

## The Concept of Spiritual Education of the Naqsyabandiyah Khalidiyah Tarekat in the Formation of the Congregation's Morals at *Surau* Kayumalue Palu

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### INFORMASI ARTIKEL

### ABSTRACT

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### KEYWORDS

The concept of Spiritual Education, Tarekat Naqsyabandiyah Khalidiyah, Moral formation.

This writing is to discover the concept of spiritual education of the Naqsyabandiyah Khalidiyah Tarekat in the formation of the morals of its congregation in *Surau* (prayer hall) Kayumalue Palu. The research objectives are: How does the concept of Spiritual Education of the Naqsyabandiyah Kholidiyah relate to the formation of the morals of the congregation in *Surau* Kayumalue Palu in terms of the general patterns and specific patterns of their teachings? What are the supporting and inhibiting factors of the spiritual education of the Naqsyabandiyah Kholidiyah towards the formation of morals in *Surau* Kayumalue Palu. The method used in this study is qualitative research with a descriptive approach. From the discussion, it can be inferred that the concept of spiritual education for the tarekat Naqsyabandiyah has a general and specific pattern in the formation of the morals of its congregation, which is inseparable from three structural characteristics, namely *mursyid*, *murid*, and *baiat*. The successes that have been seen from following the spiritual education concept of the Tarekat Naqsyabandiyah are the spiritual enlightenment of its congregation, which is always connected or *rabitah*, the spiritual connection between the teacher and students; *dhikr* (remembrance) which is able to make students feel warm and calm; *suluk*, which is a form of training a soul that has its own rules and performs repeated *dhikr*; and *ziyarah*, which is a form of *silaturahmi* (gathering or visiting acquaintances) where students will receive advice from the teacher. Factors supporting the concept of spiritual education are a qualified teacher or Khalifa, a persuasive approach between the Khalifa and his congregation and the surrounding community, high discipline, and the obedience and devotion of his congregation that *istiqamah*. The inhibiting factors for developing spiritual intelligence in forming morals are the low level of awareness and dedication of the congregation, the indisciplined and inactive members of the congregation, and the congregation who is less obedient and persistent in participating in spiritual activities and concepts taught by their teacher.

### 1. Introduction

Law Number 20 of 2003 concerning the National Education System stipulates that the function of national education is to increase capabilities in order to educate the nation's life, shape noble national character and civilization, train students to become human beings who believe and fear God Almighty, form human potential with noble character, physically healthy, knowledgeable, capable, creative, independent, and a democratic and responsible citizen. The ideal function and purpose of education in everyday life is very far from reality. As a goal, it should be increasingly obvious the direction of educational development towards formulated idealism, but the reality was the opposite. The current educational phenomenon has a long-running paradigm, a learning process that relies only on the Quantum Intelligence or IQ of students, without involving

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Quantum Emotional and Spiritual. Society nowadays and the world of education are in modern times where behavior, life, and all activities are towards modernity. Modern society tends to separate from irrational life. Ideally, modern humans are those who think logically and are able to use technology to improve the quality of human life.

The main goal of Sufistic education is to develop human experiences of absolute truth. This knowledge has the potential to be widespread in the human heart. The speck of light emanating from within humans is infinite. This combination of potential and experience will be able to reach the essence. The true Sufi will not stop before seeing knowledge of that nature. When that happens, all the lights, manifestations, and sublime attributes dissolve in the radiance and awakening of the mind. The science of Sufism (*tasawuf*) explains that the tarekat is a way or guide to worship according to the teachings exemplified by the Prophet Muhammad SAW. The tarekat is a path taken by Sufi scholars in achieving the goals of Sufism, achieving ma'rifat to Allah SWT, and revealing and understanding the secrets of nature. According to Sufis, life is full of secrets covered by hijabs or walls. Between walls, there are human desires, like luxurious worldly life and its pleasures, while the enjoyment that is not infiltrated by all worldly pleasures is pleasure and peace of mind in getting closer to Allah SWT. Peace can awaken the heart and soul so that they always do everything for the sake of Allah SWT.

In Palu City, precisely in the Kayumalue Sub-District, there is one tarekat that is trying to build the spiritual intelligence of its congregation. The concept of spiritual education and guidance by the Naqsyabandiyah Kholidiyah is interesting for further research. Because humans in modern society have experienced a spiritual crisis, in which they prioritize worldly life, a materialistic attitude of life (prioritizing material things), hedonistic (indulging in pleasure and lust), totalitarianism (wants to dominate all aspects of life), and only believe in empirical knowledge formulas, ignoring the spiritual side.

The Naqsyabandiyah Kholidiyah in the Kayumalue surau is led by Saidi Syekh Amiruddin KY. The tarekat he leads has its own uniqueness compared to other tarekats, including the delivery of its da'wah, which is not only supported by the Al-Qur'an, Al-Hadith, and Ijma' Ulama, but is also supported by science and technology, so that it follows the development of the people from the era of technology and information.

## **2. Literature Review**

### **a. Concept**

The definition of Concept, according to the Bahasa Indonesia Dictionary, is the design or draft and so on. Concepts can be interpreted as ideas or understandings abstracted from concrete events. A concept is a mental image of an object, process, or anything outside of language, which is used by the mind to understand other things (Husein, U. 2004).

According to Umar, a concept is a number of theories related to an object (Husein, U. 2004). Concepts are created by classifying and grouping objects that have the same characteristics. Concepts are things that play a significant role in life. Without recognizing the concept, human can't organize and arrange life according to their will or desire.

From the descriptions, it can be concluded that the notion of a concept is a mental picture of an object, opinion (understanding), idea, or design (aspirations) that has been thought of.

### **b. Spiritual Education**

Spiritual-based education is defined as a concept of an education system that emphasizes the development of spiritual abilities through spiritual standards that students/congregations of the Tarekat Naqsyabandiyah Kholidiyah can feel in achieving life perfection according to the Islamic view. The development of spiritual abilities is not limited to students but includes all educational actors. This comes from the assumption that following and educating education is worship. Worship, in a practical sense, aims for spiritual enlightenment (Ahmad, R. 2007).

Spiritual-based education is taken from the belief that educational activity is worship to Allah SWT. Humans were created as servants of God who were mandated to maintain chastity. In general, spiritual-based education focuses its attention on spirituality as the main potential to drive action. It is understood as a normative inspirational source in teaching and educational activities, and at the same time, spirituality is the goal of education.

From the above understanding, it can be concluded that Spiritual Education is an educational concept or system that emphasizes the development of spiritual abilities with spiritual standards that can be felt by students, in this case the congregation of the Tarekat Naqsyabandiyah Kholidiyah, to achieve life perfection according to Islamic standards.

### c. *Spiritual Value According to Ary Ginanjar Agustian's ESQ Theory*

ESQ (Emotional Spiritual Quotient) is a combination of the ideas of emotional intelligence (EQ) and spiritual intelligence (SQ). Both are different but have a close relationship with each other. EQ is the ability to feel, while SQ is the ability to give spiritual meaning to thoughts, behaviors, and activities and to be able to synergize IQ, EQ, and SQ comprehensively (Agustian, A, G. 2005). ESQ, initiated by Ary Ginanjar Agustian, has the concept of developing emotional and spiritual intelligence based on the aim of forming perfect or good human beings in the eyes of humans and before Allah SWT, where the term national education calls it a complete human being.

Based on Ari Ginanjar Agustian's theory, the researchers try to relevance it with theoretical references in expressing the concept of spiritual education of the Tarekat Naqsyabandiyah Khalidiyah in Surau Kayumalue Palu. Researchers use Ari Ginanjar's theory because there is a correlation with the vision and mission of the Tarekat Naqsyabandiyah Khalidiyah, namely to build a noble soul and behavior so that they can be role models and create compassion between fellow beings.

### d. *Definition of Tarekat*

Tarekat is one part of the teachings of Sufism. Sufis teach the main teachings of Sufism, namely: shariat, tarekat, hakikat, and makrifat, where each teaching develops into a school that stands alone.<sup>2</sup> The word Tarekat, means the way towards Allah SWT through the practice of three sciences: the science of jurisprudence, monotheism, and tasawuf (Rusli, R. 2013). Judging from Arabic, Tarekat comes from the word *al-tharq*, the plural of *al-thuruq*, which etymologically means way, road, or method. In the Quran, eleven words use this word in its various forms, with details of two words in the form of *thariq*, four in the form of *thariiq*, three in the form of *tariiqat*, and two words in the form of *tharaiq*.

Based on the definitions above, it can be concluded that the tarekat is a path that must be taken by a *salik* with the aim of being as close as possible to Allah SWT.

### e. *Background of the Tarekat Naqsyabandiyah*

The background of the emergence of thariqah can be traced to the time Muslims in the third and fourth centuries of the Hijri. At this time, Baghdad prioritized worldly life over *ukhrawi* (the after life), resulting in moral decadence. As response to the condition, some scholars tried to restore the morals of society to Islamic morality by teaching and training Islamic law and instilling and living it in their hearts through the path of "*thariqah*". Later, the *thariqah* became a charitable association led by a *Murshid* or *Shaykh* or teacher in a *ribath* or *zawiyah* (lodge). Then, starting from the twelfth and thirteenth centuries, or the sixth and seventh Hijri centuries, the *thariqah* network expanded throughout the Islamic world. The names are different according to the name of the founder, but they have the same goal. The differences lie only in matters of practice, such as *dhikr*, clothing, *wirid*, and *hizib*.

The term Naqsyabandiyah was first introduced by Muhammad bin Muhammad Baha' al-Din al-Uwaisi al-Bukhari Naqshabandi, the founder of the Tarekat Naqsyabandiyah. He was born in 1318 in the area of Qasr-i-Hinduwan (now known as Qasr-i Arifan) near Bukhara, where he died in 1389. His life was mostly spent in Bukhara, Uzbekistan, and the surrounding area, Transoxiana. This is done in order to maintain the principle of carrying out trips within the country, which is a form of practice, as Omar Ali-Shah wrote in his book "Teachings and Secrets of the Naqshabandi Tariqat". The long journey he made was when he performed the pilgrimage two times. From the beginning, he had a close relationship with the Khwajagan, the teachers in the chain of the Naqshabandi Tarekat. As a baby, he was adopted as the spiritual child of Sheikh Baba Muhammad Sammasi, who became his first guide in studying Sufism when he was 18 years old. The most important was his relationship with the successor (caliph) of Sammasi, Amir Sayyid Kulal Al-Bukhari (d. 772/1371). It was from Kulal Al-Bukhari that he first learned about the tarekat he founded.

**f. The History of Tarekat Naqsyabandiyah Khalidiyah In Surau Kayumalue**

The development of the Naqsyabandiyah Tarekat is divided into three branches and spread to various corners of East Asia and Africa. The branches are: the Mujaddidiyah Tarekat in India and Hijaz led by Shaykh Sirhindi, then continued by his son Muhammad Ma'shum; the Mazhariyah Naqsyabandiyah Tarekat was brought by the caliph 'Abdallah Dihlawi, and continued by Muhammad Salih, one of the well-known religious leaders in North Africa; and the Naqsyabandiyah Khalidiyah Tarekat is a tarekat engaged in the political field. One of the caliphs was Shaykh Shamil from Daghistan, where he led the struggle against the Russians for many years and subdued Kafkasya. In the Archipelago, several groups stated that the Naqsyabandiyah Tarekat was introduced by Sheikh Yusuf Makassar through his writings (Sri Mulyati, 2003). However, his writings do not clearly state the followers of the Tarekat Naqsyabandiyah Khalidiyah in Sulawesi. Thus, in the early 1850s, the Tarekat Naqsyabandiyah Khalidiyah was for the first time in the archipelago and became a socio-religious force led by sheikh Isma'il Minangkabawi. This Tarekat entered Central Sulawesi, especially in the city of Palu, through the caliphs Prof. Kadirun Yahya.<sup>3</sup> Therefore, the study of the Tarekat Naqsyabandiyah Khalidiyah in Palu is a religious phenomenon rooted in the early tarekat movement. This Tarekat began to develop in Palu and fueled its vision and mission. One that is developing is the Naqsyabandiyah Kholidiyah Tarekat in Surau Kayumalue.

In 2001, the leadership of the Naqsyabandiyah Tarekat in Palu was entrusted to Shaykh Amiruddin KY through the awarding of a diploma from the 36th lineage, namely Muhammad Khair Hasyim Al-Khalidi to continue the leadership of Kadirun Yahya when that year Prof. Kadirun Yahya took refuge. So that some congregations of the Naqsyabandiyah Tarekat separated themselves from the congregation of Shaykh Amiruddin KY and occupied the *surau* in Tondo. Their reason was that Shaykh Amiruddin KY was not a descendant of Prof. Kadirun Yahya, nor did Amiruddin receive permission from Prof. Kadirun Yahya to lead the Naqsyabandiyah Tarekat. Therefore, the Naqsyabandiyah Khalidiyah Tarekat is divided into two groups.

**g. The General Pattern of the Naqsyabandiyah Khalidiyah Tarekat in Surau Kayumalue**

Some of the general patterns applied in the Naqsyabandiyah Khalidiyah Tarekat Surau Kayumalue are the pattern of *Hadap Hadap Syariat*. *Hadap* is manifested through our gentle behavior, courtesy, and humility. The *Hadap Hakikat* is *hadap* of our hearts using the principle of interaction between individuals or congregations with the spiritual. Interaction, in this case, means asking for intercession, blessings, and gifts with an attitude of humility in getting closer to Allah SWT or *taqarrub* by using the trust that comes from Him. Scientifically, through the laws of physics, that is, looking for the same kind, and in the Qudsi hadith, it is explained: "The best way to get closer (*taqarrub*) to Allah is through that which comes from Him."

The technique of implementation begins with Niat (intention): All practices begin with a pure intention to do charity solely because of an obligation to Allah SWT. The most important thing in intentions is being sincere, which comes from the heart. The meaning of sincerity is to beautify worship or virtue for Allah alone and hope for His pleasure. Talking about sincerity must be preceded by an explanation of intentions because the two are closely related, like a tree and the seeds. Intention is the starting point for all deeds. In practicing the deeds, it must be carried out exactly at the specified place because that is where the passions must be guided by Nur (lights) and must be full of feeling and courtesy. *Ilahi Anta Maksudi wa ridhka mathlubi* is a very important philosophical basis (starting point for thinking) because everything happens according to His will. Human effort is only carrying out obligations. Here it is clear that there is no human role in divinity.

**h. The Special Pattern of the Naqsyabandiyah Khalidiyah Tarekat in Surau Kayumalue**

Many issues lead to differences of opinion about God. This is because human interpretation generally assumes that religion is a belief and is interpreted according to the human mind. Whereas Allah SWT says in the Quran that Religion forms noble personalities.

Religion is something concrete, in which there are concrete elements. According to the word of Allah SWT in the Qudsi hadith narrated from Sumawaih, Ibn 'Adi, Uqaili, Kharathi, Khatib, Ibn Asakir, and Rafi'i, from Anas r.a: "This is the Religion that I have blessed for myself and cannot be manifested unless in acts of generosity and good morals. Therefore, make it noble with these two characteristics as long as you adhere to it." The absoluteness contained in *dhikrullah* is regarding *Murshid*, which is mentioned a lot in the Quran and Hadith: *Murshid* is *Nur* who comes from Allah SWT, It is not human, but *Murshid* takes place in the heart of a believer. *Mursyid* is the conveyor of all our deeds of worship to the presence of Allah SWT. Abu Sufyan r.a said: "Whoever loves someone who loves Allah means he loves Allah SWT. Also, glorifying people who glorify Allah SWT is the same as he glorifies Allah.

### ***i. Formation of Morals***

The word formation, according to KBBI, is the process, method, and act of forming. It can be defined as an external effort directed to a specific goal in order to guide the innate factors so that they are realized in a spiritual or physical activity. In principle, morality is an institution housed in the heart, where sincere behavior arises between right and wrong behavior. Meanwhile, there are different opinions, as stated by Al-Ghazali, quoted by Abuddin, that morality is the result of education, training, coaching, and hard and earnest struggle. From the above understanding, it can be concluded that the formation of morals is an earnest effort to shape students by using educational and coaching facilities that are well-programmed and carried out seriously and consistently.

## **3. Metodology**

### **3.1 Research Approach and Design**

This type of research is field research with a case study model using a qualitative descriptive method where researchers seek to understand and interpret various things related to the concept of spiritual education of the Naksabandiyah Khalidiyah Tarekat in forming the morals of the congregation of Surau Kayumalue Palu. This descriptive research describes what is contained or occurs in a particular field or region. The data collected were classified according to type, nature, or condition. After the data were completed, then conclusions were made.

### **3.2 Research Setting**

This research involves researchers directly in the research process, starting from observation, planning, implementation, and until the end of the action in the form of preparing a research report. This research was carried out at the Kayumalue Surau, Palu, one of the locations of the Naksyabandiyah Khalidiyah Tarekat in Palu City.

### **3.3 Positionality of Researchers**

Researchers actively interact directly with the object of research, which aims to picture and report in depth so that the data obtained is complete. Researchers can use direct observation of the object of research to dig up as much information as possible so that the report can be described clearly.

### **3.4 Data dan Sumber Data**

The main data sources are recorded through written notes or recording video/audio tapes, taking photos, or films. Primary data sources are data obtained directly by researchers from research objects in the field. In obtaining this data, researchers deal directly with informants to obtain accurate data so that there are no difficulties in processing data. The primary data sources in this study were the caliphs of the Naksyabandiyah Khalidiyah surau Kayumalue Palu.

Secondary data sources are additional data in the form of writings, books, and other forms of documents related to the object under study. These data are used to corroborate findings regarding the concept of spiritual education for the Naksabandiyah Tarekat in the formation of the morals of the congregation at surau Kayumalue Palu.

### **3.5 Data Collection Technique**

In qualitative research, the main data collection techniques are participant observation, in-depth interviews, documentation studies, and a combination of the three or triangulation.

### **3.6 Data Analysis Technique**

Data analysis is the process of systematically searching for and compiling data obtained from interviews, field notes, and other materials so that it can be easily understood, and the findings can be informed to others: Data Reduction, Data Presentation, and Data Verification.

### **3.7 Data Validity Testing**

In order for data in qualitative research to be accounted for as scientific research, it is necessary to test the validity of the data. Testing the validity of the data can be carried out through Credibility, Transferability, Dependability/Reliability, and Confirmability.

## **4. Results and Discussion**

This research was held at the surau Kayumalue, Palu. This tarekat has a general pattern that is applied in the Tarekat Naqsyabandiyah Khalidiyah at Surau Kayumalue, namely the *Hadap* Pattern consisting of *Hadap Syariat*, which is manifested through our gentle behavior, courtesy, and humility and *Hadap Hakikat*, which is facing our hearts using the principle of interaction between individuals or congregations with the spiritual. The interaction, in this case, means asking for intercession, blessings, and gifts with an attitude of humility. The technique of implementing the general pattern begins with Niat (intention): All practices begin with a pure intention to do charity solely because of an obligation to Allah SWT. The special pattern applied in the Naqsyabandiyah Khalidiyah Surau Kayumalue is chanting dhikr under the guidance of a Mursyid. Mursyid is Nur that comes from the side of Allah SWT, which is not human but takes place in the heart of the believer. *Mursyid* is the conveyor of all our deeds of worship to the presence of Allah SWT.

The success of the spiritual education of the Tarekat Naqsyabandiyah Kholidiyah towards the formation of morals in Surau Kayumalue Palu is seen from the social life in the Surau, such as the collaboration of the congregation is established in completing an activity/event in the surau, there is a change in morals from bad to virtuous morals, and behave well to the congregation and the people around the surau. From a spiritual point of view, they keep doing dhikr, in the heart or verbally, so that they feel calm, not get angry easily and stressed or depressed.

The supporting factors of the spiritual education of the Tarekat Naqsyabandiyah Khalidiyah for the formation of morals in Surau Kayumalue Palu are a qualified teacher or Khalifa who is able to foster a polite and gentle attitude, a persuasive approach between the Khalifa and his congregation and the surrounding community, high discipline, obedience and devotion of its congregation. The inhibiting factors for fostering spiritual intelligence in forming morals are the level of awareness and dedication of the congregation, which is still low, the indisciplined and inactive congregation, and less obedient in following the activities and concepts of spiritual education taught by their teacher.

## **5. Conclusion**

Based on the results of the tests and discussions that have been carried out, the following conclusions can be drawn:

The general pattern that is applied in the Tarekat Naqsyabandiyah Khalidiyah at Surau Kayumalue, namely the *Hadap* Pattern consisting of *Hadap Syariat*, which is manifested through our gentle behavior, courtesy, and humility and *Hadap Hakikat*, which is facing our hearts using the principle of interaction between individuals or congregations with the spiritual. The interaction, in this case, means asking for intercession, blessings, and gifts with an attitude of humility in getting closer to Allah SWT or *taqarrub* by using the trust that comes from Him. The special pattern applied in the Naksabandiyah Khalidiyah Congregation Surau Kayumalue is chanting dzikrullah under the guidance of a Mursyid. Mursyid is Nur that comes from the side of Allah SWT, which is not human but takes place in the heart of the believer. *Mursyid* is the conveyor of all our deeds of worship to the presence of Allah SWT.

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The success of the spiritual education of the Tarekat Naqsyabandiyah Khalidiyah towards the formation of morals in Surau Kayumalue Palu is the formation of *akhlaqul karimah, uswatun hasanah, dan rahmatan li al- 'Alamin* of the congregation. the spiritual enlightenment of its congregation, which is always connected or *rabitah* is the spiritual connection between the teacher and students, *dhikr* (remembrance) which is able to make students feel warm and calm.

The supporting factors of the spiritual education of the Tarekat Naqsyabandiyah Khalidiyah for the formation of morals in Surau Kayumalue Palu are a qualified teacher or Khalifa who is able to foster a polite and gentle attitude, a persuasive approach between the Khalifa and his congregation and the surrounding community, high discipline, obedience and devotion of its congregation. The inhibiting factors for fostering spiritual intelligence in forming morals are the level of awareness and

dedication of the congregation, which is still low, the indisciplined and inactive congregation, and less obedient in following the activities and concepts of spiritual education taught by their teacher.

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