



The Sufi Spiritual Practices of Abūyā Dimyāṭī at the Rauḍlatul ‘Ulūm Islamic Boarding School in Cidahu, Banten: A Case Study

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ABSTRACT

This study aims to identify and analyze the application of the teachings of Sufi Abuya KH. Dimiyati bin Romli at Pondok Pesantren Rau ° uses a qualitative approach with case study design, data collected through participant observation, in-depth interviews with six key informants, and documentation studies. The findings reveal six pillars of Integrated Sufi spiritual practices: (1) collective remembrance as a daily routine; (2) Sufistic practices of adab and akhlaq; (3) sufi education through classical texts; (4) spiritual development through da'wah and caliphate; (5) Abuya's exemplary leadership as a center spiritual education; and (6) Social Sufism is manifested in community service and inclusiveness. These six pillars form a spiritual ecosystem that transforms Sufism from a theoretical discourse into an operational and sustainable system of life. Pesantren Rauḍlatulululū M Cidahu is a traditional Sufism education model that successfully adapts to current needs without losing the authenticity of its lineage and spiritual substance.

Keywords: Al-Ghazali, Tahafut Al-Falasifah, Paradigm Criticism, Philosophy of Science, Modern Epistemology



INTRODUCTION

The spiritual practice of Sufism in pesantren Nusantara currently faces significant challenges in the contemporary era, especially in responding to the moral crisis, radicalism, and consumerism that erode the ethical foundations of society. In this context, Sufism Abūyā Dimyāṭi at Pondok Pesantren Rauḍlatul ‘Ulūm Cidahu, Banten, is a model of spiritual practice that integrates ritual, moral, and social dimensions as a whole as an adaptive response to the challenges of the Times. This is because Sufism not only serves as an individual ritual to draw closer to God, but also operates as a basis for character building, strengthening religious moderation, and community moral resilience in the midst of modernity. As emphasized in Zamzamy's dissertation (2025), the phenomenon of strengthening local spirituality and the dynamics of the religious life of the Banten people makes Sufism Abūyā Dimyāṭi an important reference in understanding the construction of Nusantara Sufism which is able to answer the spiritual emptiness of modern society. Thus, examining the spiritual practice of Sufism in pesantren becomes very important to understand how sufistic values are realized and maintained as a living system that forms a collective identity in the midst of globalization.

Various previous studies have examined the figure of AbūyāDimyāṭi, syadziliyah order, and pesantren tradition in Banten from various academic perspectives. However, such studies tend to focus on partial aspects such as biographical, sociopolitical, or performative rituals, without parsing Sufism as a unified epistemological and practical system lived in boarding schools. A comprehensive understanding of Nusantara Sufism demands an analysis that connects the conceptual framework, scientific transmission, and the reality of social practices that make up the building of Sufism of a figure. As an illustration, Fauzi (2017) examines the traditional educational framework of Abuya, Ummah (2018) examines the ritual and social piety of the Syadziliyah Tariqa, while Azmi (2024) and Fadila (2022) only highlight the tradition of reading certain texts such as Asma Badr and Nazhm Ashlu al-Qadar without touching the epistemological structure that sustains it (Zamzamy, 2025). Therefore, while these studies provide an important historical and sociological foundation, they leave room for deeper exploration of how Sufism is implemented as a holistic spiritual education system.

There is a significant academic void regarding the study of the spiritual practice of Sufism Abūyā Dimyāṭi as a comprehensive and complete case study. There has not been a single study that specifically maps out how the concept of Sufism Abuya lived, transmitted, and implemented in everyday life in Pesantren Rauḍlatul ‘Ulūm Cidahu as a unified system. The absence of studies that position spiritual practice as the main object with a case study approach causes the dynamics of the implementation of teachings such as the integration of collective dhikr, *riyāḍah*, the practice of *adab*, and the example of Murshid has not been mapped academically. From the study of various literatures, it is clear that previous studies have only touched the surface of tradition without outlining the dialectical relationship between texts, concepts, and social realities of pesantren that form the authenticity of Sufism Abuya (Zamzamy, 2025). [Warrant] based on these gaps, this article is here to fill the empty space by examining the spiritual practice of Sufism Abūyā Dimyāṭi through a case study approach, in order to offer theoretical and practical contributions to Nusantara Sufism that are adaptive, grounded, and relevant in the contemporary era.



RESEARCH METHOD

1. Unit Analysis (Objective Material)

The unit of analysis in this study includes several dimensions that are interrelated. Lokasi utama penelitian adalah Pondok Pesantren Rauḍlatul 'Ulūm Cidahu, Pandeglang, Banten, yang merupakan pusat transmisi spiritual (spiritual transmisi center) tempat Abūyā Dimyāṭī mengajar, membimbing murid, dan menanamkan tradisi tasawuf secara turun-temurun (Zamzamy, 2025). The case studied is the spiritual practice of Sufism Abūyā Dimyāṭī and its implementation in pesantren life, including collective dhikr, the practice of sufistic adab, *riya ḍḍah* and *khalwat*, the teaching of classical books, and the example of Murshid. The focus of the institute is the Islamic boarding school Rauḍlatul UIUlmM as a philosophical ecosystem that represents living Sufism (Bruinessen, 2015). The activities observed include routine recitation of the Yellow Book, Baiat 'Tariqa Syadziliyah (held every Saturday in the month of Maulud), monthly istighātsah kubra, Asma Badr readings, as well as daily wird routine after Maghrib and dawn prayers. [Artefak] Artefak yang dikaji mencakup manuskrip ajaran Abūyā Dimyāṭī seperti *Ashlu al-Qadar fī Khaṣā'akuṣ Faḍā'il Ahli Badar*, *al-Hadiyyah al-Jalāliyyah fī al-Ṭarīqah al-Syādziliyyah*, *Minhaj al-Istifā'*, catatan pengajian murid, ijazah amalan, dan arsip pesantren. [Events] important events that are part of the analysis include Abuya's teaching process during his life (1963-2003), leadership transformation after his death, and the continuity of spiritual traditions until the contemporary era.

2. Research Design

This study uses a qualitative approach to the design of Case Studies (case study) combined with the study of figures (character study/intellectual biography). The qualitative approach was chosen because the main orientation of the study was not just describing empirical phenomena, but understanding the meaning, value, and structure of Sufism Abūyā Dimyāṭī in a substantive and holistic manner (Creswell, 2018). The design of the case study allows the researcher to examine spiritual practice as a living system in the context of pesantren, while the study of figures allows the reconstruction of the ideas, concepts and methodology of Abuya's Sufism through the intellectual imprint, spiritual experience and construction of his thought (Bungin, 2022). [Supporters] this approach is in line with the tradition of Sufism research that is commonly used in studying classical and Nusantara scholars, such as al-Ghazālī, Ibn 'Aṭ' a'llah, and Sheikh Nawawe al-Bantanei (Fathurrahman, 2015).

3. Sources Of Information

The sources of information in this study are divided into three main categories. The key informant consisted of senior students who had interacted directly with Abūyā Dimyāṭī over a long period of time, received practice diplomas, and kept records of the teachings, namely KH. Otang Djuzrotani Hamzah, Queen Elis, and Siti Masyitah. Supporting informants include students and pilgrims who are familiar with Abuya's teachings through the path of recitation, such as Siti Zulfa Sidiq, Debi Gunawan, and Jali, who provide an overview of the internalization of teachings at the community level. Academic informants consist of lecturers and experts in Nusantara Sufism who play a verifying role in assessing the accuracy and consistency of data through conceptual triangulation (Sugiyono, 2022). Buku karya Abuya (*Ashlu al-Qadar*, *al-Hadiyyah al-ṣjalliyyah*, *Roshnul Qo hrī*, *al-Ghazālī*, *Ibn 'Aṭā'*) (Nasr, Schimmel, Sedgwick) as a composite number.



4. Data Collection Process

Data collection is done through four complementary techniques. Literature studies were conducted on classical and contemporary Sufism literature, previous research on Abūyā Dimyāṭī, and Local History archives of Banten to build a theoretical framework and map the historical context. Non-participatory observations were made on spiritual practices in pesantren, including collective dhikr routines, book recitation, and the dynamics of santri life, in order to capture the dimension of lived sufism (Asad, 1993). In-depth interviews with a semi-structured approach were conducted using flexible interview guidelines, aimed at exploring the mindset of Sufism, scientific isnaad, tazkiyah method, student interpretation of key concepts, and the daily social context of pesantren (Kvale & Brinkmann, 2009). Documentation includes manuscripts, teaching books, recitation notes, lecture recordings, pesantren archive photos, and written documents on Abuya's spiritual practices and advice. All data were verified through source triangulation and member checking to ensure the validity and credibility of the findings (Moleong, 2021).

5. Data Analysis

Data analysis is carried out through two dimensions: stages of analysis and methods of analysis. The stages of analysis follow the interactive model of Miles and Huberman (2014), including: (1) data reduction, which is the selection, focusing, and simplification of raw data from interviews, observations, and Documentation; (2) Data display, which is the systematic presentation of data through narratives, tables, and relationship schemes between concepts; and (3) data verification, i.e. drawing conclusions that are confirmed through triangulation and member checking. The analysis method used includes three approaches. First, content analysis (content analysis) to encode the concept of Sufism Abuya, identify key terms, and map the structure of teachings (Bungin, 2022). Second, historical-genealogical analysis to trace the scientific chain, the relationship with the predecessor teachers, and the roots of the tariqa tradition that forms the style of Sufism Abuya (Azra, 2013). Third, hermeneutic analysis to interpret sufistic meanings in texts and practices, understand the relationship between texts, students, and spiritual practices, and connect Abuya's teachings with the context of modern life (Creswell, 2018). The combination of these three methods allows for a comprehensive reading of the Sufism of Abūyā Dimyāṭī as a system of spiritual knowledge and practice in the contemporary era.

RESULTS AND DISCUSSION

Results

This study revealed the implementation of the spiritual practice of Sufism Abūyā Dimyāṭī at the Rauḍlatul 'Ulūm Cidahu Islamic boarding school, Pandeglang, Banten, through participatory observation for five days (10-15-June 2025) and in-depth interviews with six key informants. Pesantren affiliated with Tariqa qadiriyyah wa Naqsyabandiyah has a complex consisting of the main mosque, recitation Hall, boarding students, ndalem (residence caregiver), as well as a zawiyah at the back of the complex. Boarding school activities take place for 24 hours with a structured schedule. Based on the analysis of field data, the researchers identified six pillars of Sufism spiritual practices implemented in an integrated manner, as described below.



A. Collective dhikr as a daily routine

Collective dhikr is the most basic and fundamental spiritual practice in the Islamic boarding school Raulatul 'latUEm Cidahu. This practice is carried out consistently every day, both after the obligatory prayers, especially Maghrib and Fajr, and at special times such as Friday nights and major Islamic holidays. Dhikr is done to achieve tahlil, istighfar, salawat, and certain hizib-hizib from Tariqa qadiriyyah wa Naqsyabandiyah. In this pesantren tradition, dhikr is not only positioned as oral worship, but as a means of cleansing the heart (tazkiyatun nafs) and media habituation of students to live in divine consciousness (muraqabah).

The implementation of collective dhikr led directly by Abuya was clearly recorded in observations on Friday night, June 12, 2025, at 19.30–21.15 WIB. On that night, about 150 students and 30 worshipers of the surrounding community filled the main mosque. The entire congregation sat cross-legged form a circular shaft under a dim yellow light. The series of dhikr begins with istighfar three times, followed by tahlil 100 times with Jahr's rhythmic voice, then salawat nariyah, and closed with hizib Qadiriyyah wa Naqsyabandiyah. During the procession, some students seemed to close their eyes solemnly, while in the back row, some elderly worshipers were seen shedding tears. After the dhikr was completed, Abuya led the prayer in a quiet voice that was allowed by the entire congregation, followed by silence for about two minutes before he gave a brief Mau'izah about the importance of istiqamah (OBS-01, 12/06/2025).

The consistency of this practice was also confirmed in observations on June 14, 2025 at 04.30 WIB, when after salamthe Fajr prayer, without a pause, all students sat down and immediately chanted the morning wird led by a senior student. Wird replaced L il ilha ha ilallā who was born 33 times, died and salawat, died about 15 minutes. None of the students left before the wird was completed (OBS-02, 14/06/2025).

The philosophy behind this collective dhikr routine is explained directly by Abuya KH. Dimyati bin Romli in an interview. He emphasized that dhikr is not just a mouth that moves, but the process of instilling God into the heart. He believed that if the heart is in God, then everything will be done. akan Abuya accustom students to dhikr together so that their hearts live, because according to him, dhikr itself feels heavy, but if done together, the congregation will strengthen each other. He also emphasized that this practice is a legacy of the previous teachers and murshids of the Qadiriyyah Wa Naqsyabandiyah Tariqa (W-01, 10/06/2025).

From the structural side, Ust. H. Ahmad Fauzi as deputy caregiver confirmed that dhikr at Pesantren Cidahu is not an additional event, but the core of all pesantren activities. Every Ba'da Maghrib and Ba'da Fajr is a mandatory time of dhikr, Friday night is filled with manaqiban, and Monday night with maulidan. Everything has been scheduled and cannot be empty. He added that Abuya himself led the dhikr if he was at the pesantren, and if not, he appointed a replacement. The principle that is firmly held is: a day without dhikr together is a day of loss (W-02, 11/06/2025).

The impact of collective dhikr is felt personally by the students and the community. Muhammad Rizki, a senior student who has lived for five years, admitted that he initially felt heavy, sleepy, and tired. But after three months, dhikr turned into a necessity. He said that if one night did not participate, it felt like something was missing, there was a calmness that could not be explained, especially when Abuya led, his voice



felt like penetrating his chest (W-03, 13/06/2025). Meanwhile, Hj. Siti Maryam, a community worshipper who has been following dhikr at pesantren for eight years, described her experience as like charging a battery. According to him, at home there are many problems, but as soon as you sit down to dhikr together, everything feels light, and before Allah all people are equal without anything higher (W-05, 14/06/2025).

B. The practice of manners and Sufistic morals in everyday life

The second pillar found in the Islamic boarding school Raudlatul 'UIUUm Cidahu is the practice of adab and sufistic morals that are integrated in all aspects of daily life. Students are accustomed to maintain strict manners towards teachers, fellow students, guests, and the environment. Abuya applied the principle of "adab before knowledge", in which morals such as tawadhu', patience, honesty, and not ujub were instilled through daily habituation and direct example, not just through verbal instruction in the classroom.

Internalization of adab is observed naturally in daily interactions in the boarding school environment. On observation June 11, 2025 at 06.15–06.45 WIB, when Abuya came out of ndalem to the mosque, all students who passed immediately looked down, kissed his hand, and no one walked in front of him. A junior student who accidentally walked in front of Abuya was immediately asked back by senior students with a soft sentence: "son, walk behind the Kiai." There is no hard tone, but firm. In the dining room, students are not allowed to eat before Abuya or ustaz starts, and conversations are conducted in a quiet voice without loud laughter (OBS-03, 11/06/2025). "The same ethics are also reflected in academic forums, where a student who wants to ask raises his hand first, looks down, then speaks with the phrase" Afwan, Yai, please permission to ask, " without any students interrupting the ustaz explanation, and when the ustaz is finished, all students in unison say "Jazakumullah khairan, Yai" (OBS-04, 12/06/2025).

In an interview, Abuya KH. Dimiyati emphasized that he always conveyed to the students that adab should take precedence over science. According to him, it is useless to memorize a thousand books if you do not have manners, because without manners, knowledge will not be a blessing. He exemplified himself by never sitting higher than his teachers before, and hoped that santri would also behave the same towards himself and towards anyone (W-01, 10/06/2025).

The mechanism of cultivation of manners is further explained by Ust. Masihuri, teacher of Sufism. He explained that manners in pesantren are not taught through lectures alone, but more through habituation and example. If there are students who speak harshly, he is not immediately scolded, but called, talked to, and then asked for istighfar, with consequences if repeated. Most importantly, according to Ust. Masyhuri, santri saw firsthand how Abuya spoke, treated guests, and smiled at anyone, and that was what made an impression (W-06, 12/06/2025).

The impact of this habituation is felt directly by Abdul Ghofur, a junior student who has just lived two years. He admitted that he was initially surprised because at home he used to speak loudly, while at the boarding school he had to speak slowly, kiss his hands, and look down. But over time it became a habit, and when he returned home, his parents said that he changed to be more polite. He also feels calmer and



learns not to get angry immediately when a friend has a different opinion (W-04, 13/06/2025).

C. Ta'lim Sufism through the classic books

The third pillar identified is the teaching of Sufism through the classical books (kutub al-turats). Abuya secara rutin mengajarkan kitab-kitab seperti *Ihya' Ulumuddin*, *Bidayatul Hidayah*, *Nashaihul Ibad*, *Ta'limul Muta'allim*, dan *Al-Hikam Ibnu ' Athaillah*. These books are not only read textually, but their inner meaning is explained in depth and is associated with the reality of santri's life. Teaching is carried out through the method of *bandongan* (general recitation), *sorogan* (individual learning), and scientific *mujalasa* (closed study), with direct supervision of the *mursyid* to avoid misunderstandings.

The process of internalizing the inner meaning of the classic book is clearly observed in halaqah *Ihya' Ulumuddin* on June 13, 2025 at 08.00–10.00 WIB. About 60 students sat cross-legged in the boarding hall with their respective books, while Abuya sat in a low wooden chair reading Arabic text with *tartil*, then translating and explaining its inner meaning. In one passage on ' *Aja'ib al-qalb* (the miracle of the heart), he stopped and said: "This is not a theory. Close your eyes, feel your heart. This is where God speaks." All students closed their eyes for about a minute in complete silence (OBS-05, 13/06/2025). In the afternoon session, in the study of *Bidayatul Hidayah* with *sorogan* method, Ust. Masyhuri not only explains the literal meaning, but also relates to the life of the students. In the section on oral hazards, he said: "If you read the section on oral hazards, remember yesterday there were *ghibah* in the dormitory? That's what Imam Ghazali meant, " which made the students bowed (OBS-06, 13/06/2025).

In an interview, Abuya KH. Dimiyati explained the principle of selection of books taught. He stated that he did not arbitrarily choose the book: *Ihya' Ulumuddin* was chosen because it completely covers *Shari'a*, morality, and mind; *Bidayatul Hidayah* for beginners to know basic *adab*; *Al-Hikam* for advanced students; and *Nashaihul Ibad* for daily advice. Abuya emphasized that all books must have a chain of *Isad* that continues from teacher to teacher to author, and he strictly forbade learning Sufism from the internet without a teacher because it is dangerous (W-01, 10/06/2025).

Ust. Masyhuri added that the orientation of teaching is not on the completion of the book, but on the entry of the contents of the book into the hearts of students. According to him, sometimes one page can be discussed for two hours because Abuya relates it to spiritual experiences, and the book is not to be memorized, but to be lived (W-06, 12/06/2025). The pedagogical impact of this method was felt by Muhammad Rizki, who claimed that he used to think that Sufism was a high science only for *kiai*. But after studying *Al-Hikam* and *Ihya'*, he realized that Sufism is about eating, sleeping, talking, and associating, and the classic book is like a mirror to look at oneself (W-03, 13/06/2025).

D. Spiritual development through *Ruhiyah* and *Khalwat*

The fourth pillar found is spiritual development through *riyadlah* (spiritual practice) and *khalwat* (spiritual solitude). Pesantren provides a special time for senior students to carry out *riyadlah* such as *Sunnah* fasting, *wird* night, *qiyamul lail*, and *mujadah* *nafs*. *Khalwat* is performed in the form of regular seclusion in the *zawiyah*



(a special room behind the mosque) with the supervision of the Murshid, aimed at cleansing the heart from worldly influences and focusing attention on Allah. Abuya did not arbitrarily give permission for khalwat; only students who had met the requirements of Science and mental stability were allowed.

This process of spiritual isolation was observed on June 14, 2025, when there were five senior students who were undergoing a three-day khalwat in zawiyah. Although the researcher was not allowed to enter, from the outside there was a slow chanting of dhikr and recitation of the Qur'an. Ust. Fauzi explained that during khalwat, students do not speak except for urgent needs, do not use devices, and only eat one meal a day, and are awakened at 02.00 for qiyamul lail (OBS-07, 14/06/2025). The post-khalwat moment on the next day, June 15, 2025 at 06.30 WIB, recorded a deep emotional release. The five students came out of zawiyah with calm but tired faces, immediately greeted Abuya with hugs and prayers. One of the students was crying when he kissed Abuya's hand, and he said quietly: "Alhamdulillah, you are back. Now bring this calm to everyday life. Do not get lost" (OBS-08, 15/06/2025).

In an interview, Abuya KH. Dimiyati explained that khalwat is not for everyone. He does not allow students who have not stable souls or not enough knowledge, because if not ready, khalwat can be dangerous, can cause misgivings or arrogance. The purpose of khalwat is to temporarily disconnect from the world so that the heart can hear Allah, and after khalwat, students must return to society with new energy, not just stay away (W-01, 10/06/2025).

The transformative experience during khalwat was spoken by Muhammad Rizki, who has undergone khalwat twice. He related that at the first khalwat, he cried continuously for two days because all sins and mistakes appeared in his head. The third day was calm, as if the heart was washed, and he felt very close to God without intermediaries. But he also remembered Abuya's message that khalwat is not a goal, but a means to return to society and become better, so after khalwat he felt more patient and softer (W-03, 13/06/2025).

Ust. Ahmad Fauzi added that riyadlah is not only khalwat, but also daily practices such as fasting Monday-Thursdays for those who are able, qiyamul lail at 02.00, and a special wird before bed. All done in stages with direct supervision Abuya. If there are students who look too push themselves, Abuya admonished: "do not overdo it. Religion is easy. The important thing is istiqamah" (W-02, 11/06/2025).

E. Abuya's example as a Spiritual Education Center

The fifth pillar found is the direct example (uswah hasanah) of Abūyā Dimyāṭī as the central figure of spiritual education. Simplicity of life, consistency of worship, humility, and firmness in principle become a living mirror of the teachings of Sufism that he taught. For Abuya, spiritual education cannot be conveyed only through texts and theories, but must be transmitted through the soul and the practice of life. This example serves as a living curriculum, which is a curriculum that lives in the behavior of teachers.

The consistency of the caregiver's behavior was recorded during the five days of observation. Abuya was recorded waking up at 03.00 for Tahajjud, leading dawn prayers, reciting the Koran until 06.00, receiving guests until noon, taking a short break, then returning to teach ASR. His menu is very simple: rice, tempeh, and clear



vegetables, with clothes that are always clean white but simple. During the five days of observation, the researcher never saw Abuya angry; when there were students who did wrong, he called gently and advised both. A santri told that Abuya once gave his own sandals to guests who came barefoot (OBS-09, 10-15/06/2025).

Abuya's empathy and full presence towards the complaints of the people was also observed directly on June 14, 2025, when a farmer came crying complaining about family problems. Abuya listened for almost an hour without cutting, served himself tea, and then prayed, without any distance between the kiai and the farmer. After the guests left, Abuya said to the students nearby: "that's Sufism. Not just sitting in dhikr, but being present for people in need" (OBS-10, 14/06/2025).

In an interview, Abuya emphasized that he could not tell the students of zuhd if he himself was still chasing the world, could not tell them to be patient if he himself was irritable. According to him, spiritual education is contagious: students see, students imitate. If they see their teacher is upright, they will be upright; if their teacher is arrogant, they will also be arrogant. Therefore, he must take care of himself first before taking care of the students (W-01, 10/06/2025).

Testimony to the exemplary consistency is given by Ust. Ahmad Fauzi, who has been accompanying Abuya for 20 years. He said that the most impression was not Abuya's lecture, but his behavior: he never ate before the students ate, never slept before making sure all the students were in the room, and always greeted first. That is what makes the administrators and students reluctant at the same time in love, not because he is a kiai, but because he really lives by what he is taught (W-02, 11/06/2025).

From the perspective of society, Hj. Siti Maryam highlighted Abuya's accessibility and humility. According to him, Abuya treats everyone equally, both merchants and officials, always friendly, smiling and listening. He also told that he once asked to be prayed for at 11 pm because his son was sick, and Abuya accepted without complaining. That is what makes people believe that Abuya science is not only on the tongue, but in the heart (W-05, 14/06/2025).

F. Social Sufism: Service and openness to the general public

The sixth pillar found is social Sufism, namely the implementation of the teachings of Sufism that is grounded and answers the needs of the people. Pesantren Rauḍlatul 'UlUUm not only serves as a formal educational institution, but also a center of spiritual and social services for the wider community. Abuya accepts anyone who comes to seek advice, inner healing, conflict mediation, or simply ask for prayer, regardless of social background. In this framework, Sufism becomes a social ethic that forms an attitude of compassion, openness, and willingness to help anyone.

The function of pesantren as an inclusive public space was observed on June 14, 2025 at 09.00-12.00 WIB, when at least 12 guests came to ndalem Abuya with various purposes: a mother asked for prayer for her sick child, a trader asked for business advice, a couple asked for Conflict Mediation, and a young man who claimed to have anxiety. Abuya accepts all without strict schedules and without distinction. He said, "Let them in. People come here because they need peace. Do not disturb" (OBS-11, 14/06/2025). The involvement of pesantren in the social cohesion of the community is also observed in the general recitation every Sunday morning which is attended by



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around 200 residents from various villages, with material that includes life advice, Family Strengthening, and spiritual motivation. After the recitation, Abuya greeted the entire congregation one by one, some residents brought food for alms, and the family atmosphere was very thick (OBS-12, 15/06/2025).

In an interview, Abuya KH. Dimiyati explained that Sufism is not for oneself. According to him, if a person has tasted the sweetness of faith, he must share it. People come to pesantren not because he is great, but because they need to be listened to, prayed for, and strengthened. He emphasized that he should not reject anyone, whether farmers, officials, or people who have committed sins, because all have the right to peace, and this pesantren belongs to the people, not to him (W-01, 10/06/2025).

Ust. Ahmad Fauzi emphasized that the surrounding community considers pesantren as their own home. Some came to ask for prayer water, some asked to be mediated, some just wanted to vent, and Abuya never said he was busy. The principle held is that the doors of pesantren should not be closed to the people, and this is what he calls grounded Sufism, not ivory tower Sufism (W-02, 11/06/2025).

The impact of inclusivity is felt by Hj. Siti Maryam, who admitted that she was embarrassed to come to the pesantren because she felt that she was not knowledgeable enough. But Abuya said to him: "here there is no one smarter or dumber. We are all servants of God." Since then, he routinely comes and makes pesantren a place to complain when life feels heavy (W-05, 14/06/2025).

Discussion

This dissertation outlines the construction of the spiritual thought and practice of Sufism Abūyā Dimyāṭī in Islamic boarding school Rauḍlatul 'Ulūm Cidahu, Banten, as a model of "Nusantara transformational Sufism" that is integrative and grounded. Secara konseptual, tasawuf AbDimyā DimyDimṭiDimy men Hal ini tercermin dalam prinsip ikoniknya, "Thariqah aing mah ngaji!" (My path is to recite the Quran), which affirms that the prosecution of knowledge (the Quran) is the absolute foundation for the validity of charity and The Guardian from spiritual misguidance. The core of his teaching is tazkiyatun nafs (purification of the soul), which is in harmony with Imam Al-Ghazālī's (2002) classical formulation of the stages of takhallī (purification of the blameworthy), taḥallei (purification of the praiseworthy), and tajallei (revelation of divine light). However, Abūyā places a strong practical emphasis on the consistency of daily dhikr and muhasabah as instruments of self-regulation and spiritual therapy (sufi healing) that effectively relieve modern anxiety (Frager, 2014).

Furthermore, Sufism developed by AbūyāDimyā ṭī is social and anti-escapism. Spirituality is not seen as an escape from the world, but rather as an ethical foundation to deal with social reality in a wise way. This concept is in close dialogue with the thoughts of Seyyed Hossein Nasr (2007) and Buya Hamka (2018) regarding social Sufism, where a true sufi is those who have transcended the ego and are ready to serve for the benefit of society. In the face of the current of materialism, Abūyā offers the concept of ethical asceticism. Zuhd in his view does not mean absolute poverty or rejection of property, but malak al-mal (mastering property, not being controlled by it), a view that is in line with Ibn Qayyim al-Jawziyyah's (2019) definition of abandoning something because he considers it inferior to the pleasure of Allah.

In the dimension of Praxis (living sufism), this teaching is implemented holistically in Pesantren Cidahu through several main pillars. First, the regularly performed collective dhikr serves not only as a cleansing of the heart, but also as a shaper of cohesion and social solidarity



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of the community, as explained in the theory of ritual Émile Durkheim and the teachings of Sheikh Abdul Qadir al-Jailani. Second, Sufism education is carried out through the study of classical books (turats) such as *Ihyy a' 'Ulum al-Din* and *Al-Aqa'id*, which serves as a tool of inner transformation (transformative Islamic education) that bridges the sacred text with contemporary reality under the guidance of Murshid (Huda & Abidin, 2021). Third, the practice of *friyah* and *khalwat* is applied in a controlled and structured manner as an instrument of ego deconstruction, not to isolate oneself, but to return to society with new spiritual energy (Huda & Nasution, 2022). Fourth, the figures of *Ab Dimyati Dimiyati* themselves act as a "living curriculum" (living curriculum). His example of simplicity, discipline of worship, and humility became the most effective method of character formation, as asserted by Ibn Khaldun (2001) that the character of the disciple is formed through repeated interaction with pious figures in his environment.

The relevance of Sufism *Abūyā Dimiyati* thought in the contemporary era proved to be very strategic in responding to various pathologies of modern society. First, he developed a moral foundation (moral character building) to counter value criticism, corruption, and hedonism through the internalization of *tazkiyah* and *adab* values. Second, the practice of *dhikr* and contemplation (*tafakur*) taught by him has a positive correlation with mental health, functioning as a mechanism of psychological resilience (emotional resilience) against stress and anxiety in the digital age (Koenig, 2018). Third, *ABĀ Sufism* by instilling transcendental awareness and universal love (*rahmah*), this teaching forms individuals who are tolerant, forgiving, and reject violence in the name of religion, an approach that is very aligned with transcendental humanism and inclusive thinking KH. Abdurrahman Wahid (Gus Dur) (Rohman, 2022).

Overall, this description shows that Sufism *Abūyā Dimiyati* is not just a historical heritage or a static ritual, but rather a living system of social ethics (living tradition). It manages to synthesize the authority of classical scholarly chainsaws with responsiveness to the challenges of the times, making it an authentic, adaptive and highly relevant spiritual paradigm to empower contemporary society.

CONCLUSION

This study concludes that the most important finding of Sufism *Abūyā Dimiyati* is the formulation of "Nusantara transformational Sufism" which is integrative and grounded. It's based on the principle of "I'm going to die!", this Sufism unites *tazkiyatun nafs*, absolute adherence to the *Shari'a*, and social Sufism that actively serves the *Ummah* without escapism. The advantages of this Sufism model lie in its strategic relevance in responding to contemporary pathologies such as moral crisis, consumerism, and radicalism through ethical *zuhd* practices, *dhikr* as psychospiritual therapy, and the example of Murshid who maintains the authenticity of scientific *isnaad*. However, the shortcomings of this study are the limited locus in *Cidahu* boarding school and the lack of written documentation due to the manuscript fire disaster, so that the generalization of findings to other boarding school networks requires caution.

As a recommendation, the *pesantren* needs to carry out systematic digitization and audiovisual documentation of *Abuya's* spiritual heritage. In addition, the value of social Sufism needs to be integrated into the curriculum of character education and religious moderation, as well as opening up space for comparative research with other sufi figures of the archipelago.



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