



Teosofia: Indonesian Journal of Islamic Mysticism
Vol. 13, No. 2, 2024, pp.239-268
e-ISSN: 2540-8186; p-ISSN: 2302-8017
DOI: 10.21580/tos.v13i2.21941

The Epistemology of Sufi Healing in the Book *Miftāḥ al-Ṣudūr* by Pangersa Abah Anom

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Article History:

Received: 23 June 2024

Accepted: 3 Dec 2024

Published: 9 Dec 2024

How to cite this article:

Hayat, Teten Jalaludin, Nasihun Amin, and Nizar "The Epistemology of Sufi Healing in the Book *Miftāḥ al-Ṣudūr* by Pangersa Abah Anom" *Teosofia: Indonesian Journal of Islamic Mysticism* 13, no 2 (2024): 239-268.
<https://doi.org/10.21580/tos.v13i2.21941>

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Abstract: This study examines the epistemology of Sufi healing as presented in *Miftāḥ al-Ṣudūr* by Pangersa Abah Anom. Employing a descriptive qualitative methodology and the Miles and Huberman analysis model, the research explores how classical Sufi concepts—such as *tazkiyyah*, *takhliyyah*, and *tanfiyyah*—are integrated with modern empirical insights from psychology and neuroscience to form a holistic framework for self-healing. The study highlights that the practices of *dhikr* (specifically *dhikr jahr*) and *tawajjuh* meditation serve as instruments for inner purification and as catalysts for emotional regulation and neuroplasticity. Additionally, the research underscores the critical role of authentic spiritual guidance (*talqīn*) in ensuring that these practices yield transformative spiritual and psychological benefits. The findings suggest that Sufi healing offers a robust interdisciplinary paradigm that can address contemporary mental health challenges while reinforcing the enduring relevance of the Sufi tradition.

Contribution: The epistemology of Sufi healing presented in *Miftāḥ al-Ṣudūr* contributes a novel insight by showing that, in addition to the traditional practice of *talqīn*, the healing process can also be initiated and understood through an epistemological awareness of mind defilements (*muḥaddasāt*), as indicated by the occurrence of automatically wandering minds (*gaflah*).

Keywords: epistemology; Sufi healing; dhikr, mind defilement.

Introduction

This research is motivated by the need for a deeper understanding of the concept and practice of Sufi healing, especially in the modern context, where mental health issues such as stress, depression, and psychosis are increasingly prevalent. Sheikh Ahmad Shohibulwafa Tajul Arifin, affectionately known as Pangersa Abah Anom, a prominent Sufi master of the Qādiriyyah Naqshabandiyyah Order,¹ has made significant contributions to this field, both scientifically and practically.² The axiology of Sufi healing that he taught not only focuses on the healing of mild mental disorders,³ but also addresses severe mental health issues caused by various factors, including substance abuse.⁴ Pangersa Abah Anom's success in this field has been internationally recognized, with the Distinguished Service Award (DSA) in Gold from IFNGO, presented by the United Nations in 2009.⁵ This research aims to further explore Pangersa Abah Anom's contributions to Sufi healing and its relevance in mental health today.

It is undeniable that the practical dimension of Sufi healing has been recognized and practiced not only in Indonesia but also in other countries such as Malaysia and Singapore.⁶ However, the scientific and theoretical dimensions of Sufi healing are still not well constructed. Theories of Sufi healing attributed to Pangersa Abah Anom often refer to the Inabah Curriculum,⁷ which is

¹ Muhamad Kodir, *Jejak Abah Anom di Asia Tenggara: Dari Suryalaya untuk Dunia*, ed. Try Riduwan Santoso, 1st ed. (Tasikmalaya: CV. Putra Surya Sentosa, 2023), <http://repository.iailm.ac.id/id/eprint/630/>.

² Khairunnas Rajab, "Methodology of Islamic Psychotherapy a Model of Islamic Psychotherapy at Islamic Boarding School Suryalaya Tasik Malaya," *Jurnal Usuluddin* 31 (June 30, 2010): 1–19.

³ Abdul Muaz and Adang Darmawan Ahmad, "Psycho-Sufistic Therapy of Underground Sufism Movement: A Healing Method Against Punk Community in Jakarta," *Teosofia: Indonesian Journal of Islamic Mysticism* 8, no. 2 (December 14, 2019): 131–44, <https://doi.org/10.21580/tos.v8i2.5302>.

⁴ Sri Mulyati and Zahrotun Nihayah, "Sufi Healing in Indonesia and Malaysia: An Updated Study of Rehabilitation Methods Practiced by Qadiriyya Naqshbandiyya Sufi Order," *Jurnal Akhlak Dan Tasawuf*, May 2020, <https://repository.uinjkt.ac.id/dspace/handle/123456789/69434>.

⁵ Asep Salahudin, *Pangersa Abah Anom Wali Fenomenal Abad 21 Dan Ajarannya*, 1st ed. (Jakarta: Noura Books, 2013), 58.

⁶ Mulyati and Nihayah, "Sufi Healing in Indonesia and Malaysia."

⁷ Ranti Rachmawanti and Djarlis Gunawan, "Implementation of Cultural Products in Medical Practices at Pesantren Suryalaya – Tasikmalaya," *Cogent Arts & Humanities* 10, no. 2 (December 19, 2023): 2268389, <https://doi.org/10.1080/23311983.2023.2268389>.

specifically designed for the practice of Sufi healing for drug abuse victims and troubled youth at the Inabah Rehabilitation Center rather than for the general public.⁸ The references should certainly be expanded to gain a more holistic and comprehensive understanding of the epistemology and construction of Sufi healing attributed to Pangrsa Abah Anom.

A masterpiece of Pangrsa Abah Anom, *Miftāḥ al-Ṣudūr*, contains a comprehensive set of ideas and theories on Sufi healing; however, in-depth exploration of the substance of this book is still rare. Previous studies on Sufi healing often focus on general themes of Sufism, such as love (maḥabbah), awareness (maʿrifah), the permanence of thought (baqāʾ al-fikr), manifestation (tajallī), and ultimate happiness (saʿādah qudsiyyah), without explicitly delving into the particularities of Sufi healing as presented in this work. Although Sufi healing is a prominent theme, its epistemological exploration has not been adequately addressed in the existing literature. This study, therefore, aims to fill this gap by focusing specifically on the epistemological aspects of Sufi healing within *Miftāḥ al-Ṣudūr*, highlighting the unique contributions of Pangrsa Abah Anom. This research is necessary to construct a clear and distinct framework for Sufi healing, drawing directly from the teachings of Pangrsa Abah Anom and distinguishing it from other broader Sufi concepts.⁹

The argument above paves the way for this research. The paradigm and references for Sufi healing, which have been limited to the Inabah Curriculum, have resulted in the suboptimal implementation of Sufi healing, as it is not easily applicable. Furthermore, the Inabah Curriculum represents the Sufistic ijtihad of Pangrsa Abah Anom, specifically intended for victims of drug abuse and troubled youth.¹⁰ This study aims to explore and analyze the representation and understanding of Sufi healing in existing literature, with a particular focus on the epistemological foundations and practical applications of Sufi healing as attributed to Pangrsa Abah Anom in his masterwork *Miftāḥ al-Ṣudūr*. This

⁸ Sunarno Sunarno et al., “Pendidikan Keluarga Dan Riyadha Dalam Pembentukan Karakter Penelitian Terhadap Pengamal Tarekat Qodiriyah Naqsyabandiyah Pondok Pesantren Suryalaya Tasikmalaya,” *Jurnal Konseling Dan Pendidikan* 10, no. 2 (June 30, 2022): 249–57, <https://doi.org/10.29210/168800>.

⁹ Ahmad Shohibulwafa Tajul Arifin, *Miftah Al-Shudur* (Tasikmalaya: IAI-Latifah Mubarakiyah Pondok Pesantren Suryalaya, 1990).

¹⁰ Nurhamzah C. S, Asep Herry Hernawan, and Rusman Rusman, “Metode Implementasi Kurikulum Rehabilitasi Pecandu Napza,” *Edukasi Islami: Jurnal Pendidikan Islam* 12, no. 001 (2023), <https://doi.org/10.30868/ci.v12i001.5483>.

research seeks to offer a deeper analysis of how Sufi healing is conceptualized, taught, and practiced and aims to develop an ideal construction of Sufi healing as both a scientific basis and a practical guide for modern audiences, especially in addressing contemporary mental health issues.

Previous studies have made significant contributions to examining various aspects of Sufi healing using diverse approaches. Muaz and Ahmad studied the Punk community in Jakarta through an interdisciplinary approach that combines Sufism and Maslow's psychological theory within a psycho-Sufi framework.¹¹ Mulyati and Nihayah focused on studying Pangrsa Abah Anom as the founder of the Inabah method, analyzing the psychological aspects of the syllabus used in the *Inabah* healing method.¹²

Other studies, such as that conducted by Majid et al., highlight *ma'rifatullāh* as a Sufi healing instrument effective in liberating individuals from worries and bringing inner happiness, especially during the pandemic.¹³ Meanwhile, Abidin et al. explored the practice of *batatamba*, a healing method rooted in local traditions (*'urf*) within the mystical Sufi context.¹⁴ Additionally, Aisyah and Lutfi examined the integration between *ruqyah* (*rukiah*) and *ṭibb al-nabawī*, which is considered an effective Sufi healing method in treating various diseases.¹⁵

Although previous studies have employed various theories and approaches—whether in testing the effectiveness of the healing process, developing interdisciplinary studies, or discovering new perspectives—explicit studies on the epistemology of Sufi healing remain limited. Therefore, this research aims to examine Sufi healing from an epistemological and constructive perspective, emphasizing the methods and approaches developed in the masterpiece *Miftāḥ al-Ṣudūr* by Pangrsa Abah Anom.

¹¹ Muaz and Ahmad, "Psycho-Sufistic Therapy of Underground Sufism Movement."

¹² Mulyati and Nihayah, "Sufi Healing in Indonesia and Malaysia."

¹³ M. Kharis Majid et al., "The Urgency of Spiritual Healing during the Coronavirus Outbreak," *Teosofia: Indonesian Journal of Islamic Mysticism* 11, no. 1 (June 3, 2022): 23–42, <https://doi.org/10.21580/tos.v11i1.9569>.

¹⁴ Muhammad Zainal Abidin et al., "The Dimensions of Sufi Healing in Traditional Medication of the Islamic-Banjar Community," *Teosofia: Indonesian Journal of Islamic Mysticism* 11, no. 2 (December 20, 2022): 163–82, <https://doi.org/10.21580/tos.v11i2.13721>.

¹⁵ Siti Asiyah and Achmad Lutfi, "Strategy and Effectivity of Sufi Healing as a Therapeutic Process for Curing Diseases," *Teosofia: Indonesian Journal of Islamic Mysticism* 12, no. 2 (December 26, 2023): 279–302, <https://doi.org/10.21580/tos.v12i2.18917>.

Literature Review

Epistemology

Epistemology is a branch of philosophy that explores knowledge's nature, sources, limitations, and validity.¹⁶ In general, epistemology seeks to answer how humans acquire and justify knowledge.¹⁷ In Western philosophy, epistemology is often associated with two main approaches: empiricism, which emphasizes sensory experience as the primary source of knowledge, and rationalism, which highlights the role of reason in obtaining truth.¹⁸ In the context of Islamic scholarship, epistemology is developed through three primary sources of knowledge: *bayānī* (textual), *burhānī* (rational-empirical), and *irfānī* (intuitive-*kashfī*).¹⁹ Knowledge obtained through *kashf* plays a crucial role in Sufi studies, as it relates to spiritual experiences and dimensions of knowledge that cannot be reached through empirical and rational methods alone.²⁰

¹⁶ Syamsuddin Arif et al., “Epistemologi Dan Teologi Dalam Pemikiran Al-Ghazali Tentang Ilmu Kasyf,” *TSAQAFAH* 16, no. 2 (November 16, 2020), <https://doi.org/10.21111/tsaqafah.v16i2.4765>; Sigit Tri Utomo and Nur Alfi Mu'anayah, “Epistemology of Islamic Education Al-Jabiri Perspective of the Conservative-Modernist-Neo Modernist Flow and Burhani-Bayani-Irfani,” *International Journal Ihya' 'Ulum al-Din* 22, no. 2 (November 30, 2020): 162–79, <https://doi.org/10.21580/ihya.22.2.5673>.

¹⁷ Ermagusti Ermagusti, Syafriah Syafriah, and Rahmad Tri Hadi, “Integrasi Teologi Islam, Sufisme, dan Rasionalisme Harun Nasution,” *TAJIDID: Jurnal Ilmu Ushuluddin* 21, no. 1 (June 28, 2022): 180–208, <https://doi.org/10.30631/tjd.v21i1.237>.

¹⁸ Milasari Milasari et al., “Filsafat Ilmu dan Pengembangan Metode Ilmiah,” *Jurnal Filsafat Indonesia* 4, no. 3 (November 1, 2021): 217–28, <https://doi.org/10.23887/jfi.v4i3.35499>; Khairul Fahmi, Salminawati Salminawati, and Usiono Usiono, “Epistemological Questions: Hubungan Akal, Penginderaan, Wahyu Dan Intuisi Pada Pondasi Keilmuan Islam,” *Journal of Education Research* 5, no. 1 (February 18, 2024): 570–75, <https://doi.org/10.37985/jer.v5i1.753>; Eva Sulastriyani, “Epistemologi Sebagai Sumber Ilmu Pengetahuan Dalam Perspektif Muhammad Abed Al-Jabiri Dan James Frederick Ferrier,” *Gunung Djati Conference Series* 24 (June 5, 2023): 667–79.

¹⁹ Kholid Al Walid et al., “Irfānī Epistemology and Indonesian Islam from Jabiri's Fragmentation to Neo-Sadra's Integration: An Islamic Philosophical Approach,” *Ulumuna* 28, no. 2 (2024): 738–68, <https://doi.org/10.20414/ujis.v28i2.912>; Tuti Ernawati, “Bayani, Burhani, and Irfani Reasoning in Islamic Studies,” *Tadrib* 9, no. 1 (June 30, 2023): 48–58, <https://doi.org/10.19109/tadrib.v9i1.13092>; Muhammad Taufik Ismail and Joko Tri Haryanto, “Tazkiyah sebagai Epistemologi Irfani: Perspektif Wahiduddin Khan tentang Spiritualitas Perdamaian,” *Jurnal SMART (Studi Masyarakat, Religi, dan Tradisi)* 8, no. 1 (June 30, 2022): 49–64, <https://doi.org/10.18784/smart.v8i1.1583>.

²⁰ Syamsul Rijal and Rasyidin Muhammad, “Irfani Epistemology in Islamic Philosophy Perspective,” *Journal Analytica Islamica* 10, no. 1 (May 8, 2021): 25–38,

Sufi healing, or Sufistic healing, is a healing practice rooted in the tradition of *taṣawwuf* (Sufism), utilizing Sufi methods such as *dhikr* (remembrance of God), *tafakkur* (meditation), *murāqabah* (spiritual contemplation), and *tawajjuh* (spiritual alignment with the Divine).²¹ Sufi healing does not solely focus on the physical aspect but also encompasses mental, emotional, and spiritual dimensions.²² In many Sufi orders (*ṭarīqah*), Sufi healing is believed to align a person's psychological state with divine will, resulting in inner tranquility (*ṭuma'nīnah*), which is considered the key to spiritual and psychological healing.²³ The core principle of Sufi healing is *tazkiyyah al-nafs* (purification of the soul), which aims to cleanse the heart of inner diseases such as anxiety, depression, or other psychological disturbances by drawing closer to Allah.²⁴

<https://doi.org/10.30829/jai.v10i1.11353>; Adam Malik and Ahmad Barizi, "The Islamic Perspective on Trilogy Epistemology: Bayāni, Burhāni, and 'Irfāni," *Tajdid* 29, no. 1 (August 20, 2022), <https://doi.org/10.36667/tajdid.v29i1.857>.

²¹ Lusi Yana, "Pengaruh Meditasi Musik Sufistik Terhadap Kualitas Kesadaran Spiritual Santri," *ESOTERIK* 8, no. 2 (December 28, 2022): 151, <https://doi.org/10.21043/esoterik.v8i2.16461>; Nur Hadi Ihsan, Che Zarrina Binti Sa'ari, and Husna Hisaba Kholid, "Abdurrauf Al-Singkili's Concept of Dhikr: Exploring the Sufi Psychotherapy Model," *Al-Tahrir: Jurnal Pemikiran Islam* 24, no. 1 (August 7, 2024): 131–46, <https://doi.org/10.21154/altahrir.v24i1.7261>; Imel Lee Sensia and Khodijah, "Tasawuf, Identitas Dan Keschatan Mental: Memahami Manfaat Psikososial Dari Ritual Sufi," *DA'WA: Jurnal Bimbingan Penyuluhan & Konseling Islam* 4, no. 2 (February 1, 2025): 16–26, <https://doi.org/10.36420/dawa.v4i2.565>.

²² Ida Afidah et al., "Sufistic Approach Psychotherapy as a Mental-Spiritual Development Effort:" (4th Social and Humanities Research Symposium (SoRes 2021), Bandung, Indonesia, 2022), <https://doi.org/10.2991/assehr.k.220407.075>; Mohammad Rindu Fajar Islamy et al., "Spiritual Healing: A Study of Modern Sufi Reflexology Therapy in Indonesia," *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 12, no. 2 (July 8, 2022): 209–31, <https://doi.org/10.15642/teosofi.2022.12.2.209-231>; Dewi Hayati Nufus, Sururin Sururin, and Akhmad Sodik, "Tafakkur: A Contemplation of Students' Spiritual and Emotional Intelligence (in The Perspective of Sufism & Transpersonal Psychology)," *DAYAH: Journal of Islamic Education* 6, no. 2 (July 10, 2023): 264–84, <https://doi.org/10.22373/jie.v6i2.18957>.

²³ Niskaromah Niskaromah, "Memaknai Selfhealing dengan Dzikir," *Journal of Innovation Research and Knowledge* 3, no. 2 (July 24, 2023): 149–64, <https://doi.org/10.53625/jirk.v3i2.6165>; Yeni Satroma Dewi and Merri Yelliza, "Peran Bimbingan Dan Konseling Dalam Menerapkan Terapi Dzikir Untuk Pemulihan Trauma Akibat Luka Batin," *Indonesian Research Journal on Education* 4, no. 4 (August 28, 2024): 1484–91, <https://doi.org/10.31004/irje.v4i4.1357>.

²⁴ Maula Sari and Marhaban Marhaban, "The Self Purification Through Dhikr in the Perspective of Imam Al-Ghazali," *Tasfiyah: Jurnal Pemikiran Islam* 7, no. 2 (September 25, 2023): 339–59, <https://doi.org/10.21111/tasfiyah.v7i2.10581>.

The epistemology of Sufi healing examines how knowledge about Sufi healing is acquired, developed, and applied in a person's life. From a Sufistic perspective, knowledge of healing is obtained through *kashf* and *tajribah rūḥiyyah* (direct spiritual experience), which is then integrated with Islamic teachings (*sharī'ah*). Pangorsa Abah Anom, in his book *Miftāḥ al-Ṣudūr*, teaches that Sufi healing is not merely a form of spiritual therapy but a system with a strong epistemological foundation, in which healing occurs through divine light (*nūr ilāhī*) attained through *dhikr* and purification of the heart.²⁵ Therefore, understanding the epistemology of Sufi healing does not rely solely on psychological or medical aspects but also involves profound spiritual dimensions, distinguishing it from conventional therapeutic methods.

As a holistic approach, Sufi healing not only offers solutions for individuals experiencing psychological disorders but also serves as a pathway to deeper spiritual transformation. By integrating the *bayānī*, *burhānī*, and *irfānī* aspects, Sufi healing enables an individual to achieve a balance between textual knowledge, rational understanding, and mystical experience in the healing process. This practice is becoming increasingly relevant in modern contexts, where life pressures are growing more complex, requiring a healing approach that is not only physical and mental but also spiritual. Thus, the epistemology of Sufi healing contributes to the development of a more comprehensive healing model, benefiting those in need of psychological therapy and society at large in seeking inner peace and divine closeness in daily life.

Sufi Healing

The term "Sufi healing," or Sufistic healing, refers to healing based on the teachings of the Sufis, typically through a spiritual (non-medical) approach.²⁶ In today's scholarly realm, the term "Sufi healing" is relatively new,²⁷ as Arabic terms have historically dominated Sufi literature and have been introduced since

²⁵ Arifin, *Miftāḥ Al-Shudūr*, 310–11.

²⁶ Karim Mitha, "Sufism and Healing," *Journal of Spirituality in Mental Health* 21, no. 3 (July 3, 2019): 194–205, <https://doi.org/10.1080/19349637.2018.1464423>.

²⁷ Abidin et al., "The Dimensions of Sufi Healing in Traditional Medication of the Islamic-Banjar Community."

prophetic times. Terms such as *tazkiyyah*,²⁸ *takhliyyah*,²⁹ *taṣfiyyah*,³⁰ *taṣqīl*,³¹ or *tanfiyyah*,³² are most commonly used in the context of Sufi healing, based on arguments from sacred texts within the Quran and prophetic traditions.

Currently, Sufi healing is often associated with mystical, occult-based alternative healing practices, as well as local traditions.³³ For instance, practices such as *rukiah* blended with *ṭibb al-nabawī*, which contain elements of mysticism, are part of the construction of Sufi healing.³⁴ Additionally, interdisciplinary explorations, including psychology, hypnotherapy, and neuroscience, are becoming more prevalent, contributing to the construction of Sufi healing, summarized representatively in the term psycho-sufistic.³⁵ This situation has led Sufi healing to nearly lose its original identity as a distinctively Sufi form of healing.³⁶

²⁸ Muḥammad Amīn Al-Kurdī, *Tanwīr Al-Qulūb Fī Mu‘āmalah ‘Allām al-Guyūb* (Mesir: Makātib Syahīrah, n.d.), 466–67.

²⁹ Abd al-Qādir Al-Jīlānī, *Al-Faṭḥ al-Rabbānī Wa al-Faiḍ al-Raḥmānī* (Kairo: Dār al-Rayyān al-Turāṣ, n.d.), 115; Ḥasan Kāmil Al-Maṭṭāwī, *Al-Ṣūfiyyah Fī Ilhāmihim* (Mesir: Wizārah al-Auqāf al-Majlis al-A’lā li al-Syu’ūn al-Islāmiyyah, 1999), 137.

³⁰ Abu Hamid Muhammad Al-Gazālī, *Iḥyā’ ‘Ulūm al-Dīn* (Beirut: Dār Ibn Ḥazm, 2005), 895.

³¹ Abd al-Qādir Al-Jīlānī, *Sirr Al-Asrār Fīmā Yaḥtāj Ilaih al-Abrār* (Mesir: Maṭba’ah al-Bahiyyah, n.d.), 47–48.

³² Aḥmad Mustafā Kamsyakhānawī, *Jāmi‘ al-Uṣūl Fī al-Auliya’* (Surabaya: Maṭba’ah al-Ḥaramain, n.d.), 188.

³³ Lathifah Anggriana et al., “Jimat Dan Mistisme Pengikut Tarekat Syattariyah Di Sumatera Barat Abad Ke-19 M,” *Hijaz: Jurnal Ilmu-Ilmu Keislaman* 1, no. 3 (March 31, 2022): 144–55, <https://doi.org/10.57251/hij.v1i3.913>; Ahmad Saefullah, “Praktik Jimat dalam Kehidupan Masyarakat Lambangsari Bojonegara Serang-Banten” (master Thesis, FU, 2023), <https://repository.uinjkt.ac.id/dspace/handle/123456789/73169>.

³⁴ Abidin et al., “The Dimensions of Sufi Healing in Traditional Medication of the Islamic-Banjar Community”; Asiyah and Lutfi, “Strategy and Effectivity of Sufi Healing as a Therapeutic Process for Curing Diseases.”

³⁵ Muaz and Ahmad, “Psycho-Sufistic Therapy of Underground Sufism Movement”; Asiyah and Lutfi, “Strategy and Effectivity of Sufi Healing as a Therapeutic Process for Curing Diseases”; Ali Imron, “Tasawuf Dan Problem Psikologi Modern,” *Jurnal Pemikiran Keislaman* 29, no. 1 (September 7, 2018): 23–35, <https://doi.org/10.33367/tribakti.v29i1.561>; Aisyatin Kamila, “Psikoterapi Dhikr Dalam Menangani Kecemasan,” *Happiness, Journal of Psychology and Islamic Science* 4, no. 1 (July 5, 2020), <https://ojs.iainkediri.ac.id/index.php/happiness/article/view/2500>.

³⁶ Al-Jīlānī, *Sirr Al-Asrār Fīmā Yaḥtāj Ilaih al-Abrār*, 95.

A wide gap has separated Sufism from the *‘Ilm al-Ḥikmah* (mysticism) for centuries. Mystic wisdom books, such as *Mujarrabāt al-Dīrābī al-Kabīr*,³⁷ *al-Aufāq*,³⁸ *Syams al-Ma‘ārif al-Kubrā*,³⁹ and *Manba‘ Uṣūl al-Ḥikmah*,⁴⁰ have not been considered primary references in Sufism. Imam Ghazali, for example, did not include *al-Aufāq* in his discussions of Sufism, whether in *al-Munqiz min al-Dalāl*,⁴¹ *Mukāsyafah al-Qulūb*,⁴² *Iḥyā’ ‘Ulūmiddīn*,⁴³ or *Minhāj al-‘Ābidīn*.⁴⁴

In various Arabic Sufi literature, mysticism is only a small part of the vast ocean of Sufism;⁴⁵ *karāmah* is just a particular miniature within the expansiveness of the Sufi realm.⁴⁶ It becomes problematic when mysticism is elevated to overshadow Sufism, thus obscuring the original existence of Sufism and rendering it invisible.⁴⁷

Definitively, Sufism is the science of the heart and its movements, beginning with the process of purifying it (*takhallī*, detoxification, healing), adorning it (*taḥallī*, namely with monotheism and gnosis), strengthening it with sincerity (*taḥaqquq bi al-ikhlaṣ*), and manifestation (*tajallī*, theophany).⁴⁸ This definition also serves as the scientific and practical basis for Sufi healing, which focuses on purifying the heart (mind healing).⁴⁹ The process of Sufi healing within Sufi practice is among the earliest and the preamble. Abdul Qadir Jailani defines Sufi healing as the readiness to cleanse the soul with the light of *tauḥīd* and *ma‘rifah*.⁵⁰ Similarly, the theory proposed by Amin al-Kurdi, after recognizing the inner conditions (*aḥwāl al-nafs*), the earliest thing to be done is

³⁷ Ahmad Dirabi, *Mujarrabat Al-Dirabi al-Kabir* (Mesir: Maktabah Tijariyah Kubra, n.d.).

³⁸ Abu Hamid Ghazali, *Al-Aufāq* (Maktabah Asya’at al-Islam, n.d.).

³⁹ Ahmad Ali Buni, *Syams Al-Ma‘arif al-Kubra*, 3rd ed. (Beirut: Muassasah al-Nur, 2006).

⁴⁰ Abul Abbas Ahmad Ali Buni, *Manba‘ Ushulal-Hikmah* (Maktabah Mustafa al-Bab al-Jali, n.d.).

⁴¹ Abu Hamid Ghazali, *Al-Munqidz Min al-Dhalal* (Beirut: Dar al-Kutub al-‘Ilmiyyah, 1988).

⁴² Abu Hamid Ghazali, *Mukasyafah Al-Qulub* (Mesir: Maktabah Mustafa al-Bab al-Jali, 1952).

⁴³ Abu Hamid Ghazali, *Iḥyā’ ‘Ulūm al-Dīn* (Beirut: Dār Ibn Ḥazm, 2005).

⁴⁴ Abu Hamid Ghazali, *Minhaj Al-‘Abidin*, 1st ed. (Beirut: Dar al-Minhaj, 2006).

⁴⁵ Al-Jīlanī, *Sirr Al-Asrār Fīmā Yaḥtāj Ilaih al-Abrār*, 17.

⁴⁶ Al-Kurdī, *Tanwīr Al-Qulūb Fī Mu‘āmalah ‘Allām al-Guyūb*, 414.

⁴⁷ Muḥammad ‘Aqīl ‘Alī Al-Mahdīlī, *Dirasah Fī Al-Thuruq Al-Shufiyyah* (Kairo: Dār al-Ḥadīṣ, 1988), 14; Abu Bakr Muhammad Al-Kalābaẓī, *Kitāb Al-Ta‘arruf Li Mazhab Ahl al-Taṣawwuf* (Kairo: Maktabah al-Khanjī, 1994), 10–11.

⁴⁸ Arifin, *Miftah Al-Shudur*, 322.

⁴⁹ Kamsyakhānawī, *Jāmi‘ al-Uṣūl Fī al-Auliya’*, 173.

⁵⁰ Al-Jīlanī, *Sirr Al-Asrār Fīmā Yaḥtāj Ilaih al-Abrār*, 36.

the healing process (*takhliyyah*).⁵¹ Pangersa Abah Anom, the initiator of Pondok Remaja Inabah, emphasizes that cleansing the heart (*takhliyyah*, Sufi healing) is the first step that must be taken before adorning it (*tahliyyah*).⁵²

Practically, Sufi healing is conducted by oneself, self-healing the self. This principle of healing aligns with the Sufi maxim "whoever knows oneself knows their Lord," meaning self-healing is a fundamental principle underlying Sufi healing practices.⁵³ This tradition has been upheld by Sufis for centuries and continuously preserved from generation to generation in various Sufi orders (*ṭarīqah ṣūfīyyah*).⁵⁴

The healing instruments offered by Sufi masters converge on a hadith of the Prophet concerning the purification of the heart (*ṣiqālah al-qulūb*),⁵⁵ where remembrance (*dhikr*) is the foremost and most impactful instrument in the process of Sufi healing,⁵⁶ in line with the Divine will that remembrance is paramount (*akbar*).⁵⁷ This instrument is highly prioritized by Sufi masters to this day in the process of Sufi healing (*ṣiqālah al-qulūb*).⁵⁸

Although the concepts and terminology of Sufi healing have shifted meaning in the modern era through interdisciplinary influences and contemporary reinterpretations, its original foundation derived from classical tasawuf teachings remains the primary determinant of its effectiveness in cleansing and transforming the inner self. This healing practice, which emphasizes self-healing through the recognition and purification of the heart, not only maintains its spiritual relevance but also paves the way for new mental health and holistic well-being approaches. Consequently, Sufistic literature that foregrounds the principles of tazkiyyah, takhliyyah, and tanfiyyah provides a conceptual framework that not only reinforces the identity of the tasawuf tradition but also

⁵¹ Al-Kurdī, *Tanwīr Al-Qulūb Fī Mu‘āmalah ‘Allām al-Guyūb*, 406.

⁵² Arifin, *Miftah Al-Shudur*, 305.

⁵³ Ismail Muhammad Al-Qadiri, *Al-Fuyudhat al-Rabbaniyyah* (Mesir: Maktabah Musthafa al-Bab al-Jili, n.d.), 18.

⁵⁴ Arifin, *Miftah Al-Shudur*, 282–83; Muhammad Haqqi Nazili, *Khazinah Al-Asrar* (Beirut: Darul Kutub Ilmiyah, 1993), 213.

⁵⁵ Baginda Nabi Muhammad SAW. adalah model Sufi healing, dan bahkan beliau adalah peletak dasar ilmu sufisme Islam. See. Abdul Qadir Isa, *Ḥaqā’iq ‘an al-Taṣawwuf*, 16th ed. (Syiria: Dār al-‘Irfān, 2007), 22–23; Eric Geoffroy, *Introduction to Sufism: The Inner Path of Islam* (Indiana: World Wisdom, 2010), 1.

⁵⁶ Kamsyakhānawī, *Jāmi‘ al-Uṣūl Fī al-Auliya’*, 173.

⁵⁷ Abdul Qadir Jilani, *Tafsir Al-Jilani*, vol. 3 (Pakistan: Maktabah Ma’rufiyyah, 2010), 497.

⁵⁸ Kamsyakhānawī, *Jāmi‘ al-Uṣūl Fī al-Auliya’*, 173.

serves as a scientific basis for innovation in alternative therapies and the comprehensive development of human potential.

Method

The object of this study is the thoughts of Pangersa Abah Anom regarding Sufi healing in his book *Miftāḥ al-Ṣudūr*. This research employs a descriptive qualitative method to uncover facts in the form of ideas, meanings, concepts, and others found within the book.⁵⁹ Pangersa Abah Anom's writings serve as the primary data source for understanding his perspectives on Sufi healing. The data is then analyzed in-depth to reveal the literacy and epistemological construction of Sufi healing within *Miftāḥ al-Ṣudūr*.

The researcher acts as the data collector, analyst, and interpreter, and the analysis utilizes the Miles and Huberman analysis model. This model is a well-established qualitative data analysis framework comprising three main components: data reduction, data display, and conclusion drawing/verification. Data reduction involves selecting, focusing, abstracting, simplifying, and coding the data to make it manageable. Data display refers to organizing and visualizing the data to make it easier to identify patterns and relationships. Conclusion drawing and verification involve interpreting the data, forming conclusions, and checking these conclusions against the data to ensure validity. This model allows for an in-depth and systematic approach to analyzing qualitative data, ensuring the study's findings align with the research objectives. The conclusions and interpretations represent the research findings, which aim to explore the literacy and epistemology of Sufi healing in *Miftāḥ al-Ṣudūr*.

Result and Discussion

Pangersa Abah Anom and *Miftāḥ al-Ṣudūr*

Pangersa Abah Anom is a grand Sufi master (Sheikh Murshid) in the Qadiriyyah Naqsyabandiyyah Order (TQN) based at the Suryalaya Islamic Boarding School in Tasikmalaya, West Java, Indonesia. He holds the position of the 37th in the lineage, succeeding the previous Sheikh, who was the 36th in the lineage, namely Sheikh Abdulloh Mubarak bin Nur Muhammad.

The paradigm of Pangersa Abah Anom is closely related to the teachings of TQN, both in terms of its primary practices, namely *dhikr jahr* (associated with

⁵⁹ Robert C. Bogdan and Sari Knopp Biklen, *Qualitative Research for Education: An Introduction to Theory and Methods*, 3rd ed. (Boston: Allyn and Bacon, 1998).

Qādiriyyah) and *dhikr khafī* (associated with Naqsyabandiyyah) as well as secondary practices, such as *Khataman*, *Manaqiban*, and other Sufi practices (*riyāḍah*).⁶⁰ Additionally, there is also a summary of ethical theories that must be practiced by followers of TQN, compiled in the manuscript *Tanbih* by Sheikh Abdulloh Mubarak, the previous Sheikh, which was later perfected by Pangrsa Abah Anom with the addition of five strands of Sufi pearls.⁶¹ These TQN components form the pattern of speech, actions, and thoughts of Pangrsa Abah Anom, as depicted in the book *Miftāḥ al-Ṣudūr*.

The book *Miftāḥ al-Ṣudūr* serves as a reference and guide for the followers of Pangrsa Abah Anom in practicing the teachings of TQN. This book is unique in that it is not written in the usual manner. Pangrsa Abah Anom often meditates in *tawajjuh* (*dhikr khafī*) for quite some time to obtain *kashfī* knowledge, which is then conveyed to the *kātib* (scribe) to write down.⁶² Substantially, this book contains the main principles of the teachings and practices of TQN's *dhikr*, based on *kashfī* experiences.

The title of the book, *Miftāḥ al-Ṣudūr*, consists of two words, namely *miftāḥ* and *ṣudūr*. The word *miftāḥ* means the key to unlock, and *ṣudūr* (plural of *ṣadr*) means chests, or layers of chests, namely *ṣadr* (the rough heart, the outermost heart), *qalb* (the heart that fluctuates intensely), *fu'ūd* (the tranquil, empty heart), *syagaf* (the heart filled with love), *lubb* (the heart that begins to feel the awareness of gnosis), *sirr* (the knowledgeable heart), and *anā* (the single heart). The *ṣadr* layer is the outermost and roughest layer of the heart, while the *anā* layer is the innermost layer.⁶³

In the endeavor to penetrate these seven layers of the heart, the primary instrument is gradual *dhikr* (*muwālāt*), namely *dhikr jahr*, *dhikr khafī takalluf*, *dhikr khafī ṭab'*, dan *dhikr sirr*.⁶⁴ According to Sufi masters, the foremost *dhikr* for initial healing is loud recitation (*dhikr jahr*), which involves vocalizing and sounding the remembrance.⁶⁵ This tradition is demonstrated in the healing

⁶⁰ Ahmad Shohibulwafa Tajul Arifin, *Kitab Uquudul Jumaan: Dhikr Harian, Khotaman, Wiridan, Tawassul, Silsilah* (Tasikmalaya: PT. Mudawwamah Warrohmah, 2022).

⁶¹ Mamat Rakhamat, *Tanbih Dari Masa Ke Masa* (Tasikmalaya: Yayasan Serba Bakti Pondok Pesantren Suryalaya, 2005), 45–49.

⁶² Teten Jalaludin Hayat, "Menelusuri Rujukan Pemikiran Sufistik Pangrsa Abah Anom Dalam Kitab Miftah Al-Shudur" (Tesis, Pondok Pesantren Suryalaya Tasikmalaya, IAI-Latifah Mubarakiyah, 2020), 67.

⁶³ Hayat, 65–67.

⁶⁴ Arifin, *Miftah Al-Shudur*, 307–8.

⁶⁵ Al-Jīlānī, *Sirr Al-Asrār Fīmā Yaḥtāj Ilaiḥ al-Abrār*, 37.

institutions of Suryalaya under the guidance of Pangersa Abah Anom, as emphasized by him textually in the masterpiece *Miftāḥ al-Ṣudūr*.

The book of *Miftāḥ al-Ṣudūr* not only serves as a practical guide for followers of TQN but also stands as an intellectual legacy that enriches the treasury of Sufism. This book combines classical Sufi teachings with the profound experiential insights conveyed by Pangersa Abah Anom, emphasizing the importance of *dhikr* as the primary tool for purifying the heart and transforming the inner self. Through a structured progression of *dhikr*—from *dhikr jahr* to *dhikr sirr*—*Miftāḥ al-Ṣudūr* invites truth seekers to understand and internalize the essential spiritual values and ethics that underpin their spiritual journey. Thus, the book not only becomes a source of inspiration for self-healing practices but also reinforces the identity of Sufism as a holistic and transformative way of life while offering a conceptual framework for the development of innovative approaches in contemporary spiritual healing practices.

Sufi Healing and the Necessity of *Talqīn*

The etiquette of spiritual learning must be guided (*irsyād*) by an expert, who in Sufi tradition is called *Walīyyan Mursyidan* or *Sheikh Murshid*.⁶⁶ This Sufi guidance principle is exemplified in the Qur’anic narrative of Prophet Khidir and Prophet Musa, in which Musa requests to be taught the knowledge of the truth (*al-rusyd*) by Khidir before their spiritual journey begins.⁶⁷ Pangersa Abah Anom emphasizes that the story between Prophet Khidir and Prophet Musa serves as the strongest argument for the necessity of Sufi guidance in one’s pursuit of Sufi healing and the proper etiquette of the heart as taught by the masters.⁶⁸ This Sufi guidance is sometimes referred to as *talaqqī*, *bai’ah*, or *talqīn*.

Within the TQN tradition under the guidance of Pangersa Abah Anom, the term *talqīn* is more commonly used than the other terms.⁶⁹ *Talqīn* imparts spiritual knowledge from a Syaikh to his disciple, who is set to learn TQN *dhikr*. In practice, *talqīn* can be conducted by a person entrusted by the Syaikh, who in

⁶⁶ Abdul Wahab Sya’rani, *Lawaqih Al-Anwar al-Qudsiyyah Fi Bayan al-‘Uhud al-Muhammadiyyah* (Halab: Darul Qalam Arabi, 1993), 9; Al-Jilani, *Sirr Al-Asrār Fimā Yaḥtāj Ilaih al-Abrār*, 8–9; Arifin, *Miftah Al-Shudur*, 322.

⁶⁷ Jilani, *Tafsir Al-Jilani*, 3:87.

⁶⁸ Arifin, *Miftah Al-Shudur*, 323.

⁶⁹ Arifin, 271.

TQN tradition is known as a *wakil talqīn*.⁷⁰ *Wakil talqīn*, acting as Syaikh's spokesperson, is widespread across various regions, including outside Indonesia, such as in Singapore and Malaysia.⁷¹

The teaching of *talqīn* is essential so that a disciple can be spiritually connected to Syaikh's spirit, which will guide his spiritual journey. Consequently, it is considered reckless to ignore the existence of a Sheikh Murshid because, without spiritual guidance from a Syaikh, one is prone to deviating toward a misguided spiritual path (the left path or the mystical path of Satan),⁷² even though there are a few seekers who manage to avoid such deception.⁷³ This represents the earliest epistemological principle in the construction of Sufi healing: the existence of the Syaikh. Pangrsa Abah Anom states that a Sufi practitioner does not gain substantial spiritual benefits without *talqīn* from a Syaikh, even if he has memorized a thousand books,⁷⁴ a notion similarly affirmed by Syaikh Abdul Qadir Jailani and Syaikh Amin al-Kurdī.⁷⁵

Talqīn serves as the gateway to acquiring the instruments of healing,⁷⁶ through which a Sufi *sālik* (healer) conducts the self-healing process (*sulūk*).⁷⁷ In the TQN tradition, under Pangrsa Abah Anom's guidance, two healing instruments are imparted during *talqīn*: *dhikr jahr* and *dhikr khafī*. For healing purposes, *dhikr jahr* is primary, namely the *dhikr* of the phrase "Lā ilāha illā Allāh." In contrast, *dhikr khafī*, the silent *dhikr* performed within the heart, is predominantly practiced by a *sālik* who has achieved high concentration and mental cohesion (*al-jam' iyyah*).⁷⁸

Thus, the practice of *talqīn* ensures the continuity of the traditional spiritual heritage and facilitates the effective implementation of Sufi teachings in self-healing. With authentic guidance from a Sheikh Murshid through *talqīn*, disciples can optimize the practice of both *dhikr jahr* and *dhikr khafī* to achieve profound heart purification and genuine inner transformation. This underscores

⁷⁰ Sri Mulyati, *Peran Edukasi Tarekat Qadiriyyah Naqsyabandiyyah Dengan Referensi Utama Suryalaya*, 1st ed. (Jakarta: Kencana, 2010), 113–14.

⁷¹ Kodir, *Jejak Abah Anom Di Asia Tenggara*.

⁷² Al-Kurdī, *Tanwīr Al-Qulūb Fī Mu'āmalah 'Allām al-Guyūb*, 525.

⁷³ Abd al-Qādir Al-Jīlānī, *Al-Gunyah Li Ṭālībī Ṭarīq al-Ḥaqq* (Beirut: Dār al-Turās al-'Arabī, 1996), 449; Arifin, Miftah Al-Shudur, 283–84.

⁷⁴ Arifin, *Miftah Al-Shudur*, 280.

⁷⁵ Al-Jīlānī, *Sirr Al-Asrār Fīmā Yaḥtāj Ilaih al-Abrār*, 26; Al-Kurdī, *Tanwīr Al-Qulūb Fī Mu'āmalah 'Allām al-Guyūb*, 404–5.

⁷⁶ Arifin, *Miftah Al-Shudur*, 283; Al-Jīlānī, *Al-Gunyah Li Ṭālībī Ṭarīq al-Ḥaqq*, 449.

⁷⁷ Kamsyakhānawī, *Jāmi' al-Uṣūl Fī al-Auliyyā*, ' 31.

⁷⁸ Arifin, *Miftah Al-Shudur*, 270.

that the existence of the Syaikh and his active role as a spiritual guide are key elements in preventing deviations on the spiritual path while ensuring that the core values of Sufism are maintained and developed in line with contemporary contexts. Therefore, the emphasis on *talqīn* in the TQN tradition becomes an essential foundation in forming Sufi practitioners who not only master the knowledge but are also capable of applying the principles of Sufi healing in a holistic and transformative manner.

Sufi Healing with *Dhikr Jahr*

The practice of *dhikr jahr* on the phrase *Lā ilāha illā Allāh* within the Sufi healing process is mandated during each unit of the obligatory prayers, with a minimum requirement of 165 repetitions. This obligation is based on a Qur’anic argument: “When you have performed the prayer (obligatory), then remember Allah” (QS. Al-Nisā’/4:103).⁷⁹ According to *uṣūliyyah* principles, a command without any indicators of an alternative meaning is understood to be obligatory (*al-aṣl fī al-amr li al-wujūb*),⁸⁰ as is evident in the command for *dhikr* in the aforementioned verse. Hence, the obligation to perform *dhikr* immediately following the obligatory prayer is a *syar’ī* (juridical) obligation, not merely a Sufi (*ṭanīq ṣūfī*) obligation. Although *dhikr* is obligatory in the *syar’ī* dimension, for the Sufis, it is the most essential healing instrument. The collaboration between the enforced *syar’ī* obligation and the intrinsic need for Sufi healing within the subconscious of every individual is an effective strategy ensuring that *dhikr* is performed by every Muslim, thereby automatically working to cleanse the residual impurities accumulated in the heart.

The practice of *dhikr jahr* on the phrase *Lā ilāha illā Allāh* as a healing instrument in the TQN order is distinctive and conditional, in accordance with the guidance of the Syaikh. Required conditions include complete ritual purity (*wuḍū’ tāmm*), a forceful recitation (*ḍarb syadīd*), and a powerful vocal delivery (*ṣaut qawīy*).⁸¹ Additionally, a healer is also required to close his eyes during the healing process.⁸² to maximize the detoxification effect.⁸³ In practice, the

⁷⁹ Arifin, 290.

⁸⁰ Taqiyyuddin Muhammad Futuhi, *Syarh Al-Kaukab al-Munir*, 3rd ed., vol. 3 (Maktabah al-’Abikan, 1997), 19.

⁸¹ Arifin, *Miftāḥ Al-Shudūr*, 269.

⁸² Arifin, 272.

⁸³ Teten Jalaludin Hayat, “Epistemologi Sufi Healing di Tarekat Qadiriyyah Naqsyabandiyyah Pondok Pesantren Suryalaya,” *JASNA : Journal For Aswaja Studies* 3, no. 1 (January 1, 2023): 1–16, <https://doi.org/10.34001/jasna.v3i1.3957>.

symbolic recitation of *dhikr jahr* is accompanied by a head movement, where the utterance of *Lā* begins from the lower center (navel or *udeh*) and is drawn upward to the brain (*dimāg*) at the head. The recitation of the word *ilāha* commences from the brain moving towards the chest or right breast, and the recitation of *illā Allāh* starts from the right chest and concludes at the left chest at the *laṭīfah qalb* (the subtle heart), located approximately two fingers below the left breast.⁸⁴ This healing method is repeated 165 times during each set of the five obligatory prayers.⁸⁵

According to Pangorsa Abah Anom, *dhikr jahr*, as a healing instrument, is intended for beginner healers (*al-bidāyah*) because most people at the initial stages of learning *dhikr* still possess a hardened heart (*al-qasāwah*).⁸⁶ The powerful and robust voice employed in the practice of *dhikr jahr* is aimed at breaking through this hardness; just as a hard stone will not shatter without a decisive blow, a hardened heart can be shattered and reformed through forceful *dhikr*.⁸⁷

With all its components, the comprehensive practice of *dhikr jahr* significantly facilitates the release of subconscious impurities. Pangorsa Abah Anom explains that *dhikr jahr* can expel and eliminate the inner space's hidden impurities (*muḥaddasāt*).⁸⁸ The term *muḥaddasāt*, also known as *ḥadīs al-nafs*, refers to the intrusive, self-generated thoughts (*al-afkār al-waswasah*) that spontaneously emerge in the realm of the mind as a result of the healing process.⁸⁹

The concept of *muḥaddasāt* as inner impurities is derived from a *ḥadīth* of the Prophet, which is based on the experience of Uṣmān bin Maẓ'ūn, a devout companion, who once reported to the Prophet about the multitude of thoughts that emerged like inspiration in the expanse of his mind. These thoughts appear suddenly like flashes of inspiration and tend to be subjective, egoistic, and self-serving. For instance, the subconscious thoughts compelled him to divorce his wife, adopt seclusion and asceticism, and abstain from certain foods. This report by Uṣmān was not received positively by the Prophet, who then instructed him to ignore and not entertain such thoughts.⁹⁰

⁸⁴ Arifin, *Miftah Al-Shudur*, 268.

⁸⁵ Mulyati and Nihayah, "Sufi Healing in Indonesia and Malaysia."

⁸⁶ Arifin, *Miftah Al-Shudur*, 270.

⁸⁷ Arifin, 270.

⁸⁸ Arifin, 269.

⁸⁹ Muhammad ibn Manzhur Ifriqi, *Lisān Al-'Arab*, vol. 6 (Beirut: Dar Shadir, 1414H.), 255.

⁹⁰ Abu Hafsh Sirajuddin Al-Ni'mani, *Al-Lubab Fi 'Ulum al-Kitab*, 1st ed., vol. 9 (Beirut: Dar al-Kutub al-'Ilmiyyah, 1998), 91.

In the context of Sufi healing, Uṣmān bin Maẓ‘ūn’s experience provides significant inspiration for the process of inner cleansing through the practice of *dhikr*. *Dhikr* is regarded as a continuous effort to strengthen divine consciousness and eliminate all forms of negative thoughts (mind defilements) that have the potential to contaminate one’s spiritual state. By regularly engaging in *dhikr*, individuals are expected to reorient their focus toward the Divine Presence, nurturing spiritual tranquility and gradually suppressing and eliminating egoistic or harmful thoughts.

More broadly, the concept of *muḥaddasāt* as inner impurities (mind defilements) can be situated within the framework of contemporary spiritual psychology. Uncontrolled, spontaneous subconscious thoughts often result from unaddressed experiences and unresolved inner conditions. From an Islamic perspective, neglecting or failing to cleanse these thoughts is integral to *tazkiyah al-nafs* (purification of the soul). Thus, practicing Sufi healing, emphasizing *dhikr* and full awareness of the Divine Presence, becomes an effective means of cleansing the “mind storage” of residual negative energies and maintaining spiritual balance.

This understanding is derived from the practice of Sufi healing, for example, at the Inabah Institute under the guidance of Pangensa Abah Anom. Sufi healing is essential for bringing forth and processing the subconscious thoughts that have long been stored as inner impurities. At this institute, which is specifically dedicated to drug abuse victims and delinquent youth, the healing process is not only physical or psychological but also involves a profound spiritual dimension. One of the practices carried out is *dhikr jahr*, which opens up the inner space so buried traumatic memories can spontaneously surface.

In the practice of *dhikr jahr*, patients are invited to enter an intense contemplative state, where every second is focused on the repetition of *dhikr* and the deep awareness of the divine presence. This process allows the trauma stored in the subconscious—whether in painful memories or unresolved grudges—to be consciously acknowledged. For instance, there is a phenomenon in which an individual who still harbors emotional or psychological trauma, such as experiences of violence or rejection by family members, finds that these traumatic memories re-emerge in the “sky of their mind.” This indicates that, although these traumas have long been buried, they retain the power to disrupt inner balance when given the space to express themselves through spiritual practice.

Furthermore, a similar phenomenon occurs in patients who continue to hold deep-seated feelings of resentment or pain toward family figures, such as a father. In such cases, the process of *dhikr jahr* triggers the emergence of memories related to that figure, making feelings of unforgiveness or inner wounds manifest. The appearance of these memories, although painful, is an essential part of the healing process. By witnessing and accepting the presence of these memories, patients can begin reconciling with their past, restructuring the narrative of their lives, and gradually cleansing their inner space of the impurities that hinder spiritual and emotional growth.

In-depth information about this phenomenon was obtained through direct interviews with patients at Inabah 29, a unit located in the Panumbangan area. During these interviews, patients revealed that after several sessions of practicing *dhikr jahr*, they became aware of previously hidden traumatic memories surfacing. Although this process may cause temporary pain, it is considered a crucial first step toward total healing. These firsthand experiences vividly illustrate how Sufi healing practices can catalyze uncovering the deepest layers of one's inner condition, thereby facilitating a comprehensive cleansing and purification of the soul.

Sufi Healing with *Tawajjuh* Meditation

Tawajjuh meditation, also known as *tafakkur* or *tawaquf* meditation, is a core practice within the Sufi tradition taught by Pangersa Abah Anom. This practice aims to focus the inner self, concentrate the mind, and strengthen faith through a profound contemplative process.⁹¹ Although it is often equated with meditation in other traditions, in the explanation provided by Pangersa Abah Anom, the object of concentration in *tawajjuh* is *dhikr khafi*. In this form of *dhikr*, the recitation is kept secret—it must not be uttered aloud and must be attained through *talqin*.⁹²

Pangersa Abah Anom explains that the practice of *tawajjuh* meditation, which yields a steadfast concentration of the inner self on Allah, can provide exponentially greater spiritual rewards compared to conventional acts of worship.⁹³ In the initial stage, an intensive one-hour *tawajjuh* meditation is considered equivalent to one year of worship. If this practice is maintained

⁹¹ Arifin, *Miftah Al-Shudur*, 307.

⁹² Arifin, 272–73.

⁹³ Penyusun, *Kumpulan Kuliah Subuh Sesepeuh Pondok Pesantren Suryalaya* (Tasikmalaya: Ponpes Suryalaya dan PT. Murawwamah Warohmah, 2012), 117.

consistently, one hour of meditation can be valued at up to seventy years of worship, and at its highest level, one hour of deep inner concentration is associated with a thousand years of worship. This illustrates the importance of discipline and regular practice in strengthening one's inner connection with God so that without structured guidance and application, such efforts would remain mere rhetoric.⁹⁴

Within the framework of Sufism, *tawajjuh* meditation is seen as a primary tool for purifying the heart and enhancing the quality of one's consciousness. Pangrsa Abah Anom, as one of the prominent figures in the Sufi tradition, emphasizes the importance of *tawajjuh* meditation in cultivating inner discipline. According to him, through consistent practice, an individual can gain deeper insight into the true nature of the self, identify unproductive mental tendencies,⁹⁵ and direct all inner energy towards Allah.⁹⁶ This practice has a positive impact on one's spiritual life and enhances performance and commitment in various aspects of everyday life.⁹⁷

Practically, *tawajjuh* meditation is carried out by ensuring optimal physical and mental conditions, such as maintaining personal cleanliness,⁹⁸ reciting *dhikr* with full strength,⁹⁹ and preserving concentration by closing the eyes during the meditation process.¹⁰⁰ The systematic repetition of *dhikr* is expected to stabilize the mind, enabling the practitioner to achieve a high inner tranquility and clarity.¹⁰¹ Pangrsa Abah Anom emphasizes that through this practice, one can become aware of and correct deviations in one's mental management, thereby developing strong self-discipline and orderliness in worldly activities.¹⁰²

Tawajjuh meditation is an effective method for achieving comprehensive inner purification. By building discipline through regular practice, an individual can gradually cleanse the mind of all disturbances that hinder spiritual growth. This process encourages a deeper self-understanding and an awareness of the relationship between one's inner state and success in everyday life.

⁹⁴ Penyusun, 29.

⁹⁵ Arifin, *Miftah Al-Shudur*, 305.

⁹⁶ Arifin, 307.

⁹⁷ Ahmad Shohibulwafa Tajul Arifin, *Akhlaqul Karimah Akhlaqul Mahmudah Berdasarkan Mudawamatu Dzikrillah* (Tasikmalaya: YSB Pongpes Suryalaya, 2015).

⁹⁸ Arifin, *Miftah Al-Shudur*, 266.

⁹⁹ Arifin, 269.

¹⁰⁰ Arifin, 270.

¹⁰¹ Arifin, 311.

¹⁰² Penyusun, *Kumpulan Kuliah Subuh Sesepeuh Pondok Pesantren Suryalaya*, 30.

Consequently, the inner steadfastness obtained from *dhikr* and *tawajjuh* becomes a crucial foundation for achieving a harmonious, productive life in accordance with Islamic principles.

Thus, the *tawajjuh* meditation approach, as implemented by Pangersa Abah Anom, not only contributes to individual spiritual transformation but also provides a conceptual framework for developing alternative therapies to address psychological challenges in the modern era. By integrating traditional Sufi values with contemporary methods that support the process of self-healing, this practice offers a holistic solution that unites the physical, psychological, and spiritual dimensions. Through a commitment to inner discipline and consistent repetition of *dhikr*, practitioners can attain closeness to the Divine and build a solid foundation for a more optimal and balanced life. This underscores that the development of *tawajjuh* meditation is a continuous investment in character formation and quality of life, making it relevant for future generations in preserving Islamic values and coping with contemporary life dynamics.

Sufi Healing in the Context of Spiritual Transformation and Contemporary Life

The integration of Sufi healing is a multidimensional effort that combines classical Sufi principles with modern empirical findings to achieve spiritual transformation and improve quality of life. Historically, the practice of inner purification—*tazkiyyah*, *takhliyyah*, and *tanfiyyah*—has been central to Sufism, where the primary focus is on cleansing the heart and refining inner concentration to attain closeness to the Divine. In this context, the practices of *dhikr* and *tawajjuh* meditation emerge as fundamental tools in the process of inner healing. Pangersa Abah Anom, a prominent figure within the Tariqa Qādiriyyah Naqsyabandiyyah, explains that the intensity and discipline maintained in *tawajjuh* meditation directly affect the spiritual reward received; thus, one hour of meditation performed with utmost devotion is equivalent to one year of worship, and when consistently maintained, can even be comparable to seventy years of prayer, reaching up to a thousand years at the highest level of inner concentration. This indicates the importance of discipline and regular practice in strengthening one's inner connection with God so that without structured guidance and proper application, such efforts would remain mere rhetoric.

Within the Sufi conceptual framework, this phenomenon represents a mystical experience and manifests as a quantitative process underlying spiritual transformation. The practice of *dhikr jahr*, which is performed symbolically

through head movements, closing the eyes, vocalization, and regulated breathing, is designed to stabilize the inner state, thereby allowing the expulsion and elimination of inner impurities so that the mind becomes more focused on the repetition of the recited *dhikr* phrase. This process is a catalyst for expelling *muḥaddasāt*—the mind defilements in the form of intrusive thoughts and emotional traumas—which, if left unaddressed, can disturb an individual's spiritual and psychological balance. Empirical experiences obtained through practices at rehabilitation institutions such as Inabah 29 demonstrate that, through systematic repetition of *dhikr*, individuals who have experienced trauma or psychological pressure can begin to recognize and manage the underlying conditions affecting their inner selves.

Integrating Sufi tradition and modern scientific knowledge has paved the way for an increasingly relevant psycho-Sufi approach in contemporary times. Studies in psychology and neuroscience have confirmed that meditation practices, such as *tawajjuh* meditation, positively influence emotional regulation, concentration enhancement, and stress reduction through mechanisms of neuroplasticity. These studies support the idea that the endeavor to heal the inner self within the tradition of Sufism is not solely metaphysical but can also be explained scientifically. Thus, the Sufi healing approach offers an interdisciplinary paradigm that unites the spiritual, psychological, and scientific aspects in facilitating self-healing, in accordance with the Sufi principle that "whoever knows himself, will know his Lord."

Furthermore, the integration of Sufi healing in contemporary life offers practical solutions to various issues faced by modern society, such as stress, anxiety, and trauma. In both the workplace and social environments, the inner steadfastness acquired through *dhikr* and *tawajjuh* meditation plays a crucial role in enhancing discipline, productivity, and the ability to cope with pressure. Additionally, the guidance from a spiritual teacher (*talqīn*), as emphasized by Pangrsa Abah Anom, is essential in ensuring that the process of inner purification does not stray into mere mystical rhetoric but remains integrated with ethical and pragmatic values applicable in everyday life.

Within the TQN tradition, the practice of *dhikr jahr* is not only seen as a *syarʿ* obligation integrated into the performance of obligatory prayers but also as an instrument of healing capable of cleansing the inner space of negative charges. This aligns with the epistemological framework of Sufism, which emphasizes that inner transformation is the foundational basis for achieving overall life balance. Combining theological principles from the al-Qurʿan and

hadith with modern empirical methods, the integration of Sufi healing produces a framework capable of holistically measuring the impact of spiritual transformation. This approach demonstrates that when the tradition of Sufism is applied systematically and supported by authentic spiritual guidance, the process of inner healing contributes to the enhancement of an individual's spiritual quality, psychological well-being, and effective performance in worldly life.

The integration of Sufi healing within the context of spiritual transformation and contemporary life forms a paradigm that bridges the classical Sufism tradition with modern insights from psychology and neuroscience. By prioritizing inner discipline through the intensive practice of *dhikr* and *tawajjuh* meditation and by receiving spiritual guidance from figures such as Pangarsa Abah Anom, this approach not only paves the way for comprehensive soul purification but also offers practical solutions for addressing emotional and psychological challenges in the modern era. Consequently, this psycho-Sufi paradigm provides a holistic model for self-transformation that supports the creation of a harmonious and productive life in alignment with Islamic values.

The integration of Sufi healing, therefore, not only offers a method of healing that is spiritually transformative but also presents a conceptual framework capable of bridging the traditional values of Sufism with the empirical realities of the modern world. This approach affirms that inner transformation is a holistic process requiring personal discipline, authentic spiritual guidance, and an interdisciplinary understanding. By utilizing the practices of *dhikr* and *tawajjuh meditation* as tools to cleanse and stabilize the inner condition, Sufi healing can significantly contribute to enhancing psychological well-being and productivity in everyday life. Ultimately, through the systematic implementation of this integrated psycho-Sufi paradigm, it is hoped that every individual can achieve harmony between the spiritual and practical dimensions, thereby establishing a solid foundation for self-transformation and more harmonious life, both internally and in interactions with society.

The integration of Sufi healing also opens up opportunities for developing more innovative intervention methods in mental health and spirituality. By combining traditional techniques of *dhikr* and *tawajjuh* meditation with modern approaches in psychotherapy and neuroscience, practitioners and researchers can create healing programs tailored to individual needs. This approach focuses on healing emotional trauma and fostering holistic self-awareness, thereby producing widespread positive impacts on social well-being and work productivity. The synergy between Sufi ethical values and modern empirical

findings is expected to inspire new policies in health and education, supporting the development of a more resilient, harmonious society oriented toward a balanced integration of body and soul.

The integration of the Sufi healing approach in contemporary life reflects the continuity of the Sufism tradition and offers new prospects for individual and societal transformation. By synergizing classical spiritual values with modern empirical findings, this psycho-Sufi paradigm encourages the realization of balance between the inner and outer dimensions, thus shaping more holistic and resilient human beings. This holistic approach, which emphasizes the importance of inner discipline, spiritual guidance, and scientific understanding, has the potential to serve as a foundation for innovations in mental health and education interventions. Ultimately, through the systematic application of integrated Sufi healing, communities will emerge that are harmonious, productive, and capable of facing modern challenges with unwavering confidence and profound spiritual depth.

Conclusion

The study of Sufi healing, as presented in *Miftāḥ al-Ṣudūr* by Pangrsa Abah Anom, reveals a dynamic interplay between classical Sufi thought and modern scientific perspectives. This research demonstrates that practices such as *dhikr* and *tawajjuh* meditation serve as means of spiritual purification and operate through mechanisms that can be understood within contemporary frameworks of emotional regulation and neuroplasticity. Importantly, this integrated approach challenges the conventional boundaries between metaphysical tradition and empirical science, suggesting that ancient Sufi methodologies can potentially enrich modern therapeutic practices.

Beyond its immediate implications for mental health interventions, the epistemological exploration of Sufi healing provides a robust model for self-transformation and holistic well-being. It underscores the necessity of personal discipline, authentic spiritual mentorship, and interdisciplinary dialogue to achieve profound inner change. The insights gained from this study advocate for a broader application of Sufi healing principles in educational and healthcare settings, thereby fostering more resilient and balanced communities.

Ultimately, this research invites further inquiry into integrating traditional spiritual practices with contemporary science. By continuing to explore the synergies between tasawuf and modern therapeutic techniques, future studies

may unlock innovative solutions to address the complex mental and emotional health challenges in our rapidly evolving world.

Acknowledgment

We are thankful to the anonymous reviewers of Teosofia for giving beneficial feedback.

Funding

This research did not get any financial support.

Author Contributions:

All authors contributed equally to this research and agreed to the published version of the article.

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