



HAJJ THROUGH THE SUFI LENS: THE ROLES OF IDRISIYYAH TOUR & TRAVEL AND ITS IMPACT TO THE SOCIETY

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Abstract: This study is motivated by the persistent stereotype that Sufism and its followers are withdrawn from worldly affairs and passive in socio-economic engagement. Such perceptions are further reinforced when associated with the pilgrimage of Hajj, often viewed as the pinnacle of individual spirituality. The purpose of this research is to explore how modern Sufi practices, particularly in the context of Hajj, actively promote social movements and engagement in the digital economy. The study employs a descriptive qualitative approach using literature analysis and case studies of Sufi communities that integrate spiritual values with digital economic initiatives and community empowerment, especially in relation to Hajj-related activities. The theoretical framework is based on social movement theory and spiritual economy, focusing on the transformation of Sufis' roles in contemporary society. The findings reveal that certain Sufi communities are actively developing digital economic ecosystems that support the Hajj, such as sharia-based crowdfunding platforms, spiritually inspired micro-enterprises, and productive zakat and waqf initiatives. These activities demonstrate that Sufis are no longer confined to an exclusive ascetic lifestyle but are evolving into progressive socio-economic actors. The study concludes that contemporary Sufism, through the integration of spiritual values and modern socio-economic practices, successfully challenges ascetic stereotypes and affirms its relevance in the context of Hajj and inclusive community development.

Keywords: Hajj & pilgrimism, Idrisiyah tarekat, Social Sufism

Abstrak: Studi ini dilatarbelakangi oleh stereotip yang selama ini melekat pada tasawuf dan para sufinya sebagai kaum yang menjaubi dunia dan pasif secara sosial-ekonomi. Stereotip ini semakin kuat ketika dikaitkan dengan ibadah haji, yang kerap dipersepsikan sebagai puncak spiritualitas individual semata. Penelitian ini bertujuan untuk mengeksplorasi bagaimana praktik tasawuf modern, khususnya dalam konteks ibadah haji, justru mendorong gerakan sosial dan keterlibatan aktif dalam ekonomi digital. Metode yang digunakan adalah pendekatan kualitatif deskriptif dengan analisis studi pustaka dan studi kasus terhadap komunitas tarekat yang memadukan nilai-nilai sufistik dengan aktivitas ekonomi digital dan pemberdayaan masyarakat, khususnya yang terlibat dalam pelaksanaan haji. Kerangka teori yang digunakan adalah teori gerakan sosial dan ekonomi spiritual, dengan penekanan pada transformasi peran sufi dalam masyarakat kontemporer. Hasil penelitian menunjukkan bahwa beberapa komunitas sufi justru aktif membangun ekosistem ekonomi digital yang mendukung pelaksanaan haji, seperti platform pembiayaan syariah, UMKM berbasis spiritualitas, serta gerakan zakat dan wakaf produktif. Aktivitas ini

menunjukkan bahwa para sufi tidak lagi terpaku pada pola zuhud yang eksklusif, tetapi bertransformasi menjadi aktor sosial-ekonomi yang progresif. Simpulan dari penelitian ini adalah bahwa tasawuf kontemporer, melalui integrasi nilai spiritual dan praktik sosial-ekonomi modern, mampu mengikis stereotip asketisme dan menunjukkan relevansinya dalam konteks ibadah haji serta pembangunan masyarakat yang inklusif dan berdaya.

Kata kunci: Haji dan umrah, tarekat idrisiyah, tasawuf sosial

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Introduction

Hajj is a form of worship that does not consider a person's status or social standing. The importance of understanding the process and meaning of Hajj cannot be ignored, as this worship should not be merely a ritual without deep comprehension. The rituals of Hajj encompass a series of beautiful symbols, each stage containing profound philosophical symbolism, providing meanings that can encompass daily human life.¹ If the meaning of the Hajj process is properly understood and practiced, this worship can bring coolness, love, truth, and justice to humanity, creating peace on this earth.² From the perspective of Sharia, performing Hajj is a process of perfecting one's Islam in its entirety. The Hajj pilgrimage is obligatory only once in a lifetime, and performing it more than once is considered Sunnah. However, in reality, in Indonesia, some Muslims, especially those who are well-off, such as traders, government officials, and rulers, in their life.³

In the view of sufi, Hajj contains deeper meanings compared to the previous Sharia perspective. Hajj is not just the fulfillment of pillars and conditions with deep contemplation but is also full of symbolic meanings. This group not only performs Hajj like other pilgrims but also emphasizes different interpretations of the Hajj symbols. For them, the rituals of Hajj and Umrah are rich with symbolic events that are deeply interpreted. They focus not only on the technical aspects of performing Hajj, which are indeed essential, but strive to attain deeper wisdom from the entire Hajj and Umrah process.⁴

For example, the *Kaaba*, which is physically located in Mecca, has dimensions of time and cost that must be considered in visiting it. However, for this group, the spiritual dimension of the Kaaba can be present at any time in the heart. This does not mean the existence of a double Kaaba but rather the presence of the Kaaba spiritually with the *Kaaba* in it. Thus, one can feel deeper devotion in performing prayers. They not only face the *Kaaba*

¹ Amiruddin and Muzakkir Muzakkir, *Tuntunan Manasik Haji & Umrah Perspektif Syari'at Dan Tasawuf* (2019: PERDANA PUBLISHING, n.d.); E. Badri Yunardi, "Naskah Manasik Haji Berbahasa Sunda Dengan Pendekatan Tasawuf," *Jurnal Lektur Keagamaan* 10, no. 1 (2012), <https://doi.org/10.31291/jlk.v10i1.177>.

² Dana Indra Sensuse and Miftahul Maulana, "Perancangan Strategis Sistem Informasi: Studi Kasus Direktorat Jenderal Penyelenggaraan Haji Dan Umrah Departemen Agama RI," *Jurnal Sistem Informasi* 7, no. 1 (2011): 1–12.

³ Arip Suprasetio, "Penting, Pahami Haji Perspektif Tasawuf Agar Mabruur Sempurna," 2024, <https://jatman.or.id/pening-pahami-haji-perspektif-tasawuf-agar-mabrur-sempurna>.

⁴ Istianah Istianah, "Hakikat Haji Menurut Para Sufi," *ESOTERIK* 2, no. 1 (March 7, 2017), <https://doi.org/10.21043/esoterik.v2i1.1900>.

physically but also spiritually, imagining themselves prostrating before the Kaaba and experiencing a spiritual encounter (*tawajuh*) with the *Kaaba*.⁵

If referring to the Sharia, Hajj is one of the pillars of Islam and a physical journey; however, from the Sufi perspective, Hajj is not merely a physical journey to the Holy Land, but also a profound and transformative spiritual experience for every Muslim. On a deeper level, the mystical and spiritual aspects of this journey are reflected in the perspective of Sufism, a branch of mysticism in Islam. Sufism emphasizes inner transformation, the search for the meaning of life, and the effort to draw closer to Allah. Therefore, understanding the relationship between Hajj and Sufism not only provides insight into the spiritual dimensions of worship but also reveals the values and teachings contained in the Sufi tradition. The author is interested in delving deeper into Sufism and Hajj. This interest helps Hajj pilgrims not only perform the worship as a mere obligation but also apply the Sufi aspects contained within it. These Sufi aspects have the potential to guide them to always be close to God. By exploring the relationship between Hajj and Sufism more deeply, this study aims to fill the gap in knowledge and provide a more comprehensive understanding of the spiritual dimensions, as well as the social and economic impacts within the Islamic religious tradition.⁶

This research holds significant value in contemporary discourse on Sufism, religion, and socio-economic development. Generally, Sufism is often associated with an ascetic (*zuhud*) lifestyle—detachment from worldly matters, focus on individual worship, and minimal social involvement. This stereotype has been reinforced through classical literature, where Sufism is portrayed as a spiritual path that requires renunciation of worldly life to achieve union with the Divine. However, in the context of globalization and the rise of the digital economy, a new phenomenon has emerged: Sufi communities that are not only spiritually active but also serve as agents of economic, social, and even technological transformation.

Sufism is not only related to the spiritual dimension but also has a significant impact on the social and economic aspects of society. Therefore, this study is expected to provide valuable contributions to the understanding of the connection between Hajj and Sufism, as well as its implications for broader community life. Hajj is worship that does not consider social status. It is very important to study the process of Hajj and its meaning because we should not perform this worship only as a ritual without understanding its deep meaning. The Hajj process uses beautiful symbols, and these symbols have deep meanings and can influence human daily activities. The Hajj process can bring coolness, affection, truth, and justice to humanity if performed and practiced correctly. As a result, the world will be peaceful.⁷

This research was conducted to highlight this transformation, particularly in the context of the Hajj pilgrimage, which has also been widely perceived as an individual

⁵ Athoillah Islamy, "Haji Mabrur Dalam Paradigma Fikih Sosial Sufistik Haji Mabrur On Sufistic Social Fiqh," *Jurnal "Al-Qalam"* 26, no. 1 (2020).

⁶ Yulia Herimawar, "Diskursus Ajaran Tasawuf Abu Peuleukung: Salik, Puasa Dan Haji" (Aceh, UIN Ar Raniry, 2021), <https://repository.ar-raniry.ac.id/id/eprint/18480/>; Yussanti Yussanti and Dini Rahma Bintari, "Haji Mabrur Sebagai Konsep Transformasi Diri Dalam Perspektif Psikologi Islam," *Al-Mabsut: Jurnal Studi Islam Dan Sosial* 17, no. 1 (March 16, 2023): 71–82, <https://doi.org/10.56997/almabsutjurnalstudiislamdansosial.v17i1.851>.

⁷ Herimawar, "Diskursus Ajaran Tasawuf Abu Peuleukung: Salik, Puasa Dan Haji."

spiritual experience. In contrast, recent data and emerging studies reveal that many Sufi orders—such as the Idrisiyyah, Naqshbandiyyah, and Shadhiliyyah—are actively developing digital economic movements, including the management of productive waqf, digital-based zakat platforms, and sharia-compliant Hajj financing systems. Some have also established spiritually-driven micro-enterprises and community cooperatives that support collective Hajj preparation and implementation.

Previous research has largely focused on Sufism within the realms of spirituality, psychology, and philosophy, such as the works of Annemarie Schimmel (*Mystical Dimensions of Islam*) and Martin Lings. However, few studies have explored the intersection of Sufism with the digital economy and social movements, especially in the context of Hajj. Therefore, this study fills a scholarly gap by integrating approaches from the sociology of religion, spiritual economics, and digital Islamic studies. This makes it both relevant and significant, not only for expanding the understanding of modern Sufism but also for offering practical contributions to spiritually grounded community development.⁸

This study aims to explore how the teachings of Sufism, particularly in the context of Hajj, can provide positive contributions to the formation of the social and economic character of Muslims, especially those who are part of the Idrisiyah Order. This study is expected to significantly contribute to the understanding of the relationship between Hajj and Sufism and its impact on the social and economic teachings of the Idrisiyah Order. The findings of this research are expected to form the basis for the development of strategies and policies that promote social and economic welfare based on spirituality.

Theoretical Approach

Research on the Hajj pilgrimage has covered diverse angles, yet none has examined its transformation through a Sufi lens in relation to social movements and the digital economy. *First*, Silvi Novindri investigates Hajj bailout-fund contracts in Islamic banks—particularly qardh and ijarah—and critiques the ujah fee imposed on pilgrims as un-Shariah-compliant.⁹ *Second*, Muhammad Noor outlines the legal procedures of Hajj and Umrah, detailing pillars, conditions, fard and sunnah rites.¹⁰ *Third*, Istianah interprets the philosophical symbolism of ihram, Tawaf, and wuquf in Arafah, showing how each stage reflects deeper spiritual meanings. *Fourth*, Nida Farhan analyzes the causes of Indonesia's extended Hajj waiting list—from juridical loopholes to governance failures—arguing for stronger legal protection and reform.¹¹ By focusing specifically on how Sufi orders engage with Hajj as both a spiritual path and a catalyst for socio-economic empowerment in the digital age, the present study addresses a gap in the literature and offers new insights into the evolving role of Sufism in contemporary Islamic practice.

⁸ Annemarie Schimmel, Sapardi Djoko Damono, and Annemarie Schimmel, *Dimensi mistik dalam Islam* (Jakarta: Pustaka Firdaus, 2000); Martin Lings, ed., *Sufi Poems: A Medieval Anthology; Arabic and English Edition* (Cambridge: The Islamic Texts Society, 2004).

⁹ Silvi Novindri, "Analisis Fikih Terhadap Akad Dana Talangan Haji Pada Bank Syariah," *Muqtasid: Jurnal Ekonomi Dan Perbankan Syariah* 4, no. 1 (June 1, 2013): 27, <https://doi.org/10.18326/muqtasid.v4i1.27-53>.

¹⁰ Muhammad Noor, "Haji Dan Umrah," *Jurnal Humaniora Teknologi* 4, no. 1 (December 30, 2018), <https://doi.org/10.34128/jht.v4i1.42>.

¹¹ Nadya Kharima, Fauziah Muslimah, and Aninda Dwi Anjani, "Strategi Filantropi Islam Berbasis Media Digital," *EMPATI: Jurnal Ilmu Kesejahteraan Sosial* 10, no. 1 (2021): 45–53.

This study, titled “Hajj through the Sufi Lens: The Roles of Idrisiyyah Tour & Travel and Its Impact on Society,” sets itself apart by examining a single, formally organized Sufi institution rather than treating Sufism and Hajj in the abstract. By focusing on Idrisiyyah Tour & Travel, it explores how this agency not only arranges pilgrimage logistics but also embeds Sufi values through pre-departure education, post-Hajj spiritual mentoring, and community-based economic initiatives such as wakaf livestock programs and small-business microloans.

Methods

This study uses a descriptive qualitative design to explore how contemporary Sufism transforms through Hajj-related social movements and digital-economic engagement. By combining library research on classical and modern writings about Sufism, Hajj, spiritual economics, and social-movement theory with case studies of orders like Idrisiyyah and Naqshbandiyyah active in digital entrepreneurship and community empowerment, it uncovers both theory and practice. Documents, articles, activity reports, and online platforms are analyzed via content analysis, framed by social-movement and spiritual-economy theories to illuminate how Sufi values manifest in today’s public sphere. To assure validity, findings are triangulated across literary sources, digital records, and field reports, offering a coherent account of Sufism’s evolving role in socio-spiritual and economic arenas.

Result and Discussion

The Jurisprudence of Ease in Performing Hajj

Hajj, one of the pillars of Islam, holds deep spiritual meaning in the Sufi tradition. For Sufis, it is not only a physical journey to the Ka'bah but also a spiritual quest for divine truth. This journey involves both body and soul, known in Sufism as *al-sair wa al-suluk*, the path of inner purification. The Ka'bah is not only the physical *qibla* but also a symbol of the heart—where the seeker aims to encounter the Divine within.¹² In this perspective, Hajj becomes a journey of self-awareness, surrender, and closeness to Allah. It represents the unity of all beings before the Creator, where social status dissolves in the state of ihram, and each person stands equal in their devotion. Piety, not wealth or position, defines one’s true worth. Sufism also emphasizes the importance of purifying the heart from spiritual diseases that can ruin the sincerity of worship. Arrogance, self-admiration, showing off, envy, and backbiting are seen as inner obstacles that must be overcome to attain an accepted (mabrur) Hajj. Hajj, then, is not merely fulfilling a religious obligation, but a transformative journey of the heart and soul toward divine presence and spiritual elevation.

The required steps of Hajj include wearing ihram, entering Makkah, performing the arrival Tawaf (Tawaf Qudum), standing in Arafat, spending the night in Muzdalifah, sacrificing animals in Mina, performing the main Tawaf around the Ka'bah, drinking Zamzam, praying at Maqam Ibrahim, cutting or shaving the hair (*Tahallul*), and concluding with the farewell Tawaf (*Tawaf Wada*) before returning home. As the Qur’an states, “Whoever enters it [the Ka'bah] will be safe” (*Ali ‘Imran* [3]: 97), pointing to Hajj’s ultimate

¹² Herimawar, “Diskursus Ajaran Tasawuf Abu Peulekung: Salik, Puasa Dan Haji.”

reward—spiritual safety and divine mercy.¹³ In Sufi thought, Hajj teaches humility, sincerity, unity, and selflessness. It is a journey not just to a sacred place, but toward the sacred within ourselves. The meanings of Hajj in the perspective of Sufism are as follows:

First, Tawaf: Manifestation of Divine Love. Tawaf, circling the Ka'bah seven times, represents submission and love for Allah. In Sufism, it symbolizes the spiritual journey toward Divine presence. Kissing the Black Stone (Hajar Aswad) is seen as a pledge of loyalty and obedience to Allah. Second, Sa'i: The Quest for Meaning and Patience. Running between Safa and Marwah reflects the soul's sincere search for truth, with perseverance and trust in Allah. Al-Ghazali compares it to a servant pacing before a king, hoping for a glance of mercy. Third, Ihram: Entering the State of Purity. Wearing the ihram is not just symbolic clothing but a declaration of detachment from worldly desires. In Sufism, it marks the beginning of an inward purification and surrender to the Divine.¹⁴

Fourth, Stoning the Jamrah: Resisting Evil. Casting stones at the pillars symbolizes rejecting Satan and inner temptations. Al-Ghazali reminds that this ritual imitates Prophet Ibrahim's obedience and should be performed as pure submission, beyond logic or personal reasoning. Fifth, Arafah: The Peak of Spiritual Closeness. Standing at Arafah is considered the spiritual climax of Hajj. In Sufi understanding, it is a sacred moment of union with Allah, where prayers are answered and the soul draws near to its Creator.¹⁵

Sixth, Tahallul: Spiritual Renewal. Shaving the head after completing rituals symbolizes rebirth and inner cleansing. It represents the removal of sins and ego, allowing the soul to return to purity. Seventh, Ziarah: Honoring Spiritual Legacy. Visiting holy sites, especially in Medina, is more than physical travel. In Sufism, it is a heartfelt connection to the Prophets and saints, enriching spiritual awareness and faith.¹⁶

Eighth, Sacrifice of Qurban Animals: Spirit of Social Care and Economics. The ritual sacrifice of qurban animals during the Hajj pilgrimage is not merely seen as an act of worship but also reflects social and economic values from the perspective of Sufism. Sacrificing animals symbolizes selflessness in serving Allah, alongside the spirit of sharing blessings with others. Within the context of Sufism, this teaches the importance of social compassion and understanding the sustainability of economics. In the Sufi viewpoint, Hajj is not just a series of physical rituals, but a spiritual journey seeking the presence of the Divine, purifying oneself from desires and sins, and drawing closer to the Creator. Viewing Hajj through the lens of Sufism allows Muslims to achieve deeper spiritual meanings, deepen their relationship with Allah, and integrate social and economic values into everyday life.¹⁷

The Idrisyiah Order's Hajj and Umrah Travel Business: A Social and Economic Dimension

¹³ istianah istianah, "Prosesi Haji Dan Maknanya," *Esoterik: Jurnal Akhlak Dan Tasawuf* 2, no. 1 (2016), <https://doi.org/10.21043/esoterik.v2i1.1900>.

¹⁴ Islamy.

¹⁵ istianah, "Prosesi Haji Dan Maknanya."

¹⁶ Masmuni Mahatma, "Menjiwai Hakikat Haji," 2024, <https://www.nu.or.id/opini/menjiwai-hakikat-haji-rnijd>.

¹⁷ Mayangsari Yuhana Putri and A'rasy Fahrullah, "Praktik Murabahah Hewan Qurban Pada Koperasi Syariah Al Abrar Surabaya Dalam Perspektif Ekonomi Islam," *Jurnal Ekonomika Dan Bisnis Islam* 5, no. 1 (June 15, 2022): 160–71, <https://doi.org/10.26740/jekobi.v5n1.p160-171>.

Syekh Akbar Muhammad Fathurahman is the leader (mursyid) of the Idrisiyyah Order, a Sufi order based in Indonesia, specifically in Tasikmalaya, West Java. He was born on March 3, 1974, in Tasikmalaya. Syekh Akbar is known as a scholar with expertise in three main fields: *Tauhid* (theology), *Fiqh* (Islamic jurisprudence), and *Tasawuf* (Sufism). Syekh Akbar has dedicated himself to the world of Islamic education and da'wah (propagation of the faith) since his youth. He also studied various branches of Islamic knowledge at several renowned Islamic boarding schools (*pesantren*) in Indonesia, such as Fathiyyah Al-Idrisiyyah Islamic Boarding School, Al-Munawaroh Boarding School, Riyadhul Alfiyyah Boarding School, and Darul Hikam Boarding School. With his extensive educational background and deep spiritual experience, he has become a respected figure in the world of Sufism and Islamic spirituality. On July 10, 2010, Syekh Akbar Muhammad Fathurahman was appointed as the mursyid of the Idrisiyyah Order, succeeding the previous mursyid. Under his leadership, the Idrisiyyah Order has seen significant growth, both in terms of its da'wah network, educational management, and social and philanthropic activities.¹⁸

The Idrisiyyah Order is one of the modern Sufi orders based in Tasikmalaya, West Java, Indonesia, specifically at the Idrisiyyah Islamic Boarding School located at Jl. Raya Ciawi No.KM 8 No. 79, Pagendingan, Jatihurip, Cisayong District, Tasikmalaya Regency, West Java. The followers of the Idrisiyyah Order have spread across various regions in Indonesia, such as Jakarta, Bandung, Cirebon, Semarang, Yogyakarta, Surabaya, Medan, Makassar, and East Kalimantan, as well as several Southeast Asian countries like Malaysia and Singapore. This expansion is supported by a well-structured organizational system through branches, regional coordinators, and dhikr assemblies, as well as the use of digital media.¹⁹

The main activities of the Idrisiyyah Order include regular dhikr, study circles (*halaqah*), and the study of classical Sufi, theological, and jurisprudential texts, open to all levels of society. In the field of education, the order manages institutions ranging from early childhood to secondary education, incorporating spiritual and character-based approaches. In the socio-economic domain, its members are actively engaged through LAZIS Agnia Care in distributing zakat, infaq, şadaqah, and productive waqf, as well as developing programs to empower the community's economy through spiritually guided micro-enterprises and cooperative ventures. Other programs include Hajj training with a Sufi approach, digital da'wah, spiritual counseling, and social movements like "Agen Care," which works directly with local communities to provide aid and empowerment. The Idrisiyyah Order presents Sufism as a transformative force that is not only spiritual in nature but also social and economic, thereby offering inclusive and practical solutions to the challenges of modern life.²⁰

¹⁸ Luqman Al-Hakim, *11 TOKOH TAREKAT IDRISIYAH: Menapak Jalan Ilmu Hikmah Dan Kebijaksanaan* (Jakarta: Nuansa Cendekia, 2022); Sulaiman Sulaiman, Muftahul Ula, and Muhammad Faiq, "The Revival Movement of the Idrisiyya Order in Indonesia," *Teosofia: Indonesian Journal of Islamic Mysticism* 12, no. 2 (2023); Asep Ahmad Arsyul, "Gerakan Sosial Tarekat Idrisiyyah; (Melacak Akar Moderasi Dalam Konsep Tasawuf Sanusiyyah)," *Siyasyatuna | Jurnal Hukum Tata Negara* 3, no. 2 (2023).

¹⁹ Azyumardi Azra and Idris Thaha, *Moderasi Islam Di Indonesia: Dari Ajaran, Ibadah, Hingga Perilaku*, Cetakan ke-1 (Rawamangun, Jakarta: Kencana, 2020); Asep Ahmad Arsyul, "Gerakan Sosial Tarekat Idrisiyyah; (Melacak Akar Moderasi Dalam Konsep Tasawuf Sanusiyyah)," *Hikamia: Jurnal Pemikiran Tasawuf Dan Peradaban Islam* 3, no. 2 (September 25, 2023): 104–18, <https://doi.org/10.58572/hkm.v3i2.36>.

²⁰ Budi Mulyadi et al., "Sosialisasi Kurikulum Merdeka Belajar Sma Al-Idrisiyah Sekolah SMA Al Idrisiyah Tanjung Selor Fatimah Al -Zahrah Desa Gunung Sari Km 12 Kecamatan Tanjung Selor Kabupaten Bulungan," *Setawar Abdimas* 2, no. 1 (2023); Dede Aji Mardani, "Spritual Entrepreneurship Dalam Pemberdayaan

The Idrisyiah Order, a Sufi path in Islam, plays a significant role in developing the Hajj and Umrah travel business. This business not only has an economic dimension but also a strong social dimension through its contributions to the community. As part of a social movement, the Idrisyiah Order's Hajj and Umrah travel business has a broad impact on the economic development of the Muslim community. In a social context, the Hajj and Umrah travel business owned by the Idrisyiah Order makes a tangible contribution to community empowerment. Through various economic activities, such as retail, trade, and culinary businesses, the Idrisyiah Order provides skill training, social assistance to underprivileged communities, and economic development for the Muslim community.²¹

This reflects the order's commitment to improving the social and economic conditions of Muslims. Furthermore, the Hajj and Umrah travel business is an integral part of efforts to develop the Muslim community's economy. The Idrisyiah Order has successfully advanced the Hajj and Umrah travel business significantly in Indonesia and Asia. With the existence of the Idrisyiah Entrepreneurs Association (API) and various other economic activities, this business has made a sustainable contribution to the economic development of the Muslim community. From an economic perspective, the Idrisyiah Order's Hajj and Umrah travel business has opened various business units in the financial, livestock, and mini-market sectors scattered in several locations. This shows that the Hajj and Umrah travel business not only provides economic benefits to the order itself but also to the broader community.²²

Thus, the Idrisyiah Order's Hajj and Umrah travel business is not only a source of income but also a platform for community empowerment and the economic development of the Muslim community as a whole. In the context of Sufism, this business is also part of the effort to achieve Allah's pleasure through economic movements based on humanitarian and religious values. Therefore, the Idrisyiah Order's Hajj and Umrah travel business has not only a strong economic dimension but also a significant social impact in efforts to empower the community and develop the Muslim community's economy. This business is a concrete example of how Sufism can make a positive contribution to the social and economic aspects of the community.

The Idrisyiah Order's Hajj and Umrah travel business is owned by the Idrisyiah Order, a Sufi path in Islam. This business has been providing Hajj and Umrah pilgrimage travel services since 2012 and is officially registered as a Hajj Plus and Umrah organizer with the Ministry of Religious Affairs. The Idrisyiah Order's Hajj and Umrah travel business makes a significant contribution to the economic development of the Muslim community and has a wide social impact in empowering the community. The Idrisyiah Order's Hajj and Umrah travel business not only provides economic benefits to the order itself but also to the

Ekonomi Umat: Studi Terhadap Tarekat Idrisyiah Pageningan Tasikmalaya," *Al-Afkar, Journal For Islamic Studies* 4, no. 1 (July 19, 2019): 194–206, https://doi.org/10.31943/afkar_journal.v4i1.68; Husnul Qodim, "Fungsi Zuhud Terhadap Kesehatan Mental (Studi Analisis Masa Pandemi Pada Ajaran Tarekat Idrisiyyah)," *Journal of Society and Development* 1, no. 2 (2021): 72–78.

²¹ Rijal Pahlevi, "Konsep Zuhud Dalam Perilaku Bisnis Di Pondok Pesantren Tarekat Idrisiyyah Tasikmalaya," *Jurnal Studi Agama Dan Masyarakat* 18, no. 2 (2022); Andi Nurlela, "Tarekat Al-Idrisiyyah Dalam Membangun Akhlak Mulia Generasi Muda," *Al-Fikra: Jurnal Ilmiah Keislaman*, 21, no. 2 (2022).

²² Dzul Kifli, "Manajemen Pelayanan Jamaah Haji Dan Umrah PT Patuna Tour Dan Travel," 2010; Mursalat and Siswoyo A Munandar, "Socio-Economic Dimensions Of The Al-Idrisiyyah Tarekat In Indonesia: Doctrine And Practice," *Jurnal Sosiologi Reflektif* 17, no. 1 (2022).

broader community. Through various economic activities, such as retail, trade, and culinary businesses, the Idrisyiah Order provides skill training, social assistance to underprivileged communities, and economic development for the Muslim community.²³

From the perspective of Sufism, the Hajj and Umrah travel business owned by the Idrisyiah Order is considered part of the effort to achieve Allah's pleasure through economic movements based on humanitarian and religious values. More than just a source of income, this business is considered a platform for community empowerment and the overall economic development of the Muslim community. The vision and mission of Idrisiyyah Tour & Travel include the goal of becoming the best and most trusted with professional service standards, being the top choice for customers, providing fast and accurate service, focusing on solutions, being supported by friendly human resources, having a spirit of excellence, humility, sincerity in serving customers, and emphasizing customer satisfaction.

In addition, the Idrisyiah Order is also involved in the economic development of the Muslim community through the Idrisyiah Entrepreneurs Association and various other economic activities. This reflects that the Hajj and Umrah travel business owned by the Idrisyiah Order not only facilitates the performance of religious pilgrimages but also has significant social and economic impacts. In the context of the *fiqh* of ease, this Hajj and Umrah travel business can be considered an implementation of the concept of ease in performing the Hajj and Umrah. By providing practical, friendly, and professional travel services, the Idrisyiah Order facilitates Muslims in performing the Hajj and Umrah, in line with the concept of the *fiqh* of ease. The Idrisiyyah Sufi Order is actively involved in the economic development of the Muslim community through the establishment of the Idrisiyyah Business Association and various other economic initiatives, including the management of Hajj and Umrah travel services. This activity is not solely commercial in nature but also carries religious and social objectives, aiming to facilitate Muslims in performing Hajj and Umrah with greater ease, safety, and professionalism.

From the perspective of *fiqh al-taysir* (the jurisprudence of ease), the Hajj and Umrah travel business managed by Idrisiyyah represents a concrete implementation of the Islamic legal principle that emphasizes facilitation and the removal of hardship in religious obligations. By providing practical and friendly services, the order helps pilgrims carry out their worship with peace of mind, demonstrating that Sufism is not detached from social and economic realities. This initiative brings dual benefits: strengthening the community's economy and expanding access to the pilgrimage. Thus, the efforts managed by the Idrisiyyah Order reflect the synergy between spirituality and community empowerment and serve as a model for how a Sufi order can address the challenges of modern life in a tangible and applicable way.

Thus, the Hajj and Umrah travel business owned by the Idrisyiah Order not only provides practical convenience for pilgrims but also has significant social and economic impacts for the development of the Muslim community. This shows that the Hajj and Umrah travel business can be a means to realize the concept of the *fiqh* of ease in the practical life of Muslims. Involving young people in managing this business not only provides employment opportunities for the younger generation but also creates continuity in

²³ Zaeni Dahlan, "Preferensi Masyarakat Melakukan Pembiayaan Ke Lembaga Keuangan Mikro Syariah (Bmt Al-Idrisiyah Cisayong)" (Universitas Siliwangi, 2023).

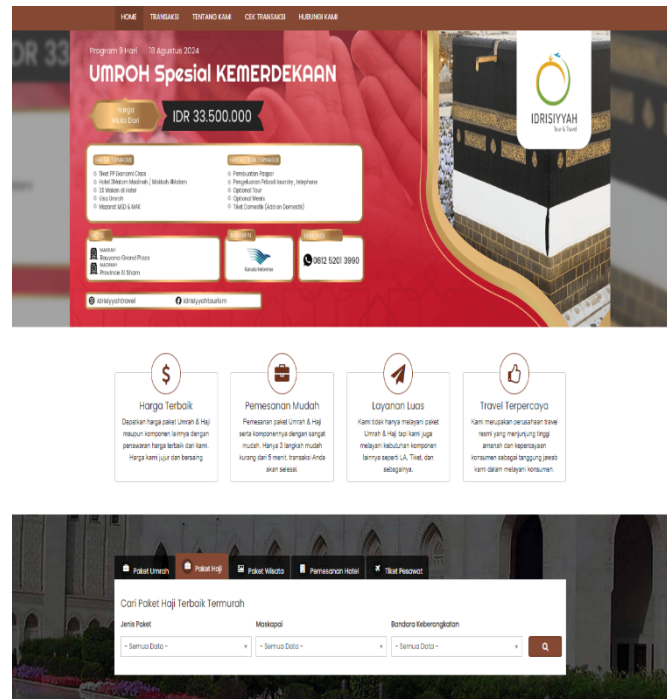
business management. Youth participation can bring fresh ideas, new enthusiasm, and innovative perspectives to improve service quality. The Hajj and Umrah travel business owned by the Idrisyiah Order is not merely a commercial entity but also a manifestation of social and economic values and the concept of ease in performing Hajj and Umrah ²⁴.

As an integral part of the community and the Muslim ummah, this business has great potential to bring about positive change on a local and broader scale. By maintaining religious integrity, empowering the community, and continuously innovating, the Hajj and Umrah travel business owned by the Idrisyiah Order can continue to be a vehicle that brings significant benefits, not only to the pilgrims but also to the community as a whole. The Hajj and Umrah travel business owned by the Idrisyiah Order is not just a means to facilitate worship but also has significant social and economic impacts. By providing a social dimension through strengthening Islamic brotherhood and spiritual development, and by providing economic impacts through driving local sectors and contributing taxes, this business not only fulfills its duty as a travel service provider but also as an agent of positive change in society. The ease of service also adds value for pilgrims, ensuring that their pilgrimage runs smoothly and meaningfully.

The Hajj and Umrah travel business owned by the Idrisyiah Order is not just a means to facilitate worship but also has significant social and economic impacts. By providing a social dimension through strengthening Islamic brotherhood and spiritual development, and by providing economic impacts through driving local sectors and contributing taxes, this business not only fulfills its duty as a travel service provider but also as an agent of positive change in society. The ease of service also adds value for pilgrims, ensuring that their pilgrimage runs smoothly and meaningfully. The indicators used to support the argument of “significant social and economic impact” from the Hajj and Umrah travel business managed by the Idrisiyyah Order can be observed through both tangible and intangible aspects. Socially, the impact is evident in the strengthening of Islamic brotherhood through shared manasik (pilgrimage rehearsal) activities, spiritual guidance, and post-Hajj community engagement that fosters solidarity and enhances religious awareness among participants.

Economically, the business generates employment opportunities in various sectors such as services, transportation, and pilgrimage guidance. Local small businesses (MSMEs) are also empowered through the supply of meals, accommodations, and religious items, contributing to the economic circulation within the surrounding communities. The company’s contribution to national revenue through taxes and formal business licensing is another clear economic indicator. From the service perspective, indicators such as customer satisfaction, ease of travel, and professional management are reflected in consistent feedback and testimonials from pilgrims. These indicators demonstrate that the Hajj and Umrah travel initiative run by the Idrisiyyah Order goes beyond facilitating religious rituals—it actively contributes to sustainable social transformation and economic development.

²⁴ Dede Aji Mardani, “Spritual Entepreneurship Dalam Pemberdayaan Ekonomi Umat: Studi Terhadap Tarekat Idrisyiah Pageningan Tasikmalaya,” *Al-Afkar, Journal For Islamic Studies*, 2019, https://www.al-afkar.com/index.php/Afkar_Journal/article/view/68.



Umrah and Hajj travel business belonging to the Idrisyiah congregation, Digital Version

The Hajj pilgrimage, as one of the pillars of Islam, is now undergoing significant transformation in the modern era. Technological advances and innovations have brought convenience in various aspects of the Hajj journey. This article will review how the Hajj pilgrimage in the modern era provides ease for pilgrims, from preparation to the performance of worship in the Holy Land. Among the conveniences provided by the Hajj and Umrah travel business owned by the Idrisyiah Order are:

1. Efficient Registration and Preparation:

In the modern era, the registration process for Hajj can be done online. This system allows pilgrims to register and monitor the progress of their preparations more efficiently. Information related to requirements, schedules, and travel guidelines can be accessed through digital platforms, making it easier for pilgrims to prepare themselves.

2. Real-time Information and Virtual Guidance:

Technology provides the ability to obtain real-time information during the Hajj journey. Special apps and websites provide updates on weather conditions, worship schedules, and logistical changes. Virtual guides or digital assistants can also offer step-by-step guidance to pilgrims, helping them perform their worship better.

3. Easy Accommodation Reservations:

Booking accommodation in the Holy Land can be easily done through online platforms. Pilgrims can choose from various hotel and lodging options, considering their needs and budget. This not only saves time but also ensures comfort during the journey. The Idrisyiah Order can provide integrated travel packages, including transportation,

accommodation, and other services, giving pilgrims peace of mind and allowing them to focus entirely on their worship.

4. *Well-managed Transportation:*

Convenient transportation is a key factor in the Hajj journey. The modern era brings innovations in transportation management, including bus location tracking, taxi booking, and shuttle services. This minimizes the risk of pilgrims getting lost and ensures efficient movement between worship locations.

5. *Advanced Security Systems:*

Latest security technology is also applied in managing safety during Hajj. Camera surveillance systems, biometric identification, and tracking technology can enhance security and provide a sense of safety for pilgrims and authorities.

6. *Use of Payment Technology:*

In the modern era, ease of payment also accelerates the Hajj journey process. The use of digital payment technology, prepaid cards, and banking apps makes transactions more efficient, reducing the need to carry cash and the risk of loss. Recognizing the financial complexity of pilgrims, the Hajj and Umrah travel business can provide payment flexibility, making it easier for pilgrims to plan their finances for performing Hajj and Umrah. To enhance religious understanding and preparation for worship, Islamic religious education apps are available for download. These apps provide information on the procedures of Hajj, prayers, and religious education materials that can be accessed anytime and anywhere. The Idrisyiah Order often provides spiritual guidance during Hajj and Umrah journeys. This includes teaching sessions, joint prayers, and spiritual guidance to help pilgrims perform their worship more solemnly and meaningfully.

In addition to physical services, the Hajj and Umrah travel business owned by the Idrisyiah Order can also provide spiritual guidance. This includes worship instructions, religious lectures, and spiritual assistance that enhance the quality of pilgrims' worship. The Hajj and Umrah travel business owned by the Idrisyiah Order not only fulfills an economic function but also strengthens Islamic brotherhood. Pilgrims traveling together have the opportunity to build closer relationships, support each other, and share spiritual experiences. The Hajj and Umrah travel business owned by the Idrisyiah Order collaborates with PT. Rizka Utama Travelindo (RUT) with the good intention of facilitating the community in tourism services and related services in accordance with Islamic Sharia principles (Halal Tourism). This collaboration aims to develop regional potential and advance the economy of the ummah. PT. Rizka Utama Travelindo (RUT) is expected to provide competent tourism and related services to various community components, including government, private sectors, and the general public.

The fundamental values that underlie PT Rizka Utama Travelindo (RUT) involve shareholders, commissioners, directors, and employees in managing the business are: *First, Lillah:* The sincere and honest intention in running the business with a heart always connected to Allah SWT under the guidance of Sheikh Murshid. All business activities are carried out solely because of Allah SWT, making it the energy and key to successful worship. *Second, Fillah:* Maximizing efforts in running the business by upholding honesty,

trustworthiness, dedication, professionalism, communicativeness, creativity, and innovation. At the same time, fully hoping in Allah SWT, thus building high trust from stakeholders, business partners, and forming cooperation and teamwork. Third, *Billah*: Being grateful for Allah's blessings in the form of profit and success in running the business. Also, being patient when profit and success have not been achieved, while continuously introspecting and improving.

The uniqueness of this initiative lies in the fact that the Sufi movement, usually focused on individual piety, is now actively involved in social and economic dimensions. The Hajj and Umrah travel business owned by the Idrisyiah Order, especially with its packages named *Takhalli*, *Tahalli*, and *Tajalli*, reflects important concepts in Sufism, depicting the process and spiritual states in the journey towards perfection. This concept, often associated with the teachings of Imam Al-Ghazali, highlights the process of cleansing oneself from reprehensible traits and impurities of the heart, as well as efforts to eliminate primitive, destructive impulses in the soul.

Tahalli, literally, means "filling." In Sufi knowledge, *tahalli* means filling the heart with commendable traits or with words of remembrance after previously emptying or cleansing the heart from blameworthy traits. *Tahalli* involves adorning oneself with noble and praiseworthy attributes. *Tajalli*, ultimately, refers to the spiritual state when one feels the presence of God after cleansing oneself. This is a spiritual experience where one feels the presence of God in various forms, whether consciously or unconsciously. At the core of Sufi teachings, *takhalli*, *tahalli*, and *tajalli* are important stages in the spiritual journey towards perfection and purity of the soul. The *takhalli* process involves emptying oneself of reprehensible traits, *tahalli* involves adorning oneself with praiseworthy traits, and *tajalli* is a deep spiritual experience when one feels the presence of God after cleansing and adorning oneself. Thus, this concept shows the importance of the process of purification, filling, and spiritual experience in achieving perfection and purity of the soul in Sufi teachings.

Conclusion

This study concludes that contemporary Sufism, as exemplified by the Idrisiyyah Order, has evolved into a dynamic force actively engaged in spiritual, social, and economic spheres. Contrary to the long-standing stereotype of Sufis as isolated and disengaged from worldly affairs, the findings of this research show that modern Sufi communities are integrating spiritual values with tangible actions that support community development and economic empowerment. The Idrisiyyah Order, through its management of a Hajj and Umrah travel business, has successfully demonstrated how Sufism can be relevant and impactful in modern society.

The research highlights that Idrisiyyah Tour & Travel is more than just a service provider; it is a spiritually driven initiative that blends professionalism with deep religious values. With the application of modern technology, such as digital registration systems, real-time travel updates, and integrated transport and accommodation arrangements, the business enhances convenience and safety for pilgrims. These advancements reflect the application of *fiqh al-taysir* (the jurisprudence of ease), which emphasizes facilitation and the removal of hardship in religious practice. By aligning their services with this principle, Idrisiyyah creates a more accessible and spiritually fulfilling Hajj experience.

A significant finding of this study is the incorporation of Sufi teachings—*takhalli*, *tahalli*, and *tajalli*—into the entire pilgrimage process. These concepts, central to Sufi thought, are not treated as abstract ideas but are embedded in the practical and spiritual preparation of pilgrims. The rituals of Hajj are reinterpreted as opportunities for inner purification, personal transformation, and deeper awareness of the Divine. This approach not only enriches the spiritual experience of pilgrims but also fosters stronger emotional and communal bonds through shared reflection and dhikr.

Economically, the Idrisiyah Order has developed a model that supports local enterprises, generates employment, and empowers youth. The business contributes to regional economic activity through partnerships with MSMEs, involvement in retail and culinary ventures, and collaboration with professional entities like PT Rizka Utama Travelindo. It also upholds its social mission by providing training, community services, and post-Hajj support. The integration of business and spirituality underscores that Sufism is not only compatible with economic development—it can serve as a guiding framework for ethical and inclusive growth.

In conclusion, the findings of this study affirm that Sufism, when contextualized within the realities of modern life, has the potential to be a transformative agent. The Idrisiyah Order demonstrates that Sufi spirituality can inspire organized, strategic, and socially responsible action. Its Hajj and Umrah travel business reflects a harmonious blend of religious devotion, community service, and economic initiative. Therefore, Sufism should be viewed not as a retreat from the world, but as a living tradition capable of nurturing both personal piety and collective well-being.

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