

Retracing the Spirituality of Tuan Guru M. Zaini Abdul Ghani: Study of Guru Sekumpul Sufism Thinking as Social Piety and Individual Piety

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Abstract

As one of the influential figures of Sufism, Muhammad Zaini Abdul Ghani has many followers and students. He helped form a generation of influential scholars and Sufism figures in the archipelago, so his influence continues today. However, even though his influence is still being felt today, there is also criticism of the thoughts and teachings of Sufism Muhammad Zaini Abdul Ghani. Some people think that the teachings of Sufism need to be more complex and need to meet the requirements of Sufism. However, despite this, the teachings of Sufism Muhammad Zaini Abdul Ghani are still being studied and understood by many people today. This study aims to describe the views of Tuan Guru M. Zaini Abdul Ghani about the scientific treasures of Sufism and to describe the main points of Tuan Guru M. Zaini Abdul Ghani's tasawuf thoughts regarding the concept of Sufism and its significance in everyday life. This research is library research or library research. The approach used is historical and mystical approaches. The results of this study Tuan Guru embodies Nūr Muḥammad in the form of practices and teachings that can be practiced by every group so that the style of this concept is more inclined towards moral tasawuf than philosophy. The transformation that was carried out was visible in every action. In addition, Tuan Guru taught Sufism as an individual fault and a social error by engaging in the economic field.

Keywords: *Sufism; Tuan Guru M. Zaini Abdul Ghani; Individual Piety; Social Piety.*

Introduction

The majority of Indonesia's population embraces Islam. Islam coming to Indonesia is inseparable from the role of the clerics to spread Islam peacefully so that various levels of society easily accept it. In recent years, several countries in the Middle

East and Europe have frequently invited Indonesian Muslim scholars with the aim that they want to know more about Islam that is developing in Indonesia or Nusantara Islam (Anwar, 2016).

When discussing the context of Islam in Indonesia, the pejorative stigma against Islam must be reviewed. Many observers often praise Indonesian Islam as a unique Islam because, in practice, it tends to be very tolerant, open, and adaptive to differences and also to local culture. This practice of Islam is because the pattern of spreading Islam in Indonesia has been relatively peaceful through various approaches, such as trade, marriage, bureaucracy, education (*Pesantren*), Sufism (*tasawuf*), art, etc. (Taufani, 2018).

Mukti Ali explained that there are several things in the effort of the Ulama network in the Archipelago, Islam with a Sufism pattern that first entered Indonesia. The coming of Islam gives color to life in Indonesia. This *tasawuf*-style religious life emphasizes "amaliah" rather than "thoughts" (Nurdiah Muhammad, 2012, p. 78). The religiosity process carried out by the Sufis provides an opportunity to preserve and perfect expressions of religiosity with tradition, which is termed, *barakah* can be applied to individuals and groups (Abdurahman & Nur, 2019)

Sufi figures who influenced the development of Sufism in Indonesia are Hamza Al-fansuri, Nurudin Arraniri, Sheikh Abdul Rauf As-sinkili, and Sheikh Yusuf Al-Makasari. These Sufi figures have diverse thoughts. Al-Fansuri's thoughts on Sufism were heavily influenced by Ibn 'Arabi in his *wahdat* ideology. As a Sufi, he taught that God is closer than the human neck and has no place, even though he is said to be everywhere (Firdaus, 2018).

In the 19th and 20th centuries, a very influential Sufi figure in Indonesia and the world, Abah Guru Sekumpul, had the real name K.H. Muhammad Zaini Ghani. He is known throughout Indonesia, especially among the people of Banjarmasin. Abah Guru Sekumpul is a charismatic scholar from Banjarmasin and is the 8th *zuriat* of Sheikh Muhammad Arsyad al-Banjari—namely, K.H. Muhammad Zaini Ghani bin Abdul Ghani bin Abdul Manaf bin Muhammad Samman bin Saad bin Abdullah Mufti bin

Muhammad Khalid bin Khalifah Hasanuddin bin Syekh Muhammad Arsyad Al Banjari (Datu Kalampayan). Abah Guru Sekumpul or K.H. Besides being an expert on shari'a, Muhammad Zaini bin Abdul Ghani is also known as an expert on tarekat and truth. He has taken dozens of orders and practiced them. Sayyid Muhammad Amin Kutbi, Kyai Falak Bogor, K.H. Syarwani Abdul Bangil, was among his tarekat teachers.

Thus, Abah Guru Sekumpul had learned specifically about Sufism and Suluk from three clerics, namely Syekh Syarwani Abdan in Bangil, Mama Falak in Bogor, and Sayyid Muhammad Amin Qutbiy in Makkah. In addition, his scientific chain is connected with several major scholars in Mecca. This connection can be seen from several sanad in scientific fields and tariqah, which he took from several scholars, including Sayyid Muhammad Amin Qutbiy, Sayyid 'Abd al-Qadir al-Bar, Sayyid Muhammad bin 'Alwi al-Malikiy, Sheikh Hasan Masysyath, Sheikh Muhammad Yasin al-Fadani, Kyai Falak Bogor and Sheikh Isma'il al-Yamani. His penchant for studying and making friends with some scholars made him have many teachers in Kalimantan, Java, and Madura, as well as in the Middle East (Makkah). Some say that the teachers numbered around 179 to close to 200 people.

As the research will discuss Sufism and the Sufi style of Guru Sekumpul, this interesting study from Islam Nusantara is a platform to reaffirm that Islam in this country adapts local values, which are its characteristics. The legacies of the Ulama have become an important part of the scientific transformation of Nusantara Islam and scholars as wasilah to all people in conveying the teachings of Islam. Ulama is a teacher who provides guidance and teaching to his students and the wider community (*Ansyari, 2021*).

On the other hand, to gain a balanced understanding between students and their congregation, the Guru Sekumpul preached this knowledge to himself before teaching it to the people. This teaching was considered an effective method for transmitting knowledge without having to force its congregation, so he was known as a pious person because everything he taught was part of his morals, including knowledge of Nūr Muḥammad. He is charismatic because his exemplary figure is followed by almost

the entire community (Solihin, 2005). Apart from that, what is interesting in this study is that Guru Sekumpul teaches buying and selling or the concept of economics and Sufism. Because Guru Sekumpul was a Sufi all this time, he could ward off the allegation that tasawuf or Sufi had to leave the world or live in poverty and prioritize individual piety rather than social piety.

Discussion

Tuan Guru M. Zaini Abdul Ghani at a Glance

Tuan Guru M. Zaini Abdul Ghani (Guru of the Collective) was a Sufi cleric descended from Sheikh Muhammad Arsyad al-Banjari (1710-1812 AD). As a cleric, he has a significant role in carrying out Islamic teachings in the Martapura region of South Kalimantan (El Kariem, 2015b; Hidayah, 2020). This city is known as Veranda of Mecca because, from this area, many scholars who had a big role in developing Islam, including Guru Sekumpul (Mirhan, 2012, p. 70). In addition, the city of Martapura is influenced by a social situation where the life of the people shows a religious life that reflects a good belief. This influence can be seen in the motto of the Banjar district, namely, "Together we go to a Banjar Regency that is good, *bauntung, and batuah*". Therefore, he was given the title Tuan Guru because of his wisdom as a scholar who gathered knowledge of Shari'a, tariqah, and nature in one group (Munawwwir, t.t.).

Besides being known as Guru Sekumpul, he is known as Guru Zaini or Guru Izai. Tuan Guru is a term for a scholar who greatly influences his environment. This title is the same as the title of kiai, who is highly respected and emulated in the Java region (Kumari et al., 2014). Guru Sekumpul was born in the village of Tunggul Irang Seberang-Martapura, Banjar district, South Kalimantan, on February 11, 1942, and died on Wednesday, August 10, 2005, at 05.10 at the age of 63 (Rosyadi, 2004). His parents have the same lineage, namely Sheikh Muhammad Arsyad al-Banjari. His father's name was Abdul Ghani bin Abdul Manaf. In contrast, his mother was named Masliyah bint H. Mulia, sister of Sheikh bin al-'Alim 'Ulamah Khalifah Hasanuddin bin Maulana ash-Sheikh Muhammad Arsyad al-Banjari. Guru Sekumpul is the eighth descendant of

Sheikh Muhammad Arsyad al-Banjari. The lineage from his father was Abdul Ghani bin Abdul Manaf bin Muhammad Semman bin H. Muhammad Sa'ad bin Abdullah bin Mufti H.M. Khalid bin Khalifah H. Hasanuddin bin Syekh Muhammad Arsyad al-Banjari.

When Guru Sekumpul was small, his parents named Ahmad Qusyairi. Because he was often sick, his name was changed to Muhammad Zaini. The name of a prominent scholar inspired this name at that time, namely K.H. Ahmad Zaini bin Tuan Guru Haji Abdurrahman Tunggul Irang. Apart from that, the name is a reference from a dream, where Sayyidina Hasan and Husen named him Zainal Abidin (El Kariem, 2015b). In addition, he also experienced the Japanese colonial period until the occupation ended. After the colonial period ended, his family settled in Kampung Keraton and organized their lives from scratch regarding economic, social, and religious life. Therefore, he lives in concern until an attitude of full acceptance and sincerity is formed (El Kariem, 2015b).

This condition full of concern made him accustomed to doing *uzlah*, *mujahadah* by reciting the wirid, practicing every day reading *Lā ila ha illallāh* 24,000 times, and getting used to reading the selawat Dalail al-Khairat by reciting it twice a day and night (Zahra, n.d.). Perhaps because of this habit, he was awarded something special. Namely, he is included as a person who is *mahfūd* (nourished by Allah in his life, thoughts, and memories). A situation that rarely happens except for people who have been chosen. She never had *ihtilam* (dreaming when she was an adult), and was given the gift of *kasyāf ḥissi* (seeing and hearing things that are veiled due to metaphysical revelations). This exercise is an effort to cleanse oneself and find one's true essence so that with this experience, one can respond to any conditions (Mirhan, 2016).

His experience is a process that cannot be separated from the training (education) of his parents, grandmother, uncle, and the surrounding environment. They help cultivate the heart and mind to form a spiritual mentality that is firm and tough so that spiritual potential appears within the Guru Sekumpul. Humans can grow and develop in a healthy manner (physically and spiritually), but not all of them can reach the level

of self-actualization. Only a few people can achieve it because leading to self-actualization requires a good environment that supports its development (Muhammad & Abdushomad, 2002).

One *gemblengan* that greatly influenced his personality was obtained from his father's upbringing. As a father, Abdul Ghani always educates his children in a disciplined, simple, and responsible manner. This effort is a process of exemplary Abdul Ghani to the Prophet Muhammad for himself and his son. He hopes that his son will grow up simple, virtuous, disciplined, and full of responsibility, following the teachings and habits of the Prophet (Gulen, 2012).

He also received other *gemblengan* from his mother and grandmother (*Salbiyah*). As a mother, Masliyah always teaches her son with tenderness and affection. This effort was made so that his son could grow to be a gentle and compassionate person among fellow creatures (Mirhan, 2016). His grandmother also played an important role in the spiritual development of the Sekumpul Gurus. Every night, before going to sleep, his grandmother always told stories about prophets, apostles, and pious people and closed with poetry at bedtime. The verse is:

First, "*Yā nafsīyat al-salbiyah, nafsīyah* nature is a personality trait which explains that the mind cannot accept God if this attribute does not characterize it, and the attribute determines the existence of God, where God is impossible to exist without this attribute. Only one belongs to this trait, namely the nature of being. While the *salbiyah* attribute is a trait that rejects what is not worthy of Allah, this attribute is used to negate something that is not worthy of Allah. These characteristics are *Qidam, Baqa', Mukhalafatu lil hawaditsi, Qiyamuhu binafsihi, and Wahdaniyyah* (Assegaf, 2013).

Second, *Ma'anī ma'nawiyah*, the nature of *ma'aniis*, a characteristic that is obligatory for God's substance, namely a law or characteristic that must exist in God's substance. This characteristic consists of seven characteristics: *Qudrat, Iradah, Knowledge, Life, Sama', Bashar and Kalam*. Meanwhile, the nature of *ma'nawiyah* is the attribute of God which is made common or cannot be separated from the nature of *Ma'ani*. The nature of *Ma'nawiyah* is a trait that is commonplace or is the result of *ma'ani* nature. This trait

consists of seven characteristics, including *Kaunuhu Qadiran*, *Kaunuhu Muridan*, *Kaunuhu Aliman*, *Kaunuhu Hayyan*, *Kaunuhu Sami'an*, *Kaunuhu Bashiran*, and *Kaunuhu Mutakalliman* (al-Fudholi, 2001).

Third, inna fī qalbī ghairullāh, Lā ilāha ilallāh Muhammad al-Rasūlullāh, fī kulli lamhatin wa breathin 'adada mā wasi'ahu Ilmullāh". Meaning: O nafsiyah qualities *Salbiyah*, *ma'ani*, and *m'awiyah*, there is nothing else in your heart except Allah, there is no God but Allah, and the Prophet Muhammad is Allah's messenger, in every movement and breath as much as the knowledge of Allah counts. Her grandmother hopes her grandson will learn from and imitate his pious predecessors by telling exemplary stories. Therefore, the first teacher who has a big role in instilling the soul of monotheism and *makrifat*, and high discipline in matters of Shari'a is his family, namely his father, mother, and grandmother (Mirhan, 2016).

Guru Sekumpul also received guidance from Guru Hasan Pesayangan and Sheikh Semman. To Guru Hasan Pesayangan, Guru Sekumpul studied the Qur'an until it was fully memorized at age seven and mastered Jalalain Interpretation at 9. By carrying out intensive education from an early age, both parents of Guru Sekumpul intend to develop the character, mind, body, and spirit of Guru Sekumpul (Zahra, n.d.). His well-known uncle also intensively taught the soul of monotheism and *makrifat* for being pious and *wara'*, namely Sheikh Muhammad Semman. Wherever the Guru Sekumpul goes to study some science, he is always accompanied by his uncle.

This accompaniment is meant to teach humility to his nephew. Syekh Semman rarely teaches science directly but only in madrasas. When his nephew wanted to study science, Sheikh Semman immediately took him to teachers who were proficient in that field of knowledge. Even though Sheikh Semman is an expert in the scientific field that his nephew will study, Sheikh Semman once said to Guru Sekumpul's parents that Guru Sekumpul was indeed his student in the field of external science. However, he was an inner teacher for Sheikh Semman (Mirhan, 2016).

On another occasion, Sheikh Semman once took his nephew to study directly with Sheikh Salman Jalil, an astronomy and faraid science expert scholar. Sheikh Salman

Jalil is the only astronomer expert and *faraid* in the Kalimantan region. In the Kalimantan region, only two astronomy experts were recognized for their knowledge, namely the late K.H. Hanafi Gobet and Sheikh Salman Jalil. After K.H. Hanafi died, Sheikh Salman Jalil became the only scholar who was an expert in the sciences of *Falak and Faraid* (Mirhan, 2016). Syekh Salman is also a Qadi Qudhat (Supreme Judge) of Kalimantan and a founding figure of IAIN Antasari Banjarmasin. In his old age, Sheikh Salman Jalil returned to study with the Guru Sekumpul.

In 1965 AD, Sheikh Semman accompanied the Guru Sekumpul to study (find a spiritual guidance teacher) in the Land of Java. In the Land of Java-Bangil, Guru Sekumpul studied under Syekh Muhammad Syarwani Abdan, or Guru Bangil (1913-1989 A.D.). Guru Bangil is one of the descendants of Sheikh Muhammad Arsyad al-Banjari, who resides in the Bangil area of East Java, so between Guru Sekumpul and Guru Bangil, there are still blood ties (siblings). Guru Bangil is a close friend of K.H. Hamid Pasuruan (d. 1985 A.D.) (El Kariem, 2015b).

The Guru Sekumpul was invited to the home of Kiai Hamid Pasuruan before finally learning from Guru Bangil. In Pasuruan, Guru Sekumpul intended to make Kiai Hamid a *murabbi murshid* (spiritual guidance teacher). Kiai Hamid is a close friend of Guru Bangil, so Guru Bangil suggested that Guru Sekumpul study with him (Muhammad Anshari, 2015). After returning from Kiai Hamid Pasuruan's house, Guru Sekumpul intensively received lessons from Guru Bangil for about 20 days practicing mysticism, *Suluk (tarbiyyat al-Şufiyyah)* is the way to get to God. The essence of *suluk* is to empty oneself of physical and spiritual reprehensible qualities and fill them with commendable qualities by being physically and mentally obedient. So the meaning of *suluk* is not just for getting the pleasures of the world and the hereafter, getting an abundance of God's grace, or getting the spotlight of Nūr Muḥammad, so you will later know the destiny.

Suluk is solely intended to gain the pleasure of Allah and intends Allah as the purpose of life (Mustafa, 2003). given various *amal*iahs, fasted for 40 days during the fast, the Guru Sekumpul were only allowed to eat bananas and plain water when

breaking the fast and dawn and were given certificates from 40 congregational *muktabarah* orders. Guru Sekumpul was also ordered to do *siyahah*, namely to travel to the forest to worship and stay away from creatures. During this trip, Guru Sekumpul received a spiritual experience, namely hearing the chatter of plants and rocks. The plants and rocks greet the Guru Sekumpul "*Assalamu'alaikum ya waliyyullah*", they even tell about their uses and benefits for human life (El Kariem, 2015).

Guidance from Guru Bangil was completed, after which he was ordered to study further with Sayyid Muhammad Amin Qutby (d. 1984 A.D.) in Mecca. Sayyid Muhammad bin Amin al-Qutby al-Makky al-Hasani is a prominent teacher and scholar in Mecca. Guru Sekumpul was advised to meet Sheikh Falak in Bogor (d. 1972 A.D.). Sheikh Falak's real name was Tubagus Muhammad Falak, and his last name was Falak because he was proficient in astronomy. Syekh Falak is a Mursyid of the Qadiriyyah Naqshabandiyah Order and asked him for directions before leaving for Mecca. In Bogor, Guru Sekumpul received directions to deepen the knowledge of *musyāhadah*. *Musyāhadah* is a witness or vision, direct knowledge about nature. This witnessing occurs in various ways (some spiritual travelers and followers witness Allah in everything). Some witness Allah before, after, or with everything. Some others witness Allah Himself. Allah never reveals Himself in the same way in two successive moments at something, so the *Musyāhadah* is not unlimited and unending. *Musyāhadah* is also part of *Ihsan*, the highest level in Islam (Arrasyid, 2020; Sumatrani, 2013).

Besides that, Tuan Guru also deepens the knowledge of *Muraqabah*. *Murāqabah* is the awareness of a servant that he is always being watched by Allah so that the servant is always careful and watching over himself (his soul). In Sufism, the *murāqabah* of a servant is divided into three: *First*, the *Murāqabah* of a servant in obedience, namely being sincere in limiting his desires and always directing everything because of Allah ta'ala. *Second*, the *Murāqabah* of a servant in disobedience is to repent, regret, and leave every desire of his lust. *Third*, *murāqabah* in *mubah* matters is to consider *adab*, be grateful for favors, and be patient in trials (Al-Maqdisi, 2012). to Sayyid Muhammad Amin Qutby. Sheikh Falak also gave many *sanad*, mysticism certificates, and *tarekat*.

Tarekat (*Tarīqah*) is a practical method for guiding a seeker by tracing a way of thinking, feeling, and acting through a sequence of stages (*Maqamat*, with an integral connection with psychological experience which is called the states of 'ahwal) towards experiencing the Divine reality (*Haqiqah*). The things mentioned are the phases of a person traveling to draw closer to God (Su'ud, 2003; Triningham, 1971).

Then, the Guru Sekumpul continued his journey to Mecca, accompanied by Guru Bangil, until he arrived at the Port of Tanjung Perak-Surabaya. In Mecca, the Sekumpul Guru was directly guided by Sayyid Amin. At the last guidance, Sayyid Amin said that the one who would guide the Guru Sekumpul next would be his datu, namely Sheikh Muhammad Arsyad al-Banjari. Before returning to Indonesia, Guru Sekumpul was given books, especially books on Sufism by Sayyid Amin (El Kariem, 2015).

Other teachers who also guide and instruct the Guru Sekumpul spiritually in the fields of tarekat, mysticism, and riyadah are Sheikh Yasin bin Isa Padang, Sheikh Hasan Masyat, Sheikh Ismail al-Yamani, and Sheikh Abdul Qadir al-Bar. The first spiritual teacher was Sheikh Ali Junaidi (Berau) bin Qadi Muhammad Amin bin Mufti Jamaluddin bin Sheikh Muhammad Arsyad al-Banjari. Al-'Alim al-'Ulamah Ali Junaidi Barau was the first teacher who guided the spirituality of the Guru Sekumpul, from this Guru Ali Junaidi, the Guru Sekumpul was guided to learn about Nūr Muḥammad from al-'Alim al-'Ulamah al-Fadhl al-Hajj Muhammad Arsyad al-Banjari. Muhammad Arsyad al-Banjari is a Spiritual teacher from the Guru Sekumpul who teaches about Nūr Muḥammad. Then, Guru Sekumpul's knowledge of Nūr Muḥammad was used as the basis for his appreciation in his life, and he taught it to his students (Zahra, n.d.).

The Thoughts and Practices of Sufism Muhammad Zaini Abdul Ghani

Muhammad Zaini Abdul Ghani's tasawuf teachings were also heavily influenced by the archipelago's local tasawuf thoughts and traditions. He introduced a tasawuf tradition that was simpler and easier to understand for the people of the archipelago, thus facilitating the spread and acceptance of tasawuf teachings in this region. Muhammad Zaini Abdul Ghani also played an important role in the development of

Islam in the archipelago. He helped spread the Islamic religion and influenced society's culture with his tasawuf teachings. He also helped build several mosques and madrasas, facilitating public access to Islamic knowledge and education. Overall, Muhammad Zaini Abdul Ghani is an influential figure of Sufism and played an important role in the development of Islam in the Nusantara.

As one of the influential figures of Sufism, Muhammad Zaini Abdul Ghani has many followers and students. He helped form a generation of influential scholars and Sufism figures in the Nusantara, so his influence continues today. However, even though his influence is still being felt today, there is also criticism of the thoughts and teachings of Sufism Muhammad Zaini Abdul Ghani. Some people think that the teachings of Sufism are too simple and need to meet the requirements of Sufism that should be. However, despite this, the teachings of Sufism Muhammad Zaini Abdul Ghani are still being studied and understood by many people today.

Of course, studying the thoughts and teachings of Muhammad Zaini Abdul Ghani's Sufism not only helps us understand the development of Sufism in the archipelago but also positively impacts increasing our faith and spirituality as individuals. The teachings of Sufism taught by Muhammad Zaini Abdul Ghani are closely related to self-development and increasing spirituality, so studying them will help us understand how to be better Muslims and closer to God. For example, Muhammad Zaini Abdul Ghani's Sufism teachings focus on the importance of simplicity and wisdom. He stressed the importance of not thinking too much about worldly matters and focusing on matters related to faith and spirituality. It helps us understand how to be true Muslims and prioritize the things that matter in life.

By studying the teachings of Sufism Muhammad Zaini Abdul Ghani, we can also understand how Sufism plays an important role in forming and strengthening human relations. He emphasized the importance of building good relationships and mutual respect between human beings and showed the importance of caring and empathy for others. In addition, Muhammad Zaini Abdul Ghani's Sufism teachings also discuss the importance of practicing knowledge and deepening religious knowledge. He stressed

the importance of deeply understanding Islamic teachings and practicing good deeds to become true Muslims and follow the Sunnah of the Prophet. However, besides Muhammad Zaini Abdul Ghani's positive teachings, we must also understand that some teachings are controversial and not accepted by some circles. Therefore, we need to sort out the teachings and only choose those under Islam's true teachings.

Guru Sekumpul places Sufism as a teaching and an alternative to living and dealing with life's problems. According to Guru Sekumpul, Sufism is an attempt to improve one's mind by purifying the heart. This purpose means that Sufism is a tool for the Prophet's people to fortify themselves from the possibility of someone slipping into error with the practice of Sufism, as exemplified by the Prophet. Therefore, tasawuf for the Assemblage Teacher is not a goal but a tool, so in tasawuf, the Assemblage Teacher always emphasizes the teachings of moral tasawuf, which heeds the teachings of ethics following the Shari'a of the Prophet (El Kariem, 2015).

The basic concept of Guru Sekumpul tasawuf is based on the teachings of moral tasawuf. In general, the Sufis used to rely on tasawuf on the experience side, while the Guru Sekumpul relied on the practice process. Guru Sekumpul believes that Sufism is not a goal but the fruit of the process of carrying out true and sincere worship. Believe in tasawuf but do not reject life, continue to blend into society, and try to go through the process recommended by the Shari'a. Therefore, the basic conception of Guru Sekumpul tasawuf is contained in the doctrine taught in every commendable practice and moral. Apart from being an effort to cleanse the heart, Sufism also functions as a tool to smooth the mind, namely by decorating men, such as *zuhud*, *wara'*, patient, steadfast, trustful, *tawadhu*, forgiving, like to forgive, gentle, full of compassion, sincere, *istikomah*, wise, fair, respectful of scholars and knowledge, also obedient and obedient to parents (El Kariem, 2015).

Since he was young, Guru Sekumpul has been practicing Sufism, one of which is doing magic from various spiritual teachers in the archipelago and Arabic. The figure who first became his spiritual teacher was Guru Bangil, who guided him in mysticism and gave him certificates from 40 *muktabarah* orders for no less than twenty days

(everything was practiced and conveyed to God). The Guru Sekumpul was then advised to study with Sayyid Muhammad Amin al-Qutby Mecca, and on his way to Mecca, he was also ordered to do *siyasa* (walking in the forest to worship and stay away from creatures). He also does mysticism and fasts for 40 days by eating bananas and water while breaking the fast and dawn (El Kariem, 2015).

Guru Sekumpul was advised to meet Kiai Falak in Bogor before leaving for Mecca. From this figure, Guru Sekumpul received various sanad and certificates of mysticism and tarekat. When he arrived in Mecca, he immediately met Sayyid Amin al-Qutby and received training from him both before and after the pilgrimage. Sayyid al-Qutby said that after arriving in Kalimantan, he would be guided directly by his grandfather, Sheikh Arsyad al-Banjari, then spiritually guided by Rasulullah SAW through dreams (El Kariem, 2015).

Guru Sekumpul eventually became a murshid of the Tarekat Samaniyyah after going through his *tarbiyah*. As a murshid, Guru Sekumpul has reformed the rules of the tarekat, namely, carrying out mass initiation. In general, initiation of the Samaniyyah congregation is face-to-face between the student and the murshid. With the permission of Rasulullah SAW through a dream, the Guru Sekumpul could certify the samaniyyah order to the public en masse. The awarding of the Tarekat Samaniyyah for Guru Sekumpul was also carried out improperly, namely, directly awarded the *Ijazah* by Sheikh Arsyad al-Banjari, who had died long ago (Mubarak, 2017).

Not only as a murshid, Guru Sekumpul is a wali and qutb whose signs have been known since he was young. While practicing mysticism and doing *siyahah*, he explained how plants and rocks spoke to him by saying, "*Assalamu'alaikum Ya Waliyyullah*". This gesture shows that he is a guardian. A Habib from Semarang, Habib Ahmad bin Muhammad as-Segaf, who was present at the Guru Sekumpul event, clearly said he was a "*little qutb*" (El Kariem, 2015).

The obedience of his students and congregation in following Guru Sekumpul illustrates that he is a Sufi scholar who is greatly admired, loved, and emulated. Whatever he does is acceptable and imitated. For this reason, he always realizes in

advance the teachings he wants to convey to others as an example. This realization is evident from his exemplary attitude of being friendly, generous, full of compassion, forgiving, never angry, and likes to entertain guests. According to information, Guru Masdar (approximately 70 years old) was a student and friend of Guru Sekumpul when he was still at Pondok Darussalam. He is the personal teacher of the two sons of Guru Sekumpul, Muhammad Amin Badali and Muhammad Khafi Badali.

His example can also be seen from his worship and piety reflected in his practice and piety. He is a *'alim and 'abid* who spends all his time drawing closer to Allah (*Taqarub ilallah*). He is a Sufi figure whose whole life reflects prolonged *mujāhadah*, which is done to subdue passions and cleanse impurities in the heart. Thanks to this hard *riyadah*, his piety to Allah increased until he was known and recognized as the guardian of Allah and was blessed with several features. One of his specialties is worship, which he built when he was young. He likes *khalwat* (solitude to get closer to Allah) and perpetuates remembrance, and his life is always ascetic and generous.

In a day and a night, he recited 24 thousand times of remembrance (*laaailaahaillalla*), read the *dalail al-Khairat* prayer twice, and read other prayers. Especially when Friday night came, he rarely slept all night and filled the night with various kinds of worship. When qiyam al-lail arrives, he always invites and wakes up his wife, children, their families, and even their neighbors. He always hopes that the whole house and his environment will always worship with *istikamah*, especially during night services such as the midnight prayer (El Kariem, 2015).

As well as being gentle, *he has consistently performed istikamah* in charity. His *istikamah* can be seen in the da'wah affairs he has led for over 40 years. He has conveyed religious messages to recitation congregations tirelessly, and has never been closed except in a serious illness. The attitude of *istikamah* is an essential *karamah*, which shows that one is a guardian. His *istikamah* can be seen in the da'wah affairs he has led for over 40 years. He has conveyed religious messages to recitation congregations tirelessly, and has never been closed except when seriously ill. The

attitude of *istikamah* is an essential *karamah* which shows that one is a guardian (El Kariem, 2015a).

Furthermore, the attitude of *istikamah* must be followed by sincere and selfless, *khumul* (avoiding publicity and popularity). This behavior was proven once when there was a proposal from some congregations to broadcast the recitation being held live on radio or television so that the recitation could be witnessed live by the whole community. However, Guru Sekumpul did not approve this proposal based on several considerations, one of which was because he wanted to avoid being published. Once upon a time, a university even wanted to confer the title of professor on him for services he had done in education and *da'wah*, but he politely refused the title.

This refusal is based on Ibn Athaillah's teachings in the book *al-Hikam*, that he dislikes popularity and stays away from fame because this attitude is part of the morals of the *aulia* and the righteous. For them, liking popularity and fame is a disaster because it can become an obstacle and disturb them when they want to be engrossed in worshipping Allah, devotion to knowledge and scholars, wise, fair, and an example worthy of being emulated by his students, namely his obedience to both parents. Guru Sekumpul's dedication to caring for his parents made him unable to bear to be separated from them until they both died. His attitude towards his parents is very commendable. This attitude can be seen in his service and devotion to his parents. Even after every dawn, he always asks for forgiveness and kisses his mother's knee (El Kariem, 2015b).

By this description, Guru Ansari believes that Guru Sekumpul belongs to the category of almost perfect humans. The criteria for this category consist of two things: having a beautiful body shape. In this category, Guru Sekumpul has ideal stature, medium height, clean and handsome face, sharp nose, sharp gaze, small lips and round chin, medium curly black hair, and his head is often wrapped in a white turban. He seems to lean slightly forward when walking, often looks down, and does not turn his head unless someone walks beside him. He always seems to smile and has a melodious voice (El Kariem, 2015b).

Second, have nobility and good morals. This category relates to every attitude, character, and moral taught by the Guru Sekumpul. In this category, there are also several testaments or moral messages from Guru Sekumpul before his death, namely: Respect scholars and parents, be kind and always respect others, do not hurt others, be generous (generous, generous, kind-hearted), do not miserly and greedy, forgive other people's mistakes and stay away from vengeful attitudes, always be grateful and stick to Allah SWT in everything, always stick to the truth, be humble, do not feel better than others, and when someone is jealous and sin, do not be served, leave it to Allah alone (Munawwar & Sirojuddin, 2015). Other tasawuf thoughts from Guru Sekumpul also contain teachings to understand the nature of humanity and its essence. To know one's nature, one needs to know the origins of one's events in the hope of knowing one's Lord (*makrifatullah*). This teaching expresses a popular hadith in the world of Sufism, namely (*Bafadal-2005-Naskah-Klasik-1-000-034.Pdf*, n.d.).

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Meaning: *Whoever knows himself, surely he knows his Lord.*

Whoever wants to know his God can only be reached by knowing God (knowledge of God), while *makrifat* can only be obtained or given to people who try to know Him (Syaifuddin Sabda, 2005, 180). In this regard, Guru Sekumpul, in his lecture, explained that the effort made by a salik to gain knowledge is to know oneself and know the origin of the first thing created by Allah, namely Nūr Muḥammad (Zaini Abdul Ghani, t.th). These two points can only be done through tasawwuf, namely, cleaning the heart with the intention of taqarub to Allah. On the other hand, a salik must also prepare himself by cleaning his heart to reach Him, namely makrifat. In this case, the teachings emphasized by the Guru Sekumpul are morality.

Guru Syahril believes that if a student wants to learn about Nūr Muḥammad, then the student must study with a teacher with the title murshid. People who are allowed to study the teachings of Nūr Muḥammad are chosen people, but in general, learning about Nūr Muḥammad is essentially kaifiyah (amaliyah). The purpose of amaliyah is to

determine whether the person knows or not about Nūr Muḥammad. The most important thing is that the person has faith that is not mixed with shirk, does not violate Allah's religious law, and whatever he does does not harm himself or others. If these three things have been done, then in fact the person has practiced Nūr Muḥammad.

The description that given said by Guru Syahril was a teaching from Guru Sekumpul when he studied with him. Guru Sekumpul is a Sufi scholar who can translate the philosophy of Nūr Muḥammad's teachings into an *amaliyah* and character (morals) per Islamic law. Guru Sekumpul conveys Nūr Muḥammad's teachings to his students by explaining something from the simplest things. Whatever he conveys, be it *shari'a* in fiqh, monotheism, or moral issues, is always associated with Nūr Muḥammad (Muhammad Anshari, 2015).

For example, when Guru Sekumpul talked about fiqh in prayer, he emphasized that reading in prayer and even movement in prayer could not be done except with the blessing of Nūr Muḥammad. Likewise with *amaliyah* or other virtues, none of this will materialize except with the blessings of Nūr Muḥammad. Therefore, his students and congregation were quick to respond in imitation of him because the Guru Sekumpul always connected everything he taught with Nūr Muḥammad (El Kariem, 2015b).

The description that Guru Sekumpul has conveyed regarding the attributes of God and his practice relates to aspects of Sufism. This explanation will be clear if we return to the concepts of *maqâmât* and *ahwâl* in Sunni Sufism. The writer found several things, namely; remembrance, repentance, gratitude, patience, *khauf*, *kingâ'*, *tafakkur*, resignation, and so on, which belong to *maqâmât* and *ahwâl* in the category of 'amali/sunni tasawuf. As the author explained, *maqâmât* is a path or process a Sufi must pass to get closer to Allah. This phase can be a complement to the road to *makrifat*. All these attitudes fall into esotericism, which results in what is called *ahwal*, namely *muqarabah*, *khawf*, *rajâ'* and so on. *Maqâmât* and *ahwâl* are included in the twenty characteristics that the Sekumpul Guru teaches. The writer also concludes that the Guru Sekumpul a scholar who truly maintains the unity of the sciences of monotheism,

Shari'a, and Sufism. This unification is because the concept of aqidah that he often teaches is mixed with the area of Sufism, especially 'Sunni practice.

Economics and Sufism: Economic Practices K.H. Muhammad Zaini Abdul Ghani

Sufism and Economics are two different things but have a close relationship. Sufism is a branch of Islam that focuses on self-development and understanding of God through meditation and self-reflection. Economics is a science that discusses how to meet needs and maximize societal resources. Even though these two things look different, Sufism and the economy influence each other in practice.

The application of Sufism in the economy can be seen in the Islamic economic philosophy. In Islamic economics, justice and balance are applied as zakat, infaq, and waqf. This concept emphasizes that wealth must be distributed fairly and equally to help needy people. In addition, Sufism also influences business behavior. In Sufism, honesty, benevolence, and responsibility are very important. These principles are applied to ensure that the business runs well and generates benefits for all parties involved.

However, although Sufism and economics have a close relationship, some problems still need to be addressed. One problem often encountered is the conflict between the principles of Sufism and the economy. Some argue that Sufism principles, such as honesty and benevolence, cannot always be applied in business. Therefore, efforts are needed to find the right solution to ensure that the principles of Sufism can be applied in society.

Just like the Guru Sekumpul, even though he is classified as a person who does not lack wealth and can even be very rich, the Guru Sekumpul can be ascetic in everyday life. This ascetical way is evidenced by his extraordinary generosity, namely by supporting the lives of those around him so that his assets are seen as very functional and beneficial to others. He spends much of his wealth helping the poor, orphans, poor widows, the families of his teachers, habaib, syara'if who are less fortunate, helping build mosques, and spreading Islam.

This attitude teaches asceticism. In addition to having the ascetic attitude of the Guru Sekumpul, it also adorns its morals with the wara' attitude. An example of the wara' attitude of the Guru Sekumpul is to take great care of oneself with food, drink, and clothes that do not use a contract when buying them. As a teenager, he once shopped for vegetables at the market. When he was about to pay, he mentioned his contract many times in front of the seller, but the indifferent seller scolded him. Then, the Guru Sekumpul went straight home, and on the way, he threw the vegetables into the trash can. His zuhud is balanced because the property he has benefits for many people. The meaning of balanced zuhud is diverting love from something to something better.

Guru Sekumpul always emphasizes to the community the importance of buying and selling with a contract and under the Shari'a. He maintained this attitude until he died, which has also been passed on to his family, especially his two sons. Such attitudes are patience, steadfastness, forgiving, trust, and endeavor, tawaduk, tawaduk is one of the morals that stands out in Guru Sekumpul's attitude of humility to anyone indiscriminately. A person can be said to be pious if it appears in him an attitude of humility and condescension and avoids arrogant, arrogant, and arrogant attitudes (Muhammad Anshari, 2015).

As in practice, a Sufi also runs the economy, namely K.H. Muhammad Zaini Abdul Ghani also tried to invest in other people who traded in daily necessities. This business was run by one of H. Aini's students, who opened a business in Pasar Lima Banjarmasin from 1978 – 1990, with an agreement: if it is profitable, the profit is divided in half, and vice versa if it is a loss, then the loss is only borne by K.H. Muhammad Zaini Abdul Ghani himself. In 1990, K.H. Muhammad Zaini Abdul Ghani also tried to buy and sell diamonds run by his students, H. Suhaidi and H. Yusuf. From the profit of buying and selling these gems, according to K.H. Muhammad Irsyad Zein, K.H. Muhammad Zaini Abdul Ghani can build a house, prayer room Ar-Raudah, family needs, and for other people's or charity's benefit.

In addition to the efforts he has made, K.H. Muhammad Zaini Abdul Ghani also has a shophouse in Banjarbaru for rent, buying and selling cars run by H. Zainudin Salim (running for one and a half years), and the Ar-Raudah printing house managed by H. Hartati. The business that has developed until now and has many employees is a company named "Al-Zahra". Initially, Al-Zahra's business was run by one of his students named, H. Ahmad Ridwan in 2003. He invited Muhammad Zaini Abdul Ghani, H. Ahmad Ridwan, "Wan, do you want to make money, daddy? This is Abah's capital money owned by Nang Kawa run by Gasan Bausaha Sakawa Ikam" (Ridwan, can you run/work for Abah's money? This Abah has capital that you can work on as much as you can).

The existence of economic practices and Sufism can dispel the notion that so far, many people think that Sufism must stay away from the world, die socially, and only be busy being alone. Sufism is a spiritual teaching in Islam that focuses on self-development and harmony of heart and soul with God. In historical development, Sufism also plays an important role in the economic development of Muslims. Sufism believes that wealth and possessions should not be the main goal in life but should be used as a tool to help others and meet the basic needs of life. In this case, Sufism promotes justice, benevolence, and social welfare.

Sufism practices such as *zuhud*, *tawakkal*, and *sabr* also positively affect economic behavior. *Zuhud*, for example, helps individuals avoid consumptive behavior and places higher values on happiness than material things. While *tawakkal* helps individuals have confidence and peace in facing economic challenges, *sabr* helps individuals accept any economic situation with grace.

In addition, Sufism also has a major influence on economic development through religious movements related to Sufism. These movements, such as Tariqa Naqsyabandiyyah and Tariqa Qadiriyyah, are important in advancing economic sectors such as trade, industry, and services. However, Sufism must also be careful in dealing with economic problems. Some tasawuf practices inconsistent with economic principles, such as the neglect and neglect of economic problems, can create new

problems in economic development. Therefore, Sufism must consider economic principles in carrying out its economic activities. Overall, Sufism has a very important role in the economic development of Muslims. Sufism promotes the values of virtue justice.

The activities of K.H. Muhammad Zaini Abdul Ghani, in the field of economics, cannot be separated from his thoughts on the problems of economic life, namely: *First*, do not live in debt. If you are in debt, you will be bound by prolonged debt. This debt will disturb the peace of life, and those who are more disadvantaged will disturb the worship of Allah SWT. After not being in debt, a Muslim then tries to have advantages in the necessities of life. The excess is used to help people in need. In this way, the person has carried out the order of jihad. Jihad is carried out starting with wealth then, followed by the soul.

Second, a Muslim may own, use, or take advantage of worldly luxuries as long as it does not create a wall or barrier between him and Allah SWT. The world's facilities must be used as a means of support in worshiping Allah SWT, and as an expression of gratitude to Him. Being grateful is not only with words but must be realized through worship or deeds. This gratefulness is related to the understanding and understanding of zuhud. Zuhud is not understood by leaving worldly facilities, but using worldly facilities to get closer to Allah SWT. K.H. Muhammad Zaini Abdul Ghani stated that good work is work that is under abilities and that is free from elements of usury (El Kariem, 2015b).

In working, a Muslim must be honest so that no party is harmed and honest in measure and scale, according to K.H. Muhammad Zaini Abdul Ghani, in this work, five principles must be considered. In Sufism, the concepts of justice and happiness are very important. In this case, justice gives everyone the same rights in meeting their needs. At the same time, happiness results from fulfilling these needs in a good and right way. In economics, this concept is also applied in the form of economic equity.

Conclusion

The teachings of Sufism Muhammad Zaini Abdul Ghani are an important part of the history of Islam in the archipelago and have played a major role in shaping and strengthening relations between people. He discussed the importance of practicing science, deepening religious knowledge, and strengthening relationships between people through caring and empathy. However, it is also important for us to understand the controversial teachings and only choose those in line with Islam's true teachings. Therefore, a good understanding and correct interpretation are needed to utilize the teachings of Sufism Muhammad Zaini Abdul Ghani for the development of religion and culture of society.

The teachings of Sufism Muhammad Zaini Abdul Ghani are an integral part of the history and development of the Islam of the Archipelago. He has a big role in forming and strengthening relations between human beings and deepening knowledge of Islamic teachings. Thus, we need to continue to study and understand the teachings of Sufism so that we can use them to develop religion and culture in society. Good understanding and correct interpretation will help us utilize the teachings of Sufism by Muhammad Zaini Abdul Ghani as a source of inspiration and motivation for developing religion and culture in society. Therefore, let us understand the teachings of Sufism as well as possible and continue to help advance the culture and religion of society.

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