

The Concept of Sufism Teaching According to Sheikh Abdul Qodir Jaelani and Its Implementation in Modern Learning

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Abstract: Teaching method referred to the delivery technique of learning materials to make learners understand and comprehend the materials easily, effectively, and comprehensively. Various learning methods were available for teachers to select based on their teaching philosophy and the intended learning outcome. In addition, it was also important to consider learners' characteristics and the content of the materials. Hence, teaching method only determined the procedure to apply. This research was conducted to investigate the concept of Sufism teaching according to Sheikh Abdul Qodir Jaelani's concept to be implemented in modern education. This qualitative research was done using descriptive method to systematically figure out the facts in the forms of verbal data, sentences, and phenomena which are not expressed in numbers. Research data were collected through interviews and observations. The findings of this research were: 1) the concept of Sufism in Islam is closely related to one's behaviour or morality which could be developed by strengthening iman (faith), Islam, and Ihsan (good behaviour) based on the holy Qur'an and Hadith to nurture generations with good attitude. 2) the teaching of Sufism according to Sheikh Abdul Qodir Jaelani referred to the compassion and seriousness in teaching, and the willingness to pray for learners' weaknesses and listlessness. 3) the implementation of Sufism teaching according to Sheikh Abdul Qodir Jaelani in modern teaching demands teachers to maintain adequate interaction with the learners, and teachers should keep learners' weaknesses secret, sincerely and patiently guide the learners the way they nurture their own children.

1 INTRODUCTION

Teaching method is a technique used to deliver the learning material to learners. This method is intended to make the learners are able to capture and understand the lesson easily, effectively, and properly. Therefore, there are various ways that can be used in choosing teaching method. The teacher is guided by the educational philosophy to be adhered, the learning objectives to be educated, and the material to be delivered. Thus, the teaching method is only determining the procedure that will be followed.

Teaching gives the meaning of instruction in more detailed such as preplanned and goal directed to the educational process designed to facilitate learning. This means that an educational process is always well prepared, directed to achieve goals, and designed to facilitate learning (Syah Muhibin, 2003: 35).

Based on the explanation above, teaching is a process that was previously planned for a specific

purpose especially in Islamic religious education. Let us look at some verses of the *Qur'an*, *surah An-Nahl* verse 125. It can be used as a guide in discussing the teaching method:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ
وَجِدْلِهِمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ
عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ١٢٥

Meaning: "Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided". (Q.S An-Nahl: 125)

This verse of the *Qur'an* gives us an idea of the teaching method in a learning process. All materials and lessons that have to be taught need to be mastered by the teacher as well as possible. However, in terms of teaching, the method of delivery conducted by a teacher to his learners is far more important. The

method is very determining whether the material taught is able to be mastered well by learners or not. Then, a teacher has to be able to master several teaching methods in order to make the material taught to the learners can be received well.

In Islam, there are several methods used by the Messenger of Allah (prophet) to convey Islamic teachings to his best friends. Among the methods used by the Messenger of Allah are the methods of *halaqah* and lectures. Those methods were used at the beginning of spreading the teachings in *Daarul Arqom*, the first place used in delivering Islamic *da'wah*. Then, the exemplary method taught by the prophet which made Islamic *da'wah* spread quickly throughout the country. In ordering a job, the Prophet did not just tell. He himself was in a state of carrying out the work. He also recited the method or repeated the method. The verse of the Qur'an in the *surah* Al-Alaq is:

أَقْرَأَ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ ١ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ
 ٢ أَقْرَأَ وَرَبُّكَ الْأَكْرَمُ ٣ الَّذِي عَلَّمَ بِالْقَلَمِ ٤ عَلَّمَ
 الْإِنْسَانَ مَا لَمْ يَعْلَمْ ٥

Meaning: "Recite in the name of your Lord who created man from a clinging substance. Recite and your Lord is the most Generous who taught by the pen, taught man that which he knew not." (Q.S Al-Alaq 1-5)

We have heard many teaching thoughts in the world of education according to various educational experts and experts in religion. Likewise, we heard the teaching carried out by *sheikh Abdul Qodir Jaelani* who is one of the professors in the teachings of Islam and one of the figures who get the grace from his Lord. He also earned the nickname as professor of Sufism.

Sheikh Abdul Qodir Jaelani or *Abdul Qodir Ibn Abi Shalih 'Abd Allah Ibn Janki Dusat Al-Jaelani* is attributed to Jil, an area behind Tabaristan. In that place, he was born. Thus, instead of Jil, that place is also called as Jaelani and Kilan (Syadzarat, 2016: 126).

He was born in 371 H. When he was a child, his father had passed away. Thus, he grew up as an orphan. He spent his first phase of his life together with his mother. During his adolescence, he had a strong determination to go to Baghdad with the aim of seeking knowledge. His determination sent him to

Baghdad at last in 448 H. That year coincided with the decision of Imam Abu Hamid Al Ghazali to leave his teaching assignments at Nizhamiah University, Baghdad. Apparently, the Imam prefers to do *uzlah* (to be silent to get closer to Allah) (Al Jaelani, 2016: 9).

He has been given the title of "*Gautsul A'zham*" (the greatest guardian of God). In the words of the Sufis, the *Ghauts* are below the ranks of the Prophets in the rank of spirituality and in conveying the grace of Allah and His gifts to humans. Nowadays, there are also people who say he is in the rank of "*shodiqun*" as said by the Qur'an for people like that.

There are many teachings of *sheikh Abdul Qodir Jaelani* in Islamic religious education. He taught that Muslims always pay attention to three things:

1. Carry out all of God's commands
2. Keep away from any *haram*
3. *Rida* with God's laws and provisions

These three cases should not be left to every believer. Therefore, a believer has to think about this case, ask himself about this matter, and do those cases. (Abdul Qadir Jaelani, 2006: 14)

Sheikh Abdul Qodir Jaelani tried to provide guidance to all people who came to him to study religion through the Sufism approach. It is because the religion is essentially the key to someone in achieving the benefits of the Almighty Allah SWT. The values contained in the teachings of Sufism contain the essential meaning in living the life on this earth.

Sufism is a way for every Muslim to get closer to the Almighty Allah and is the knowledge to know the God. There are a lot of people who only carry out the practice of worship correctly in the eyes of *fiqh*. However, it is not necessarily true according to Sufism. It is because in Sufism, the mysticism is focused on inner purity rather than external purity. There is a lot of Muslim pray five times a day. However, their hearts still contain jealousy and envy towards others. For a *Fuqoha*, *khusyu* in prayer starts from *takbir* to *salam*. Meanwhile, for a Sufi, prayer starts from *salam* to *takbir*.

There are few differences related to the *ulama* in defining the word *khusyu* prayer. A *fukoha* says that *khusyu* prayer is when someone is praying. In other words, *khusyu* starts from *takbir* to *salam*. When we say *takbirotulihrom*, it means we must not speak, eat,

drink, or do other acts which are prohibited by religion. This does not rule out the possibility that *khusyu* prayer will end in a prayer rug. Then, the human will return to do negative things that become his habits such as gossiping about other flaws, doing *riya'*, being jealous, and daring to take things which are not his. Meanwhile, in the Sufi perspective, it is said *khusyu* prayer starts from *salam* to *takbir* as well as during *takbir* until *salam*. This is the concept of a lifelong *khusyu*. It means that we are devout not only during the prayer but also after the prayer until the next prayer we are remain *khusyu*.

In etymology, the notion of Sufism according to Rosihon Anwar (2004: 11) is divided into several types such as:

First, Sufism comes from a term connoted to "*ahlussuffah*." It means a group of people at the time of the Prophet who lived in silence on the porch of the mosque. They dedicated their lives to worshipping Allah.

Second, there are those who say that Sufism comes from the word "*shafa*." The word "*shafa*" is in the form of *fi'ilmabnimajhul*. Thus, it becomes *isimmulhaq* with letter *ya'nisbah*. It means a name for people who are clean or holy. In other words, those people purify themselves before their Lord.

Third, there are those who say that the term Sufism comes from the word "*shaf*." The word "*shaf*" is attributed to people who pray in the front row.

Whereas, according to its term, Sufism is as follows:

- 1 According to Al-Jurairi, Sufism is "entering all the Sunnah (morals) and getting rid of low manners."
- 2 According to Al-Junaedi, he gave the formula of Sufism. "Sufism is that the one *haq* turns you off and the one *hak* turns you on."

Thus, it can be concluded that Sufism is the study of an effort to self-cleaning, striving to fight lust, reminding each other among humans, and holding tight to the Qur'an and Hadith.

It is well known that *ihsan* is a component of religion. In the implementation of life, it is the work of experts of Sufism to explain and express it. Charity in their context becomes useless without *ihsan*. Meanwhile, *ihsan* within the limits of the hadith directly taught by Jibril to the Prophet before the companions were to carry out worship which was

always focused on Allah, "*anta'budallahakaanakataroohu*". In the Qur'an, there is one verse which explains the purpose of creating jinn and human. Allah clearly declared that they (jinn and humans) were not created except to worship Him.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ
٥٦

Meaning: "And I did not create the jinn and mankind except to worship Me."

For Sufis, there is no single activity in the word that is not worth worshipping. In connection to this, the term *mahdhah* and *ghairmahdhah* appear. If we agree that all of the activities we live in are worship, then we must always display and disseminate in every moment. Then, we should understand and do certain *ihsan*. Since *ihsanis* a constant reflection on Allah in every worships done, there is a term in Sufi science that appears to understand the condition. In this case, the Sufi scholars have tried to give lessons, elaboration, boundaries, and education to the people about *ihsan* conditions with the rules of *musyahadah* and *mashur*.

Through his exemplary life, *sheikh* Abdul Qodir Jaelani always tried to aim for what he did as a good deed which later became a model for his students. In addition, in his teachings, the *sheikh* taught Muslims to respect each other in kindness. If someone is immersed in worldly affairs, if someone forgets the afterlife, if someone has no shame in his God, he has to listen to his fellow brother with the same faith. Against the fellow brothers and sisters, someone should not cross his eyes and quarrel. It is because the person who is faithful will always advise not only his brother but also himself. As reminded in *surah* Al-Ashr verses 1-3:

وَالْعَصْرِ ١
إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ ٢
إِلَّا الَّذِينَ
ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا
بِالصَّبْرِ ٣

Meaning: "By time, indeed, mankind is in loss. except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience." (Q.S Al-Ashr: 1-3)

It should be understood that someone who is faithful loves to give the right and good advice to the fellow believers. He is good at distinguishing between good and bad. The heart of faithful people is “holy” because Allah guides him. Therefore, every word that is advised always contains very deep wisdom.

The teachings taught by him are very valuable. However, with the times, students have enjoyed a lot of available and easy life. Thus, the current teachers are already so advanced with the use of new learning methods and media because the world of education is increasingly developing and more modern. There is at least a shift in values in terms of education. His teachings begun disappear and are forgotten with the things that non-Muslims do. Can the teachings of *sheikh* Abdul Qodir be carried out nowadays? Yes, it can because the teachings he taught to Muslims were true teachings and blessed by Allah. Then, with the permission of Allah, the teachings could be carried out and practiced at the current time. This study focused on 2 books of *Futhul Ghaib* and the *Tarekat* written by *sheikh* Abdul Qodir Jaelani which discusses the Sufism teachings of *sheikh* Abdul Qodir Jaelani.

With the permission of Allah, the researchers examined the teachings taught by *sheikh* Abdul Qodir Jaelani in the world of Islamic education through scientific work entitled: **“THE CONCEPT OF SUFISM TEACHING ACCORDING TO SHEIKH ABDUL QODIR JAELANI AND ITS IMPLEMENTATION IN MODERN EDUCATION”**

2 THEORY

Education is in line with human endeavors from birth to death. Human educate themselves consciously by guiding the condition of their soul especially in order to create good character and habits from the beginning of their growth and development. Thus, their personality is formed in accordance with educational goals.

Correspondingly, education undergoes a change (innovation). That change happens due to the educational process which is not in accordance with the demands of the times will only make people stagnant. Therefore, people’s understanding or view of the nature of education also changes.

Sayyidina Ali bin Abi Thalib once told us, “Do not raise your children the way [your] parents raised you, they were born for a different time”.

The moral value from the above statement is that an educator has to be able to develop and renew their teaching and learning methods. Thus, the learning process will runs well in accordance with the needs of the learners. Moreover, the material prepared will always be able to be absorbed properly by learners through the relevant methods with current conditions. Education will always innovate and keep changing and developing as long as humans lives.

As said by P.J. Hills, experts of modern education define education as the following:

“Education has most scientist two principles roles, that of passing on knowledge from one generation to the next, and that providing people with skill that enable to analyze, diagnose and thus question.”

In general, education has two main roles in society. They are conveying knowledge from generations to the next generation and providing supplies to humans with skills that can be used to analyze, diagnose, and also the ability to ask questions (Ngalim, 2000: 23).

Thus, it can be concluded that modern education is a way of learning which is in accordance with the demands of the present era. Education has to be prepared for the learners according to their time. In connection with the notion of modern education, modern education is associated with educational goals. Modern education applies to life in order to grow, foster, develop, and maintain the educational goals that have been achieved.

3 METHODOLOGY

This study used qualitative method to examine the natural condition of the objects. Qualitative research design involved two teachers in the interviews conducted by the researchers.

According to Sugiyono (2010:15), qualitative research is a research method based on theories to examine the condition of the natural objects (in contrast to experiments). Researchers are used as key instruments in research. Thus, the results of qualitative research emphasize meaning rather than generalization.

The data in this study were collected by the researchers through study of literature (library research). It was a data collection technique which was conducted by looking for the related data to the

concept of teaching Sufism according to the perspective of *sheikh* Abdul Qodir Jaelani through his books, essays, magazines, and scientific papers.

The data obtained in this study were in form of qualitative data taken from primary and secondary sources. Primary sources are data sources that directly provide data to data collectors. Primary sources used in this study were the books of Sufism and Tarekat by *sheikh* Abdul Qodir Jaelani and the book of Futhul Ghaib written by *sheikh* Abdul Qodir Jaelani. Secondary sources are data sources that do not provide information directly to secondary data collectors. This can be in the form of further management of primary data presented in other forms or from other people (Sugiyono, 2004: 225).

4 RESULTS

4.1 The Concept of Sufism Teachings by *Sheikh* Abdul Qodir Jaelani

Based on the results of the research conducted using the Library Research method, the following results can be presented:

1. The teacher's first obligation is to accept the learners' presence because of Allah, to educate them with compassion, to give them wise advice, to pay attention to them with loving eyes, and to treat them tenderly. In the early stages, the *Sheikh* gives them the lightest task and does not give them an assignment beyond their capability. Then, the *Sheikh* orders them to oppose lust in all things but still gives them less *rukhsah*. Then, the *Sheikh* assigns them to carry out *azim*. If everything has been done by the learners, the *Sheikh* teaches them *riyadhoh* which is heavier according to the learners' ability.
2. Teachers should not take any material and service benefits from his learners in any condition. He also should not expect a change from God for his efforts to educate learners. He has to be sincere because of God as a form of his commitment to carry out His commands. It is because the learners come on their own accord. They come not because of the *Sheikh*'s choice or from withdrawal efforts. However, they are come on the guidance of Allah. Thus, the learners have to be taught and educated as well as possible.

3. The *sheikh* educates learners with earnestness. The *sheikh* also prays for good if he encounters any weaknesses and lack of motivation from the learners. The teacher has to be able to be a place to complain for learners, a safe place to keep secrets, a place to refuge as well as a motivator that encourages learners in walking the path to Allah.
4. If the *sheikh* sees his learners doing actions that are prohibited by the *Shari'a*, the *sheikh* has to give advice and educate them to stay on a good track as well as remind them not to repeat it. The *sheikh* also needs to remind the learners not to be certain and to claim that their spiritual status is on certain level, especially if they have not achieved that level yet. He also needs to remind the learners not to be proud of their achievements and charity. The *sheikh* also has to suggest the learners to underestimate their status as the servants in the eyes of Allah.
5. Some the ethics of associating with the community which are taught by *sheikh* Abdul Qodir Jaelani are:

1. Ethics in associating or getting along with rich people

In the presence of rich people, learners have to maintain their self-esteem. They should not be greedy for them, not expect to get what is in their hands, maintain religion and not be humble before them just to obtain alms from them.

2. Ethics in associating with poor people

Against the poor, the learners have to be considerate of others above their self-interest in terms of food, drink, clothing, worldly pleasures, and all that is valuable. The learners should look at themselves below the poor people and not look at themselves more than any of the poor people.

3. Ethics in Requesting Something

As long as it can be avoided, a poor person has to hold the principle of not begging for beings. If the emergency conditions force someone to do this, then he should only ask for limited needs and the level of needs which becomes their *kafarat*. Thus, the act of asking is acceptable.

4. Ethics in Social Relation

A learner should get along well with others by displaying cheerful expression and not having quarrel with others in the things as long as they do not violate the *Shari'a* and not sinful acts. However, with the term that is validated by the *Shari'a* and permitted by Allah, a learner has to be maintain their emotions in order not to be easily angry and debated

4.2 The Implementation of the Sufism Teaching by *sheikh* Abdul Qodir Jaelani

Technological advances in the field of communication and information, and all forms of modern media that exist today both printed and electronic media make it easy for people to get information in any fields of study. This clearly affects human life in all fields, one of which is a moral problem. Along with the times, the higher the human lifestyles sometimes affect the level of human morality itself. Due to the busyness in pursuing material that has no end, there are things that are forgotten by some people who are seeking knowledge about religion as their spiritual needs. The existence of religious knowledge and good practice of it will at least be able to maintain human morality in order to reflect good character and behaves in accordance with the guidance and the teachings of the Prophet.

One of human's modern typologies is the attitude that develops science and relies on rationality in addressing the problem in an excessive way. However, it turns out that the deification of excessive rationality can plunge humans into secularism and excessive attitudes can also give birth to a pragmatic lifestyle that is a reference for efforts to justify any means to achieve certain goals (Umar Faruq, 2013: 14).

The use of science and technology must always be balanced with the value of faith and devotion to God. It is because the Al-Qur'an is a holy book that guides humans in seeking knowledge and is a bridge that leads humans to acquire new knowledge that have never been there before. Through guidance from the Al-Qur'an, humans will always develop knowledge with principles for the benefit of the people. On the contrary, if humans seek and develop knowledge without being balanced and guided by the Al-Qur'an, humans will do what they want without seeing the benefit of the people and seeing the rules that will later destroy this universe.

It should be realized that the education that has been developed so far still emphasizes the importance of academic and brain intelligence. It is rarely focused on emotional and spiritual intelligence. Whereas, emotional and spiritual intelligence has advantages such as teaching integrity, honesty, commitment, vision, creativity, mental endurance, wisdom, justice, principles of trust, self-control, and synergy. In Sufism, IQ (*dhak 'aqli*), EQ (*dhakdhihni*), and SQ (*dhakqalbi*) are components of a potential humanitarian component that need to be developed harmoniously. This is to produce extraordinary usability both horizontally within sphere of association between humans and vertically in relation to the Transcendent, the Divine, the God. Without it, what emerges is the growing crisis and degradation in the moral realm, the impoverishment of human resources, and the narrowing of thinking horizons that tend to dwell on narrow militancy and rejection of plurality (Saifullah, 2008: 215).

Sufism is a teaching about morals that cannot be separated from the influence of modernization. The influence of modernization is both positive and negative. Opportunity creates both opportunities and obstacles for learners. Thus, the teaching of Sufism is seen as being able to establish an Islamic character that will be attached to the hearts of the learners in order to make them able to sort out what is good and bad for their lives and consider everything that happens in the learning process in modern education.

Modern education is education carried out in a modern way through modern equipment. In this modern age, computers and the Internet are not new to education and teaching. Moreover, mastering computer and Internet is an obligation for teacher. Many schools have used computer and Internet facilities in carrying out the process of teaching and learning activities.

From this study, it is known that during the teaching and learning process at school, the teacher taught politeness to learners such as politeness towards teacher and friends. The teacher also emphasized good character and abstains from behaving badly to the learners in order to make the learners really learn to get good results. Thus, the learners will be discipline in using time, not lazy, and always obeying their parents.

In getting along with a small community or a poor person, a learner has to be considerate of others above self-interest in terms of food, drink, clothing, worldly pleasures, and all things that are valuable. A learner

also needs to look at himself below them and does not look at himself in the slightest of them.

Learners were always guided to have a good principle of life. They have to hold the principle of not begging for beings. Moreover, it is necessary to give to a friend more than asking, prioritizing the nature of sharing with friends, and not to be stingy. If an emergency condition forces him to beg, it is permissible to ask a friend in a natural way.

The teacher always taught his learners to get along well with friends, to have a cheerful expression, to avoid quarrels or disputes and to always maintain their emotions in order not to get easily irritable and offended. From those teachings, prioritizing patience in associating with friends is the most important one.

5 DISCUSSION

The concept of Sufism teaching taught by *sheikh* Abdul Qodir Jaelani is a good concept in educating learners. Through the concept of positioning learners as teacher's own children, teacher will devote all his affection to learners in learning as well as educating their own children. He will not shame his learners when they commit a mistake. He will also not blame the learners in front of their friends. Instead, the teacher will immediately solve the problem by directly handling the concerned learner. This will have positive implications for the development of learners' learning.

In general, learners are still developing. Thus, if they behave poorly, they still can be changed through a long learning process because they have the potential to do well. In modern education, the teaching of Sufism of *sheikh* Abdul Qodir Jaelani proved to have very good implications for the world of modern education. Based on the results of interviews with several teachers, it was seen that the teachers had been able to teach well as the concept taught by *sheikh* Abdul Qodir Jaelani. As a result, the learners were not only able to show good ethics with their teachers at school but also with others in the community and social environment.

The character shown by learners through the concept of Sufism of *sheikh* Abdul Qodir Jaelani teaching is the embodiment of the morality of the Prophet. Due to his examples, the Prophet has always been remembered all the time. Moreover, because of his morality, he is also admired by all Muslims on the earth.

6 CONCLUSION

The conclusion of this research are:

1. The concept of Sufism in Islam are the efforts to cleanse themselves, the fight against lust, the way of purify with the means to eternity, the reminder for each other among humans and the faith to the promises of Allah as well as the obedience to follow *Shari'a* of the prophet in getting closer and attaining His favor.
2. The teaching of Sufism in the perspective of *sheikh* Abdul Qodir Jaelani is the teaching that prioritizes compassion towards the learners by not insulting and berating the learners and not discussing the ugliness of the learners. The *sheikh* also teaches good ethical procedures including ethics of getting along with rich people, ethics of socializing with poor people, ethics of begging and ethics in social relations.
3. The implementation of Sufism teaching of *sheikh* Abdul Qodir Jaelani in modern education at SMK Negeri 1 Karawang shows that the teacher interacted well both in and outside the classroom with the learners. The teacher also gave advice to learners who made mistakes. In the teaching and learning process, the teacher always gave love to the learners either inside or outside the classroom. Moreover, the teacher also taught the learners the ethics in asking something to the peers and to the society. He also taught the ethics in getting along with the community either to older or younger people.

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