



Social and Economic Sufism: The Development and Role of Sufism in the Digital and Modern Era

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Abstract

The objective of this study is to challenge the conventional wisdom that Sufism solely focuses on the afterlife by shedding light on the participation of Sufis in both religious and secular affairs. The qualitative descriptive research method has been employed to aptly illustrate the typology of modern-day Sufism, primarily within social and economic contexts. The results of the study indicate that Tarekat Al-Idrisiyyah, located in Cisayong, Tasikmalaya Regency, has established 18 business units across various industries, including finance and animal husbandry, with a total economic asset worth approximately IDR 25 billion. In addition, Tarekat Shiddiqiyah has also established nonprofit business institutions for both its members and the local community, such as Yusro Alfamart, a collaboration between the Shiddiqiyah Order and PT. Sumber Alfalia Trijaya (Sampoerna Group).

Keywords: Sufism, Modern, Social, Economic

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Introduction

Regarding the sources of Sufism, according to the expert, there are two sources of Sufism, namely internal sources and external sources. The internal source of tasawwuf thought is the Koran, hadith and the behavior and sayings of the pious companions of the Prophet. While external sources are teachings from outside Islam. According to Buya Hamka, the source of Sufism teachings is Islam itself (Maisyaroh, 2019; Parwanto, 2022). Sufism is a scientific treasure that has its own role in guiding humans so they don't stray from their nature. Basically, Sufism focuses on how to cleanse the soul as clean as possible so that humans can gain closeness to Allah (Arifin, 2017; Faiz, 2016). From efforts to cleanse the soul, there are several levels that must be passed so that later a person will be born with strong faith and good morals (*Prosiding Konferensi Nasional ke-7 Asosiasi Program Pascasarjana Perguruan Tinggi Muhammadiyah dan 'Aisiyyah (APPPTMA)*, 2018)

Sufism plays an important role in the spiritual life of Islam, in other words tasawwuf is human nature which can cleanse oneself from all worldly activities aimed at achieving the true essence of spiritual purity (Arif, n.d.; Riyadi, 2015), because in fact the ultimate goal human being is to bind his spiritual circle with Allah SWT. As the purpose of its creation is solely to devote oneself to the *Kholik* (Ulum, 2020).

The journey of Sufism from time to time cannot be separated from the influence of history that is inherent in it as is the journey of Islam from its emergence, golden age and decline period. The role of Sufism is very important in its socio-political progress, especially the role of the tarekat as an institution that has both a religious and political role in the history of Islamic civilization. So many problems of Muslims are juxtaposed with Sufism. The period of intellectual decline, the mystical era which was so thick, and the backwardness of the Muslim community was addressed to Sufism from the difference in terminology to the originality of the teachings. So from a historical point of view, this paper attempts to describe the origins of

Sufism, its work in socio-politics, Islamic scholarship, from its growth to the emergence of tarekat as a vehicle for movement (Rouf Tamim, 2016).

However, the world of Sufism or better known as Sufism often gets accusations, scrutiny and sharp criticism. Not a few Western orientalis and Muslim intellectuals accuse Sufism as a factor hindering the progress of Muslims and being the cause of lagging behind Islam in the modern world arena. Those who are against it usually come from people who do not understand the teachings as a whole. They assume that some of the teachings of Sufism such as *qanaah*, *zuhud*, *tawakkal*, *khauf* and others make a person lazy, stupid, poor and backward. Moreover, accusations by puritan Islamic groups (Wahhabis) of assuming that Sufism is a heresy that misleads because there is no basis and guidance from the Prophet and his companions (Siradj, 2006; Yasin & Sutiah, 2020).

Sufism in social life has a significant influence in solving existing social problems and diseases, the practices contained in the teachings of Sufism will guide a person in navigating the life of the world to become a wise, prudent and professional human being in social life. Sufism itself, besides understanding outer reality, is also able to understand inner reality so that a person is able to interact harmoniously, harmoniously and in balance both *ubudiyah* and *muamalah* based on Islamic religious values (Khoiruddin, 2016)

Sufism in the contemporary era is found in urban areas where people take Sufism teachings and package them into new religion-based industries because they are needed by urban communities. The saturation of urban society against the competition of life makes the Sufism market grow and enter the area of mass communication and technology. Sufism in the contemporary era is a naming that is basically rooted in and is in the ranks of neo-Sufism, like Rahman and modern Sufism, which Hamka promotes. According to Hamka, modern Sufism is a deep esoteric religious appreciation but does not necessarily alienate oneself (*'uzlah*). Neo-Sufism emphasizes the need for self-involvement in society more than earlier Sufism. Neo Sufism tends to revive salafi activities and instill a positive attitude towards life (2016).

By, the author is interested in discussing Sufism in the digital and modern era, is it a setback or is Sufism able to adapt to its times? The author will try to further review Sufism being able to adjust to the times with Sufism practitioners not only practicing *uzlah* and *khilawat* science or often referred to as withdrawing from the crowd, but Sufism is able to move in the social and economic fields as well as Sufism practitioners are able to utilize technology as a field of *da'wah*.

Methods

This research is a qualitative descriptive research. The use of qualitative research is very relevant to the direction of research, because this research is intended to describe the typology of the concept of Sufism in the modern era which is involved in the social and economic fields. This research is included in the type of library research, namely research that aims to collect data derived from searching and reviewing literature through various sources of primary data and several sources of secondary data. The primary data sources relate to the literature on the sciences of *sufisme* and look at the setting of the social conditions of the community and their various problems.

Results and Discussion

The Development of Sufism in the Modern Era

Previously there had been several studies discussing the Development and Role of Sufism in the Digital and Modern Era. These studies revolve around the problems of Sufism in the Modern Era including; *First*, research conducted by Nilyati which discusses current

conditions has taken people away from their God. For this reason, the way to bring it back is by internalizing spiritual values (in Islam it is called tasawuf) or grounding them in today's life in research only focusing on spiritual values (Nilyati, 2015). *Second*, the research entitled "Konsep Tasawuf Wasathiyah Di Tengah Arus Modernitas Revolusi Industri 4.0; Telaah Atas Pemikiran Tasawuf Modern Hamka dan Nasaruddin Umar" by Muhamad Basyrul Muvid & Nelud Darajaatul Aliyah, in research discussing modern Sufism initiated by Hamka and Nasaruddin Umar as a concept and movement to integrate the interests of the world and the hereafter, the world is used as a medium to get closer to Allah. By focusing on the concept of moderation (*tawasuth*), this will later give birth to the paradigm of a balanced (*tawazun*), proportional (*i'tidal*) and tolerant (*tasamuh*) society in the industrial revolution era, so that it becomes a pious society socially and spiritually (Muvid & Aliyah, 2020).

Third, research conducted by Ghulam Falach & Ridhatullah Assya'bani discusses the need for formulation, reformulation and evaluation of various doctrines and teachings, such as a combination with philosophy. So that Sufism is not trapped in transcendental-speculative nature, with the help of philosophy, Sufism can sharpen formulations and meet scientific standards that can be mutually agreed upon. Of course what is meant is Sufism which has been formulated in a contextual-humanist-sociological manner and is socially safe without leaving spiritual depth (Falach & Assya'bani, 2022). *Fourth*, the research entitled "Peran Tasawuf Dalam Menghadapi Era Globalisasi Sulkiflii" written by Jumarni, Riang Septiawansyah, the contents of this study focus on Sufism which has an important role in guiding humans to find their God, eliminating the feeling of emptiness experienced by modern humans by returning spiritual values that have been lost from him (2018). Based on this, this research will fill in the space of previous studies related to similar discussion themes, the difference from previous research is that the author will focus on the socio-economic field in the modern era as was done by several tarekat, one of which is the Tarekat Idrisiyyah.

The term Sufism only appeared in the 2nd century Hijriyah and comes from the root words *shuf/ shaf/ shuffah/ shufanahshafa*. Then in terms of the definition of Sufism can be concluded as part of the Islamic Shari'ah which contains a method to achieve closeness or unification between the servant and God and also to achieve truth or essential knowledge (*mak'rifat*). Historically, the development of Sufism can be divided into several stages, namely, the formation period; development period; consolidation period; philosophical period; and purification period (Mashar, 2015).

Wrong One method of spreading Islam through Sufism is by the emergence of movements in the form of tarekat movements. This movement became so massive and developed in the social order of the archipelago and became a means of spreading Islam. According to local sources in the Archipelago, followers of the tarekat in the early days of Islam in the Archipelago were courtiers and nobles or elites, followed by ordinary people (Mashar, 2015).

Islam, which at that time was still identified as the "Arabic religion", made this religion less and difficult to be accepted by the indigenous people of the Archipelago. This has caused the preachers and ulema sent to preach in the archipelago to use approaches that are preferred by the local population. The movement of 'Islamic mysticism' or Sufism became a pattern of da'wah used by preachers and resulted in the conversion of the archipelago's population to Islam in the 13th century. This is because Sufis (people who practice Sufism) are able to package and present Islamic values in an attractive and quite attractive form and adapt Islamic values to local religious practices (Azra, 2004).

The first Sufis to teach tasawuf and orders in Indonesia were Hamzah Fansuri (d. 1590), Syamsuddin as-Samatrani (d. 1630), Nuruddin ar-Raniri (d. 1658), Abd. Rauf as-Singkeli (1615-1693) and Sheikh Yusuf al-Makassar (1626-1699). These Sufis are figures who have made a major contribution to the broadcasting and development of Islam in Indonesia. Besides them there are scholars who also broadcast Islam using accommodative methods in their da'wah such as wali songo who spread Islam in Java, Rajo Bagindo to North Kalimantan and the Sulu Archipelago, Sheikh Ahmad to Negeri Sembilan and others (Ghaffar, 2015).

Some Muslim scholars consider that Sufism or Sufism is incompatible with modernity. Sufism with its various forms must be abandoned, because it is one of the reasons for the decline and backwardness of Muslims and crystallized in various Sufistic practices which eventually make them forget about worldly life (Bruinessen & Howell, 2008). This opinion is influenced by modern reasoning which is positivistic and materialist brought about by modernity (Gulen, 2012).

Modernity has also made young people's interest in learning decline due to the influence of the virtual world. Online games are addictive for young people. Even free pornographic sites can be accessed easily by teenagers at this time. The various things above are real impacts and we can feel them directly in our daily lives. From that, spiritual enlightenment needs to be encouraged and redeveloped in the midst of the life of the wider community. In fact, the physical aspect always coexists with the spiritual side. However, in this modern era, religion is mostly applied only in the form of formal rules (Sekolah Tinggi Agama Islam (STAI), Madiun & Waskito, 2021).

The presence of Sufism actually answers the problem of spiritual emptiness and moral crisis. Spiritual emptiness is one of the fundamental problems experienced by mankind today. This is because humans have lost the divine vision. Meanwhile, the moral crisis occurs due to the spiritual emptiness experienced by humans themselves. The loss of divine values causes humans to become fragile and easily tempted by worldly life. The application of the teachings of Sufism in everyday life will create a conducive and moral environment. One of them is the concept of *takhalli*, namely abstaining from everything that can make him far from God. Or it can be interpreted as emptying or cleansing oneself from despicable traits. *Like hubb ad-dunya* (love of the world), greed, *ujub*, *riya takabbur*, desire, *suma* and so on. *Takhalli* can also be interpreted as freeing oneself from the nature of dependence on shared pleasures. This will be achieved by going without disobedience in all its forms and trying to kill the driving force of evil desires (Hasan, 2014).

As Sufism developed by Hamka is Sufism which has a basis in the corridors of religious shari'a. Hamka offers a trilogy of Sufism concepts, namely: *takhalli*, *tahalli*, and *tajalli*. *Takhalli*, is self-liberation from despicable traits. *Tahalli*, is the stage of filling and decorating oneself with commendable attitudes. Then the concept of *tahalli* or getting used to good qualities and actions. Cleaning from despicable behavior and character. This concept is a continuation of the concept of *takhali*, which is to fill the empty heart with good deeds (Khoiruddin, 2016)

Such as *zuhud*, *qanaah*, patience, trust, *ridha*, gratitude, sincerity, and so on. The function of this concept is as a means to cleanse the soul from mental illness (Supriyadi Supriyadi & Miftahol Jannah, 2019). KH. Hasyim Asy'ari, quoting Syuhrawardi, explained that the way of the Sufis is to purify the soul and guard against lust, break away from various forms of *ujub*, arrogant, happy, love the world, and so on. Sufism means that the heart can practice humility (*tawaduk*), trust, *rida*, etc. It is also intended to obtain knowledge from Allah and learn manners before Allah (Sholikhin, 2004).

And the last one is, *Tajalli*. After going through the two concepts, namely *takhalli* and *tahalli*, one will get *nur* or light from His Lord, even more than that. He will feel comfortable and far from spiritual emptiness, because his life is always guided by the Almighty. *Tajalli* is an appreciation of the sense of Godhead or in Hamka's terms, "The sight of God is in the heart. The difference between Hamka's concept of modern *tasawuf* and traditional *tasawuf* is that the *tasawuf* offered by Hamka is based on the principle of monotheism, not the search for experience of the face-to-face. The path of Sufism was built through an ascetic attitude that can be felt through official worship. His *tasawuf* appreciation is in the form of a dynamic practice of piety, not the desire to unite with Allah, and the reflection of his *tasawuf* is in the form of social-religious (social religious) sensitivity values. not because they want to get *karamah* (sacred) which are magical, metaphysical and the like. Several concepts of character education are offered by Hamka, including: sincere, *khauf*, asceticism, and resignation (Supriyadi & Jannah, 2019).

Another concept offered is *zuhud*, which means freeing oneself from material or worldly attractions. In this context, the application of the concept of *zuhud* becomes very relevant considering the human condition in this era which is so materialistic. Perhaps, it should be emphasized that this concept may be more meaningful to eliminate excessive love in the world. For this era, there is no need to debate anymore that Sufism has a very important role in treating the problems that are befalling society. Both, spiritual emptiness and moral crises that continue to occur, especially for young people (Mega, 2023).

M. Amin Syukur is of the opinion that Sufism is now required to be active in solving all the problems of modern life, such as spiritual emptiness, moral degradation, political problems, religious and intellectual pluralism. This responsibility demands the contextualization of the teachings of Sufism which are more humane, empirical and functional which place greater emphasis on the appreciation of Islamic teachings. Sufism for humans today should put more emphasis on *tasawuf* as morals, namely teachings regarding morals that should be applied in *tasawuf*. God (Kumari et al., 2014).

The presence of Sufism in the modern era is believed to be able to overcome the spiritual crisis, because Sufism plays an important role in maintaining a balance between culture and religion, mastering the development of science, technology, industrialization and increasing faith and piety, filling spiritual aridity and giving spiritual meaning to the success of the world (Farida, 2011).

In the twenty-first century, the enthusiasm for *tasawuf* has begun to grow. Among young people, Sufism began to rise. Likewise among intellectuals. In fact, *tasawuf* communities have been formed, both at home and abroad. In Europe and America there is the Ibn Arabi Society. Community of Sufism activists. In Indonesia, there is the *Jam'iyyah Ahlit Tariqah Al-Mu'tabarah An-Nahdliyyah (JATMAN)* which oversees *muktabarah* congregations. In fact, JATMAN has a regeneration organization at the student level namely the Student Expert *Tariqah Al-Mu'tabarah An-Nahdliyyah (MATAN)*. This organization has spread across all major campuses in the archipelago. Those who took part were young students who had an interest in the inner world or Sufism. This shows that even under pressure,

As according to Habib Ali Al-Jufri on one occasion, he gave a question that criticized the Muslim Sufism tradition. He said, "*Today, (the question) should be how does Sufism also extend to drivers, pilots, kernet, laborers? How can they also meditate? This is our responsibility today.*" This shows that in Muslim society, Sufism is still considered an elitist tradition, only certain circles can practice it. That our crisis today is how to ground Sufism in the general public, how can Sufism really be accepted by society at large.

Technology as a Propagation Ground for Sufism

The Industrial Age 4.0 is essentially an extension of globalization. And globalization is basically often synonymous with modernity. Because, in Him is a period where the whole process of transformation occurs quickly and without limit in a relatively short time. The characteristics that develop in it are rationality, materialism, individualism and even the development of science and technology. In short, human life in this era depends on a process of globalization. Technology and globalization are products of the West in which the concept of separation from morality is veiled. Their concept departs from disbelief in transcendentalism and the unseen world, so that their civilization leads to material worship, secular (Farida, 2011).

The progress that has been achieved in this era of globalization has had a major impact on human life. Judging from the positive impact, all aspects of human life from various fields are easily fulfilled, both in terms of facilities, supporting human life activities and so on. The modern era provides many conveniences to humans, where everything seems possible. This phenomenon is the impact of the development of science and science, so as to produce products that can meet human needs (Wahab, 2021).

The phenomenon of the development of modern technology does not actually interfere with Islamic teachings. Due to the fact, the Islamic teachings brought by the Prophet Muhammad SAW are universal teachings. The values of da'wah conveyed by the Prophet are not limited by space and time. As long as we are still within the principles taught by the Prophet Muhammad SAW, then as long as we can freely express Islamic teachings anytime and anywhere. Including welcoming the development of modern technology while maintaining the principles of the teachings of the Prophet SAW (Wahab, 2021)

In the era of social media and the rapid flow of global information today, everything that is published in the digital space can be spread quickly and easily known by the wider community in an unlimited reach. In fact, the development of communication and information media like today is like a double-edged sword. If we are wise in using social media, it will certainly have many positive impacts. Conversely, if we use social media as a forum for committing crimes, then of course it will have a negative impact on ourselves and others (Wahab, 2021).

Discourse on Sufistic life that has been decorated with contemporary conditions is an alternative that can be disseminated by today's society (Nilyati, 2015). Sufism does not deny science, in fact Sufism has contributed many thoughts in the fields of philosophy, literature, music, dance, psychology and modern science. The problem of alienation is a psychological problem. Humans play a role as a cause of alienation and at the same time as a victim who must bear the consequences. In the context of Islamic teachings, in order to overcome the alienation of the human soul and liberate it from the suffering of alienation, one must make God the ultimate goal, the God who is the Most Existent and the Most Absolute. All relative and relative existences are meaningless before the absolute existence (Zar, 2019).

If in ancient times the field of Islamic da'wah was limited to spaces of places of worship and assemblies of knowledge, today the field of Islamic da'wah is even wider and has even spread to the digital world, namely social media. This is because research reveals that more than half of Indonesia's population is currently actively using social media platforms. In January 2021 to be precise, it is not half-hearted that the total number of social media users in Indonesia has reached 170 million out of a total of 274.9 million or 61.8%. That's only in Indonesia, then what about social media users around the world? Of course much more.

Sufis are known to be very creative in using media da'wah because most Sufis understand that not everything that is new is bid'ah or something that is prohibited by religion, but they divide bid'ah into two: bid'ah hasanah or more properly called *sunah hasanah* and *bid'ah 'oh dhalalah*. There are several media or facilities used by Sufis in preaching including: Halaqatul dhikr (remembrance assembly), *Khalwah-khalwah Al-Qur'an*, Mosques, *Zawiyah Sufiyah*, Writing, and in this era, Sufis have started to use internet media. Now we find many Sufi sites from various countries, a small example in Indonesia is a site www.sufinews.com (Elmansyah, 2016).

Therefore, if today's Muslims do not guard, pay attention to, and make this social media platform a good field of da'wah, then actually Islamic da'wah will only be limited to places of worship and science assemblies, just like 14 centuries ago. In fact, the Prophet Muhammad did not limit the field of preaching his people to spread Islamic teachings. The absence of restrictions from the Prophet shows that Islam is a progressive religion, a religion whose teachings can always be lived in any space and at any time.

Muslims in today's modern technological era must take advantage of social media by playing a central role in spreading Islamic da'wah *rahmatan lil 'alamin* or Islamic teachings that are full of compassionate values. Do not let the preaching of Islam on social media today be filled with "preachers" who spread Islamic teachings in a way that is full of hatred and violence. We must ensure that the implementation of the Islamic teachings *rahmatan lil 'alamin* which is revived through social media is Islamic da'wah which is carried out by spreading positive narratives towards others, being friendly not angry, embracing not hitting, fostering not insulting, appreciating and respecting each other, providing content -educational

content, also becomes a provider of solutions and acts fairly in responding to the problems faced (Sutisna, 2023).

The common people towards Sufism and their distance from the touches of Sufism, I think, is primarily caused by the absence of Sufism in the world of Islamic da'wah. Especially in today's digital revolution 4.0 era, when almost eighty percent of digital Islamic da'wah is controlled by right-wing groups which, in Habib Husein Ja'far's language, have a "fiqh oriented" nuance, that is the factor that has made tasawuf not emerge. Sufism recitation is only available at tarekat recitation assemblies in various regions, which in fact are offline. Even though today's digital society pays more attention to digital da'wah. The virtual community is closer to short videos on Instagram, Tik-tok, and their excerpts than the assembly of the kiai, whose duration is two hours (Lukman, 2023)

The community's understanding that Sufism is only sacred symbols, not its substance. Sufism is synonymous with tasbih, white clothes, and is only done in mosques. Sufism seems to be in conflict with the daily activities of ordinary people because their activities are mundane. So that tasawwuf seems to keep them away from their daily activities as usual. Finally, they feel inadequate, feel distant and unable to reach the world of Sufism. It is this anxiety that Habib Ali Al-Jufri wants to convey that it is time for us today to ground Sufism. Both in digital Islamic da'wah, and in the real world (Hakim, 2018).

In addition to clear awareness of Sufism, efforts to ground Sufism must also start from our Islamic da'wah in today's digital era. This anxiety was conveyed by Habib Husein Ja'far at an international seminar entitled "Islamic Da'wah and Change in Society in the Digital Age" by the CARIUSTADZ.ID agency. In his delivery, he said "*Now we should instill tasawwuf in each of our da'wah, so that Muslims are not only preached by right-wing people who are fiqh-oriented (Lukman, 2023). So that their worship becomes valuable, not only as a formal ritual.*" Therefore Habib Husein Ja'far also utilizes technology as a field of da'wah by imparting Sufism knowledge to young people who are often called "Lost Youths",

Besidesthere Gus Baha' is a Sufism who defends the common people a lot. Sufism is down to earth that can reach people from various classes: workers, farmers, intellectuals, to officials. For example, what is so popular is that sleep that is intended not to be immoral is worth worship. And many more. This kind of understanding will dispel the notion that Sufism is elitist, sacred. In addition to the figure of Gus Baha', there are many more scholars that we need to raise on social media, there are even too many clerics in remote villages, clerics of small Islamic boarding schools, who are not highlighted by the media. Even though his Islamic preaching was so powerful, it melted the hearts of many students and the community. Therefore, let's take action together, even if it's just sharing through our respective devices (Lukman, 2023).

In the era of globalization, with the support of science and technology, the Da'wah Institute of the Qadiriyyah Naqsyabandiyah Islamic Boarding School (LDTQN) at the Suryalaya Islamic Boarding School can work more effectively and efficiently. Effective means successful and has effect or influence, while efficient means right or appropriate to produce something (without wasting time, energy, costs) or being able to carry out tasks properly and carefully; useful; useful. "*TQN preaching can be carried out effectively and efficiently, of course it requires planning in accordance with the demands of the times,*" Muhamad Kodir, quoted from ldtqn.or.id.

Planning in TQN da'wah, according to the general chairman of LDTQN, has a very important value. Even said by some experts, good planning is 50% success. Analysis of the era of globalization and its challenges can be used as material for planning TQN da'wah. Material or message, da'wah material in TQN Suryalaya includes TQN values (theoretical and practical). Methods, until now the methods commonly used by TQN Suryalaya are in the form of lectures, lectures, discussions, teaching, book studies, advice, giving examples and so on (Saepuloh, 2023).

Media, so many media are used by TQN Suryalaya in preaching. Which includes through formal education, non-formal education, electronic media (radio, television, and the internet), print media (books, magazines, journals, bulletins, etc.). included in the elements of TQN Suryalaya's da'wah are objectives, namely realizing a life system that is in accordance with TQN values.

TQN also has da'wah through social media called TQNNews, TQNNews.com is here as a news and information media, especially for TQN's brothers and sisters at Pontren Suryalaya and the wider community in general. Present content in collaboration with social media such as Facebook, Twitter, Instagram and YouTube.

Social and Economic Sufism

Social Piety is one of the important pillars in Islam. Social piety is the application of a person's muamalah which is one of the barometers for the level of one's ritual piety. Social Piety has a very broad scope in building dynamic relationships among human beings. This is what is then considered to be less than optimal for individuals and needs to be supported by institutionalized programs (Muhsin, 2009).

Building a work culture or economy in an Islamic perspective is to improve the quality of Islam for the Muslims themselves. The qualities referred to include faith, Islam, sincerity, good deeds and *akhlakul karimah*. All of that must be interpreted correctly and perfectly. Islamic values should be a driving force in enhancing social and economic development. As the tarekat teaches spiritual and outward aspects that aim at worldly happiness and happiness in the hereafter, in addition, the tarekat and tasawuf now teach social and economic improvements that have an impact on their followers.

This phenomenon proves and dispels the skewed assumption of the teachings of Sufism according to many groups that a Sufi or a person with an intention is more inclined towards matters of the hereafter, but a person who is committed does not only revolve around religious affairs but also worldly affairs which have an active role. Given that the concept of Sufism is so moderate, it is not impossible that Sufism will be easily accepted and its teachings will have a positive impact on the dhoir and inner life of its followers (Hakim, 2018).

Because the continuity of fulfilling the needs of every human being is an obligation so it is not only at the *ubudiyah wiridan* level but also contributes to the activities of fulfilling the needs of congregation tarekat more broadly to all existing human beings. This is in accordance with the Word of God which reads, "*udkhuluu fissilmi kaffah*" (enter Islam as a whole). Islam is not only its worship, but also its muamalah must be Islam as its economic practices (Bakhri, 2008). The economic concept of Sufism has several major references, the ones adopted by Sufism contain a lot of information from Sufis studied to obtain the economic concepts of Sufis, including the treatises on *Qusyariyah*, *al-Luma* and *Al-Hikami* (Hakim, 2018)

a. Tauhid as a Basic Economic Inspiration

Tawhid is the oneness of Allah, because the one nature and one substance only belongs to Allah. The concept of monotheism is the relationship between humans and their Creator (God), and the relationship between humans and fellow creatures is based on their relationship with God. The divine principle; pure focus on Allah SWT (Tawhid) as an object of faith (Syaiful Bakhri, 2011). This principle is the essential goal that entrepreneurship undertaken by someone is to obey and carry out God's commands. As for Tawhid which is an axiom of Islamic economic ethics in the perspective above, it is an implementative conceptual one. There are four ideal conditions for the form of an economy or business, namely:

First, ensuring that economic and business transactions are in the corridor of religious values desired by God, such as avoiding usury practices and forbidding economic actors from running their businesses in a virtuous manner, containing elements of speculation and gambling. O you who believe, fear Allah and leave the rest of usury (which has not been collected) if you are believers;

Second, Ensuring that every business transaction takes place in a fair atmosphere, all parties have an equal position as partners with one another. The position and responsibilities of business actors are built on the principle of "contract and mutually agree", socializing the mudharabah system or community contract, both of these systems approach the values of justice; Ensuring that every business contract takes place with full responsibility, not only between the principal-agent, between the company and the shareholders, but in a wider spectrum, society and the environment *Third*, ensure that all forms of economic and business transactions do not harm the perpetrators in particular and society in general. Incorporating ethical aspects (monotheism values) opens opportunities for economic and business actors to creatively create various forms and models that are capable of bringing benefit (Yulanda & Putra, 2020).

b. Spiritual Entrepreneurship

With the Islamic Spiritual Entrepreneurship value for entrepreneurs, it is hoped that they will be able to create entrepreneurs who obey God's rules so that they become entrepreneurs who are trustworthy, honest and fair in getting results in their business. However, not all coastal communities whose profession is entrepreneurs have the same belief. So that their sense of peace, well-being, comfort in life has different styles and characteristics.

Entrepreneurial spirituality models prove that Islamic spirituality underlies and is formulated into a business ethic. As the independence model developed in the Idrisyah Congregation is the entrepreneurship method which contains value components, and the ability to deal with problems and problems is used as a business opportunity. Entrepreneurial attitudes are integrated between attitudes that can help discover new things and create innovations in business development. This kind of attitude has been going on for a long time and has been developed in this tarekat. So that many congregations and followers who have opportunities in funding or manpower join businesses owned by the Idrisyah order Islamic boarding school.

First, Divine principle; pure focus on Allah SWT (Tawhid) as an object of faith. This principle is the ultimate goal that the purpose of entrepreneurship is to obey and carry out God's commands. *Second*, Biblical Principles; the values of the truth of the Koranic text as the main source for what we believe and do; *Third*, the principle of worship; discover new forms of worship. This principle views that worship is not only in the ritual dimension, but that doing business is also a worship of God; *Fourth*. The principle of the agreement; commitment to integrity as a people. The contract that is instilled in the soul of an entrepreneur must be on honesty and integrity values; *Fifth*. Priesthood principles: readiness to serve; *Sixth*. Leadership principles; entrepreneurial spirituality. In particular,

A Muslim entrepreneur who has high spirituality will be able to face various kinds of obstacles and influences that exist. Because he is a risk taker, both financial risks and mental risks. The influence of globalization and modernization in all aspects of life also influences the world of entrepreneurship, both from the aspect of resource management to the infrastructure used. The development of the Islamic economy in Indonesia is very dynamic. The emergence of sharia-based economic institutions is a sign of the development of this system in almost all types of economic enterprises. The state also accommodates and legalizes the sharia system by establishing laws and other regulations to support the development of the sharia system.

Islamic law teaches that Muslims must follow the Prophet Muhammad. Apparently, previously he was a successful entrepreneur. This success made Khadijah ra interested in young Muhammad. Love descends because of the morals of the Prophet Muhammad. Because they wanted to make sure or wanted to test, Muhammad asked the young man to do business. Then Khadijah asked for cooperation by marketing her wares to Sham. In this trade mission, young Muhammad saw was not alone, but Siti Khadijah ra chose one of his men to follow his business trip or to be more precise spy on him (Mardani, 2019).

In the view of Sufism all activities are worship, including entrepreneurship. When the focus is on Allah SWT, then what is formed within is value. This is what is difficult to get in formal schools. Honesty, does not have to be memorized by repeatedly saying "honest, honest, honest". Honest value will be obtained from the faith that is practiced. So our target must be Allah, so in Islamic studies it is Allah SWT as our target. Because if God has become the purpose of our life, the orientation of our life, God is the one who owns everything. So that we dedicate our activities not to anyone but to Allah (*lillah*). Starting is not just a profit target, but because of Allah alone. Intend his eyes (Mardani, 2019).

The Phenomenon of the Economic Movement of Sufism in Indonesia

This is what becomes interesting in research where Sufism is usually considered a teaching that only emphasizes individual merit, moreover tasawuf has the concept of *I* which means having to leave the world or sometimes having to live with little material things, as Hasan Al Bashri said that *Zuhud* leaves worldly life because the world is like a snake, slippery to hold but its poison can kill. The essence and purpose of *zuhud* are the same, namely not making worldly life the ultimate goal. However, there is a tertiary institution that actually teaches how to become an entrepreneur or get involved in the world of economics.

In this context, apart from the encouragement of needs and self-actualization, the values adhered to, beliefs or religious teachings (including the values of Sufism) can certainly also become something that plays a role in the process of forming this basic attitude of life. This means that the emergence of a human work ethic is driven by an attitude of life, accompanied by either a steady or less stable awareness. This basic attitude in life becomes a source of motivation that shapes certain characters, habits or work culture.

Looking at the phenomenon, that many congregations that have developed in Indonesia, in particular, have only established or survived only dealing with issues of religious rituality. Because it is usually a fact that the routine of the tarekat religiosity only revolves around the axis of worship, not on the economic, financial, agricultural and educational aspects. Only a few tarekat have been successful, at least according to researchers, out of the box, like the tarekat Idrisiyyah.

As the independence model developed in the tarekat Idrisyah is the entrepreneurship method which contains value components, and the ability to deal with problems and problems is used as a business opportunity. Entrepreneurial attitudes are integrated between attitudes that can help discover new things and create innovations in business development. This kind of attitude has been going on for a long time and has been developed in this tarekat. So that many congregations and followers who have opportunities in funding or manpower join businesses owned by the tarekat Idrisiyyah Islamic boarding school.

The Tarekat Idrisiyyah was founded by a Sufi scholar named Sheikh Ahmad bin Idris al-Fasi in the 18th century AD. This order was continued by his student named Sheikh Muhammad bin Ali as Sanusi, Sheikh Muhammad Al Mahdi, and Sheikh Ahmad Syarif As-Sanusi, known as the Sanusiyyah order. In 1930, the congregation was brought to Indonesia by a scholar from Tasikmalaya named Syekh Akbar Abdul Fattah, to be precise in the village of Cidahu Tasikmalaya. Syekh Akbar Abdul Fattah as the first murshid changed the name of the Sanusiyyah order to the Idrisiyyah order for reasons of security for the tarekat's da'wah movement which was closely monitored by the Dutch colonial government (Munandar & Mursalat, 2019).

The important role of the Idrisiyyah Order in the 1980s until now is a movement in the social and economic fields. In 1986, the Idrisiyyah congregation founded a da'wah movement in the economic field in the form of Islamic Boarding School Cooperatives (Kopontren), as well as a grocery shop in 1987 managed by the management of the Al-Idrisiyyah Foundation. The grocery shop business turned into a minimarket retail business unit under the name Qini Mart in the 2000s. The process of changing the name coincided with modernization in 2003 in the form of procuring computer equipment to simplify the process of calculating and managing goods to be traded. Around 2007, Qini Mart began to build a more modern system using the Convenience Store system as used by many modern retail businesses. Besides that,

The tarekat Idrisiyyah where the Mursyid (Highest Leader) actually instructed that this tarekat must be able to be independent and not be dependent on other people in any way. So based on this economic doctrine, several businesses were run by the Order, for example, BMT Idrisiyah, Agriculture, Animal Husbandry, Fisheries, Franchising, Travel, Cooperatives and others. This is quite encouraging in the midst of competition and a sense of permissiveness among Muslims to pay more attention to business from their own people and from the onslaught of foreign businessmen. The business that was run under the tarekat Idrisiyah grew rapidly as evidenced by the many visits from various parties and the government's appreciation for the success of the business it was running.

Apart from the tarekat Idrisiyyah which is engaged in the economy, there is the Shiddiqiyah Order which is the most unique and one of the congregations involved in the business world. This tarekat is widespread among business people and people who mostly live in cities because the teachings/practices of this tarekat are very easy. The teachings of the Shiddiqiyah congregation are also not burdensome for the student to carry out his practice. The Mursyid, namely Sheikh Muchtarullah al-Mujtaba revived this tarekat with great enthusiasm and wisdom even though it was full of barrage of obstacles without giving up, finally Sheikh Muhtar succeeded in spreading this tarekat. The tarekat Shiddiqiyah is not only spread throughout Indonesia but has spread throughout the world (Nurindriyastuti, 2022).

Some of the interesting phenomena of the tarekat Shiddiqiyah can be seen from the economic behavior of its adherents, especially in developing business units that can support the rapid development of the order in Indonesia. To date, many types of products have been developed by the tarekat Shiddiqiyah, starting from the construction of a three-star hotel in Jombang, production of bottled mineral water (Maaqo), partners in the kretek cigarette business (in collaboration with HM. Sampoerna), pandan and bamboo handicrafts, houses Mekan Yusro, production of teabags and honey.

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Apart from opening several business opportunities, the tarekat Shiddiqiyah also plays an active role in many social activities. These activities were carried out by the tarekat when natural disasters were occurring in several areas, holding compensation events for the poor and orphans, social services for the general public, and also social assistance to people who were seen as less fortunate in their daily lives. The social activities carried out by the congregation in various branches are intended as a form of developing social savings capital which is commonly called "*Tajrin Nafa*" (Fawait, 2019).

The term "*Tajrin Nafa*" has the meaning of flowing benefits in Arabic (Misbahul Munir, 2015). *Tajrin nafa* is a social activity carried out by all congregations of the tarekat Shiddiqiyah to carry out the mobilization of savings funds managed by the Dhibra institution. For *tajrin nafa* in Bojonegoro as an example of savings for the celebration of Indonesian independence on August 17 by building a Livable House with an estimated cost of Rp. 70,000,000 per unit. For this reason, the committee uses a package system with a nominal value per package of Rp. 50,000, so approximately 1,400 packages are needed to build one Livable House.

In contrast to the understanding of Sufism and congregations in general, which tend to be fatalism, the Tarekat Shiddiqiyah is able to mix the teachings of Sufism with the spirit of entrepreneurship. A bottled water company labeled Maaqo is a relatively large business. Even though it has only been established for a few years, its production is already quite large. At least every day it is able to produce 1000 boxes, each box consisting of 48 glass bottles of water. Another business unit is Yusro Alfamart, which is a non-profit venture between the

tarekat Shiddiqiyah and PT Sumber Alfalia Trijaya (Sampoerna Group). As a minimart, various kinds of household needs and other daily needs are provided here. On the other hand, there is the production of handicrafts from bamboo and pandan raw materials (Munir, 2015).

The people are employed as pandanus weavers in the form of mats, bags and so on. Likewise in weaving bamboo into chairs, and other home furniture. The tarekat Shiddiqiyah provides raw materials and those who buy the results and market them to the people in Jombang and its surroundings. Apart from that, there is also the production of al-Kautsar honey. This honey is actually taken from several areas where honey is produced in East Java, such as in Kediri. However, after arriving at Ploso, they are labeled and put in bottles and packaged in various sizes. There are also various types of honey marketed including mango honey, randu honey and calliandra honey. This type of honey is based on bee food. Another business unit is the Mufasufu Sejati Jaya Lestari company. This company is a cigarette company that is a partner of the cigarette company Sampoerna. The *Tarekat Shiddiqiyah* provides a production site located in Ploso Jombang. The raw material supplier comes from the Sampoerna company. This company absorbs a lot of labor from the surrounding community, not only members of the Tarekat Shiddiqiyah (Munir, 2013).

Conclusion

Modern civilization brought about by advances in science and technology, the domination of rationalism, empiricism and positivism has become a big problem in the midst of humanity today, the western modernization of values and livelihoods has brought failure and deep disappointment in giving meaning to everyday life. Modern humans, especially in the West, experience spiritual aridity and emptiness. Islamic Sufism does not deny science, in fact Islamic Sufism has contributed many thoughts in the fields of philosophy, literature, music, dance, psychology and modern science.

Sufis are known to be very creative in using media da'wah because most Sufis understand that not everything that is new is bid'ah or something that is prohibited by religion, but they divide bid'ah into two: bid'ah hasanah or more properly called sunahhasa and bid'ah. 'oh dhalalah. There are several media or facilities used by Sufis in preaching including: Halaqatul dhikr (remembrance assembly), Khalwah-khalwah Al-Qur'an, Mosques, Zawiyah Sufiyah, Writing, and in this era, Sufis have started to use internet media. . Now we find many Sufi sites from various countries, a small example in Indonesia is the sites www.sufinews.com, TQNNews, Youtube TQN and Idrisyiah.

In this modern era, Sufism is not only busy with worship or rituals that are only for individual piety, but Sufism is able to adjust to the times by plunging into the social and economic fields. Based on this economic doctrine, several businesses were run by the Order, for example, BMT Idrisyiah, Agriculture, Livestock, Fisheries, Franchising, Travel, Cooperatives and others. This is quite encouraging in the midst of competition and a sense of permissiveness among Muslims to pay more attention to business from their own people and from the onslaught of foreign businessmen.

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