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KHUSULI AND KHUDURI (KASB AND TAJRIDY)

(Bridging Contemporary and Sufistic Psychology in Overcoming Human Spiritual and Psychological Challenges amid the Onslaught of Modern Life's Complexity)

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Abstract

Sufism, as a spiritual dimension in Islam, focuses on approaching oneself to God through practices such as dhikr and purification of the soul. Although it is often considered a form of perfection of Islamic teachings, Sufism still adheres to Islamic laws and doctrines. In the context of Psycho-Sufism, the concepts of Khusuli (rational knowledge) and Khuduri (intuitive knowledge) become important frameworks for understanding the balance between intellectual approaches and mystical experiences in the search for the meaning of life. This integration between contemporary psychology and Sufi teachings is relevant in addressing modern spiritual and psychological challenges, such as existential anxiety and mental distress. This study uses a descriptive qualitative method with a literature study approach to analyze spiritual and psychological phenomena in depth. Data is obtained through a literature review, including books, journals, and previous research, then analyzed thematically to produce a synthesis of knowledge.

The findings of the study show that the Psycho-Sufism approach offers a holistic solution in dealing with the crisis of the meaning of life in the modern era. Sufi practices such as dhikr and self-introspection not only strengthen spiritual connection with God but also improve psychological well-being. The concepts of Khusuli (Kasb) and Khuduri (Tajridy) explain how spiritual knowledge can be obtained through rational effort and direct inner experience, creating harmony between the mind and the heart. This approach is not only relevant in the Sufism tradition but can also be adapted in psychospiritual therapy to reduce stress, and anxiety, and improve inner peace. Thus, the integration of psychology and Sufism becomes a bridge between spiritual needs and mental health in the contemporary world.

Keywords: *Sufism, Psycho-Sufism, Khusuli, Khuduri, mental health, Islamic spirituality.*

1. INTRODUCTION

Sufism is commonly referred to as mysticism. Mysticism in Islam, although it has various expressions and there have been modernist and reformist attempts to separate it from Islam, Sufism is a spirituality in Islam. Sometimes based on holy figures, sometimes text-based, the goal is to bring the soul into a relationship with the sanctity of the other world, thus directing it to divine truth. Thus, Sufism sees itself as a refinement of Islam, its living embodiment, as a contrast to legal formalism and theological scholasticism, but not in opposition to Islamic law and doctrine. The goal is to attain holiness, the embodiment of divine holiness as described in the Qur'an. Therefore, Sufism is the way towards righteousness, not as the perfection of human virtue, but as an extension of the *São Paulo* in Islam, which stands in an integral relationship with Islamic ethical and theological views (Baldick, 2012; Heck, 2007; Ohlander, 2011).

Sufism encompasses a wide variety of practices and orders (tariqah), each with its unique rituals and interpretations. Common practices include dhikr (remembering God), which can be done individually or together and can involve Reading silently or orally (Cruise O'Brien, 2013; Hisamatsu, 2024; Křížek, 2011). Sufism places great emphasis on ethical behavior and purification of the soul. It involves external actions and internal conditions, aiming to align one's life with Divine principles (Yazaki, 2014). Sufism has evolved over the centuries and has been influenced by a variety of cultural and historical contexts. Sufis have played an important role in the spiritual and social life of Muslim communities in various regions (Yazaki, 2014).

In the study of Psycho-Sufism, the concepts of Khusuli and Khuduri (Kasb and Tajridy) are the two main approaches to understanding how humans experience and acquire spiritual knowledge. Khusuli (Kasb) refers to knowledge gained through effort, learning, and rational experience, while Khuduri (Tajridy) refers to knowledge that is intuitive and direct, acquired through deep inner experience without the intermediary of rationality. In the modern context, these two concepts have significant relevance, especially in understanding the balance between intellectual endeavor and mystical experience in the search for meaning in life, happiness, and mental and spiritual health. This discussion will highlight how the Psycho-Sufism approach can bridge the understanding between contemporary psychology and Sufistic teachings in addressing the spiritual and psychological challenges of today's human beings.

2. METHOD

This research is a descriptive qualitative research with a literature research approach. Qualitative research is a method that aims to gain an in-depth understanding of human subjective phenomena, meanings, or experiences through the collection of non-numerical data, such as interviews, observations, and document analysis. (Scott, 2010).

This approach focuses on the exploration and interpretation of the meaning that individuals or groups give to a particular situation, action, or phenomenon. Data and information are collected through a literature review, including books, journals, or relevant research that corresponds to the main topic. The collected data is then analyzed to conclude. (Afriзал, 2016; Mulyana, 2018).

3. RESULTS AND DISCUSSION

3.1 Tarikat Malamatiyah

Tarikat Malamatiyah (ملاطية) is one of the mystical schools in Islam that developed in the 9th century AD in the region of Khurasan, Persia. The name "Malamatiyah" is derived from the word malāmah (ملاطية), which means "reproach" or "criticism." Adherents of this school, known as Malamati, believe that one should hide one's worship and spiritual practices from others and accept human reproach as a form of spiritual practice and ego destruction (nafs). This tariqat has a great influence on the development of Sufism and is a form of criticism of externalities in Sufi life (Rubaidi, 2020).

The Malamatiyah tariqat emerged in Nishapur, Khurasan region, in the 9th century AD in response to the phenomenon of Sufis beginning to display an external aspect of their spiritual life. This school was pioneered by a great Sufi named Abu Hafs al-Haddad (d. 874 AD) and developed through the teachings of other figures such as Abu Uthman al-Hiri and Bayazid al-Bustami (al-Sarraj, 1993). The followers of Malamatiyah consider that the exhibition of spirituality can lead to riya' (showing off) and self-pride. Therefore, they seek to hide their piety, even by presenting themselves as ordinary laymen or behaving in a way that invites public reproach so as not to be seen as saints. They are more concerned with the inner relationship with God than with the outward image (Halim & Jembrana, 2015).

Malamatiyya, also known as Malāmatiyya, is an Islamic mystical movement that emerged in the broader Sufi context. This group is characterized by its unique approach to spirituality and self-purification, which involves deliberately seeking fault and criticism from others as a means of combating the ego and achieving sincerity in one's devotion to God. The movement is centered on the idea of inner freedom and is based on subtle psychology where the main virtue is sincerity (Amir-Moezzi, 2017). Malamatiyah emerged in response to the spiritual and psychological needs of its time, offering a different path from more conventional religious practices. Malamatiyah provides a framework for individuals to explore and develop their inner lives in a way that emphasizes personal authenticity and psychological depth.

The Malamatiyyah characteristics are closely related to the way they approach God through a very deep process of cleansing of the heart, which they do in a very different way from other spiritual practices. One of the main characteristics of Malamatiyyah is their teaching to do self-reproach (malamah). This doctrine teaches its followers to constantly evaluate themselves and acknowledge any flaws in themselves, even if it means reproaching or demeaning themselves. The main goal of this practice is to cleanse the heart of negative traits such as pride, pride, and the desire to be praised by others. By humbling themselves, they hope to achieve purity of soul and sincerity in worshipping God without the interference of personal lust or ambition.

In addition, the Malamatiyyah are very avoidant of Ria's deeds or show their piety (Rizal, 2023) to others. They believe that visible or displayed acts of worship can actually hinder their closeness to God because it can foster a sense of pride. Therefore, they seek to keep their deeds hidden and unknown to others. For example, they tend to avoid actions that could draw public attention to their piety, such as talking about their worship practices or showing superiority in front of others.

In contrast to many other Sufi traditions that choose *uzlah* (seclusion) as a way to get closer to God, Malamatiyyah actually teaches the importance of getting along with the community. They do not withdraw from social life and even consider it an important part of the spiritual process. The Malamatiyyah are taught to live in society, live their daily lives, and interact with others without distinguishing themselves. They also highly uphold customs that prevail in the society in which they live, and they do not feel the need to show any difference in terms of lifestyle or way of dressing. Simple, inconspicuous clothing is part of their way of maintaining humility, avoiding appearances that can create the impression that they are superior to others (Rizal, 2023).

Another peculiarity of these traditions is their emphasis on the continuous cleansing of the heart through deep personal reflection and introspection. The Malamatiyyah are taught to always remember their weaknesses and keep their hearts clean from all forms of *Riya*, even in the simplest actions. This process is not only limited to ritual practices such as prayer, fasting, or *dhikr*, but also includes every aspect of their lives, including the way they speak, interact, and think. In this way, they hope to always be in a state of sincerity and sincerity, without being influenced by worldly temptations or personal desires that could undermine their good intentions. In terms of the spread of teachings, Hamdun al-Qashshar is one of the figures who played a very important role in introducing and spreading the Malamatiyyah tradition. As mentioned by Abu Abdurrahman al-Sulami in *Thabaqat al-Shufiyyah*, Hamdun was one of the great teachers in this tradition who made a significant contribution in transmitting the teachings of Malamatiyyah to the next generation. As a highly respected figure in the Sufi tradition, Hamdun al-Qashshar was known for his spiritual depth and his ability to teach the principles of Malamatiyyah in a way that was practical and relevant to everyday life.

Overall, the hallmark of Malamatiyyah lies in their simplicity, humility, and their efforts to avoid any form of self-image or the desire to be seen better by others. They focus on purifying the heart through introspection and self-deprecation, striving to live in society without self-discrimination, and maintaining simplicity in dressing and acting. These principles reflect their efforts to achieve holiness and closeness to God without falling into worldly traps or personal desires (Dewi, 2007).

3.2 Khusuli/Kasby and Khudury/Tajridy in Islamic Sufism

3.2.1 Khusuli/Kasby

In the Islamic Sufism tradition, Khusuli (or Kasb) is understood as spiritual knowledge or experience gained through consistent intellectual effort and deeds of worship. The word *Kasb* is etymologically derived from the Arabic *كسب* which means "effort" or "acquisition". In the context of Sufism, this concept refers to how a person gains an understanding of the divine essence through efforts to study, *tafakkur*, and worship that are carried out consciously and methodologically.

Al-Hujwiri, a Sufi mystic from Ghazna (now in Afghanistan), wrote *Kashf al-Mahjub*, one of the oldest Sufi works in Persian, around 1074 in Lahore (Nicholson, 2014). He explained that Khusuli/Kasbi is a core concept of Sufi epistemology and practice, which emphasizes the acquisition of spiritual knowledge and virtues through personal effort and divine grace. So the "kasb" is a spiritual effort made by a disciple to understand God through self-discipline and inner struggle (*São Paulo*). The concept of

Khusuli/KASB in Sufism underlines the importance of disciplined practice and sincere devotion on the way to spiritual enlightenment.

Al Faruki explained that the science of Kasbi/Khusuli is a science obtained by thinking scientifically, consistently, methodically, and fiber-based on observation and experimentation. These sciences are for example religious science which is a development of the Qur'an and As-Sunnah, the science of nature is natural science, and humanities. This type of science includes a rational and systematic approach to the pursuit of knowledge, in which individuals use scientific methodologies to understand and explain the phenomena around them. Kasbi science involves structured intellectual effort, including observation, hypothesis formulation, and testing through experimentation. With this approach, the knowledge gained is reliable and can be objectively tested following scientific principles (Alfaruki, n.d.).

Kasb plays an important role in the spiritual development of a Muslim because it is related to the concept of self-struggle and self-esteem in the context of religious and spiritual functions (Villanueva et al., 2022). This means that Kasb is closely related to belief in God (*tauhid*) and awareness of prophetic teachings (*treatese*), where human efforts in seeking knowledge, working, and worship are seen as part of obedience to the will of Allah SWT. From a spiritual perspective, Kasb teaches that every individual has a responsibility to make an active effort, both in the worldly and *ukhrawi* aspects, while still realizing that the final result is in the decree of Allah. This awareness encourages Muslims to adapt to religious teachings in a balanced manner, not only by practicing the sharia outwardly but also by deepening their spiritual understanding. Thus, Kasb becomes a principle that strengthens the harmony between effort and awake, between rational thought and mystical experience, which ultimately forms a lifestyle that is more in harmony with Islamic values. Kasb is associated with Islamic ideals of witness and self-development, contributing to religious and psychological functioning, thus impacting the spiritual growth of individuals. Idea KasbIt is rooted in the belief that while divine grace is important, human effort is also necessary to achieve spiritual progress. This duality underscores the importance of personal responsibility in the Sufi path (Leccese, 2021). So in summary, kasby can be understood as knowledge as the result of human efforts and efforts to acquire knowledge through reason and senses. In this view, man separates himself between the subject (man) and the object (knowledge studied). Knowledge is gained through processes of thought, logic, and active learning that involve rational reasoning.

Some of the things that can be taken as characteristics of kasby are:

a. Separate Objects and Subjects

In the kasby approach, there is a separation between the subject (the human seeking knowledge) and the object (the knowledge learned). The subject sees the object as a separate entity that can be analyzed and understood separately. The process of acquiring knowledge involves the logical and systematic analysis of objects.

b. Relying on Reason and Observation

Knowledge is gained through reason, logical thinking, and observation of objects in the outside world. Scientific research, experimentation, and rational analysis are the main tools in this approach. Reason serves as the main instrument in exploring and understanding existing phenomena.

c. Rationality and Logic

The kasby approach prioritizes the use of reason and logic in acquiring knowledge. This means that knowledge is acquired in a structured way, using deduction, induction, or experimentation. This approach often relates to scientific methods that prioritize objective evidence.

d. Systematic Understanding Process

In the Kasby chapter, knowledge is achieved through a systematic approach, namely by collecting data, making hypotheses, and testing them. The process of understanding takes place in clear and measurable steps. Scientists or researchers use instruments to measure and observe objects appropriately.

e. Using Empirical and Experimental Methods

The knowledge gained is empirical and can be tested through provable experiments. This method prioritizes the collection of factual data, observable evidence, and repeated testing to ensure the correctness of the knowledge obtained.

3.2.2 Khudury

Khudury It comes from the word "Hadrat" which means "presence" or "presence". In the context of Sufism, Khudury refers to the state of a person who is truly present in a spiritual relationship with God. This situation demands full awareness and a deep appreciation of God's existence in every moment of life. Khudury is more commonly used to describe Spiritual Presence which allows a Sufi to feel a very intimate closeness to Allah, as if there were no one else but Him. In practice, Khudury is also related to the concept of dhikr, or constant remembrance of Allah, so that in every action or feeling, a Sufi feels His presence (Kurniawan, 2022).

Basically, khudury is related to a spiritual state that makes a person aware of the direct presence of Allah in every second of his life. It is not just a physical presence, but a spiritual presence that changes one's perspective and perspective on the world. In Sufism, a Sufi strives to reach and feel the presence of Allah in his every action, both in solitude and in crowds.

The science of hudhuri is an approach to knowledge that emphasizes the inseparable relationship between objects and subjects in the process of understanding. In this view of the school, man is not only seen as a subject separate from the object he is studying but as an entity that has an intrinsic relationship with what is outside him. Man, as a subject, is already equipped with very complex internal intelligence abilities and tools, which allow him to access very deep knowledge, even that which is within himself. This includes the ability to feel, live, and dive into the deepest meanings that are often unattainable through a rational approach alone. This school of hudhuri believes that all things, both visible and hidden, can be known through the ability to delve into the mind, a process that involves full awareness of the internal and external realities of human life (Editor, 1995).

Khudury teaches that God is always there, never far away, and never separated from His creation. Everything in this world cannot be separated from His supervision and attention. Therefore, a Sufi who has attained the maqam khudury feels as if Allah is around him, listening to every word that is spoken, seeing every deed, and feeling every feeling. For example, a Sufi who is meditating attentively feels as if he is in the presence of Allah, communicating directly with Him. Khudury in this case leads to a constant self-awareness of the presence of Allah.

Khudury is not only seen in worship practices such as prayer, prayer, or dzikir, but also in every aspect of a Sufi's life. A Sufi who truly lives khudury will try to feel the presence of Allah in every activity—be it eating, sleeping, working, or interacting with others. For example, a Sufi who is talking to another person feels as if Allah is watching the conversation, and therefore he will speak with full awareness, wisdom, and humility. Thus, no action is taken for granted or unimportant, because every activity is an opportunity to feel close to God.

One of the most prominent forms of khudury is the practice of dhikr (remembering Allah) and prayer. This dhikr which is done with full attention and a sense of presence is one of the most direct ways to feel khudury. In the Sufism tradition, dhikr is not only about saying the name of Allah verbally but also involving the heart and mind. A Sufi who is in a state of khudury will feel the presence of Allah in him when he dhikr as if there is direct communication between the servant and God, and every letter of dhikr is a means to get closer to Him (Sidik, 2021).

Khudury is also closely related to the understanding of Tawhid, which is the belief that Allah is the only God who exists and governs all things. The state of khudury gives rise to the realization that everything that happens in this life is part of Allah's destiny, and nothing happens without His permission. A Sufi who lives in khudury consciousness will view every event in his life as a manifestation of the will of Allah, so he will not be surprised or disturbed by what is happening. Even in difficulties or suffering, he still felt God's strengthening presence.

Levels in Khudury

There are three levels in khudury namely the heart, the five senses, and the soul. The first level is Khudury with the Heart This is the initial level in which a person realizes and feels the presence of Allah in his heart. At this stage, a person begins to change his or her view of the world and himself, realizing that everything that happens is part of God's will. The heart that is in a state of khudury becomes calmer, more patient, and more grateful.

The second is khudury with the five senses At a higher level, a Sufi can feel the presence of Allah in every activity involving the five senses. As mentioned earlier, this is not only dhikr or prayer, but also in daily activities such as eating, working, or talking to others. For example, when a Sufi walks in the middle of nature, he not only sees a tree or a flower but feels that the creation is a tangible proof of the power and beauty of Allah. In a state of khudury, everything becomes a symbol of the presence of Allah (Dawn, 2024).

The third is Khudury with the Soul. The highest level of khudury is when the soul is completely immersed in the presence of Allah, where a Sufi feels that he and Allah are inseparable. At this level, the feeling of one's existence as an individual begins to disappear, and there is only oneness with God. This is a very high level that is often achieved by the guardians or people who have attained the highest maqam in Sufism. They feel hubby Allah (Allah's love) and "ma'rifah" (deep knowledge) guiding their every action.

The state of khudury is often seen as one of the maqam (spiritual levels) that a Sufi achieves in his spiritual journey. Each maqam has certain characteristics, and khudury is one of the signs that a Sufi has attained a very deep closeness to Allah. Maqam khudury leads to the highest level of awareness of the presence of Allah. The Sufis who are in this maqam are not affected by the outside

world, because they have seen everything through the eyes of Allah.

Khudury emphasized a more spiritual and introspective approach to acquiring knowledge. The knowledge in this chapter is gained through deep inner experience, intuition, and spiritual awareness. Here are the main features of this approach:

a. Inseparable Objects and Subjects

In the khudury approach, objects and subjects are inseparable. The subject seeking knowledge is part of the object he is studying. This shows that the subject (human) and the object (knowledge) are interconnected in an inseparable whole. Knowledge is gained through a deep relationship between the two, without any distance or difference.

b. Relying on Inner Experience and Intuition

The knowledge in the chapter of khudury relies more on inner experience, feelings, and intuition than logical or rational analysis. This means that the knowledge gained often comes in the form of direct appreciation that arises through spiritual experiences or deep feelings that are difficult to describe in words.

c. Internal Awareness and Introspection

This approach involves a process of introspection, in which the individual reflects and delves into his inner depths to achieve a higher understanding. Knowledge is gained by calming the mind and opening the heart to feel reality in a deeper form.

d. Self-Deepening and Enlightenment

Khudury focuses on achieving enlightenment through self-immersion. This is not only knowledge gained through academic learning, but also through high self-awareness and an intuitive understanding of the essence of life and reality. This process involves surrender and the search for deeper meaning.

e. Spiritual Experiences and Meditation

Knowledge in the chapter of khudury is often gained through spiritual experiences, meditation, or mystical experiences. These practices allow individuals to attain a higher state of consciousness, where knowledge comes directly through inner observation without the need for physical or experimental evidence.

From the description above, it can be understood that khudury is a very high spiritual state in which a servant feels the presence of Allah in every aspect of his life. It is a journey towards a deeper understanding of a relationship with God, where one seeks to empty oneself from all forms of selfishness and worldly attachments, and is fully aware that God is always present in every second of life. In a state of khudury, a Sufi not only remembers Allah in ritual worship, but in every aspect of daily life.

3.3 Bridging Contemporary and Sufistic Psychology in Overcoming Human Spiritual and Psychological Challenges

These two concepts, although different in approach, have profound similarities concerning human psychology. *Khusuli*, which prioritizes effort and achievement through rational thinking and discipline, is very much in line with cognitive psychology which emphasizes the importance of understanding and changing mindsets in overcoming life's challenges. On the other hand, *Khuduri*, which emphasizes deep spiritual awareness and presence, is in line with the principles of mindfulness in contemporary psychology, which emphasize the importance of being fully aware of the present moment to reduce stress and improve emotional well-being.

The importance of a balance between *Khusuli* and *Khuduri* is seen in an approach that combines rational effort with spiritual awareness. In the course of human life, the two complement each other. An individual who relies solely on *Khusuli* may feel empty and lose spiritual depth in his life, while one who relies solely on *Khusuli* without effort and intellectual effort may have difficulty understanding the world rationally. Therefore, these two concepts serve as bridges that connect rational endeavor and spiritual experience, guiding for achieving a better balance in life.

In a modern world full of social, economic, and political pressures, many individuals feel a loss of meaning and purpose in life. These challenges are not only physical or material but also include psychological and spiritual dimensions. *Khusuli* and *Khuduri* provide approaches that can help individuals in overcoming these challenges. By combining conscious efforts in seeking knowledge and spiritual depth that connects individuals to God, they offer a way for humans to find balance in their lives.

In contemporary psychology, many theories discuss the importance of the relationship between self-awareness, attention, and emotional well-being. *Khuduri's* approach, with a focus on mindfulness and full presence in every moment, can be an effective way to overcome anxiety, depression, and feelings of alienation in modern life. On the other hand, *Khusuli*, which emphasizes intellectual and spiritual effort, can help a person find a clearer purpose in life and a deeper meaning so that it can provide motivation to persevere in the face of adversity.

Comparison of Kasby and Khudury

Aspects	Kasby (Mind)	Khudury (Inner)
Relation of Object and Subject	Separate objects from the subject	Objects and subjects are inseparable
Methods Used	Rational analysis, experimentation, and observation	Intuition, inner appreciation, meditation, and contemplation
Knowledge Resources	Reason, logic, and external observation	Inner experience, internal awareness, and intuition
Approach	Systematic and measurable	Deep, reflective, and intuitive
Application Examples	Scientific research, experiments, and data analysis	Meditation, spiritual experience, and inner contemplation
Knowledge Achievement	Obtained through analysis and testing	Gained through inner deepening and self-awareness

4. Conclusion

The conclusion of this paper leads to how the integration of contemporary psychology and the teachings of Sufism offers solutions to the spiritual and psychological challenges facing humanity today. Sufism, with its profound approach to the purification of the soul through practices such as dhikr and introspection, emphasizes the importance of inner alignment with divine principles, which are in harmony with psychological

concepts that focus on the development of mental and emotional well-being. In this context, the concepts of *Khusuli* (Kasb) and *Khuduri* (Tajridy) provide relevant perspectives in understanding how spiritual knowledge and experience can be gained, both through methodical intellectual endeavor and deep inner experience. The balance between rational endeavor and mystical experience in these two concepts offers a way to overcome psychological and spiritual difficulties, such as existential anxiety and mental anxiety, by linking the search for meaning in life to a higher divine consciousness.

Khusuli and *Khuduri*, offer invaluable guidance in overcoming human spiritual and psychological challenges. With a complementary approach between intellectual endeavor and spiritual awareness, both provide a way for individuals to achieve balance in their lives, both temporal and ukhrawi. In the context of contemporary psychology, the integration between the two can help individuals to cope with stress, improve emotional well-being, and draw closer to God. Thus, *Khusuli* and *Khuduri* are not only relevant in the Sufism tradition, but can also provide important insights in dealing with human psychological challenges in this modern era.

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