



The Essence of Mursyid Teachers in Sufism Spiritual Education in the Framework of *Maqāṣid al-Syarī'ah*: The Perspectives of Indonesian Scholars

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Abstract

Sufism spiritual education faces challenges in combining traditional values with modern dynamics, especially in the context of multicultural Indonesia. This study aims to analyze the role, competence, and guidance strategies of mursyid teachers within the framework of *maqāṣid al-syarī'ah* to bridge the gap between the practice of Sufism and the goals of Islamic *syarī'ah*. This qualitative research uses a thematic analysis of transcripts from Indonesian scholars' lectures on YouTube, which were selected based on their credibility and relevance to the theme. The data were strengthened by triangulation of classical Sufism texts and consultation with experts. The analysis was carried out through thematic coding to identify patterns related to the role, competence, and guidance strategies of mursyid teachers, then contextualized with *the framework of maqāṣid al-syarī'ah*. The findings show that *mursyid* teachers play a crucial role in maintaining spiritual integrity (*ḥifẓ al-naḥs*) and doctrinal adherence (*ḥifẓ al-dīn*). The core competencies include mastery of *syarī'ah*, *taẓkiyah al-naḥs skills*, and legitimacy through *ijāzah*. Adaptive guidance strategies, such as a personal approach and dhikr discipline, have proven to be effective in aligning the practice of Sufism with *maqāṣid al-syarī'ah*. This study affirms the importance of integrating *the framework of maqāṣid al-syarī'ah* in the training of *mursyid* teachers to strengthen the pedagogical effectiveness and ethics of guidance. The implications include recommendations for the development of *maqāṣid-based curriculum* and capacity building for mursyid in the face of multicultural challenges. This research contributes to the revitalization of Sufism education that is relevant to the needs of the modern era.

Keywords: Mursyid teacher, spiritual education, *maqāṣid al-syarī'ah*, spiritual guidance, Islamic education

Abstrak

Pendidikan spiritual tasawuf menghadapi tantangan dalam memadukan nilai-nilai tradisional dengan dinamika modern, terutama dalam konteks Indonesia yang multikultural. Penelitian ini bertujuan menganalisis peran, kompetensi, dan strategi bimbingan guru mursyid dalam kerangka maqāṣid al-syarī'ah untuk menjawab kesenjangan antara praktik tasawuf dan tujuan syariat Islam. Penelitian kualitatif ini menggunakan analisis tematik terhadap transkrip ceramah ulama Indonesia di YouTube yang dipilih berdasarkan kredibilitas dan relevansi tema. Data diperkuat dengan triangulasi teks tasawuf klasik dan konsultasi dengan pakar. Analisis dilakukan melalui pengkodean tematik untuk mengidentifikasi pola terkait peran, kompetensi, dan strategi bimbingan guru mursyid, kemudian dikontekstualisasikan dengan kerangka maqāṣid al-syarī'ah. Temuan menunjukkan bahwa guru mursyid memainkan peran krusial dalam menjaga integritas spiritual (ḥifẓ al-naḥs) dan kepatuhan doktrin (ḥifẓ al-dīn). Kompetensi intinya meliputi penguasaan syariat, keahlian taẓkiyah al-naḥs, dan legitimasi melalui ijāzah. Strategi bimbingan yang adaptif, seperti pendekatan personal dan disiplin zikir, terbukti efektif dalam menyelaraskan praktik tasawuf dengan maqāṣid al-syarī'ah. Studi ini menegaskan pentingnya integrasi kerangka maqāṣid al-syarī'ah dalam pelatihan guru mursyid untuk memperkuat efektivitas pedagogis dan etika bimbingan. Implikasinya mencakup rekomendasi pengembangan kurikulum berbasis maqāṣid dan peningkatan kapasitas mursyid dalam menghadapi tantangan multikultural. Penelitian ini berkontribusi pada revitalisasi pendidikan tasawuf yang relevan dengan kebutuhan era modern.

Kata Kunci: guru mursyid, pendidikan spiritual, maqāṣid al-syarī'ah, bimbingan spiritual, pendidikan Islam

Introduction

Islamic education, especially in the context of Sufism, plays a crucial role in shaping the spiritual and moral values of the Indonesian people, the country with the largest Muslim population in the world.¹² Within Indonesia's diverse socio-religious landscape, Sufi orders (tarekat) face unique challenges in preserving spiritual authenticity amid modernity.³ In this context, the mursyid's role becomes

¹ Lumanatul Latifah, "History of Islamic Education in Indonesia," *HISTORICAL: Journal of History and Social Sciences* 3, no. 2 (July 22, 2024), p. 138–53

² Muhammad Ayman Al-Akiti and Zainul Abidin Abdul Halim, "A Glimpse on the Characteristics of Sufism and Its Major References in the Malay World," *Jurnal Akidah & Pemikiran Islam* 23, no. 1 (June 30, 2021), p. 309–44

³ Imam Mawardi, "Islamic Law and Imperialism: Tracing on the Development of Islamic Law in Indonesia and Malaysia", *al-Ihkam: Jurnal Hukum dan Pranata Sosial* 13, No.1 (2018), p. 1-24.

indispensable for navigating syncretism and doctrinal integrity.⁴⁵ Sufism, as a dimension of deep spiritual education, emphasizes the purification of the soul and the fostering of a close relationship with God, which is integrated into the pesantren curriculum as a center of spiritual growth.⁶⁷ The mursyid teacher, as a central actor, not only transmits knowledge and becomes an ethical and spiritual example. He guides students to face modern challenges while maintaining Islamic values.⁸ Previous research has confirmed the mursyid teacher's irreplaceable role in shaping the student's character through spiritual practice and intensive guidance.⁹

Despite these studies, a gap in understanding how these roles are aligned with the framework of *maqāṣid al-syarī'ah*, especially in the multicultural Indonesian context.¹⁰ Most of the research focuses on Sufism's theoretical aspects without deeply engaging or connecting them in depth to the goals of Islamic *syarī'ah* such as *hifzh al-dīn* and *hifzh al-nafs*.¹¹ Furthermore, academic gaps persist regarding the specific competencies needed¹² by mursyid teachers in this framework as well as the views of Indonesian scholars on their spiritual guidance practices, which are academic gaps that need to be filled.¹³ Critical questions such as how mursyid teachers integrate the values of Sufism with modern challenges have also not been comprehensively answered.¹⁴

To address these gaps, this study analyzes the role, competence, and guidance of *mursyid* teachers in the spiritual education of Sufism through the lens of *maqāṣid al-syarī'ah*, focusing on the perspective of Indonesian scholars. This study will

⁴ Saeed Zarrabi-Zadeh, "Preface to the Special Issue 'Sufism in the Modern World,'" *Religions* 15, no. 5 (April 29, 2024), p. 554.

⁵ Bianca J. Smith, Saipul Hamdi, and Ahmad Muzayyin, "Female Sufi Guides and the Murshida Fatwa in Indonesian Sufism: Murshidas in a Sufi Order in Lombok," *Contemporary Islam* 17, no. 3 (October 15, 2023), p. 363–90

⁶ Sajrath Amin Bhat, "Dr. Annemarie Schimmel on Sheikh and Salik Relationship in Sufism: A Study," in *Research Review International Journal of Multidisciplinary*, vol. 7, (2022), p.17–24

⁷ Saeed Zarrabi-Zadeh, "Preface to the Special Issue 'Sufism in the Modern World,'" *Religions* 15, no. 5 (April 29, 2024), p. 554

⁸ Zora Kostadinova, "Edep: Ethical Imagination and the Sunna of the Prophet Muhammed," *Contemporary Islam* 18, no. 1 (April 16, 2024), p. 87–109

⁹ Sara Kuehn, "Metamorphosis, Mediation, Mannat," *Journal for the Study of Religion, Nature and Culture* 18, no. 1 (January 8, 2024), p. 62–94

¹⁰ Salami Mahmud et al., "Building Students' Character Based on Maqāṣid al-Sharī'ah: Perspectives of Parents, Teachers, and Community Members in Banda Aceh," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 3 (November 30, 2023), p. 1803

¹¹ Sarim Karimullah, "Character Education in Islamic Sufism Perspective." *Ta'dib: Jurnal Pendidikan Islam Dan Isu-Isu Sosial* 21, no. 2 (December 23, 2023), p. 72–94.

¹² Bukhari Ali, Agustin Hanapi, Abdul Jalil Salam, Muhammad Syauqi, Nadhilah Filzah, "The Preemptive Approach of Ulama in Aceh to Eradicating Corruption", *El-Maslahah* 14, No. 2 (2024), p. 361-380.

¹³ Zahra Nasrollahi et al., "Spirituality and Effective Factors in Education: A Qualitative Study," *Journal of Education and Health Promotion* 9, no. 1 (2020), p. 52.

¹⁴ Saeed Zarrabi-Zadeh, "Preface to the Special Issue 'Sufism in the Modern World,'" *Religions* 15, no. 5 (April 29, 2024), p. 554

answer three main questions: (1) How urgent is the role of *mursyid* teachers in the spiritual education of Sufism in accordance with the framework of *maqāṣid al-syarī'ah* according to Indonesian scholars? (2) What competencies must be possessed by a *mursyid* teacher in this framework? (3) What is the view of Indonesian scholars on the guidance given by *mursyid* teachers in this context?. Preliminary findings suggest that *mursyid* teachers are seen as key figures who connect the teachings of Sufism with the holistic goals of *syarī'ah*, while addressing the dynamics of contemporary society. This research is expected to enrich insights into the integration of spiritual education with relevant Islamic principles in the digital era.¹⁵

This study bridges a critical gap in contemporary Islamic scholarship by examining how *maqāṣid al-syarī'ah*, as a universal ethical framework, can revitalize Sufi pedagogy in multicultural societies, countering reductionist approaches to spirituality.¹⁶ Its urgency lies in offering empirical solutions to global debates on religious authority and spiritual commodification, issues particularly relevant in post-truth societies where authentic guidance is paramount.¹⁷

The method used is qualitative with a thematic content analysis approach.¹⁸ Data was collected from transcripts of Indonesian scholars' lectures on YouTube which were selected based on the credibility and relevance of the theme. Systematic searches on YouTube use specific related keywords. The selected videos are then transcribed for in-depth analysis. The analysis was carried out through thematic coding to identify patterns related to the role and competence of *mursyid* teachers, then contextualized with *maqāṣid al-syarī'ah*. Validation of findings was carried out through triangulation with classical Sufism literature and consultation with experts. This approach ensures the depth of the analysis while maintaining the objectivity of the research.

Spiritual Leadership and *Maqāṣid al-Syarī'ah* in the Construction of the Competence of Mursyid Teachers

Sufism spiritual education requires multidimensional theoretical integration in order to form the holistic competence of the *mursyid* teacher, with four main frameworks as the foundation.¹⁹ First, al-Ghazālī (d.505H) in *Ihyā 'Ulūm al-Dīn* and al-Qusyairī (d.465H) in *Risālah* both emphasize the strict requirements for *mursyid*

¹⁵ Zarrabi-Zadeh, "Preface to the Special Issue 'Sufism in the Modern World,'" April 29, 2024.

¹⁶ Rose Deighton-Mohammed, "A Sufi Pedagogy of Community-Engaged Self-Cultivation: Contemporary Approaches to Training, Accountability, and Religious Abuse in Sufism," *Culture and Religion*, March 11 (2024), p. 1–21

¹⁷ Dina Sijamhodžić-Nadarević, "Philosophy and Pedagogy of Islamic Education in Today's Europe," *Journal of Muslims in Europe* 13, no. 3 (December 6, 2024), p. 365–78.

¹⁸ Niklas Humble and Peter Mozeliuss, "Content Analysis or Thematic Analysis: Doctoral Students' Perceptions of Similarities and Differences," *The Electronic Journal of Business Research Methods* 20, no. 3 (2022), p. 89–98

¹⁹ Dewi, "Madrasah dan Transmisi Ilmu Pengetahuan dalam Peradaban Islam", *Nurani: Jurnal Kajian syarī'ah Dan Masyarakat* 14, No. 2 (2014), p. 99-120.

teachers, such as scientific credentials, piety, and sanad, combined with spiritual leadership based on *taḥkiyah al-naḥs* and *uswah ḥasanah* as the path to *ma'rifah*, where spiritual integrity is the main prerequisite for credibility.²⁰¹

Second, the theory of *maqāṣid al-syarī'ah* Al-Syātibī (d.790H) emphasizes the protection of five main aspects of life: religion, soul, intellect, heredity, and property. In the spiritual education of Sufism, this principle becomes a normative and ethical framework to assess the role and competence of *mursyid* teachers, especially in maintaining religion and the soul through inner purification and spiritual guidance, as well as bridging the *dimensions of syarī'ah* (exoteric) and *ḥaqīqah* (esoteric) in order to prevent doctrinal deviations.²² Jasser Auda's work on contemporary *maqāṣid* is an important basis for analyzing the contributions of the *mursyid* teachers in *ḥifẓ al-dīn* and *ḥifẓ al-naḥs* more contextual and dynamically.²³²⁴²⁵²⁶

Third, Ibn 'Arabī's transformational approach offers the methodology of *sulūk* (spiritual journey) and *fanā' fī Allāh* (ego destruction) through the practice of systematic dhikr and ascetic discipline (*mujāhadah*), which demands the adaptation of guidance according to the student's psycho-spiritual condition. Fourth, the pedagogical competency model integrates scientific authority (*ijāzah*),²⁷²⁸²⁹ *syarī'ah* mastery, and transcendental value transmission capacity, emphasizing a balance

²⁰ Abdull Rahman Mahmood et al., "Al- Ghazālī's Approach In Defending The Islamic Faith," *Islamiyyat* 44, no. IK (June 1, 2022), p. 3–8

²¹ Yousef Casewit, "Al-Ghazālī's Virtue Ethical Theory of the Divine Names: The Theological Underpinnings of the Doctrine of Takhalluq in al-Maqṣad al-Asnā," *Journal of Islamic Ethics* 4, no. 1–2 (December 15, 2020), p. 155–200

²² Badrudin, Sandra Taufik Hidayat, Yuli Marlina, Samrin Samrin, Nurochim Nurochim, "Islamic Esoteric Education in Internalizing Cultural Values of Kampung Keputihan in the Modern Era", *Jurnal Ilmiah Peuradeun: The Indonesian Journal of the Social Sciences* 13, No. 2 (2025), p. 1049-1070.

²³ Nurul Ain Norman and Mohammad Eisa Ruhullah, "Exploring The Ethical Dimensions of Fiqh: The Role of The Soul in Achieving Maqasid Al-Shari'ah," *Al-Shajarah: Journal of the International Institute of Islamic Thought and Civilization (ISTAC)* 29, no. 1 (June 30, 2024), p. 47–77

²⁴ Jasser Auda, *Maqashid Al-Shari'ah as Philosophy of Islamic Law A Systems Approach* (London: the international institute of islamic thought, 2007).

²⁵ Ali Muhammad Bhat, "Maqasid Al-Shari'ah is a Divine Shield of Islamic Policy," *Journal of Islamic Thought and Philosophy* 2, no. 2 (November 30, 2023), p. 128–50

²⁶ Mohamed El-Tahir El-Mesawi, "MAQĀṢID AL-SHARĪ'AH," *Al-Shajarah: Journal of the International Institute of Islamic Thought and Civilization (ISTAC)* 25, no. 2 (December 31, 2020), p. 263–95

²⁷ William C. Chittick, *The Sufi Path of Knowledge: Ibn al-'Arabi's Metaphysics of Imagination* (New York Press: State University of New York Press, 2010).

²⁸ Hussam S. Timani, "Al-Fana' in Ibn 'Arabi's and Eckhart's Thoughts: The Annihilation of the Many in the One," in *Mystical Traditions* (Cham: Springer Nature Switzerland, 2023), p. 205–20

²⁹ Ismail Lala, "Asceticism as Renouncing and Embracing the World in Ibn 'Arabi's Radical Metaphysics," *Religions* 14, no. 9 (August 24, 2023), p.1092

between the authenticity of tradition and contextual relevance. This model emphasizes the role of teachers as facilitators and agents of change, which is essential for effective learning in Islamic studies.³⁰³¹

The synthesis of these four frameworks results in the profile of the ideal *mursyid* teacher that combines spiritual integrity, ethical firmness (*maqāsid*), transformative methodology, and pedagogical professionalism. This study confirms the effectiveness of this integration in preventing interpretive error and ensuring the alignment of spiritual practices with Islamic values, especially in responding to modern challenges such as secularization and moral degradation. For example, the use of reflective dialogue techniques and a personal approach in the guidance of Sufism shows an adaptation of Ibn Arabi's methodology that is in harmony with the principles of *hifz al-nafs*.

The relevance of this integration lies in its capacity to bridge the classical intellectual-spiritual tradition with contemporary dynamics.³² Hossein Nasr emphasized that the connection between the dimensions of the intellect (*'aql*) and the soul (*nafs*) is the key to the authenticity of Sufism education. The *mursyid* teacher, in this case, plays a dual role: as a doctrinal custodian who guards *the maqāsid* and as an adaptive mentor who uses a holistic approach to guide the disciple towards *taqarrub ilā Allāh*.³³ Spiritual legitimacy through *ijāzah* and mastery of *syarī'ah* strengthens authority while ensuring the relevance of the role of *mursyid* in the digital era.³⁴ This theoretical integration not only revitalizes academic discourse but also offers a practical paradigm in strengthening the position of the *mursyid* teacher as the guardian of spiritual-ethical continuity in modern Islamic spiritual education.³⁵

The Importance of Mursyid Teachers in Sufism Spiritual Education

Mursyid teachers play a vital role in Sufism education by ensuring that students remain on the right spiritual path, preventing misinterpretations of teachings, and maintaining discipline and an authentic connection with Islamic values. Without his guidance, the spiritual journey of the disciple is prone to moral

³⁰ Dina Sijamhodžić-Nadarević, "Philosophy and Pedagogy of Islamic Education in Today's Europe," *Journal of Muslims in Europe* 13, no. 3 (December 6, 2024), p. 365–78

³¹ Reza Arjmand, "Ijāzah : Methods of Authorization and Assessment in Islamic Education" (Springer, Cham, 2018), p. 135–55

³² Nasrullah, Moh Najib, Uu Nurul Huda, Enceng Arif Faizal, "Reconstructing the Indonesian Legal System through the Lens of Maṣlaḥah Mursalah", *Al-Manahij* 19, No. 1 (2025), p. 117-132.

³³ Elfia, Nurus Shalihin, Surwati, Yan Fajri, & Aulia Rahmat, "Institutionalizing Maqāsid Hifz al-Naṣl within the Minangkabau Inheritance Framework", *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan* 24, No. 2 (2024), p. 193–222.

³⁴ Arbanur Rasyid, "Social Fiqh and Its Implications for Community Life in Society 5.0", *Al-Ahkam* 31, No. 2 (2021), p. 141–160.

³⁵ Ucuk Agiyanto, Absori, Natangsa Surbakti, Trisno Raharjo, Afiful Ikhwan, "Advocate Legal Education in Indonesia: The Need of Spiritual Dimensions Approach", *Al-Risalah: Forum Kajian Hukum dan Sosial Kemasyarakatan* 21, No. 1 (2021), p. 111-120.

and conceptual deviations. Scholars emphasized that the presence of *mursyid* teachers is mandatory, not optional, in the spiritual education of Sufism, as summarized in Table 1 regarding this urgency.

Table 1: The Urgency of Mursyid Teachers in Sufism Spiritual Education

No.	The Urgency of Mursyid Teachers	Source
1	(18:27) " <i>Man lā shaykha lahū fa syaikhuhu syaiṭān</i> . (18:30) Whoever does not have a <i>mursyid</i> teacher, (18:35) then his teacher is a devil, (18:51) but he does not have a spiritual <i>murabbi</i> . (18:54) He has a <i>murabbi</i> , but he doesn't have a <i>murabbi</i> . Not connected to the Prophet PBUH. (19:02) What happened? Yes, get ready. Doubts (<i>waswas</i>) what appeared from Satan, (19:07) thought it was from Allah, (19:09) thought it was from the Prophet, but it was from Satan."	Buya Arrazy Hasyim. 2022. "The Characteristics of a Perfect <i>Mursyid</i> Teacher, What Are the Criteria." Uploaded September 16, 2022. 1:14 pm. YouTube videos. https://www.youtube.com/watch?v=01_K34m6NzE&t=454s
2	(0:02) "Seeking a <i>mursyid</i> is an obligation, the law is obligatory, not sunnah, but obligatory. (0:10) Let alone for the layman, only for the rulers of the ulama, the law is obligatory." (3:38) "So <i>in</i> order to obtain the spirit of worship or the essence of worship, you need a <i>murabbi rūh</i> , a spiritual guide, a guide of the heart." (0:43) "So the scholars say, if you are not found in your hometown, look for another village. (0:50) If there is no <i>mursyid</i> teacher in one country, look for another."	Syaikh Akhbar M.Fathurrahman. "Why should we look for a <i>mursyid</i> teacher?" Uploaded July 7, 2022. 3:50 minutes. YouTube videos. https://www.youtube.com/watch?v=sc7v4eBkCAg
3	(49:06) "A person who does not teach will be arrogant, for example, he is intelligent and self-taught, but as a result, he can find himself without a teacher, there will be arrogance, I am great, but a person who teaches as smart as he is in his rank in front of his teacher will be respectful, so what is the word that we often hear the word <i>kiai</i> (49:30) <i>man lā shaykh... Man laisa lahū shaykh fa shaykuhu syaiṭān</i> whoever does	Said Aqil Siraj. "Getting to Know the Syatziliyah Order." Uploaded August 28, 2021. 1:35:50 minutes. YouTube videos. https://www.youtube.com/watch?v=bmWNKMHHjnQ

not have a shaykh, then the shaykh is a satan, then if he does not teach, he is arrogant, he succeeds, he is intelligent, for example, he then arises arrogant, if one has studied in front of the teacher, it will definitely be his respect or feeling, if not, yes, he is no longer a teacher." (50:37) "It is talqin in order to get rid of arrogance, then we must learn, and then we must try it ourselves, (1:10) Yes, but that's why we enter the tarekat and then the *ijāzah*,, then there must be a mursyid who guides it, among others."

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| 4 | <p>(0:52) "It should be for a person who walks the path of the hereafter (1:01) that there is for him a pious teacher (1:07) who guides and is good at educating.</p> <p>(1:59) or if we want to live a path to the meaning of Allah then we need a teacher to guide us, (2:15) we cannot just read books, (2:19) we cannot just listen to tapes, (2:28) there must be a teacher that we hold (2:33) who meets the conditions to become a righteous person. (3:02) Now if there is no teacher to guide us, we will get lost on that journey."</p> | <p>Muhammad Bakhiet. "Finding Mursyid Teachers and the Main Things in Walking the Path of Tarekat." Uploaded July 3, 2024. 1:20:40 minutes. YouTube video https://www.youtube.com/watch?v=mLk2SHS18FU&t=1088s</p> |
| 5 | <p>(0:41) "If we can get a <i>mursyid</i> or a teacher who is indeed qualified to become a <i>mursyid</i> (0:48) that is the best. (0:51) Let alone in the field of Sufism which is so difficult. (0:53) In any science we need teachers. (1:51) Having said that having a <i>mursyid</i> is the most ideal." (2:58) "It is a book that can be read in the event that we do not have a shaykh. (3:07) It could also be Uwaisi, the person is far away, even dead, (3:12) living in a different time, it is not impossible by means of passing through dreams or other means, (3:19) we can get guidance from Shaykh Uwaisi in this way."</p> | <p>Haidar Bagir. "Is it possible to learn Sufism without Mursyid and Tarekat?" Uploaded December 8, 2022. 4:11 minutes. YouTube videos. https://www.youtube.com/watch?v=lqcpLRXXdcE&t=1s</p> |
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This study confirms that the presence of mursyid teachers is a crucial element in Sufism education to guide the individual's spiritual quest to enlightenment effectively.³⁶ Indonesian Sufism scholars as shown in Table 1, emphasize that a mursyid not only plays the role of a teacher, but also a spiritual mentor who ensures that his students remain in tune with the true purpose of their spiritual journey. Arrazy warned students to be selective in choosing mursyid who is uninterrupted—the implication of the absence of supervision risks giving rise to false claims of authority. The guidance of a *mursyid* is considered a safeguard against misinterpretation and deviation,³⁷ as exemplified by the expression,³⁸ "*Man lā shaykha lahū fa syaikhuhu syaiṭān*". This need is in line with *maqāṣid al-syarī'ah* by ensuring that spiritual education supports *ḥifẓ al-dīn*, *ḥifẓ al-'aql* and *ḥifẓ al-naḥs*, by ensuring that students receive correct and authentic guidance, preventing error, and fostering humility and respect for spiritual learning.³⁹

One explanation for the strong emphasis on the role of a *mursyid* is rooted in the belief that the journey of Sufism requires theoretical knowledge and direct spiritual experience, which can only be provided by a qualified guide.^{40,41} As Shaykh Fathurrahman said, the heart needs a spiritual guide to achieve the "spirit of worship" and the true essence of devotion. This reflects the purpose of *maqāṣid al-syarī'ah* which is *ḥifẓ al-naḥs* by nourishing the soul towards enlightenment, protecting it from potentially misleading interpretations of Islamic teachings.⁴² Literature on Islamic spirituality often discusses the role of mursyid as an important thing in the student's journey to ma'rifah. Muhammad Bakhiat explained that one cannot reach this level by studying alone, but needs guidance so as not to get lost.⁴³ The implication is quite

³⁶ Dicky Wirianto et al., "Unveiling Spiritual Guidance: Sheikh Muhammad Waly al-Khalidy's Role in Naqshbandiyah Sufi Order in Aceh," *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 13, no. 2 (December 1, 2023), p. 181–203

³⁷ M.F. Al-Amruzy dan S. Faridah, "Delay in The Division of Inheritance: A Theoretical Review Within Legal System Framework in Indonesia," *Syariah: Jurnal Hukum Dan Pemikiran* 24, no. 1 (2024), 241; Aniroh, Nasution, dan Sodiqin, "The Bilateral Inheritance System in Islamic Family Law," p. 891.

³⁸ Bianca J. Smith, Saipul Hamdi, and Ahmad Muzayyin, "Female Sufi Guides and the Murshida Fatwa in Indonesian Sufism: Murshidas in a Sufi Order in Lombok," *Contemporary Islam* 17, no. 3 (October 15, 2023), p. 363–90.

³⁹ Tengku Sarina Aini Binti Tengku Kasim, Siti Falihah Binti Yaakob, Nor Fahimah Binti Mohd Razif, "Family Influence on Female's Blood Education in the Context of Islamic Practice in Malaysia", *El-Usrah* 7, No. 2 (2024), p. 623-647.

⁴⁰ Muhammad Thoriquil Islam and Khoiruddin Nasution, "The Meaning of Suhbah Tijaniyah Tariqa in Building Adab," *Al-Hayat: Journal of Islamic Education* 8, no. 2 (April 7, 2024), p. 421.

⁴¹ Rose Deighton-Mohammed, "A Sufi Pedagogy of Community-Engaged Self-Cultivation: Contemporary Approaches to Training, Accountability, and Religious Abuse in Sufism," *Culture and Religion*, March 11, 2024, p. 1–21

⁴² Iffatin Nur, Syahrul Adam, M. Ngizzul Muttaqien, "Maqāṣid Al-Sharī'at: The Main Reference and Ethical-Spiritual Foundation for the Dynamization Process of Islamic Law," *Ahkam: Jurnal Ilmu Syariah* 20, No. 2 (2020).

⁴³ Abū Ḥāmd al-Gazālī, *ʿAīyuhā Al-Walad* (Beirut: Dār al-Minhāj, 2014).

significant, that without a *mursyid*, one risks falling into arrogance or spiritual error,⁴⁴ which is contrary to the ethical and spiritual goals of *maqāṣid al-syarī'ah*.

Core Competencies of Mursyid Teachers in Spiritual Guidance

The competence of mursyid teachers is the main pillar of Sufism education, including understanding Sufism, mastery of religious knowledge, and the ability to guide ethically and spiritually. A *mursyid* must be able to analyze the inner state of the student and design an adaptive guidance method. Scholars emphasized the integration of *syarī'ah*, Sufism theory, and practical skills as the key to the effectiveness of spiritual guidance, emphasizing the role of the mursyid as a facilitator of the actualization of divine values. Table 2 below summarizes the core competencies that a *mursyid* must possess according to scholars.

Table 2: Competence of Mursyid Teachers in Spiritual Guidance of Sufism

No.	Competence of Mursyid Teachers	Source
1	(0:00) "So a <i>mursyid</i> , a murabbi, a spiritual guide, he must have 4 minimum criteria. (2:49) What came first? (2:58) He understood what <i>farḍu</i> ain was. (3:03) He must not be a mufti, a great scholar." (3:32) "The second, this is the most expensive. (3:38) The <i>Mursyid</i> must know the wisdom of Allah. You must have the knowledge of ma'rifat." (7:21) "Third, what methods should a righteous man understand? <i>Tazkiyah al-nafs</i> , purification of the soul, and should not be rigid." (8:23) "And fourth, this is also very important, there is a driver's license to become a <i>mursyid</i> , that's what we call a diploma."	Arrazy Hasyim. "Don't get me wrong, Teacher Mursyid!!" promises, baiat, talqin in Sufism." Uploaded March 5, 2023. 42:11 minutes. YouTube videos. https://youtu.be/jHWmKoHS8kg?si=O6Bvjqkd9gHeiliR
2	(2:25) "The one who shows us that we know the disgrace of our sins. So if you seek someone who shows Allah, at the same time we become aware of our shortcomings, our weaknesses." (4:02) "The nature of the righteous is shown to Allah. We become ma'rifa to Allah. (4:08) Submit to God. At the same time, we know our weaknesses and disgraces."	Syaikh Akhbar M.Fathurrahman. "One of the Proofs of the Teacher of Mursyid!! Tarekat Idrisiyyah." Uploaded March 2, 2023. 4:11 min. YouTube videos. https://www.youtube.com/watch?v=LjH3saRgh8A

⁴⁴ M. Fikri, "Reform of The Inheritance System: Between Islamic Law and Tradition of Sasak Tribe," *De Jure: Jurnal Hukum Dan Syar'iah* 16, no. 1 (2024), p. 197.

3	(19:51) "The one who has the right to be called a <i>mursyid</i> teacher (19:55) masters his knowledge of monotheism, his fiqh and his Sufism." (22:07) "The qualities (22:09) of a righteous teacher are the first of those who turn away from loving the world and loving rank." (23:01) "Second, he is a <i>Mursyid</i> teacher, and he has studied with his righteous teacher." (29:07) "Thirdly, he is a guiding teacher who is a teacher who has truly succeeded in educating himself." (30:03) "By studying with his pious teacher, he was able to make noble morals his way of life like patience."	Muhammad Bakhiet. "Finding Mursyid Teachers and the Main Things in Walking the Path of Tarekat." Uploaded July 3, 2024. 1:20:41 minutes. YouTube video https://www.youtube.com/watch?v=mLk2SHS18FU&t=1088s
4	(1:16) "What are the conditions? The conditions are of course in addition to good morals, having or mastering the faith of 'ārifah, having love for fellow creatures of Allah." (1:28) "That person to become a Sufism teacher must have followed the path of Sufism." (1:35) "Have undergone and arrived in the process of the order to take that path."	Haidar Bagir. "Is it possible to learn Sufism without Mursyid and Tarekat?" Uploaded December 8, 2022. 4:11 minutes. YouTube videos. https://www.youtube.com/watch?v=lqcpLRXXdcE&t=1s

This study reveals that the key competencies of *mursyid* teachers in Sufism education include three essential aspects: (1) mastery of religious knowledge, (2) the ability to purify oneself (*tazkiyah al-nafs*), and (3) legitimate spiritual authority. The findings confirm that these three elements complement each other and are an absolute requirement for the effectiveness of spiritual guidance.⁴⁵ The scholars as shown in Table 2, Arrazy and Bakhiet highlight the specific criteria for a *mursyid*, including a deep understanding of essential Islamic knowledge (*fard 'ain*) and self-awareness of one's spiritual piety.⁴⁶ A *mursyid* is expected to have a diploma that

⁴⁵ Farhad Muhammad, Amir Maliki Abitolkha, and Limas Dodi, "Dimensions of Sufism Within The Islamic Religious Education Curriculum in Higher Education," *Nazhruna: Jurnal Pendidikan Islam* 7, no. 1 (February 22, 2024), p. 40–58.

⁴⁶ Smith, Hamdi, and Muzayyin, "Female Sufi Guides and the Murshida Fatwa in Indonesian Sufism: Murshidas in a Sufi Order in Lombok." *Contemporary Islam* 17, no. 3 (October 15, 2023), p. 363–90.

certifies their authority,⁴⁷ as recorded by Hashim, and has no worldly desires, as emphasized by Bakhiet. These findings are in line with the goals of *maqāṣid al-syarī'ah*, especially the preservation of religion and the soul.⁴⁸ The guidance provided by a qualified *mursyid* supports the spiritual growth⁴⁹ and alignment of the student with Islamic values, which directly contributes to the spiritual and moral aspects of *maqāṣid al-syarī'ah*.

One explanation for the emphasis on strict competence for *mursyid* teachers lies in their role as facilitators of self-purification and spiritual enlightenment, which requires personal knowledge and integrity.⁵⁰ According to Shaykh Fathurrahman, the ability of a *mursyid* to reveal the mistakes of his disciples is very important in guiding them toward self-awareness and submission to Allah.⁵¹ This is in line with the goal of *maqāṣid al-syarī'ah* in fostering personal development through the refinement of ethics and spiritual discipline.⁵² The literature on spiritual guidance in Islam emphasizes the role of the teacher not only as a conveyor of knowledge but also as a moral exemplar.⁵³ The competencies mentioned, such as having a deep understanding of Sufism and monotheism,⁵⁴ support the preservation and strengthening of faith, are in line with the ultimate goal of *maqāṣid al-syarī'ah*⁵⁵. The implications of these qualifications are very important: they ensure that the *mursyid* can authentically embody and inculcate Islamic values, thus providing a foundation for the holistic spiritual and moral development of the student.

Strategies for Guiding Sufism Students to *Maqāṣid al-Syarī'ah*

The guidance of the *mursyid* teacher plays an important role in the formation of the spiritual character of the students. As a guide, the *mursyid* accompanies a

⁴⁷ Haukil Hannan, "Under the Guidance of the Prophet: Charisma and Religious Authority in Contemporary Madura, Indonesia," *Islamica: Jurnal Studi Keislaman* 17, no. 2 (March 1, 2023), p. 335–64

⁴⁸ Rose Deighton, *Finding God Between Water and Clay: Contemporary Sufi Women Re-Imagine the Self, Teaching and Community* (Atlanta, GA, USA: Emory University Atlanta, 2021).

⁴⁹ Paulo G. Pinto, "Mystical Metaphors: Ritual, Symbols and Self in Syrian Sufism," *Culture and Religion* 18, no. 2 (April 3, 2017), p. 90–109

⁵⁰ Wan Saleha Wan Sayed, Mohd Hasrul Shuhari, and Wan Hishamudin Wan Jusoh, "Institution of Sufi Order in Human Spiritual Empowerment," *Malaysian Journal Of Islamic Studies (MJIS)* 4, no. 2 (September 15, 2020), p. 55–66

⁵¹ 'Aḥmd bin 'Aṭā' Allah al-Sakandarī, *Tāj Al-'Arūs al-Hāwy Li Tahdīb al-Nufūs* (Dar al-Kutub al-Ilmiyah, 2005).

⁵² Deswita, "Konsepsi Al-Ghazali Tentang Fiqh dan Tasawuf", *Juris: Jurnal Ilmiah Syari'ah* 13, No. 1 (2024).

⁵³ Ayub, et.al., "The Practice of Ta'dib Leadership among Islamic Education Teachers," *International Journal of Academic Research in Business and Social Sciences* 10, no. 3 (March 29, 2020).

⁵⁴ Siavash Saffari, "Tawhid Paradigm and an Inclusive Concept of Liberative Struggle," *Religions* 14, no. 9 (2023), p. 1088

⁵⁵ Arivatu Ni'mati Rahmatika et al., "The Concept of Spiritual Leadership in Educational Institutions Is Based on Maqāṣid Shari'ah," *Syaikhuna Journal of Islamic Education and Institutions* 13, no. 02 (2022), p. 197–211

spiritual journey full of inner challenges, helping students understand and practice Sufism practically. With a personal approach, the mursyid guides students to purify their souls and maintain the consistency of worship. Scholars emphasized the importance of guidance that is tailored to the individual conditions of students, paying attention to emotional and spiritual aspects. Table 3 summarizes the guidance strategies used by *mursyid* teachers in Sufism spiritual education according to the views of scholars.

Table 3: Guidance of Mursyid Teachers in Sufism Spiritual Education

No.	Guidance of Mursyid Teachers	Source
1	(6:20) "He educated his disciple <i>bi al-ḥāl</i> . If the mursyid is true, the student is parked for a while, the task is again." (6:32) "Every day the <i>mursyid</i> sends <i>fātihah</i> to his disciples. More prayers for his disciples than his own son, he wants to be his wife." (11:55) "And the teacher if he is loved, the student is wrong and not expelled, not hated, the student if he is wrongly educated." (12:51) "If the teacher is still punishing the student, it is a sign of the teacher's love for the student."	Arrayzy Hasyim. "Uncovering the Secrets of Teachers and Students." Uploaded July 22, 2024. 22:28 minutes. YouTube videos. https://www.youtube.com/watch?v=L0w0wxhQTRs&t=871s
2	(0:02) " <i>Ḥasan al-Siyāsati</i> is good in strategy, strategy in order to guide the disciples. ' <i>Ārifin</i> and knowing <i>bi ṭabāqāh al-nās</i> of the human levels, will not strike even." (1:16) " <i>mumayizīn baina garāizihim</i> , distinguishing between the qualities of the disciple, (1:26) <i>wa fiṭarihim</i> , and the carrying of the disciple, <i>wa aḥwālih</i> , and the condition of aḥwal, the condition of the heart of the disciple."	Shaykh Akhbar M.Fathurrahman. "How the Prophet Guides His Disciples." Uploaded July 9, 2022. 2:26 minutes. YouTube videos. https://www.youtube.com/watch?v=PCcIuF2OdzC
	(03:37) "The <i>mursyid</i> directs the disciple to start with the recitation of basic dhikr, such as <i>istigfār</i> , recited 100 times... <i>Tahlīl</i> is recited 100 times and <i>shalawāt</i> ." (12:57) "The <i>mursyid</i> teacher instructs the disciples to turn their hearts completely to Allah (<i>tawajjuh illa Allāh</i>), to eliminate worldly intentions, and to focus all their attention on Him. This process is trained through the practice of <i>safar</i> , <i>sahar</i> and <i>hunger pang</i> ... as a self-control exercise." (16:23) "The teacher also teaches simple	Said Aqil Siraj. "Getting to Know the Syatziliyah Order." Uploaded August 28, 2021. 1:35:50 minutes. YouTube videos. https://www.youtube.com/watch?v=bmWNKM HhjnQ

	living practices such as reducing nighttime sleep and limiting eating, so that the students stay focused and not lulled by the pleasures of the world." (18:18) "The disciples are taught the importance of <i>istiqāmah</i> in dhikr. Perseverance is more valued by Allah than thousands of <i>karāmahs</i> ." (27:32) "The disciple is directed to understand that there is no one but Allah (<i>lā maujūda illā Allāh</i>)."	
3	(0:07) "guiding the disciples to walk a path towards the pleasure of Allah SWT." (8:17) "This teacher is the one who wants this student to be lucky in the Hereafter, more than his parents." (8:35) "The true teacher wants this student to be a lucky person in the Hereafter, that is all the teacher's will." (8:47) "The teacher's will to the disciple is that this student should be a lucky person."	Muhammad Bakhiet. "Manners of Pupils towards Teachers." Uploaded December 9, 2022. 10:57 minutes. YouTube videos. https://www.youtube.com/watch?v=C2zOo3LbAFg
4	(2:40) "This <i>Mursyid</i> is the one who guides the members of the order to perform the <i>suluk</i> correctly." (2:50) "Why? <i>Mursyid</i> is believed to have completed his journey of suffolk." (3:07) " <i>Mursyid</i> is the one who knows roughly what kind of <i>asthma</i> his disciple should be repeated." (3:17) "Now this <i>mursyid</i> is the one who guides his members to pray (3:21) Pass through the trajectory of Sufism and straighten it out if, for example, there are deviations."	Haidar Bagir. "Is it possible to learn Sufism without <i>Mursyid</i> and <i>Tarekat</i> ?" Uploaded December 8, 2022. YouTube videos. https://www.youtube.com/watch?v=lqcpLRXXdcE&t=1s

The findings of this study clearly show that the role of a *mursyid* teacher is very important in the framework of Sufism spiritual education. A *mursyid* not only acts as an instructor, but also as a spiritual mentor who guides his students towards personal and spiritual fulfillment.⁵⁶ The scholars as shown in Table 3, Arrazy Hasyim and Muhammad Bakhiet underline the role of the guidance of a *mursyid*, emphasizing their dual function as educators and intercessors who prioritize the spiritual well-being of their disciples through prayer and the correction of mistakes

⁵⁶ Jung Sejin, "The Idea, Role and Function of the Sheikh in Sufism," *Voprosy Filosofii*, no. 3 (March 2024), p. 207–12

with love.⁵⁷ This approach of guidance encapsulates the ethical and spiritual imperatives of *maqāṣid al-syarī'ah*, encouraging the cultivation of moral character and spiritual discipline in the disciples.⁵⁸

The *mursyid* use guidance methods that are tailored to the needs of students. As highlighted by Shaykh Fathurrahman, effective mentorship is rooted in understanding each student's individual conditions and characteristics, ensuring that the mentorship process is aligned with their unique needs.⁵⁹ Said Aqil Siradj emphasizes fundamental practices such as consistent remembrance of Allah (*zikr*) and self-discipline, which are essential in aligning the disciple with the overarching goal of *maqāṣid al-syarī'ah*, especially the preservation of faith (*ḥifẓ al-dīn*) and morality.⁶⁰ This personalized and spiritually aligned method is an example of how the *mursyids* contribute to the holistic development of their disciples, bridging theoretical knowledge with the spiritual experience they live.^{61,62}

One of the important aspects of the role of the *mursyid* is its ability to integrate theoretical understanding with practical application in spiritual life.⁶³ Haidar Bagir explains how a *mursyid* ensures that his disciples remain on the right spiritual path (*sulūk*) by providing continuous guidance and correcting the deviations that occur.⁶⁴ This role directly supports the goal of *maqāṣid al-syarī'ah* to maintain the faith by fostering a deep and sincere relationship with God, while preventing spiritual error and deviation.⁶⁵

⁵⁷ Wirianto et al., "Unveiling Spiritual Guidance: Sheikh Muhammad Waly al-Khalidy's Role in Naqshbandiyah Sufi Order in Aceh."

⁵⁸ Nurul Ain Norman and Mohammad Eisa Ruhullah, "Exploring The Ethical Dimensions of Fiqh: The Role of The Soul in Achieving Maqasid Al-Shari'ah."

⁵⁹ 'Abd Allāh al-Ḥadramī al-Syāf'ī, *Risālah Adāb Sulūk Al-Murīd* (dār al-ḥawī llnsr, 1994).

⁶⁰ Muhammad Yusuf Fadhil and Saliha Sebgag, "Sufi Approaches to Education: The Epistemology of Imam Al-Ghazali," *Nazhruna Jurnal Pendidikan Islam* 4, no. 1 (2021), p. 91–107

⁶¹ Noor Ali, "Muscrit: Towards Carving a Niche in Critical Race Theory for the Muslim Educational Experience," *International Journal of Research & Method in Education* 45, no. 4 (August 8, 2022), p. 343–55

⁶² Wiwi Dwi Daniyarti et al., "The Concept of Dhikr in Sufism and Its Practices and Benefits in Life," *Journal Analytica Islamica* 12, no. 2 (December 29, 2023), p. 287

⁶³ Gregory Vandamme, "Develación (Kaṣf) Y Desprendimiento (Taḡrīd), La Función Educativa Del Maestro (Šayḥ) En El Proceso de Realización Espiritual Sufi," *El Azufre Rojo*, no. 10 (July 5, 2022)

⁶⁴ Asghar Ali et al., "Exploring the Potential Role of Muslim Spiritual Leaders in Coping with Climate Change through Tree Planting in Pakistan," *Local Environment* 30, no. 4 (April 3, 2025), p. 520–33

⁶⁵ Nurul Ain Norman and Mohammad Eisa Ruhullah, "Exploring The Ethical Dimensions of Fiqh: The Role of The Soul in Achieving Maqasid Al-Shari'ah."

The literature in Islamic education corroborates this by presenting the *mursyid* as the center for achieving *taḥkiyah al-naḥs*.⁶⁶⁶⁷⁶⁸ Practices such as dhikr and self-control, as articulated by Said Aqil Siradj, are in harmony with the goal of protecting self (*ḥifẓ al-naḥs*) and intelligence (*ḥifẓ al-'aql*) by protecting individuals from worldly distractions. The broader implications of these teachings lie in their ability to create a comprehensive educational framework that integrates spiritual, ethical, and practical dimensions, thereby fostering the development of the individual as a whole.⁶⁹⁷⁰

Despite the role of the central *Mursyid*, his authority has the potential to be abused, such as financial exploitation, psychological manipulation, or doctrinal deviation. According to Deighton-Mohammed (2024), solutions include: (1) the establishment of an independent supervisory body within the institute to evaluate the credentials and behavior of the righteous, (2) the education of students about their spiritual rights and the limits of obedience, and (3) the implementation of a system of checks-and-balances through consultation with outside scholars or *syarī'ah* institutions. This is in line with *maqāṣid al-syarī'ah*, especially in safeguarding the dignity of the disciple (*ḥifẓ al-naḥs*) from abuse and the validity of the transmission of knowledge (*ḥifẓ al-dīn*) from authoritarian distortions.⁷¹

This research is limited to its primary focus on Indonesian scholars, so the resulting interpretations may not fully represent diverse perspectives on the importance of the guidance of the *mursyid* in different Islamic cultures and traditions. The reliance on digital platforms such as YouTube to obtain the opinions of scholars has the potential to ignore the depth and nuance found in classical Sufism texts. The scope of competencies analyzed is also limited, centered on a group of Indonesian scholars, who may not capture the various views within the global Sufism community. The contextual emphasis on Indonesia's unique cultural and religious dynamics limits the generalization of these findings to other regions.⁷² To overcome

⁶⁶ Syukur and Rosyada, "Pemikiran Pendidikan Akhlak Tasawuf Dalam Ajaran Tarekat Qadiriyyah Wa Naqsyabandiyah Suryalaya."

⁶⁷ Muhammad Misbakul Munir et al., "Implementation of Maqāṣid Al-Syarī'ah Concept in Human Resource Management at Muhammadiyah Boarding School Ki Bagus Hadikusumo Jampang Bogor," *Eduvest - Journal of Universal Studies* 3, no. 9 (2023), p. 1742–53

⁶⁸ Gabriel Malli, "Guiding the Pious Self: Morality and Affect in Muslim Instructional YouTube Videos," *Journal of Religion, Media and Digital Culture* 13, no. 2 (October 29, 2024), p. 198–221

⁶⁹ Abu Dardaa Mohamad, Khazri Osman, and Ahmad Irdha Mokhtar, "Spirituality in Maqasid for the Empowerment of Human Well-Being," *International Journal of Business and Social Science* 11, no. 10 (2020).

⁷⁰ Yousef Casewit, "Shushtarī's Treatise on the Limits of Theology and Sufism: Discursive Knowledge ('ilm), Direct Recognition (Ma'rifa), and Mystical Realization (Taḥqīq) in Al-Risāla Al-Quṣāriyya," *Religions* 11, no. 5 (2020), p. 226

⁷¹ Deighton, *Finding God Between Water and Clay: Contemporary Sufi Women Re-Imagine the Self, Teaching and Community*.

⁷² Iskandar Syukur, Noor Sulastry Yurni Ahmad, "The Indonesian Islam: Law and The Ideological Perspective". *Al-Adalah* 11, no. 2 (2018), p. 235–248.

these limitations, future research should include perspectives from a broader spectrum of Islamic scholars and diverse cultural contexts, thus allowing for a more comprehensive understanding of the role of the *mursyid*. Longitudinal research that evaluates the measurable impact of *mursyid* guidance on the spiritual and ethical development of students can further strengthen alignment with *maqāsid al-syarī'ah*. Quantitative approaches, such as surveys or experimental methods, combined with qualitative analysis, will enrich this research, providing a multidimensional perspective on the effectiveness of education guided by the *mursyid*.

Conclusion

This study aims to analyze the role, core competencies, and guidance strategies of *mursyid* teachers in the spiritual education of Sufism through the framework of *maqāsid al-syarī'ah* based on the perspective of Indonesian scholars. Key findings reveal that *mursyid* teachers play a central role in maintaining spiritual integrity (*ḥifẓ al-nafs*) and doctrinal adherence (*ḥifẓ al-dīn*), with key competencies including mastery of *syarī'ah*, *tazkiyah al-nafs expertise*, and legitimacy through *ijāzah*. The significance of the research lies in the affirmation of the position of the *mursyid* as the guardian of tradition as well as the answer to modern challenges, combining the spiritual and ethical dimensions of Islam. One of the limitations of the study is its limited focus on the Indonesian context, so the findings are not necessarily representative of the diversity of global Sufism practices. For further research, cross-cultural exploration as well as the integration of quantitative approaches are recommended to test the universality of findings. To strengthen practice, educational institutions need to design a *maqāsid*-based *mursyid* training program, integrating the synergy of *syarī'ah*-Sufism and ethical pedagogy. This study confirms that the *mursyid* teacher is a fulcrum of spiritual transformation that connects classical treasures with contemporary dynamics, answering the challenges of Islamic education holistically.

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