

KHAUL AND MAQAM THARIQATH IN SUFISM:

The Analysis of Implementation Inside The Live of Sufi *Thariqath Naqshabandiyah* At Dawe Kudus Boarding School

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Abstract

The core of all religions are surrender to The God, as the Creator of all universe. The term of surrender generically called Islam in the Arabic terminology. Personal surrender to God The Ultimate Being, as the most right a part of self religious attitude. This attitude do not consider which any form of the people religious formation. Furthermore, apart form from this religious personality really rejected. According to the conceptualization of religious personality above, the sufism prosecuted to spell out all it's doctrines related to cultural and social analysis. The sufism assumpt about religious multiculturality as the only form of religion in the world, while the nature it's similar, that worship in source of anything. The Sufi as they stay in some stage on viewing about God, he will look at Him as essence not as the outer side of His perception. This reasearch stand by qualitative approach. The result of research aim about correlation between religion and society are creates the influence of the two sides. The religion influence

the society otherwise the society influence the religion. This reciprocal influences, between the development of society and the improvement of religion, as social and cultural realities that's need to be wider understand and deep perception.

Keyword: *Khawal, Stage, Self Sufism Attitude.*

A. Introduction

Religion has several roles in social life, including as social control (Turner, 1991: 109) and plays a role in social change (Turner, 1991: 109). The role of social control can be seen from the existence of institutions that are in accordance with the control for instinctive lives. While social change, according to Selo Soemarjan, is all changes in social institutions within a society, which affect its social system, including values, attitudes and patterns of recognition among groups in society (Soemarjan, 1962: 107).

According to Clifford Geertz, in *The interpretation of cultures*, to approach social events, it is necessary for a scientist not only to seek a causal relationship, but also to try to understand the meaning that is lived in a culture. Because culture is a weaving of meanings, and humans are animals trapped in the meaning snares, culture is simiatic and contextual.

In the tarekat, there are at least two terminology that can be drawn to social teaching, namely *Futuwah* and *Itsar*. *Futuwah* term comes from the word *fata* (youth/knight), which is an ideal, noble and perfect, friendly and generous human figure, including his life, for the benefit of others (Husain, 1992: 9), and includes the attitude of trying to erase the sense of arrogance, be patient and steadfast in the trials, and alleviate the difficulties of others, never give up on tyranny, be sincere, love, and love for love itself. This doctrine is very principle in the tarekat, which is to sacrifice

what it has, including life as a very valuable property. This is the meaning of the word of Allah in Ali Imran verse 92.

The behavior of *futuwwah* can be seen in the Messenger of Allah towards Ahl al-Shuffah, Abu Dzar al-Ghifari who wanted to be a guarantee for a prisoner ‘Umar ibn al-Khattab, Ali ibn Abi Talib, who was willing to sleep above the place of the Prophet Muhammad and Nuri who appeared to replace Raqqam to be killed in a court decision that eventually the sentence was canceled (Hujwiri, 1992: iii).

Another social teaching of the tarekat is *al-itsar*, which is concerned with others rather than oneself. This character is praised by God. This *al-itsar* concept is reflected in sincere attention (*great concern*) to people who get into trouble and need help, *fuyara* and *masakin* who get calamity, or are persecuted. Abu Hasan once stated that friendship is better than being alone (*uzlah*) since in friendship there is the pleasure of the Almighty God.

Many histories recommend this character. Friends of Abu Bakr were willing to give all their wealth for the sake of the struggle. The Companions of Ansar were willing to give part of his wealth to the companions of Muhajir like the case of Abd al-Rahman ibn ‘Auf with Sa’ad ibn Rabi’. There were ten dervishes who were lost in the desert. They were thirsty but they only had a cup of water. However, each of them did not want to drink it because they prioritized their friends. Finally, only one was alive and the rest died.

If the concept of *futuwwah* emphasizes on individual impact, then the *al-itsar* has a social impact. The attitude of supporting the weak, encourages people to take actions that reflect social solidarity. Some people criticize that such an attitude does not help resolve the problem since it is only charitable, but the critics forget that along with love for the

poor, there is another related attitude, namely the restraint not to live in luxury.

Many of the Prophet's hadiths tell us to love the poor, get along with them and many teachings also show us the virtues of the poor. Such an order is clearly producing not only acts of charity, but also willingness to avoid luxurious things at times when our muslim brothers are in a state of deprivation. And such attitudes exist only in the Sufi which has truly lived the teachings of Islam, which is embedded in his soul *layamliku syai'an wa la yamlikuhu syai'un, ghaniiyun fi faqirih wa faqirun fi ghinah, tawakkal, qana'ah, shabar, ridla*, etc.

There are some of Muslims who have not felt satisfied approaching themselves to God through prayers, fasting and pilgrimage. They want to be closer to God and the path for that is given by *al-tasawwuf*. *Al-tasawwuf* or *sufism* is a term specifically used to describe mysticism in Islam.

The aim of mysticism, both the inside and outside of Islam, is to obtain a direct and conscious relationship with God, so as to realize that one is in the presence of God. The essence of mysticism, including in *tasawwuf*, is the awareness of communication and dialogue between the human spirit and God, by isolating and contemplating. That awareness then takes the form of a sense of being very close to God in the sense of being united with God which in Arabic terms is called *Ittibad* and the English term *mystical union* (Nasution, 1986: 71).

In his work Tibi (1991: 8-11) which quotes the Geertz concept states that Islam can be seen as a *model for reality* and a *model of reality*. As the first model Islam is at the level of doctrine or ideal - normative, it shows unity or monolithic. As for the second model means Islam at the beginning of the historical-empirical level and the figure becomes diverse. At this last level Islam becomes a cultural system.

According to Kadir (2003: 39), Islamic teachings apply to all humanity. Contemporary Islam in its basic form has similarities with the Islam of the Prophet's time. This basic element is a response to God's revelation and is actualized in thoughts, actions and social symptoms.

B. Discussion

1. The Growth of Sufism In Islam

In Islam perspective, the whole human development must include two dimensions, namely physical or material and rukhaniyah or spiritual dimensions. An elegant Islamic civilization in its heyday was built on the foundation of “fikri and zikr”, the dimensions of reason and divine value. If we look back on history we will find the fact that the biggest and the most substantial contribution that Islam gave in the development of human civilization was in its *tauhidiyah* or monotheism dimension, especially when Islam was in contact with Helenian culture.

Islam with its *tauhidiyah* or monotheism values is able to accommodate new knowledge gained from cultures outside of itself. This does not make Islamic culture become poor but instead it becomes richer. This *tauhidiyah* or monotheism dimension gives a bond as well as a filter and dynamator, or as Saunders said (1980: 194) Islamic civilization only takes elements from outside that are considered good to fill in the shortcomings that do not contradict with its basic values. This ,at the same time, presupposes that Islam is not passive but active in selective - creative – innovative meaning. These characteristics by referring to the basic values (the tauhidiyah or monotheism dimension) have made the previous generation of Islam able to build a typical Islamic civilization that is a civilization that has a fikr and zikr, physical and rukhaniyah division i.e. two integral dimensions of human

humanity. Reduction of one of them will bring harm and this has actually caused the suffering of modern humans.

Since the mid-end of the first century Hijri Muslims experienced social political chaos due to division, and successive civil wars. This situation was followed by an abundance of state wealth and meetings with foreign civilizations as a result of the conquest of regions outside the Arabian Peninsula. This caused a group of Muslims to worship palace life, to live in a worldly pursuit, ignoring null and void. Then it was followed by the growth of rational thought orientation by utilizing Greek cultural influences and philosophy.

As a result, the development of religious thought and experience leads to formalism. The soul and religious spirit are dry. Moral and piety are no longer cared for. As a reaction, a group of people who prioritize mysticism and piety emerged. They harshly criticize those who live serving lust and pursuing the luxury of worldly life. The figure of this movement is a great cleric Hasan Basri (d. 728 AD). This movement that prioritizes mysticism and piety life is called the *Zubud* life movement. In further development, the *zubud* movement turned into mysticism. Mystical teachings which are cultivated by a group of Muslims and adapted to Islamic teachings are called Sufism.

In Sufism, the practice of mystical teachings is imbued and devoted to the development of Islamic spirituality. Mysticism is a teaching or belief that humans can hold direct communication or even achieve a sense of oneness with God through the intercession of inner responses in meditation.

The main purpose of people running Sufism is to establish religious belief by witnessing directly the Essence of God which in tasawuf teachings is called essence or solitude, while people who can reach this level are called *makrifat*. The

tool to see God or *makrifat* is not the five senses or reason, but the heart (the eye of the heart, the inner senses).

In Sufism, the heart is likened to a mirror. If the glass of his heart is cleansed from all ties or dirt or worldly ties, and the glass of his heart is directed towards God by meditation (dhikr), he will be able to receive the supernatural being from the unseen world and from God, so that God can be seen from the mirror of his heart. That is what is called *makrifat*. With the *makrifat* appreciation, the religious beliefs of the Sufi (followers of Sufism) have become one hundred percent that is reaching the level of *haqul yaqin*, and not just *ainul yaqin* or *ilmul yaqin* only. The way to achieve appreciation is called *tarekat*.

This tarekat basically consists of two parts, namely purification of the heart and meditation (dhikr). The purification of the heart begins with self-awareness to master the lusts of anger and *lauwamah*, then proceed with purification or the liberation of the heart from all forms of bonding which is then achieved through the seven stages of increasing the inner atmosphere called *maqam* namely *maqam taubat*, *maqam wara* ‘(officer, enlightened)’, *maqam zuhud*, *maqam fakir*, *maqam patience*, *maqam tawakal* and *maqam willingness*. The purification of the heart through these seven maqams or seven steps is essentially a noble formation (Simuh, 1988: 2).

After his heart became pure in the sense of not thinking and not being bound to the world (nothing but God), then step into the second part of meditation or *semedi* that is concentrating all thoughts and awareness to reflect on the majesty of God by reciting dhikr. Meditation or dhikr is essentially trying to restore awareness of the outside to focus on the inner realm. If this effort succeeds (gets a blessing), in the midst of the dhikr there will be an unseen or a supernatural

light inside his heart. With that light, the appreciation for the supernatural begins. Then all of his consciousness has been concentrated in the inner realm, so that awareness of the outer world vanished (Simuh, 1988: 3).

Not everyone can enjoy the *makrifat* appreciation of God which is the main goal of the mystics because the purification of the heart which is an absolute requirement for the achievement of *makrifat* understanding and understanding of God is quite heavy. Therefore, this *makrifat* appreciation to God can only be achieved or enjoyed by a small group of chosen people. Common people cannot reach it and will not be able to understand it. *Makrifat* is an appreciation that cannot be explained by the formulation of words. Therefore, in *Kejawen*, *ilmu kesempurnaan* or *ilmu sangkan paran* is not only applied by Seh Amongrogo to his wife Tambangraras and the *cethinya* nyai Centhini, not to his father-in-law.

People who are able to reach this level of *makrifat* are then considered as *Insan Kamil* (perfect people, holy people, guardians of God's beloved) because before they reach God they live in supernatural realms which are multilevel, naturally they feel they have supernatural knowledge, get *jampi jampi*, even they are also seen as powerful saints, have various kinds of *kekeramatan*. Because only the *khawas* can reach the level of *makrifat* and master supernatural knowledge, the Sufi society consists of two classes, beginning and *khawas* and spiritual feudalism and individual cults in the saints (Simuh, 1988: 4).

There are two ideologies related to the peak of the understanding of *makrifat* in Sufism. The majority of Sufism adherents maintain the concept of dualism in the teachings of Islam and draw a clear line of difference between God as the Essence which is obligatory and transcendent (overcoming nature) and humans as God's created servants. *Insan Kamil*,

according to this concept, is a man whose life is balanced by the attributes of divinity, like the shadow of God above nature. This group leader is Imam Ghazali (d. 1111 AD). In addition there are small groups of Sufism who tend to have pantheism and monism. This group said that in the peak of the *makrifat* appreciation, human beings experience a sense of unity with God or *manunggaling kawula gusti*. In living together with God, humans feel the same as God. This state of *manunggal* creates an expression that claims to be God, just as Husayn ibn Mansur Al-Hallaj said: “Ana Al-Haqq” (I am God).

As a result of this shocking expression of the Islamic community, Al-Hallaj was finally sentenced to death in 922 AD. For adherents of this teaching the boundary between man and God became diffuse. Many expressions about God are anthropomorphism. Muhammad Ibn Fadhlillah (a Gujarati Sufi died 1620 AD) taught that nature and human beings are created from the *tajalli* (outward appearance) of the Lord’s Essence as much as seven dignity. This seven dignity of teaching influenced 17th-century Acehese clerics (Hamzah Fansuri, Syamsuddin Pasai, Abdurrauf Singkel, Ar-Raniri). The teaching also influenced the mystical teachings of Ronggowarsito in Wirid Hidayat Jati. In Canthini comes the concept of dignity of *sapta* (Simuh, 1988: 5).

In a further development, i.e. since the twelfth century, Sufism produced *tarekat* groups like mushrooms in the rainy season. In the groups, the practical aspect of Sufism, namely the various kinds of worship that are inherited by a *tarekat* teacher, especially *dhikr*, are under special emphasis.

Because of the practical aspects that are prioritized, the movement of Sufism teachings can easily be spread into the wider community. Common people who have reached half the age can be pledged to be accepted as one of the members

of the *tarekat*. The name of each ism is associated with the name of the teacher who created the tarekat system. The tarekat that Abdul Qadir Jalani fostered was called Qadiriah. The tarekat established by Ahmad Rafi'i was called Rafi'iah, the tarekat that was built by Maulana Jalaluddin Rumi was called Maulawiah, and so on.

With the emergence of various kinds of *tarekat* movements, Sufism transformed into a people's movement that spread throughout the Islamic world uncontrollably. The teachers created the tarekat system and then were glorified and praised as Sulthonul Auliya or Wali Quthub. Then the practices of cults of guardians and graves that were considered sacred began to develop. Various kinds of beliefs about magical power, animism and mythology developed widely among tarekat adherents. The tarekat which is a broad community movement is naturally easy to assimilate with local traditions and culture. The tarekat that grows and spreads in villages far from universities - religious education according to H.A.R. Gibb transformed into a rustic order (Gib, 1954: 105).

2. The Meaning and Purpose of the Naqshabandiyah Order

Sufis have their respective students and followers who initially did not have bonds or organizations. But in the 12th century AD, there emerged organizations known as *tarekat*. The Tarikat is derived from the word *tariqah* (road) which is a path that must be followed by a Sufi candidate in the aim of being as close as possible to God. *Tariqah* then means organization (*tarekat*). Each attraction has Sheikh, ritual ceremony and form of remembrance itself (Nasution, 1986: 89).

The Islamic ummah can provide historical justification by demonstrating how in the past *kehalifatullah* norms have become a major driver of mental, intellectual, material, technological, social, political, cultural, customary, and very large economic growth. The Prophet Muhammad was born in the middle of the desert “without any political, social and economic interests”, but when he died he succeeded in bequeathing social, political and economic doctrine that had enormous values. Unlike Jesus, who was born in the midst of the hustle and bustle of politics, but he died of pride and ferocity by the authorities.

The meaning of Sufism can be understood through the origin of the word Sufi. If the Sufis are attributed to ahl-suffh, then it can be interpreted that even though poor are meaningful, that is the qualities of the Sufis. However, if it is attributed to the word shufiy it can be called a Sufi is a purified person and the Sufis are people who have purified themselves through heavy and long training. Furthermore, if Sufism is associated with Islamic discourse, Sufism is a science that studies the ways and means in which a Muslim can be as close as possible to Allah swt.

The main purpose of people carrying out Sufism is to establish religious belief by witnessing directly the Essence of God which in tasawuf teachings is called essence or solitude. People who can reach this level are called *makrifat*. the tool to see God or makrifat is not five senses or mind. But it is the heart (the eye of the heart, the inner senses).

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makrifat. With the appreciation of the mysticism, religious beliefs of the Sufi (follower of Sufism) became one hundred percent i.e. to reach the level of *haqul yaqin* , and not only *ainul yaqin* or *ilmu yaqin* only. The way to achieve appreciation is called *tarekat*.

Attitude is seen as a factor that determines behavior, in other words there are certain factors that influence the application of behavioral theories. Conversely, if attitude cannot explain behavior because behavior is measured specifically while attitude is measured in general. (Zamroni, 1992: 153).

Fishbein (1980) elaborates a theory which states that behavior is a function of attitude. He shows that behavior is closely related to intention. Whereas intention will be determined by attitude. So attitude cannot explain behavior directly.

The study of society by sociology is possible because humans as members of society think and act in patterned ways. He can be observed and analyzed quite carefully, even though it is not as careful as studying in the natural sciences.

The pattern of behavior is a way of behaving that was created to be copied by many people. A way of acting becomes an act fixed patterns through repetition (imitation) which is practiced by many people in a relatively long time to form a habit (Hendropuspito, 1993: 160).

Generally the *tarekat* reviewers only see from the historical aspect, not the substance aspect of the teaching. Historically the birth of *tarekat* was preceded by dissatisfaction with formalism and legalism , and in response to socio-cultural inequality among Muslims , especially among the rulers. Thus the tarekat can be said to be a social reaction, and can be said to be social responsibility. Reactions

and responsibilities like this are suitable at that time, but for the present time it needs to be questioned.

For the present and this can be seen from the substance of the tarekat teaching required to orient and carry out new responsibilities, namely the improvement of individual moral to structural moral (social) by means of changing from spiritual to physical, from individual ethics to social ethics, from mediation to open action, from passif to active, from vertical to horizontal orientation, from imaginary unity to real unity.

3. Maqam and Hal

Maqam (plural maqamat) is an Arabic term and in English term is called stage (Nicholson, 1966: 28) or station. Thing (plural: ahwal) is also an Arabic term which is called stage in English (Nicholson, 1966: 29).

Sufism has discussed extensively the problems of *maqam* and *Hal*, and the difference between the two. According to Al-Saraj, for example, as quoted by Basuni, maqam is, one's position in front of God based on various acts of worship, *mujahadah* and the practices he pursues in the context of communication and dialogue with God, whereas *Hal* are what is felt in the heart, not because of worship, *mujahadah* and practices. In short, Jurjani in Al-Ta'rifat, as quoted by Nasr (Nashr, 1966: 61) states that *Hal* are gifts from God while maqam is achieved. *Hal* come from spring of mercy, and *maqam* are achieved through the implementation of endeavors.

Hal include *mawahib* (received) and maqam include *makasib* (acquired). Nashr (1966: 119) explains *Hal* as mental conditions which are temporal direct gifts from God that are obtained without effort. He also explains the stages of progress of the slave in direct contact with God that are

achieved through human endeavors. The difference between *maqam* and *Hal* becomes clearer through information from Hujwiri in *Kasyf Al-Mahjub* as quoted by Nasr (Nashr, 1966: 61) i.e. *maqam* means that a person's position or title in God's way and fulfillment of his obligations related to *maqam*, as well as his efforts to maintain that position or title so that he completes his perfection as far as his ability as a human and that means everything that comes from God into a person's heart, without him being able to reject it when he comes, or prevent

Regarding to *maqam*, Nasr (Nashr, 1966: 67) explained further that because to reach a higher level a *salik* is demanded to continue to have a *maqam* under it, so that the *maqam* is permanent; *maqamat* are related to each other in a hierarchical order so that if they are transcended they remain a lasting possession of a *Salik* who has surpassed them.

Perhaps it can be concluded that *maqam* is intended as a stage or stopover that also shows the position or degree of a slave in front of God and his efforts to fulfill the obligations required at that stage and keep choosing that stage in reaching higher stages, thus *maqam* is herarchic, direct and must be achieved through endeavors. Whereas *Hal* is intended as a mental state of a servant which is a direct gift from God that is temporal, without endeavor in his journey to God, both when he is still at the beginner's quarters and when he is at the highest level.

4. Benefits of Followers and Social Behavior Tarekat

In an Islamic perspective, the whole human development must include two dimensions, namely physical or material and *rukhaniyah* or spiritual dimensions. An elegant Islamic civilization in its heyday was built on the foundation of “*fikri* and *zikr*”, the dimensions of mind and divine value. If we

look back on history we will find the fact that the biggest and most substantial contribution that Islam gave in the development of human civilization was in its spirituality dimension in the meaning of its *tauhidiyah* or monotheism values, especially when Islam was in contact with Helenian and perso-Semitic cultures.

Islam with its *tauhidiyah* or monotheism values is able to accommodate new knowledge gained from cultures outside of itself. This does not make Islamic culture become poor but instead it becomes richer. This *tauhidiyah* or monotheism dimension gives a bond as well as a filter and dynamator, or as Saunders said (1980: 194) Islamic civilization only takes elements from outside that are considered good to fill in the shortcomings that do not contradict with its basic values.

This ,at the same time, presupposes that Islam is not passive but active in selective-creative-innovative meaning. These characteristics by referring to the basic values (the *tauhidiyah* or monotheism dimension) have made the previous generation of Islam able to build a typical Islamic civilization that is a civilization that has a *fikr* and *zikr*, physical and *rukhaniyah* division i.e. two integral dimensions of human humanity. Reduction of one of them will bring harm and this has actually caused the suffering of modern humans.

The effort to revive spirituality has actually become an awareness not in the Islamic community only. This is the impact of the development of denominations and spiritualism movements among Christians, Jews and Shintos in various parts of the world. Naisbitt & Aburdene, for example, noted that since the 1960s the main road religion or religious mainstream groups experienced a setback, but groups that put more emphasis on the dimensions of spirituality continued to increase. The same affirmation was given by Nasr (1983: ii) for his observations in the western

community. Even Naisbitt predicted the third millennium as a century of spirituality. This awareness also arose in the local belief community, giving rise to many nativistic spiritualism groups.

From the above explanation, it can be concluded that Islamic spirituality as a response to contemporary socio-cultural issues is not only a necessity, but also a historical need and necessity, both in the past, present and in the coming century. The problem that arises later is how to format the new Islamic spirituality in the future.

The benefits of the Naqsyabandiyah order observers are based on the findings, namely: *First* , *tarekat* is a strong foundation for all types of social behavior, because *tarekat* values can control lust in everyday life. *Second* , tarekat practitioners can practice self-discipline. *Third* , *tarekat* followers can live safely, gratefully, and *istiqomah*, both in the dimensions of worship to God and their fellow human beings.

In connection with that, the implementation of the behavior of *tarekat* followers must be inspired and encouraged by some of the following characteristics: (a) love to study, (b) like to help fellow human beings, (c) not be arrogant, (d) be patient and steadfast in facing all trials and tests, (e) be true and honest in every word and deed, (f) have the nature of sincere love for fellow human beings, (g) always upholding *amar ma'ruf nahi munkar*, (h) worship, dhikr and pray to God diligently.

C. Conclusion

Congregation is a system of earnest training to cleanse the heart of reprehensible qualities. Therefore the tarekat target is the heart or soul or rokhami which is the source of

all human attitudes and behavior in order to get inner hygiene in order to get the pleasure of Allah.

The murshid way inherits tarekat values through the tarekat organization approach, which is used with three models of approach, namely the scientific approach (intellectual cognitive), the example of a kiyai by creating a conducive situation (amaliyah), and formal individual.

The behavior of tarekat followers in Islam is a reflection and expression of life and religious life, because Islam (revelation) comes to a society that is not vacuumed (cultured), so there is a dialogical process between normative-idealistic and historical-empirical values which then give birth to “culture new” which is colored by Islamic values.

For people who wrestle with the issue of Islamic studies, there are two major problems that must be overcome: (1) the erroneous assumption that Islamic heritage is sacred and produced by scholars or figures who are far from mistakes, while he himself feels small so that it is not in place to disturb the inheritance; (2) too much variety in the heritage, while ideological guidance has determined which types and parts to follow.

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