128.

⁸⁹ Fathurahman, *Tasawuf Berkarakter Simpatik Sempel, Prakt. Komprehensif, Buku 2*, 128.

⁹⁰ Fathurahman, *Tasawuf Berkarakter Simpatik Sempel, Prakt. Komprehensif, Buku 2*, 128-129.

⁹¹ Fathurahman, *Tasawuf Berkarakter Simpatik Sempel, Prakt. Komprehensif, Buku 2*, 136.

⁹² Hamka, *Tafsir Al-Azhar, Juzu' XI* (Jakarta: Pustaka Panjimas, 1988), 298.

tawakkal, which has been understood by some Muslims as a passive meaning and escape from reality. He emphasised that people who trust Allah must be active, do their best, and never give up. *Tawakkal* must become a great strength in taking all tests, obstacles, and challenges in the way of Allah and seeking His blessings.⁹³ In line with this, Hamka elaborates on the concept of *tawakkal*, which is that everything is prepared, including all efforts and energy within human beings. Nothing is done indifferently, and always be ready. At the same time, the final decision is still in God's hand.⁹⁴

Sufism in action

The studies of Sufism and *ṭarīqa* in the Islamic world show that the strength of the Sufism and *ṭarīqa* movements lies in their extraordinary endurance to various forms of pressure, such as Muslim scholars and changing times and also because of their flexibility and adaptability.⁹⁵ In line with that, Ummu Salamah, in her study on several *ṭarīqa* communities in Java (Indonesia), found a high adaptability and self-anticipation of the *ṭarīqa* communities to any change and progress. They are not static and pessimistic in facing the realities of life.⁹⁶ Biegmán and Salamah's findings are evidenced in the Idrisiyya Order's revival movement under Sheikh Fathurahman's leadership. The revitalisation and reinterpretation of Sheikh Fathurahman continue in concrete actions in the form of caring for people's lives, being willing to share, and respecting the rights of others.⁹⁷ What he initiated was driven by the reality that Islam is a dynamic and responsive religion. Islam is supposed to accommodate all kinds of social change and encourage its adherents to keep the spirit of revivalism according to their conditions.⁹⁸ In this regard, social change includes every change that occurs in the form of ideas, norms, social roles, and social habits of people in the structure or organisation of society. Agents of change play a crucial role in carrying out, regulating, and managing these changes.⁹⁹ The figure who leads to change is

⁹³ Syekh Muhammad Fathurahman, *Jalan Menuju Tuhan*, 80.

⁹⁴ Hamka, *Tafsir Al-Azhar, Juzu' X* (Jakarta: Pustaka Panjimas, 1985), 239.

⁹⁵ Nicolaas Biegmán, *Living Sufism: Sufi Rituals in the Middle East and the Balkans* (Cairo: American University in Cairo Press, 2009).

⁹⁶ Ummu Salamah, *Sosialisme Tarekat: Menjejaki Tradisi Dan Amaliah Spiritual Sufisme* (Bandung: Humaniora, 2005).

⁹⁷ Al Hakim, *Tasawuf 2020: Ringkasan Kajian Islam Syekh Muhammad Fathurrahman*, 62.

⁹⁸ Mahsyar Idris, "Islam Dan Perubahan Sosial," *Istiqra'*, no. 1 (2013): 1–25.

⁹⁹ Fred C. Lunenburg, "Managing Change: The Role of the Change Agent," *INTERNATIONAL JOURNAL OF MANAGEMENT, BUSINESS, AND ADMINISTRATION* 12, no. 1 (2010): 1–6,

usually an influential figure in the community who is positioned as a leader¹⁰⁰; this figure will determine the mission of change as expected by the masses.¹⁰¹ In the Idrisiyya Order and all *mu'tabara* Sufi orders in Indonesia and throughout the Muslim world, the *murshīd* is the supreme leader.

Sheikh Fathurahman of the Idrisiyya Order is the *murshīd* with Sheikh Akbar. Referring to Max Weber's view¹⁰², he is considered an actor or agent. As an actor, Sheikh Fathurahman becomes a source of meaning, gives meaning, and contextualises and transforms meaning to his internal followers and external parties to move them to act. It is because the *ṭarīqa* organisation is a charismatic institutional model in which the Sufi sheikh has a high level of control and authority over his disciples or followers. Therefore, the vitality of the Sufi movement is attributed to the tremendous personal charisma of the *murshīd* or the sustaining social institutions founded by this charismatic figure.¹⁰³ Because of this position, the initiative of Sheikh Fathurahman's reinterpretation of sympathetic Sufism and the movements he carried out will undoubtedly become a reference for his followers and sympathisers.

In his sympathetic Sufism, he asserts that Sufism is not required always to turn our face towards Allah, leaving all activities by always being in the mosque, *dhikr*, or praying alone. Genuine Sufism is entering all aspects of life and associating with fellow creatures of Allah. However, his heart always turns to

https://naacc.org/sites/default/files/lunenborg_fred_c._managing_change_the_role_of_change_agent_ijmba_v13_n1_2010.pdf, 1.

¹⁰⁰ Mohamad Iwan Fitriani, “Kepemimpinan Kharismatis-Transformatif Tuan Guru Dalam Perubahan Sosial Masyarakat Sasak-Lombok Melalui Pendidikan,” *Al-Tahrir: Jurnal Pemikiran Islam* 16, no. 1 (2016): 175–95.

¹⁰¹ David I Bertocci, *Leadership in Organization, There Is Different between Leaders and Managers* (USA: University Press of America, 2009), XVI.

¹⁰² H.P. Secher, *Basic Concepts in Sociology, Contributors: Max Weber* (New York: Citadel Press, 1962).

¹⁰³ Denys Lombard, “Tarekat et Entreprise A Sumatra: L’exemple de Syekh Abdul Wahab Rokan (c. 1830-1926).,” in *Naqshbandis: Historical Developments and Present Situation of a Muslim Mystical Order*, ed. Alexandre Popovic and Thierry Zarcone Marc Gaboricau (Istanbul & Paris: ISIS, 1990), 707–15; Martin Van Bruinessen, *Tarekat Naqsyabandiyah Di Indonesia: Survei Historis, Geografis, Dan Sosiologis* (Bandung: Mizan, 1992); Zulkifli, *Sufism in Java: The Role of the Pesantren in the Maintenance of Sufism in Java* (Leiden: INIS, 2002); Martin Van Bruinessen, “After the Days of Abu Qubays: Indonesian Transformations of the Naqshbandiyya-Khalidiyya,” *Journal of the History of Sufism* 5 (2007): 225–51; Makhasin, “The Politics of Contending Piety: Naqshbandi-Haqqani Sufi Movement and the Struggle for Islamic Activism in Contemporary Indonesia,” 13.

Allah and away from the temptations of the world and His creatures.¹⁰⁴ Sheikh Fathurrahman emphasises that true Sufism:

"...not teachings in mosques, connecting humans with Allah and society. In the hadiths, many commands of the Prophet relate faith to social aspects, such as whoever believes in Allah and the Last Day then respects his neighbours, honours his guests, and so on. Faith is measured by the extent to which someone is concerned for social life."¹⁰⁵

In reality, a high spirit of worship will increase a sense of caring and benefit from controlling the economic sector as practised by the Idrisiyya Order.¹⁰⁶ In line with John D. McCarthy's view¹⁰⁷, Sheikh Fathurrahman is a *ṭaīqa* leader who is present by presenting innovations. In today's situations, he makes new initiatives for the benefit and progress of Muslims so that Sufism, as he aspires, "Sufism has an important role as a pillar of Islamic revival."¹⁰⁸ His innovations are proven by managing many programs. *First* is constructing a new and modern mosque that can accommodate people in a large capacity with an extraordinary budget of 33 billion. *Secondly* is the education sector. Sheikh Fathurrahman built infrastructure for the education program. Previously, it was only available at the Madrasah Aliyah (Islamic senior high school) level. Now, they have established universities, namely Ma'had Ali (focusing on studying Sufism) and Islamic college (STAI, Sekolah Tinggi Agama Islam) Idrisiyyah, with its Department of Islamic Education Management and Department of Shari'ah Economics. *Thirdly*, in the economic sector, Sheikh Fathurrahman expanded the business activities such as Mini Mart retails and developed shrimp ponds on Cipatujah Beach by utilising ex-sand dug areas.

Sheikh Fathurrahman has formulated an economic revival based on Sufism, which consists of five principles that there is no separation of the affairs of this world and the hereafter. *First*, Islam regulates all matters of the world and the hereafter. Islam does not restrict affairs in the mosque but all aspects of life,

¹⁰⁴ Fathurrahman, *Tasawuf Berkarakter Simpatik*, Buku 1, 90.

¹⁰⁵ Al Hakim, *Tasawuf 2020: Ringkasan Kajian Islam Syekh Muhammad Fathurrahman*, 62.

¹⁰⁶ Dede Aji Mardani, "Spiritual Entrepreneurship Dalam Pemberdayaan Ekonomi Umat (Studi Terhadap Tarekat Idrisiyah Pageningan Tasikmalaya), *Al-Atkar, Journal for Islamic Studies* 4, no. 1 (2019): 171–81, <https://doi.org/10.5281/zenodo.3342071>.

¹⁰⁷ John D. McCarthy, "Constraints and Opportunities in Adopting, Adapting, and Inventing," in *Comparative Perspectives on Social Movements: Political Opportunities, Mobilizing Structures, and Cultural Framings*, ed. Doug et.al. McAdam (Cambridge: Cambridge University Press, 1996), 47.

¹⁰⁸ Fathurrahman, *Tasawuf Berkarakter Simpatik: Sempel, Praktis & Komprehensif*, Buku 3, 13.

including economics. *Second*, economic affairs require Sufism as it teaches moral values such as honesty, patience, *tawakkal*, gratitude, and not forgetting oneself. Without Sufism, economics only achieves superficial and temporary benefits. *Third*, Sufism is not synonymous with poverty. People who join *ṭarīqa* do not mean impoverishing themselves and should not be rich. The *sālik* (spiritual traveller) must be more diligent in making efforts because the Prophets and *Ṣālihin* (early pious predecessors) have given an example. *Fourth*, Muslims must catch the world. Understanding the concept of *zuhd* as keeping away from the world or isolating oneself is incorrect. The real *zuhd* is not affected by the world's luxuries, even conquering the world to become a means of worshipping Allah.

Lastly, economics requires good management or leadership. Therefore, the figure of a *murshīd* will determine the people's success in carrying out their economic wheels and exploring their potential. *Murshīd* can be a motivator, mentor, role model, supervisor, director in the field, and business partner (Interview with Asep Deni, June 22 2022). These five principles illustrate that Sheikh Fathurahman has a unique understanding of Sufism. He teaches a valuable life through his Pesantren Idrisiyyah and *ṭarīqa* (Interview with KH. Aminuddin, July 11 2022). To promote his teachings, the *ṭarīqa* uses all kinds of social media. The *ṭarīqa* also manages various social activities (Observation, February and May 2022).

So, the movement of the Idrisiyya Order can be categorised as a representation of neo-Sufism in Indonesia.¹⁰⁹ Fazlur Rahman first used the term neo-Sufism (al-taṣawwuf al-muhdath).¹¹⁰ He mentions that the characteristics of neo-Sufism emphasise moral motives and the application of the method of *dhikr* and *murāqaba* (spiritual mindfulness) to approach God. However, the goals of this concentration are aligned with Salafi (orthodox) doctrines and aim to strengthen faith and moral purity. Therefore, Fazlur Rahman argued that neo-Sufism focuses on the socio-moral reconstruction of Muslim society. It is what distinguishes this new model of Sufism from the previous one. The old teaching of Sufism emphasises individual piety, such as making themselves busy with prayers, *dhikr* (remembrance of God), *istighfār* (confession of sins), *tawaṣṣul* (seeking mediation of Sufi saint), *tahīl* (affirm God's oneness). So this kind of

¹⁰⁹ Pili, *Tarekat Idrisiyyah Sejarah Dan Ajarannya, Mengungkap Jejak Masuk Neo-Sufisme Di Indonesia*.

¹¹⁰ Fazlur Rahman, *Islam*, 2nd ed. (Chicago: The University of Chicago, 1979).

Sufi teaching is only concerned with vertical worship, the relationship between the servant ('*abd*) and the creator (*khāliq*).

Meanwhile, horizontal worship, which benefits fellow human beings, tends to be ignored. Such an attitude will not positively contribute to solving economic and social problems.¹¹¹ In rural South Thailand, this kind of Sufism is practised by the Ahmadiya-Idrisiya Order led by Babo Ud (*murshīd*). The *ṭarīqa* has a weekly *Majlis Dhikr* agenda every Monday night, carried out after *Maghrib* prayer. Under the direction of Babo Ud, many of his pupils enter into trance-like states referred to as *majzub*.

In contrast, neo-Sufism, as promoted by the Idrisiyya Order of Tasikmalaya, Indonesia, focuses on individuals' involvement in the community. Thus, the overall character of neo-Sufism is puritanical and activist.¹¹² Its practitioners do not renounce the world but commit inner detachment to achieve maximum spiritual realisation.¹¹³

Thus, the presence of neo-Sufism refutes the notion that has already stuck in the minds of many people who accuse Sufism of only dealing with mystical and spiritual experiences with God, which are not mundane. Formerly, many Sufi orders that emphasised the inner life and the search for God often neglected the world.¹¹⁴ On the contrary, this study proposes that Sufism must combine the spiritual and the mundane life, be active in this world, be an economist or a politician, and simultaneously eagerly conform to divine ideals. What is important is the balance between these two aspects of life so that spiritual light motivates and shines through worldly activities. In other words, Sufism does not mean denying life, but it must be incorporated into the arena of society.¹¹⁵ Sufism can contribute to the modern world by bringing its practitioners out of the prison of pleasure and personal safety. All the powers of solemnity remind all human beings of the essential reality of the heart and God's unity that can be achieved if living in harmony with the heart.¹¹⁶ Thus, true Sufis are always motivated to be

¹¹¹ Fazlur Rahman, "Revival and Reform in Islam," *P. M. Holt et al., The Cambridge History of Islam* (Cambridge: Cambridge University Press, 1970), 637.

¹¹² Fazlur Rahman, *Islam*, 194.

¹¹³ Azra, *Islam Nusantara: Jaringan Global Dan Lokal*, 194.

¹¹⁴ H.J. Witteveen, *Sufism in Action: Achievement, Inspiration and Integrity in a Thoughtful World* (London: Vega, 2003).

¹¹⁵ Nurcholish Madjid, *Tradisi Islam: Peran Dan Fungsinya Dalam Pembangunan Di Indonesia* (Jakarta: Paramadina, 1997), 131-132.

¹¹⁶ Kabir Helminski, *The Knowing Heart: A Sufi Path of Transformation* (Boston-Massachusetts: Shambhala Publications, 1999).

dynamic and active¹¹⁷ and always try to serve the community. Their heart is always aware of God's presence and intimate with God amidst the crowd.¹¹⁸

Conclusion

The negative assumptions and stigma addressed to Sufism or *ṭarīqa* are not always proper. Sheikh Fathurahman objects to such assumptions through his teachings, including the campaign to revitalise the religious pillars, which aim at giving Muslims a complete understanding of Islamic teachings. *Secondly*, his reinterpretation of Sufism texts has resulted in sympathetic Sufism. *Thirdly*, the implementation of Sufism teachings in concrete reality, as demonstrated by Sheikh Fathurahman's innovations or breakthroughs, proves the urgency of Sufism in dealing with social problems.

Therefore, this study shows the continuity of the revival agenda that never stops from *ṭarīqa* circles worldwide, especially in Indonesia. The *murshīd* of the *ṭarīqa* is supposed always to understand the social dynamics that are constantly changing and require a quick response so that the presence of Sufism and *ṭarīqa* become a vital element in Islam and amid society. This study, again, concludes that Sufism and *ṭarīqa* must become a positive movement that could initiate a change; it is not supposed to make Muslims apathetic, stagnant, undynamic, and surrender to destiny. The Idrisiyya Order promotes such a Sufism movement under Sheikh Fathurahman. This study then supports the views of previous scholars, such as Hamka and Rūmī, that the concept of *zuhd*, *tawakkal*, and *patience* in the teachings of Sufism must be interpreted progressively, not passively.

Finally, this study only takes three variables as empirical data to examine the reform movement initiated by Sheikh Fathurahman and his Idrisiyya Order, so it cannot provide a perfect and comprehensive portrait. Thus, it will always encourage the authors to carry out further studies. On the other hand, this study might inspire other scholars to conduct studies with different perspectives to strengthen the findings or correct errors found in this study.

¹¹⁷ Salamah, *Sosialisme Tarekat: Menjejaki Tradisi Dan Amaliah Spiritual Sufisme*, 51.

¹¹⁸ Zainun Kamal, ““Tasawuf Dan Tarekat: Ajaran Esoterisme Islam”,” in *Manusia Modern Mendamba Allah: Renungan Tasawuf Positif*, ed. Ahmad Najib Burhani (Jakarta: IIMan dan Hikmah, 2002), 19.

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