

SUFI, SHARIA AND NARRATIVE OF TRUTH

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Abstract

Sufi or Islamic Mysticism uses the philosophy for searching for the truth. Narrative of Islamic Mysticism are spread around Indonesia with the focus of miracles that happen to normal people. Muslim then accepted the truth based on narratives created by Sufi. Some knowledge in Islam also relies on Sufi guidance. Normally the guidance for the truth comes from the idea of Sharia or Islamic Law. Based on their faith in a serial system of law, Wahabi group in Indonesia reject Sufi's idea. They believe in the sole scripture of the Quran, and some selected chosen hadith. The Narrative truth then questioned, as well as the description of love that Sufi has. Debates come to surface, along with segregation of Muslim community inside the Mosque. The Wahabis stand firm with their rigid translation and narratives they bring with Quran and Hadith. This study challenges the adagio that said, "if you want to find the truth, go to Quran and Hadith." Using qualitative research, recorded in-depth interview, and narrative analysis, this study explores how truth-seeking can be done. The result shows relations between Sharia and Sufi, especially in how it is narrated in Indonesian Muslim Community. And to support the challenge to adagio, this study includes a deeper understanding of holiness and divinity. Narratives that go around Sufi and truth, explained also from philosophical point of views, to name the study goes beyond Islamic teaching border. Besides that, this study also discusses Sufism, its basic terminology, and its development. The last point that grabbed is The Sufis have their own standard of accepting and perceiving Quran and Hadith that they can go with Islamic Narrative without breaching the Sharia.

Keywords : Sufi, Sharia, Narrative, Truth, Indonesia

A. Introduction

The narrative of truth and philosophy that we learned can be traced back to the Hellenic Era in ancient Greece. Philosophers like Thales, Pythagoras, Thucydides, Anaxagoras, Democritus, Socrates, Plato, and Aristoteles had thought so much about the real truth and how to get it. The terms like *cogito ergo sum*, *zoon politicon*, *eureka* enrich our vocabulary and become the basics of academic knowledge.

Narrative leads to knowledge and the search for truth. At first, we question all things to get the real truth. Afterwards, great philosophers became the reference for the truth, until later came the clergy era. Post to the existence of Jesus and the Prophet Muhammad, the truth that used to belong to philosophers then shifted to the clergy and priest. The truth is determined by people who claim to master more religious knowledge with religious arguments. They also strengthen claims with the authority that they get from the community. Religious leaders are the determinant of law and truth. Although they recognize the existence of heaven and hell as the ultimate punishment after death, they continue to use religious doctrine and divine arguments to strengthen their position. Religious law is taken from the scriptures. In Islam, it is also taken from books of Hadith, which is a record of Prophet Muhammad's life. Sharia or Islamic law is taken from the Quran and Hadith, then narrated by them and later became a source of absolute truth and lasted for hundreds of years after the death of the Prophet Muhammad. In the next country to Indonesia, Malaysia, the narrative that come from clergy even become the requirement to dissolve civil marriages problems in the name of Shariah. Marriages become a problem when Muslim converts have to file their case in Shariah court, which has only escalated legal conflict.¹

About a hundred years after Prophet Muhammad's death, a group in Islam emerged called Sufi. This group grew rapidly in the community even though it did not always go along with existing political power. They could become part of the power and could determine the truth in the 12th century. The Sufi believes that they can find the truth in the usual way. Love, life, and peace are the main concepts of their teaching. They also feel that they can communicate directly with God to ask the real truth directly to God. They reject legal ideas that are considered contrary to divine truth. It then led to conflict with conservative scholars who always referred to the Quran and Hadith. This conflict, even more, happened when the Wahabi group emerged.

Wahabi groups that emphasize the importance of complying with laws based on text have recently developed rapidly in Indonesia; the narrative of the Quranic text rests on what is understood by their leader. It is then based on the leader, whether they inform extreme narrative or comfort narrative to the group. Some Wahabi madrasahs, introduce militant ideas to their students during classes, including the

¹ Mohd Al Adib Bin Samuri, and Azlan Shah Nabees Khan, "Legal Implications of Conversion to Islam on Civil Marriage: Narrative of Converts in Malaysia", *Islamiyyat*, Volume 42, Issue 2, 2020, p. 110, <https://doi.org/10.17576/islamiyyat-2020-4202-10>.

concepts of jihad, using books by militant ideologues.² Based on the narrative they made, Wahabi declared Sufis as a heretical group and not in compliance with the teachings of Islam.

Wahabi movement is significant both in terms of its strength and scale. Its members have formed a community across the country and are actively raising people's awareness of what they believe to be the dangers of usury. By providing new narrative of the message of Islam with regard to economic activities, they build a religious basis for their movement, and have found legitimacy from the Qur'an and Hadith.³ To cope with usury problems, many of Wahabi communities run small businesses, for instance in fashion, Islamic books, herbal and all kinds of other items related to urban life. Some of them sell homemade halal food, and contributed to the rise of the so-called pro-Sharia economy, a term referring to a number of economic activities to be based on Islamic Law.⁴

The emergence of Wahabi narrative is not unchallenged, other group as Sufi compete with them to win the trust of local Muslim community. Each group has their own network to the global Muslim community. Contestation on narrative of truth, spread larger in society. The narrative then sent through all form of communication, including by radio in Batam.⁵ Narrative of truth also going along with competition in politics. For a long time in Indonesia, Islam and politics can not be separated. Political Islam, has been a characteristic feature of Muslim society since the dawn of Islam's culture and civilization.⁶ However, at the same time, in Indonesia, there was a revival of art, beauty, and human values in the teachings of Islam, which Sufi groups pioneered. Various Sufi groups regain followers and develop great influence in society. The Sufi Mawlawiyya order, for instance, which focuses on rotating or whirling movements, also develops music. Sufi movements in Indonesia also developed because of political elites associated with Sufis. The 6th President of Indonesia, Susilo Bambang Yudhoyono, was considered a student of the Naqshabadi international Sufi leader, Sheikh Mawlana Hisham Kabbani. In Indonesia, there are many Sufi orders that have developed besides Naqshabandi,

² Jamhari and Testriono, "The Roots of Indonesia's Resilience Against Violent Extremism", *Studia Islamika: Indonesian Journal for Islamic Studies*, Volume 28, Issue 3, 2021, p. 533.

³ Ika Yunia Fauzia & Abdul Kadir Riyadi, "New Trends in Economic Behavior: The Phenomenon of the Anti-Usury Movement in Indonesia", *Studia Islamika*, Volume 27, Issue 3, 2020, p. 518, DOI: 10.36712/sdi.v27i3.11038 .

⁴ Jajang Jahroni, "Saudi Arabia Charity and the Institutionalization of Indonesian Salafism", *Al-Jāmi'ah: Journal of Islamic Studies*, Volume 58, Issue 1, 2020, p. 53, doi: 10.14421/ajis.2020.581.35-62.

⁵ Masduki, Akh. Muzakki, Imron Rosidi, Toni Hartono, "Islam on the air: the struggle for Salafism through radio in Indonesia", *Indonesian Journal of Islam and Muslim Societies*, Volume 12, Issue 1, 2022, p. 65, doi : 10.18326/ijims.v12i1. 59-84.

⁶ Md Nazrul Islam and Md Saidul Islam, "Islam, Politics and Secularism in Bangladesh: Contesting the Dominant Narratives", *Social Science*, volume 7, issues 37, 2018, p. 2, doi:10.3390/socsci7030037.

which are Sattariyya, Khalidiyya, Tijaniyya, Qadiriyya, Shadhiliyya, Sanussiyya, Alawi, and some more others.

Sufis themselves were first introduced to Indonesia through the *Wali Songo* (the nine saints), the ulamas who spread Islam in Indonesia, especially on the island of Java. The *Wali Songo* has many powers that rose from their ability on Sufi mysticism. The spread of religion through culture is also the influence of Sufi idealism about love and peace. Sufism in Indonesia can also be studied in various perspectives. Based on historical perspective, it is clear that Sufism tends to colored the development of Islam in Indonesia, starting from the period of the sultanate at the 13rd-16th, then the Dutch colonial period in the 17th century until the first half of the 20th century. It is followed by the period of Indonesian independence until 21st century. Meanwhile, with a socio-anthropological perspective, the development of Sufism can be seen in the context of the local culture of its adherents.⁷

Many scholars and custodians of Islamic boarding schools in Indonesia are also the leaders of a Sufi group. One of the most famous is Habib Luthfi bin Yahya, the custodian of Darul Yatama Islamic boarding school in Pekalongan. In addition, Habib Luthfi also established 6 other boarding school in several cities in Central Java and West Java. Habib Luthfi also became a Sufi leader of the Tijaniyya, Khalidiyya, Qadiriyya Naqshabandi and Shadhiliyya order. Habib Luthfi also became the Central Java MUI (Indonesian Ulama Council) chairman.

There is an adagio in the Muslim Community that says, "if you want to find the truth, go to Quran and Hadith." Nevertheless, it is not necessarily applied in Sufi's Community. The Wahabi shrinks the meaning of the Quran and Hadith just from a textual perspective. Meanwhile, the Sufi go beyond the text. Based on the background explanation, several questions then arise. How are narratives about Sufism and the search for truth seen from science? What is meant by Sufi? How is Sharia and truth narrated by the Wahabi? According to Islamic law or Sharia, what is the relationship between Sufi truth and Sharia truth?

B. Method

Within the big idea of qualitative research, this study uses two natures of method which are field study and library study. Most of the field studies come as in-depth interview and joining sermon with practitioner, religious scholars, and Imams. Whereas library studies exercise books, articles, magazines, writing in many websites, and observing YouTube videos of recorded interview, Islamic lecture and

⁷ Syaifan Nur and Dudung Abdurahman, "Sufism of Archipelago: History, Thought, and Movement", *Esensia*, Vol 18, Issue 2, Oktober 2017, p. 124.

preaching. For the analysis, this study applies narrative analysis that refer to how people generate meaning by means of story. Narrative is the basic means for people in community to understand world. It is also the basic way of communication. Albeit it explores thinking, views, and debates, narrative analysis do not have specific method on collecting data. Nevertheless, it focuses on narrative texts as a source including written and oral language, and also another form of narrative as audio and visual source. Narrative analysis uses interpretative approach on texts, audio, and video which mean exploring how events are constructed and how data interpreted. In this field of study, researcher exposes the narratives which can be seen as social context, and also can be seen as the constructor of social reality.

On collecting data, researcher made a visit to 12 Mosques, joining 37 sermons, observing 118 YouTube accounts and videos and inspecting 235 websites. In some cases, social media also may come as alternative data source. In depth interview conducted with 5 religious scholar and Imams. Researchers also confirms the narrative back and forth from society to the prominent leaders who deliver the narrative. It is to make sure the narratives are the same and did not shift to another version of narratives. Researchers also commit to objectivity code and neutrality ethics, that always applied in every study conducted by academics.

C. Results and Discussions

a. Search for the Source of Truth.

Thought about narrative is the source of truth in human logic. Everything must be explained by reason. Truth also does not belong to some human or a people. To get absolute truth, it will certainly apply to all humans. It is related to thinking and the search for truth felt by people who know God or have religion. Each religion grows in different cultures, so understanding the absolute truth of the divine version also varies. Experience with spiritual power also varies in each religion. It may be considered strange in every religion, but it is also something that always happens. Spiritual knowledge and the search for truth are the universal potentials of the human soul that can be activated by various cultural practices and framed or interpreted in very different ways. Of course, historians of religious historians cannot compare shamanism, Christian *unio mystica*, and the yogic *samadhi*.⁸ Historians cannot ignore rather obvious ways such as declaring or supporting social structures and political authority.

⁸ Jeffrey Kripal in, José Ignacio Cabezón and Sheila Greeve Davaney (ed.), *Identity and the Politics of Scholarship in the Study of Religion*, Routledge, New York, 2004, p. 197.

Each culture and human within have the personal faith of those involved in the science. It applies in Hindu, Buddhist, Jewish, Christian, Islamic, or other religious cultures. For example, in Buddhism, the flow of religious scholarship often shows a fundamental process of self-rectification or a personal process to clear up Buddhism's failed hopes and promises as a place of refuge. This dynamic is especially proven in the Zen study and Tibetan Buddhist studies. Most of the current scientific flow of divinity truth aims to show us the other side of idealized spirituality, a side that has historically been entangled in a structure that is entirely too worldly of power and authority.⁹ Such work accuses the previous narrative construction of these traditions as a historical distortion and imaginations that have been constructed.

There are narratives which managed to control the consciousness of society, and act as powerful narrative. But in the other side comes narrative resistance that responds to narrative power. When circulating widely in a culture, some narrative can achieve a type of "master status". These dominant narratives are culturally powerful, although usually not least because they are often perceived as natural truths rather than as stories.¹⁰

Various narratives then took place in the search for truth, especially related to God. One argument that arises involves a very important misunderstanding is the "truth". All religions, and the school within, always claim to speak the truth. Not the whole truth, because saying absolute truth is impossible, words fail. However, through this impossibility, the truth holds.¹¹

The same thing applied to Sufism. On one side, Sufism is claimed to remain on the right track to maintain its orthodoxy, because they always cling to the integral relationship among Sufisme Credo that is based on the Qur'an and the Hadith. On the other hand, the Sufism teaching and narratives has been practiced by certain Sufis by incorporating philosophical elements at their reasoning and mystical practices. In a further development, this kind of Sufism is called 'philosophical Sufism' or pantheistic Sufism.¹² Referring to Sufistic spiritual advice, following the Sufi order can clear the heart of things other than God attributes.¹³ A heart bound

⁹ Francisca Cho, in Jose Cabezon, *ibid.*, p. 67.

¹⁰ Sveinung Sandberg and Sarah Colvin, "'Isis Is Not Islam': Epistemic Injustice, Everyday Religion, and Young Muslims' Narrative Resistance," *BRIT. J. CRIMINOL*, issues 60, 2020, p. 1587, doi:10.1093/bjc/azaa035.

¹¹ Slavoj Žižek in Regina Schwartz (ed.), *Transcendence, Philosophy, Literature, And Theology Approach The Beyond*, Routledge, New York, 2004, p. 247.

¹² Syamsun Ni'am, "The Debate Of Orthodox Sufism And Philosophical Sufism, The Study of Maqāmāt in the Sirāj al-Ṭālibīn of Shaykh Iḥsān Jampes," *Al-Jāmi'ah: Journal of Islamic Studies*, Volume 58, Issue 1, 2020, p. 3, doi: 10.14421/ajis.2020.581.1-34.

¹³ Interview with Sudarfi Hendri, Practitioner Naqshabandi School of Sufi, 15 February 2022.

by world matters is the cause of destructive behaviour. This negative behaviour is different from the teachings and actions of the Sufis.¹⁴

Like spiritual leader in other religion, Sufi may sometimes perceive God if God is 'there' to be perceived. In other words, the defended thesis is that if God exists, then mystical experiences are truly considered mystical perceptions.¹⁵ The search for truth and understanding God is done in the same way as it happened in the early days of the emergence of Islam. Although other beliefs and cultures may influence the use of terms in Sufis, Sufism is rooted in Islam teaching. During the early years of the development of Islam (under the Prophet Muhammad, and later Abu Bakr, Omar, Uthman, and Ali), there were no legal rules and sources for solutions to any problems that occurred in social life be found somewhere. The Holy Qur'an, as the revelation of Allah, is the first book used in this way. While the Hadith - the words and actions of the Prophet Muhammad - were added later. Muhaddith's profession (which was hadith collector and narrator) was developed at that time and was close to the role of contemporary lawyers. Because Muhaddith will make adjustments from time to time, according to his ability, to adjust to the government's situation rather than consider the community's needs, compulsory law is immediately established.¹⁶ Every Muhaddith must follow, in his own life, the recipe as set out in the Hadith. Following the Hadith means following every step of the personal lifestyle of the founder of Islam, The Prophet Muhammad. Furthermore, he had the ascetic lifestyle full of trembling admiration for Allah.

In the tradition of Sunni Sufism, common Muslims would not easily believe the saintship of highest Sufi leader. By upholding the doctrine of "only himself and God witness his saintship", he becomes a small part of Malamatiyah Sufi. Because of the height of Malamatiyah Sufi saints, Ibn Arabi once state "if the Malamatiyah Sufis show their saintship in front of common people, they would venerate them as if they were God."¹⁷

To find the divine truth, Sufis in Islam always prioritize sincerity to worship and draw close to God. When sincerity to seek grows strong, God will reveal to us the sanctity of his heart and the sincerity of his intentions. They are filled with the gifts of divine providence and are marked by mercy for the manifestation of God's love.

¹⁴ See also, Maghfur Ahmad, Abdul Aziz, Mochammad N. Afad, Siti M. Muniroh, Husnul Qodim, "The Sufi Order against Religious Radicalism in Indonesia", *Theological Studies*, Volume 77 Issue 4, p. 5, <https://doi.org/10.4102/hts.v77i4.6417>.

¹⁵ Vardy, in John R. Hinnells (ed.), *The Routledge Companion to the Study of Religion*, Routledge, London, 2010, p. 87.

¹⁶ Razia Sultanova, *From Shamanism to Sufism Women, Islam and Culture in Central Asia*, IB Tauris, London, 2011, p. 28.

¹⁷ Rubaidi, "The New Pseudo-Sufi Order of The Majelis Shalawat among Urban Muslims in East Java", *Journal Of Indonesian Islam*, Volume 14, Issue 02, December 2020, p. 435, DOI: 10.15642/JIIS.2020.14.2.431-456.

We see it looking for instructions for realization and guidance on the right path. So we seek God's guidance, may He be glorified, for explaining things to Sufis in the language of speech that might, if the will of God is so great, attain the language of a mystical state.¹⁸

The Most Merciful Verse (Surah ar-Rahman) establishes the divine truth of God, which in the Islamic religion is called Allah, and an extraordinary gift consisting of God's grace to the faithful. At a higher level, it can be seen that this shows that creation has no actual reality because it is in a continuous state that passes into the reality of the eternal God, and thus can be seen as a model for mystical practice.¹⁹ That is not to say that sufis must seek death in the physical sense, but instead must reject all that is related to the world that was created unreal and seek unity with the Divine Truth or True Reality (*al-Haqq*).

One of Magnum Opus of Sufis Teaching is Ihya Ulumuddin or Ihya, which means the Revival. The topic about Marvels of the Heart occupies a special place, which is the center, in the book Ihya. According to al Ghazali, the author, along with the next book, On Spirit Discipline, the introduction to the second half of Ihya. After dealing with this in great detail, al Ghazali wanted to focus on the second half of Ihya on what logically completes the first half, namely The Right Object of Inner Knowledge, *ilmu batin*, as he described as "the miracle of the heart."²⁰ This book in continuity become the source of magical *mantra* that call Hizb. There is a narrative about Hizb Nahdlatul Wathan in Lombok, that differs from traditional Sufi orders in many ways. The tariqa, then, can be described as a form of communal Sufism.²¹ The Hizb of Nahdlatul Wathan regards woman as a strong character, and apply Sufism teaching in the same position of men.

In his book Politics of Piety, Saba Mahmood explained how women should seek God as a source of truth to face the monopoly of truth that men had dominated. This search for God is manifested in increasing piety, as is often done by Sufis. The women described the condition of piety as a "close to God" quality: a way of being and acting which included all one's actions, both religious and worldly. Although refinement of godly piety requires a complicated disciplinary program, at the basic

¹⁸ A'ishah al-Ba'unuyyah, *The Principles of Sufism*, Edited and Translated by Th. Emil Homerin, New York University Press, New York, 2014, p. 3.

¹⁹ Andrew Wilcox, "The Dual Mystical Concepts of Fanā' and Baqā' in Early Sūfism," *British Journal of Middle Eastern Studies*, Volume 38, Issue 01, 2011, p. 97, <http://dx.doi.org/10.1080/13530191003794681>.

²⁰ Jules Janssens, "Al-Ghazali between Philosophy (*Falsafa*) and Sufism (*Tasawwuf*): His Complex Attitude in the *Marvels of the Heart* ('*Aja'ib al-Qalb*) of the *Ihya' Ulum al-Din*," *The Muslim World*, Volume 101, October 2011, p. 616. DOI: 10.1111/j.1478-1913.2011.01375

²¹ Bianca J. Smith, "Sufism and the Sacred Feminine in Lombok, Indonesia: Situating Spirit Queen Dewi Anjani and Female Saints in Nahdlatul Wathan," *Religions*, Volume 12, Issue 563, 2021, p. 15, <https://doi.org/10.3390/rel12080563>.

level, it requires individuals to take acts of worship carried out incumbent on Muslims by Allah, as well as the virtues of Islam, and acts of kindness. The attitude taken by this action is as important as the prescribed form: sincerity, humility, and virtuous feelings of fear and admiration are all emotions where excellence and expertise in piety are measured and marked. Many of the mosque attendees noted that although they were always aware of the basic tasks of Islam, it was only through attending mosque lessons that they had acquired the skills needed to do them regularly and with perseverance.

For righteous women, debates about the proper interpretation of religious obligations (such as veiling, fasting, or praying) have been treated as unimportant in most analyzes of the socio-political landscape created by the male-dominated Islamic narrative. Scholars tend to treat questions of body shape as superficial traits in which cultural meanings find expression more deeply. Even in instances where bodily practices (such as headscarves and prayer) are considered in political analysis, they are understood as symbols mobilized by social movements towards political goals, serving the most as vehicles for expression, group's interests, or political differences. The specific conception of bodily practices and the forms they take does not in themselves appear to have political implications.²² Political interests solely determine truth.

b. Understanding Sufi

Sufi, or some people call it Tasawwuf,²³ actually is mysticism in Islam. Followers of other religions often think that Sufi is an Islamic sect. Sufis are more suitable if translated as one aspect or dimension in Islam. Sufi is Islamic mysticism that emphasizes introspection and spiritual closeness with God. Sufi is a broader style of worship that transcends sects, directing followers' attention to oneself. Sufi can be found in Sunni Islam, Shia, or other Islamic groups. Sufi has played an important role in the formation of Muslim societies because they can educate the masses and deepen the spiritual concerns of Muslims. Sufi himself claims that their teachings follow Islamic law or Sharia. Sufi cannot be separated from Islam and is integral to Islamic beliefs and practices. The Classical Sufi's Ulama stated it as "knowledge which purpose is to improve the heart and redirects it from the other except God."

There are several leading Sufi orders throughout the world. The Qadiriyya order of the Sufis was founded by Abdul Qadir Jilani, whose tomb was in Baghdad.

²² Saba Mahmood, *Politics of Piety, The Islamic Revival, and The Feminist Subject*, Princeton University Press, Princeton, 2005, p. 119.

²³ The term Sufi, Tasawwuf, and Tariqa are can be used interchangeably. It can be use as pronoun, or verb, or adverb. In this paper, it is used depends on the explanation that follows.

Qadiriyya is popular among Muslims in South India. Other Imam such as Bahauddin Naqshabandi (1318-1389) from Turkistan established a Naqshabandi order. This Sufi Order is also popular among Muslims in South India. Muhammad Baqi Billah, whose tomb was in Delhi, then introduced Naqshabandi orders to India people. The Mouride Sufi order established by Sheikh Ahmadou Bamba in 1883 has more than four million followers, spread in Senegal and Gambia.

Historically, Muslims have used the word Tasawwuf to identify Sufi practices. Islamic mainstream ulama defines Tasawwuf as a name for the inner or esoteric dimension of Islam, supported and complemented by the practice of outward or exoteric Islam, such as Sharia. Tasawwuf is the process of realizing ethical and spiritual ideals, meaning literally "to be Sufi." However, the Sufi heart, they maintain, lies in the ideal quality of the Prophet Muhammad and his relationship with his followers.

There are some famous late Sufis with big follower in Indonesia, such as Junayd al Baghdady, Rabia Adawia, Muhyiddin ibn Arabi, Muhammad Al Ghazali, Abdul Qadir Jilani, Bahauddin Naqshabandi, Jalaluddin Rumi, and The *Wali Songo* (Nine Saints). Rumi focuses his transcendence through poetry, while Ibn Arabi focuses on science or tries to find worldly meaning. Rumi seems to have been permanently involved in searching for inspiration and divine love. He saw and found 'Muse' in various human life and nature. After writing his book *Divan*, he completed his masterpiece or magnum opus, *Mathnavi-i Ma'navi* (Treatise is devoted to the Intrinsic Meaning of Everything), which was entirely dictated to his student Hissamuddin Chelebi in some years.

Sufi literature began to emerge after the moment of revival of Sufism in Indonesia in 1970s to the 1980s.²⁴ The book of Ibn Arabi introduced the concept of the Perfect Man. The perfect human doctrine (*Insan Kamil*), popularly regarded as an honorary title associated with Muhammad, has its origins in Islamic mysticism, although the origin of this concept is controversial and debated. Arabi probably first coined this term in referring to Adam as found in his work *Fusus al-Hikam*, described as an individual who bind himself to the Divine and the process of creation. Taking ideas already common in Sufi culture, Ibn Arabi applied deep analysis and reflection on the perfect human concept and pursuit of someone in fulfilling this goal. In developing his explanation of perfect beings, Ibn Arabi first discussed the problem of unity through mirror metaphors.

²⁴ Fuad Mahbub Siraj, Ridwan Arif, M. Syadli, Amril, "The Existence and the Challenge of Sufi Literature in Indonesia," *Afkar*, Volume 24 Issue 1, 2022, p. 259.

In Sufism, God determines everything through the intermediary of human action.²⁵ Ibnu Arabi shared Ghazali's view that Islamic law is only a temporary means for a higher purpose, avoiding a heavy focus on worldly matters such as financial transactions and regulations regarding clothing. Ibn Arabi investigated specific details at a certain time and was known for his view that a religiously binding consensus could only function as a source of sacred law if it were the first-generation consensus of Muslims who had witnessed the revelation directly.

From the 6th century up to the 12th century, Sufi become established in Muslim societies but had changed from its origin as a small circle of mystics. Because fields such as law, theology, and the transmission of Hadith are becoming increasingly specialized scientific pursuits, Sufi has also become an important discipline, with concerns outside the narrow field of mystical language.²⁶

The same thing happened in Indonesia in the 20th century. When it was founded, the Muhammadiyah, second largest Muslim organization in Indonesia, did not reject the Sufis. Nevertheless, along with the struggle for Indonesian independence, which was full of positive logic and rejection of superstition, many Muhammadiyah leaders rejected Sufi orders and focused on Sharia which was considered more logical and far from superstition. The shift of the Muhammadiyah to a more positive evaluation of Sufi only occurred in 1970. It can be seen as a response to the growing popularity of mysticism that emerged during the 1970s and 1980s. An important role in popularizing urban Sufis was played by neo-modernists Nurcholish Madjid and his spiritual sympathizers, who were greatly influenced by Hamka's ideas about Sufis.²⁷ As Indonesia becomes increasingly religiously different, Sufis are also increasingly popular because, for many moderate Muslims, it counterbalances the rise of religious fundamentalism, (which include Wahabi's teaching) in Indonesia since the 1980s. In the midst of the lifestyle of modern society that is individualistic and materialistic, Sufism can be one alternative to the achievement of a balanced human life of the world and the hereafter. It is also Sufism as a spiritual doctrine and practice has gained attractive to many Muslims in the modern world as an alternative to the political and puritan of Islam.²⁸

²⁵ Maghfur Ahmad, "Three Sufi Communities Guarding The Earth, A Case Study of Mitigation and Adaptation to Climate Change in Indonesia," *Al-Jāmi'ah: Journal of Islamic Studies*, Volume 57, Issue 2, 2019, p. 380, doi: 10.14421/ajis.2019.572.359-396.

²⁶ Harith Bin Ramli, "The Rise of Early Sufism: A Survey of Recent Scholarship on its Social Dimensions", *History Compass*, Volume 8, issue 11, 2010, p. 1309, doi: 10.1111/j.1478-0542.2010.00718.

²⁷ Herman L. Beck, "The Contested State of Sufism in Islamic Modernism: The Case of the Muhammadiyah Movement in Twentieth-Century Indonesia", *Journal of Sufi Studies*, Volume 3, 2014, p. 216, doi 10.1163/22105956-12341269.

²⁸ Suraiya, Syamsul Rijal, Zaenuddin Hudi Prasojo, "Sufism And Religious Practices In Modern Lifestyle," *Religió: Jurnal Studi Agama-agama*, Volume 9, Issue 1, 2019, 2019, p. 19.

c. Sharia and Sufi: The Narratives

The development of Sharia in Islamic countries is not the same. Sharia was built in the early life of Prophet Muhammad and continued to experience adjustments in the future. The process of selecting leaders and decision-making at the level of the Caliph are new things added during the time of Abu Bakr. Delivering Islam and Islamic law to people who were new to Islam was also added to Omar's time. At Uthman's time, the government process was a new law enacted under the development of the Islamic region in its time. Furthermore, there was a conflict between leaders in Ali's time, so the Sharia had to be developed again. All developments were carried out based on the Qur'an and Hadith, but since the time of Ali, there was a development that brought Islam into groups that had their laws.

The development of dynasties which later became rulers, had a new influence on Islamic law. What is more, there are diverse schools of thought in understanding Sharia. Many madhhabs are developing, but in the end, there is 5 major madhhab. The Shiite sect has a strong influence in Persia. In addition to the different legal streams, the teachings of worship and theology are also different, so they are often considered separate groups in Islam. Sunni groups covering 85% of Muslims are divided into 4 madhhabs, namely Hanafi, Maliki, Shafii, and Hambali. The Hanafi Madhab developed in Central Asia and China; the Maliki Madhhab developed in North Africa, the Shafii Madhhab developed in Indonesia, and the Hambali Madhhab developed in Saudi Arabia. Specifically, for the Hambali Madhhab, which developed in Saudi Arabia, there is a statement of reinforcement within the system that comes from the teachings of Muhammad Abdul Wahab, so that the teachings that developed in Saudi Arabia are often also called Wahabi.²⁹

Wahabi insist on seeing the truth based on Prophet Muhammad's life. It's included each and every aspect of life, and also comprise daily errands. Trade and economy must be run as illustrate by the Prophet. The trend of dressed in modesty according to the sharia, herbal medicine, and *tibbun nabawi* are the tangible forms of the desire to carry out the Sunnah of the Prophet. Therefore, the Wahabi gives the contribution to the people to better understand and practice Islamic worship in accordance with the Quran and Sunnah teachings.³⁰ The Wahabi teachings are very conscientious of the text and only comply with the interpretations of religious

²⁹ In Indonesia, Wahabi Groups always introduce themselves as Salafi, which represent the first three earliest generation in Islam. After had much complained from other Islamic Group in Indonesia, they prefer the name "Sunnah" Group.

³⁰ Hasbullah Hasbullah, Wilaela Wilaela, Masduki Masduki, Jamaluddin Jamaluddin and Imron Rosidi, "Acceptance of The Existence of Salafi in The Development of Da'wah in Riau Islamic Malay Society," *Cogent Social Sciences*, Volume 8, issue 1, 2022, p. 10, DOI: 10.1080/23311886.2022.2107280.

scholars in their groups. They are very traditional and conservative. The Islamic community in their version is always full of closure. Women are held in their homes and cannot travel independently.

In Indonesia, Wahabi teachings developed rapidly following the number of scholars who returned from Saudi Arabia after completing their education. The two holy cities of Islam, Mecca, and Medina are indeed in the administration area of Saudi Arabia so that, in addition to being an educational destination, of course, Saudi Arabia is a place of worship for Muslims. It is quite different from the old habit when Indonesians always went to Cairo to get an education and to Mecca and Medina to worship. This confusion was brought to Indonesia when many Wahabi clerics dealt with Ulama, who applied Shafii madhhab. Most of the Shafii scholars in Indonesia recognize the existence of Sufi and are even directly involved in it, while Wahabi scholars reject Sufi and oppose it violently. It is also continued in the field of law or Sharia. Wahabi scholars are rigid in applying the law and do not provide the slightest tolerance for error. While the thoughts apply to Shafii scholars in Indonesia, there is always acknowledgment and forgiveness in every mistake. The idea of Allah, the Most Forgiving and Most Merciful (*Ghafurur Rahiim*) is an idea held by the Shafii scholars under the Sufis teachings they adhere.

Wahabi activists stress the need to expand Sharia business through education and new philanthropic ventures, pushing an interpretation of Wahabi Islamic identity that envisages itself as 'pure' but also modern, upwardly mobile and aspirational.³¹ The Wahabi religious movement then become more politically-oriented than religious. Wahabi uses many approaches and strategies, but it is the focus that they apply Islamic sharia and Islamize power and the public space.³² The Wahabi always struggle to uphold Islamic teachings that they consider as the sole truth, through religious studies, halaqah, book publishing, and the establishment of pesantren, radio stations, and social media. In sermons, the narrative of heaven and hell always appears as a reward and punishment for human actions. Heaven becomes a commodity in every congregation, halaqah, meeting, and Islamic books they publish.³³ The narrative of truth for Wahabi yet come to Family Planning program. For them, it is exactly the government's efforts to limit children. It is a

³¹ Chris Chaplin, "Communal Salafi Learning and Islamic Selfhood: Examining Religious Boundaries through Ethnographic Encounters in Indonesia," *Ethnography*, Volume 21, issue 1, 2020, p. 121, DOI: 10.1177/1466138118795988.

³² M. Khusna Amal, "Anti-Shia Mass Mobilization In Indonesia's Democracy: Godly Alliance, Militant Groups and The Politics of Exclusion", *Indonesian Journal of Islam and Muslim Societies*, Volume 10, issue 1, 2020, p. 38, doi : 10.18326/ijims.v10i1. 25-48.

³³ Maghfur Ahmad, Siti Mumun Muniroh, Shinta Nurani, Niqab, "Protest, Movement, and The Salafization of Indonesian Islam," *QJIS*, Volume 9, Issue 2, 2021, p. 451.

mistake for people who do not want to have children. Accordingly, Muslims are not allowed to participate in such a child restriction program.³⁴

In the next stage, Indonesian Ulama in general will determine which one is the law and which is not. Sufi scholars will exercise formal law carefully, while Wahabi scholars do not. Sufi's prudence also starts from realizing that human nature is a god's ordinary creation that is common to be wrong and easy to forget. It is natural for Sufi, also human beings, to make mistakes, so they are careful in making rules that will be an obligation or law for others. It is also inseparable from realizing that human beings who make mistakes are normal humans. Every normal human being tends to make mistakes either because it is accidentally happening or because he forgets. Intentional errors are sometimes understandable or can be forgiven because there is always a cause for the action to occur, and the devil always tempts humans. After all, we as humans have to follow the nature of God, who is forgiving and merciful.

In contrast with Wahabi's narrative of truth, Sufi saints have closely linked their interpretation of Islamic narrative with religious customs and cultural values of the local people, sometimes resulting in ritual practices not known during the early periods of Islam.³⁵ In Java, there is *Suluk Wujil*, the shadow play's left-right opposition is interpreted metaphorically as the equivalent of the Islamic contrast between negation and affirmation. In India, it plays a role in Sufi meditational practice, as presumably it did in Java.³⁶ For Sufi, Islamic teaching and ethics are similar. Every practitioner of Sufism is ethical, but not every ethical person is practicing Sufism. Meanwhile, ethics refers to social interaction in this world.³⁷

Continuation of that, the law in the Sufi view is always done softly and always brings goodness. The law applied to one person will bring good to that person, the people around him, and the community. This Sufi law has been applied in many places in Indonesia. There was *wali* that applied Sufi law. The term *wali* will refer to the ruler of the world. Some members of the *Wali Songo* were the rulers of the port kingdom. In another place, namely in the kingdom of Buton, the Sufi concept, which became sharia law and became state law, was also applied. The kingdom of

³⁴ Saratri Wilonoyudho, Lutfi Agus Salim, Ayis Muhtaram, "The Perspective of Puritan Moslem on the Family Planning Program: The Case of Salafi movement in Semarang, Central Java, Indonesia," *Indian Journal of Forensic Medicine & Toxicology*, Volume 14, issue 4, October-December 2020, p. 3454.

³⁵ M. Afif Anshori, Zaenuddin Hudi Prasajo, and Lailial Muhtifah, "Contribution of Sufism to the Development of Moderate Islam in Nusantara," *International Journal of Islamic Thought*, Volume 19, (June) 2021, p. 44. <https://doi.org/10.24035/ijit.19.2021.194>.

³⁶ Bernard Arps, "The Power of The Heart that Blazes in The World," *Indonesia and the Malay World*, volume 47, issue 139, 2019, p. 316, DOI: 10.1080/13639811.2019.1654217.

³⁷ Aksin Wijaya, Suwendi, and Sahiron Syamsuddin, "Observing Islam With Ethics: From Hatred Theology to Religious Ethics," *QIJS*, Volume 9, Number 1, 2021, p. 185.

Buton applies the metaphysical concept of emanation in seven stages (*martabat tujuh*), which was popularized throughout the archipelago through the adaptation of Shamsuddin Sumatrani and Burhanpuri to Ibn Arabi and Jili. In Buton, which has a very stratified society with four explicitly separate castes, dignity seven is also the name for the 'basic law' of the state; each stage of emanation seems to be related to one of the finer divisions of the caste inside it.³⁸

Comparison between Sufi and Sharia will involve understanding the Quran and Hadith. As mentioned earlier, the Wahabi school tends to assert the importance of this Sharia and negate the existence of Sufi groups, which are considered heretical. Nevertheless, the Sufi also claimed that they felt attached to Sharia. Sufi cleric Junayd al-Baghdadi stated that Sufi practitioners did not deviate from the Qur'an and Hadith. He clearly said, "Our way (*thariqatunaa*) in religion is tied to the Qur'an and Hadith." It is just that many people do not understand that Sufi is one of the ways and knowledge that existed in the Prophet's time but have not formed their disciplines. It is similar to Sharia or Islamic law or *Ushul Fiqh*. However, the fact is that there are conclusions or opinions about Sharia in the time of the Prophet Muhammad and friends who show that the practice of *istinbathul ahkam* in *ushul fiqh* already exists, even though it does not yet have a specific scientific name.

Sufi also applied the same thing. Some Sufi leaders try to strengthen this "stigma" by using a language approach. The pretext is that the word *tasawwuf* does not originate from the word *safaa*, which means to purify oneself, but from the word *shuuf*, which means the coarse robes used by previous devout Ulama a sign of simplicity and *zuhud* from the world. This habit first appeared in the 7th century AD, precisely when Sufi cleric Hasan al-Bashri took the initiative to wear these clothes because he felt the rulers at that time were too lavish even in matters of clothing.

Regardless of the differences in the origin of science, even Sharia still has a very close relationship with Sunni Sufis. Hardliner sharia supporting groups such as Wahabi are more suitable to deal with Philosopher Sufi groups because, according to them, the Sufi group has gained much influence from Greek and Roman philosophical ideas, which are products of infidels. Differ than Philosopher Sufi, Sunni Sufis can be more accepted because they have the following characteristics:

1. Teachings that emphasize moral aspects both in the relationship between humans and God and between fellow humans and their environment.
2. The teachings are fully harmonized with consideration of sharia science.

³⁸ Martin Van Bruinessen, "Studies of Sufism and the Sufi Orders in Indonesia", *Die Welt des Islams, New Series*, Volume 38, Issue 2, July 1998, p. 201.

3. According to Islamic scholars, the teachings do not contain *syathabat*, which are deemed to have deviated from Islamic teachings.
4. There is still a clear distinction between servants and masters in the Sunni Sufis and between creators and beings.

The teachings rejected from Sufis by pro-sharia groups were Sufi teachings of narrative which aimed to achieve the unity between man and God in the form of *Ittihad*, *hulul*, *wahdatul wujud*, and things similar. According to the Sharia view, unity between man and God is impossible because God is the one who is obligatory, exalted, and immortal, while humans (beings) are possible, imperfect, and new. Therefore, it is impossible to have a unity between man and God. It is the basis of the Islamic scholars to reject the Sufi teachings.

Al-Qusyairi and al-Ghazali also developed support for the use of Sharia in Sufis. Both require a complete understanding of Sharia and nature (a Sufi goal). According to al-Qusyairi: Every sharia experience that is not supported by the experience of the essence is not acceptable, and every experience of nature is not supported by sharia experience, so it cannot achieve the desired goal. While Al-Ghazali added: It will not reach the final level (facing Allah correctly, that is the essence) except after perfecting the first level (strengthening the beginning of the journey of worship, namely, Sharia). Al-Ghazali further emphasized: it cannot penetrate his mind (the purpose of worship) except after perfecting his birth (conditions and pillars of worship). The information above shows that there is a very close relationship between the Sharia and the Sufi; they cannot be separated.³⁹

Fuqaha, as a sharia expert, places great emphasis on his outer deeds, while the sufi, as experts *haqiqat* or divine truth, highly prioritize inner deeds. Nevertheless, the Qur'an and Hadith contain the science of birth and inner science, according to Thusi; therefore, the Sharia at first also contains birth knowledge and inner science. Nevertheless, in the subsequent development of Sharia which contained both elements of both birth and inner sciences, it contained a kind of specialization, so the Sharia emphasized the science of physical matter, while the science of inner consciousness was developed by Sufi science or the science of nature. The development of the second specialization of science is probably due to the tendency of differences between the two, namely the Sharia, which takes the form of jurisprudence tends to use ratios and logic in discussing the theorem and al-Hadith to make legal provisions. In contrast, Sufis tend to use taste (*dzauq*) in practicing the Qur'an and al-Hadith.

³⁹ Explaining by Sufi Practioner Gufron Syahbana, interviewed as a resources, 13 May 2021.

According to al-Ghazali, since the third century, the hijriyya of the science of *kalam* (oneness of God), the science of jurisprudence, and Sufi science each stand, due to the existence of more detailed specialization efforts. Each discipline then goes its way with its principles and methods, which result in one scientific discipline with the other disciplines being different objects, methods, and objectives. What is related to the *aqidah* is the science of *kalam*, which is related to humanly action called the science of jurisprudence, which is related to psychology called the science of the soul (Sufi science).

If viewed in terms of the development of science, the specialization of the Islamic religious sciences, as mentioned above, is very beneficial. They disagree about what is right, whether the birth charity or inner charity and which is more important, whether the birth charity or inner charity. The results of this historical and psychological research may also be ascribed to the behavior of religious and honest pious people.⁴⁰

For Sufis, the Qur'an and Hadith are Muslim guidelines and eternal guidance all the time, must contain spiritual values in addition to other values. Various verses in the Qur'an and the words of the Prophet in the Hadith book clearly show us that spiritual values do exist. Some verses that we can see are as follows: In the second chapter, Cow, verse 115 is said "And belongs to Allah east and west, then wherever you face there is the face of Allah. Surely Allah is the greatest (His Grace), the Knower." the same verse 186, the Qur'an says, "And when My servants ask you about me, then (answer), that I am close. I grant requests from those who pray when he pleads with me; then they can fulfill (all my commands) And let them believe in Me so that they are always in the truth."⁴¹

In chapter 50 (Qaf), verse 16, it says, "And indeed We created mankind and knew what was whispered by his heart, and We were closer to him than the veins of his neck." Another chapter, entitled The Cave verse 65, says, "Then they met a servant among Our servants, whom We gave him mercy from Us, and to whom We taught him knowledge from Us."

Likewise, the case with Al-Hadith, among many Hadiths of the Apostles, explains spiritual values. "From Abu Hurairah ra, he said: One day, the Messenger of Allah appeared among Muslims. Then came a man and asked: O Messenger of Allah, what is Faith? The Messenger of Allah replied: You believe in Allah, angels -

⁴⁰ Munawar Rahmat and M. Wildan Yahya, "How to Improve The Honesty Of Students In Indonesia? Sufism-Based Islamic Education Model as an Alternative," *International Journal of Education and Practice*, Volume 9, Issue 1, 2021, p. 85, DOI: 10.18488/journal.61.2021.91.80.92.

⁴¹ Information about Quranic verses and hadiths are gathered through interview with Sufi Practitioners, and confirmed back to one of local Wahabi Ustadz, Abu Ilyas. Data taken around January-June 2022.

His angels, his books , met Him, His apostles and on the resurrection day, the person asked again: O Messenger of Allah, what is *Islam*? The Messenger of Allah replied: Islam is you worship Allah and not associate it with anything, obligate prayer, do obligatory prayer and fast on the moon Ramadan, the person asked again: O Messenger of Allah, what is *Ihsan*? The Messenger of Allah answered: You worship Allah as if you saw Him. If you do not see it, then He always sees you, the person asks again: O Messenger of Allah, when is the Day of Judgment? The Messenger of Allah answered: The person who was asked about this matter did not know more than the person who asked. I will tell you the signs, when a slave girl gives birth to her master's son, it is one of the signs. If a poor person becomes a political leader, then that is included in the sign. If the sheep herders are spoiled in a luxurious building, it is part of the five signs, which only God knows. Then the Prophet read the word of God, the Almighty: Only Allah knows about the Last Day; and it is He who sends down rain, and knows what is in the womb. And no one knows (for sure) what he will try tomorrow. And no one knows where he will die. Lo! Allah is Knower, Knower. Then the man died, Rasulullah. Said: Call him back! Friends moved to call him, but they did not see anyone. The Prophet saw. Said: He is Gabriel, he came to teach humans their religious problems."(Saheeh Muslim: 10).

In the end, all Islamic teachings from both Sharia and Sufi will return to Allah. Furthermore, all are based on basic ideas of the Qur'an and also behaviors of Prophet recorded in Hadith. Both Sharia and Sufis can be seen since the time of the Prophet Muhammad, only still not in the form of separate disciplines. If everyone wants to track well, there will be many verses in the Qur'an and Hadith, which also form the basis of Sufi thought.

D. Conclusion

The search for truth and logic began thousands of years ago. Religious narrative and the narrative of knowledge lead us to different truth-seeking models. In the field of divine narrative, Islam refers to Sufis who have found their way of finding that truth. The same thing happened to various religions in the world. The truth that we believe in this world, including religious laws, is a false truth. True truth only lies in God. Therefore, if we want to find the truth, we must return to God.

Islamic Sufis are a growing group to reject the presence of too much love for the world and pleasure. Sufis are born of many people who put their logic in mind and forget their feelings; and direct relationships with God. Sufis have emerged since the time of the Prophet Muhammad and developed throughout the world with

various orders and with various shops. Indonesia is home to several Sufi orders, which are based on the love of God and peace.

Wahabism emerged in Indonesia and rejected Sufi ideas. Nevertheless, the sect that focuses on sharia law based solely on this text finally gets an explanation and the development of rival Sufi groups. Sufi groups can also form laws that are applied in the social community of Islam. For Sufis, this is the application of the knowledge and truth they get from the Qur'an, Hadith, and the relationship of transcendence with God. Ideas and laws applied by Sufi can be traced and proven through the verses of the Qur'an and the Hadith of the Prophet Muhammad. So, with the strong position of Sufi groups in Indonesia, it can be said that sharia law in Indonesia is also the result of a combination of truths of worldly law and truths of divine law.

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