

Understanding Of Sufism Hadith In The Tarekat Agung Tulungagung Islamic Boarding School

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Abstract

The current issue is the emergence of subjective interpretations of hadith in the Tarekat Agung Tulungagung Islamic boarding school and the prevalence of mystical teachings among the community. Therefore, this article will examine the interpretation of hadiths related to mu'amalah, worship, and ethics, which are the pillars of the teachings of the tarekat at the Tarekat Agung Tulungagung Islamic Boarding School. The research method used is qualitative. The theories employed in this article are as follows critical history theory, theory of intertextual interpretation and theory of contextual interpretation. Several findings were obtained through data collection techniques such as interviews and observations at the Pondok Pesulukan Tarekat Agung Tulungagung. *First*, the hadith about mu'amalah narrated by Ibn Shihāb is understood by the mursyids and santris at the Tarekat Agung Tulungagung Islamic boarding school that in joining a tarekat, one must become a person who is useful to others as a means of getting closer to Allah. *Second*, the hadith about worship narrated by Imam al-Harith is understood that as a salik, one must always worship and devote oneself wholeheartedly to Allah through the guidance of the mursyid. *Third*, the hadith about morality narrated by Imam Bukhari is understood that a salik must possess three essential moral qualities: morality toward Allah, toward fellow human beings, and toward the entire universe. Thus, the understanding of hadith at the Tarekat Agung Tulungagung Islamic boarding school does not contradict the interpretations of hadith by scholars or academic experts.

Keywords: *Hadith Interpretation, Sufi Order Teachings, PETA*

Introduction

The understanding of hadith in Indonesia has undergone significant development. This is because the study of hadith has entered a multidisciplinary field that can be examined through various approaches, one of which is the Sufi approach taught at the PETA Tulungagung Islamic Boarding School. At that time, the reality of society in Tulungagung Regency was still deeply rooted in the Kejawen tradition, which regarded sacred places or objects as sites for supplication and protection.¹ Thus, this societal reality became a major motivation for Sheikh Abdul Mustaqim to guide the community back to the right path through Sufi teachings rooted in the Prophet's hadith.²

The implementation of Sufi teachings at the PETA Tulungagung boarding school indeed had unique methods and characteristics that attracted public attention compared to general religious practices. Therefore, not all members of the community could fully accept the teachings and implementation of Hadith understanding at the PETA Tulungagung boarding school. This rejection is influenced by social issues, as there is a perception of subjectivism in the interpretation of the Hadith applied at the PETA Tulungagung boarding school. Some members of the community believe that the interpretation of the Hadith at the PETA Tulungagung boarding school contradicts Islamic law and constitutes deviant teachings that endanger faith and creed.³

Based on these social issues, this study emphasizes understanding the interpretation of hadith as applied by the PETA Tulungagung Islamic Boarding School. The aim of this research is to gain an understanding of hadith, encompassing three areas: mu'amalah (social relations), ibadah (worship), and akhlak (ethics), as these three themes form the pillars of Sufism at the PETA Tulungagung boarding school. Therefore, theories in the field of hadith interpretation are needed as analytical tools in this study. *First*, the Critical History theory developed by Theodor Noldeke, a Western philosopher, states that sacred texts must be understood based on socio-

¹ Pumawan Buchari, *Perjalanan Sang Pendekar* (Tulungagung: Pondok Pesulukan Tarekat Agung Tulungagung, 2019).

² Harisatun Naila Rofiah, "Tarekat Syadzliyah Dan Peralihan Abangan Ke Santri Di Pondok Pesulukan Tarekat Agung (PETA) Tulungagung Pada Tahun 1740-1970" (Skripsi, Fakultas Adab dan Ilmu Budaya UIN Sunan Kalijaga, 2020), 45.

³ Rahman, "Interview About the PETA Boarding School," December 2024.

historical criticism of the past.⁴ However, in its development, this theory has been applied to understand Islamic religious texts. When applied to the study of hadith texts, understanding hadith requires tracing the socio-historical conditions that formed the background of the text and its interpretation, both micro and macro. *Second*, the theory of intertextual interpretation, as developed in the concept of understanding hadith according to Prof. Ambo Asse⁵, Yusuf Qardhawi⁶, and others. The way this theory works is to understand hadith based on an analysis of the verses of the Quran and other hadith accounts. *Third*, contextual interpretation theory. This theory has been developed by many scholars and academics, such as Muhammad Syuhudi Ismail and others, who argue that understanding hadith must take into account the current situation and conditions.⁷

These three theories will be used as analytical tools in this study to analyze whether the interpretation of hadith at the PETA Tulungagung Islamic boarding school contradicts the theories of hadith understanding from scholars and academic experts. The research method applied is qualitative, with data collection techniques based on interviews and observations of the administrators and teachers at the PETA Tulungagung boarding school. Additionally, the study is supported by documentary methods through books and archives related to the teachings at the PETA Tulungagung boarding school. The approach used in this study is historical, as the Sufi-influenced understanding of hadith currently being applied stems from the circumstances and conditions of the past.

⁴ Purnomo, "Aplikasi Pendekatan Kritik Historis Theodor Noldeke Dalam Studi Teks Keagamaan," *Jurnal Syariat* Vol. 4, No. 1 (2018): 6.

⁵ Asse Ambo, *Studi Hadis Maudhu'i: Suatu Kajian Metodologi Holistik* (Makasar: Alauddin University Press, 2013), 139.

⁶ Socheh, "Metode Pemahaman Hadits Menurut Perspektif Yusuf Al-Qardhawi," *Jurnal Al-Fikrah* Vol. 2, No. 2, 2020 (n.d.): 91.

⁷ Nurkholis Hauqola, "HERMENEUTIKA HADIS: Upaya Memecah Kebekuan Teks," *Jurnal THEOLOGIA* 24, no. 1 (March 2016): 255, <https://doi.org/10.21580/teo.2013.24.1.324>.

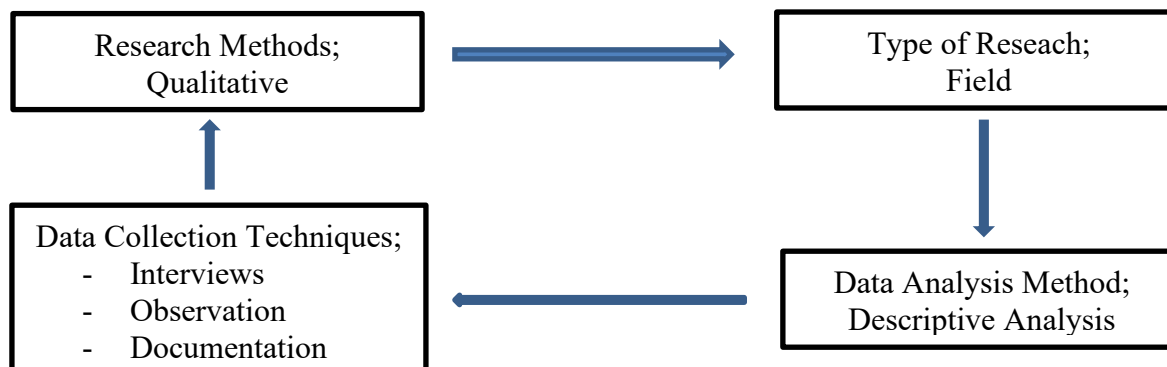


Figure: Research method.

History of the Development of Teachings at the Pondok Pesulukan Tarekat Agung (PETA) Tulungagung

The PETA Tulungagung boarding school was founded by Sheikh KH. Abdul Mustaqim in 1930, located at Jl. KH. Wahid Hasyim No. 27, RT. 002, RW. 002, Kauman Village, Tulungagung District, Tulungagung Regency.⁸ The establishment of the PETA Tulungagung Islamic Boarding School originated from the concerns of Sheikh Abdul Mustaqim when he observed the reality in the Tulungagung Regency area around 1925, which was still far from Islamic teachings and heavily influenced by Javanese mysticism, particularly the belief in sacred objects and places as protection against various dangers.⁹

Initially, the teaching methods employed by Sheikh Abdul Mustaqim were simple and unsystematic compared to modern approaches. As a skilled practitioner of pencak silat, he utilized this martial art as a means to disseminate his teachings. This was because, at that time, the people of Tulungagung Regency were renowned as powerful warriors skilled in martial arts to defend against attacks from colonizers. Thus, every pencak silat movement taught by Sheikh Abdul Mustaqim was accompanied by recitations of dzikir, aimed at instilling the awareness of Allah in the hearts of his students. Additionally, Sheikh Abdul Mustaqim's preaching method

⁸ Nur Maulidatus Shohiba, "Sejarah Perkembangan Aliran-Aliran Tarekat Di Pondok Pesulukan Tarekat Agung Tulungagung Tahun 1987-2015" (Skripsi, Fakultas Adab dan Humaniora UIN Sunan Ampel, 2016), 17.

⁹ Buchari, *Perjalanan Sang Pendekar*, 17.

focused on setting a personal example, so that those who witnessed his actions could feel inner peace and eventually come to him to seek guidance.¹⁰

At that time, many people rejected Sheikh Abdul Mustaqim and his teachings. However, thanks to Sheikh Abdul Mustaqim's patience and perseverance in striving to spread Islamic teachings through various means, his students gradually increased in number. As a result, in 1930, Sheikh Abdul Mustaqim established a small mosque aimed at providing intensive spiritual guidance to his students. Through this spiritual development, Sheikh Abdul Mustaqim's students experienced significant growth, and by 1931, the small mosque, known as "Pondok Kauman" and is now known as PETA Tulungagung.¹¹

After the establishment of Pondok Kauman, Sheikh Abdul Mustaqim conducted more intensive spiritual guidance and teachings for his students. After completing his prayers, recitations, and devotional practices, Sheikh Abdul Mustaqim would also impart additional teachings to strengthen the hearts of his students, assuring them that what he taught was the true path that would lead the faithful closer to Allah.¹²

The initial stage of Sheikh Abdul Mustaqim's Sufi teachings involved purifying the hearts of his students who sought to learn religion from him. At that time, the purification of the heart carried out by Sheikh Abdul Mustaqim involved taking his students to the Southern Sea (Popoh Beach) to bathe and then be cleansed. This method aimed to remove impurities from the heart and any jinn or spirits that were still attached to the students due to previous teachings.¹³

The teachings further developed by Sheikh Abdul Mustaqim were those of the Syadzililiyah order, which he received from his teacher, Sheikh Mahfudh Termas. Thus, before entering the initiation period of the order, the students were continuously instructed by Sheikh Abdul Mustaqim to persistently cultivate their worship and constantly seek forgiveness from Allah. Sheikh Abdul Mustaqim continued to guide his students to stay on the path of truth.¹⁴ (There is no goal except Allah) and "Lā

¹⁰ Buchari, *Perjalanan Sang Pendekar*, 18.

¹¹ Buchari, *Perjalanan Sang Pendekar*, 19.

¹² Buchari, *Perjalanan Sang Pendekar*.

¹³ Buchari, *Perjalanan Sang Pendekar*, 20.

¹⁴ Rofiah, "Tarekat Syadzililiyah Dan Peralihan Abangan Ke Santri Di Pondok Pesulukan Tarekat Agung (PETA) Tulungagung Pada Tahun 1740-1970," 45.

maujuda ilallāh" (There is no deity except Allah) were the phrases he constantly emphasized when initiating spiritual training for his students.¹⁵

After Sheikh Abdul Mustaqim passed away, the struggle in spreading the spiritual teachings continued under his biological son, KH. Abdul Djalil bin Abdul Mustaqim. There were no differences in the teaching methods from the previous era, as the teachings brought by KH. Abdul Djalil were a continuation of Sheikh Abdul Mustaqim's struggle from 1970 to 2005. Following the passing of KH. Abdul Djalil, the struggle to spread the Islamic teachings brought by Sheikh Abdul Mustaqim was continued by his biological son, KH. Charir Sholahuddin Muhammad, from 2005 until the present day. Just as during the leadership of KH. Abdul Djalil bin KH. Abdul Mustaqim, the leadership of KH. Charir Sholahuddin Muhammad has not undergone any changes in terms of teachings.¹⁶

The most notable changes during the leadership of KH. Charir Sholahuddin Muhammad were in administrative matters, the management of the congregation, and his preaching methods, which were far more systematic compared to the two previous periods. This was because, during the leadership of KH. Charir Sholahuddin Muhammad, the organization adapted to the technological and information-based developments of the time. Therefore, KH. Charir Sholahuddin Muhammad established several systems in the field of muamalah, such as Sultan Agung 78, which aims to record the congregation and their economic levels through a database that connects all members across various regions. Additionally, he established a savings and loan cooperative called KSPP BMP PETA, which serves as a solution for the community in need of a place to save money and for those requiring loans under Islamic principles, ensuring no interest is charged.¹⁷

KH. Charir Sholahuddin Muhammad teaches that both programs were established to train students to prioritize human values and to always act selflessly in doing good deeds toward fellow human beings. This is one of the methods taught by KH. Charir Sholahuddin Muhammad to purify the heart and soul in order to attain the

¹⁵ Uzlifatil Jannah, "KH. Mustaqim Bin Husein Dalam Penyebaran Tarekat Syadlilyah Di Desa Kauman, Kecamatan Tulungagung, Kabupaten Tulungagung" (Skripsi, Fakultas Adab dan Humaniora UIN Sunan Ampel, 2020), 51.

¹⁶ Habibul Huda, *Suluk Santri Tarekat: Ajaran Tarekat Pondok PETA Tulungagung* (Depok: Sahifa Publishing, 2020), 29.

¹⁷ Jumali, "Interview About the PETA," December 2024.

pleasure and closeness of Allah. Because, even though one is dedicated to the spiritual path within the teachings of Sufism, one must not lag behind the developments of the times. KH. Charir Sholahuddin Muhammad also teaches that a spiritual seeker must also dedicate themselves to their respective professions with sincerity, seeking only the pleasure of Allah.¹⁸ Regarding the teachings of Sufism at PETA Tulungagung, there are several principles that are consistently taught to the students. The principles in question are as follows:

1. Sepi Ing Pamrih

What is meant by "sepi ing pamrih" is that a salik must always possess the quality of sincerity without any sense of self-interest when performing virtuous deeds, whether in their religious practices or in their dealings with others. According to KH. Charir Muhammad Sholahuddin, sincerity is the primary principle that must be present in a salik in order to draw closer to Allah. Through this principle, one can die in a noble state. For the faith of a salik lies in the deepest part of their heart.¹⁹ Thus, if a salik has successfully attained the pinnacle of sincerity, even in an unconscious state, they will always remember to do good, and this is what facilitates the process of their death.

2. Rame Ing Gawe

What is meant by "busy in good deeds" is engaging in numerous acts of kindness to benefit the community with the pure intention of seeking Allah's mercy and pleasure. This is one of the methods employed by KH. Charir Sholahuddin Muhammad, a prominent spiritual guide at the PETA in Tulungagung, to train his students to always consider the happiness and well-being of others through programs designed as explained in the previous point.²⁰

3. Nerimo Ing Pandom

Nerimo ing pandom, or qana'ah, is one of the principles that must be ingrained in the heart of a salik. Therefore, a salik must always have an open-hearted attitude toward everything that Allah has destined for them. This attitude of broad-mindedness does not mean passively accepting without any effort, but rather believing that the duty of humans is to strive to do their best, while the outcome is

¹⁸ Jumali, "Interview About the PETA," December 2024.

¹⁹ Huda, *Suluk Santri Tarekat: Ajaran Tarekat Pondok PETA Tulungagung*, 35.

²⁰ Huda, *Suluk Santri Tarekat: Ajaran Tarekat Pondok PETA Tulungagung*, 37.

determined by Allah. Thus, a salik must always be sincere and grateful for the path of life that Allah has given them.²¹

Understanding Sufi Hadith at the Tarekat Agung (PETA) Tulungagung Islamic Boarding School

1. Understanding Hadith on Mu'amalah

Hadith narrated by Ibn al-Shihab

أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ عُمَرَ الصَّقَّارُ، ثنا أَبُو سَعِيدٍ أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ زِيَادٍ بْنِ الْأَعْرَابِيِّ، ثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْخَضْرَمِيُّ، ثنا عَلِيُّ بْنُ بَهْرَامَ، ثنا عَبْدُ الْمَلِكِ بْنُ أَبِي كَرِيمَةَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «خَيْرُ النَّاسِ أَنْفَعُهُمْ لِلنَّاسِ». رواه ابن الشَّهَاب²²

Ibn al-Shihab: 'Abd al-Rahman ibn 'Umar al-Anṣafāru reported to us, Abū Sa'īd Aḥmad ibn Muḥammad ibn Ziyād al-A'rābī reported to us, Muḥammad ibn 'Abdillāh al-Ḥadramī, who narrated to us from 'Alī ibn Bahrām, who narrated to us from 'Abd al-Malik Abī Karīmah from ibn Juraij from 'Aṭā' from Jābir, who said: The Messenger of Allah SAW said: "The best of people are those who are most beneficial to others." (HR. Ibn Shihāb).

This hadith is understood by the spiritual guides and students at PETA Tulungagung that a spiritual seeker must always strive wholeheartedly to help others, one of which is through mu'amalah. Because, in social life, one cannot escape mu'amalah in order to achieve well-being in life. Additionally, mu'amalah is also used as a method to purify the hearts of the students at PETA Tulungagung. This is because, in mu'amalah, the spiritual guides emphasize the importance of sincerity, honesty, responsibility, and gratitude, all solely for the sake of seeking Allah's pleasure.²³

The understanding of the hadith narrated by Ibn al-Shihab is manifested in the creation of several specialized programs at the Tarekat Pesantren in the form of programs focused on mu'amalah, aimed at teaching the students to always perform good deeds for the welfare of the broader community. This aligns with the following Quranic verse:

²¹ Huda, *Suluk Santri Tarekat: Ajaran Tarekat Pondok PETA Tulungagung*, 40.

²² Abū 'Abdullāh Muḥammad ibn Salāmah ibn Ja'far ibn 'Alī ibn Ḥukmūn al-Qaḍā'ī, *Musnad Al-Shihāb*, Vol. 2 (Beirut: Mu'assasah al-Risālah, 1986), 223, Hadis No. 1234.

²³ Abdul Aziz, "Observation with Amaliah of Pondok PETA," December 2024.

لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ. فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ.²⁴

Indeed, there has come to you a Messenger from among yourselves, heavy with grief for your suffering, (he) is eager for your faith and salvation, compassionate and merciful toward the believers. So, if they turn away from faith, then say (Muhammad), "Sufficient is Allah for me; there is no god but Him. Only in Him do I place my trust, and He is the Lord of the Mighty Throne." (QS. Taubah: 128-129).

When explaining the principles of tarekat, one of them is through muamalah (interpersonal relations) and mutual assistance among fellow human beings to improve their lives. Quoting Surat Taubah verses 128-129, even the students who have taken the oath must consistently recite these verses in their daily devotions. In that verse, Ustaz Subhan explains the phrase *لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ* and you are eager for him to be successful. He is mindful of your concerns and deeply concerned for your welfare." This refers to a spiritual guide at the Tarekat Agung Tulungagung boarding school who desires his students to always emulate the qualities of the Prophet, who always urged the community to do good and help one another.²⁵

The interpretation of the hadith narrated by Ibn al-Shihab is manifested in the establishment of several programs at the PETA Tulungagung boarding school, which focuses on mu'amalah (social interactions), aiming to teach the students to always do good for the welfare of the broader community. The programs in question are as follows:

A. Sultan Agung 78 Institution

One of the initiatives launched by the spiritual guides at Pondok PETA Tulungagung is the Sultan Agung 78 Institution. This program focuses on compiling data on students and congregants from various regions. Additionally, the Sultan Agung 78 Institution also conducts economic assessments of the congregants of the religious order at Pondok PETA Tulungagung. The aim of this initiative is to understand the economic conditions of the congregation members. Those in need of

²⁴ *Al-Qur'an* (n.d.), 9: 128-129.

²⁵ Abdul Aziz, "Observation with Amaliah of Pondok PETA," December 2024

assistance to improve their standard of living will receive special assistance and guidance from the best students who have been entrusted with the responsibility of mentoring and empowering the congregation members of Pondok PETA Tulungagung.²⁶

The guidance provided will be tailored to the individual capabilities of the members at Pondok PETA Tulungagung. The buying and selling method is one of the foundational teachings of the PETA Tulungagung order, aimed at purifying the hearts of its members. This is because honesty is emphasized in all transactions, with no form of deception or dishonesty permitted. In essence, honesty in transactions, especially those conducted online, is not something everyone can practice. In today's world, dishonesty in transactions is a significant temptation, often driven by the desire for multiplied profits. In addition to guidance on proper buying and selling practices, the members of the PETA Tulungagung boarding school are also provided with insights into matters that can hinder one's closeness to Allah.²⁷ This aligns with the hadith narrated by Imam al-Bazzar in his Musnad, as follows:

عَنْ عُبَيْدِ بْنِ رِفَاعَةَ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ أَيُّ الْكَسْبِ أَطْيَبُ؟ قَالَ: «عَمَلُ الرَّجُلِ يَدِهِ، وَكُلُّ بَيْعٍ مَبْرُورٍ». رواه البزار.²⁸

Al-Bukhari; It was narrated to us by Muhammad ibn 'Abdi al-Rahim, who said: It was narrated to us by Abu Mundhir Isma'il ibn 'Umar, who said: It was narrated to us by al-Mas'ūdī, from Wā'il ibn Dāwud, from 'Ubaid ibn Rifā'ah, from his father, may Allah be pleased with him, that the Prophet, peace and blessings be upon him, said: "The Messenger of Allah was asked, 'What is the best type of livelihood?' He replied: "The fruit of one's own labor and every sale that is pure." (HR. Al-Bazzār).

This hadith is understood by the spiritual guides and students at the PETA Tulungagung that the best form of trade is one that is clean and free from deceit or lies that could tarnish the heart. Therefore, the members of the PETA Tulungagung are

²⁶ Jumali, "Interview About the PETA," Desember 2024.

²⁷ Luluk Navisah, "Peran Mursyid Di Pondok Pesulukan Tarekat Agung Tulungagung Dalam Membina Akhlak Para Jama'ah" (Skripsi, Fakultas Tarbiyah dan Keguruan Islam Institut Islam Negeri, 2018), 25.

²⁸ Imām al-Bazzār, *Musnad Al-Bazzār* (t.t.: al-Madīnah al-Munawwarah: Maktabah al-'Ulūmiyyah wa al-Ḥakim, 1988), 183, Hadis No. 373.

taught to always be grateful for whatever results they obtain from their business transactions. Through this method, it is hoped that the members will truly absorb and apply what is taught at the PETA Tulungagung in order to draw closer to Allah through the path of mu'amalah.²⁹ Additionally, when analyzed, the teachings of mu'amalah at the PETA Tulungagung boarding school also aim to foster brotherhood among fellow human beings, encouraging mutual assistance in acts of kindness.

B. KSPP BMT PETA

In addition to the Sultan Agung 78 institution, Pondok PETA Tulungagung has also established a savings and loan cooperative named KSPP BMPT PETA (Savings and Loan Cooperative for Sharia-Based Financing, Baitul Mal Wat Tanwil Perekonomian Tasyrikah Agung). This program is one of the branches of interpreting the understanding of hadith regarding mu'amalah (transactions) in the field of economic welfare for the community, operating as one of the sharia-based savings and loan cooperatives under the auspices of the PETA Islamic Boarding School Tulungagung.³⁰ The factors leading to the formation of KSPP BMT PETA include the following:

- 1) It originated from the community's need to develop their small businesses. The purpose of establishing KSPP BMT PETA is to provide a platform for the congregation members to save their assets. These assets are then managed by the KSPP BMT PETA team and distributed to congregation members in need of business capital loans without any interest.³¹
- 2) Based on the needs of the members of the PETA Tulungagung community to meet their daily needs.³²
- 3) Starting from the need for a sharia-based savings facility for the members of the Tarekat Pondok PETA Tulungagung community. Through the program established by KSPP BMT PETA, it is hoped that the community members can save their assets in the cooperative for the future of their children and grandchildren.³³

²⁹ Abdul Aziz, "Observation with Amaliah of Pondok PETA," December 2024.

³⁰ Jumali, "Interview About the PETA," Desember 2024.

³¹ Shohiba, "Sejarah Perkembangan Aliran-Aliran Tarekat Di Pondok Pesulukan Tarekat Agung Tulungagung Tahun 1987-2015," 47.

³² Shohiba, "Sejarah Perkembangan Aliran-Aliran Tarekat Di Pondok Pesulukan Tarekat Agung Tulungagung Tahun 1987-2015."

³³ Jumali, "Interview About the PETA Tulungagung," December 2024..

- 4) The initiative began with the desire of the spiritual leaders at PETA Tulungagung to minimize the practice of usury, which was increasingly prevalent in Tulungagung District and its surrounding areas at the time.³⁴

KSPP BMT PETA offers various savings programs to facilitate members of the congregation at Pondok PETA Tulungagung. The savings programs in question are as follows:

- 1) Tabaruk (General Communicative Barakah Savings) is a type of savings account intended for the general public who wish to save their assets at KSPP BMT PETA.³⁵
- 2) Taburi (Blessed Eid Savings), is a type of savings account designed to save money for expenses during the Eid al-Fitr holiday.³⁶
- 3) Tahajud (Hajj and Umrah Savings), is a type of savings account intended for the general public who wish to set aside a portion of their assets for the purposes of Hajj and Umrah pilgrimage.³⁷
- 4) Tahalul (Blessed Anniversary Savings), is intended for members of the religious order at Pondok PETA Tulungagung for expenses during the anniversary of the passing of their spiritual leaders.³⁸

It can be concluded that all programs of KSPP BMT PETA (Islamic Microfinance Cooperative Baitul Mal Wat Tanwil Perekonomian Tasyrikah Agung) under the auspices of PETA Tulungagung have implications for the welfare of society, both in general and for the members of the congregation. As such, it is hoped that these programs can serve as a comprehensive solution for the community in managing their finances for the long-term future.

2. Understanding Hadith Regarding Worship

Hadith narrated by Ibn al-Harith

حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ الْمُقَرَّبِيُّ، ثنا أَبُو عَمْرِو الصَّفَّارُ، عَنْ عَبْدِ اللَّهِ بْنِ الْعِزَّارِ قَالَ: رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:
«اَحْرُزْ لِدُنْيَاكَ كَمَا تَحْرُزُ لِدُنْيَاكَ تَعِيشُ أَبَدًا، وَاعْمَلْ لِآخِرَتِكَ كَمَا تَعْمَلُ لِدُنْيَاكَ تَمُوتُ غَدًا». رواه الحارث³⁹

³⁴ Shohiba, "The History of the Development of Sufi Orders at the Tarekat Agung Tulungagung Islamic Boarding School from 1987 to 2015," 48.

³⁵ Jumali.

³⁶ Jumali.

³⁷ Jumali.

³⁸ Jumali.

Imam al-Harith narrated to us from Abu 'Abdi al-Rahman al-Muqri', who narrated to us from Abu 'Amrin al-Saffar from 'Abdullah ibn al-'Ayzari, who said: The Messenger of Allah (peace be upon him) said, "Work for your worldly life as if you will live forever, and work for your Hereafter as if you will die tomorrow." (Narrated by al-Harith)

The phrase *وَاعْمَلْ لآخرتك كأنك تموت غداً* in the hadith is understood by the spiritual guides and students of the PETA Tulungagung Islamic boarding school that as a spiritual seeker, one must always strive to the utmost to increase acts of worship as if one were to die tomorrow, because Allah created humanity in this world to worship Him.⁴⁰ This is in line with the following verse of the Quran:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ.⁴¹

I did not create the jinn and mankind except to worship Me. (QS. Al-Dhariyat: 56).

The various acts of worship performed by a salik aim to obtain spiritual influence in order to get closer to Allah and obtain His pleasure. In addition, as a salik, one must always strive to work hard to fulfill one's needs as if one will live forever. However, the work ethic emphasized to the students of the tarekat is a form of their responsibility toward their families. For in tasawuf, one must balance between the hereafter and worldly life. A salik who only pursues the hereafter while neglecting his responsibilities in this world may become an obstacle to achieving the light of closeness to Allah. Essentially, worldly life is a means to attain the hereafter.⁴²

The understanding of the hadith regarding worship given by a mursyid to the santri at the PETA Tulungagung boarding school is divided into several methods or what is known as wirid and hizib tarekat, such as hizib al-Ashfā', hizib al-Baḥr, hizib al-Kāfi, hizib al-Nashr, hizib al-Birhatiyah, and hizib al-Barr. Thus, the practices prescribed for each student differ because each student has varying abilities in performing spiritual practices. The differences in the spiritual levels of the students

³⁹ Abū Muḥammad al-Ḥārith ibn Muḥammad ibn Dāhir al-Tamīmī al-Baghdādī, *Musnad Al-Ḥārith*, Vol. 2 (n.p.: al-Madīnah al-Munawwarah: Markaz al-Sunnah wa al-Sayyarah al-Nabawiyyah, 1992), 983, Hadith No. 1093.

⁴⁰ Abdul Aziz.

⁴¹ *The Qur'an*, 51: 56.

⁴² Abdul Aziz.

can only be known by the spiritual guide who is guiding them. The students are required to focus and be sincere in performing the worship prescribed by the mursyid who guides them. Therefore, a salik must strive to fight his own desires related to worldly matters that can become obstacles in pursuing the path of tarekat so that he can obtain spiritual influence through the worship he performs.⁴³ Thus, a salik of the PETA Tulungagung boarding school is instructed to constantly nurture their heart through the acts of worship given by the mursyid using the tarekat wirid method along with its *hizib*.

3. Interpretation of the Hadith on Character

Hadith narrated by Imam Bukhari

حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا أَبُو حَيَّانَ التَّيْمِيُّ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَارِزًا يَوْمًا لِلنَّاسِ، فَأَنَاءَهُ جِبْرِيلُ فَقَالَ: مَا الْإِيمَانُ؟ قَالَ: «الْإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَبِلِقَائِهِ، وَرُسُلِهِ وَتُؤْمِنَ بِالْبَعْثِ» قَالَ: مَا الْإِسْلَامُ؟ قَالَ: " الْإِسْلَامُ: أَنْ تَعْبُدَ اللَّهَ، وَلَا تُشْرِكَ بِهِ شَيْئًا، وَتُقِيمَ الصَّلَاةَ، وَتُؤَدِّيَ الزَّكَاةَ الْمَفْرُوضَةَ، وَتَصُومَ رَمَضَانَ ". قَالَ: مَا الْإِحْسَانُ؟ قَالَ: «أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ»، قَالَ: مَتَى السَّاعَةُ؟ قَالَ: " مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، وَسَأُخْبِرُكَ عَنْ أَشْرَاطِهَا: إِذَا وَلَدَتِ الْأُمَةُ رَجُلًا، وَإِذَا تَطَاوَلَ رُعَاةُ الْإِبِلِ الْبُيُوتَ فِي الْبُنْيَانِ، فِي خَمْسٍ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ " ثُمَّ تَلَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: {إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ} [لقمان: 34] الْآيَةَ، ثُمَّ أَذْبَرَ فَقَالَ: «رُدُّوهُ» فَلَمْ يَرَوْا شَيْئًا، فَقَالَ: «هَذَا جِبْرِيلُ جَاءَ يُعَلِّمُ النَّاسَ دِينَهُمْ» قَالَ أَبُو عَبْدِ اللَّهِ: جَعَلَ ذَلِكَ كَلِمَةً مِنَ الْإِيمَانِ. رواه البخاري⁴⁴

Al-Bukhari: It was narrated to us by Musaddad, who said that it was narrated to us by Isma'il ibn Ibrahim, who reported to us from Abu Hayyan al-Taimi from Abu Zur'ah from Abu Hurairah, who said: The Prophet (peace be upon him) was once among his companions, then the Angel Jibril (as) came and said: "What is faith?" The Prophet (peace be upon him) replied: "Faith is to believe in Allah, His angels, His books, meeting Him, His messengers, and believing in the Day of Resurrection." Jibril (as) said: "What is Islam?" The Prophet SAW replied: Islam is to worship Allah and not associate anything with Him, establish prayer, pay the obligatory zakat, and fast during the month of Ramadan. Jibril AS said: What is Ihsan? The Prophet SAW replied: Ihsan is to worship Allah as if you see Him, and if you do not see Him, then He sees you. Jibril (as) asked again: When will the Day

⁴³ Abdul Aziz.

⁴⁴ Muhammad bin Ismail Abdullah al-Bukhari, *Al-Jami' al-Mukhtasar Min Umuri Rasulillah*, Vol. 1 (Dimashq: Dar al-Tuq al-Najah, 1422), 19, Hadith No. 50.

of Judgment occur? The Prophet (SAW) replied: As for that, no one knows better than the one who asks. However, I will explain its signs: when a slave gives birth to her master, when black-skinned camel herders compete to build buildings for five periods of time whose duration is unknown except to Allah (). Then, the Prophet SAW recited, "Indeed, with Allah alone is knowledge of the Hour (Quran 31:34). After that, Jibril (as) departed, and the Prophet SAW said, "Bring him here." However, the companions saw nothing, so the Prophet said, "He is the Angel Jibril who came to teach people their religion." Abu 'Abdillah said, "Everything he explained was accepted as faith." (HR. Bukhari).

The hadith is understood by the spiritual guides and students at Pondok PETA Tulungagung that a spiritual seeker is obligated to possess good moral character toward all things in the universe. The spiritual seekers have elaborated on the moral character that must be present in a spiritual seeker into three aspects. *First*, the moral character of a spiritual seeker toward Allah. *Second*, the moral character of a spiritual seeker toward fellow human beings. *Third*, the morals of a salik towards the universe. Therefore, if a salik has successfully obtained the light of gnosis in order to get closer to Allah, it will be evident from his morals and actions. This is because, for the mursyids and santri at Pondok PETA Tulungagung, morals are the highest peak and the ultimate goal for a salik in obtaining closeness to Allah.⁴⁵

Thus, a salik who has experienced spiritual influence will be motivated to always adopt the *الإحسان*. As explained by Ustadz Abdul Aziz in his lecture *الإحسان* in its outward form, means compassion towards all things. This compassion can be manifested through the akhlak possessed by a salik. Therefore, according to Ustadz Abdul Aziz, when understood scientifically *الإحسان* is the attitude or behavior of a salik to always strive toward goodness and avoid evil that may diminish the purity of his heart.⁴⁶

Another hadith used as a guideline for doing good toward all things is the hadith narrated by Imam Muslim, which states: "⁴⁷ ";

⁴⁵ Abdul Aziz.

⁴⁶ Abdul Aziz.

⁴⁷ Abdul Aziz.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُثَيْبَةَ، عَنْ خَالِدِ الْحَذَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْأَشْعَثِ، عَنْ شَدَّادِ بْنِ أَوْسٍ، قَالَ: رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ، فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ، وَلْيُحِدِّ أَحَدُكُمْ شَفْرَتَهُ، فَلْيُرِخْ ذَبِيحَتَهُ. رواه مسلم⁴⁸

Imam Muslim: Abu Bakri ibn Abī Shaibah narrated to us, Ismā'īl ibn 'Ulayyah narrated to us from Khālid al-Ḥadhā' from Abī Qilābah from Abī al-Ash'ath from Shaddād ibn Aus, who said: The Messenger of Allah (peace be upon him) said: "Indeed, Allah has prescribed excellence in all things. If you kill, kill well; if you slaughter, slaughter well; let one of you sharpen his blade and spare the life of the animal." (Narrated by Muslim).

Thus, when a salik has attained the light of ihsan, he will always feel that he is being watched by Allah, so that he is always motivated to do good to everything, whether to Allah, to fellow human beings, or to the universe. A salik will always be motivated to strive to abandon evil that can defile the purity of his heart. The forms of akhlak possessed by a salik are as follows:

1. Character Toward Allah

The morals possessed by a salik towards Allah are the main key in the teachings of the tarekat at Pondok PETA Tulungagung in order to obtain His pleasure. This is because a salik will always have a deep love for his creator, so that this love is realized in his daily morals. The forms of morals of a salik towards Allah are as follows:

- a. Always believing in Allah and striving to maintain that faith with a sincere heart to attain Allah's pleasure.⁴⁹
- b. Always obeying and submitting to all of Allah's commands, whether related to obligatory or recommended acts of worship, and avoiding all of His prohibitions.
- c. Possessing a high level of patience, sincerity, and gratitude toward everything that has been decreed by Allah.
- d. Always be steadfast in doing good to all of Allah's creatures.
- e. Always balancing between the afterlife and worldly life as a manifestation of his responsibility to God and to fellow human beings, especially his family.⁵⁰

⁴⁸ Imam Muslim ibn al-Hajjaj Abu al-Hasan al-Qushairi al-Naisaburi, *Sahih Muslim*, Vol. 1 (Beirut: Dar Ihya' al-Turath al-'Arabi, n.d.), 764, Hadith No. 1086.

⁴⁹ Abdul Aziz.

Based on the discussion regarding the forms of moral conduct toward Allah, it can be concluded that a salik who has attained divine light will always act righteously toward Allah, even when faced with severe trials. Such trials will never diminish the level of faith that is already embedded in their hearts. They spend the rest of their lives truly devoted to Allah, the Creator of the universe.

2. Ethics Toward Fellow Human Beings

In addition to morals before Allah, a salik who has reached the level of gnosis will always be driven to do good to fellow human beings, which can be seen through his behavior, namely as follows:

- a. Mutual respect and honor toward fellow human beings.
- b. Possessing a spirit of tolerance toward all differences, whether related to religion, ethnicity, culture, customs, norms, thoughts, or other such matters.
- c. Mutual assistance in acts of kindness without expecting anything in return.
- d. Avoiding injustice and harm toward others.
- e. Reminding one another to do good.
- f. Loving one another as fellow human beings.⁵¹

Thus, it can be concluded that a salik who loves Allah will also love His creations, including fellow human beings, as seen through their behavior. The moral character that a salik must possess is for the benefit and welfare of fellow human beings. In addition, it is also one of the methods to maintain and improve the purity of the heart in order to get closer to Allah.

3. Ethics Toward the Universe

For Sufi scholars, the scope of the universe includes animals, plants, and natural ecosystems. Therefore, a Sufi is not only required to do good in the presence of Allah and fellow human beings, but also to do good towards the universe. For doing good towards the universe is also part of the manifestation of their love for Allah. The forms of ethics toward the universe are as follows:

- a. Always striving wholeheartedly to preserve nature.
- b. Not damaging the natural ecosystem.

⁵⁰ Abdul Aziz.

⁵¹ Abdul Aziz.

- c. Always carrying out the commands recommended by leaders regarding how to preserve nature. For example, when cutting down forests, one must replace them with reforestation and so on.
- d. Utilizing all the potential of nature for the common good.
- e. Do not harm animals. Therefore, when slaughtering animals, it must be done in accordance with Islamic teachings.⁵²

Based on the explanation above, it can be concluded that a salik who has attained closeness to Allah can manifest this in his character. Thus, character towards Allah, towards fellow human beings, and towards the universe is the ultimate goal for the experts of the tarekat. Those who have attained the light of gnosis will possess a pure nature within themselves, enabling them to always show kindness and do good toward all things. Therefore, a seeker must obey all the commands of their spiritual guide in order to attain that light of gnosis.

Critical Analysis of the Understanding of Sufi Hadith at the Tarekat Agung (PETA) Tulungagung Islamic Boarding School

Based on an analysis of the interpretation of hadith applied at the PETA Tulungagung boarding school, it does not contradict the opinions of scholars or hadith scholars. Thus, its teachings do not contradict Islamic law. There are several methods of understanding applied at the PETA Tulungagung boarding school in order to educate and teach its students to obtain the pleasure of Allah.

First, the understanding of hadith at Pondok PETA Tulungagung is based on an analysis of the socio-historical context at the time the boarding school was established. It has been revealed through interviews with the administrators of the Pondok PETA Tulungagung that in the past, the situation and conditions around the pondok were still heavily influenced by Javanese mysticism and mythology. Most of the people in Tulungagung District at that time worshipped sacred objects and places believed to provide protection and prosperity in their lives. They even strongly rejected any practices that did not align with their beliefs, as they considered them heretical teachings. This mindset eventually became a fanatical belief passed down from generation to generation.

⁵² Abdul Aziz.

Seeing the situation and conditions of the people's beliefs in Tulungagung Regency, which were far from Islamic teachings at that time, Sheikh Abdul Mustaqim felt concerned and desired to reform the morality and ethics of the community to return them to the right path. Thus, this historical context became a major motivation for Sheikh Abdul Mustaqim to introduce Islamic teachings to the people of Tulungagung District through a Sufi approach, gradually beginning with pencak silat training, as the people of Tulungagung were renowned at the time as skilled martial artists. Therefore, every silat movement taught by Sheikh Abdul Mustaqim was accompanied by the recitation of dzikir and other spiritual chants.

Additionally, Sheikh Abdul Mustaqim's students were taught to always live in mutual respect, appreciation, and mutual assistance toward fellow human beings. This is because such principles are central to the Sufi teachings brought by Sheikh Abdul Mustaqim, which emphasize compassion toward all of Allah's creations. The Sufi teachings disseminated by Sheikh Abdul Mustaqim are rooted in the hadith of the Prophet. Therefore, whenever he teaches the hadith, Sheikh Abdul Mustaqim guides his students toward a Sufi or esoteric understanding. The aim was to introduce Allah to the people of Tulungagung Regency, who at that time were still known as the abangan community. Through Sheikh Abdul Mustaqim's efforts, the people of Tulungagung Regency gradually transformed from the abangan community into the santri community. During this period, Sheikh Abdul Mustaqim's students continued to develop.

Second, the understanding of hadith applied at the PETA Tulungagung boarding school through intertextual interpretation analysis, which involves comparing Quranic verses with other hadith narrations. This is related to the explanation of hadith understanding regarding mu'amalah (social transactions) as narrated by Ibn Shihab, and also quotes several relevant Quranic verses in line with the study's focus. One of them is Surat Taubah verses 128-129, as mentioned earlier. Additionally, in the field of mu'amalah, a teacher also quotes other hadith narrations that align with the course of study. One of these is the narration of Imam al-Bazzar and the narration of Imam al-Bukhari regarding the field of mu'amalah, as mentioned in the previous point. Similarly, when explaining hadiths about worship and ethics, a ustadz also quotes Quranic verses and other hadith narrations, as mentioned in the previous point. Therefore, the understanding of hadiths at PETA Tulungagung aligns with the

opinions of scholars and does not contradict Quranic verses or other hadith narrations.

Third, understanding hadith based on contextual interpretation analysis. The implementation of hadith understanding applied at PETA Tulungagung cannot be separated from the current situation and conditions. At present, the significant development of technology and information has become one of the concerns of the mursyid at PETA Tulungagung. This is because many people are captivated by the sophistication of technology and information, causing them to drift further away from Allah. The advancement of science and technology can have a significant influence on society, leading them to follow their desires by pursuing positions, wealth, and other worldly matters. If left unchecked, such a situation could corrupt and defile the purity of the heart, leading people further away from religious values. With , the spiritual guides at PETA Tulungagung strive to integrate knowledge and technology with spiritual values. Therefore, the advancement of knowledge and technology has become one of the methods to teach spiritual values to the community, encouraging them to always help and care for one another as fellow creatures of Allah, as manifested through programs at PETA Tulungagung, such as the Sultan Agung 78 KSPP BMT PETA institution and others. Thus, in educating the students through these programs, they are taught that what they do is a manifestation of the noble qualities of the Prophet, as derived from the hadith. In addition to being taught to continue worshipping Allah so that they can feel His spiritual influence, the students are also taught to always strive to balance worldly life and the hereafter by making everything they do in this world a form of worship and a means to attain His pleasure. Thus, the spiritual influence obtained by a spiritual seeker can be observed through their daily conduct, whether toward Allah, fellow human beings, or the entire universe.

Conclusion

Based on the above explanation, it can be concluded that there are three pillars of Sufism teachings that originate from the implementation of the understanding of the hadith at the PETA Tulungagung Islamic Boarding School. *First*, regarding mu'amalah, as narrated by Ibn Shihāb, it is understood that as a salik, one must do many good deeds towards fellow human beings, which is manifested through the Sultan Agung 78 program and KSPP BMT PETA, which are active in the field of

community economics. *Second*, the hadith on worship, narrated by Imam al-Harith, is understood that in following the spiritual path, a seeker must strive wholeheartedly to worship and dedicate themselves to Allah, and regard worldly life as a means to the hereafter through the methods demonstrated by the spiritual guides. *Third*, the hadith on ethics narrated by Imam Bukhari states that as a salik who has attained the light of gnosis, one will naturally strive to possess good ethics toward Allah, toward fellow human beings, and toward the entire universe. The study of hadith understanding at the PETA Tulungagung boarding school employs several methods aimed at facilitating the spiritual seekers in comprehending its meaning.

First, understanding the hadith based on historical analysis of the past by examining the circumstances and conditions that influenced the establishment of the PETA Tulungagung boarding school. *Second*, understanding the hadith through intertextual interpretation analysis, taking into account the guidance of Quranic verses and other hadith narrations. *Third*, understanding the hadith by examining the current situation and conditions, particularly in relation to the development of contemporary societal realities.

As a result, the understanding of the hadith applied at Pondok PETA Tulungagung does not contradict the theories of hadith interpretation put forth by scholars and academic experts. Thus, the understanding of hadith applied at PETA Tulungagung Islamic boarding school has a novelty in the world of Sufism as well as a new learning method in the world of suluk Islamic boarding schools, namely teaching a salik to not only focus on worship, but also have to carry out his responsibilities in the world as a means of getting closer to Allah through modern programs implemented at PETA Islamic boarding school, including the KSPP BMT PETA and SA78 programs. However, with the current development of the digital world, of course, suluk Islamic boarding schools have their own challenges, namely related to the KSPP BMT PETA and SA78 programs in the future must be able to adapt to the development of AI-based technology.

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