

The Relevance Of Sufism Values In The Mental Revolution Movement Program: The Work Of Fiqh Thinking By Kh. Muhammad Saleh Al-Samarani

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Abstract

The mental revolution started by Ir. Soekarno was sparked during the state speech announcing the proclamation of Indonesian independence, and at that time it was sparked for the State of Indonesia to become a sovereign country in political terms, independent in economic terms, and has socio-cultural characteristics. President Jokowi, like Ir. Soekarno, has called for a mental revolution through the National Movement for Mental Revolution (GNRM). This is intended to transform old habits into new habits in order to realize a sovereign and distinguished Indonesian state in which the personality of every human being is also required. The goal of the mental revolution is to adapt and be accepted by all parts of the country. In a nutshell, it is so that we can be easily accepted in society because we can adapt quickly. We can change our minds wherever we are thanks to the mental revolution. That is an example of a mental revolution in how one views situations and circumstances. Mental revolution necessitates independence and the ability to adapt to any situation. Because not all of our circumstances and circumstances must be governed and directed by others. Not every situation prompts all of us, because what we do can become a mistake if we do not undergo a mental revolution. Mental revolution necessitates independence and the ability to adapt to any situation. This is due to the fact that not all of our situations and circumstances should be governed and directed by others. Not every situation forces us into a situation, because what we do can become a mistake if we do not undergo a mental revolution. Mental revolution necessitates independence and the ability to adapt to any situation. This is due to the fact that not all of our situations and circumstances should be governed and directed by others. Not every situation forces us into a situation, because what we do can become a mistake if we do not undergo a mental revolution.

Keyword: Relevance of Sufism Values, Mental Revolution Movement, Fiqh Thought; Progressive Muslims; Progressive Islam

Introduction

The nineteenth century was the century that gave birth to the greatest number of great Indonesian scholars, both nationally and internationally.¹ Almost all regions in Indonesia have produced great scholars whose works are appreciated by the international community.² From West Sumatra, there is Sheikh Ahmad Khatib al-Minangkabawi, from

¹ Abdurrahman Mas'ud, Intellectual Islamic Boarding School for Religious and Tradition Events, (Yogyakarta: LKIS, 2004), p. 100.

² Nabilah Lubis, Sheikh Yusuf al-Taj al-Makassari Revealing the Essence of All Secrets, (Bandung: Mizan, 1999), p. 12.

Kalimantan there is Sheikh Ahmad Khatib Sambas, from Banten there are Sheikh Nawawi and Sheikh Abdul Karim, from Madura there is Sheikh Khalil Bangkalan, from Central Java there is Sheikh Saleh Darat Semarang, from East Java there is Sheikh Mahfuz Tremas, and many more. These names are native Indonesian scholars who spent a lot of time studying in Haramain.³ Some of them chose to live and serve in Haramain, while others returned to their homeland to spread the teachings of Islam in their respective hometowns. One of those who returned to their homeland and became a great scholar was Sheikh Muhammad Saleh Darat Semarang or better known as Kiai Saleh Darat or Mbah Saleh Darat.

The Sufistic style of his fiqh thinking⁴, is more clearly seen by reading his other works, *Minhāj al-Atqiyā'fSyarMa'rifah al-Akiyā'ilāraq al-Auliyā'*. He said that Sufism without fiqh is invalid and misguided, while fiqh without Sufism is useless, as if it did not exist.⁵ According to him, people who practice Sufism⁶ without fiqh are very dangerous. These kind of people will fall into error by thinking that they have arrived at maqām ma'rifat, because of which they felt no need to perform prayers and other worship.⁷ In fact, no matter how high the maqām, if a person is a Sufi person, they are still bound by fiqh, and will never lose their obligation to carry out various rituals of worship.⁸ They are still obliged to perform the five daily prayers, fasting Ramadan, Zakat, Hajj, and other acts of worship. Fiqh is the most fundamental spiritual ladder of climbing that every sālikehave to maintain it⁹, no matter how high maqām and his mysticism¹⁰. Even more so, a sālikewill always display the values of noble character in every aspect of their life and be a role model for the community¹¹.

Sufistic values contained in the book of *Majm'ah ash-Syar'ah al-Kāfiyah li al-'Awwām*, which is the work of Sheikh Muhammad Saleh Darat include¹²: sincere values,¹³ muhasabah, muraqabah, controlling lust, patience, khauf, raja', and zuhud.¹⁴ These values can be implemented into the mental revolution movement that is being launched by the government. As is known, since 2016, the government through Presidential Instruction

³Ibid., h. 11.

⁴Muhammad In'amuzzahidin, "Pemikiran Sufistik Muhammad Shalih Al-Samarani," *Walisongo: Jurnal Penelitian Sosial Keagamaan* 20, no. 2 (2012): 321, <https://doi.org/10.21580/ws.2012.20.2.202>.

⁵ Sheikh Soleh bin Umar as-Samarani, *Minhāj al-Atqiyā'fSyarMa'rifah al-Akiyā'ilā arq al-Auliyā'*, (Bombay: Publisher al-Karimiy, t.th.), p. 39.

⁶Faudzinaim Badaruddin and Muhammad Khairi Mahyuddin, "Autoriti Sanad Tarekat Dan Peranannya Dalam Ilmu Tasawuf," *International Journal of Islamic Thought* 20 (December 1, 2021): 34–44, <https://doi.org/10.24035/ijit.20.2021.208>.

⁷Nabilah Lubis, Sheikh Yusuf al-Taj al-Makassari *Revealing the Essence of All Secrets*, (Bandung: Mizan, 1999), p. 12.

⁸Sheikh Muhammad Nawawi al-Bantani, *Salālim al-fualā'Syar 'alāmanMah Hidāya al-Akiyā'ilā arq al-Auliyā'*, (Demak: Pilang Wetan Islamic Boarding School Publisher, t. th.), p. 13.

⁹Zaid M. Eyadat, "Fiqh Al-Aqalliyyāt and the Arab Spring: Modern Islamic Theorizing," *Philosophy and Social Criticism* 39, no. 8 (2013): 733–53, <https://doi.org/10.1177/0191453713494970>.

¹⁰Muhammad Adil, "Fikih Melayu Nusantara Masa Kesultanan Palembang Darussalam," *AHKAM : Jurnal Ilmu Syariah* 18, no. 2 (July 12, 2018): 347–73, <https://doi.org/10.15408/ajis.v18i2.9649>.

¹¹Asep Usman Ismail, "Integrasi Syariah Dengan Tasawuf," *AHKAM : Jurnal Ilmu Syariah* 12, no. 1 (February 1, 2012): 129–38, <https://doi.org/10.15408/ajis.v12i1.987>.

¹²Muslich Shabir, "Corak Pemikiran Tasawuf Kyai Saleh Darat Semarang: Kajian Atas Kitab Minhāj Al-Atqiyā'," *International Journal Ihya' 'Ulum Al-Din* 19, no. 1 (September 7, 2017): 91, <https://doi.org/10.21580/ihya.18.1.1744>.

¹³Ibid., h. 44.

¹⁴Ibid., h. 45-48.

number 12 of 2016¹⁵ has carried out a mental revolution in order to improve and build the nation's character. The instructions which contain 5 (five) Mental Revolution National¹⁶ Movement Programs include: (1) the Serving Indonesia Movement Program, (2) the Clean Indonesia Movement Program, (3) the Orderly Indonesia Movement Program, (4) the Independent Indonesia Movement Program, and (5) United Indonesia Movement Program.¹⁷In this study, the Sufistic values in the book will be sought for relevance to the five programs. From here, it is hoped that this study can find the relevance of Sufistic values with the Mental Revolution Movement Program that is being programmed by the government.

After finding the elements of the relevance of these values to the five programs of the Mental Revolution movement, then these values can be transformed into training materials or debriefing for the program. Values derived from religion are believed¹⁸ to be more easily accepted by the Indonesian people who are religious. Therefore, it is hoped that the level of success of the program can be achieved more optimally.¹⁹

Studies on the thoughts of Sheikh Muhammad Saleh²⁰ Darat contained in this book is important for the following five reasons:

The occurrence of moral decline and mental damage to most Indonesians is indicated by the prevalence of immoral acts, such as free sex, child molestation, collective rape, rampant adultery, sodomy, widespread cases of incest and loss of shame, as well as high crime rates, such as murder by mutilation, drug trafficking, robbery and theft, collective corruption, terrorism and cybercrime.

This condition is inversely proportional to the worship carried out by Indonesian Muslims. The interest of Muslims in carrying out worship can be categorized as quite high. This can be seen from the number of Indonesian Muslims who perform the pilgrimage, which reaches more than two hundred thousand pilgrims per year. Meanwhile, the number of worshipers who are still waiting is 2.6 million. In all regions the average waiting list is ten to forty years. People who are diligent in worship, ideally, their obedience will increase and their disobedience will decrease. This is because the person who performs the pilgrimage means that they have perfected their Islam, and therefore after the pilgrimage the person must increase their religiosity.²¹ However, in reality, this worship has not been able to shape the perpetrator's personality to be more obedient than before. They are almost no different from

¹⁵Presiden Republik Indonesia, "Instruksi Presiden Republik Indonesia Nomor 12 Tahun 2016," 2016, <https://www.infodesign.org.br/infodesign/article/view/355%0Ahttp://www.abergo.org.br/revista/index.php/ae/article/view/731%0Ahttp://www.abergo.org.br/revista/index.php/ae/article/view/269%0Ahttp://www.abergo.org.br/revista/index.php/ae/article/view/106>.

¹⁶Saefur Rochmat, "The Fiqh Paradigm for the Pancasila State: Abdurrahman Wahid's Thoughts on Islam and the Republic of Indonesia," *Al-Jami'ah: Journal of Islamic Studies* 52, no. 2 (December 26, 2014): 309, <https://doi.org/10.14421/ajis.2014.522.309-329>.

¹⁷Presidential Instruction Number: 12 of 2016 concerning the Mental Revolution Movement.

¹⁸Adis Duderija, "A Paradigm Shift in Assessing /Evaluating the Value and Significance of Hadīth in Islamic Thought: From 'ulūmu-l-Isnd/Rijl to 'Usūlu-l-Fiqh," *Arab Law Quarterly* 23, no. 2 (2009): 195–206, <https://doi.org/10.1163/157302509X415666>.

¹⁹Mahfudz Junaedi, "Fikih Indonesia: Epistemologi Sosio-Kultural Mahfudz," *Jurnal Pemikiran Hukum Dan Hukum Islam* 9, no. 2 (2018): 289–302.

²⁰Shabir, "Corak Pemikiran Tasawuf Kyai Saleh Darat Semarang: Kajian Atas Kitab Minhāj Al-Atqiyā'."

²¹Hujjah al-Islam Abu Hamid al-Ghazali, *Ihyā'Ulum ad-Din*, (Indonesian: Dār Ihyā'al-Kutub al-'Arabiyyah, t.th.), juz 1, p. 263.

ordinary people who have not performed the pilgrimage. Even if there is an increase, it will only occur formally, without being accompanied by an appreciation of the Sufistic values contained in it.²²

Education that has been implemented so far has not been able to shape students into intelligent human beings intellectually, emotionally, and spiritually. Our world of education has been built on a dry positivistic philosophy of faith and noble character.²³ Truth values are only determined by empiricism.²⁴ Such philosophy does not support belief in the unseen; God and angels are myths that cannot be empirically proven, and believing in God's existence is foolish because it is not empirically proven. With this educational model, Sufistic values, such as muraqabah (that Allah is always watching over us) are never instilled in the students' personalities. Because of that, then a kind of assumption arises that corruption does not matter as long as it is not caught. Adultery is also okay as long as other people do not find out, and so on. Such a view, in turn, will only create a generation of hypocrites, which are good on the outside, but rotten on the inside. Such traits and attitudes if left unchecked will damage the mentality of the Indonesian nation.²⁵

There is a Mental Revolution movement launched by the government since 2016 and awareness of education observers about the importance of character education. This movement emerged as a response to the two conditions above which, if left unchecked, will plunge this nation into the abyss of destruction.²⁶ As is known, the destruction of a nation is always preceded by the moral decay of the nation. This movement is very important as a momentum to organize the life of the nation and state which is imbued with the spirit of nobility of character as exemplified by the Prophet as uswah hasanah for mankind, especially Indonesian Muslims²⁷.

Thoughts of Sheikh Muhammad Saleh Darat Semarang in the book *Majm'ah ash-Syar'ah al-Kāfiyah li al-'Awwām* provide a set of sublime Sufistic values and can be used as raw materials/references in building an advanced and civilized society. In accordance with the spirit of development reflected in the national anthem Indonesia Raya, mental development must be addressed first before physical development is encouraged. TAP MPR NO. IV/1978 stated that one of the goals of development in the field of religion is to build humans and society that are truly in harmony in their relationship with God Almighty, with

²²Indications that show no substantive change in the pilgrims can be seen from their mentality after returning from the holy land. In some areas in Indonesia, the mentality of the hajj pilgrims still does not change, such as still liking to gamble, fighting cocks, cheating in muamalah, and even getting married again.

²³Abdurrohman Kasdi, "Reconstruction of Fiqh Nusantara: Developing the Ijtihad Methodology in Formulating Fiqh from Indonesian Perspective," *Qudus International Journal of Islamic Studies* 7, no. 2 (2019): 239–66, <https://doi.org/10.21043/qijis.v7i2.4797>.

²⁴Fuad Thohari et al., *The Implications of Understanding Contextual Hadith on Religious Radicalism (Case Study of Darus Sunnah International Institute for Hadith Sciences)*, Samarah, vol. 5, 2021, <https://doi.org/10.22373/sjhc.v5i2.11124>.

²⁵Fatchul Mu'in, *Character Education of Theoretical & Practical Construction*, (Yogyakarta: Ar-Ruzz Media, 2016), p. 8.

²⁶ Previously in 2010, to be exact on May 2, 2010, the President of the Republic of Indonesia, Susilo Bambang Yudoyono, had also launched the Character Education movement. SBY's policy was actually an affirmation of the idea of a new order government under the leadership of President Suharto. However, the character education movement that was launched since the new order has yet to show results. This is allegedly because the movement is political and formal, so it is not clear which direction to go, who is the target of the movement and so on.

²⁷Noor Aida, "Jamaah Kraton: The Muslim New Agers from Pekalongan," *Indonesian Journal of Islam and Muslim Societies* 2, no. 2 (2012): 191–214, <https://doi.org/10.18326/ijims.v2i2.191-214>.

others and the natural surroundings, and have a stable balance between outward and spiritual life. The Sufistic values of Sheikh Muhammad Saleh Darat's thoughts contained in the book of *Majm'ah ash-Syar'ah al-Kāfiyah li al-'Awwāmcān* can be integrated and internalized into the mental development process of the Indonesian nation which is being run by the government.²⁸

Awareness of the importance of utilizing the treasures of thought of Indonesian figures and scholars in an effort to build the nation's culture²⁹ has to be built. Since ancient times, Indonesia has been famous for its wealth of thought and noble character. The works of thought by the scholars of the archipelago are very rich in moral teachings that can be used as capital in carrying out the development of the Indonesian nation, especially those related to mental development.

Theory of Thought

Human existence cannot be separated from reason. Intellectuality is the most valuable thing for humans. Humans are distinguished from animals by reason.³⁰ Therefore, Muslim philosophers define human as 'ayawānnātiq' or beings capable of thinking. Descartes, a famous philosopher from France said: *Cogito Ergo Sum*, I think therefore I exist.³¹ This means that a person's existence lies in their thinking activity. The function of reason is to think, and from the process of thinking

is born the result or product of thinking, which is called 'thought'.³² Muhammad Abed al-Jabiri defines thought by: A collection of views used by society to express problems, ethical ideals, school doctrines and socio-political ambitions.³³

According to al-Jabiri, the word 'thinking' in the terminology of the philosophers has two meanings. First, thinking as a device for producing thoughts (*al-fikr ka'āla ready li intāj al-fikr*). Second, thinking in terms of the collection of thoughts itself (*al-fikr bi wafihī majm'al-afkārāthat's itā*).³⁴ Thinking in the first sense is a process or activity of human thinking about an object by involving certain methods and approaches in order to obtain an essence of truth. Meanwhile, in the second sense, thinking is the product of an activity of thinking about an object which is influenced by many variables. Thought in the first and second senses has a very close and inseparable rope. The relationship between the two is like the relationship between 'aql and ma'ql (thinking device and thought object).

According to Kunto Wijoyo, the objects of thought themselves can be of various kinds, such as politics, religion, economics, social, law³⁵, philosophy, culture, and so on. Thinking

²⁸Shabir, "Corak Pemikiran Tasawuf Kyai Saleh Darat Semarang: Kajian Atas Kitab *Minhāj Al-Atqiyā'*."

²⁹Mukhlis Rahmanto, "Rowing in the Flow of Khalaf; Indonesian Salafism Response towards Contemporary Islamic Economics," *Humanities and Social Sciences Reviews* 7, no. 4 (2019): 968–72, <https://doi.org/10.18510/hssr.2019.74132>.

³⁰Kevin O'donnell, *History of Ideas*, trans. Jan Riberu, (Yogyakarta: Kanisius Publisher, 2009), p. 6.

³¹*Ibid.*, h. 107.

³²Imam Mukhyidin, Junanah Junanah, and Mohamad Joko Susilo, "Analisis Konsep Pendidikan Islam Humanisme Religius Menurut Abdurrahman Mas'ud," *Millah* 20, no. 1 (2020): 33–62, <https://doi.org/10.20885/millah.vol20.iss1.art2>.

³³Muhammad Abed al-Jabiri, *Arabic Reasoning Formation Criticism of Tradition Towards Liberation and Interreligious Discourse Pluralism*, trans. Imam Choiri, (Yogyakarta: IRCiSoD, 2003), p. 26.

³⁴*Ibid.*

³⁵Edmund Hayes, "Between Implementation and Legislation: The Shi'i Imam Muḥammad Al-Jawād's Khums Demand Letter of 220 Ah/835 Ce," *Islamic Law and Society* 28, no. 4 (November 9, 2021): 382–414, <https://doi.org/10.1163/15685195-bja10014>.

about objects as above is called theoretical thinking.³⁶In addition to theoretical thinking, it is also known as practical thinking, namely thinking whose objects are related to everyday practical life. He also argues that thinking can be carried out by individuals (Soekarno, Natsir, John Locke), ideologies (nationalism, socialism, pragmatism), intellectual movements (Frankfurt School, Structuralism, Postmodernism), periods (the Age of Belief, Renaissance, Enlightenment), and collective thinking³⁷ (MUI, Muhammadiyah, NU).³⁸

Thought also has various variants,³⁹ which shows the influence of the socio-cultural, political, economic and cultural environment.⁴⁰Therefore, it is known that

various characteristics of thought are formed in a certain social environment, such as Arabic thought, Chinese thought, French thought, Indonesian thought, and others. A thought can still be divided into several sub-variants that have different characteristics. For example, Indonesian thought can be divided into Javanese thought, Sumatran thought, Sulawesi thought, and so on, each of which has its own differences. Javanese religious thought can be divided into three sub-variants, namely Abangan, Santri and Priyayi.⁴¹

According to Komaruddin Hidayat⁴², an idea, however pure, it may not be independent and free from various influences. A thought is basically the result of in-depth reflection on an object that is related to other objects around it, such as political, economic, religious, environmental, and socio-cultural situations. It is, therefore, difficult to imagine a thought that is not at all influenced by things mentioned above. Imam Abu Hanifah's rational thinking, for example, was influenced by the situation of Baghdad which was the busiest metropolitan city of its time, which demanded quick and rational thinking to respond to the dynamics of society. On the other hand, Imam Malik's thinking which tends to be traditional is influenced by the situation of the city of Medina which is calm, homogeneous and becomes the center of the spread of Hadith.⁴³

Furthermore, Komaruddin Hidayat argues that a person's thoughts are influenced by many factors, including the thoughts of others. Therefore, one's thinking is basically a network of intersubjectivity.⁴⁴Thoughts of Usul Fiqh by Imam Shafi'i in ar-Risālah for example, was influenced by the thoughts of his predecessors in various regions⁴⁵. Although the book was the work of ash-Shafi'i, it was heavily influenced by the thoughts of his teachers at various centers of knowledge at that time, namely the thoughts of the Meccan scholars, Medina scholars, and Iraq scholars.⁴⁶Kunto Wijoyo also

³⁶Kunto Wijoyo, *Historical Methodology*, (Yogyakarta: Tiara Wacana Yogya, 2003), p. 190.

³⁷Biyanto Biyanto, "The Typology of Muhammadiyah Sufism: Tracing Its Figures' Thoughts and Exemplary Lives," *Indonesian Journal of Islam and Muslim Societies* 7, no. 2 (December 1, 2017): 221, <https://doi.org/10.18326/ijims.v7i2.221-249>.

³⁸*Ibid.*

³⁹*Ibid.*, h. 194.

⁴⁰Al-Jābeer, *Formation...*, p. 27.

⁴¹Kunto, *Methodology...*, p. 194.

⁴²Fitriyatul Hanifiyah, "Konsep Bahasa Agama: Sebuah Kajian Hermeneutik Dalam Perspektif Komaruddin Hidayat," *AT-TURAS: Jurnal Studi Keislaman* 7, no. 2 (December 31, 2020): 179–90, <https://doi.org/10.33650/at-turas.v7i2.1250>.

⁴³Tarmizi M. Jafar and Arifah Fitria, "Understanding Multiple Interpretations on the Hadith That Husbands Allow Wives to Have Outdoor Activities: A Study of Islamic Law Perspectives," *Samarah* 5, no. 1 (2021): 210–31, <https://doi.org/10.22373/sjhk.v5i1.9106>.

⁴⁴Komaruddin Hidayat, *Understanding the Language of Religion A Study of Hermeneutics*, (Bandung: Mizan, 2011), p. 200.

⁴⁵Yandi Hafizallah, "Pemikiran Abad Al-Jabiri Terhadap Nalar Arab," *Mawa'izh : Jurnal Dakwah Dan Pengembangan Sosial Kemanusiaan* 10, no. 1 (July 18, 2019): 60–76, <https://doi.org/10.32923/maw.v10i1.742>.

⁴⁶Adonis, *Archeology of Arab-Islamic Thought-History*, trans. Khairon Nahdiyyin, (Yogyakarta: Lkis, 2007), p. 10.

stated the same thing. According to him, one's thoughts must be influenced by the thoughts of previous people. Tjokroaminoto's thoughts on Islam and Socialism, written in 1924, were influenced by religious books about the piety of former Islamic leaders. Then, Islam and Socialism influenced Masjumi figures, because then the book was reprinted many times by Masjumi publishers.⁴⁷

In addition to being influenced by various factors, thoughts also affect a community's actions. Kevin O'donnell stated that throughout history, thoughts have influenced, and even changed people's behavior and way of life.⁴⁸ The same thing was also stated by Kunto Wijoyo⁴⁹, who argued that all human actions⁵⁰ must be influenced by thoughts. For example,⁵¹ the cooperative movement was influenced by the thoughts of Mohammad Hatta, the Taman Siswa educational movement was influenced by the thoughts of Ki Hajar Dewantoro, and the Muhammadiyah movement was influenced by the thoughts of KH. Ahmad Dahlan.⁵²

This theory of thought is used to analyze the construction of Sheikh Muhammad Saleh Darat's thoughts on fiqh and Sufism related to how the construction of his thoughts, who and what influenced his thoughts, and how these thoughts influenced Indonesia.

Sufism

The term Sufism basically refers to an esoteric meaning behind the visible or exoteric meaning⁵³. Sufism or what is often called mysticism is the deepest core of Islamic law⁵⁴. It is the substance of a series of outward worship performed by a servant

which is a reflection of the creed which is the foundation⁵⁵. Outward knowledge is called shari'ah⁵⁶, while inner knowledge is called essence⁵⁷.

According to Syekh Nawawi al-Bantani, between shari'ah (fiqh) and essence (sufism), there is a symbiotic and total relationship⁵⁸. There will be no benefit in fiqh (outward amaliah)⁵⁹ without tasawuf (inner amaliah), and there will be no inner being if nothing is

⁴⁷Kunto, *Methodology...*, p. 192.

⁴⁸O'donnell, *History...*, p. 6.

⁴⁹Khusni Arum, "Pengembangan Pendidikan Agama Islam Berbasis Sosial Profetik (Analisis Terhadap Pemikiran Kuntowijoyo)," *Millah: Jurnal Studi Agama* 17, no. 2 (2018): 177–96.

⁵⁰Basheer Nafi, "A Teacher of Ibn 'Abd Al-Wahhāb: Muhammad Hayāt Al-Sindī and the Revival of Ashāb Al-Hadīth's Methodology," *Islamic Law and Society* 13, no. 2 (2006): 208–41, <https://doi.org/10.1163/156851906776917552>.

⁵¹Mukhyidin, Junanah, and Susilo, "Analisis Konsep Pendidikan Islam Humanisme Religius Menurut Abdurrahman Mas'ud."

⁵²Kunto, *Methodology...*, p. 198.

⁵³Mif Rohim, Surtahman Kastin, and Hasan Al-Kindely, "Model Ekonomi Sufi Imam Al-Ghazali," *Jurnal Teknologi* 1, no. 64 (2013): 111–20, www.jurnalteknologi.utm.my.

⁵⁴Eyadat, "Fiqh Al-Aqalliyāt and the Arab Spring: Modern Islamic Theorizing."

⁵⁵Simon Sorgenfrei and Simon Stjernholm, "Salafi Sufism? Islamic Border-Keeping in Contemporary Sweden," *Approaching Religion* 12, no. 2 (June 14, 2022): 77–91, <https://doi.org/10.30664/ar.112832>.

⁵⁶Hasyim Asy and Its Development, "Cumhuriyet İ Lahiyat Dergisi - Cumhuriyet Theology Journal Hadis Biliminin Endonezya ' Ya Girişi ve Gelişmesine Mahfûz et - Termesi ve Hâşim Eş ' Ari ' Nin Katkısı The Hadīth Science Entry to Indonesia and the Contribution of Mahfudz Tremas" 24, no. 3 (2020): 1333–54.

⁵⁷Ismail, "Integrasi Syariah Dengan Tasawuf."

⁵⁸*Ibid.*, h. 4.

⁵⁹Hanifiyah, "Konsep Bahasa Agama: Sebuah Kajian Hermeneutik Dalam Perspektif Komaruddin Hidayat."

born⁶⁰. Syekh Saleh Darat Semarang said: "Shari'ah without essence is empty (meaningless), essence without sharia is null."⁶¹ Imam Malik also said: "Anyone who does Sufism without fiqh, then he is zindiq. Whoever does fiqh without tasawuf, then he is wicked. Whoever combines the two, he will arrive at the truth."⁶²

The emergence of Sufism began in the first century Hijriyah as a form of popular resistance against rulers who had gone beyond the limits of the Shari'ah⁶³ and deviated from the teachings of Islam that were exemplified by the Apostles and Companions⁶⁴. The rulers used Islam as a tool to legitimize their personal ambitions and lead a luxurious life that was contrary to Islamic morality.⁶⁵ Since then, the Sufi movement emerged that distanced itself from the glitter of worldly life.⁶⁶ They are eager to restore the original and sacred message brought by the Prophet. It is a

Spontaneous awareness of the sincerity of individual Muslims⁶⁷ to reveal the true prophetic path. They get the spirit of the light of conscience from the spirit of servitude.⁶⁸ The light of Sufism radiates widely without going through any organized movement. A Sufi is an enforcer and upholder of the message of Islam.⁶⁹

The phenomenon of the study and practice of Sufism is increasingly becoming a trend in a number of big cities.⁷⁰ This is not only true in Indonesia, but also a global phenomenon.⁷¹ Modern life seems to cause humans to dissolve in materialism and hedonism that does not bring happiness.⁷² Many people who have a heavy workload become stressed or depressed.⁷³ They then try to find happiness in religion through the practice of Sufism.⁷⁴ Sufism is currently widely used for healing various diseases, both physical, and mainly non-

⁶⁰Rahmanto, "Rowing in the Flow of Khalaf; Indonesian Salafism Response towards Contemporary Islamic Economics."

⁶¹Ibid.

⁶²Nasaruddin Umar, *Modern Sufism the Way to Know and Get Closer to Allah SWT*, (Jakarta: Republika Publisher, 2014), p. 1.

⁶³In'amuzzahidin, "Pemikiran Sufistik Muhammad Shalih Al-Samarani."

⁶⁴Ahmad Muttaqin, "From Occultism to Hybrid Sufism: The Transformation of an Islamic-Hybrid Spiritual Group in Contemporary Indonesia," *Indonesian Journal of Islam and Muslim Societies* 4, no. 1 (2014): 81–104, <https://doi.org/10.18326/ijims.v4i1.81-104>.

⁶⁵Asy and Development, "Cumhuriyet İ Lahiyat Dergisi - Cumhuriyet Theology Journal Hadis Biliminin Endonezya ' Ya Girişi ve Gelişmesine Mahfuz et - Termesî ve Hâşim Eş ' Arî ' Nin Katkısı The Hadîth Science Entry to Indonesia and the Contribution of Mahfudz Tremas."

⁶⁶Aria Nakissa, "The Fiqh of Revolution and the Arab Spring: Secondary Segmentation as a Trend in Islamic Legal Doctrine," *Muslim World* 105, no. 3 (2015): 398–421, <https://doi.org/10.1111/muwo.12098>.

⁶⁷Kasdi, "Reconstruction of Fiqh Nusantara: Developing the Ijtihad Methodology in Formulating Fiqh from Indonesian Perspective."

⁶⁸Muttaqin, "From Occultism to Hybrid Sufism: The Transformation of an Islamic-Hybrid Spiritual Group in Contemporary Indonesia."

⁶⁹Said Aqil Siroj, *Sufism as Social Criticism Prioritizing Islam as Inspiration, Not Aspiration*, (Bandung: Mizan, 2006), p. 31.

⁷⁰Furqan I. Aksa, "Islamic Perspectives in Disaster: An Alternative to Changing Fatalistic Attitudes," *Jamba: Journal of Disaster Risk Studies* 12, no. 1 (2020): 1–4, <https://doi.org/10.4102/JAMBA.V12I1.942>.

⁷¹Nasaruddin, *Modern Sufism...*, p. 1.

⁷²Eyadat, "Fiqh Al-Aqalliyyât and the Arab Spring: Modern Islamic Theorizing."

⁷³Khairunnas Rajab, "Methodology of Islamic Psychotherapy in Islamic Boarding School Suryalaya Tasik Malaya," *Indonesian Journal of Islam and Muslim Societies* 4, no. 2 (December 1, 2014): 257, <https://doi.org/10.18326/ijims.v4i2.257-289>.

⁷⁴Kasdi, "Reconstruction of Fiqh Nusantara: Developing the Ijtihad Methodology in Formulating Fiqh from Indonesian Perspective."

physical.⁷⁵ The high psychological burden due to work has resulted in many people being psychosomatic and having health problems.⁷⁶ Therefore, they try to find healing from within religion, either through ruqyah or healing.⁷⁷ Healing through this remembrance method came to be known as Sufi healing.⁷⁸

Sufism is actually a very important aspect in Islam⁷⁹, Islam emphasizes the cleanliness of the body and mind of every servant, so that when he is called to God he is in a state of purity both physically and mentally.⁸⁰ Because Allah is the Most Holy Essence and will only accept His servants who come to Him in a state of holiness. If Shari'ah aims to purify the outer aspect, Sufism aims to purify the inner aspect of man.⁸¹ The purification of the inner aspect is far more important than the purification of the outer aspect, because from a good mind there will also be a good birth.⁸² If a servant is born and spiritually pure, then in fact he has become a Sufi in the true sense.⁸³

The theory of Sufism will be used to see how possible the Sufistic thought of Sheikh Muhammad Saleh Darat can be internalized in individual and social life and functioned as an instrument of value in shaping the behavior of Indonesian Muslims with character.⁸⁴ The primary source of data for this study is literature, specifically the works of Sheikh Soleh Darat. Data sources are classified into two types: primary data sources and secondary data sources. The primary sources for this study are seven books written by Sheikh Saleh Darat, namely: the book of Majm'ah ash-Syar'ah al-Kāfiyah li al-'awām, Manāsik al-Hajj wa al-Umrah wa Adāb az-Ziyārah li Sayyid al-Mursaln, Minhaj al-Atqiyā', the book Asrar as-Salah, al-Mursyid al-Wajz, Kitab al-Munjiyāt, syarah book of Hikam, and the book of commentary Faiar-Rahmaān. Meanwhile, secondary data are his books which are not directly related to the theme of this study, namely, Tarjamah Sabil al-Abid 'ala Jauhar at-Tawhid, Kitab as-Salah, Book of Latha'if at-Thaharah, Book of Fashalatan, book of Hadith al-Taharah. Mi'raj, books and scientific articles about Sheikh Saleh Darat, other related books, magazines, websites, and other related sources.

The books and other reading sources mentioned above are collected from libraries, both personal and institutional libraries, both manual and digital, such as the collection of books on Turas Nusantara. The researcher then read the works of Sheikh Muhammad Saleh Darat thematically to facilitate classification and coding activities at a later stage. Reading these sources is intended to get a complete picture of the Sufistic values in Sheikh Saleh Darat's thoughts contained in the book of Majm.'ah ash-Syar'ah al-Kāfiyah li al-'awām. These books

⁷⁵Rahmanto, "Rowing in the Flow of Khalaf; Indonesian Salafism Response towards Contemporary Islamic Economics."

⁷⁶Hasan Aydemir, "Khawāṭir as a Key Concept in the Formative Period of Sufism: Al-Hārith Al-Muḥāsibī's Approach," *Ankara Üniversitesi İlahiyat Fakültesi Dergisi* 1, no. 63 (May 31, 2022): 185–210, <https://doi.org/10.33227/auifd.1074203>.

⁷⁷Nafiseh F. Moghaddas and Sayyid M. Yazdani, "Kalām in the Crossfire: A Historical Survey of the Legitimacy of the Study of Theology within the Sunni School of Islam," *HTS Theologiese Studies / Theological Studies* 77, no. 4 (2021): 1–10, <https://doi.org/10.4102/HTS.V77I4.6917>.

⁷⁸Rajab, "Methodology of Islamic Psychotherapy in Islamic Boarding School Suryalaya Tasik Malaya."

⁷⁹Nafi, "A Teacher of Ibn 'Abd Al-Wahhāb: Muhammad Hayāt Al-Sindī and the Revival of Ashāb Al-Hadīth's Methodology."

⁸⁰Ismail, "Integrasi Syariah Dengan Tasawuf."

⁸¹In'amuzzahidin, "Pemikiran Sufistik Muhammad Shalih Al-Samarani."

⁸²Rohim, Kastin, and Al-Kindely, "Model Ekonomi Sufi Imam Al-Ghazali."

⁸³Al-Bantani, *Salālim al-fualā'*..., h. 30.

⁸⁴Junaedi, "Fikih Indonesia: Epistemologi Sosio-Kultural Mahfudz."

were then translated into Indonesian for easy understanding.

The hermeneutic analysis process is carried out through three stages. First, the book by Sheikh Saleh Darat, which was written in Javanese using Arabic letters, was translated into Indonesian to make it easier to understand. In this stage the books are positioned independently, not bound by the author, place, time and socio-cultural context when the books were written. Second, the researcher performed a dialectical interaction process between researcher's prejudices, texts and the world context to give birth to new interpretations. Third, there are internal and holistic interpretation and coherence process. At this stage, the process of understanding the visible meaning of the text and the hidden meaning behind the text were carried out simultaneously.

The Sufism Value of the Mental Revolution Movement

Dynamic forces are always present in human life.⁸⁵ Dynamics also occur in human spiritual life, sometimes increasing, namely when one's faith is strengthening, and sometimes decreasing, namely when one's imam experiences a weakening.⁸⁶ Faith will be strengthened when it is nurtured with various acts of worship and pious deeds, and will weaken when it does not get adequate nutrition from worship.⁸⁷ Therefore, worship serves to strengthen faith. Faith and worship have a symbiotic relationship of mutualism, both embrace each other. Weak faith causes a person to be lazy to worship. On the other hand, laziness in worship can weaken faith. If faith is fertile, worship is regular, then one's spirituality will increase.

In personal life, society, nation, and state, humans often experience problems. Problems can arise from within oneself and can also come from outside.⁸⁸ A good personal life will form a good family, a good family will form a good society, a good society will form a good nation, and a good nation will form a good country. Personal life is the basis for the establishment of a country. A country inhabited by good, intelligent and responsible individuals will grow into a developed, strong and prosperous country. Therefore, efforts to strengthen the joints of national and state life must start from individual or personal development.

Currently the Indonesian nation is being hit by various problems of national morality.⁸⁹ Moral decadence reached a very worrying point.⁹⁰ Almost in all lines of life as a nation and state, Indonesia has experienced a moral decline which is marked by many crimes or immoral acts committed by various groups, from state officials to ordinary people, from children to the elderly.⁹¹ Every day, the print and electronic media report various crimes and immoral acts, from petty crimes to white-collar crimes, from minor immoral acts to heartbreaking ones. Even Indonesia is currently experiencing various emergency conditions, such as a drug

⁸⁵Umi Faridatul Ngatiqoh, "Nilai-Nilai Pendidikan Akhlak Dalam Kitab Nasihul 'Ibad Karya Imam Nawawi Al Bantani" (UIN Profesor Kiai Haji Saifuddin Zuhri Perwokerto, 2021).

⁸⁶Moghaddas and Yazdani, "Kalām in the Crossfire: A Historical Survey of the Legitimacy of the Study of Theology within the Sunni School of Islam."

⁸⁷Mustafa al-Khin et al., *al-Fiqh al-manhaji 'ala Mazhab al-Imam al-Shafi'i*, (Damascus,

⁸⁸Aida, "Jamaah Kraton: The Muslim New Agers from Pekalongan."

⁸⁹Aydemir, "Khawāṭir as a Key Concept in the Formative Period of Sufism: Al-Ḥārith Al-Muḥāsibī's Approach."

⁹⁰Lukman Abdul Mutalib et al., "Scientific Exegesis of Al-Quran and Its Relevance in Dealing with Contemporary Issues: An Appraisal on the Book of 'al-Jawahir Fi Tafsir Al-Quran Al-Karim,'" *International Journal of Recent Technology and Engineering* 8, no. 2 Special Issue 11 (2019): 575–81, <https://doi.org/10.35940/ijrte.B1089.0982S1119>.

⁹¹Mutalib et al.

emergency,⁹² corruption, terrorism, and sexual harassment.⁹³

This condition is recognized by the president of the Republic of Indonesia, Joko Widodo. In 2016, he issued Presidential Instruction number 12 of 2016 concerning the Mental Revolution Movement. In the dictum of the Presidential Instruction, it is stated that the purpose of the issuance of the Presidential Instruction is to improve and build the character of the Indonesian nation by carrying out a mental revolution that refers to the values of integrity, work ethic and mutual cooperation to build a dignified, modern, advanced, and prosperous nation's culture, based on Pancasila.

From the dictum above, it is clear that there is a growing reality in the administration of government, something that is troubling the President. This is then explained in the contents of Presidential Instruction number 12 of 2016, which are explained later.

Although the Instruction is addressed to the coordinating ministers, the detailed points contain something related to society in general. The desired Mental Revolution Movement includes five fields of work⁹⁴, each of which has a person in charge⁹⁵. This number of people in charge, on the one hand, shows the distribution of the program to all ministries or sectors, but on the other hand makes it difficult to achieve the programs that have been determined. The Presidential Instruction is

addressed to the following: Working Cabinet Ministers, Cabinet Secretaries, Attorney General of the Republic of Indonesia, Commander of the Indonesian Armed Forces, Chief of the Indonesian Police, Heads of Non-Ministerial Government Institutions, Heads of Secretariats of State Institutions, Governors, and Regents/Mayors.

The Sufistic Values of the Mental Revolution Movement in the Book of Majmu'ah

Every human being cannot escape from sins, both small sins and big sins.⁹⁶ As an Asy'ariyah adherent, Sheikh Salih differed from the Mu'tazilite school of opinion regarding the believer committing a major sin.⁹⁷ According to him, people who commit major sins are still believers, but their status is ungodly.⁹⁸ Meanwhile, according to Muktazilah, people who commit major sins become disbelievers.⁹⁹

To erase these sins, both minor sins and major sins, it must be done by repenting with

⁹²According to data from KPAI released in March 2018, out of 87 million children aged 18 and under, 5.9 million of them are addicts, dealers and drug users. (<https://news.okezone.com/read/2018/03/06>).

⁹³Meanwhile, the sexual harassment rate recorded by Komnas Perempuan in 2018 showed a very high increase, from 259,150 in 2017 to 335,062 in 2018 (Tempo.Co). Meanwhile, Bengkuluexpress.com in May 2017 published the news that 4 men had raped a woman in front of her husband. This incident occurred in the Circuit area, Padang Panjang, Manna city, South Bengkulu.

⁹⁴Ismail, "Integrasi Syariah Dengan Tasawuf."

⁹⁵Mukhyidin, Jumanah, and Susilo, "Analisis Konsep Pendidikan Islam Humanisme Religius Menurut Abdurrahman Mas'ud."

⁹⁶In'amuzzahidin, "Pemikiran Sufistik Muhammad Shalih Al-Samarani."

⁹⁷Muhammad Syaikhon, "Pemikiran Hukum Islam Ibnu Taimiyah," *Jurnal Al-Syir'ah* 8, no. 2 (December 9, 2010): 437–58, <https://journal.ibrahimiy.ac.id/index.php/lisanalhal/article/view/95>.

⁹⁸Syaikhon.

⁹⁹Fathur Rohman, "Pemikiran Fiqih Nusantara KH . Sholeh Darat (Tela'ah Kitab Majmu' at Al- Syari'ah Al-Kafiyah Li Al-'Awam)," *Islam Nusantara: Meneguhkan Moderatisme Dan Mengikis Ekstrimisme Dalam Kehidupan Beragama*, no. February 2016 (2016).

true repentance. According to him, in order for repentance to be accepted by Allah, it must meet certain criteria which he calls the pillars of repentance. There are three pillars of repentance from sins that belong to Allah, namely¹⁰⁰: (1) these sins have actually been committed.¹⁰¹ Sins that have never been committed cannot be repented of. Indeed, there are narrations that state that sins that have not been committed can also be forgiven by Allah, but this is not in the context of repentance. This is because the word repentance comes from a word which means to return, which is to return after committing a sin to the truth. (2) leave the sin that has been committed. (3) to strengthen the heart not to repeat immoral acts or sins in the rest of their life. Even people who repent are encouraged to remember the sins that have been committed and regret it with tears, as evidence that they really regret their sin. They are also advised to calculate their age and the sins they have committed during their life.¹⁰²

There are four pillars of repentance from the sins of fellow human beings, namely: (1) regretting the sins that have been committed before, (2) leaving all the disobedience that has been done, (3) strengthening the heart not to repeat the immoral acts that have been done, (4) asking the victim to be made lawful for the sins that have been committed to them.¹⁰³ As for the repentance of an apostate, it requires them to say two sentences of the creed and make up their mind to stop what they have done. Meanwhile, people who repent from leaving fardhu matters, such as prayer and fasting are required to immediately make up the obligatory worship that they have left behind.¹⁰⁴

According to him, there are external sins committed by humans, such as the sins mentioned above, and there are inner sins. The inner sins are numerous, such as: being arrogant, being envious, being difficult when affected by calamities, severing Allah's mercy, pitting Muslims against each other, ujub, sum'ah, hating Allah's laws, showing off, being happy when praised and angry when being criticized, hating death, insulting others, and indulging in lust¹⁰⁵. These sins can only be removed by repentance.¹⁰⁶

Conclusion

One of the interesting thoughts of Sheikh Saleh Darat is his thoughts on the Sufistic values contained in the book *Majm'ah ash-Syar'ah al-Kāfiyah li al-'awām*. The book, which was first published in Egypt, consists of 180 pages. Although not very thick, this book discusses almost all the chapters of fiqh, from purification, prayer, to the pilgrimage, muamalah laws, criminal law, qurban, aqiqah, and freeing slaves. The descriptions presented in these chapters are not limited to normative aspects of fiqh, but also show the esoteric (sufistic) aspects hidden behind fiqh. For him, fiqh chapters not only regulate barren external relationships and profane dimensions, but also require appreciation of a rich and transcendent inner dimension. Therefore, every fiqh practice must

¹⁰⁰Kasron Nasution, "Konsistensi Taubat Dan Ikhlas Dalam Menjalankan Hidup Sebagai Hamba Allah," *Ittihad: Jurnal Pendidikan* 3, no. 1 (2019): 74–83, <http://ejournal-ittihad.alittihadiahsumut.or.id/index.php/ittihad/issue/view/6>.

¹⁰¹Darat, *Majmū'ah*, p. 39.

¹⁰²Land, *Majm'Ah*, h. 39.

¹⁰³Land, *Majm'Ah*, h. 39.

¹⁰⁴Tedi Supriyadi et al., "Action Research in Hadith Literacy: A Reflection of Hadith Learning in the Digital Age," *International Journal of Learning, Teaching and Educational Research* 19, no. 5 (May 30, 2020): 99–124, <https://doi.org/10.26803/ijlter.19.5.6>.

¹⁰⁵Mahmet Ali Çalgan, "The Problems in Hadith Usage in Kur'an Yolu Tafsir within the Context of Qur'an-Sunnah Unity," *Cumhuriyet İlahiyat Dergisi – Cumhuriyet Theology Journal* 25, no. 3 (2021): 1277–98, <https://doi.org/https://dergipark.org.tr/pub/cuid>.

¹⁰⁶Darat, *Majmū'ah*, p. 39-40.

combine these two aspects synergistically. The holistic practice of fiqh is framed to achieve the pleasure and love of Allah. This is because only with holistic practice, fiqh can work functionally in shaping pious individuals and societies as aspired. Therefore, in Islam, the practice of fiqh is not the main goal (maq. USen), but as a medium (wasā'il) to reach the pleasure and love of Allah.

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