

## The Sufistic Values in Koloman Tradition of Madurese in Mekar Sari Village Kintap District Tanah Laut Regency

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Diterima 09 Januari 2024 | Direview 10 Maret 2024 | Diterbitkan 30 Juni 2024

### Abstract

This article discusses Sufistic values in a tradition that exists in the Madurese community in Mekar Sari Village, Kintap District, Tanah Laut Regency. This tradition is called Koloman, which is an Islamic-based tradition that is carried out every Thursday Night in turns and moving from one member's house to another. The Koloman tradition contains many sufistic values in every detail of its implementation. The purpose of this research is to find out how the Koloman traditions of the Madurese community in Mekar Sari Village is like and what the sufistic values are in the Koloman traditions of the Madurese community there. This research uses a qualitative field research method through a descriptive approach which aims to describe a phenomenon in detail. The data collection techniques used are observation, interviews, and documentation. The data obtained was then analyzed using general theories of value and *tashâwwuf*. Based on the results of research that has been carried out, it can be concluded that the Koloman tradition in Mekar Sari Village is a gathering activity of the Madurese tribe every Friday night which is filled by men with the practice of *istighâsah*, *khususan*, *Yasin*, *tablil*, and prayers given to the ancestors or family members who have died, this is done by moving to each house in the community that is part of Koloman. From every detail of its implementation, the researcher can trace the existence of sufistic values in the Koloman tradition which are expressed through *zhâbirîyyah* and *bâthinîyyah* obedience. Sufistic values in *zhâbirîyyah* obedience include *ath-taubah*, *Amr ma'rûf wa nahi munkâr*, *al-ikhtilâf*, *dikr Allâh*, *dikr al-maût*, and the etiquette of visiting and receiving guests. The Sufistic values in *bâthinîyyah* obedience include gratitude, generosity, sincere, *rahmah*, and *istiqâmah*

**Keywords:** Koloman, Madurese, Sufistic, Tradition, Values

### Abstrak

Artikel ini membahas nilai-nilai Sufi dalam tradisi yang ada di masyarakat Madura di Desa Mekar Sari, Kecamatan Kintap, Kabupaten Tanah Laut. Tradisi ini disebut Koloman, yaitu tradisi berbasis Islam yang dilakukan setiap Kamis malam secara bergiliran dan berpindah dari satu rumah anggota ke rumah anggota lainnya. Tradisi Koloman mengandung banyak nilai sufistik dalam setiap detail implementasinya. Tujuan dari penelitian ini adalah untuk mengetahui seperti apa tradisi Koloman masyarakat Madura di Desa Mekar Sari dan bagaimana nilai-nilai sufistik dalam tradisi Koloman masyarakat Madura di sana. Penelitian ini menggunakan metode penelitian lapangan kualitatif melalui pendekatan deskriptif yang bertujuan untuk menggambarkan suatu fenomena secara detail. Teknik pengumpulan data yang digunakan adalah observasi, wawancara, dan dokumentasi. Data yang diperoleh kemudian dianalisis menggunakan teori umum nilai dan *tashâwwuf*. Berdasarkan hasil penelitian yang telah dilakukan, dapat disimpulkan bahwa tradisi Koloman di Desa Mekar Sari merupakan kegiatan silaturahmi suku Madura setiap Jumat malam yang diisi oleh laki-laki dengan praktik *istighâsah*, *khususan*, *Yasin*, *tablil*, dan doa yang diberikan kepada leluhur atau anggota keluarga yang telah meninggal. Hal ini dilakukan dengan pindah ke setiap rumah di komunitas yang merupakan bagian dari Koloman. Dari setiap detail implementasinya, peneliti dapat menelusuri keberadaan nilai-nilai sufistik dalam tradisi Koloman yang diekspresikan melalui ketaatan *zhâbirîyyah* dan *bâthinîyyah*. Nilai-nilai *tashâwwuf* dalam ketaatan *zhâbirîyyah* meliputi *ath-taubah*, *Amr ma'rûf wa nahi munkâr*, *al-ikhtilâf*, *dikr Allâh*, *dikr al-maût*, dan etiket mengunjungi dan menerima tamu. Nilai-nilai Sufistik dalam ketaatan *bâthinîyyah* meliputi rasa syukur, kemurahan hati, ketulusan, *rahmah*, dan *istiqâmah*

**Kata kunci:** Koloman, Madura, Sufistik, Tradisi, Nilai

### Introduction

The guidance of *tashâwwuf* have had a lot of impact on the lives of local religious communities. The Islamic religion can be easily accepted by the ancestors in many ways, one of which is by adapting local culture to the guidance of the Islamic religion through a flexible *tashâwwuf* approach. The flexibility of *tashâwwuf* was widely used by Islamic broadcasters in the archipelago at that time because the guidance of *tashâwwuf* itself were one of the most effective approaches in spreading the religion of Islam. This effectiveness can be seen from

the increasing Muslim population and making Indonesia the country with the largest Muslim population in the world today.<sup>1</sup>

Through the *tashânnwuf* approach, society can gradually become more accepting of Islam. *Tashânnwuf* is one of so many Islamic guidance the quickest and easiest to reconcile themselves with the traditions and even belief systems of the local community.<sup>2</sup> The *tashânnwuf* approach was certainly adapted to the conditions and situation of society at that time, where the influence of the ingrained guidance of the ancestors could not be eliminated frontally, so that is where the acculturation process between Indonesian culture and Islamic values, especially *tashânnwuf*, was intensively carried out in various tribes. .

One of the popular tribes in Indonesia is the Madurese tribe, a tribe whose population is almost one hundred percent Muslim.<sup>3</sup> The Madurese are a tribe that originates from Madura Island and other surrounding islands. This tribe is one of the ethnic groups in Indonesia which has a large population. As of 2013, the number of Madurese people was around 13.5 million people. However, what is unique is that there are only around 3 million who live on the island of Madura as their area of origin. This is because the Madurese tribe is one of the tribes with the most migrating people, so many are also found in other regions in Indonesia and even abroad. When viewed in terms of the number of people, the Madurese tribe is the third largest after the Javanese and Sundanese. Madurese is a regional language with the fourth largest number of speakers after Javanese, Sundanese and Malay. For this reason, the culture of the Madurese tribe is worthy to be considered.<sup>4</sup>

The Madurese tribe has quite a large community in Indonesia. People of medurese live in everywhere, including in South Kalimantan Province, specifically in Mekar Sari Village, Kintap District, Tanah Laut Regency. The Madurese people in Mekar Sari Village have an Islamic tradition which is often carried out regularly as passed down by their elders, this tradition is called Koloman. Koloman is a culture of the Madurese tribe which is based on Islam and is performed every Friday night by men who are married or still teenagers. This activity is carried out on a rotating schedule, each Koloman member will take turns hosting from week to week. Koloman's activities are filled with reading the Koran, *tablil*, and prayers for the spirits aimed at praying for the family who have died, and others.

The Koloman tradition, which continues to be preserved by the Madurese people in Mekar Sari village, certainly has influence on the spirituality of the Madurese people, in this case an effort to get closer to Allah Swt. If you look closely at the Koloman tradition, it contains many sufistic values (*tashânnwuf*) in it, this can be seen in every detail of its implementation. So, the Koloman tradition which continues to be held today can be said to be a manifestation of the value of *tashânnwuf* in the Madurese community in Mekar Sari Village, Kintap District, Tanah Laut Regency.

In everyday life, the Madurese community in Mekar Sari Village can be said to be a religious community group. Apart from being Muslim, the Madurese people there also tend not to be negligent in carrying out their obligations in worship. More than that, many religious institutions such as mosques, madrasas, langgars, etc. are managed by Madurese, as is the Koloman tradition which is the result of preserving the culture of the Madurese people there. However, the Madurese ethnic community there cannot yet be said to be a society that

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<sup>1</sup>Muhammad Anwar Fathoni dan Tasya Hadi Syahputri, "Potret Industri Halal Indonesia: Peluang dan Tantangan" *Jurnal Ilmiah Ekonomi Islam*, Vol. 6, No 3, 2020, 439.

<sup>2</sup>Suteja Ibnu Pakar, *Tasawuf di Nusantara* (Cirebon: Aksarasatu, 2016) 30.

<sup>3</sup>Sri Wahyuningsih et.all, *Madura: Masyarakat, Budaya, Media, dan Politik* (Bangkalan: Puskakom Publik, 2015) 80.

<sup>4</sup>Muhammad Ersya Faraby, "Etos Kerja Islam Masyarakat Etnis Madura" *Jurnal Salam*, Vol. 3 No. 1 2016, 21.

has in-depth knowledge in the religious field. The reason is that many of them do not touch on further education, both formal and informal, so there are several knowledge that for them are considered taboo to study and implement in everyday life, one of which is the guidance of *tashâwwuf*.

*Tashâwwuf* for some of them also connotes complicated guidance. If you look closely, the traditional Koloman routine that continues to be held today contains quite a lot of *tashâwwuf* character in it. When returned to the initial principles, *tashâwwuf* is the most flexible teaching so that it can easily fit into a Muslim tradition. In the sense of the Koloman tradition has Sufistic values that not many of them are aware of. This is what is interesting about the Koloman tradition, namely a tradition that has synergy with the guidance of *tashâwwuf*, but the people who practice it are not aware of this. From this, the flexibility of *tashâwwuf* needs to be affirmed, so that people become aware of the importance of knowledge regarding the understanding of *tashâwwuf*, at least people can understand *tashâwwuf* through simple values that can be carried out every day. *Tashâwwuf* can easily enter community culture through the traditions that exist in the community itself. These traditions should not only be seen as cultural rites that develop in society, but also as a forum for implementing *tashâwwuf* (sufistic values).

## Method

This research uses a type of interactive qualitative research or field qualitative (field research), the research that requires the researcher to go directly to the research location to carry out observations on events or sequences and in certain events to experience them, collect documents and objects, or carry out various conversations with residents in various walks of life.<sup>5</sup> Practically, in this case the researcher mingled directly with the Madurese community who are members of the Koloman tradition in Mekar Sari Village, Kintap District, Tanah Laut Regency. The aim of this research is to achieve a broad understanding and explain the phenomena that occur. This research was carried out with paying attention to the natural context and applying methods that are in accordance with the provisions of quality research.

Regarding qualitative field research, the researcher used a descriptive approach. This descriptive approach is one type of approach in qualitative research which leads to describing a phenomenon in detail.<sup>6</sup> This descriptive approach focuses on a phenomenon in the field using various data collection techniques such as observation, interviews, documentation, and others. Therefore, this approach is the most relevant to this research. By using qualitative field methods and a descriptive approach, it is hoped that we can provide research results with a more holistic understanding of the Koloman tradition of the Madurese ethnic community in Mekar Sari Village, Kintap District, Tanah Laut Regency and the Sufistic values within it. Next, the researcher used data collection techniques, namely observation, interviews, and documentation. The data obtained was then analyzed using value theories and *tashâwwuf* in general.

## Results and Discussion

### 1. Description of Koloman Tradition of in Mekar Sari Village

The Koloman tradition has become an important identity for the Madurese community in Mekar Village, Kintap District, Tanah Laut Regency. This tradition has been inherited from the elders, a place for socializing, and at the same time has also become a place for the practice of worship for the Madurese ethnic community there.

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<sup>5</sup>Zuchri Abdussamad, *Metode Penelitian Kualitatif* (Makasar: Syakir Media Press, 2021) 57.

<sup>6</sup>Rahmadi, *Pengantar Metodologi Penelitian* (Banjarmasin: Antasari Press, 2011) 59.

In its implementation, this tradition has two types of activities, namely weekly and five-weekly activities. This weekly activity is the most intense and clearly visible activity. This Koloman is held every Friday night at the residence of the people who are members of the Koloman in turn. In practice, when the Koloman members were gathered, this tradition was started and led by a figure or *ustadz* who was also a Koloman member. In the beginning, the Koloman leader will invite all members to pray to Allah Swt., then it all members continued with good deeds. The first practice is *istighâsah*, in *istighâsah* the readings that are read are “*Allâhu akbar*” for 41 times, “*Allâhuma ajirnâ min an-nâr*” in 41 times, and *surâh al-Ikhlâs* for 41 times. After reading *istighâsah*, those readings would be continued with and *khususan*. *Khususan* in this tradition means the reading of *surâh al-Fâtihah* which is given to deceased ancestors or the host's family and is followed by the reading of *tablil* and prayers for the spirits.<sup>7</sup>

These readings are the most common in carrying out the Koloman tradition, but at certain times, these readings can change according to the situation and the wishes of the host. As is the case in the month of Rabiul Awal, usually the host adds to the Prophet's birthday, so that the *tablil* reading is replaced with *selawat barzanji* and continued with prayers of congratulations until it is finished.<sup>8</sup>

After the Koloman event is finished, the chairman of Koloman will announce who will be the host the following week. If the person is ready, then that person will invite all attendees verbally at that time. However, if it is not ready, it will be passed on to another member who is interested, so that the person who is not ready can find the right time to host, usually the following week.

The host should entertain everyone present with dishes that have been prepared, the meal can be served before and after the event. The meal served is usually coffee or tea before the event, and heavy food such as rice, soto, and so on after the event is over. In this case, the Koloman members have agreed that the entertainment provided to guests is not something that is a burden on the host, because there are no special provisions regarding the dishes served, in the sense that it is done sincerely according to the host's ability,<sup>9</sup> so this is also the reason for maintaining Koloman tradition.<sup>10</sup>

When a meal has been served in front of everyone present, guests should not eat the meal before the host invites them to. When the host has invited the guests, then everyone present eats the banquet. Apart from that, the host should not stop eating before all the guests have finished eating. This is closely related to the etiquette of the Madurese people in friendship which has been taught by their ancestors, so that the Koloman tradition can also be a momentum in maintaining this good etiquette.<sup>11</sup>

After the banquet is over, one of the members will read the greeting “*Allâhumma shalli 'alâ Mubammad*” and it will be answered in unison by the audience, this is a sign that the Koloman event that evening has finished, so that the guests are free to choose to go home. or stay in place for some time. Some people choose to stick it out and continue with casual chats with each other about work and whatnot.

As for the five weekly activities, the Koloman tradition is carried out every Legi Friday night at the Madurese burial place (*congkep*), in its implementation, the community

<sup>7</sup>M, Koloman Chairman, Personal Interview, Al-Barokah Mosque, Mekar Sari Village, 18 October 2023.

<sup>8</sup>ASR, Koloman Member, Personal Interview, Respondent's Residence, 22 October 2023.

<sup>9</sup>A, Koloman Member, Personal Interview, Respondent's Residence, 19 October 2023.

<sup>10</sup>S, Koloman Member, Personal Interview, Respondent's Residence, 20 October 2023.

<sup>11</sup>MH, Koloman Member, Personal Interview, Respondent's Residence, 20 October 2023.

reads 30 juz of the Koran until complete and continues with the same readings as practiced in Koloman's activities every week.

## 2. Sufistic Values Analysis in Koloman Tradition

Values are traits or things that are commonly internalized in humans.<sup>12</sup> Internalization is the appreciation of guidance, doctrine, beliefs, or norms which are manifested in human nature and behavior. This is in line with the general orientation of *tashânnwuf* which refers to the morals that exist in humans, both praiseworthy and despicable morals. As for character or everything related to *tashânnwuf*, it is often discussed with the word “sufistic”, so that every value related to *tashânnwuf* can be expressed with “sufistic values”.

Sufistic values can be seen in every worship and commendable behavior carried out by every human being, in this case including the Madurese people in Mekar Sari Village. One of the social and religious activities that they carry out communally and intensely is the Koloman tradition. The Koloman tradition is a tradition of the Madurese tribe which is filled by men every Friday night with various kinds of religious activities in it. From these activities, the researcher saw the compatibility between the guidance of *tashânnwuf* and every detail of the implementation of the Koloman tradition.

The Koloman tradition includes religious activities as a form of worship to Allah Swt. and social activities as a form of brotherhood among humans. This is in accordance with Imam al-Ghazali's theory which supports *tashânnwuf* with a good relationship to Allah (*habl min Allâh*) and to fellow humans (*habl min al-nâs*).<sup>13</sup> From that, *tashânnwuf* can be interpreted as anything that concerns good morals which is then reflected in a person's attitude and behavior towards Allah and fellow humans. So that every good moral can be said to be *tashânnwuf*.<sup>14</sup>

If we stick to the previous principle, *tashânnwuf* is the Islamic teaching that is most flexible in various places and circumstances. By analyzing *tashânnwuf*, the researcher can find sufistic values in the Koloman tradition through the behavior and ethics of the Madurese people in the Koloman Tradition, this is closely related to moral *tashânnwuf*. One of the religious figures (*uztâdz*) who is part of the Koloman tradition also revealed that simple sufistic values have been growing for a long time among the Madurese community there, including in the Koloman tradition. However, they do not understand the essence of *tashânnwuf* itself, so that for some of them, all the good behavior they carry out is considered just an act of sharia worship and has nothing to do with aufistic values.<sup>15</sup>

In the study of values, Darji defines values as things that are useful for human life, both physically and spiritually.<sup>16</sup> Likewise with *tashânnwuf*, the implementation of which must be carried out with *zhâbiriyah* and *bâthinīyah* obedience.<sup>17</sup> Based on research data that has been carried out, the researcher also found a connection between exoteric and esoteric aspects through the practice and recognition of the Madurese people in the Koloman tradition. They follow this tradition with the main aim of getting closer to Allah Swt. To explain the Sufistic values in the Koloman tradition of the Madurese people in Mekar Sari

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<sup>12</sup>Fadlil Yani Ainusyamsi, “Internalisasi Nilai-Nilai Sufistik Melalui Musikalisasi Qashidah Burdah” *Jurnal Educationist*, Vol. III No. 1 Januari 2009. 50.

<sup>13</sup>Muhammad bin Muhammad al-Ghazâli, *Ayyuhâ al-Walad* (Indonesia: Alharomain Jaya, 2006) 15.

<sup>14</sup>Abd al-Qâdir 'Îsâ, *Haqâiq 'an al-Tashânnwuf* (Syria: Dâr al-'Irfân, 2007) 17-18.

<sup>15</sup>M, Religious Figure, Personal Interview, Respondent's Residence, 19 October 2023.

<sup>16</sup>Sofyan Sauri. *Pengertian Nilai*, (2019) Accessed via file.upi. edu, 1-2.

<sup>17</sup>Abdullâh bin Alawiy al Haddâd, *al-Nashâih al-Dînīyah wa al-Washâyâ al-Îmâniyah* (Beirut: Dâr al Hâwi, 1999) 30.

Village, Kintap District, Tanah Laut Regency, the researcher classifies these Sufistic values into outer obedience and inner obedience which are explained as follows.

a. *Zhâhiriyyah* Obedience

1. *ath-Taubah*

*Ath-Taubah* is the one way to ask Allah Swt for forgiveness for the mistakes that have been made is by increasing *istighfâr*. In the book *al-Risâlah al-Qusyayriyyah*, Sheikh 'Abd al-Karîm al-Qusyayri stated that *istighfâr* is something recommended by the Messenger of Allah.<sup>18</sup> The word *istighfâr* is contained in the sentence *astagfir Allâh al-azhîm* which contains the meaning of a request for forgiveness from Allah Swt., which contains a deep sense of regret and hope.

One of the dhikrs read in the Koloman tradition is *istighfâr* which is read dozens of times, the *istighfâr* itself represents regret and hope. Their solemnity in reciting dhikr is their sincerity in absorbing the *istighfâr*. Therefore, in this case they ask forgiveness for their sins, this is also actually part of their repentance for the mistakes they have made. There are various types of *istighfâr* that are usually read in the Koloman tradition, namely *astaghfirullâh al-azhîm*, *astaghfirullâh al-azhîm innahu kâna ghaffâra*, *astaghfirullâh al-azhîm li wâliwalidayya*, *astaghfirullâh al-azhîm li ustadzî*, and *astaghfirullâh lil mu`minîn wal m mu`interest*.

Apart from *istighfâr*, at the end of the *tablil* in Koloman, they also recite the dhikr of *Yâ Allâhu Yâ Ghaffâr* seven times, the meaning of this dhikr is "O Allah, the Most Forgiving", this dhikr is read seven times when the *tablil* is about to end. Worship of the Most Forgiving nature is also a form of hope for forgiveness from Allah Swt. carried out by Koloman members.

They also ask for Allah Swt's protection. to be kept away from hellfire, therefore in the implementation of Koloman there is *istighâsah*, one of the practices of which is reading *Allâhumma ajirnâ min an-nâr* forty-one times. This practice is also their way of asking forgiveness from Allah Swt. So that it is hoped that they can be spared from the heat of hell fire.

Through the *tashâwwuf* analysis, the researcher found the relevance of the value of repentance to the Koloman tradition. By asking Allah for forgiveness through the remembrance of *istighfâr* and *istighâsah*, people have made efforts to cleanse themselves of the sins they have committed. Cleaning oneself is also with the intention of purifying the soul, this is relevant to the concept of *tazkijâh al nafs* in the guidance of *tashâwwuf*. So based on the results of the analysis above, the value of repentance can be affirmed as one of the Sufistic values that exist in the Koloman tradition.

2. *Amr Ma'rûf wa Nahî Munkâr*

*Amr Ma'rûf wa Nahî Munkâr* orders to do good deeds and prohibits doing disgraceful acts. In the Koloman tradition itself, the command to do good is when a figure invites the Koloman members to pray to Allah with the deeds that are read during the implementation of this tradition. Apart from that, there are also orders and prohibitions contained implicitly in its implementation, namely those that are not announced verbally, but are customs that have become etiquette for the people there. These commands and prohibitions are like the command to respect the host and the prohibition for the host to stop eating before all the guests have finished eating to protect the guests' feelings.

<sup>18</sup>Abd al-Karîm al-Qusyayri, *al-Risâlah al-Qusyayriyyah* (Beirut: Dâr al-Kutub al-'ilmiyah, 2013) 132.

Regard to *tashâwwuf*, al-Imâm al-Ghazâlî divided four pillars in *amr ma'rûf wa nahî munkâr*, namely *al-muhtasib*, *al-muhtasab 'alaih*, *al-muhtasab fih*, *al-Ihtisâb*.<sup>19</sup> These four pillars are mandatory in implementing *amr ma'rûf wa nahî munkâr*, if one of the four pillars is missing, then *amr ma'rûf wa nahî munkâr* is called invalid. So, by relying on this theory, the researcher can analyze the relevance of the pillars above to practice in the Koloman tradition.

The figure who leads the implementation of this tradition has the characteristics of *al-muhtasib*. that is a person who gives an order or gives a prohibition to another person. As for the nature of *al-muhtasab 'alaih*, there are people who receive the call from the leader, in this case the members of Koloman, they become targets for the command of goodness. When they carried out what was ordered by the Koloman leader, that was where the character of *al-muhtasab fih* was seen, because it is the implementation of the command issued. Meanwhile, *al-Ihtisâb* is the substance of the command or prohibition itself. The substance of the command or prohibition in the Koloman tradition is as mentioned above.

### 3. *al-Ikhtilât*

*Tashâwwuf* interprets *al-ikhtilât* as the opposite of *uzlah*, *al-ikhtilât* is gathering with pious people to obtain and provide benefits. Sheikh Abû Bakr bin Muḥammad Syathâ al Dimyâthi stated that many scholars view *al-ikhtilât* as more advisable than *uzlah*. This is because *uzlah* is beneficial for oneself, while *al-ikhtilât* also has benefits for many people.<sup>20</sup>

If studied more deeply, the word *al-ikhtilât* is in harmony with the word Koloman, both have the same meaning, namely "gathering". Essentially, the value of *al-ikhtilât* in *tashâwwuf* is also in line with the Koloman tradition. Because if *al-ikhtilât* is interpreted as an association that has benefits, the Koloman tradition is also the same. In the Koloman tradition, Madurese people do a lot of useful things, especially in the socio-religious aspect.

Among the benefits of the Koloman tradition is that it can provide boundaries in choosing an association by looking for friends among good people and minimizing people who are less useful and even harmful.

Apart from that, the benefit of gatherings in the Koloman tradition is regarding etiquette when gathering with other people.<sup>21</sup> This is important because as a person with good morals, protecting yourself from behavior and behavior that can injure other people is certainly a necessity. This can be done by getting used to implementing good morals in carrying out the Koloman tradition, so that everyone there can be more careful in their behavior, especially when during crowds.

With this association the community also continues to strengthen the Islamic brotherhood with regular friendships.<sup>22</sup> Likewise, if there is a problem that needs to be resolved, the Koloman tradition is a good place for the community to hold deliberations. Deliberation itself is an effective way to seek mutual agreement and is a commandment in the Islamic religion.

With the many beneficial values contained in the Koloman tradition, the researcher can accept that the concept of *al-ikhtilât* in *tashâwwuf* has the same frequency as the Koloman tradition. Therefore, the researcher can once again confirm this as one of the Sufistic values that exist in the Koloman tradition.

### 4. *Diker Allâh*

<sup>19</sup>Muḥammad bin Muḥammad al-Ghazâlî, *Mukhtashar Ihyâ' 'Ulûm al-Dîn* (Beirut: Muassasah al-Kutub al-Tsaqâfiyah, 1990) 118.

<sup>20</sup>Abû Bakr bin Muḥammad Syathâ al Dimyâthi, *Kifâyah al-Atqiyâ' wa Minbâj al-Ashfiyâ'*. 98-99.

<sup>21</sup>MH, Koloman Member, Personal Interview, Respondent's Residence, 20 October 2023.

<sup>22</sup>MEP, Koloman Member, Personal Interview, Respondent's Residence, 19 October 2023.

Ibn Athâ'illah al-Sakandari stated that the most important part of dhikr is to avoid negligence and forgetfulness by always having God present in the heart. Then dhikr is also interpreted as the activity of repeating the name of *God*, which is called by heart and verbally, either by referring to His names or His attributes.<sup>23</sup> From this understanding, the researcher can analyze the activity of *Dhikr Allah* in the Koloman tradition in accordance with the Sufistic understanding of dhikr from Ibn Athâ'illah al-Sakandari, because of the reading of tasbih (*Subhan Allâh*), tahmid (*Alhamdu li Allâh*), takbir (*Allahu akebar*), and *tablil* (*Lâ ilâha illa Allâh*) in Koloaman is indeed recited dozens of times. So, in other words, the researcher also sees the Koloman tradition as a remembrance assembly for the Madurese ethnic community in Mekar Sari Village.

Practically, it is very clear that the dhikr performed in the Koloman tradition is dhikr *jabr*, namely dhikr, which is done openly, this is done together in one gathering. Zikr that is done openly can increase people's enthusiasm in remembering God.

However, what needs to be emphasized again is that both zikir *jabr* and *sirr* have their own special qualities. *Sirr* Dhikr can be the main thing when done so as not to disturb people who are performing obligatory worship such as prayer. Because the true essence of dhikr is eliminating negligence and forgetting the Almighty, in *tashânnwuf language* this is called *thard al-ghaflah*.<sup>24</sup> *Thard al-ghaflah* makes a servant always remember his Lord. Remembering God means leaving everything that makes you forget God, that is the most important point in dhikr.

The Madurese community admits that they become more solemn when the Koloman tradition takes place. They express this solemnity in the dhikr that they practice, so that in this dhikr they have tried to divert everything that could make them forget to Allah Swt. and neglected to carry out His commands. From that, people feel the pleasure of being close to the Almighty through their hearts. <sup>25</sup>This is what is said to be the true essence of dhikr, where a person can feel the presence of Allah in his life.

##### 5. *Dikr al-Maût*

In carrying out the Koloman tradition, one of the essences of the various activities is for praying the souls of people who have passed away. Starting from *Kbususan*, *tablil*, Yasin, and prayers. Based on interviews conducted with the community there, the researcher found that one of the community's motivations for joining the Koloman tradition was to remember their families who had passed away, they also realized that all living people would surely meet their end, therefore this was also a momentum for them to remembering their own death by increasing their worship as provisions for the afterlife.<sup>26</sup>

Sheikh Nawawi al-Bantani likened the *dżiker al-maut* to someone who was on a voyage. People who are sailing will always think about their safety.<sup>27</sup> Likewise with people who live in this world, if they believe, of course they will always think about their safety in the afterlife. Therefore, the value of *dżiker al-maut* will be truly solid if it is always accompanied by the practice of worship, because that is what will be the savior in the afterlife.

From there, the researcher found a correspondence between the value of *dhikr al-maut* in *tashânnwuf* and people's motivation to follow the Koloman tradition, where when they

<sup>23</sup>Ahmad bin Muhammad bin Athâ'illah al-Sakandari, *Miftâh al-Falâh wa Mishbâ hal-Arwâh* (Egyptian: Mathba'ah al-Sa'adah. t.th) 3.

<sup>24</sup>Muhammad bin Ishâq al-Kalâbadzi, *Al-Ta'arruf li Madzhab abl al-Tashannwuf* (Cairo: Maktabah al-Khâniji, 1994) 74.

<sup>25</sup>S, Koloman Member, Personal Interview, Respondent's Residence, 20 October 2023.

<sup>26</sup>MJ, Koloman Member, Personal Interview, Respondent's Residence, 19 October 2023.

<sup>27</sup>Muhammad Nawawi bin Umar al-Bantani, *Salâlim al-Fudhalâ` 'alâ Hidâyah al-Adzkiyâ`* (Jakarta: Dar al-Kutub al-Islâmiyyah, 2013) 141.



were asked about the personal benefits of following Koloman, most of them answered that the good deeds they did were to equip themselves for the afterlife. This means that in worship to Allah Swt. There should be no worldly frills expected, everything should be focused on ukhrawi goals only.<sup>28</sup>

#### 6. Etiquette in Visiting and Receiving Guests

There are six good manners in visiting and receiving guests proclaimed by al-Imâm al-Ghazâlî, where these six manners apply to both hosts and guests. These manners include *al-da'wab*, *al-ijâbah*, *al-budbûr*, *ihdbâr al-tha'âm*, *al-akl wa al-shurb*, *al-insbirâf*.<sup>29</sup> As far as the research that has been carried out, the researcher have found that the Koloman tradition contains etiquette for visiting and receiving guests based on the guidance of *tashânnwuf*. Researchers can see this from the harmony of the six manners above with the habits of the Madurese people in the Koloman tradition.

The ethic of *al-da'wab* in *tashânnwuf* is to invite people who have devotion to Allah Swt. without distinguishing the social status of the people invited. When inviting guests, the host must not have the intention of showing off his wealth. The person who invites must also pay attention to the readiness of the person being invited, so they should invite people who do not mind attending.

Regarding adab *al-da'wab*, the Koloman tradition has relevance to the recommended etiquette. As has been explained, the invitation is made when all the deeds in the Koloman have been read, the Koloman member who gets the part to host the following week will invite all the attendees verbally without exception. All the Koloman members who were invited were certainly people who had piety, because if you look at it in practice, the Koloman tradition itself is a religious activity. Apart from that, there is nothing that differentiates one member from another, social status is not a measure in this tradition, because this tradition is shared.<sup>30</sup>

So also with invited members, they should accept the host's invitation regardless of the host's economic situation. In this case, the Koloman members answered in unison with the expression "*Insyâ Allâh*" after being invited by those who had a part to host. This is the value of adab *al-ijâbah* in visiting, namely accepting an invitation from the host to establish friendship without expecting material benefits and respecting the condition of the house in any condition.

The next etiquette that needs to be considered when visiting is the etiquette of *al-budbûr* or attending to invitations. *Tashânnwuf* teaches how to attend invitations, you should not come too early or come late. In this case, the community has become accustomed to the consistent timing of the Koloman tradition. So, they can arrange the right time to fulfill the host's invitation. The arrival time for guests is after evening prayers when the host is ready to receive guests. The Koloman event started when all the members had gathered, so this minimized delays in the arrival of the guests. When the researcher participated in the Koloman tradition, it turned out that there were still members who were late, this made the value of etiquette in visiting a little less. However, at that time only one member was late, so the researcher saw that this did not really harm the visiting etiquette of the other Koloman members.

<sup>28</sup>MT, Koloman Member, Personal Interview, Respondent's Residence, 22 October 2023.

<sup>29</sup>Muhammad bin Muhammad al-Ghazâlî, *Ihyâ' 'Ulûm al-Dîn Volume II* (Beirut: Dâr al-Kutub al-'ilmiyah, 2016) 16-25.

<sup>30</sup>M, Koloman Chairman, Personal Interview, Al-Barokah Mosque, Mekar Sari Village, 18 October 2023.

Do *Iḥdhâr al-Tha'âm* too is an etiquette for receiving guests taught in *tashânnwuf*, namely providing entertainment to guests. In *Iḥdhâr al-tha'âm*, good a host hastens a meal for his guests, the meal served should not be too much or too little.

The value of adab *iḥdhâr al-tha'âm* in Koloman can be seen during the banquet session. The banquet session in Koloman is held before and after the reading of the deeds. The food served to guests by most members is of the usual standard, that is, as has become the custom of the people there.

The next etiquette that needs to be considered is *al-akl wa al-shurb*, namely consuming the food provided by the host with good etiquette, for example by washing hands, eating with the right hand, etc. This harmony between Koloman traditions and adab is emphasized by the etiquette of guests in serving the banquet served by the host. Among the good etiquette among them is waiting for the host to invite everyone present, washing their hands with a bowl provided by the host, reciting the *basmalah*, and using the right hand when consuming the meal served.

Finally, the etiquette for visiting and receiving guests that needs to be considered is adab *al-inshirâf*. In the guidance of *tashânnwuf*, *al-inshirâf* is done by the host escorting the guest to the front door of the house. The etiquette for a guest who is about to go home is to show how happy he is when he comes home even though he finds one or more shortcomings in the house of the person he is visiting, because a guest must also take care of the feelings of the owner of the house.

In Koloman tradition, after everything is finished and the guests want to go home, they first say goodbye to the host by shaking hands. The host and guest both express their thanks in a pleasant manner. This is relevant to the *al-inshirâf* value of the etiquette of visiting and receiving guests according to the guidance of *tashânnwuf*. However, on several occasions, the researcher did not find the host delivering guests to the front door, this was due to many factors. However, apart from that, the researcher considers that the existing etiquette is good enough and is in accordance with *tashânnwuf*.

## b. *Bâthinîyyah* Obedience

### 1. Gratitude

*Tashânnwuf* guides humans to always be grateful for everything that Allah Swt has give. Being grateful for His gifts can be done transparently and secretly. Both have their own virtues whose goodness is very beneficial for the life of a true Muslim. Gratitude can also be done consciously or unconsciously, because a person's actions in responding to everything can determine the quality of that person's gratitude.

In essence, the true meaning of gratitude is always looking at the Almighty who gives blessings with his heart, not looking at the blessings he has received, this was expressed by Imam al-Syibli.<sup>31</sup> Therefore, everyone must be grateful in every situation. That is also what is implicitly embedded in the hearts of Koloman members. If there are material benefits obtained in the Koloman tradition, they do not use this as a reason to be grateful, the reason they are grateful is the pleasure of worshiping Allah Swt.

On the other hand, *tashânnwuf* measures the value of human gratitude based on the worship they perform to Allah Swt., such as giving alms which means being grateful for one's hands and possessions, doing dhikr means being grateful for one's mouth, going to a useful assembly means being grateful for one's feet, guarding one's immoral behavior by increasing one's deeds. Other worship means being grateful for every part of the body.<sup>32</sup>

<sup>31</sup>Muḥammad bin Muḥammad al-Ghazâlî, *Iḥyâ' 'Ulûm al-Dîn Volume II* (Beirut: Dâr al-Kutub al-'ilmîyah, 2016) 16-25.

<sup>32</sup>Ihsan bin Muhammad Dahlan al-Jampasi, *Sirâj al-Thâlibîn Volume II*, 405-406.

With explanations regarding gratitude in *tashânnwuf*, analyzing the value of gratitude in the Koloman tradition is easier for the researcher to carry out. This is because all activities in the Koloman tradition are related to worship, so that the value of gratitude is manifested from the beginning to the end of the implementation of the Koloman tradition itself. Everything can be seen as worship related to the gratitude of the Madurese people there.

## 2. Generosity

*Tashânnwuf* teaches that one way to be a good servant of Allah is to always provide benefits to other people by using their wealth. This is also a form of human devotion to Allah Swt., the Owner of the universe. The characteristic that always provides benefits to other people is being generous. The essence of being a philanthropist is that he does not mind sacrificing something he has. Therefore, the generous nature keeps humans away from the despicable nature of stinginess.

Being a Koloman member means being ready to give alms, which means that every community that is part of the Koloman tradition has an opportunity to become a host. Being the host of an event attended by dozens of guests will certainly incur quite a lot of costs for the entertainment. Even though Koloman himself never burdened the public with certain dishes, if you look closely, the banquet served was a dish that met their standards but could be said to be more than just simple. Koloman members sometimes maximize the banquet session because they do not want to miss this happy opportunity to give more charity, because the opportunity to host this event has only been repeated in almost a year.<sup>33</sup>

Apart from that, they compete to give alms on Legi Friday night when Koloman is held in *Congkóp*. The Koloman event which takes place in *Congkóp* does not have a host, so everyone present can give alms in the form of anything useful, whether it be money, food, or drink. So, on Friday Legi, there tends to be more food than usual Friday nights.

Regarding to the nature of generosity, a person's level of generosity is divided into three, namely *sakhâ`*, *jûd*, *ûtsâr*. *sakhâ`* is the generous nature of a person who donates part of his wealth to others and sets aside most of the rest for his own needs. *Jûd* is giving more of his wealth to other people, but still setting aside a small portion for himself. As for *ûtsâr*, it means giving more wealth to other people without worrying about poverty.<sup>34</sup>

If we look at its implementation, the nature of generosity of the Madurese people as outlined in the Koloman tradition lies at the level of *sakhâ`*, which means giving some of their wealth to other people and setting aside most of the rest for their own needs. They admitted that they had no difficulty in entertaining the guests who attended, they always had good fortune and did not reduce their wealth much.<sup>35</sup>

As a group of people who are quite economical, the Madurese people there will certainly set aside most of their wealth in giving alms. This is because their needs in daily life will be greater than the needs for holding Koloman, which will only be held for one night. However, the obligation to give alms for the Madurese people is something that cannot be missed, because this is worship, and every act of worship certainly creates happiness in the heart. From these conditions, the researcher recognizes the value of generosity of the Madurese people in the Koloman tradition, where their generosity occupies the level of *sakhâ`* in the guidance of *tashânnwuf*.

However, the most important thing about being generous is that being generous to yourself is better than being generous to others, which means not expecting anything from

<sup>33</sup>S, Koloman Member, Personal Interview, Respondent's Residence, 19 October 2023.

<sup>34</sup>Ihsan bin Muhammad Dahlan al-Jampasi, *Sirâj al-Thâlibîn Volume II*, 405-406.

<sup>35</sup>S, Koloman Member, Personal Interview, Respondent's Residence, 19 October 2023.

other people.<sup>36</sup> Of course, this has also been ingrained in the hearts of the Koloman members, meaning that they do not expect any gifts from the host, because they do it all with sincere intentions.<sup>37</sup>

### 3. Sincerity

Sincerity is one of the conditions for accepting a good deed done by someone. In *tashâmmuf*, the indicator of a person's sincerity is the sincerity of doing good by cleansing the heart from feelings of *ujub*, showing off, *riyâ`*, and other bad qualities. Good deeds that are done sincerely are divided into two intentions, these two intentions were stated by Imam al-Ghazâli, namely *Ikhlâs al-'amal* and *Ikhlâs thalab al-ajr*. *Ikhlâs al-'amal* is a pure intention to draw closer to Allah Swt. by obeying His commands, while *ikhlâs thalab al-ajr* is the desire to obtain spiritual happiness by doing good deeds.<sup>38</sup> So, a sincere heart is not polluted by worldly intentions.

In terms of sincerity, the Madurese people follow the Koloman tradition with a sincere heart without expecting worldly benefits. For them, the best benefits are immaterial benefits that are priceless, in this case closeness to the Almighty and closeness to fellow humans through friendship, so that the activities they carry out in the Koloman tradition are intended for spiritual purposes only.<sup>39</sup>

In fact, the Koloman tradition has also instilled the value of sincerity indirectly in each of its members, where members who host must be sincere in entertaining their guests, therefore Koloman never sets minimum and maximum limits on the treats given. Apart from that, guests must also be sincere in helping the host even though the dishes served by the host are only modest.<sup>40</sup>

Another sign of sincerity was also seen when some people chose to give money to charity when the Koloman event was held in *Congkep*. For some of them, money charity was more hidden than food charity. They do this to avoid the nature of *riyâ`*.<sup>41</sup> However, this does not mean that those who donate food are people who expect praise from other people, because charity is not only material, but can be done with energy and thoughts openly or secretly.

The value of sincerity that exists in the hearts of most Madurese people in following the Koloman tradition can be categorized into the value of *ikhlâs thalab al-ajr*, namely be sincere in hoping for happiness in the afterlife with the deeds of worship that have been carried out. Their deeds of worship are carried out with pure intentions because of Allah Swt, and to obtain happiness in the afterlife is a person's effort to achieve the meaning of sincerity.

### 4. *Rahmah*

*Rahmah* is a commendable characteristic in an obedient servant, the characteristic of mercy makes a person compassionate so that he will be happy when his brother is happy and vice versa. With the character of mercy, a person always wants to provide benefits, help, fulfill rights, and try to provide benefits to his Muslim brothers.<sup>42</sup>

<sup>36</sup> Abd al-Karîm al-Qusyayri, *al-Risâlah al-Qusyayriyyah*, 287.

<sup>37</sup> MJ, Koloman Member, Personal Interview, Respondent's Residence, 19 October 2023.

<sup>38</sup> Muḥammad bin Muḥammad al-Ghazâli, *Minhâj al-'abidîn ilâ Jannah Rabb al-'âlamîn* (Beirut: Dâr al-Minhâj, 2006) 225.

<sup>39</sup> MT, Koloman Member, Personal Interview, Respondent's Residence, 22 October 2023.

<sup>40</sup> S, Koloman Member, Personal Interview, Respondent's Residence, 18 October 2023.

<sup>41</sup> S, Koloman Member, Personal Interview, Respondent's Residence 19 October 2023.

<sup>42</sup> Umar bin Muḥammad bin Sâlim bin Hafîzh, *Is'âf Thâlibî Ridhâ al-Khallâq bi Bayân Makârim al-Akhlâq* (Tarim: Dâr al-Fâqih, t.th) 55.

The Koloman tradition makes the feeling of affection between people in the Madurese community grow, so that the Koloman tradition in Mekar Sari Village is a bridge between one another.

The form of concern that Koloman members have for each other can be seen in various moments both inside and outside the implementation of Koloman itself. Attending an invitation is a form of empathy for other people. Apart from that, often before the Koloman event starts, people will offer prayers to Allah to ask for healing if one of them is sick.<sup>43</sup>

Delaying the holding of Koloman when someone died was a very good gesture to sympathize with the bereaved families, where at that time there were several parties who were experiencing grief. Therefore, it is better if Koloman members attend the *tablilan* event which is usually held for seven days there.

Koloman members are always connected to each other, so that if one of the Koloman members has a big ceremony such as a wedding, that person can easily ask all Koloman members for help. On the other hand, this person will not hesitate to help carry out celebrations held outside Koloman when there are other members who need help.<sup>44</sup> As the words say, heavy is the same as being carried, light is the same as being carried, the solidarity of the Madurese people, especially the Koloman members, deserves a thumbs up.

As explained in the previous theory, a person who is connected to his brother on a good path is a person who is also connected to Allah Swt.<sup>45</sup> Always being connected to Allah is the core of the guidance of *tashâwwuf*, so that the Sufistic values in *ukhūmah* also fall within the scope of love or mercy.

Through the feelings of sympathy and empathy embedded in each other's hearts, Islamic brotherhood among the Madurese community in the Koloman tradition becomes closer, the value of which cannot be measured by material barometers alone. He feels sad when his brother is sad and feels happy when his brother is happy. That is the meaning of *rahmah* in the guidance of *tashâwwuf*.

##### 5. *Istiqâmah*

People who are members of the Koloman tradition are those who always take the time to gather in this valuable assembly, because it contains many practices that contain good values. Even some of them rarely have never been absent from the Koloman event for several years.<sup>46</sup>

Maintaining the Koloman tradition is a joint task, so that if a good problem arises that must be resolved, a solution will be found through a joint decision. Problem solving must be done to maintain the Koloman tradition forever. Without the consistency that exists in the Madurese community, of course this tradition would not have continued for decades and been maintained to this day. Madurese people consider Koloman an obligation that must always be carried out.

In the discussion of *tashâwwuf*, consistency is closely related to the value of *istiqâmah*, because consistency is the core of the value of *istiqâmah* itself.<sup>47</sup> A person can be said to *be istiqâmah* when there are signs of *istiqâmah* in him, these signs are *abl al-bidâyah*, *abl wasâ'ith*, and *abl al-nihâyah*. Sheikh 'Abd al-Karîm al-Qusyayri explained that *abl al-bidâyah* is a person

<sup>43</sup>MH, Koloman Member, Personal Interview, Respondent's Residence, 20 October 2023.

<sup>44</sup>M, Chairman Koloman, Personal Interview, Al-Barokah Mosque, Mekar Sari Village, 18 October 2023.

<sup>45</sup>Muhammad bin 'Îsa al-Tirmidhi, *al-Jâmi' al-Kabîr Volume III* (Beirut: Dâr al-Gharb al-Islâmi, 1996) 483.

<sup>46</sup>ASR, Koloman Member, Personal Interview, Respondent's Residence, 21 October 2023.

<sup>47</sup>'Abd al-Rahmân bin Syihâb al-Dîn, *Jâmi' al-'Ulûm wa al-Hikam* (Beirut, Dâr Ibn Kathîr, 2008) 474-475.

who does not feel bored in doing good deeds, while *abl wasâ`ith* is a person who continuously does good deeds, and *abl al-nihâyah* is a person who has experienced good deeds. what he did had become a part of himself.<sup>48</sup>

The value of *istiqâmah* in *tashânnuf* is in line with the consistency of the Madurese community in the Koloman tradition. They are steadfast in maintaining the common good, kindness to carry out closer to Allah Swt. To fellow human beings who are pious. They also consider the Koloman tradition to be an important part of their life, so that they never get bored when carrying out good deeds. Without the community's consistency in following Koloman, this tradition would not have been maintained from the past until now, and even beyond. Through the value of *istiqâmah* that they continue to practice, the sufistic values in the Koloman tradition can increasingly be validated.

## Conclusion

The Koloman tradition in Mekar Sari Village, Kintap District, Tanah Laut Regency is a legacy from the elders, a place for socializing, and a form of religious practice for the Madurese community there. This tradition has weekly and five weekly activities. The weekly activities are held every Friday night apart from Legi Friday night in the homes of members of the community and are carried out alternately according to the schedule, so that each member will have their share of being the host. The readings that are generally practiced in this weekly activity are *istigasah*, *special*, Yasin, *tahlil*, and prayers which are given to the family of the host who has died. Meanwhile, the five weekly activities are carried out every Legi Friday night at the Madurese burial place (*congkep*), reciting 30 juz of the Al-Qur'an and continuing with the same readings as those practiced in Koloman activities every week.

Existing activities in True Koloman tradition is good morals, morals the stated in form *zhâbirîyyah* and *bâthinîyyah* obedience. From there seen sufistic values in Koloman, *zhâbirîyyah* obedience values are *ath-taubah*, *Amr ma'rûf wa nahî munkâr*, *al-ikhtilât*, *dîkr Allâh*, *dîkr al-maût*, and the etiquette of visiting and receiving guests. As for sufistic values in *bâthinîyyah* obedience are gratitude, generosity, sincerity, *rahmah*, and *istiqâmah*. So that, can be affirmed that Koloman tradition of society the Madurese tribe in Mekar Sari Village is in line with guidance of *tashânnuf*.

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<sup>48</sup>Abd al-Karîm al-Qusyayri, *al-Risâlah al-Qusyayriyyah*, 240.

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