

THE VALUE OF TASAWUF IN SYEIKH SITI JENAR NOVEL BY AGUS SUNYOTO

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Abstract. Tasawuf is a foreign matter in some circles. So that makes Sufism difficult to understand and only known by a group of people. The role of Sufism, which at first was only understood as the seriousness of the worship of Allah at a level beyond human reason, but over time the role of Sufism is predicted to be a solution to life's problems, because of the suitability of Islamic teachings that are loaded in various times. In this case the researcher tries to present the role of Syeikh Siti Jenar or Abdul Jalil from the Novel Syeikh Siti Jenar, in presenting the values of Sufism that can be applied by the Lemah Abang community. This is intended to return people to the awareness of monotheism and improve their lives. This research is a type of library research with Paul Ricoeur's hermeneutic approach worked out in a descriptive analysis. This study resulted: *First*, the value of Sufism in the novel Syeikh Siti Jenar is simple. *Second*, making Sufism a sphere that is familiar to the community.

Keywords: tasawuf value, syeikh siti jenar, novel, tauhid.

INTRODUCTION

Sufism became a strange matter when it had to be interpreted as tasawuf at the beginning of its emergence, namely in the 1st and 2nd centuries of H (Zuherni AB, 2011, p. 225). in the form of zuhud, with a group of Muslims concentrating their attention and priority on carrying out worship to pursue the afterlife benefits. Some of the figures at the beginning of its emergence were Al-Hasan al-Basri and Rabi'ah al-Adawiyah. This is prohibited by what was written by Annemarie Schimmel in her book *Mystical Dimension of Islam*. He stated that one type of Sufism or mysticism is Mysticism of Infinity which views humans as sourced from God and can achieve a re-integration of unity with their God (Schimmel, 2011, p. 5). The point is God as absolute reality. The clearer this statement is with the opinion of Abu Sulaiman ad-Daroni that God is the main substance, so that humans should focus on Him to the point where they can unite with Him.

With this description, of course, ordinary Muslims will feel far from this knowledge of Allah's conviction. In this way, tasawwuf develops, entering a period of consolidation by enlivening religious beliefs and experiences with an appreciation of knowledge of God, so that the existence of the Shari'a plays a role in deepening one's faith. This is where the beginning of the emergence of al-Ghazali's Sufism which aims to revive sharia, so that it can be considered more moderate (Abu Wafa' at-Taftazany, n.d., p. 152)

Likewise, al-Ghazali accepts the concept of uzlah (Zaini, 2017, p. 151) with the understanding of the hope to gain glory by keeping oneself from being riya about the lust for power or position. This is an example that Sufism has penetrated a more comprehensive realm of life and can be accepted by all Muslims. Then among the determining factors for the success of the Islamization Movement in the Archipelago are. This is supported by the attitude of Sufis who compromise with local customs and traditions (Pemikiran & Nurcholish, 2010, p. 61).

This research specifically analyzes issues and daily problems that exist today from the perspective of culture and history in the past, so that the novel Syeikh Siti Jenar by Agus Sunyoto was chosen in its seven series with a storyline depicting Indonesian culture. This election aims to

match attitudes towards the problems of the Indonesian people themselves in conveying and playing the values of Sufism directly or indirectly in the lives of Indonesian people.

With this, of course, a novel can be a friendly and useful reading, because Sufism can be conveyed in a light manner accompanied by phenomena set in Indonesian Islam, apart from the discourses of anemism and dynamism. This agrees with Alwi Shihab's statement in his book *Roots of Sufism in Indonesia*, that the determining factor for the success of the Islamization movement in the archipelago is the use of art, customs and local cultural traditions, supported by Sufis who compromise with local customs and traditions. In the end, a concept and value of Sufism contained in the novel that can be matched and realized in dealing with social problems and the politics of society individually or in general (Pemikiran & Nurcholish, 2010, p. 62)

RESEARCH METHOD

The research method is a series of methods used to obtain data with certain uses, to analyze a problem which is carried out in a critical and systematic manner (Kaelan, 2005, p. 41). This research uses library research or library research, with the research object being Novel Heptalogy Syeikh Siti Jenar by Agus Sunyoto. In the reading technique, the researcher uses Paul Ricoeur's Hermeneutical approach to uncover hidden intentions in the text in the role of dialogue between the text and the researcher as an interpreter, as well as distanciation, namely the important role of text autonomy, dialectics between discourse and events (Fithri, 2019, p. 219; Paul recoeur, 2021, p. 216), so that all events that occur in a text or novel as an object of research can be understood as meaning (S., 2015, p. 203).

The originality of the structure of the text in this case can be trusted objectively with the context or perspective of Sufism presented by the researcher. The way of the search refers to the elaboration of concepts that have been presented with the meaning of tasawuf according to some Sufis, as a theoretical basis (S., 2015, p. 203). *Nilai-nilai Adat Siri na Pesse dan Nilai-nilai Islam dalam Naskah Klasik Pau-Paunna I Daramasta*, playing Hermeneutics as an approach to the Humanities, philosophy and anthropology (Mustari, 2011). Then in another dissertation, entitled *Literature, Sastra, Islam, dan Politik: Studi Semiotika terhadap Novel Aulad Haratina Najib Mahfuz*, the researcher uses a hermeneutical approach to process the novel from the side of content and meaning to meaning that is Inner, transcendental, and latent (hidden) (Kamil, 2013).

The research begins with heuristic reading, namely reading the sequence from beginning to end. The description is expected to bring the reader's understanding of the information presented by the researcher. The description is included in several concepts and values of Sufism, as a result of an analysis of the description. In analyzing this novel, the researcher includes several supporting books, from several Sufi works such as the book *Madhol ila tasawuf al-Islamy* by Abu Wafa' at-Taftazani, *Madarijus Salikin* by Ibn Qoyyim al-Jauziyah, *at-Ta'aruf li Madzabi Ahlu At- Tasawuf* by al-Kalabadzi, and *al-Fathu ar-Rabbany wal Faidh ar-Rahmany* by Abdul Qodir al-Jailany.

The complete research methodology that plays a role. Towards the final stage, namely data analysis, based on the acquisition of three main concepts and some Sufism values. The selection of this analysis technique is deliberately enabled to make it easier for the reader to understand the results of the researcher's analysis.

RESULT AND ANALYSIS

1.1. An Overview of The Novel and Syeikh Siti Jenar

The novel Syeikh Siti Jenar by Agus Sunyoto, with its seven series, has been recognized as a work that discusses the thin line that exists between religious passion and hidden desires, as well as the role of interested parties who include God as a supporter of that interest. This was said by KH. A. Mustofa Bisri as a history reader (Sunyoto, 2004a, p. IX)

The journey of Sheikh Siti Jenar or who is often called Abdul Jalil, began as a kyai or teacher at the Giri Amparan Jati Islamic boarding school. This Islamic boarding school is the center of Islamic Education which is a destination for travelers to study from all over the country(Sunyoto, 2004a, p. 9)

When he was small, Abdul Jalil was named San Ali. This name sounds strange, but it is familiar in the eyes of the public(Sunyoto, 2004a, p. 35) and is predicted to become a great leader in the country of his birth. His father was named Ki Datuk Soleh and his mother was named Nyi Rara Anjung. He also has a foster father named Ki Samadullah(Sunyoto, 2004a, p. 65)

In this story, he is a Sufi who acts as a preacher and elder of Dukuh Lemah Abang. He wants to re-establish the teachings of Tawhid and develop the teachings and practices of Sufism among the people, which is called the concept of masyarakat-ummah(Sunyoto, 2004e, p. 215).

1.2. The Values of Tasawuf

Tasawuf is basically a feeling, experience and soul that is universal, so that it can protect someone from negligence(al-Qusyairi, n.d., p. 34). According to at-Thusy in his book, the word tasawuf comes from the word *shofaa* 'which means is purity. Or purify the relationship with Allah, so that Allah will be close and give glory to him(Harini, 2019, p. 25). Another meaning is simplicity. Derived from the comparison of *shuffah* or simple huts of the Muhajirin, which was intended as one of the criteria of the Sufis, namely simplicity. inhabited by the Muhajirin

There are two core points that represent the notion of Sufism, namely purity and simplicity. Abdul Jalil or Sheikh Lemah Abang is a human leader and teacher who is highly respected and respected, he prefers to live a simple, even poor life with a small hut containing a sheet of pandan mat as bedding(Sunyoto, 2004f, p. 167). In his heart is not reflected the purity as a whole because there is still worldly ego in him. The purity of heart that anchors ownership of something only belongs to Allah, Abdul Jalil still feels a very deep loss with the death of Nafsa, a woman he adores whose father married him to someone else. A person with a pure heart will not feel that he has lost anything, because everything on earth belongs to God, nothing belongs to humans(Sunyoto, 2004b, pp. 290–293)

According to Taftazani, tasawuf is a collaboration between *aqidah*, *shari'ah*, and morals. *Aqidah* is an inner experience in trust and a direct relationship between the servant and God. *Shari'ah* as a law that overshadows one's interaction with the surrounding environment. While morals are the application of *aqidah* and *shari'ah* which form interactions with the surrounding environment such as attitudes of *ridho*, *zuhud*, and *tawakal* (trustworthiness)(Abu Wafa' at-Taftazany, n.d., p. 12).

Because of that Abdul Jalil in his story tells about the spiritual journey of Prophet Musa and Prophet Khidir in the Lautan Makna, namely the invisible realm. They travel this way by boat. This boat is a symbol of *Shari'ah*. The Visible Realm is a realm that has no clear boundaries and cannot be reasoned with that requires *shari'ah*, like passengers on a boat who want to reach the Ocean of meaning as the surface of the Ocean of Being. Next is the story of the murder of the child (*Ghulam*). This child has the nature of disobedience and denial, and because of that, he must be killed because it is a symbol of a small ego or the existence of human lust, so that a good and dutiful will be born(Sunyoto, 2004e, pp. 178–182).

With the collaboration above, it can form a person who can protect himself from lust, wealth, or pride, and keep his heart close to Allah(al-Bakistani, 1986, p. 38), so that it is hoped that he can show how to purify the soul, clear the mind, build up physically and mentally, to find happiness. eternal, that is as close as possible to God by way of *ma'rifat*(al-Qusyairi, n.d., p. 119). The purpose above is what Abdul Jalil wants to do, namely to find Allah as *Sangkan Paran*. He knows that the journey that he will is not promise anything, except for his return to Origins that cannot be imagined, compared, or equaled. For that, she had to go through layers of hijab and barriers to test her enthusiasm and determine(Sunyoto, 2004b, p. 154)

Apart from being spiritual, closeness to Allah or *muroqobatul Haq*(Ibnu Qoyyim al-Jauziyah, n.d., pp. 343–344). what is called happiness can be achieved by self-knowledge or self-introspection (*muhabatun nafs*)(Ahmad, 2018, pp. 1–16), *mulahadzotul kholqi* or good *mu'amalah* with others Abdul Jalil stated that religion has prohibited every individual from

muhabatun nafs the essence of *innalillahi wa inna ilaihi raji'un* which means that in fact all I am comes from me and all I will return to Me as the origin of all I am, or all I personally come from I the universe. . And amidst this awareness, a person personally always ignores all his behavior and worship before Allah(Sunyoto, 2004b, pp. 52–53). Not enough there, closeness to Allah requires *mulahadzotul kholqi*, because of that Abdul Jalil tries to be a useful person by carrying out many reforms in society that are masalah. This masalah is aimed at none other than to resuscitate the people of *Lemah Abang* to the teachings of Tawhid(Sunyoto, 2004f, p. 278), so that everyone can live in peace and prosperity(Sunyoto, 2004f, p. 146).

Furthermore, to reach a Sufi self, there are seven levels which are referred to as the seven obstacles namely seven Oceans, seven valleys, seven mountains, seven ravines, seven deserts, seven jungles, and seven forts(Sunyoto, 2004b, p. 53). According to at-Thusy the levels (*maqomat*) from the start are *taubah*, *wara*, *zuhud*, *faqr*, *sobr*, *tawakal*, and the last is *ridho*(Abu Nasr as-Siraj, 1960, pp. 68–80)

First, taubah, namely remembering sins, acknowledging the greatness of Allah, and returning to remember and draw closer to Allah. At this *maqom* San Ali asked for advice from his uncle named Tahrimah, as a provision for his journey. Tahrimah also gives two main pieces of advice. First, repentance by turning away from everything except Allah, secondly, remembrance by always remembering Allah(Sunyoto, 2004b, p. 97)

Second, wara', avoiding what is punishable by doubt. To maintain the balance of the life order of Allah's representatives on earth, who will not equal or equal Allah as *al-Haqq*. Humans are obliged to follow the Divine legal order which stipulates halal, haram, syubhat provisions in matters of obtaining property rights as God's representatives on earth(Sunyoto, 2004f, pp. 98–99).

Third, zuhud, namely belief, *ridho*, and trust in Allah, are narrated in this maqom A figure named Tahrimah whom Abdul Jalil believes is Zahid, he always leaves what belongs to him, and realizes that in fact everything belongs to Allah, and he does not own anything(Sunyoto, 2004b, p. 96). *Fourth fakr*, namely those who do not have anything, who do not demand anything physically and mentally, do not expect anything from others. As for when it is given, it is not taken. In fact, he is as rich as God's creation. In this maqom, Abdul Jalil narrated comparing ants with kings. Ants are poor never demand anything and never make others suffer, while the king is abundant in wealth, his days are always filled with suffering for the creatures around him(Sunyoto, 2004d, p. 52). *Fifth* is patience, namely preventing oneself from Allah's prohibition, carrying out Allah's orders, believing in Allah, and not easily complaining and the sixth is trusting, namely relying only on Allah. Mahjuubin. San Ali was challenged to become a trader. This challenge is the stage of the level of patience and trustworthiness. Patience in protecting oneself from lust for wealth, and trust in surrendering the results of his trade to Allah(Sunyoto, 2004b, pp. 47–48)

Seventh ridho. that is, accept all of God's provisions with pleasure. In this maqom narrated by Rishi Punarjanma, a Sannyasin who is already *Tyaga*, or a person who has been released from worldly bonds, so that there is nothing but He, the Highest and the Most Single. Towards the time of his death, Abdul Jalil could only breathe heavily while cradling the head of Rishi Punarjanma who was limp. With this incident Abdul Jalil had to give up Rishi Punarjanma, because what happened to him was Allah's will, and humans are just powerless objects, who do not have any will(Sunyoto, 2004c, pp. 19–21).

The last value is *ahwal* which is a manifestation of *maqomat*, which has been passed by Sufis or it can also be called a mental condition resulting from the practice they do, cannot be seen but can only be felt and is subjective(Miswar, 2017, p. 86). In this discussion, the researcher makes three *Ahwals* that are often encountered from the journey of the Sufis as the basis for finding the *Ahwals* hidden in the story. First, *Qorbu*, *Second, ash-Syauq*, *Third, al-insu*

First, Qorbu, (alert or introspective) that is feeling that Allah is always near, so a person will always be alert and introspective of what he is doing(Abu Nasr as-Siraj, 1960, p. 48). *Second, ash-Syauq*, *Ash-Syauq* the longing that results from love for Allah(Abu Nasr as-Siraj, 1960, p. 95). *Third, al-insu*, *Al-Insu* is always feels with Allah or never feels alone(Abu Nasr as-Siraj, 1960, p. 99). The three *ahwals* above are incorporated in the story of Abdul Jalil in positioning the prophet Muhammad as a guide to go to Him. Because there is closeness (*qurb*), longing (*isyq*), and electability (*musthafa*). The presence of these three things intermediaries in prayer(Sunyoto, 2004c, p. 39)

In the first is ahwal of Qorbu it is told that in the condition of Nyi Idang Geulis' proximity to Sang Hampa, there is a magical boundary between the mother and her husband, sons and daughters, and everything that is owned, because the mother has reached the pinnacle of true life(Sunyoto, 2004e, pp. 47–48). *The second ahwal, ash-Syauq* , narrated How lucky are people who become beggars for the love of the Beloved who is sincere and holy. Blessed are you who are drunk with the wine of longing, because you crave His love as happiness has been tasted by Rabi'ah, Rumi, Hallaj, Ba Yazid, Attar, Hafiz, Sa'di(Sunyoto, 2004d, p. 51). And the third ahwal al-insu, the renewal that has occurred in the ummah community is in fact only related to the condition of society which is still like the raw material of a herd of slaves, because of that a long struggle is still needed to protect the enemy. Enemies that must be protected because they are people with a slave mentality. Therefore Sri Mangana took an example from the story of Prophet Musa facing the Children of Israel to take the promised land. The Children of Israel refused and said, "O Musa, we will not enter the land as long as they are in it. Therefore go you with your God and fight the two of you. Indeed, we will wait here alone (QS. Al-Ma'idah: 23-24)(Sunyoto, 2004f, pp. 279–281)

1.3. History And Development

The history and development of Tasawuf according to Sayyed Hossain Nasr is in line with the development of Islam, so that the norms in Islam remain in accordance with the times¹. This reflection is illustrated by the emergence of *zuhud* as the beginning of the history of Tasawuf. This is supported by some evidence as stated by Golds Behr, caused by two main factors, namely the great feeling of guilt and the fear of retribution against Allah's punishment and punishment in the hereafter(al-A'la Al-Afifi, n.d., p. 2). Then it was proven by the Prophet's way of making excuses at Hira Cave, until finally he received a revelation and was appointed as the Messenger of Allah on the 17th of Ramadan

In the 3rd and 4th centuries, Qusyairi's role as a figure of Sunni Sufism returned the direction of understanding Sufism to the basics of monotheism of ahlu sunnah, so that it could be preserved from deviations and continued to develop. Al-Qusyairiy also opposes the existence of a comparison between the nature of God and the nature of humanity. This agrees with al-Junaid who stated that monotheism is the separator between the former and the new, or what is commonly referred to as the Sufi *Syatahi* group(Abu Wafa' at-Taftazany, n.d., p. 147; al-Qusyairi, n.d., p. 34; Munir, 2017, p. 231).

In the 5th century, Imam Ghazali appeared against the types of tasawwuf that he considered inconsistent with the Koran and Sunnah, because in essence tasawuf is a way of ascetic life, soul education, and moral formation. This is reflected in his thoughts against the theory of unification or emanation. The role of al-Ghazali's Tasawuf in the Islamic world is also recognized as very strong, some of which are, First, returning Muslims from scholastic(Ebta Setiawan, n.d.) activities with their theological dogmas towards studying, interpreting, and living up to the words of Allah and the Sunnah of the Prophet. khouf to the fires of hell by presenting him in moral advice and teaching. Third, which is the fruit of the application of khouf, Sufism has a very respectable and guaranteed position in Islam. Fourth, change some terms that can only be understood by certain people, to be understood by ordinary people. The four points above are the results of Duncan B. MacDonald's analysis quoted by Amin Syukur and Masyaruddin(Zaini, 2017, p. 152)

Ghazali's concept is related to tasawwuf as an intermediary towards *Ma'rifat* or the essence of *taqqarub* (drawing closer) to Allah. In the end, *ma'rifat* is the absorption of the soul (heart) into the essence of monotheism which will affect physical activity as the essence of human reality. When linked to the fourth Duncan Analysis, it can be concluded that al-Ghazali's Tasawuf is psycho-moral or prioritizes moral education and opposes the concept of the Creed such as suggesting oneness with God which is the product of his own imagination as a Sufi, so that he can combine

¹ The Islamic norm as it has manifested itself over the centuries in accordance with the essential reality of Islam, a norm that has also displayed various modes of development, but always within the possibilities inherent in that reality and according to its principles (Nasr, 2020, p. 19)

Tasawuf, fiqh, and kalam science (Abu Wafa' at-Taftazany, n.d., pp. 152–155; Munir, 2017, pp. 236–238; Zaini, 2017, pp. 154–157).

The entry of Islam into Indonesia between two opinions, in the 7th-century Hijriah and the first-century Hijriah, was mediated by preachers in fulfilling the obligation to propagate Islam peacefully (Shihab, 2009, p. 6). In the 15th to 18th centuries, Islamic teachings began to enter the realm of the science of Kalam and Tasawuf, so that the concept of God began to be associated with other concepts, and the Islamic worldview increasingly penetrated into the minds of Indonesian society, until several absorptions occurred. Arabic into Malay and other Indonesian languages (Anton Ismunanto, 2021, p. 142). This opinion is supported by Ali 'Ala al-Afifi that spiritual life is not something new for Islam, but has already developed in every country that Islam has entered (al-A'la Al-Afifi, n.d., p. 51; Shihab, 2009, p. 21), which then continues to develop with examples of non-violence (Shihab, 2009, p. 22).

CONCLUSION

As a Sufi who struggles as a preacher, teacher and elder, he wants to restore the close practice of Sufism among the people. Therefore in this novel there are several values of Sufism hidden in the story, such as First, the meaning of Sufism, Second, the purpose of Sufism, third, several ways that need to be done to get closer to Allah, namely recognizing yourself and behaving well towards Allah's creatures in the world. surrounding, fourth, three core points in Sufism, namely aqidah, shari'ah, and morals, fifth, seven maqomat tasawuf consisting of taubah, wara', zuhud, fakr, patient, trust, and ridho. Sixth, the three ahwal of Tasawuf, namely qorbu, syauq, al-insu.

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