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AN EXPLORATIVE STUDY OF THE EFFECTS OF TARIQA AND SPIRITUAL SUFISM ON SOCIETY

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Abstract:

A diverse array of religious practices was introduced to the community, giving rise to a multitude of Islamic spiritual practices and mysticism, including sufism and order-related branches referred to as *tariqa*. This subject generates confusion among members of the community concerning the authenticity of the teachings. The aim of this research is to analyse the constituent elements that comprise the tenets of sufism and *tariqa* in order to clarify the societal implications of these observances. The qualitative methodology utilised in this study consists of focus group discussions. The participants were selected through a process involving esteemed committees of scholars from diverse fields within Islamic Studies. The primary method of data acquisition utilised in this study was semi-structured interviews. The panellists were given the opportunity to respond to any inquiries that arose in relation to this research. The results indicate that the presence of various religious orders, or Tariqa, in Malaysia is a substantial contributor to community confusion concerning sufism and *tariqa* as a whole. Sufism and Tariqa are similarly established to ensure that their respective structures are passed down from generation to generation, thus protecting their respective functions. Tariqa and sufism agendas continue to be permitted under specific recent policies. However, this study suggests that both governmental and non-governmental organisations ought to develop an awareness campaign concerning the concept of Sharia-compliant spiritual practices. Sharia compliance refers to the observance of Islamic regulations and laws.

Keywords:

Confusion, Religious Practice, Sufism, Spiritual Practice, Tariqa

Introduction

Numerous terms are associated with Sufism; for instance, the term originates from the Greek words Sophia, which signifies wisdom, *ashab al-suffa* (peoples of the bench), and *Safa*, which signifies purity. In contrast, the overarching definition of Sufism finds its origin in the term "*Sof*," which signifies a life characterised by simplicity and rigour (Andrabi, 2015). Sufism teaches individuals how to attain a blissful existence by purifying the psyche, enhancing the quality of their morals, and constructing both their spiritual and physical lives, according to the practical definition. The topic at hand pertains to the purification of the psyche, while its ultimate objective is the achievement of everlasting bliss and blessings (Bilqies, 2014). In the interim, renowned Muslim scholar Ibn Khaldun asserts that sufism is one of the religious sciences that originated within Islam. The Sufi way of life has garnered admiration from the Prophet's companions (Pbuh), as well as from the successors and successors of the successors. The foundational tenets of Sufism were established by the companions and early Muslims (Ibn Khaldun, 1986). Today, there are several prominent Sufis, such as those among the Pakhtuns, who have a significant impact and are instrumental in the development of social and religious-political life. In addition to their efforts to defend Pakhtun territories from the Sikhs, they also endeavoured to reform the prevailing practices of the local ulama (Shah et al., 2024). This demonstrates the widespread recognition of the Sufis among the populace; however, it is crucial to determine whether they adhere to the correct Islamic religious path.

Literature Review***The Relationship of Sufism and Tariqa and its Practicality on Society***

While the *tariqa* has a related definition with sufism. It is stated that *tariqa* is one of the elements in sufism itself. The Sufis understand the law term or Shariah in its widest sense, as embracing knowledge and all the theoretical teachings of Islam. The way or *tariqa* is then the method of putting the law into practice. The reality or *haqiqah* is the inward states and stations attained by the traveler in his journey to God and in God (Bilqies, 2014).

It is shown that *sufism* and *tariqa* are related to each other, Muslim who performs the real concept of *sufism* practice will attain blissful life. This is because the Quran also states the concept of soul purification and Allah always serves His servant whenever His servant seeks for help. It is stated in the Quran: When my servants ask thee concerning Me. I am indeed close (to them). I listen to the prayer of every suppliant when he calleth on Me (Surah al-Baqarah-186). Additionally, it is mentioned in the hadith Qudsi that: My servant continues to draw near to me through works of subrogation until I love him. And when I love him I am his ear so that he hears by Me and his eyes so that he sees by me and his hands so that he takes by Me (hadith qudsi). From the discussion, it is strongly obvious that the concept of soul purification as well as the attachment to Allah is highlighted in the main source; the quran and hadith.

The Widespread Practice of Sufism in Malaysia

Historiographic accounts indicate that the decline of the Abbasid caliphate in 1258 marked a discernible escalation in Islamic consciousness throughout Muslim territories (Fatimi, 1963).

As a result, this phenomenon was also observed in the da'wah (missionary) activities of Sufi tariqa during the thirteenth and fourteenth centuries. Originating from diverse nations including Central Asia, Iran, and India, these individuals traversed the East Indian Ocean via well-established trade routes (Moin 2012). With the preface to Islam, the Malay community in Southeast Asia subsequently embraced the notion of mystic-king interdependence. The contemplative Sufi was not the only factor that engrossed Malay sultans in the religion; the opportunity to expand the empire's economy and prestige in conjunction with larger Muslim empires was also a factor (Raja Halid, 2022).

Recent occurrences of diverse tariqa have contributed to public confusion. The tariqa, in which a disciple is required to unconditionally obey his mentor's instructions, is known as Fana fi al-Shaikh. The aspirant commences their spiritual voyage towards the realm of angels, formally referred to as "*Alam-e Malakut*" (Bilqies, 2014). Nonetheless, there is debate as to whether or not that is the proper method to follow the shaikh. This inquiry prompts an examination of the societal effects of different tariqa and spiritual practices. Furthermore, one could argue that the recent expansion of sufism and *tariqa* has contributed to its increasing appeal, particularly among the youth. This results in a manner of religious practice that is ambiguous and necessitates additional inquiry. This is to ensure that Muslims adhere to the correct path when carrying out their daily religious observances.

The 48th Fatwa Committee of the National Council for Islamic Affairs (MKI) unanimously decided on 3 April 2000 to prohibit the execution of the *Naqshbandiyah al-Aliyyah* order issued by Sheikh Nazim al-Haqqani. The reason for this prohibition was that the order is in contravention of the *Ahli Sunnah Wal Jamaah* creed and diverges from the teachings of Islam. The aforementioned decision became null and void subsequent to the 117th *Muzakarah* of the MKI Fatwa Committee in 2020, when authorization was granted for the *Naqsybandiyah al-Aliyyah Order* to operate (Asyraf & Zahirah, 2022; Zanariah, 2022).

Consequently, an authoritative figure is required to provide clarification concerning the requirements for participating in *tariqa* practice. Moreover, this will give rise to a societal discourse concerning the authenticity of the Islamic paradigm. Furthermore, adolescents will be significantly influenced by this, especially when they witness the charismatic leader wielding the *tariqa*. The significant ability of a religious leader to move the emotions of his followers increases the likelihood that adolescents will conform to his teachings and practices. Therefore, it is critical to investigate the scholarly perspective on tariqa and its societal implications, with a specific focus on its implications for Islamic practice. This research endeavour will ascertain the matter of Sufism that contributes to the community's accurate comprehension of the Islamic way of life.

The Conceptual Of Framework

The present study employs the concept of Muslim happiness as exemplified by Razak et al (2021) in its conceptual framework. The beliefs emphasise the role that religious knowledge and soul-purification rituals play in enhancing Muslim contentment. The framework identifies some concepts of knowledge about Allah as well as information about the world and the hereafter that Muslims should practise in order to find satisfaction in this life.

Furthermore, the framework incorporates the idea of soul purification, which has certain components that Muslims must follow. Indicators of Muslim happiness are also identified by

the model, including interactions with society and personal happiness perceptions. It is important that the components be used in the current investigation. This is due to the fact that in order for Muslims to have inner peace and contentment both here on Earth and in the Hereafter, they must possess accurate religious knowledge and virtuous behaviour founded on the Quran and the Sunnah. This is depicted in the following figure:

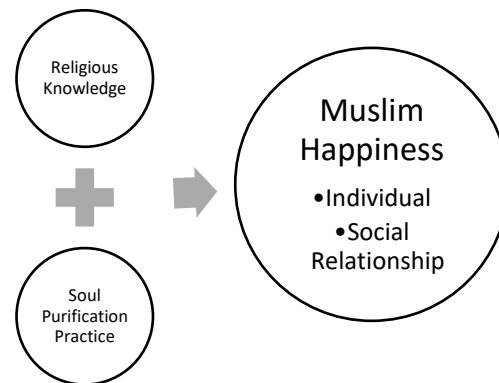


Figure 1: Muslim Happiness: A Conceptual Framework Based on Religious Knowledge and Soul Purification Practices

Based on figure 1, it is understood that Muslim should have a correct knowledge which is in line with the *al-quran* and *sunnah* in order to achieve happiness in life and the hereafter. It is also proven that the concept is applicable to be adopted in the current study because it contains a required element for Muslim to practice in daily life. With the right knowledge that they obtain and soul purification practice that are performed daily, they will achieve happiness in life. It can be seen through daily life, with the interaction with society, as well as individual perception of happiness. This is also highlighted by previous scholars who mention that social behavior influence individual happiness, and this is appear from daily interaction with people (Quoidbach et al., 2019).

Methodology

Research Design

In order to obtain a thorough comprehension of the perspectives held by academicians and professors regarding tariqa and Sufism, this investigation meticulously implemented a qualitative methodology. This methodology is particularly well-suited for investigating the intricate and frequently nuanced subjective experiences of professors (Williams & Moser, 2019). The study could deeply explore the intricacies of personal and professional insights, which are essential for a comprehensive comprehension of the topic, by employing a qualitative framework.

This research's qualitative methodology was predominantly based on focus group discussions, which facilitated the collection of detailed, rich data. Participants were meticulously selected through a rigorous process that involved esteemed committees of scholars from a variety of Islamic disciplines. This guaranteed a diverse array of viewpoints and a high level of proficiency among the participants.

Semi-structured interviews were the primary method of data acquisition. This method

permitted the panellists to elucidate on their responses and address any emerging inquiries related to the research topic, thereby allowing for flexibility in questioning (Wimmer & Dominic, 2014). The semi-structured format facilitated an open dialogue, which in turn facilitated the discovery of deep-seated beliefs and detailed insights into the professors' perspectives on tariqa and Sufism.

Participants

The study began in Malaysia with the enrolment of 8 Islamic scholars and practitioners (4 females, 4 males, ages 40-60) (Table 1). The participants were chosen by distinguished committees of scholars from several departments of Islamic study. The term "Islamic scholars and practitioners" refers to people who have extensive knowledge and practical experience in Islamic spiritual activities, particularly sufism and tariqa (Yahyaei & Mahini, 2012). This means they are either Sufi order leaders, or community leaders who provide spiritual direction. It was critical to choose participants who could self-report the reproducibility of their spiritual experiences and had a comprehensive comprehension of the theoretical and practical components of sufism and *tariqa*.

Table 1: Characterization of the Study Participants

Participant	Gender	Academic Professor	Academic Scholars
Participant 1	F		x
Participant 2	F	x	x
Participant 3	M	x	
Participant 4	F		x
Participant 5	M	x	
Participant 6	F	x	
Participant 7	M		x
Participant 8	M	x	

The success of this study is contingent on the active participation of university researchers with competence in Islamic studies and Islamic history. A purposive sample technique was used to get detailed responses to the research questions. This strategy is often used in qualitative research, with the goal of identifying and selecting cases that contain a wealth of relevant information on the topic under inquiry (Palinkas, 2015). The researchers carefully chose professors and scholars who represented a wide range of academic subjects and had varying degrees of teaching experience. The goal of this deliberate diversity was to improve qualitative insights by fostering a diverse range of experiences and perspectives. This methodology will serve as a platform for the sharing of ideas and insights, exposing both universal and context-specific aspects of feedback quality.

Data Collection

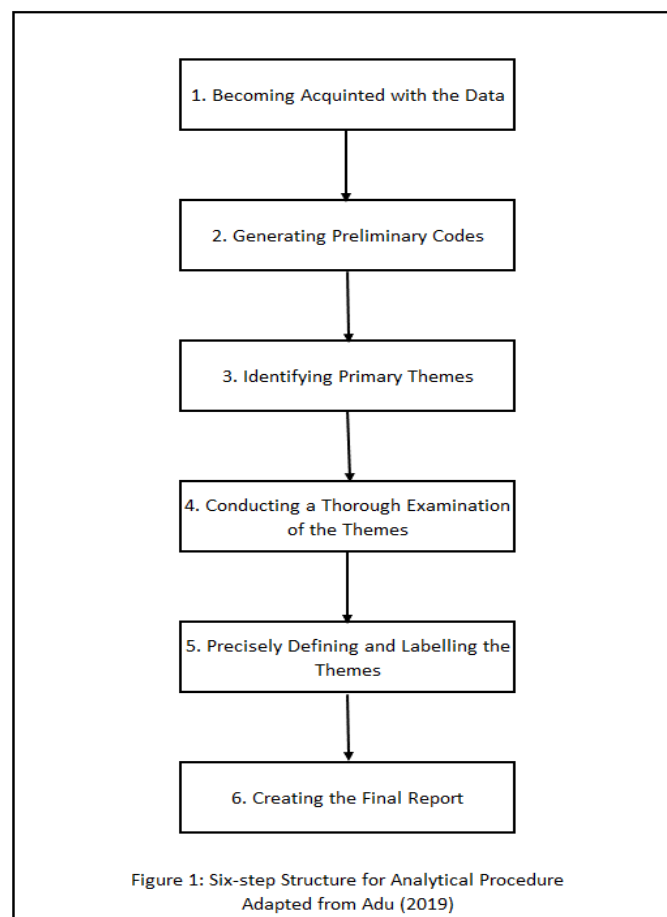
The research predominantly employed semi-structured interviews as the data collection technique to gather scholarly perspectives on the subject of sufism. The data gathered in March 2024. The data was collected in March 2024. The interviews were conducted through focus group discussion in a meeting room, which facilitated the transcriptions and recordings. This setting fostered an atmosphere that promoted candid, open, and comprehensive discussions. The semi-structured format was selected for its versatility, allowing for adaptable dialogue that empowered each participant to explore their unique experiences, practices, and personal perspectives (Ruslin et al., 2022).

Consistent with the methodology employed for data collection, a premeditated interview guide was created to ensure a thorough investigation of significant subjects and themes (Yeong et al., 2018). These included the quality of feedback, perspectives on sufism and *tariqa*, and the profound influence these practices have on societal interactions. The guide consisted of a meticulously crafted collection of open-ended inquiries and prompts designed to evoke a wealth of insights and opinions from the participants, encompassing their experiences, viewpoints, and perceptions.

The interview process began with a 20-minute warm-up session to welcome participants and address any questions about the study. This phase also helped establish rapport and ensure participants felt comfortable. Following this, the interviews, averaging 40 minutes (ranging from 23 to 57 minutes), were conducted. Each session was recorded for accurate transcription and analysis.

Procedures and Data Analysis

The qualitative data obtained through the interviews was subjected to thematic analysis. This methodical examination entails discerning, clarifying, and examining recurring patterns and themes that are intrinsic to the data (Wimmer & Dominic, 2014).



The analytical procedure follows the six-step structure delineated by Adu (2019) as in the Figure 1.

Based on Adu's (2009) six-step structure for analytical procedures, the first step is becoming acquainted with the data. This initial phase involved thoroughly reading and re-reading the interview transcriptions to immerse oneself in the data and gain a comprehensive understanding. The second step is to generate preliminary codes. For example, in generating the key phrases, concepts, and ideas, they were highlighted and assigned initial codes to organize the data into meaningful segments. The third step is to identify primary themes, where the preliminary codes were examined to identify overarching concepts that encapsulate significant patterns within the data. These themes are the foundation for deeper analysis. The fourth step is to conduct a thorough examination of the themes. To further elaborate, each theme was meticulously reviewed to ensure it accurately represented the data. This involved comparing themes across different interviews to confirm consistency and relevance. The fifth step is precisely defining and labelling the themes, ensuring that clear definitions and labels for each theme are established and that they are distinct and comprehensible. This step aids in the clear presentation and interpretation of the data. The sixth step is to create the final report, where a comprehensive report is compiled, presenting the themes and supporting them with illustrative quotes from the interviews. This report highlights the main findings and their implications.

To enhance the robustness and dependability of the analysis, a procedure for inter-coder reliability was rigorously adhered to (Wimmer & Dominic, 2014). Multiple researchers independently coded a subset of the data and compared their coding to ensure consistency and accuracy. Discrepancies were discussed and resolved to refine the coding scheme and ensure a reliable analysis process.

Findings and Discussion

Several themes emerge from the interview analysis in relation to the research question: What is the societal perception of *tariqa* practice in Malaysia, and how does this influence the public's comprehension of Islamic practice? Initially, it is stated that recent *tariqa* had been observed to have inauthentic doctrine and practice in comparison to previous sufi practices. This is due to the fact that contemporary sufi practices differ from those of the past. To begin with, with regard to Muslim scholarly references, several authors have authored manuals that expound upon the concept of sufism. An instance of a book of faith that contains faith-related debates and is also scrupulously organised is *Fathul Qarib, Syarh Matan Abi Syuja'*. This is demonstrated by the incorporation of a *tasawuf* discussion following each chapter in the book. This illustrates that notwithstanding the varied ideas obtained from a specific book, the quest for understanding Sufism must be sustained in order to advance. This is because a sincere examination of each religion is required, free from any pretensions or turbulence.

First Theme: Preservation and Understanding of Genuine Sufism through Practice and Knowledge.

A genuine comprehension of Sufism may lead to the recognition of the value of valuing varied viewpoints, as opposed to disseminating teachings that exceed rational limits.

“Upon examination of the book of *Aqeedah*, one can discern that its structure is divided into two discernible sections: the concept of cultivation (*ghars*) and the notion of learning (*dars*). After obtaining knowledge, it is imperative that it becomes deeply rooted within a Muslim, enabling him to develop a steadfast conviction and comprehension of the belief system he adheres to. This knowledge should not simply be a source of disagreement.” (Scholar 1)

The Thematic Analysis Is Presented In Table 2.

Theme	Categories: Meaning	Categories: Wide Range of Perspectives Recognition	Categories: Sufism's Basis of Knowledge	Categories: Present Day Obstacles	Categories: Summary
Preservation and understanding of genuine sufism through practice and knowledge	Authentic understanding and Sufism's preservation are stressed in this topic, as are several perspectives and the dangers of teachings that surpass rational limitations	A deep understanding of Sufism can lead to valuing multiple opinions, rather than promoting doctrines beyond rational limitations.	Scholar 1 noted that <i>Aqeedah</i> is separated into cultivation (<i>ghars</i>) and study (<i>dars</i>).	Modern <i>tariqa</i> sometimes uses unclear and distinct religious customs.	Sharia-compliant spiritual practices and government and non-government awareness are emphasized.

*Note. Emergent hierarchy of categories

Table 2: The Preservation and Understanding of Genuine Sufism through Practice and Knowledge

This theme of the preservation and comprehension of authentic Sufism through practice and knowledge explores the importance of authentic understanding and the preservation of Sufism, emphasizing the significance of a diverse array of perspectives and the dangers of teachings that transcend rational boundaries (Table 2).

The recognition of the value of diverse perspectives is the result of a comprehensive understanding of Sufism, rather than the promotion of teachings that exceed rational limits. This inclusive approach promotes a more harmonious community by promoting a broad-minded perspective on religious practice and comprehension.

Scholar 1 observed that the book of *Aqeedah* is divided into two primary sections: cultivation (*ghars*) and learning (*dars*). This framework underscores the importance of accumulating knowledge in order to cultivate a profound conviction and comprehensive understanding of one's belief system, rather than promoting disagreement. Sufi practices were historically founded on a methodical manual that delineated the precise application of the *tasawuf* principle and provided dependable knowledge.

The precise understanding and application of Sufism were guaranteed by this structured approach, which also promoted devotion and commitment to religious observance, particularly in the purification of the psyche. In contrast, contemporary *tariqa* practices frequently incorporate religious customs that are ambiguous and substantially different from traditional practices. An illustration of this is the obligatory oath that *tariqa* adherents are obligated to take, which is in direct contradiction to Shariah law (Unknown, 2023). This underscores the necessity of reverting to the authentic, knowledge-based practices of early Sufism.

Therefore, the theme underscores the significance of Sharia-compliant spiritual practices and the necessity for both governmental and non-governmental organizations to implement

awareness campaigns. These endeavors can assist in the clarification of misconceptions, the reduction of confusion, and the preservation of the authenticity of Sufi practices for future generations by fostering a genuine understanding of Sufism and the appreciation of diverse perspectives.

Second Theme: Monetary Objective

The modern concept of *tariqa* appears to be exclusively inherited, which is in stark contrast to its traditional practices. People consider this inheritance to be indispensable for maintaining a consistent flow of funds, which is essential for the sustainability of *tariqa*. Scholar 2 underscores the necessity of actively pursuing *tariqa*, ensuring its continuity by integrating both its spiritual and economic aspects. Furthermore, Scholar 2 underscores the significance of individuals who maintain religious observances, as their personal piety and discipline are essential to the practice of *tariqa*.

"This is in stark contrast to the contemporary notion of *tariqa*, which appears to be inherited exclusively. It must be inherited in order to ensure a steady flow of funds. Additionally, I have encountered individuals who adhere to religious observances. Moreover, in order to ensure its sustainability, he stated that the notion of *tariqa* must be pursued in order to ensure continuity." (Scholar 2)

The thematic analysis is presented in Table 3.

Theme	Categories: Economic Interdependence	Categories: Dissemination and Religious Observances	Categories: Leadership and Followership	Categories: Maintaining a Balance Between Spiritual Teachings and Financial Considerations	Categories: Summary
Monetary objective	The interdependence between the preservation of <i>tariqa</i> teachings and a robust economy is recognized	Observances: The significance of personal piety and religious discipline in the practice of <i>tariqa</i> is underscored by the reference to individuals who observe religious observances. Dissemination: The religious observances that are prevalent in a specific location can be widely disseminated by adherents,	The text emphasizes that adherents are induced to follow the leader as a result of economic interdependence and the necessity for financial stability	The text acknowledges the significance of financial considerations in the context of sustainability, but it strongly advises against their dominance in the dissemination of <i>tariqa</i> instruction	The integrity and continuity of <i>tariqa</i> traditions are contingent upon the ability to disseminate these practices locally and adhere to religious observances

		indicating a dynamic interaction between local practices and the broader <i>tariqa</i> tradition.			
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*Note. Emergent hierarchy of categories

Table 3: Monetary Objective

Table 3 provides a detailed explanation of the monetary objectives of *tariqa*, underscoring the interdependence between the preservation of its teachings and a robust economy. The sustainability of *tariqa* is inextricably linked with financial stability, which is considered essential for its continuance. This economic interdependence fosters adhesion to the leader, thereby reinforcing a hierarchical structure in which the leader guarantees the financial and spiritual sustainability of the *tariqa*.

In addition, the dynamic interaction between local practices and the broader *tariqa* tradition is indicated by the dissemination of religious observances that are prevalent in specific locations by adherents. This emphasizes the significance of religious discipline and personal devotion in the practice of *tariqa*. To ensure the integrity and continuity of *tariqa* traditions, it is essential for adherents to disseminate these observances locally.

The text, despite acknowledging the importance of financial considerations for sustainability, firmly advises against allowing them to dominate the dissemination of *tariqa* instruction. The *tariqa* must maintain its spiritual and religious essence while also ensuring its financial stability. It is imperative that the *tariqa*'s integrity is preserved by ensuring that financial objectives do not obscure the primary objective of disseminating the teachings.

Therefore, the contemporary practice of *tariqa* is significantly influenced by the necessity for financial stability and inherited exclusivity. The hierarchical structure and followership within the *tariqa* are influenced by a consistent flow of funds and economic robustness, which are essential for the sustainability of *tariqa* teachings. Although financial considerations are essential, they should not obscure the primary goal of disseminating the spiritual and religious teachings of *tariqa*. The continuity and integrity of *tariqa* traditions are contingent upon the capacity to adhere to religious observances and disseminate these practices locally, thereby maintaining a balance between financial stability and spiritual teachings.

Third Theme: Misalignment with Quran and Sunnah

There is an apprehension that certain contemporary *tariqa* practices may deviate from the teachings of the Quran and Sunnah. This discrepancy requires a reassessment of these practices to guarantee that they are consistent with Islamic principles. For example, the healing technique proposed by Naqsyabandi (Asyraf et al., 2004) necessitates examination to verify its consistency with the teachings of Prophet Muhammad. The appeal of these innovative zikr practices is underscored by the conviction that sensory perception is crucial for comprehending the essence of religion.

“It is possible that they are unable to experience *zauq* (the emotion of pleasure) while in prayer. However, the experience of intoxication induced by the sound of drums elicits a sensation of enjoyment via the faculties at one's disposal. This also illustrates the parallel between the

practice and the Christian faith, which incorporates congregational singing. The community may not experience delight during his period of prayer. Therefore, they opt for this expedient approach in order to attain pleasure.” (Scholar 3)

The thematic analysis is presented in Table 4.

Theme	Categories: Possible Deviations	Categories: New Zikr Methods	Categories: Emotional Experience in Worship	Categories: Contrary to Traditional Teachings	Categories: Correct Path of Sufism
Misalignment with Quran and Sunnah	The text raises concern that certain contemporary <i>tariqa</i> practices may deviate from the teachings of the Quran and Sunnah	The emergence of novel zikr practices and methods that are founded on a variety of <i>tariqa</i> has sparked interest among followers	The text addresses the inability of certain individuals to experience <i>zauq</i> (delight) during traditional prayer	In the context of zikr recitation, occasionally contradict the teachings of the Quran and hadith	The text underscores the significance of society recognizing and adhering to the correct path of Sufism.

*Note. Emergent hierarchy of categories

Table 4: Misalignment with Quran and Sunnah

The emergence of innovative zikr practices and methods that are based on a variety of *tariqa* has piqued the interest of adherents who are motivated by a desire to investigate a variety of spiritual practices. Nevertheless, certain individuals are unable to experience *zauq* (the emotion of delight) during traditional prayer. Rather, they derive pleasure from the sensory stimulation provided by the sound of percussion during zikr. Scholar 3 compares this to Christian congregational singing, implying that sensorial engagement is a frequently employed approach to improve the religious experience. These sensory-stimulating practices are perceived as expedient methods for achieving worship fulfillment when conventional methods are insufficient.

Tariqa practices of the present day frequently implement strategies that are both straightforward and enticing in order to attract a greater number of followers. Although these methods are intended to enhance the accessibility and popularity of *tariqa*, they occasionally contradict the teachings of the Quran and hadith. The text underscores the necessity for society to acknowledge and follow the correct path of Sufism. It is essential for Muslims to adhere to traditional Islamic teachings in order to attain a blissful existence that is believed to be a gift from Allah.

The analysis emphasizes a number of critical themes that are associated with the agreement between traditional Islamic teachings and contemporary *tariqa* practices. A re-evaluation is necessary to ensure that the Quran and Sunnah are followed, as there are concerns regarding potential deviations. The importance of sensory perception in religious practices is underscored by the curiosity that is spurred by new zikr methods. The preference for sensory-stimulating practices over traditional prayer is evident in the emotional experiences that occur during worship. Although strategies that are appealing are effective in attracting adherents, they occasionally contradict conventional wisdom. In conclusion, the text emphasizes the significance of adhering to the correct path of Sufism in order to preserve religious integrity and attain spiritual fulfillment.

Fourth Theme: Exclusivity in Contemporary Tariqa

Society is unaware of the origins of the knowledge held by religious authorities or instructors, as the contemporary implementation of *tariqa* incorporates a concept of exclusivity. Adherents perceive these authorities as possessing immense virtue, particularly in the dissemination of interior tranquillity, as a result of this exclusivity. These contemporary practices are in stark contrast to earlier findings, such as those by Andrabi (2015), which indicate that Sufism has historically had a significant impact on diverse populations by promoting compassion and unity and breaking down social barriers. The progenitors of Sufism were committed to the education of the populace and the abolition of social divisions, illustrating that the context of Sufism is contingent upon the school of thought introduced by rulers. As a result, it is imperative to inform the public about the appropriate application of *tariqa* in order to guarantee that Muslims comply with the established Islamic practices.

"Previous scholars referred to the practice of purifying the soul as *tazkiyatun nafs* or by no particular name; they did not employ the term *tariqa*. Sufism is an unusual and novel term. The religious framework in which the observance of heart purification becomes deeply embedded within the conscience of each Muslim. The three fundamental tenets of Islam are *akhlaq*, *fiqh*, and *aqeedah*. It is optimal for the component to have a straightforward guide, with each guide being written at a moderate level (*wasatiyah*).” (Scholar 4)

The thematic analysis is presented in Table 5.

Theme	Categories: Note on Exclusivity	Categories: Contradiction with Historical Sufism	Categories: Educational Imperative	Categories: Purification of the Soul (<i>Tazkiyatun Nafs</i>)	Categories: Moderation in Guidance (<i>Wasatiyah</i>)
Exclusivity in contemporary <i>tariqa</i>	The contemporary implementation of <i>tariqa</i> includes an element of exclusivity	Andrabi (2015) posits that Sufism has historically had a significant impact on diverse populations, promoting compassion and unity while tearing down social barriers	The text underscores the necessity of educating the public on the proper application of <i>tariqa</i> to ensure adherence to prescribed Islamic practices.	Scholars have historically referred to the process of purifying the soul as <i>tazkiyatun nafs</i> , rather than using the term <i>tariqa</i>	Scholar 4 advocates for a simple guide for religious components, proposing that each guide be composed at a moderate level (<i>wasatiyah</i>)

*Note. Emergent hierarchy of categories

Table 5: Exclusivity in Contemporary Tariqa

In the past, scholars referred to the process of purifying the psyche as *tazkiyatun nafs*, rather than using the term *tariqa*. Many individuals regard the term Sufism as unconventional and innovative. The religious framework for heart purification, which encompasses the fundamental tenets of *akhlaq* (morality), *fiqh* (jurisprudence), and *aqeedah* (faith), is profoundly embedded in the conscience of each Muslim. Scholar 4 is a proponent of straightforward and moderate guidance (*wasatiyah*) for religious components, ensuring that each guide is comprehensible and accessible to all.

The modern application of *tariqa* is distinguished by a concept of exclusivity, in which the origins of the knowledge possessed by religious authorities are frequently obscure to society. Adherents regard their leaders as possessing exceptional virtues in cultivating interior tranquility as a result of this exclusivity. These results are in stark contrast to historical accounts of Sufism, such as those by Andrabi (2015), which emphasize the role of Sufism in bridging social divides and uniting disparate populations through education and compassion. It is acknowledged that the context of Sufism can vary depending on the school of thought, and the text underscores the significance of educating the public about the appropriate application of *tariqa* to ensure adherence to authentic Islamic practices.

Historically, the practice of soul purification was referred to as *tazkiyatun nafs* rather than *tariqa*, and Sufism was perceived as a novel term. Muslims have profoundly ingrained the religious framework of heart purification in their conscience, which includes the fundamental principles of *akhlaq*, *fiqh*, and *aqeedah*. Scholar 4 emphasizes the necessity of forthright and moderate guidance (*wasatiyah*) to guarantee that religious teachings are comprehensible and accessible, thereby preserving the integrity of Sufism in contemporary practice.

As a result, the thematic analysis results of the study indicate that the new definition of *tariqa* deviates from the previous practice, thereby compelling society to rely on the imprecise Islamic method. Furthermore, the modern concept of *tariqa* is further influenced by supplementary practices that are in direct opposition to the authoritative teachings of the Quran and Sunnah.

An examination of the traditional dimension of sufism during the preceding administration reveals that its adherents refrained from associating with the government due to the formidable challenge of spiritual purification for those occupying positions of authority. Scientists are of the opinion that a government that contacts Sufists might be motivated by politics. In order to produce a more effective administrative phenomenon within the framework of Islam, it is necessary for each Muslim to have access to a definitive guide and for the government and scholars to collaborate.

Birgivi, a moralist and Hanafi scholar who resided during the height of the Ottoman Empire, offers critiques of certain sufi factions concerning dance (*devran*), excessive *zikr* performance, and vocalising the Quran. Each of these types falls under the category of *bid'ah*, which is in opposition to Islamic observance (Jamil & Kamaruzaman, 2014).

Although the specific meaning of the sound is not prohibited in Islam, the rituals done by the Sufis are arguable unambiguous, and its acceptance is contingent upon the absence of radical positions. Other civilizations are coloured by this Islamic civilization. Despite Persia's esteemed reputation, it continues to influence each era of leadership, and there are extremists who seek to exploit other civilizations. While Islam does not entirely reject elements from other civilizations, it selectively adopts and implements only those that are virtuous.

Within the framework of the daily *dhikr* practice, the Messenger of Allah instructed the entirety of the daily practice, including the *amal al-lail* that he himself performed at night. It has incorporated the sacrificial ritual of soul purification, which is a requirement for all Muslims to fulfil in order to fully embody the teachings of the Sunnah of the Prophet, peace be upon him.

In general, individuals who adhere to *tariqa* are intrigued by unusual events, such as objects that appear to be flapping in the breeze. The community's strong inclination to adhere to a Malaysian order may result from their perception or experience of *istidraj*, which is a sentiment or sense of *zauq*. We must keep in mind that this body of knowledge is extremely expansive, and that many individuals are drawn to enigmatic concepts due to the belief that they possess their own power.

Conclusion

In conclusion, it can be understood that the concept of *tasawuf* needs to be understood as a process of cleansing the soul and purifying the heart as well as its relationship with morals. The yardstick for the accuracy and validity of a sufism is the Qur'an and the Sunnah. The practice of *tariqa* can be accepted as long as it does not conflict with both. Therefore, this study is very important so that the community can see Sufism fairly and not go too far or deviate from the flow of the members of the *sunnah wa al-jamaah*. The suggested line of sufism is the line of sufism presented by Imam al-Ghazali because it invites the reader to understand the concept of soul purification practices that help people find happiness in life. Therefore, society needs to be careful with the sufism movement that invites to spiritual experience (*zauq*) as a shortcut to fill or develop a person's spiritual aspect. This is because the discipline of Sufism, which is now popular, is seen to have no connection with the discipline of al-Sunnah and is not seen to be based on the practices of the companions and *tabiin*, while those who should be used as references in religious and metaphysical issues are practical. In conclusion, this study also suggests that contemporary Sufis need to understand *al-Quran and al-Sunnah* before studying Sufism to have a more holistic view, that is Islam does not isolate itself with the concept of balance between the world and the afterlife, which ultimately gives happiness to the Muslim community in the world and also in the eternal place.

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