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## **The Convergence of Sufism and Sharia: The Spiritual Basis of Family Resilience in Shiddiqiyah Congregation in Jombang, Indonesia**

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### **Abstract**

*Sufi teachings play a strategic role in strengthening family resilience, particularly among the Shiddiqiyah Order community in Jombang. Sufi doctrine forms the basis for fulfilling social responsibilities as an expression of obedience to God. Sufi teachings erode worldly desires, lust and hedonism within the family, which pose a serious threat to resilience. This study aims to strengthen family functions through a Sufi approach, which in the process creates strong cohesion between Sufism and Sharia. Family resilience is created and shaped by the convergence of spirituality contained in the teachings of the order. Members of the order are able to adapt to mental, social and even economic crises through psychological and spiritual resilience. This concept is the answer to family breakdown and fragmentation caused by authoritarianism and hedonism. How is the concept of family resilience built by Sufi followers? How can Sufi teachings strengthen family resilience? This is a qualitative study, with primary data obtained from interviews and documentation. The results of the study show that the teachings of the Shiddiqiyah Order teach a balance between the Sufi and Sharia dimensions. The rituals of dzikir jahr and the heart are directed at strengthening the relationship with God, while still making worldly functions a manifestation of faith. From zikr, heart rituals and manifestations of faith can give meaning to family relationships, strengthen emotions and create openness in communication, healthy emotional expression through the concept of muhasabah as a spiritual instrument. It is this process that enables the families of the Shiddiqiyah Order to survive and harmoniously establish symbiotic relationships within the family.*

**Keywords:** Sufism, sharia, shiddiqiyah order, family resilience

### **Abstrak**

*Ajaran sufi memiliki peran strategis menguatkan ketahanan keluarga, khususnya keluarga jemaah pada Tarekat Shiddiqiyah di Jombang. Doktrin sufi menjadi dasar menjalankan tanggungjawab sosial sebagai wujud taat kepada Tuhan. Ajaran tarekat sufi mengikis kecintaan duniawi, hawa nafsu dan hedonesme dalam berkeluarga yang menjadi ancaman serius dalam menjaga ketahanan. Penelitian ini bertujuan untuk menguatkan fungsi-fungsi keluarga melalui pendekatan sufistik tarekat yang pada prosesnya menciptakan kohesi kuat antara sufi dengan sharia. Ketahanan keluarga diciptakan dan dibentuk oleh koververgensi spiritualitas yang terkandung dalam ajaran tarekat. Jemaah tarekat mampu beradaptasi dengan krisis mental, sosial bahkan ekonomi melalui ketahanan psikologi dan spiritual. Konsep ini menjadi jawaban dari keretakan dan keterpecahan keluarga yang disebabkan oleh sifat otoritatif dan hedonisme. Bagaimana konsep ketahanan keluarga yang dibangun oleh jemaah Tarekat? Bagaimana ajaran sufi dapat menguatkan ketahanan keluarga? Peneliitan bersifat kualitatif, data primer didapat dari hasil wawancara dan dokumentasi. Hasil penelitian menunjukan bahwa ajaran Tarekat Shiddiqiyah mengajarkan keseimbangan antara dimensi sufi dan sharia, ritual dzikir jahr dan hati diarahkan untuk memperkuat hubungan dengan Tuhan, namun tetap menjadikan fungsi duniawi sebagai manifestasi iman. Dari dzikir, ritual olah hati dan manifestasi iman dapat memberi makna terhadap relasi keluarga, menguatkan emosional dan menciptakan keterbukaan komunikasi, ekspresi emosi yang sehat melalui konsep muhasabah sebagai instrumen spiritual. Proses inilah yang mengantarkan kerluarga jemaah Tarekat Shiddiqiyah dapat bertahan dan hermonis menjalin hubungan simbisisme dalam keluarga.*

**Keywords:** *Tasawuf, syariat, tarekat shiddiqiyah, ketahanan keluarga*

### **Introduction**

Generally, the dimensions of Sufism are directed towards a spiritual paradigm that is far removed from worldly affairs.<sup>1</sup> Sufi teachings are obtained from a process of devotional rituals, through kasyf and intuition, rather than from a gradual learning process in general.<sup>2</sup> Sufi followers are called Sufis; they renounce all worldly interests and pursue a life of drawing closer to the Creator through tazkiyatun nafs meditation. According to Ibn Khaldun, this Sufi paradigm is shaped by the teachings of the mursyid, whereby those who are obedient to God are given the title of Sufi.<sup>3</sup>

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<sup>1</sup> Philip Fountain, "Spiritual Economies: Islam, Globalisation, and the Afterlife of Development," *The Australian Journal of Anthropology* 23, no. 2 (2012), p. 256–57.

<sup>2</sup> Achmad Sani Supriyanto and Vivin Maharani Ekowati, "Spiritual Leadership and Islamic Organisational Citizenship Behaviour: Examining Mediation-Moderated Process," *International Journal of Innovation, Creativity and Change* 13, no. 3 (2020), p. 166–85.

<sup>3</sup> Adamu Zakiyu Ubale and Abdul Hakim Abdullah, "The Effects Of Spirituality In Shaping The Human Behaviour (An Islamic Perspective)," *International Journal of Academic Research in Business and Social Sciences* 5, no. 9 (2015), p. 1–13.

However, today, this paradigm is undergoing a dynamic shift, forming a new order that promotes a concept of balance between the worldly and the spiritual, between Sufism and Sharia.

The dynamics of the order are an interesting topic of discussion. The order, which was originally known as a teaching that taught the ritual of dhikr through self-purification, has developed into an order that integrates the teachings of Sharia and Sufism.<sup>4</sup> Khanza terms this principle of balance in Sufism as *tawazun bi al-qalb*, a Sufi teaching that does not consider worldly affairs as the 'ultimate goal', but rather as a 'support' to achieve the level of true servitude.<sup>5</sup> This dynamic even refutes the view that Sufism is a spectre of scientific stagnation, nor is it the cause of worldly decline.

This shift in the dynamics of the tarekat is illustrated by the teachings of the Shiddiqiyah Tarekat, one of 45 mu'tabarah tarekat in Indonesia, which was founded in Losari Village, Ploso District, North Jombang. This tarekat is unique in practising new teachings in the Sufi world, by promoting family business and economics.<sup>6</sup> This order has a honey processing business and a clean water business, most of which are managed by the families of its members themselves. However, these businesses are not the goal, but merely a means to calm the soul in practising Sufi teachings.<sup>7</sup> This creates an order of devout followers, while also maintaining harmonious family relationships.

In other words, the concept of the order built by the Shiddiqiyah congregation is very different from that of other orders in general. While in general, they completely abandon worldly affairs, even sacrificing family responsibilities to get closer to God through riyadhah such as zikr and purification of the heart, according to the Shiddiqiyah Order, worldly affairs (family) are the path to true obedience. Humans cannot escape worldly matters, so abandoning them is a form of spiritual unrest and a denial of the divine path. According to the Shiddiqiyah Order, the first principle that Sufi followers must achieve is the ability to balance worldly matters and then move towards the spiritual realm with peace of mind.<sup>8</sup> This is the first foundation of the Shiddiqiyah Order, which has been able to develop rapidly in

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<sup>4</sup> Limas Dodi and Amir Maliki Abitolkha, "From Sufism to Resolution: Examining the Spiritual Teachings of Tarekat Shiddiqiyah as the Theology of Peace in Indonesia," *QIJIS (Qudus International Journal of ...* 10, no. 1 (2022), p. 141–74.

<sup>5</sup> Khanza Jasmine, "Becoming a Fortress of Love for the Motherland: The Role of Local Sufi Order in Indonesia," *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 14, no. 1 (2014), p. 73–95.

<sup>6</sup> Mursalat Mursalat and Siswoyo Aris Munandar, "Socio-Economic Dimensions of the Al-Idrisiyah Tarekat in Indonesia: Doctrine and Practice," *Jurnal Sosiologi Reflektif* 17, no. 1 (2022), p. 205–32.

<sup>7</sup> Rizqa Ahmadi, "The Politics of A Local Sufism In Contemporary Indonesia A Closed Look at The Shiddiqiyah Tarekat," *Episteme* 16, no. 1 (2021), p. 59–82.

<sup>8</sup> Amir Maliki Abitolkha and Limas Dodi, "Socio-Sufistic Trends of Marriage in Creating Harmony in the Postmodern Society of Kampung Arab, Madura: A Perspective on the Theory of Utilitarianism," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, No. 2 2023.

Indonesia.<sup>9</sup> They do not abandon their family obligations, as husbands seek to provide for their families and as wives obey and maintain the honour of their families.

Indirectly, the uniqueness of the teachings of the Shiddiqiyah Order is reflected in the patterns of family relationships in life. This order is not only a gathering for remembrance and purification of the self, but also uses Shariah as a way to get closer to God.<sup>10</sup> In addition to having various businesses in drinking water, honey and business partners that are conceptualised as family businesses, the Shiddiqiyah Order also empowers the family economy through the development of entrepreneurial skills by placing its followers as subjects of the worldly realm. This order does not underestimate worldly affairs, but pays serious attention to supporting peace of mind in worshipping Allah, even though, in principle, family affairs do not interfere with faith.<sup>11</sup>

Under another assumption, the Shiddiqiyah Order proportionally combines Shariah with Sufism as its main characteristics through the spirituality of the order's teachings, which are built upon the family businesses of its congregation. The pattern of obedience is built from worldly business to keep the congregation from making worldly matters their goal. This obedience is formed from a small miniature called the family, the neutrality of the teaching that the family is part of the teachings of the order. What constitutes Shariah rules within the family are mandatory teachings of the order, such as providing for one's wife, children, and parents.<sup>12</sup> The order's concept acknowledges worldly matters as an expression of obedience to Allah.<sup>13</sup> Thus, one of the defining characteristics of the Shiddiqiyah order's convergence is its concept of family resilience amid waves of mental, social, and spiritual crises within the order's congregation.

Indirectly, the Sufi teachings of the Shiddiqiyah order play a significant role in strengthening the resilience of congregational families through a process of convergence between Sufi teachings and Shariah law.<sup>14</sup> Shariah obedience is illustrated by patterns established through family relationships, with Sufi teachings

<sup>9</sup> Siswoyo Aris Munandar, "Sufism and the Urban Society's Economy: Study of the Economic Dimensions of the Tarekat Siddiqiyah In Indonesia," *Al Qalam* 39, no. 2 (2022), p. 186–204.

<sup>10</sup> Elmansyah Elmansyah, et. al., "The Contribution of West Kalimantan Sufi Scholars In Promoting Community Resilience: The Great Works of The Sufis to Fulfill the Basic Needs of Societies," *Jurnal Theologia* 35, no. 1 (2024), p. 109–32.

<sup>11</sup> Shalahuddin Al Syaifullah, et.al., "The Role of Surau Godang in Improving Religious Literacy: Study at the Minangkabau Community in West Sumatra," *Progresiva : Jurnal Pemikiran Dan Pendidikan Islam* 13, no. 02 (2024), p. 231–42.

<sup>12</sup> Muhammad Rahmatullah, et. al., "Sufism and Politics: Internalization of Political Piety in Young Sufi in Indonesia," *Revista de Gestao Social e Ambiental* 18, no. 1 (2024), p. 1–18.

<sup>13</sup> Muhammad Hanif Abdillah and Achmad Khudori Soleh, "Konsep Insan Kamil Al-Jili Dan Relevansinya Terhadap Masyarakat Sosial Perspektif Ilmu Tasawuf," *Mukaddimah: Jurnal Studi Islam* 8, no. 2 (2023), p. 210–32.

<sup>14</sup> Basar Dikuraisyin et al., "Reconstruction of Marriage Law: Judges' Progressive Reasoning Based on Maqāsid in Addressing Divergent Interpretations in Indonesian Courts," *Al-Manahij: Jurnal Kajian Hukum Islam* 18, no. 2 (2024), p. 219–36.

serving as a harmonious foundation of religiosity, worship practices, gratitude and honesty. As stated by Wals (2016), who emphasises that family resilience will be strong if it is built on the foundation of fundamental Sufism (tawakkal, sabar, ridha, dzikir) which is derived from spiritual testing.<sup>15</sup> This is because there is a strong cohesion between Sufism and family relationships. This opinion is proven by the phenomenon that occurs in the Shiddiqiyah Order congregation—in research—experiencing harmony and peace of mind.

Preliminary studies conducted by researchers only discuss worldly teachings and philosophy, but do not point to the role of Sufi teachings as a reinforcement of family resilience as a representation of the convergence of Sufi and Shariah teachings. Research on the teachings of the Shiddiqiyah Order from the perspective of social peace missions claims that the Shiddiqiyah Order has a vision of social piety and worship, but does not provide evidence of the spirituality of the congregation in maintaining family relationships.<sup>16</sup> Likewise, Shalehahn and Jasmin describe the teachings of the Shiddiqiyah Order as an archipelagoic school of thought that supports state ideology.<sup>17</sup> Even Munandar assesses that this order has a pattern of social development, in addition to the spiritual.<sup>18</sup> This study describes the teachings of the Shiddiqiyah Order from the aspect of strengthening family resilience, as a typology of major teachings in the world. This is where the significance of this study lies, that there is a strong cohesion between Sufi teachings and family resilience as a manifestation of Shariah.

This research is qualitative phenomenological,<sup>19</sup> where Sufi social behaviour is the target, behaviour that is formed through the teachings of the followers of the Shiddiqiyah Order. The determination of primary sources in this research was carried out through a targeted sampling technique,<sup>20</sup> then only using primary sources through interviews with followers of the Shiddiqiyah Order and figures in the order who are considered mursyid. In addition to phenomenology, which emphasises Sufi behaviour, secondary data in the form of relevance analysis was used to draw conclusions and find answers to the research question of whether the Shiddiqiyah Order is directly comparable in terms of lineage, teachings and philosophy with Sunni teachings.

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<sup>15</sup> Chunlan Guo and Timothy Sim, “Walsh Family Resilience Questionnaire Short Version (WFRQ-9), p. Development and Initial Validation for Disaster Scenarios,” *Disaster Medicine and Public Health Preparedness* 19 (2025).

<sup>16</sup> Elsa Amanda, et. al., “Konstruksi Sosial Komunitas Tarekat Naqsyabandiyah Di Desa Besilam Kabupaten Langkat Sumatera Utara,” *Aurelia: Jurnal Penelitian Dan Pengabdian Masyarakat Indonesia* 3, no. 2 (2024), p. 913–24.

<sup>17</sup> Hanifatus Sholehah, et.al., “Implementasi Tarekat Shiddiqiyah Dalam Masyarakat Di Desa Sumber Sirih Kecamatan Waru,” *Maklumat Journal of Da'wah and Islamic Studies* 2, no. 4 (2024), p. 241–45.

<sup>18</sup> Munandar, “Sufism and the Urban Society's Economy: Study of the Economic Dimensions of the Tarekat Siddiqiyah In Indonesia.”

<sup>19</sup> Muhammad Ramdhan, *Metode Penelitian* (Surabaya: Cipta Media Nusantara, 2021).

<sup>20</sup> Hayat, *Metode Penelitian Kualitatif* (Malang: UNISMA Press, 2020).

## Shiddiqiyyah Order in Jombang

Tarekat Shiddiqiyyah is one of the many tariqahs that continue to grow, both in Indonesia and in various parts of the world. The main center of this order is in Losari Village, Ploso District, Jombang Regency, East Java Province. Its spread is not only limited to the island of Java, but has also reached other regions in Indonesia such as Sumatra, Kalimantan, Sulawesi, and Nusa Tenggara. In fact, its influence extends overseas, including neighboring countries such as Malaysia, Singapore, and Brunei Darussalam, as well as several countries on other continents, such as Canada, and a number of other regions <sup>21</sup>.

The name Shiddiqiyyah comes from the term ash-shiddiq, a title of honor bestowed upon Abu Bakar ash-Shiddiq, one of the main companions of the Prophet Muhammad. This title was given to Abu Bakar r.a. in appreciation of his firmness in justifying the *Isra' Mi'raj* event <sup>22</sup>. When this event became the subject of doubt and even ridicule among the Quraysh and caused confusion among some Muslims, Abu Bakr came forward with full conviction. He honestly and unequivocally confirmed the event without the slightest hesitation, earning the title ash-shiddiq which means “the very truthful” or “the one who confirms with all his heart”<sup>23</sup>.

In its lineage, the teachings of this tariqah are closely related to great figures in Islamic history. Starting from Abu Bakr as-Siddiq who taught the secret of Allah's ismu dzat, لَا إِلَهَ إِلَّا اللَّهُ to Salman Al-Farisi. Salman then passed on the teaching to Qasim bin Muhammad, who in turn taught it to Imam Ja'far Shadiq. From Imam Ja'far, it was passed on to Yazid Busthami, a great Sufi figure who died in 261 AH. Therefore, this sequence shows that the teachings passed down from Abu Bakr to Yazid Busthami are known as Tarekat Shiddiqiyyah <sup>24</sup>.

However, after the death of Yazid Busthami, the name Shiddiqiyyah gradually faded away and was replaced by the names of other congregations. For almost a thousand years, this name seemed to be buried in history. Until finally, through the efforts of Muchtarulloh al-Mujtaba, the name Tarekat Shiddiqiyyah was revived. The

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<sup>21</sup> Miftakhul Arif, *Tasawuf Kebangsaan: Konstruksi Nasionalisme Tarekat Shiddiqiyyah Ploso Jombang Jawa Timur*, *Proceeding Faqih Asy'ari Islamic Institut International Conference*, vol. 2, 2019..

<sup>22</sup> Hendra Yulia Rahman, “Kemandirian Ekonomi Melalui Pendekatan Tasawuf: Implementasi Filosofi Sirih Jamaah Tarekat Shiddiqiyah,” *International Conference on Muslim Society and Thought* 4, no. 2 (2024), p. 38.

<sup>23</sup> Tri Indriawati, “Mengenal Tarekat Shiddiqiyyah: Aliran Tasawuf Dari Jombang,” Kompas.com, 2024, <https://www.kompas.com/stori/read/2022/07/07/222659279/mengenal-tarekat-shiddiqiyyah-aliran-tasawuf-dari-jombang#:~:text=Tarekat Shiddiqiyyah pertama kali muncul,Wathon minal Iman Shiddiqiyyah%2C Jombang.>

<sup>24</sup> Abdul Jalil, “Mengenal Tarekat Shiddiqiyyah Jombang; Sejarah, Doktrin, & Tujuannya,” Kompas.com, 2022, [https://regional.espos.id/mengenal-tarekat-shiddiqiyyah-jombang-sejarah-doktrin-tujuannya-1362360.](https://regional.espos.id/mengenal-tarekat-shiddiqiyyah-jombang-sejarah-doktrin-tujuannya-1362360)

revival of this name certainly caused controversy. Some outside of Shiddiqiyyah argue that it is not one of the 44 recognized tariqahs or *mu'tabarah* <sup>25</sup>.

When there were assumptions from those outside Tarekat Shiddiqiyyah who questioned the existence of this order, Kyai Muchtarulloh al-Mujtaba gave a wise response. He stated: *If Tarekat Shiddiqiyyah does not exist, then don't make a fuss about it. If it is fussed about, it is a sign that it exists.* As a form of proof, Muchtarulloh referred to the book *Tanwirul Qulub*, asking those who doubted to read it to ascertain whether the name Shiddiqiyyah was listed in it. In addition to this book, the name Shiddiqiyyah is also found in other books, such as *Khazinatul Asrar* and *Insan Kamil*, which show traces of this teaching in Islamic literature. <sup>26</sup>

He added, *Whether you acknowledge Shiddiqiyyah or not, there will be no loss. Conversely, if you acknowledge it, you will not gain either. Shiddiqiyyah is like being pressed to appear, straightened to become fat, turned off to remain alive. It does not wither in the heat, does not rot in the rain.* This statement shows Kyai Muchtarulloh's belief that Tarekat Shiddiqiyyah has spiritual power and a solid existence, unshaken by recognition or rejection from outside parties. The Shiddiqiyyah ideology is essentially rooted in Sufism, the essence of which is an attempt to preserve and cleanse the soul. In this understanding, Sufism is defined as a way to achieve cleanliness of heart and sincerity in worship. Shiddiqiyyah followers are taught to always keep their souls free from bad traits, such as envy, pride and hatred. A clean soul must be filled with noble qualities, such as honesty, patience, and compassion. <sup>27</sup>

As a primary guideline, followers are invited to practice the saying of the Prophet Muhammad, *Takhalaku bi akhlakillah*, which means *be of the character of Allah*. This message teaches that a clean and praiseworthy soul should not only be an internal principle, but also be manifested in concrete actions in society <sup>28</sup>. By making noble traits a part of daily life, individuals are expected to be closer to Allah SWT, recognize Him, and fear Him. Therefore, Shiddiqiyyah members are reminded to always cleanse and keep their souls clean, in order to feel the presence of Allah in every aspect of their lives <sup>29</sup>. This teaching shows that Tarekat Shiddiqiyyah focuses not only on rituals and dhikr, but also on character building and spiritual quality

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<sup>25</sup> Abdul Djalil, "8 Doktrin Tarekat Shiddiqiyyah Jombang, Ada Yang Menyimpang?," Kompas.com, 2023, <https://news.espos.id/8-doktrin-tarekat-shiddiqiyyah-jombang-ada-yang-menyimpang-1363380>.

<sup>26</sup> Muhammad Taufik, "Apa Itu Tarekat Shiddiqiyah Dan Siapa Sebenarnya Kiai Muchammad Muchtar Mu'thi Pendirinya," suarajatim.com, 2022, <https://jatim.suara.com/read/2022/07/08/223748/apa-itu-tarekat-shiddiqiyah-dan-siapa-sebenarnya-kiai-muchammad-muchtar-muthi-pendirinya>.

<sup>27</sup> Abdillah and Soleh, "Konsep Insan Kamil Al-Jili Dan Relevansinya Terhadap Masyarakat Sosial Perspektif Ilmu Tasawuf."

<sup>28</sup> Muhammad Taufik, "Apa Itu Tarekat Shiddiqiyah Dan Siapa Sebenarnya Kiai Muchammad Muchtar Mu'thi Pendirinya."

<sup>29</sup> Dodi and Abitolkha, "From Sufism to Resolution: Examining the Spiritual Teachings of Tarekat Shiddiqiyyah as the Theology of Peace in Indonesia."

improvement. In their view, the cleanliness of the soul is the main key to achieving a harmonious relationship with Allah SWT and with fellow humans.

### Teachings of Shiddiqiyah Order

In general, the teachings of tarekat are closely related to the spiritual goals to be achieved<sup>30</sup>. According to Aboe Bakar, there are five main points that form the general basis of the teachings of each tariqah. First, the pursuit of knowledge as a form of implementation of God's commandments. Second, to follow one's teacher and fellow tariqah members in order to follow their example. Third, abandoning rukhsah (ease in sharia) and ta'wil (loose interpretation) in order to show sincerity in worship. Fourth, filling every time with prayers and wirid as a means of getting closer to Allah SWT. Fifth, controlling lust, with the aim of achieving salvation in this world and the hereafter<sup>31</sup>.

In relation to Tarekat Shiddiqiyah, its teachings are also based on the principles of Sufism. As explained earlier, Sufism in Tarekat Shiddiqiyah focuses on the cleanliness of the soul. The followers of this order are people who always keep their souls clean from various despicable traits, such as envy, pride, and hatred. Instead, they seek to fill their souls with pure, clean, and praiseworthy qualities, such as compassion, sincerity, and humility.<sup>32</sup> This teaching is widely accepted by the community because the concepts of dhikr and spiritual purification can be practised individually at home with the family. It allows plenty of time for other activities. A pure soul through dhikr, not lying, being trustworthy and doing good to everyone, that is the end goal of the order. We are not only divine, constantly reciting dhikr, but also playing a role in the surrounding community, not being selfish or fanatical.<sup>33</sup>

This pure and praiseworthy soul is not just an ideal that is maintained within, but must be manifested in real behavior in the community. A clean soul will be reflected in good social relations, mutual respect, and bring benefits to the surrounding environment. Kyai Muchtarulloh al-Mujtaba emphasized that without having a holy, clean, and praiseworthy soul, it is impossible for someone to truly get closer to, know, or fear Allah SWT, even though dhikr is done as much as possible<sup>34</sup>. Therefore, Shiddiqiyah followers are reminded to constantly cleanse and keep their souls clean. Thus, they can feel the presence of God in their lives, enjoying the abundance of His grace, blessings, and favors. In Tarekat Shiddiqiyah, the teachings of Sufism are not only interpreted individually, but also have a strong

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<sup>30</sup> A Ilyas Ismail and Badrah Uyuni, "Ghazaliâs Sufism and Its Influence in Indonesia," *DINIKA : Academic Journal of Islamic Studies* 4, no. 1 (2020), p. 21–44.

<sup>31</sup> Armin Tedy, "Tarekat Mu'tabaroh Di Indonesia," *El-Afkar* 6, no. 1 (2017), p. 32.

<sup>32</sup> Syahrudin El Fikri, "Ajaran Pokok Tarekat Shiddiqiyah," *Republika*, 2023, <https://islamdigest.republika.co.id/berita/qfjzdf430/ajaran-pokok-tarekat-shiddiqiyah>.

<sup>33</sup> Interview With Syamsuddin Ali, in Jombang, on April 12, 2025.

<sup>34</sup> Syahrudin El Fikri, "Mengenal Tarekat Shiddiqiyah," *Republika*, 2024, <https://islamdigest.republika.co.id/berita/qfjz9e430/mengenal-tarekat-shiddiqiyah>.



social dimension<sup>35</sup>. First, we must build a foundation: faith and belief in Allah. Then, with other people, we must maintain daily relationships, which is called muamalah. Family, children, and wives are a trust, and social relationships in the community are also a trust. All of this forms our teachings. Respecting others, fulfilling the obligations that must be carried out as human beings. The path of spirituality soothes the soul, but if one only engages in remembrance of Allah while neglecting family and social obligations, that too is a sin. Shariah is obligatory, as are Allah's decrees. We are not merely commanded to remember Allah by harming others; that is wrong.<sup>36</sup>

One important aspect of the teachings of Tarekat Shiddiqiyah is the eight tenets of tarekat, which are fundamental principles for every follower. These principles are guidelines that help them lead a balanced spiritual life, strengthening their relationship with Allah, while maintaining good relations with their fellow human beings. They clarify the practical steps for followers in achieving their spiritual goals<sup>37</sup>. This shows that Tarekat Shiddiqiyah is not only oriented to the cleanliness of the soul, but also to the formation of superior character and applicability in everyday life. The following is a clearer narration of the Eight Commitments of Tarekat Shiddiqiyah:

First, being able to obey Allah SWT and devotion to Allah SWT. Carrying out the commands of Allah SWT and staying away from His prohibitions is a form of obedience and devotion to Him. This obedience is carried out according to each ability, with full awareness that this obedience is the path to closeness to Allah SWT. Second, being able to obey the Prophet Muhammad and devotion to the Prophet Muhammad. Obedience to the Prophet Muhammad is realized by carrying out his sunnah, staying away from prohibitions, and emulating his life in every aspect of life.

Third, able to obey and devotion to parents. Being grateful to parents is an order of Allah SWT, even if parents have unfavorable traits. This form of filial piety includes maintaining good manners, helping with their needs, loving them, praying for them after their death, and maintaining their graves. However, if the parents' orders contradict the teachings of Allah SWT, the orders are not followed, but still be kind to them. Fourth, being able to be devoted to fellow humans. Each individual is invited to repay the kindness of society by doing good to them, whether through words, thoughts, hearts, or treasures. Community life must be adorned with gratitude and contributions that benefit the common good.

Fifth, be able to serve the Republic of Indonesia. As citizens, we are obliged to support the state in maintaining sovereignty, educating the nation's life, promoting

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<sup>35</sup> Abdurrahman Misno Bambang Prawiro, "Islam Aboge: Islam and Cultural Java Dialogue (A Study of Islam Aboge Communities in Ujungmanik, Cilacap, Central Java, Indonesia)," *International Journal of Nusantara Islam* 1, no. 2 (2014), p. 102–17.

<sup>36</sup> Interview with Hamid Bisri, in Jombang, on March 26, 2025.

<sup>37</sup> Umi Sumbulah, et.al., "Islam, Local Wisdom and Religious Harmony: Religious Moderation in East-Java Christian Village Bases," *El Harakah: Jurnal Budaya Islam* 24, no. 1 (2022), p. 21–39.

general welfare, and maintaining peace. Awareness of the importance of the state in protecting the people and the homeland is the basis of this devotion. Sixth, being able to Love the Motherland. Love for the homeland is part of faith, as explained in the hadith: “Hubbul wathan minal iman” (Love for the homeland is part of faith). Tariqah followers are invited to protect, build, and defend the homeland as well as possible. Seventh, able to practice Tarekat Shiddiqiyah. The knowledge of Tarekat Shiddiqiyah that is taught must be practiced in daily life. Without practicing, the knowledge will not provide benefits or produce goodness. Eighth, able to Appreciate Time. Time is seen as a very valuable life capital. Every second that passes is a diamond that should not be wasted.<sup>38</sup> Followers are invited to utilize time for useful things, such as increasing faith, doing good deeds, calling for the truth, and being patient. The eight teachings reflect divinity, humanity and statehood. Where the root of life is faith, the trunk and branches are sharia, and ethics are the fruit. They are interconnected and influential. That is the path.<sup>39</sup>

### Concepts of Soul Purification and Meditation

Tarekat Shiddiqiyah is one of the tariqahs that has an important role in the history of Islamic Sufism, especially in the Sunni tradition<sup>40</sup>. It has a number of teachings that are not always in line with mainstream Sunni teachings, although it shares a deep Sufism orientation. The Sunni order that is mu'tabarrah in the Sufi world is the Qadiriyyah wa Naqshabandiyah Order (TQN). Tarekat which is genealogically up to the Companions and the Prophet and is oriented to the sources of the Qur'an and al-Hadith with dhikr practices that do not deviate. When compared with TQN, Shiddiqiyah can be seen below:

First, conformity in terms of sources. Tarekat Shiddiqiyah recognizes and makes the Qur'an and al-Hadith the main source of performing *riyadhah dhikr*, soul steering and meditation.<sup>41</sup> In TQN, however, the Qur'an and al-Hadith are the main authoritative sources. The Sunnah, which includes the sayings, deeds and approbations of the Prophet Muhammad, guides daily life. TQN places great emphasis on *ijma'* (agreement of scholars) and *qiyas* (analogy) as sources of law. While Tarekat Shiddiqiyah, although rooted in the Qur'an and Hadith, prioritizes soul cleansing and spiritual approaches. This teaching is based on inner experiences that lead to the achievement of self-chastity and closeness to Allah.<sup>42</sup>

<sup>38</sup> Syahrudin El Fikri, “Ajaran Pokok Tarekat Shiddiqiyah.”

<sup>39</sup> Interview with Ali, in Jombang, on 2025.

<sup>40</sup> Zainal Abidin Muhja; Meliani Indria Wijaya, “Urgency of Sufism in Solving Millennial Generation Moral Problems,” *GNOSI: An Interdisciplinary Journal of Human Theory and Praxis* 6, no. 2 (2023), p. 42–51.

<sup>41</sup> Efendi Efendi, et al., “The Existence and Contribution of Sufism in Resolving Religious Conflicts,” *Islam Transformatif: Journal of Islamic Studies* 7, no. 2 (2023), p. 127.

<sup>42</sup> Robingatun Robingatun, et.al., “Sufism Revisited: A Comprehensive Analysis of Emha Ainun Najib’s Philosophical Contributions to Modern Society,” *Journal of Islamic Thought and Civilization* 14, no. 1 (2024), p. 352–71.

In practicing dhikr, TQN concentrates on the mother of *tawhid*, *la ilaha illa Allah*, which is pronounced with a *dhahir* voice called *nafi itsbat*. After every fard prayer, *istighfar* and *shalawat* are recited. The dhikr follows the Prophet's decision during seclusion, a spiritual meditation to get closer to Allah, then passed down to Ali bin Abi Talib and other companions. Likewise, the Shiddiqiyah Order recites *la ilaha illa Allah* in congregation at a certain time, and in parallel, they call it the *dhikr* of *kautsar*. Both TQN and Shiddiqiyah refer to the Qur'an and as-Sunnah; refer to the behavior of the Prophet and mention the name of Allah, although with different patterns and methods, but the goal is the same. The source remains the Qur'an and the hadith of the Prophet, but with a greater focus on spiritual training and remembrance. We believe this is very important for purifying the soul. A pure soul will give rise to good attitudes and behaviour, both within the family and in society.<sup>43</sup>

Second, the aspect of *tadzkiyat an-nafs* (purification of the soul). The concept of purification of the soul of Tarekat Shiddiqiyah focuses on achieving closeness to Allah through *dhikr*, *tafakur* and repentance.<sup>44</sup> Tarekat Shiddiqiyah strongly emphasizes the importance of *dhikr* (remembering Allah), which aims to cleanse the heart from worldly desires and temptations. This dhikr is performed in a more intense form and in groups, which is typical of Sufi orders. The practice of dhikr has two ways; *dhikr sirri* and *dhikr jahar*. The *sirri dhikr* consists of reciting the names of Allah (*ismu dzat*) by remaining silent and sitting cross-legged with the tongue placed on the ceiling, then saying "Allah" 500 times after each prayer. *Jahar dhikr* is done by chanting *laa ilaha illa Allah* together after prayer.

One of the core teachings of Shiddiqiyah is complete surrender to God, which can be achieved through spiritual discipline and self-control. This teaching is very much in line with Islamic principles, but in the practice of tarekat, there is an emphasis on personal and direct experiences with God that are often more mystical and esoteric<sup>45</sup>. Tarekat Shiddiqiyah teaches that some individuals attain very high levels of glory and closeness to God, and they are referred to as *wali* (people who have achieved spiritual perfection). In this respect, there is a difference with the teachings of TQN, which focus more on the direct teachings of the Prophet Muhammad and the generation of companions, without giving a special position to the *wali* as an intermediary between humans and Allah<sup>46</sup>.

If examined, between Tarekat Shiddiqiyah and TQN, the purpose of *dhikr* is similar, but different in its application. TQN also performs *dhikr sirri* with the concept of *ismu dzat*, which is chanting Allah, and *nafs al-itsbat*, which is *la ilham*

<sup>43</sup> Interview With Hamid Bisri, In Jombang, On March 26, 2025.

<sup>44</sup> Aulia Subita, et.al., "The Connection Between the Sufi Curriculum and Character Education of Santri Dayah in Aceh," *J-PAI: Jurnal Pendidikan Agama Islam* 11, no. 1 (2024), p. 21–31.

<sup>45</sup> Bambang Irawan, et.al., "The Practice of Sufism and Religious Moderation In The Kauman Pesantren Communities, Central Java, Indonesia," *Religia* 26, no. 1 (2023), p. 21–39..

<sup>46</sup> M. Aba Yazid, et.al., "Sufism Social Education in Government Policy Related to the Orientation of the Majelis Taklim in Indonesia," *Journal of Islamic Civilization* 5, no. 1 (2023), p. 112–22.

*illallah*. While Tarekat Shiddiqiyah also practices *ismu dzat* in *dhikr sirri* through the recitation of Allah. The similarity of the process and form of *dhikr* for this soul praising, illustrates that between TQN and Shiddiqiyah have a process of *dhikr* and *tadzkiyatun nafs* with the same pattern. Although different in the practical aspect. This happens because TQN, focuses more on the concept of akhlaq (morality) which is reflected in daily life and a more rational understanding of the relationship between God and His people. Sunnis emphasize that all Muslims can directly relate to God without the need for intermediaries or esoteric processes as found in Sufi orders.

Third, the aspect of meditation. Both TQN and Tarekat Shiddiqiyah have similar ultimate goals, namely achieving closeness to Allah and gaining happiness in the afterlife. However, in TQN, it is achieved through good deeds and adherence to sharia which includes Islamic law and ethics.<sup>47</sup> While Tarekat Shiddiqiyah emphasizes that the cleanliness of the heart and direct closeness to Allah through meditation and *dhikr* is the way to achieve these goals. The Shiddiqiyah Order's meditation is heavily influenced by the teachings of Sheikh Junaid, who taught that to be a true Muslim, one must undergo an inner journey to know oneself and Allah. This is in line with the teachings of TQN Sufism, which also values *suluk* (spiritual journey) as a way to achieve mental hygiene. Silent and audible remembrance (soft and loud), whether done alone or in congregation, essentially purifies the soul from bad traits, from the egoism that attacks the human heart. Arrogance, pride, feeling righteous, domineering, and bad desires. These can only be fortified with remembrance and meditation. Within the family, it is also necessary to practise self-discipline so as not to feel superior, to eliminate the desire to torment and hurt the heart of one party. The same applies to social relationships.<sup>48</sup>

In conclusion, the teachings of Tarekat Shiddiqiyah are more mystical and spiritual, while TQN focuses more on the laws and ethics that must be followed in social and religious life. Tarekat Shiddiqiyah shows considerable conformity with Sunni teachings, particularly in terms of the basic tenets of Islamic faith and spiritual goals. Both emphasize the importance of tawhid, loyalty to God, and the attainment of closeness to God. However, there are differences in the practices, inner approach, and emphasis on the deeper spiritual dimension of Tarekat Shiddiqiyah. Distinctive practices in this tariqah, such as intensive *dhikr* and the search for inner stations, may be regarded by some as more profound and do not necessarily conform to the more formal legal approach in Sunni teachings<sup>49</sup>. However, in the grand scheme of things, both are in the same sphere, namely the pursuit of purity of heart and closeness to God.

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<sup>47</sup> Muhammad Rizqy Nawwari, "Modernisme Islam Di Indonesia (Telaah Tasawuf Modern Hamka)" *"AL-AFKAR : Journal for Islamic Studies* 7, no. 3 (2024), p. 967–75.

<sup>48</sup> Interview With Hamid Bisri, In Jombang, On March 26, 2025.

<sup>49</sup> Mochamad Sodik and B. J. Sujibto, "Against Religious Formalism The Dynamics of Young Urban Sufism in Yogyakarta," *Journal of Indonesian Islam* 17, no. 1 (2023), p. 1–26.\

### Implications of Dogma: Shiddiqiyah and Sunni Tariqahs

Tarekat Shiddiqiyah, as taught by Muchammad Muchtar bin Haji Much. Mu'ti, has no significant difference in principle in the aspect of creed when compared to Tariqah Qadiriyyah wa Naqsabandiyah. These two teachings both emphasize *tawhid* (the oneness of God) as the main basis in Islamic teachings<sup>50</sup>. In Tarekat Shiddiqiyah, the concept of *tawhid* is defined in terms of purity of heart and direct connection with God through intense inner experience. This is in line with the teachings of TQN as a mu'tabarrah sunni order that emphasizes the importance of faith in Allah without associating partners with Him<sup>51</sup>.

For example, in the teachings of Tariqah Qadiriyyah wa Naqsabandiyah, Imam al-Ghazali in his work *Ihya' Ulum al-Din* emphasizes that the purpose of *tasawwuf* is to cleanse the heart from all diseases of the soul (such as pride and love of the world), so that a servant can achieve closeness to Allah. This concept is very similar to the teachings in the Shiddiqiyah Order, where the cleansing of the soul becomes the core of the spiritual journey to reach the station of closeness to Allah<sup>52</sup>.

The practice of *dhikr* in Tarekat Shiddiqiyah has more intense and contemplative characteristics compared to the practice of *dhikr* in TQN. *Dhikr* in this order is often performed specifically and in very large numbers, aiming to achieve purification of the soul and the attainment of certain spiritual *maqam*. Muchammad Muchtar bin Haji Much. Mu'ti emphasizes that *dhikr* is a means to cleanse the heart and get closer to Allah, which can be obtained through special methods, one of which is long congregational *dhikr* and sometimes not limited in time<sup>53</sup>.

On the other hand, in Tariqah Qadiriyyah wa Naqsabandiyah teachings, although *dhikr* remains an important part, the practice is generally more structured and performed within a clear shari'a framework, especially after prayers. Imam al-Nawawi in his work *Riyadh al-Salihin* explains the importance of *dhikr* as a reminder of Allah done in a simple and regular way after the five daily prayers<sup>54</sup>. This suggests that in TQN, *dhikr* is part of a more organized devotional life, and not as intensive as in tariqahs that prioritize the attainment of a certain *maqam* through long and protracted *dhikr* practices.

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<sup>50</sup> Nur Hadi Ihsan, et al., "Kunci Kebahagiaan Dalam Perspektif Tasawuf: Antara Sufi Klasik Dan Sufi Kontemporer," *AL-AFKAR: Journal for Islamic Studie* 6, no. 4 (2023), p. 755–70.

<sup>51</sup> St. Nurhayati et al., "Recontextualization of Wihdatul Wujud Ibnu Arabi's Sufism with the Local Wisdom of the Indonesian's Buginese," *International Journal of Religion* 5, no. 5 (2024), p. 620–31.

<sup>52</sup> Mala Komalasari, et.al., "Studies on Ulama's Flow in The Modern Era from an Islamic Perspective," *Dirasah International Journal of Islamic Studies* 1, no. 1 (2023), p. 11–17.

<sup>53</sup> Suhandi Suhandi, et.al., "Community Economic Development through a Sufism Perspective in Indonesian Islamic Boarding School," *Fikri : Jurnal Kajian Agama, Sosial Dan Budaya* 8, no. 2 (2024), p. 220–32.

<sup>54</sup> Aminah Azis et al., "Socio-Sufism Practices within the Indonesia's Tariqah Practitioners," *International Journal of Religion* 5, no. 1 (2024), p. 170–78.

**Table 1: Comparison of the teachings of Tarekat Shiddiqiyah and TQN**

Teachings	Tarekat Shiddiqiyah	Tariqah Qadiriyyah wa Naqsabandiyah
<i>Dzikir</i>	Intensive, performed in large numbers and over a long period of time. Purpose: purification of the soul and attainment of spiritual stations.	Structured <i>dhikr</i> , generally done after prayer. Purpose: reminder and awareness of Allah.
<i>Tazkiyah Nafs (Soul Purification)</i>	Focus on inner cleansing and personal connection with Allah through specific practices.	The cleansing of the soul through good deeds that are balanced between <i>sharia</i> , morals, and spirituality.

Source: analyzed, 2025.

In Tarekat Shiddiqiyah, there is a great emphasis on achieving maqam (spiritual degrees). Muchammad Muchtar bin Haji Much. Mu'ti taught that a disciple must pass through several spiritual levels (maqam) such as the maqam of tawhid, maqam of patience, and maqam of sincerity, leading to closeness to Allah. This process requires strong inner discipline and deep spiritual experience.<sup>55</sup> Tariqah Qadiriyyah wa Naqsabandiyah, although accepting Sufism as part of Islamic teachings, puts more emphasis on sharia as the main foundation. Their emphasis is more on good deeds, morals, and worship carried out within a clear sharia framework, without prioritizing the concept of maqam as the ultimate goal. In TQN, maqam is not used as an explicit goal as in tariqah, but as part of the improvement of the spiritual quality of a Muslim that goes hand in hand with an increased understanding of Islamic law.

In both Tariqah Shiddiqiyah and Tariqah Qadiriyyah wa Naqsabandiyah, the concept of Sufism plays an important role. Sufism in both orders teaches the importance of cleansing the heart and purifying oneself from all forms of lust. However, in Tarekat Shiddiqiyah, the attainment of purity of heart through inner spirituality is often emphasized by a very personal experience. Whereas in TQN, tasawwuf is more associated with the application of moral teachings, ethics, and daily worship based on the authentic Qur'an and Sunnah.

In Jombang, the Tebuireng Islamic boarding school, one of the main boarding schools teaching Sufism, has become a center for Sufi learning, including the Shiddiqiyah Order. This order developed through direct teaching to students by providing them with intensive spiritual training. However, even though this tariqah has a strong influence in Jombang, the teachings of the Qadiriyyah wa Naqsabandiyah Tariqah, which are also widely accepted in other Islamic boarding schools in

<sup>55</sup> Suwito Suwito, et al., "Sufism-Based Management for Improving Working Performance in the 4.0 Industrial Era: A Phenomenological Perspective," *Teosofia: Indonesian Journal of Islamic Mysticism* 12, no. 1 (2023), p. 1–20.

Jombang, remain the main foundation of Islamic teachings.<sup>56</sup> This shows that even though there are differences in spiritual practices, the two are not contradictory in terms of the broader principles of Islam.

**Table 2: Comparison of Spiritual Practices of Tarekat Shiddiqiyah and TQN**

Aspect	Tarekat Shiddiqiyah	Tariqah Qadiriyyah wa Naqsabandiyah
Basic Principles of Faith	Tawhid, emphasis on cleansing the heart and direct connection with Allah.	Tawhid, emphasis on good deeds and ethics based on sharia.
Dhikr Practice	Intensive, aiming for the attainment of spiritual stations.	Structured dhikr after prayer, more moderate.
Spiritual Attainment	Focus on attaining maqam (spiritual degrees).	Emphasis on good deeds and morals.
Tasawwuf	Achievement of purity of heart through inner practices and specific dhikr.	Sufism related to good deeds, morals and sharia.
Relationship with Sharia	Different in intensity of practice, but still based on Shari'ah.	Strong in the practice of sharia and religious discipline.

Source: analyzed, 2025.

The teachings of Tarekat Shiddiqiyah in Jombang have many similarities with Tariqah Qadiriyyah wa Naqsabandiyah, especially in terms of basic belief principles, such as tawhid and good deeds. However, there are differences in terms of dhikr practice, the attainment of maqam, and the teaching of tasawwuf. Tariqah Shiddiqiyah emphasizes more on purifying the soul and achieving inner closeness to Allah, while Tariqah Qadiriyyah wa Naqsabandiyah emphasizes more on sharia and morals in accordance with structured Islamic principles <sup>57</sup>. Nevertheless, these two orders remain within the same broad framework, namely the teachings of Islam based on the Qur'an and Sunnah.

**The Shiddiqiyah Order and Strengthening Family Resilience**

The Shiddiqiyah Order in Jombang can be understood not only as an expression of religious spirituality, but also as a social instrument that influences the lifestyle of its members' families. In many observations, Sufi teachings are often seen as limited to the individual dimension, namely the moral and spiritual transformation

<sup>56</sup> Dodi and Abitolkha, "From Sufism to Resolution: Examining the Spiritual Teachings of Tarekat Shiddiqiyah as the Theology of Peace in Indonesia."

<sup>57</sup> M Khikamuddin, et.al., "Al-Ghazali's Eco-Sufism for Environmental Preservation: Living Sufism at Pesantren Al-Anwar 3 of Central Java," *Teosofia: Indonesian Journal of Islamic Mysticism* 13, no. 1 (2024), p. 133–60.

of a student through the guidance of a mursyid.<sup>58</sup> However, when drawn into a social context, especially the family, the teachings of the order have a significant contribution to what Walsh refers to as family resilience, which is the capacity of families to survive, adapt, and thrive in the face of life's challenges.<sup>59</sup> Upon closer inspection, the teachings of Shiddiqiyah have a strong resonance with Walsh's three main domains, even though they are wrapped in the spiritual language typical of the order.

First, in the realm of 'belief systems', Shiddiqiyah families have a religious foundation that emphasises the importance of tawakal (trust in God), ikhlas (sincerity), and istiqamah (steadfastness) in facing the dynamics of life. These values are in line with Walsh's idea that belief and meaning in life are the foundations that provide hope in the midst of difficulties.<sup>60</sup> The majority of the Shiddiqiyah order understands its teachings not only as individual mysticism, but also as an effort to instil the presence of Allah in every aspect of family life.

This has implications for how families interpret mental crises or economic pressures, not as total failure, but as a test to bring them closer to God. This religious interpretation shapes a resilient mindset: families do not easily crumble when faced with social or material problems. In Walsh's language, this is a positive outlook and transcendence, while in Shiddiqiyah, it is articulated in wirid, zikir, and the contemplation of the mursyid's teachings that calm the soul.<sup>61</sup> The household or family is part of Shariah law; there are responsibilities and rights for each member. Spiritual purification cannot be achieved without following the path laid out in Shariah law. Families that frequently argue, or even divorce, are equivalent to hating God. God's command to love and care for one another, to carry out one's respective duties, is so that we may be peaceful, calm and happy in our worship of Allah.<sup>62</sup>

Second, from the perspective of organisational patterns, Shiddiqiyah emphasises order, discipline, and togetherness, both in the realm of worship and social life. Families who are actively involved in the order usually follow a routine structure of activities, ranging from recitation of the Qur'an, congregational zikir, to congregation-based social activities. This pattern creates 'flexibility' and 'connectedness' as described by Walsh. For example, when a family experiences economic difficulties, the tarekat community network is there to provide moral and

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<sup>58</sup> Ni Ketut Ardani and R Ibrahim, "Legal Consequences of Change or Revocation of Marriage Agreement: Analysis of Marriage Law in Indonesia," *The International Journal of Social Sciences World (TIJOSSW)* 4, no. 1 (2022), p. 175–80.

<sup>59</sup> Khodjamkulov U.N., "The Issue of Spiritual and Patriotic Education of Young Generation in the Scientific, Political and Literary Heritage of Central Asian Thinkers," *International Journal of Psychosocial Rehabilitation* 24, no. 5 (2020), p. 6694–6701.

<sup>60</sup> Zainal Abidin and Akhmad Sirojuddin, "Developing Spiritual Intelligence Through The Internalization of Sufistic Values: Learning From Pesantren Education," *Tafkir: Interdisciplinary Journal of Islamic Education* 5, no. 2 (2024), p. 331–43.

<sup>61</sup> Khikamuddin, et.al., "Al-Ghazali's Eco-Sufism for Environmental Preservation: Living Sufism at Pesantren Al-Anwar 3 of Central Java."

<sup>62</sup> Interview with Kharisuddin Aqib, in Jombang, on April 17, 2025.



material support. This collective solidarity means that families do not feel alone.<sup>63</sup> Discipline in worship also trains families to have a neat routine, which has an impact on the habits of children at home. Congregational families say that the existence of the tarekat community makes their households easier to organise, as each family member is aware of their respective spiritual responsibilities.

Third, in relation to ‘communication and problem solving’, Shiddiqiyah teachings emphasise the attitudes of ‘siddiq’ (honesty), “amanah” (trustworthiness), and ‘fathanah’ (intelligence), which are translated into everyday life as open and ethical communication patterns. Walsh emphasised the importance of clear communication, emotional expression, and the ability to solve problems collaboratively.<sup>64</sup> In Shiddiqiyah families, communication is understood not only in the horizontal dimension between family members, but also in the vertical dimension with Allah. Families are taught to resolve conflicts through deliberation, accompanied by prayer and remembrance of Allah so that their hearts become clear. In many testimonies from followers, domestic conflicts that previously often escalated became more manageable after they joined the order, because there was a spiritual mechanism in the form of collective istighfar or advice from the mursyid as a reference. This shows that the teachings of the order not only improve family communication, but also provide instruments for problem solving that are more emotionally profound. In a household, there are inevitably minor issues that sometimes escalate and end in divorce. However, in our order, we have a mursyid as a mediator, and there are gatherings to calm the soul through istighfar. Problems can be resolved through deliberation, together with the mursyid and other members of the congregation. So, in essence, we feel very comfortable with this order, as if we have a strong sense of belonging.<sup>65</sup>

From the analysis of family resilience above, the Shiddiqiyah Order in Jombang actually presents a ‘cultural adaptation’ of Walsh's concept of family resilience. In the Western context, resilience is often associated with psychosocial strategies based on modern rationality. Meanwhile, in the Shiddiqiyah tradition, resilience is wrapped in symbols, rituals, and strong religious narratives. Although different in form, both meet in essence: building the capacity of families to face challenges. The difference lies in the resources relied upon.<sup>66</sup> Walsh emphasises ‘meaning-making systems’ and social support, while Shiddiqiyah adds a transcendental spiritual dimension rooted in Sufi theology. In other words, Walsh's theory finds practical evidence in the field through the teachings of Shiddiqiyah,

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<sup>63</sup> Amir Maliki Abitolkha and Limas Dodi, “Socio-Sufistic Trends of Marriage in Creating Harmony in the Postmodern Society of Kampung Arab, Madura: A Perspective on the Theory of Utilitarianism,” *Samarah* 7, no. 2 (2023), p. 687–712.

<sup>64</sup> Yulita Putri and Abid Nurhuda, “Consumerism in the Context of Sufism Education,” *Jurnal Hurriah: Jurnal Evaluasi Pendidikan Dan Penelitian* 4, no. 2 (2023), p. 223–33.

<sup>65</sup> Interview Huda Ali, in Jombang, on May 09, 2025.

<sup>66</sup> Munandar, “Sufism and the Urban Society's Economy: Study of the Economic Dimensions of the Tarekat Siddiqiyah In Indonesia.”

while also expanding its understanding with a religious dimension that is not explicitly explained in the Western framework.

However, it is also necessary to consider several potential limitations. Not all families of followers are able to fully internalise the values of the order. Some use the order only as a symbol of identity, rather than as a consistent spiritual practice. In such conditions, family resilience does not automatically develop. Additionally, excessive reliance on the authority of the spiritual guide sometimes makes families less independent in decision-making, so a balance between spiritual obedience and rational independence is necessary. Walsh emphasises the importance of flexible problem-solving skills,<sup>67</sup> and at this point, Shiddiqiyah families must ensure that spirituality does not hinder realistic adaptation to modern challenges.<sup>67</sup> Thus, the success of the order in strengthening families is highly dependent on the level of internalisation of teachings and the ability to balance mursyid guidance with household independence.

The teachings of the Shiddiqiyah Order in Jombang align strongly with Walsh's theory of family resilience. Its religious values strengthen the belief system, its organisational patterns foster connectivity and flexibility, while its ethical teachings improve communication and problem-solving. From a field perspective, the congregation directly experiences how involvement in the order helps them face life's pressures with greater calm, order, and meaning. In comparison, Shiddiqiyah not only adopts Walsh's framework but also adds a transcendental dimension unique to Islam. This analysis shows that Western theories on family resilience can be enriched through the study of religious orders, resulting in a more comprehensive understanding of how spirituality contributes to family resilience in contemporary society.

## Conclusion

From the results of the research and discussion above, it can be concluded that the teachings of the Tarekat Shiddiqiyah emphasize a Sufi movement characterized by a balance between the Sufi and Sharia dimensions, with the rituals of *dhikr jahr* and the heart serving as the main foundation for strengthening one's relationship with God, while still maintaining worldly functions as a manifestation of faith. From *dhikr*, heart rituals, and manifestations of faith, meaning can be given to family relationships, strengthening emotions and creating openness in communication and healthy emotional expression through the concept of muhasabah as a spiritual instrument. It is this process that enables Tarekat Shiddiqiyah families to survive and harmoniously establish symbiotic relationships within the family. The hierarchy of family resilience among Shiddiqiyah congregations is based on *tazkiyatun nafs*, *dhikr*, and meditation to strengthen family resilience.

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<sup>67</sup> Asep Saepudin Jahar and Shubhan Shodiq, "Social and Religious Dimensions of Children's Inheritance in Turkey, Saudi Arabia and Indonesia," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 46, no. 1 (2022), p. 26–52.

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### **Interviews**

Interview with Syamsuddin Ali, Jombang, April 12, 2025

Interview with Hamid Bisri, Jombang, March 26, 2025

Interview with Kharisuddin Aqib, Jombang, April 17, 2025

Interview with Huda Ali, Jombang, May 09, 2025