

The Epistemology of Asy-Syadzily's Spiritual Education in *Jami' Al Ushul fi Al Auliya'*

 Arif Wibowo¹⁾,  Buruhan Haji Shame²⁾

¹⁾ Universitas Diponegoro Semarang, Indonesia

²⁾ The Ministry of Infrastructure and Transportation of Zanzibar, Tanzania

✉ arifwibowo050485@gmail.com* (Correspondence)

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Abstract

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Spiritual education is one of the fundamental dimensions of the Islamic educational tradition, which is oriented not only toward the transmission of religious knowledge but also toward inner transformation, character building, and the strengthening of the relationship between human beings and Allah. This research aims to analyze the epistemology of spiritual education from the perspective of Abu al-Hasan Asy Syadzily as presented in his work *Jami' al-Ushul fi al-Awliya'*. This research employs a qualitative method using a library research approach and hermeneutic analysis of primary texts as well as literature related to Sufi thought and Islamic education. This study finds that al-Syadzili's epistemology of spiritual education is built upon the integration of three main dimensions: *al-'ilm* (spiritual knowledge), *al-hal* (transformation of the inner state), and *al-'amal* (the actualization of spiritual values in action). Knowledge, from Asy Syadziyy's perspective, does not stop at intellectual understanding but must lead to a transformation of spiritual consciousness through the process of purification of the soul (*tazkiyat al-nafs*) and closeness to Allah. This concept of spiritual education demonstrates that the process of forming the ideal human being (*insan kamil*) occurs through a dialectical relationship between the mastery of knowledge, spiritual experience, and ethical practice in social life. This research presents the perspective that the thought of Asy Syadzily can serve as an epistemological foundation for the development of Islamic education that balances cognitive, affective, and practical aspects, particularly in the context of nonformal Islamic education. This finding expands the discourse on Islamic education by highlighting the contribution of the Sufi tradition as a source of a spiritual educational paradigm relevant to contemporary educational needs.

Keywords: The Epistemology of Spiritual Education; Asy-Syadzili; *Jami' al-Ushul fi al-Awliya'*; Sufism; Islamic Education.

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INTRODUCTION

The development of modern education has led to significant progress in strengthening human intellectual capacity, technological skills, and professional competencies. However, an educational orientation that increasingly emphasizes cognitive and instrumental aspects has given rise to a new problem: the weakening of the spiritual, ethical, and meaningful dimensions in the educational process. Education is often understood merely as a mechanism for transferring knowledge and achieving academic competencies, or even viewed solely as a means of producing a workforce, while aspects of inner transformation, moral consciousness, and the human relationship

with the transcendent dimension receive disproportionately little attention. This phenomenon highlights the need for an educational paradigm that produces individuals who possess not only intellectual intelligence but also spiritual depth and moral integrity. Contemporary studies on spirituality in education indicate that an education that neglects the spiritual dimension risks reducing human beings to entities focused solely on productivity and material achievements, while the goal of education as a process of holistic human development (human flourishing) is neglected. Ruth (2023) asserts that the trends toward commercialization and technologization in modern education can undermine attention to the spiritual dimension, as education is more focused on instrumental needs than on holistic human development. In the context of Islamic education, this issue is all the more relevant because the goals of Islamic education have, from the outset, been directed not only toward the development of reason (*'aql*) but also toward the purification of the soul (*tazkiyat al-nafs*), the cultivation of moral character, and the attainment of spiritual closeness to Allah. Therefore, an epistemological study of the Islamic intellectual tradition is needed one capable of offering a spiritual education paradigm as an alternative to the limitations of modern educational approaches, which tend to be fragmentary.

Recent research on the relationship between spirituality, Islamic education, and character development indicate that the spiritual dimension plays a significant role in the development of contemporary educational theory. *First*, Chanifah et al. (2021), through their research on a spirituality-based Islamic education framework, demonstrated that spirituality-based Islamic education can serve as an alternative framework for nurturing a generation of Muslims who possess a balance between religious understanding, moral awareness, and social responsibility. This research emphasizes that spirituality is not merely an additional aspect of Islamic education but serves as the foundation for shaping students' identity and character. *Second*, research by Munjin and Kusumawanti (2023) on character education grounded in Islamic spirituality indicates that integrating spiritual values into education fosters character development through the processes of habit formation, value internalization, and the cultivation of inner awareness (*qalb*). *Third*, research on character education based on Sufi orders indicates that Sufi traditions contribute to character formation through mechanisms of spiritual learning, self-discipline (*mujahadah*), and the cultivation of teacher-student relationships. Khoiruddin and Masrukin (2022) found that Sufi-based education not only builds religious knowledge but also shapes character through the process of internalizing spiritual values in students' lives. These three studies indicate that spirituality holds strong relevance in education; however, existing research continues to focus primarily on the implementation of spiritual education within modern educational institutions, while the epistemological aspects of classical Islamic spiritual thought have yet to be thoroughly examined. *Fourth*, As discussed by Ansori regarding the Sufi educational style of Sheikh Abu Hasan Asy Syadzily in the book *Risalatul Amin fi Ushul li Robbil'alam*, which describes how Sheikh Asy Syadzily approached his students through *akhlaki* and *amali* Sufism in guiding them to draw *taqorrub ila Allah* SWT. This research remains theoretical and has not yet presented practical applications from the perspective of Asy Syadzily (Ansori, 2019).

Based on these research developments, there is an research gap that requires further study, particularly regarding how the epistemological framework of spiritual education is constructed within the tradition of classical Islamic Sufism. Studies on

spiritual education have thus far focused primarily on aspects of implementation, learning strategies, or its impact on students' character, but have not yet extensively explored how a Sufi tradition constructs concepts of spiritual knowledge, methods of self-transformation, and the goals of human education. In fact, within the Islamic Sufi tradition, spiritual education possesses a complex epistemological structure, involving the interplay between knowledge, inner experience, spiritual practice, and moral transformation. The thought of Abu al-Ḥasan Asy Syadzily represents a significant part of the Islamic intellectual heritage worthy of study, as it offers a spiritual paradigm that integrates sharia, haqiqah, and human formation through the process of soul purification. In his work *Jami' al-Uṣul fi al-Awliya'*, Asy Syadzily's thought not only explains aspects of mystical experience but also contains principles of spiritual education related to the process of human formation toward spiritual perfection (*insan kamil*).

Previous research on Asy Syadzily has contributed to our understanding of the concepts of Sufism and spirituality, but most studies still frame his thought within the perspectives of theology, Sufi orders, or mystical experience. Studies that specifically analyze Asy Syadzily as a thinker of spiritual education using an epistemological approach remain relatively limited. In fact, Asy Syadzily's epistemology of spiritual education holds great potential to contribute to the development of a contemporary Islamic educational paradigm, particularly in addressing the dichotomy between knowledge and values, knowledge and experience, as well as education and character transformation. Therefore, this study was conducted to reconstruct Asy Syadzily's epistemology of spiritual education in *Jami' al-Uṣul fi al-Awliya'* by analyzing the sources of spiritual knowledge, the process of human transformation, and the educational goals developed within that Sufi tradition. This study is novel because it not only describes the spiritual teachings of Asy Syadzily but also seeks to construct an epistemological framework for education that explains how spirituality can function as a paradigm for Islamic education. Through an analysis of key concepts such as *al-'ilm* (knowledge), *al-ḥal* (spiritual condition), and *al-'amal* (actualization of values), this study offers the perspective that spiritual education is not an additional process in Islamic education but rather the core of human development that integrates intellectual intelligence, spiritual depth, and moral responsibility. Thus, this study is expected to make a theoretical contribution to the development of the philosophy of Islamic education and to expand the international discourse on spiritual education rooted in classical Islamic tradition.

This research employs a qualitative approach using library research combined with a hermeneutic analytical approach. The hermeneutic approach is used as an analytical tool to comprehensively understand the meaning contained in the text *Jami' al-Uṣul fi al-Awliya'*. In this study, hermeneutics is understood not merely as a technique for linguistic interpretation, but as a method for understanding the relationship between the text, the author's historical context, and the relevance of its meaning within the context of modern Islamic education. The selection of this method is based on the characteristics of the research object, which consists of the thoughts of key figures and the epistemological constructs of spiritual education found in the classical Sufi text, *Jami' al-Uṣul fi al-Awliya'* by Abu al-Ḥasan asy Sadzily. Library research in Islamic education studies (Abdurrahman, 2024) serves not only as a process of literature collection but also as a methodological strategy to build conceptual understanding, identify structures of thought, and formulate theoretical constructs based on relevant

textual sources. Literature review research has qualitative descriptive characteristics because it relies on texts, documents, and intellectual works as the primary sources of analysis without depending on field research. The data sources for this study are classified into two categories (Haryono, 2024): primary and secondary sources. The primary source is the book *Jami' al-Uṣul fi al-Awliya'*, which serves as the main focus for identifying al-Shadhili's concept of spiritual education. Meanwhile, secondary sources consist of works related to Sufi thought, Islamic education, the epistemology of Islamic scholarship, and contemporary research on spiritual education.

This research offers a new perspective by analyzing the perspective of Asy-Syadzily's thought in the book *Jami' Al-Ushul fi Al-Auliya'* through the spiritual education. Thus, this research positions the tarekat not only as a system for transmitting spiritual teachings between *mursyid* and *murid* but also as a model of non-formal education that employs pedagogical mechanisms to foster religious awareness, closeness to Allah SWT (*taqarrub ila Allah*), and the development of social ethics. This research demonstrates how the values of the Asy-Syadzilyah order are contextualized in the face of social and cultural changes and globalization without losing the roots of the Islamic scholarly tradition. Thus, the primary novelty of this research lies in the construction of a spiritual education model based on the Asy-Syadzilyah order that integrates the dimensions of knowledge (*al-'ilm*), spiritual experience (*al-ḥāl*), and practical application (*al-'amal*). This model demonstrates that the Sufi order functions not only as an individual's spiritual path but also as a non-formal Islamic educational institution that plays a role in building the character, ethics, and spiritual awareness of the community.

RESULTS AND DISCUSSION

A Brief Biography of Sheikh Abu Hasan Asy Syadzily and the Journey of the Syadzilyah Order to Indonesia

The full name of Sheikh Abu Hasan Asy Syadzily is Taqiyuddin Abu Al Hasan Ali ibn Abdullah ibn Abdul Jabbar Asy Syadzily. The name Asy Syadzily refers to the name of a region in Africa, a city called Syadzilah (Nasrullah, 2020). According to Sheikh Dhiyauddin in the book *Jami'Al Ushul fi Auliya'*, the lineage of Sheikh Abu Hasan Asy Sydzily is Ali bin Abdullah bin Abdul Jabbar bin Tamin bin Hurmuzi bin Khatim bin Qushoi bin Yusuf bin Yusa' bin Ward bin Abi Bathol bin Ahmad bin Muhammad bin 'Isa bin Idris bin Ummar bin Idris bin Abdullah bin Hasan Mutsanna bin Hasan bin Ali bin Abi Tholib wa ibn Fatimah binti Rosulullah SAW (Musthofa, 2021).

He was born in Ghumarah, Northern Morocco in 593 AH/1196 AD. From a young age, he studied under Sheikh Abu Sa'id Khalaf bin Yahya At Tamimi Al Bazi, and several years later, his teacher instructed him to go to Iraq to study under Sheikh Abu Al Fath Najmuddin Muhammad Al Iroqi Al Wasithi. After completing his studies under Sheikh Abu Al-Fath Al-Wasithi, Asy Syadzily was instructed to return to his homeland to study under Sheikh Abu Muhammad bin Abdussalam Al Masyisy, a great Moroccan Sufi master, who later became Sheikh Futuh or the guide who revealed the divine veil to Sheikh Abu Hasan Asy Sadzily. After completing his studies under Sheikh Abdussalam Al Masyisy, he continued his missionary work in Tunisia, North Africa, then to Alexandria and Cairo in Egypt, until he passed away during his journey to Mecca to perform the Hajj in the year 1258 in Hotmaithiro, a desert region in Egypt (Haeri, 2000).

The teachings of As Syadzily were then passed on by his student, Syekh Syihabuddin Abul Abbas Ahmad bin Umar Al Anshari Al Mursi Asy Syadzily, better known as Syekh Abul Abbas Al Mursi (d. 656 H/1287 CE). During the leadership of Sheikh Abul Abbas Al Mursi, there were many renowned students who had a significant influence on the Islamic world, including the author of 'Shohibul Hikam,' Sheikh Ibnu 'Athailah As Sakandari (d. 709 H/1309 CE), Syekh Yaquth Al Arsyi (d. 732 H/1331 CE), Syekh Abu Al Fath Al Maidumi, the author of the Burdah, Syekh Muhammad bin Sa'id Al Bushiri (d. 649 H/1295 CE), and Syekh Najmuddin Al Asfahani (d. 721 H/1321 CE).

It is through the lineage of Sheikh Al Maidumi that the Syadziliyah Sufi order spread to Indonesia. Almost all of the spiritual guides in Java, in particular, received their certification from the Sufi order of Sheikh Ahmad Nahrowi Muhtarom al Jawi tsummal Makky, a scholar from Banyumas. Sheikh Nahrowi had six disciples who were granted authorisation and simultaneously became guides of the Syadziliyah Order in Java, namely: 1. Sheikh Sayyid Abdul Malik bin Ilyas, Purwokerto, 2. Sheikh Muhammad Dalhar bin Abdur Rohman, Watucongol, 3. Sheikh Sayyid Ahmad, Kadirejo Karanganom, Klaten, 4. Sheikh Ahmad Siroj, Payaman Magelang, 5. Sheikh Abdullah bin Abdul Muntholib, Kaliwungu, 6. Sheikh Sayyid Abdur Rohman bin Ibrohim Aljilani al Hasani, Sumolangu Kebumen (Buchori, 2017).

In Indonesia, prominent religious scholars who are also known to spread and serve as guides for the Shadhiliyyah Sufi order include Hadhrotus Syekh KH. Hasyim Asy'ari, KH. Wahab Hasbullah, Mbah Kyai Sholeh Langitan, Mbah Kyai Ma'shum Lasem, Syekh Kholil Bangkalan, Mbah Kyai Dalhar bin Abdurrahman Watucongol Magelang, KH. Abdul Hamid Pasuruan, KH. Muhaiminan Gunardo Parakan Temanggung, and Habib Muhammad Lutfi Bin Ali bin Yahya Pekalongan (Buchori, 2017).

A Study of the Book *Jami' al-Ushul fi al-Auliya'*

The book *Jami' al-Ushul fi al-Auliya'* is a work of Sufism that discusses spiritual teachings, the etiquette of the spiritual path, the spiritual stations of the saints, and guidance on moral cultivation within the Shadhiliyyah order. This book is widely used as a reference in Sufi studies because it contains spiritual educational values that are practical and applicable to daily life. The book's primary focus is the formation of a person who possesses a balance between spiritual depth, moral maturity, and social responsibility. Bibliographically, the book *Jami' al-Ushul fi al-Auliya'* was written by Syekh Ahmad bin Mustafa Dhiyauddin al-Kamasykhanawi or called Ahmad al-Naqsyabandi al-Khalidi, a great Sufi scholar within the Shadhiliyya. In several modern printed editions, this book has been published by Dar al-Kutub al-'Ilmiyyah in Beirut, Lebanon. The edition commonly used in academic studies is approximately 250–300 pages long, depending on the format and type of printing.

The book *Jami' al-Ushul fi al-Auliya'* was chosen as the focus of this study because it embodies the characteristics of Sufi teachings that integrate spiritual, moral, and social dimensions into human life. Abu Hasan al-Shadhili's teachings in this book do not position Sufism as an ascetic practice that distances itself from worldly life, but rather as a spiritual path that guides humans to live a balanced life between devotion to Allah and active engagement in social life. Several sections of the book explain that a *salik* is not commanded to abandon work, family, or social responsibilities, but is rather guided to keep his heart dependent on Allah amidst worldly activities. This explanation is evident in the discussion regarding the essence of *tawakal* and the etiquette of a student in cultivating the heart when interacting with the world. In the printed edition by Dar al-

Kutub al-Ilmiyyah, this discussion can be found in the section on the virtues and testament of Sheikh Abu Hasan al-Shadhili (Musthofa, 2021: 45-52).

Furthermore, this book is considered important because it contains character-building values relevant to the needs of modern people. Teachings on gratitude, patience, sincerity, asceticism, and self-reflection are explained not merely as abstract spiritual concepts, but as practices for cultivating moral character in daily life. Sheikh Abu Hasan al-Shadhili emphasized that the sign of a person's spiritual perfection is evident in their conduct toward fellow human beings, not merely in the quantity of ritual worship. Therefore, this book is relevant as a foundation for fostering better human character, particularly in the face of the moral crisis and ethical decline in modern society. Discussions regarding etiquette, purity of heart, and spiritual exercises are explained in the chapters on *tazkiyat al-nafs* and *adab al-suluk* (Musthofa, 2021: 73)

From an epistemological perspective, the book *Jami' al-Ushul fi al-Auliya'* also demonstrates the integration of knowledge (*'ilm*), spiritual experience (*hal*), and practical action (*'amal*). Sheikh Abu Hasan al-Shadhili does not separate religious knowledge from social action, for knowledge without action is seen as incapable of yielding spiritual perfection. This book explains that a servant of God must incorporate remembrance (*dhikr*), awareness of God, and noble character into all aspects of life—whether at work, in society, or in worship. This perspective makes the Shadhiliyah teachings more practical compared to models of Sufism that focus solely on individual mystical experiences. A discussion of the relationship between knowledge, action, and *ma'rifat* (Musthofa, 2021: 101)

From a sociological perspective, this book is also highly relevant because the teachings of the Shadhiliyah order have proven to be influential in shaping the religious culture of Muslim communities, including the traditions of *dhikr*, *shalawat* gatherings, and collective spiritual practices across various Islamic regions. The spirit of Sufism taught by Sheikh Abu Hasan al-Syadzili shapes individuals who are socially conscious, humble, and capable of maintaining harmony with their community. This is evident in the book's explanation of the importance of social etiquette, brotherhood, and service to others as manifestations of closeness to Allah. These topics are discussed in the sections on the ethics of the saints (*akhlak al-awliya'*) and social service (*khidmah sosial*) (Musthofa, 2021: 134). Furthermore, the book *Jami' al-Ushul fi al-Auliya'* is considered relevant as a solution to the spiritual crisis of modern humans, who tend to be materialistic and individualistic. Sheikh Abu Hasan al-Shadhili offers an approach to the purification of the soul through *dhikr*, *tafakkur*, and an awareness of Allah's presence in every aspect of life. The spirituality taught is not a passive spirituality, but one capable of fostering inner peace, optimism, and life balance. The book explains that true human happiness does not lie in material possessions, but in a heart that is close to Allah and beneficial to others (Musthofa, 2021: 167).

The Concept of Non-Formal Spiritual Education

Non-formal spiritual education is an educational process that takes place outside the formal education system, with the primary goal of fostering God-consciousness, deepening religious devotion, and transforming human behavior through the internalization of spiritual values. Unlike religious education, which places greater emphasis on the transfer of knowledge, spiritual education has a broader orientation: building transformative relationships between humans and God (*ḥabl min Allāh*), humans and themselves, and humans and their social environment. Therefore, spiritual

education not only produces individuals who understand religious teachings cognitively but also individuals who experience inner transformation and are able to reflect religious values in their daily lives.

From a non-formal education perspective, institutions such as *Majelis Taklim* hold a strategic position because they serve as educational spaces that operate flexibly, are community-based, and are not bound by the formal school curriculum. *Majelis Taklim* not only function as venues for religious study but also as spaces for the formation of religious communities that engage in ongoing learning, moral guidance, and spiritual strengthening. Several recent studies indicate that *Majelis Taklim* are non-formal Islamic educational institutions that foster faith, character, and social relationships within the community through religious study sessions, religious discussions, and collective worship practices. (Karlina Putri, 2024)

Non-formal spiritual education has several indicators that distinguish it from other forms of religious education. *First*, non-formal spiritual education is characterized by the process of transmitting and internalizing spiritual values. The educational process does not stop at the theoretical transmission of religious knowledge, but is directed toward how these values are understood, internalized, and manifested in daily life. From an Islamic perspective, spiritual values such as sincerity (*ikhlas*), patience (*ṣabr*), trust in God (*tawakkul*), love for God (*maḥabbah*), and self-discipline (*mujāhadah al-nafs*) are not merely to be studied cognitively but must undergo a process of internalization through guidance, exemplary conduct, and continuous spiritual practice. In the context of a Sufi order (*tarekat*), the transmission of these values occurs through the relationship between the spiritual guide (*mursyid*) and the disciple (*murid*), where spiritual teachings are passed down through experience, practice, and direct mentoring. Thus, non-formal spiritual education is primarily characterized by a transformation of consciousness and life orientation, rather than merely an increase in intellectual understanding of religious teachings. *Second*, non-formal spiritual education is primarily oriented toward the development of moral character and the transformation of the human personality. The goal of spiritual education in Islam is not only to produce individuals with religious understanding but also to shape people capable of reflecting divine values in their social behavior. Morality serves as a key indicator, as the success of spiritual education is measured by changes in a person's character, attitudes, and behavior when interacting with God, fellow human beings, and the environment. In the Sufi tradition, the purification of the soul (*tazkiyat al-nafs*) is a fundamental process in building a personality that maintains a balance between the outer and inner dimensions. Therefore, the *Majelis Taklim*, as a space for non-formal spiritual education, functions not only as a venue for religious study but also as a space for character development through the instillation of moral values, the exemplary conduct of teachers, and social interaction among the congregation (Widiandari, 2022).

Third, non-formal spiritual education is characterized by the ongoing practice of rituals and spiritual disciplines, such as zikir, prayer, recitation of *shalawat*, *wirid*, and other collective religious activities. From a Sufi perspective, spiritual rituals are understood not only as formal acts of worship but also as a method of education (*tarbiyah rūḥiyyah*) aimed at cultivating an awareness of God's presence (*ḥuḍūr al-qalb*), enhancing the quality of one's relationship with God, and fostering spiritual discipline. The practice of zikir, carried out routinely within Sufi communities, serves as a means of fostering spiritual experiences that enable individuals to undergo a transformation from merely

knowing religious concepts to a deeper experience of faith. Therefore, the regular practice of spiritual rituals is a key indicator of non-formal spiritual education, as the educational process occurs through direct experience and the active engagement of learners in religious practices. *Fourth*, non-formal spiritual education is characterized by a pedagogical relationship between teacher and student. Unlike formal education, which tends to position the teacher as an instructor and the student as a recipient of information, spiritual education positions the teacher as a guide (*murabbi*) who bears responsibility for the student's spiritual development. In the Sufi tradition, the relationship between the mursyid and the student is not merely academic but also spiritual and transformative. A mursyid serves as a role model who provides a concrete example of living out religious values. Through this relationship, the student receives guidance in the process of purifying the soul, exercising self-control, and deepening their closeness to Allah SWT (*taqarrub ilā Allāh*). Thus, the existence of a strong teacher-student relationship is a key indicator in non-formal spiritual education, as the educational process unfolds through a combination of knowledge, exemplary conduct, and spiritual experience.

Fifth, non-formal spiritual education is characterized by the continuity of the scholarly chain of transmission (*sanad*) and the transmission of spiritual traditions. In the Islamic tradition, the *sanad* functions as a mechanism of scholarly authority that demonstrates the continuity between previous generations and subsequent ones. In Sufi orders, the *sanad* relates not only to the transmission of knowledge but also to spiritual continuity (*silsilah ruhiyyah*), which connects a disciple to previous teachers all the way back to the Prophet Muhammad, peace be upon him. The existence of the *sanad* gives spiritual education historical and epistemological legitimacy because the teachings conveyed are not individual constructs but part of the Islamic scholarly tradition that has been continuously passed down. Therefore, the *sanad* serves as a key indicator distinguishing tarekat-based spiritual education from other forms of non-formal religious education. *Sixth*, non-formal spiritual education is characterized by the formation of a community of spiritual practice. Spiritual education does not take place on an individual basis but develops through a social environment that facilitates interaction, shared learning, and the strengthening of religious experiences. Spiritual communities provide a space for individuals to collectively learn, practice, and uphold religious values. In the context of the *Majelis Taklim*, attendees do not merely come to listen to religious lectures but also become part of a community that engages in shared spiritual activities, such as religious study sessions, *zikir*, *shalawat*, and religious social activities. Through this community, spiritual values undergo a process of reproduction and reinforcement, thereby shaping a collective religious identity. Thus, the *Majelis Taklim* can be understood as a community of spiritual practice that serves educational, social, and transformative functions for the Muslim community.

The Integration of Sufi Theory and Educational Theory in the Concept of Non-Formal Spiritual Education

Studies on spiritual education within the Islamic tradition are often framed within the context of Sufism, which emphasizes the inner dimensions of the human being, the purification of the soul (*tazkiyat al-nafs*), closeness to Allah SWT (*taqarrub ila Allah*), and the spiritual relationship between the teacher (*mursyid*) and the student (*sālik*). This perspective provides an important foundation for understanding how spiritual transformation occurs within the Sufi order tradition. However, if spiritual education is

positioned as an educational model (spiritual education model), then this study needs to be expanded by incorporating perspectives from the field of education, particularly theories of non-formal education, community-based learning, adult religious education, and lifelong learning. The integration of these two perspectives is necessary so that spiritual education is understood not only as a process of individual mystical experience but also as a pedagogical process with specific goals, methods, educational actors, learning environments, and mechanisms for evaluating behavioral change.

The integration between Sufism and non-formal education theory can be seen through their shared focus on human transformation. If non-formal education aims to enhance individual capacity through lifelong learning, then Sufism emphasizes the transformation of one's inner qualities toward becoming a person who has a spiritual closeness to Allah SWT. Thus, Sufi-based spiritual education can be understood as a form of non-formal education that not only transmits religious knowledge but also builds spiritual competence through the processes of habit formation, experience, and community engagement. From the perspective of adult religious education, spiritual education in *Majelis Taklim* can also be understood as a form of religious education for adults. Adult religious education has different characteristics from children's education because adult learners bring with them life experiences, social backgrounds, and pre-existing religious understandings. Therefore, religious learning for adults is more effective when it employs dialogical, reflective, and experience-based approaches (Tight, 2021). This concept is closely related to the Sufi tradition, as the process of spiritual learning is not limited to lectures but also involves shared religious experiences, worship practices, self-reflection, and personal relationships between teachers and students.

In the context of this research, congregants do not merely serve as recipients of religious information, but as active participants in the process of shaping their spiritual experiences. Activities such as studying religious texts, reciting *shalawat*, collective *zikir*, and interacting with spiritual teachers constitute forms of experiential learning. Through these activities, Sufi values are not only understood conceptually but are internalized through daily life practices. This demonstrates a connection between the concept of spiritual education in Sufism and adult learning theory, which positions experience as the primary source of learning. Based on the integration of these theories, non-formal spiritual education from Asy Syadzily's perspective can be formulated as a community-based educational model that combines the spiritual dimensions of Sufism with the pedagogical principles of non-formal education. This model has several key elements, namely: (1) the educational goal, which is to shape individuals who are close to Allah SWT and possess noble character; (2) the educator, namely the *mursyid* or a religious figure who serves as a spiritual guide; (3) the learners, namely the congregation as lifelong learners; (4) learning methods, consisting of religious study sessions, exemplary conduct, *zikr*, religious practices, and collective spiritual experiences; (5) the learning environment, consisting of the *Majelis Taklim* community as a space for spiritual development; and (6) educational outcomes, consisting of a transformation of spiritual consciousness and changes in social behavior.

The Model of Sheikh Abu Hasan Asy Syadzily's Thoughts in the Book *Jami' Al Ushul fi Al Auliya'*

The term 'spiritual' is often misunderstood and viewed as something identical to religion, specific beliefs, rules, norms, and mythological traditions. Spirituality is fundamentally not something formal, structured, and organised like religion and belief

systems in general. Spirituality or spirit comes from the Latin word 'spiritus,' which means breath or energy in life (Munandir, 2001). Spirit is an invisible force that gives breath to life and has the power to act, enliven, and provide energy. Spirit helps humans define truth and uniqueness. Religion, on the other hand, is a system of teachings consisting of beliefs, rituals, and norms that govern human life. Religion generally represents a person's spiritual path. Religion is a well-established system for a force that is not material in nature.

It cannot be denied that humans are beings called '*insan*,' possessing spiritual potential alongside physical elements. Therefore, humans cannot be separated from their spirituality, as the two elements spiritual and physical that humans possess are two aspects that are inseparable within a single existence. Thus, humans require religion and divine teachings as a mental anchor that is essential for strengthening the soul. This fact is indeed an innate trait of humanity.

In the book *Jami' Al ushul fi Al Auliya'*, Sheikh Abu Hasan Asy Syadzily begins with the foundational principles for cultivating a strong and positive soul/spirit through the path of the *thoriqoh*, specifically in the chapter on the foundational principles of the *thoriqoh*, which are:

وأصول شاذليه خمسة: تقوى الله في السر والعلانية، واتباع السنة في الأقوال والأفعال، والاعراض من الخلق في الإقبال والادبار، والرضا عن الله في القليل والكثير، والرجوع إلى الله في السراء والضراء

That is, the foundation of *thoriqoh* according to Sheikh Abu Hasan Asy Syadzily must be based on five things. The first is to be based on piety towards Allah SWT, then to follow the sunnah of the Prophet Muhammad SAW in both words and actions, and to have no tendencies towards creatures either in front of him or behind him, to be content with all of Allah's decrees, whether small or large, and to return everything to Allah SWT (Musthofa, 2021).

In *Al Ushul Al Khomsah* (the five foundations), we can see how Asy Syadzily provides a very strong foundation for adhering to the Qur'an and the Hadith of the Prophet. Even when there is *al kasyfu* (the revelation of divine secrets) that contradicts the Quran and Hadith (*Sharia*), Asy Syadzily says: then you must continue to adhere to the Quran and Sunnah, and avoid that revelation.

In the approach of the *thoriqoh*, the term *baiat* is no longer a common term. It is a learning contract between the student and the *mursyid*/teacher, which is a promise by the student to himself to practise the teachings imparted by his teacher to the best of his ability. However, this promise is essentially a promise to Allah, not to the *mursyid*, just as the Companions of the Prophet promised the Messenger of Allah to carry out His commands and avoid His prohibitions. Therefore, every student is required to undergo the *baiat* ceremony first before delving deeper into what will be taught by their *mursyid*/teacher. Thus, in this process of guidance towards the path of Allah, a *mursyid*/teacher must meet certain criteria, including:

وشروط الشيخ الذى يستند اليه ان ينصح بما امكهم، فيدلم على التقوى والاستقامة، وينهاهم عن المنكر والشهوات، ويدعوهم بالثبات والسعادة والمغفرة والتوفيق، ويعلمهم ما امكهم من امر دينهم ويشفق عليهم فى دينهم، ويجتهد لنفسه لان من قصد قوما وجب حقه عليهم، وينظر لكافة خلق الله بعين الرحمة واللفظ والشفقة ويرحم صغيرهم ويوقر كبيرهم

A spiritual guide/teacher must be able to assess the capabilities of their students, so that they can guide them towards the path of piety and steadfastness in worshiping Allah, and prevent them from committing evil deeds and acts driven by satanic desires. They

should also pray for their students to remain in a state of goodness, fortune, forgiveness, and always receiving guidance from Allah SWT. They should also teach their students based on their capabilities in both religious and worldly matters, and instil in them the ability to view all of Allah's creations through the lens of compassion and kindness, loving the small and respecting the great (Musthofa, 2021).

From the perspective of social interaction, whether it be preaching or simply socialising with others, Sheikh Abu Hasan taught his students to act with the utmost kindness, even towards all of Allah's creatures, viewing them through the lens of compassion and gentleness, not through the lens of hatred, contempt, or even focusing on their shortcomings, but rather loving the small and respecting the greater.

Furthermore, as seen from the above explanation, Sheikh Abu Hasan Asy Syadzily teaches a balance between worldly and spiritual matters. Unlike earlier Sufi teachers who emphasised the concept of *zuhud* as renouncing worldly affairs, even distancing oneself from them, Asy Syadzily interprets *zuhud* as merely a state of the heart.

And in the chapter on the etiquette of remembrance to *Allah*, Sheikh Abu Hasan Asy Syadzily said that:

واما اداب الذكر فتقدم الطهارة عن الحدث والخبث وصلاة ركعتين عند البعض يقرأ في الاولى قل ياأيها الكافرون وفي الثانية الاخلاص أوالمعوذتين فيهما سرا في النهار وجمرا في الليل، وهيئة التشهد يستغفر الله سبعين، ثم يدعو الله: يارب أنت الله، يسر لنا علم لا اله الا الله، ثم يقرأ الفاتحة والاخلاص ثلاثا. أو اذا غفلة أو خطر لغلبة الانتباض فليغتسل ويصلي ركعتين صلاة التوبة ثم يستغفر الله خمسا وعشرين أو يقول: سبحان الله الملك الخلاق الفعال.

The proper way to perform dhikr is to first purify oneself from both hadats and najis, then perform two *raka'ah* of prayer. In the first *raka'ah*, after reciting *Al-Fatihah*, recite 'Qul yaa ayyuhal kafiruun,' and in the second *raka'ah*, recite *Al-Ikhlās* or the *Mu'awwidzatain*. These should be recited softly during the day and aloud at night. After completing the prayer, while still seated in the final *tashahud* position, recite the *istighfar* 70 times, followed by supplication to Allah by reciting 'Ya Robbi Anta Allah, yassir lanaa 'ilma La Ilaha Illallah.' Then conclude by reciting *Al-Fatihah* and *Al-Ikhlās* each three times. And when one is forgetful or distant from Allah or the heart is in a state of turmoil, take a bath and perform the repentance prayer (*taubat*) with two *raka'ahs*, then recite the *istighfar* 25 times or recite the *dhikr* 'Subhanallah Al-Malik Al-Khalq Al-Fa'al (Musthofa, 2021).

From this, we can see that through the *thoriqoh* approach, Sheikh Abu Hasan Asy Syadzily began his journey with self-purification, both physically and spiritually, by always maintaining purity. Physically, this involves being clean from impurities, and spiritually, it involves being free from *hadats* and cleansing oneself of sins through bathing and performing the prayer of repentance. The next stage involves maintaining the purity of the heart through constant remembrance of Allah (*dhikr*) as a means of drawing closer to Him. To optimise and ensure the spiritual success of his students, the *thoriqoh* approach adopts empiricism, meaning that Sheikh Abu Hasan selects specific readings obtained from his teachers, whose lineage traces back to the Prophet Muhammad, who also practised these teachings. In addition to adopting empiricism, the *thoriqoh* approach also highly values originality, whether in practices or recitations such as *zikr* or *wirid*. The preservation of originality can be achieved through the methods mentioned above:

وأما الأخذ والانتساب الى الطرق على أربعة أقسام:

أحدها: أخذ المصافحة والتلقين. وثانيها: أخذ رواية بقراءة كتبهم. وثالثها: أخذ دراية بحل كتبهم. ورابعها: أخذ تدريب وتهذيب وترق في الخدمة بالمجاهدة للمشاهدة

In maintaining the originality of both practices and recitations in the *thoriqoh* approach, there are four stages: *First*, one must have at least once exchanged greetings and received direct instruction (*talqin*) on the recitations or practices (or the proper way to wear a *turban*/headscarf). *Second*, through the *riwayah* tradition, by reading the writings of the spiritual masters. *Third*, through the *diroyah* tradition, by studying the writings of the spiritual masters. *Fourth*, by participating in training, refinement, and service (Musthofa, 2021).

Then, in the chapter on Gratitude, it is stated that gratitude is not only expressed verbally or in the heart, but also through all of one's actions.

الشكر هو ثلاثة أنواع: شكر باللسان, شكر بالقلب, شكر بجميع الجوارح

The manifestation of gratitude that must be carried out by all members of the body, by utilising all our body parts in obedience to Allah, includes gratitude for the blessing of healthy and normal body parts (Musthofa, 2021). Asy Syadzily once said to his son, "O my son who refuses water, if you drink hot water and then say Alhamdulillah, you are saying it with dry heat. If you drink cold water and then say Alhamdulillah, then every part of your body will respond with Alhamdulillah." Regarding this, Asy Syadzily commented that if he could see with the eye of the heart, he would find that expressions of gratitude accompanied by irritation and mixed with reluctance would return as acts of sin (Rizak, 2019). The implementation of Asy Syadzily's broad understanding of gratitude means that Asy Syadzily does not shy away from the world. By enjoying this world, we can maximise the gratitude we feel. It is not only gratitude in the heart, but gratitude in all our actions.

CONCLUSIONS

This research demonstrates that Asy Syadzily's epistemology of spiritual education in *Jami' al-Ushul fi al-Awliya'* offers an educational paradigm oriented toward the holistic transformation of human beings through the integration of *al-'ilm* (knowledge), *al-hal* (spiritual experience), and *al-'amal* (ethical action). These three dimensions constitute an interconnected epistemological framework in which knowledge becomes the foundation of spiritual awareness, inner experience facilitates the internalization of divine values, and action reflects the success of spiritual transformation in social life. Asy Syadzily's perspective reveals that spiritual education is not merely derived from rational capacity but also involves *tazkiyat al-nafs* (purification of the soul), *taqarrub ila Allah* (closeness to God), and spiritual guidance from a *mursyid*. This framework provides an alternative to modern educational paradigms that often prioritize cognitive achievement while neglecting inner awareness, moral formation, and spiritual development.

The contribution of this research lies in reconstructing Asy Syadzily's spiritual education as an integrative model of Islamic education that bridges intellectual, spiritual, and ethical dimensions. The model emphasizes three transformative processes: intellectual transformation through *al-'ilm*, spiritual transformation through *al-hal* involving practices such as *zikir*, *mujahadah*, and self-discipline, and social transformation through *al-'amal* manifested in moral character, social responsibility, and the pursuit of common good. Therefore, Asy Syadzily's thought demonstrates that Sufi intellectual heritage possesses significant epistemological potential for addressing

contemporary educational challenges, particularly the crisis of meaning and values. It offers a foundation for developing Islamic education aimed at cultivating the *insan kamil* a human being who integrates knowledge, spiritual depth, and ethical responsibility in personal and social life.

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