

Fiqh-Sufism Dialectics in Wahidiyah Teachings: An Integrative Model of Islamic Legal Thought in Indonesia

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Abstract: This article examines the dialectical integration of fiqh (Islamic jurisprudence) and Sufism (taṣawwuf) within Wahidiyah teachings in Indonesia and critically explores its implications for contemporary Islamic legal thought. Employing a qualitative normative-legal approach combined with philosophical analysis, this study analyzes Wahidiyah doctrinal texts alongside classical fiqh literature and authoritative Sufi works through deductive legal reasoning, maqāṣid al-sharī'ah analysis, and ethical-spiritual interpretation. The findings demonstrate that Wahidiyah articulates a systematic and operational integrative framework in which fiqh provides normative structure and legal certainty, while taṣawwuf functions as an ethical-spiritual orientation that animates legal reasoning and practice. This integration is concretely structured through a hierarchical sequence of principles—*lillāh-billāh*, *li al-rasūl-bi al-rasūl*, *li al-ghawth-bi al-ghawth*, *yu 'ī kulla dhi ḥaqqin ḥaqqah*, and *taqdim al-aham fa al-aham thumma al-anfa' fa al-anfa'*—aligning intention, authority, obligation, and priority within Sharī'ah boundaries. Departing from previous studies that predominantly frame Wahidiyah as a devotional or cultural Sufi movement, this article conceptualizes Wahidiyah as an integrative model of Islamic legal philosophy. It contributes theoretically by demonstrating how Sufi ethical consciousness can be methodologically incorporated into jurisprudential reasoning without undermining legal certainty. Methodologically, the study offers a maqāṣid-oriented analytical framework for examining spiritually grounded legal practices. Practically, it provides an alternative paradigm to rigid legalism and unstructured mysticism by showing how spirituality, legal normativity, and ethical responsibility can be systematically harmonized in contemporary Muslim life. By positioning Wahidiyah as a transferable model of fiqh-taṣawwuf dialectics, this research advances contemporary Islamic legal theory and offers a contextually grounded approach to developing spiritually informed yet normatively coherent jurisprudence in plural Muslim societies.

Keywords: *Islamic legal philosophy; fiqh-Sufism dialectics; Wahidiyah; maqāṣid al-sharī'ah; Indonesia*

Abstrak: Artikel ini mengkaji integrasi dialektis antara fikih dan tasawuf dalam ajaran Wahidiyah di Indonesia serta menganalisis secara kritis implikasinya bagi pemikiran hukum Islam kontemporer. Penelitian ini menggunakan pendekatan kualitatif normatif-yuridis dengan analisis filosofis terhadap teks-teks doktrinal Wahidiyah, literatur fikih klasik, dan karya-karya tasawuf otoritatif, melalui penalaran hukum deduktif, pendekatan maqāṣid al-sharī'ah, serta interpretasi etis-spiritual. Hasil penelitian menunjukkan bahwa Wahidiyah membangun suatu kerangka integratif yang sistematis dan operasional, di mana fikih berfungsi sebagai struktur normatif dan sumber kepastian hukum, sementara tasawuf berperan sebagai orientasi etis-spiritual yang menghidupkan penalaran dan praktik hukum. Integrasi ini dikonkretkan melalui rangkaian prinsip berjenjang—*lillāh-billāh*, *li al-rasūl-bi al-rasūl*, *li al-ghawth-bi al-ghawth*, *yu 'ī kulla dhi ḥaqqin ḥaqqah*, serta *taqdim al-aham fa al-aham thumma al-anfa' fa al-anfa'*—yang secara simultan menyelaraskan niat, otoritas, kewajiban, dan skala prioritas dalam batasan Sharī'ah. Berbeda dari studi-studi sebelumnya yang umumnya memosisikan Wahidiyah sebagai gerakan tasawuf praksis atau fenomena kultural, artikel ini mengonseptualisasikan Wahidiyah sebagai model filsafat hukum Islam integratif. Secara teoretis, penelitian ini menunjukkan bahwa kesadaran etis-spiritual berbasis tasawuf dapat diintegrasikan secara metodologis ke dalam penalaran fikih tanpa mengorbankan kepastian hukum. Secara metodologis, penelitian ini menawarkan kerangka analisis berbasis maqāṣid untuk membaca praktik hukum yang berlandaskan spiritualitas. Secara praktis, temuan ini menghadirkan paradigma alternatif terhadap legalisme kaku dan spiritualitas yang tidak terstruktur dengan memperlihatkan bagaimana spiritualitas, normativitas hukum, dan tanggung jawab etis dapat diselaraskan secara sistematis dalam kehidupan Muslim kontemporer. Dengan memosisikan Wahidiyah sebagai model dialektika fikih-tasawuf yang dapat ditransfer ke konteks lain, penelitian ini memperkaya pengembangan teori hukum Islam kontemporer serta menawarkan pendekatan kontekstual bagi perumusan yurisprudensi yang berlandaskan spiritualitas namun tetap koheren secara normatif dalam masyarakat Muslim yang plural.

Kata kunci: *filsafat hukum Islam; dialektika fikih-tasawuf; Wahidiyah; maqāṣid al-sharī'ah; Indonesia*

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Introduction

Islam is fundamentally structured around three core doctrines: *īmān* (faith), *islām* (submission), and *ihsān* (spiritual excellence).¹ Jurisprudence (*fiqh*) is primarily derived from *islām*, while Sufism (*taṣawwuf*) is rooted in *ihsān*, with *īmān* serving as the foundation for both. These three dimensions are designed to operate in harmony.² Faith establishes awareness of God, ritual worship institutionalizes that awareness, and *ihsān* emerges as the ethical and spiritual consequence of sincere worship. When *īmān*, *islām*, and *ihsān* function synergistically, a Muslim attains a comprehensive (*kāffah*) religious life.³

In practice, however, Islamic thought has often experienced a dichotomy between *fiqh* and Sufism, treating them as separate or even opposing domains.⁴ Scientifically, this division is reflected in the distinction between outward religious sciences (*‘ilm al-ẓāhir*), mastered by jurists (*fuqahā’*), and inward sciences (*‘ilm al-bāṭin* or *ḥaqīqah*), associated with Sufis.⁵ Historical studies identify three major phases in the relationship between *fiqh* and Sufism. The

first phase, spanning the Prophet’s era, the Companions, and the early generations (*al-salaf al-ṣāliḥ*), reflects a symbiotic relationship in which legal observance and spiritual consciousness were practiced simultaneously. Ritual acts such as prayer were performed not only formally but also with deep ethical and social awareness.⁶

The second phase, beginning in the third century Hijri, witnessed increasing tension due to the emergence of specialized Sufi concepts such as *maqām*, *ḥāl*, *ma’rifah*, *fanā’*, and symbolic expressions, which led to the formation of divergent Sufi trends.⁷ These tensions persisted until the fifth century Hijri, when Imām al-Ghazālī articulated a synthesis that reasserted the inseparability of *fiqh* and Sufism. In *Iḥyā’ ‘Ulūm al-Dīn*, al-Ghazālī emphasized that legal rulings devoid of ethical spirit are rigid and lifeless, while spiritual practices detached from law lack direction.⁸ He framed this synthesis as a balance between worldly and hereafter-oriented benefits (*maṣlaḥah al-dunyā* and *maṣlaḥah al-ākhirah*),⁹ giving rise to what later scholars termed “Sufistic *fiqh*.”¹⁰

¹ A. H. Tajul Ariffin et al., “Islam, Iman, and Ihsan: The Role of Religiosity on Quality of Life and Mental Health of Muslim Undergraduate Students,” *IJUM Medical Journal Malaysia* 21, no. 3 (2022): 146–54, <https://doi.org/10.31436/ijum.v21i3.2047>.

² Shahril Nizam Zulkipli et al., “Internalization of Iman, Islam, and Ihsan as the Foundation of Prophetic Psychotherapy for Mental Health: A Thematic Analysis of Sahih al-Bukhari Hadiths,” *AlBayan* 23, no. 2 (2025): 289–331, <https://doi.org/10.1163/22321969-20250175>.

³ Tauseef Ahmad Parray, “The Qur’anic Text on Ihsan (Perfection/Excellence) the Third Dimension of Din (Religion),” *Hamdard Islamicus* 35, no. 3 (2012): 35–55.

⁴ William Rory Dickson, “Sufism and Sharī‘a: Contextualizing Contemporary Sufi Expressions,” *Religions* 13, no. 5 (2022), <https://doi.org/10.3390/rel13050449>.

⁵ Kameliya Atanasova, “Writing about the Mawlid Al-Sharīf in Eighth/Fourteenth-Century Maghrib: A Sufi-Legal Discourse,” *Journal of Sufi Studies* 12, no. 1 (2023): 83–116, <https://doi.org/10.1163/22105956-bja10027>.

⁶ Abdurrohman Kasdi et al., “Al-Takāmul wa al-Tawfiq bayna al-Fiqh wa al-Tasawwuf: Wajah Nazhar Kiyahī Muhammad Shālih Darat al-Samarānī fi Taqaddum al-Fikr al-Dīnī fi Indūnīsiyā,” *Al-Ihkam: Jurnal Hukum dan Pranata Sosial* 18, no. 1 (2023): 285–319, <https://doi.org/10.19105/al-Ihkam.v18i1.7266>.

⁷ George Makdisi, *Religion, Law and Learning in Classical Islam* (Taylor and Francis, 2022).

⁸ Abdelhamid Raki et al., “Islamic Jurisprudence and Ethics: A Study Based on Al-Ghazali’s ‘Iḥyā’ ‘Ulūm Dīn,” *Journal of Ecohumanism* 3, no. 7 (2024): 1127–31, <https://doi.org/10.62754/joe.v3i7.4279>.

⁹ Basri Ibrahim et al., “Imam Al-Ghazali’s Thoughts on the Jurisprudence of Priorities in Iḥyā’ Ulum Al-Dīn,” *Social Sciences (Pakistan)* 11, no. 20 (2016): 4833–39, <https://doi.org/10.3923/sscience.2016.4833.4839>.

¹⁰ Muhammad Fauzudin Faiz et al., “Living Iḥyā and Harmonizing the Spiritual Essence: Syekh Washil’s Fiqh-Sufistic as the Bedrock of Spiritual-Based Islamic Law in Nusantara,” *El-Mashlahah* 14, no. 2 (2024): 431–50, <https://doi.org/10.23971/el-mashlahah.v14i2.8551>.

This integrative perspective was reinforced by later scholars such as Shaykh Ahmad Rifā‘ī, Imām al-Qushayrī, and Ibn ‘Ujaybah al-Ḥasanī, all of whom asserted that neither fiqh nor Sufism can function properly without the other, and that both are invalid without *īmān*. Similarly, al-Shātibī acknowledged the role of spiritual purification (*tazkiyat al-naḥs*) in safeguarding legal reasoning from ego-driven impulses, thereby affirming the ethical dimension of *ijtihād*.¹¹

In Southeast Asia, particularly Indonesia, this integrative tradition developed within pesantren networks from the sixteenth century onward. Pesantren curricula combined fiqh texts with Sufi works, especially those of al-Ghazālī, shaping scholars who embodied an integrated fiqh–Sufism worldview.¹² Within this historical continuum, the teachings of KH. Abdul Majid Ma’roef—known as Wahidiyah—¹³represent a contemporary articulation of this integrative paradigm.¹⁴

Wahidiyah defines its teachings as practical outward and inward guidance in implementing the Prophet’s teachings, encompassing *shari’ah* and *ḥaqīqah*, and aiming at enhancing faith, practicing Islam, realizing

iḥsān, and cultivating noble character.¹⁵ Wahidiyah extends religious guidance to all aspects of human life, including relations with God (*ḥabl min Allāh*), society (*ḥabl min al-nās*), family, state, and the environment.¹⁶ All human actions, as long as they do not violate divine prohibitions, are directed toward worship, in line with Qur’ān 51:56.¹⁷

Central to Wahidiyah practice is the dual principle of *lillāh* (for God) and *billāh* (by God’s permission), which requires that actions conform to Islamic legal norms while being spiritually internalized. These principles are further articulated through *li al-rasūl–bi al-rasūl*, emphasizing prophetic guidance, and extended into *li al-ghawth–bi al-ghawth*, *yu’ṭī kulla dhī ḥaqqin ḥaqqah*, and *taqdim al-aham fa al-aham thumma al-anfa’ fa al-anfa’*. Together, these principles provide ethical orientation, proportional justice, and a hierarchy of priorities in religious and social conduct.¹⁸

Practical applications of this integration are evident in Wahidiyah’s institutional responses, such as its rejection of devotional practices that violate *tawḥīd* (e.g., improper forms of prostration) and its guidance on political participation through the principle of

¹¹ Abdurrohman Kasdi et al., “Al-Takāmul wa al-Tawfiq bayna al-Fiqh wa al-Tasawwuf: Wjihah Nazhar Kiyahī Muhammad Shālih Darat al-Samarānī fi Taqaddum al-Fikr al-Dinī fi Indūnisiyā,” *Al-Ihkam: Jurnal Hukum dan Pranata Sosial* 18, no. 1 (2023): 285–319, <https://doi.org/10.19105/al-ihkam.v18i1.7266>.

¹² Yasrul Huda et al., “Strengthening the Shafi’i Madhhab: Malay Kitab Jawi of Fiqh in the 19th Century,” *Juris: Jurnal Ilmiah Syariah* 22, no. 2 (2023): 259–73, <https://doi.org/10.31958/juris.v22i2.10282>.

¹³ Khairudin Aljunied and Khairudin Aljunied, *Contemplating Sufism: Dialogue and Tradition Across Southeast Asia* (Wiley, 2025), <https://doi.org/10.1002/9781394270484>.

¹⁴ Misri A. Muchsin et al., “THE DISPUTES OF RATĒB SIRIBĒE IN ACEH,” *Miqot: Jurnal Ilmu-Ilmu Keislaman* 45, no. 1 (2021): 127–41, <https://doi.org/10.30821/miqot.v45i1.798>.

¹⁵ Sekar Ayu Aryani, “Healthy-Minded Religious

Phenomenon in Shalawatan: A Study on the Three Majelis Shalawat in Java,” *Indonesian Journal of Islam and Muslim Societies* 7, no. 1 (2017): 1–30, <https://doi.org/10.18326/ijims.v7i1.1-30>.

¹⁶ Rizkan Syahbudin and Giyarsi Giyarsi, “Analysis of The Work Program of The Wahidiyah Childhood Development Agency in Internalizing Spiritual Intelligence,” *At-Ta’lim: Media Informasi Pendidikan Islam* 21, no. 1 (2022), <https://doi.org/10.29300/attalim.v21i1.8391>.

¹⁷ M. Aziz Mukti, *Ekspresi Keberagamaan Pemuda Penyiar Sholawat Wahidiyah Di Pesantren At-Tahdzib Ngoro Jombang (Studi Fenomenologi)*, in Tesis (2019).

¹⁸ Arif Muzayin Shofwan, “DAKWAH SUFISTIK KH. ABDOEL MADJID MA’ROEF MELALUI TAREKAT WAHIDIYAH Mystical Da’wah of KH Abdoel Madjid Ma’roef Through Wahidiyah Sufism,” in *Jurnal Smart (Studi Masyarakat Religi Dan Tradisi)*, 2017, <https://doi.org/10.18784/smart.v3i1.450>.

proportional rights and spiritual responsibility. These examples illustrate how Wahidiyah harmonizes legal norms and spiritual ethics in concrete contexts.¹⁹

Previous studies on Wahidiyah have largely focused on its Sufi, anthropological, or devotional aspects (e.g., Imam Bawani, Anizar, Shokhi Huda, Moh. Ulumuddin, Arif Zamhari), with limited attention to its legal-philosophical dimension.²⁰ Only a few works, including those by Badrun Taman, have touched upon its relevance to Islamic legal thought. No study to date has systematically examined the dialectic between fiqh and Sufism within Wahidiyah teachings.

Accordingly, this research offers an original contribution by conceptualizing Wahidiyah as an integrative model of fiqh and Sufism, providing a methodological framework for developing a spiritually grounded yet normatively sound Islamic jurisprudence. The study is situated at the Penyar Sholawat Wahidiyah (PSW) organization in Jombang, the earliest and most institutionalized Wahidiyah body, whose sustained growth highlights the contemporary relevance of this integrative approach.

Method

This study employs a qualitative normative-legal research design with a philosophical approach.²¹ The research focuses on analysing legal, doctrinal, and spiritual texts to construct a conceptual understanding of the

integration between fiqh and Sufism within Wahidiyah teachings. The data are derived from two main categories: Primary sources, consisting of Wahidiyah doctrinal texts, authoritative writings of its founders and scholars, classical fiqh literature, and recognised Sufi treatises that articulate the ethical and spiritual dimensions of Islamic law. Secondary sources, including peer-reviewed international journal articles, academic monographs, and contemporary studies on Islamic legal theory, Sufism, and maqāṣid al-sharī'ah.

Data were collected through systematic library research and document analysis.²² Texts were selected based on their relevance to the conceptual relationship between jurisprudence, spirituality, and ethical reasoning in Islamic law. Data analysis was conducted using deductive legal reasoning, whereby general principles of Islamic legal theory were applied to the specific case of Wahidiyah teachings. The analysis also employed maqāṣid al-sharī'ah to assess the substantive objectives of legal norms and ethical-spiritual interpretation to examine how spiritual values inform legal reasoning and practice. Normative validity was ensured through coherence analysis, cross-referencing authoritative classical and contemporary sources, and maintaining consistency between legal principles, ethical objectives, and spiritual values. This approach ensures that the analysis remains both legally grounded and

¹⁹ Khamami Zada, "Salawah Wahidiyah in The Frame of Thareeqat in Indonesian Archipelago: Resistance in The Face of Perverse Fatwas in Tasikmalaya," *Islamic Studies Journal for Social Transformation*, ahead of print, 2017, <https://doi.org/10.28918/isjoust.v1i1.1138>.

²⁰ Sokhi Huda, *Tasawuf Kultural Fenomena Shalawat Wahidiyah* (2008), <https://doi.org/10.5281/zenodo.1218034>.

²¹ Achmad Irwan Hamzani et al., "Implementation

Approach in Legal Research," *International Journal of Advances in Applied Sciences* 13, no. 2 (2024): 380–88, <https://doi.org/10.11591/ijaas.v13.i2.pp380-388>.

²² Mojtaba Vaismoradi et al., "Content Analysis and Thematic Analysis: Implications for Conducting a Qualitative Descriptive Study," *Nursing and Health Sciences* 15, no. 3 (2013), <https://doi.org/10.1111/nhs.12048>.

philosophically robust.

Result and Discussion

Wahidiyah Teachings in the Wahidiyah Literature: Fiqh and Sufism Values

Wahidiyah teachings, as presented in Wahidiyah literature, are defined as practical guidance of both outward and inward dimensions in implementing the Prophet’s guidance, encompassing both *syari’ah* (law) and *haqiqah* (inner reality). The aim of these teachings is to enhance faith (*iman*), implement Islam (*Islam*), manifest excellence (*ihsan*), and cultivate noble morals (*akhlaq*). Thus, Wahidiyah is positioned as practical guidance that integrates elements of belief, religious practice, and moral formation.²³

The scope of Wahidiyah teachings is encapsulated in three main dimensions that relate to Islamic legal categories (*al-ahkām al-syar’iyyah*). These dimensions are summarised in Table 1 below.

Table 1. Scope of Wahidiyah Teachings

Dimension	Legal Category	Guidance Focus
<i>Iman</i>	<i>al-ahkām i’tiqādiyyah</i>	al- Awareness and knowledge (<i>ma’rifat</i>) of Allah
<i>Islam</i>	<i>al-ahkām ‘amaliyyah</i>	al- Implementation of worship (<i>ibadah</i>) and social actions (<i>muamalah</i>)
<i>Ihsan</i>	<i>al-ahkām akhlāqīyyah</i>	al- Purification of the soul and moral cultivation

Source: Author Interpretation

In this framework, guidance on *iman* aims at increasing awareness and *ma’rifat* of Allah,²⁴

²³ Mukti, *Eksresi Keberagamaan Pemuda Penyiar Sholawat Wahidiyah Di Pesantren At-Tahdzib Ngoro Jombang (Studi Fenomenologi)*.

²⁴ Mohd Safri Ali et al., “Said Nursi’s Theological Thoughts in the Light of Sunni Doctrine,” *Pertanika J. Soc. Sci. Humanit.* 25, no. Special Issue (2017): 71–78.

²⁵ Mohamad Firdaus Mohamad Ismail et al., “Maqasid Al-Shari’ah as a Complementary Framework for International Council of Nurses (ICN) Code of Ethics for Nurses: Malaysian Context,” *Malaysian Journal of*

guidance on *Islam* serves as the realisation of devotion and compliance to Islamic law,²⁵ and guidance on *ihsan* emerges as the full expression of both *iman* and *Islam* realized in moral excellence.²⁶

This integrated approach aligns with broader academic discussions that underscore the importance of harmonising exoteric and esoteric dimensions of Islam—for instance, the notion that the integration of fiqh and Sufism can produce comprehensive ethical and legal outputs within Islamic frameworks.

The practical guidance in Wahidiyah is articulated in a specific sequence of principles as outlined in the Wahidiyah *Kuliah Wahidiyah*. These principles signify a priority order in the application of Wahidiyah teachings. These are summarised in Table 2 below.²⁷

Table 2. Practical Guidance Structure of Wahidiyah Teachings

Sequence	Principle	General Description
1	<i>lillāh–billāh</i>	Orientation of intention and awareness of God
2	<i>li al-rasūl–bi al-rasūl</i>	Obedience and emulation of the Prophet
3	<i>li al-ghauts–bi al-ghauts</i>	Spiritual guidance and mentorship
4	<i>yu’tī kulla dhī haqqin haqqah</i>	Fulfilling each right appropriately
5	<i>taqdim al-aham fa al-aham thumma al-anfa’ fa al-anfa’</i>	Principle of hierarchical prioritisation in practice

Source: Author Interpretation

This structured sequence indicates that practitioners are encouraged not only to

Qualitative Research 8, no. 1 (2022): 5–12, <https://doi.org/10.61211/mjqro80101>.

²⁶ Sami Al-Daghistani, *Ethical Teachings of Abū Hāmid Al-Ghazālī: Economics of Happiness* (Anthem Press, 2021).

²⁷ Rofiatul Hosna, “Internalisasi Nilai-Nilai Tasawuf Dalam Shalawat Wahidiyah Bagi Pembentukan Karakter Mulia (Studi Kasus Di SMK Ihsanniat Rejoagung Ngoro Jombang),” in *Fitrah Jurnal Kajian Ilmu-Ilmu Keislaman*, 2018, <https://doi.org/10.24952/fitrah.v4i1.877>.

perform recitations and spiritual practices but also to train the heart and align their intentions through *lillāh–billāh*, *li al-rasūl–bi al-rasūl*, and *li al-ghauts–bi al-ghauts*. Subsequently, they are guided to fulfil social and legal rights (*yu'tī kulla dhī ḥaqqin ḥaqqah*) based on a principle of prioritisation (*taqdīm al-aham fa al-aham thumma al-anfa' fa al-anfa'*).²⁸

These principles reflect a systematic effort to synchronise outward legal conduct (fiqh) and inward spiritual transformation (tasawuf), which resonates with broader discussions on how spiritual depth can enrich legal practice and fill ethical gaps in jurisprudential frameworks. For example, studies on Sufi–fiqh integration in other traditions emphasise the importance of connecting legal observance and spiritual meanings for holistic religious practice.

Lillah as the Foundational Principle of Fiqh–Tasawuf Integration in Wahidiyah

In Wahidiyah doctrine, *lillah* (for/because of Allah) constitutes the most fundamental ethical–spiritual principle governing all human actions, both outward (*ẓāhir*) and inward (*bāṭin*). Linguistically derived from *li* (for) and *Allah*, *lillah* denotes exclusive intentionality directed to God. Conceptually, Wahidiyah defines *lillah* as the orientation of all permissible actions—whether devotional (*maḥḍah*), social, or mundane—toward sincere worship and servitude to Allah, provided that such actions do not violate Shari'ah, positive law, or social morality.²⁹

This understanding reflects the classical Islamic legal maxim *al-a'māl bi al-niyyāt* (acts are judged by intentions), positioning *lillah* as the intentional foundation of all valid deeds in both fiqh and tasawuf traditions (cf. al-Ghazālī, *Iḥyā' 'Ulūm al-Dīn*). In Wahidiyah, intention (*niyyah*) is not merely a legal prerequisite but a comprehensive spiritual orientation that transforms the totality of life into worship (*'ibādah*), in line with Qur'ān 51:56 (*liya 'budūn*) and its interpretive extension by Ibn 'Abbās as *liya 'rifūn* (to know God).

Importantly, Wahidiyah introduces a clear normative boundary: *lillah* may only accompany actions that generate *maṣlaḥah* (benefit) and must never justify acts of *mafsadah* (harm), such as sin or injustice.³⁰ Avoiding prohibited acts can itself be intended as *lillah*, insofar as abstention is motivated by obedience to divine command. This distinction demonstrates a strong alignment with *uṣūl al-fiqh* principles concerning legality (*ḥukm shar'ī*) and harm prevention (*dar' al-mafāsīd*).³¹

Table 3. Normative Scope of *Lillah* in Wahidiyah Doctrine

Dimension	Description	Fiqh Aspect	Tasawuf Aspect
Permissible actions	Actions compliant with Shari'ah and law	Legal validity (<i>ṣiḥḥah</i>)	Sincerity (<i>ikhhlās</i>)
Prohibited actions	Acts involving harm or sin	Invalid/unlawful	Cannot be intended as worship
Abstention from sin	Avoiding prohibited acts	Obedience to law	Conscious devotion
Outcome	Deed becomes <i>'amal ṣāliḥ</i>	Produces <i>maṣlaḥah</i>	Leads to <i>ma'rifah</i>

²⁸ Nafihuzzuha, *Interview on the Fiqh and Sufism Aspects of Wahidiyah Teachings*, Personal Interview (Jombang, 2022).

²⁹ Husnul Khotimah Khotimah, "Tasawuf Education Concept in the Text of Sholawat Wahidiyah Based on Al – Ghazali's Theory," in *Esoterik*, 2022, <https://doi.org/10.21043/esoterik.v8i1.12269>.

³⁰ Felicitas Opwis, "MAṢLAḤA IN CONTEMPORARY

ISLAMIC LEGAL THEORY*," in *Islamic Legal Theory: Volume 1*, vol. 1, ed. Mashood A. Baderin (Taylor and Francis, 2017), <https://doi.org/10.4324/9781315251721-27>.

³¹ Abdul Halim Ibrahim and Muhammad Safwan Harun, "Applying the Concepts of Benefit and Harm in Malaysian Bioethical Discourse: Analysis of Malaysian Fatwa," *Journal of Bioethical Inquiry* 21, no. 3 (2024): 401–14, <https://doi.org/10.1007/s11673-024-10345-z>.

Source: Author Interpretation

The integrative function of *lillah* becomes especially evident in its dual implications. From a fiqh perspective, *lillah* ensures that actions conform to divine legal norms, thereby securing their formal validity.³² From a tasawuf perspective, it purifies intention, safeguarding deeds from ego-driven motivations (*li al-nafs*), which Wahidiyah equates with injustice (*zulm*) and spiritual deviation, echoing Qur'ān 28:50.³³

Wahidiyah scholars diverge, however, on whether *lillah* may function beyond ethical intentionality and serve as an epistemic element in legal reasoning (*ijtihad*). One view considers *lillah* part of a hierarchical methodology—aligned sequentially with Qur'ān (*lillah*), Sunnah (*lirrasūl*), and scholarly authority (*lilghawth*)—thus embedding spiritual intentionality into the very structure of legal derivation.³⁴ Another view restricts *lillah* strictly to the moral–spiritual domain, arguing that legal reasoning must remain grounded in verifiable textual and rational proofs (*adilla naqliyyah wa 'aqliyyah*), lest subjectivity undermine legal certainty.³⁵

Despite these differences, all perspectives converge on one point: *lillah* is indispensable for ensuring that religious practice is not only legally sound but also spiritually meaningful. Actions performed without *lillah* may be valid in form yet rejected in substance, as emphasized in the prophetic tradition: “Allah accepts only deeds that are sincerely for Him

and seek His pleasure” (*al-Nasā'ī*).

Thus, *lillah* operates in Wahidiyah as a unifying axis between fiqh and tasawuf—transforming law into lived devotion and spirituality into disciplined obedience. This integrative model resonates with contemporary scholarly calls for ethical–spiritual renewal in Islamic law, where legal formalism is reconnected with moral intentionality and transcendental purpose.

Billah as the Tasawuf Dimension of Ontological and Ethical Consciousness in Wahidiyah

In Wahidiyah doctrine, *billah* functions as the ontological and spiritual counterpart to *lillah*. While *lillah* governs intentional orientation toward Allah, *billah* instills continuous awareness that all actions—outward and inward—are created, willed, and activated solely by Allah. Wahidiyah defines *billah* as an inner consciousness that negates any claim of autonomous power, capacity, or merit on the part of the human actor, regardless of whether one is engaged in obedience or sin.³⁶

This conception is deeply rooted in Qur'ān 37:96 (*wa Allāhu khalaqakum wa mā ta'malūn*), affirming divine creatorship over both human beings and their acts, and in the well-established theocentric formula *lā ḥawla wa lā quwwata illā bi Allāh*.³⁷ In this sense, *billah* is not a legal category but a doctrine of lived *tawḥīd*,

³² Jochen Lobah, “The Islamic Principle of Maslaha as Practical Wisdom for Human Development,” in *CSR, Sustainability, Ethics and Governance* (Springer Nature, 2016), https://doi.org/10.1007/978-3-319-28287-9_11.

³³ Waleed Ziad, “Sufism,” in *The Wiley Blackwell Encyclopedia of Race, Ethnicity and Nationalism*, ed. Anthony D. Smith et al. (Wiley, 2016), <https://doi.org/10.1002/9781118663202.wberen468>.

³⁴ Nafihuzzuha, *Interview on the Fiqh and Sufism Aspects of Wahidiyah Teachings*.

³⁵ Zainuddin Tamsir, *Interview on the Fiqh and Sufism Aspects of Wahidiyah Teachings*, Personal Interview (Madiun, 2022).

³⁶ Ahmad Masruh, *Interview on the Fiqh and Sufism Aspects of Wahidiyah Teachings*, Personal Interview (Jombang, 2022).

³⁷ Esra İrk et al., “Determining Adults’ Perceptions of Tawakkul Through Metaphors: A Cross-Cultural Research,” *Hitit Theology Journal* 23, no. 2 (2024): 784–808, <https://doi.org/10.14395/hid.1528639>.

corresponding to classical tasawuf teachings on *fanā' al-qudrah* (the negation of self-power) as articulated by al-Ghazālī and later Sunni mystics.³⁸

Wahidiyah scholars consistently locate *billah* outside the formal domain of fiqh. Unlike *lillah*, which directly affects the legal validity (*ṣiḥḥah*) of actions through intention, *billah* does not determine juridical status. Rather, it operates at the level of spiritual realization (*ḥaqīqah*), shaping inner consciousness and safeguarding the believer from subtle forms of polytheism (*shirk khafī*).³⁹ This distinction mirrors the classical separation between *aḥkām zahiriyyah* (external rulings) and *a'māl al-qulūb* (acts of the heart).

Table 4. Conceptual Distinction between *Lillah* and *Billah* in Wahidiyah

Aspect	<i>Lillah</i>	<i>Billah</i>
Core meaning	Acting for Allah	Acting by Allah
Primary domain	Fiqh (legal–normative)	Tasawuf (spiritual–ontological)
Function	Validates intention and legality	Purifies tawḥīdic consciousness
Risk absent	if Deeds lack legal–ethical orientation	Deeds risk <i>shirk khafī</i>
Outcome	'Amal ṣāliḥ (valid righteous deed)	Spiritual depth and sincerity

Source: Author Interpretation

The ethical significance of *billah* lies in its capacity to dismantle egocentrism (*anāniyyah*), which tasawuf literature identifies as the root of destructive spiritual vices such as *'ujb* (self-admiration), *riyā'* (ostentation), and *takabbur* (arrogance). By internalizing *billah*, practitioners are trained to attribute all

success, ability, and movement exclusively to divine agency, thereby neutralizing the subtle ego that often survives even outward religious conformity.⁴⁰

Moreover, Wahidiyah frames *billah* as a preventive mechanism against *shirk khafī*, a danger extensively discussed in Islamic spirituality. While believers may verbally affirm God's omnipotence, practical reliance on personal effort, intellect, or material causality can quietly emphasizing *sadar billah* (consciousness of *billah*), understood as an ongoing spiritual vigilance that reorients causality back to Allah without negating human responsibility—a position resonant with Sunni theological synthesis between *kasb* and divine creation.⁴¹

Importantly, *billah* is not suspended during sinful acts. When an individual falls into disobedience, Wahidiyah teaches that the act must not be intended as *lillah*, but awareness of *billah* must remain intact. This preserves *tawḥīd* even in moral failure and prevents the ego from claiming autonomous agency over sin, a nuance that reflects mature tasawuf ethics rather than moral relativism.⁴²

Scripturally, the benefits of *sadar billah* are associated with divine guidance (Q. 3:10), inner tranquility (Q. 13:28), and qualitative superiority of worship, as expressed in the well-known report attributed to 'Alī b. Abī Ṭālib that one unit of prayer performed with awareness of Allah surpasses many performed without it. These themes align with broader tasawuf scholarship emphasizing consciousness (*ḥuḍūr*) over mere quantity of ritual acts.

³⁸ William C. Chittick, "The Qur'an in the Thought of Ibn 'Arabi," in *The Routledge Companion to the Qur'an*, ed. George Archer et al. (Taylor and Francis, 2021), <https://doi.org/10.4324/9781315885360-29>.

³⁹ Ahmad Masruh, *Interview on the Fiqh and Sufism Aspects of Wahidiyah Teachings*.

⁴⁰ Moh. Ulumuddin, "SYARIAH DAN TASAWUF LOKAL:

Studi Tentang Perdebatan Legalitas Wahidiyah," *AT-TAHDZIB: Jurnal Studi Islam Dan Muamalah* 1, no. 1 (2013).

⁴¹ Khotimah, "Tasawuf Education Concept in the Text of Sholawat Wahidiyah Based on Al – Ghazali's Theory."

⁴² Sokhi Huda, *Tasawuf Kultural Fenomena Shalawat Wahidiyah* (2008), <https://doi.org/10.5281/zenodo.1218034>.

Conversely, the absence of *billah* results in *bin-nafsī* (self-attribution) or *bi-ghayr Allāh* (attribution to other-than-God), conditions Wahidiyah identifies as spiritually hazardous. Such states not only undermine *tawhīd* but also render deeds vulnerable to annulment, consistent with Qur’ānic warnings regarding the nullification of works through associationism (Q. 4:116; Q. 6:88).

In synthesis, Wahidiyah positions *billah* as the tasawuf axis that perfects deeds already validated by *lillah*. If *lillah* secures conformity with Shari‘ah, *billah* secures conformity with *tawhīd*. This complementary structure reinforces Wahidiyah’s broader project of integrating fiqh and tasawuf without collapsing their methodological boundaries—legal validity remains the domain of fiqh, while existential sincerity and divine awareness remain the province of tasawuf.

Lirrasūl as Prophetic-Oriented Spiritual Praxis in Wahidiyah

The findings reveal that *lirrasūl* (orientation toward following the Prophet Muhammad) constitutes a fundamental component of Wahidiyah spiritual discipline, functioning as a bridge between juridical conformity (*fiqh*) and spiritual intentionality (*tasawwuf*). Within Wahidiyah teachings, *lirrasūl* is defined as the conscious intention to perform all permissible actions in accordance with the guidance and example of the Prophet, provided that such actions do not contradict Islamic law.⁴³

Empirically, Wahidiyah emphasizes that

obedience to the Prophet is inseparable from obedience to God. This understanding is grounded in multiple Qur’anic injunctions that equate compliance with the Prophet to compliance with divine command (Q. 4:80; Q. 33:71; Q. 59:7). Consequently, actions are considered spiritually valid only when they align with prophetic norms, reinforcing the centrality of Sunnah as both a legal and moral reference.⁴⁴

The results further indicate that *lirrasūl* functions as a normative filter for human behavior. Actions that generate harm (*mafsadah*), including sinful or socially destructive conduct, are categorically excluded from being associated with *lirrasūl*. Only actions classified as obligatory, recommended, or permissible (*wājib, sunnah, mubāh*) may embody *lirrasūl* when they conform to prophetic guidance.⁴⁵ This distinction underscores the Wahidiyah position that devotion cannot be detached from ethical responsibility.

From a spiritual perspective, *lirrasūl* cultivates continuous remembrance of the Prophet during daily activities. Informant testimony—particularly from Kyai Nafihuzzuha—highlights that this awareness fosters ethical vigilance, refinement of manners (*adab*), and self-restraint. Practitioners perceive themselves as “accompanied” by the Prophet in action, which restrains ego-driven impulses and strengthens moral accountability.⁴⁶ This finding resonates with classical Sufi views that prophetic imitation (*ittibā‘ al-rasūl*) is a prerequisite for

⁴³ Rofiatul Hosna, “Internalisasi Nilai-Nilai Tasawuf Dalam Shalawat Wahidiyah Bagi Pembentukan Karakter Mulia (Studi Kasus Di SMK Ihsanniat Rejoagung Ngoro Jombang),” in *Fitrah Jurnal Kajian Ilmu-Ilmu Keislaman*, 2018, <https://doi.org/10.24952/fitrah.v4i1.877>.

⁴⁴ Huda, *Tasawuf Kultural Fenomena Shalawat Wahidiyah* (2008).

⁴⁵ İbrahim Yılmaz, “The Prophet Muhammad’s Behavior Expressing Legal Freedom (Ibaha) in Islamic Law,” *Cumhuriyet İlahiyat Dergisi* 25, no. 1 (2021): 275–92, <https://doi.org/10.18505/cuid.870089>.

⁴⁶ Nafihuzzuha, Interview on the *Fiqh and Sufism Aspects of Wahidiyah Teachings*.

authentic spiritual realization.⁴⁷

Importantly, Wahidiyah situates *lirrasūl* firmly within the framework of *fiqh*. Kyai Nafihuzzuha explicitly rejects any spiritual path that relies solely on the Qur'an while neglecting Hadith, asserting that Islamic practice becomes incoherent without prophetic explanation.⁴⁸ In this sense, *lirrasūl* affirms the epistemological authority of Sunnah as a source of law and guidance, ensuring that spiritual practice remains anchored in orthodox legal methodology.

At the same time, *lirrasūl* possesses a distinct tasawuf dimension. Beyond legal conformity, it demands inner intentionality—performing actions not merely because they are obligatory, but because they embody love, obedience, and emulation of the Prophet.⁴⁹ This dual structure positions *lirrasūl* as an integrative praxis that harmonizes external compliance with internal devotion.⁵⁰

Table 4. Functional Dimensions of *Lirrasūl* in Wahidiyah Practice

Dimension	Description	Domain
Theological Basis	Obedience to the Prophet equals obedience to God	Qur'an & Hadith
Legal Orientation	Actions must conform to Sunnah and <i>shari'a</i>	Fiqh
Spiritual Intention	Inner resolve to emulate the Prophet	Tasawwuf
Ethical Filter	Excludes harmful (<i>mafsadah</i>) actions	Islamic Ethics
Epistemic Function	Affirms Hadith as indispensable to Islamic law	Usul al-Fiqh
Practical Outcome	Moral discipline, refined conduct, spiritual stability	Lived Islam

Source: Author Interpretation

⁴⁷ Ali A. Allawi, "The Spiritual Meaning of Muhammad and the Prophets of Islam," in *The Wiley Blackwell Companion to Islamic Spirituality*, ed. Vincent J. Cornell and Bruce B. Lawrence (wiley, 2022), <https://doi.org/10.1002/9781118533789.ch10>.

⁴⁸ Nafihuzzuha, *Interview on the Fiqh and Sufism Aspects of Wahidiyah Teachings*.

⁴⁹ Islombek Mannopov et al., "Tasawwuf as Ethical Science: Embodied Pedagogy in the Poetics of Khoja

Overall, *lirrasūl* in Wahidiyah emerges as a prophetic-centered ethical-spiritual framework that integrates legal validity with devotional consciousness. By combining *fiqh*-based conformity and tasawuf-oriented intentionality, *lirrasūl* ensures that religious practice remains both normatively sound and spiritually meaningful. This positioning places Wahidiyah firmly within the tradition of Sunni Sufism that regards prophetic emulation as the axis of authentic Islamic life.

Birrasūl as a Spiritual-Relational Dimension in Wahidiyah Teachings

Within Wahidiyah teachings, *birrasūl* is conceptualized as a spiritual awareness that all beneficial actions and existential capacities of human beings originate through the mediating role and merit of the Prophet Muhammad. Linguistically derived from *bi* (through/by) and *al-Rasūl*, *birrasūl* signifies an inner recognition that the transmission of faith (*īmān*), religious practice (*islām*), and spiritual excellence (*ihsān*) is inseparable from the prophetic mission. This awareness is grounded in the Qur'anic declaration that the Prophet was sent solely as "mercy to all worlds" (Qur'an 21:107).⁵¹

In Wahidiyah thought, *birrasūl* functions as a dimension of spiritual consciousness rather than a juridical norm. Unlike *billāh*, which is applied universally to all human acts regardless of moral status, *birrasūl* is selectively applied only to actions that conform to Islamic law and

Ahmad Yasawi," *Cogent Arts and Humanities* 12, no. 1 (2025), <https://doi.org/10.1080/23311983.2025.2521206>.

⁵⁰ Dheen Mohamed Mohamed Meerasahibu, "ORIGIN OF TASAWWUF (SUFISM) AND CRITIQUING THE THESIS OF TRANSITION FROM ZUH'D," *Afkar* 26, no. 2 (2024): 255–94, <https://doi.org/10.22452/afkar.vol26no2.8>.

⁵¹ Huda, *Tasawuf Kultural Fenomena Shalawat Wahidiyah* (2008).

generate *maṣlahah*. Acts that involve harm (*mafsadah*) or violate the Shari‘ah cannot be attributed to the Prophet and therefore cannot be accompanied by *birrasul*. This distinction highlights a normative boundary within Wahidiyah spirituality that preserves the moral authority of the Prophet while preventing the sacralisation of wrongful conduct.

Kyai Nafihuzzuha emphasizes that *birrasul* belongs to the realm of *ḥaqīqah* (inner reality) rather than *fiqh* (juridical regulation). In his explanation, Wahidiyah spirituality operates through a complementary structure: *lillāh* and *lirrasul* regulate outward conformity to Shari‘ah, while *billāh* and *birrasul* cultivate inward awareness and spiritual refinement.⁵² This framework reflects a classical Sufi epistemology in which legal compliance and spiritual consciousness are not oppositional but mutually reinforcing. The prophetic role is thus not only normative—as a source of law—but also ontological, as the channel through which divine mercy and guidance are realized in human existence.⁵³

From a *tasawwuf* perspective, *birrasul* fosters a continuous sense of gratitude, humility, and ethical responsibility. By internalizing the belief that all religious knowledge and moral orientation are received through the Prophet, practitioners are protected from spiritual arrogance and self-attribution. This awareness functions as a safeguard against ego-centric religiosity and reinforces the ethical dimension of Islamic practice.⁵⁴ In this sense, *birrasul* operates as a

spiritual discipline that anchors religious action in prophetic mercy rather than personal merit.

Theologically, Wahidiyah’s articulation of *birrasul* aligns with broader Islamic notions of prophetic mediation, where the Prophet is understood as both transmitter of revelation and embodiment of divine compassion. However, Wahidiyah advances this concept by integrating it explicitly into everyday moral consciousness. Every act of *maṣlahah* is experienced not merely as legal compliance or ethical choice, but as participation in the prophetic legacy. This interpretation moves beyond formal obedience to cultivate an affective and relational bond with the Prophet.

In contemporary Islamic legal and ethical discourse, *birrasul* contributes an important corrective to rigid legalism by re-centering the Prophet as a source of moral sensibility and spiritual orientation. Rather than undermining legal certainty, this approach complements jurisprudence by embedding it within a lived awareness of prophetic mercy.⁵⁵ As such, Wahidiyah’s concept of *birrasul* offers a distinctive model for integrating *tasawwuf* into Islamic legal philosophy without dissolving normative boundaries.

Lilghaus: Authoritative Mediation between Fiqh and Tasawwuf in Wahidiyah

In Wahidiyah doctrine, *lilghaus* refers to the intentional orientation of religious action toward following the guidance of *al-Ghawth ḥādhā al-zamān*, understood as a spiritually realized scholar who embodies both profound

⁵² Nafihuzzuha, *Interview on the Fiqh and Sufism Aspects of Wahidiyah Teachings*.

⁵³ Lahouari Ramzi Taleb, “The Shādhiliyya: Foundational Teachings and Practices,” in *Routledge Handbook on Sufism*, ed. Lloyd Ridgeon (Taylor and Francis, 2020), <https://doi.org/10.4324/9781315175348-21>.

⁵⁴ Atif Khalil, “Humility, Self-Naughting, and Self-Transcendence: A View from the Islamic Mystical

Tradition,” in *Humility: A History*, ed. Justin Steinberg (Oxford University Press, 2025), <https://doi.org/10.1093/9780197778678.003.0005>.

⁵⁵ Nurul Ain Norman and Mohammad Eisa Ruhullah, “Exploring the Ethical Dimensions of Fiqh: the Role of the Soul in Achieving Maqāṣid al-Shari‘ah,” *Al-Shajarah* 29, no. 1 (2024): 47–77.

God-consciousness (*billāh*) and authoritative mastery of Islamic law. Unlike *lillāh* and *billāh*, which directly regulate intention toward God, *lilghaus* introduces a mediating layer of religious authority that links divine guidance to lived religious practice through exemplary human agency.⁵⁶

This concept is firmly grounded in Qur'anic imperatives to follow those who return wholly to God (*man anāba ilayya*, Q. 31:15), to remain with the truthful (*al-ṣādiqīn*, Q. 9:119), and to consult the people of remembrance (*ahl al-dhikr*) in matters of religious uncertainty (Q. 16:43). Within Wahidiyah, these verses are interpreted as legitimizing obedience to scholars whose inward spiritual realization is matched by outward conformity to Shari'ah. Consequently, *al-Ghawth* is not an arbitrary spiritual figure but one who fulfills four cumulative qualifications: deep repentance and God-awareness (*inābah*), moral and doctrinal integrity (*ṣidq*), scholarly competence (*ilm*), and reformative authority as a *mujaddid*.⁵⁷

From a fiqh perspective, *lilghaus* functions analogously to *taqlid* or adherence to a legal school (*madhhab*).⁵⁸ As emphasized by Kyai Nafihuzzuha, believers do not derive rulings directly from scripture but rely on qualified scholars whose interpretations are rooted in Qur'an, Sunnah, and juridical methodology. In

this sense, *lilghaus* reinforces legal certainty and continuity by ensuring that religious actions are aligned with authoritative scholarly guidance.⁵⁹ Only actions that produce *maṣlahah* and conform to Shari'ah norms may be accompanied by *lilghaus*; acts involving *mafsadah* are categorically excluded, as they cannot originate from legitimate religious authority.⁶⁰

Simultaneously, *lilghaus* operates as a tasawwuf-oriented discipline. Following the guidance of spiritually realized scholars is viewed as a practical path toward purification of the heart and spiritual safety (*salāmah*). Classical Sufi wisdom affirms that proximity to God is attained either through direct realization or through companionship with those who have attained it.⁶¹ Wahidiyah adopts this principle by framing obedience to *al-Ghawth* as a means of safeguarding faith and ethical conduct, rather than as blind submission.⁶² In this context, *lilghaus* is also interpreted as an expression of gratitude (*shukr*) toward God through appreciation of human intermediaries who transmit divine guidance.

Taken together, *lilghaus* illustrates the integrative logic of Wahidiyah spirituality: jurisprudential obedience and spiritual discipline are not competing domains but mutually reinforcing dimensions of religious life. By anchoring spiritual practice in

⁵⁶ Moh. Zahid, "ISLĀM WAHIDIYAH (Ajaran Dan Pengamalan Shalawāt Wahidiyah Dalam Mainstream Islām Masyarakat Madura)," in *Al-Ihkam Jurnal Hukum & Pranata Sosial*, 2019, <https://doi.org/10.19105/al-ihkam.v2i2.2626>.

⁵⁷ Betül Gürer, "The guide book of theoretical tasawwuf: Sadr al-Din al-Qunawi's Miftah al-ghayb the point of view of its content and influences," *Cumhuriyet İlahiyat Dergisi* 21, no. 1 (2017): 393–423, <https://doi.org/10.18505/cuid.282791>.

⁵⁸ Nikolai Kuznetsov, "MADHĤĤAB IN THE MECHANISM OF CONTINUITY OF CLASSICAL ISLAMIC LAW," *Filosofiya. Zhurnal Vysshey Shkoly Ekonomiki* 9, no. 2 (2025): 292–

325, <https://doi.org/10.17323/2587-8719-2025-2-292-325>.

⁵⁹ Nafihuzzuha, *Interview on the Fiqh and Sufism Aspects of Wahidiyah Teachings*.

⁶⁰ Jochen Lobah, "The Islamic Principle of Maslaha as Practical Wisdom for Human Development," in *CSR, Sustainability, Ethics and Governance* (Springer Nature, 2016), https://doi.org/10.1007/978-3-319-28287-9_11.

⁶¹ Mannopov et al., "Tasawwuf as Ethical Science."

⁶² Saeko Yazaki, "Morality in Early Sufi Literature," in *The Cambridge Companion to Sufism*, ed. Lloyd Ridgeon (Cambridge University Press, 2014), <https://doi.org/10.1017/CCO9781139087599.006>.

recognized scholarly authority, Wahidiyah avoids both rigid legalism and unstructured mysticism. Instead, *lilghaus* functions as an ethical-spiritual mediation that preserves orthodoxy while enabling contextual renewal—an approach that resonates with broader discussions on authority, mediation, and renewal in contemporary Islamic thought.

Table 5. The Integrative Function of *Lilghaus* in Wahidiyah

Dimension	Description
Theological basis	Following those who return to God (Q. 31:15), the truthful (Q. 9:119), and <i>ahl al-dhikr</i> (Q. 16:43)
Jurisprudential role	Comparable to <i>taqlid</i> and adherence to authoritative scholarly interpretation
Ethical criterion	Limited to Shari‘ah-compliant and <i>maṣlahah</i> -oriented actions
Spiritual function	Path to purification, safety (<i>salāmah</i>), and humility
Core objective	Integrating legal obedience with spiritual realization

Source: Author Interpretation

Bilghaus: Grateful Recognition of Reformatory Spiritual Agency

In Wahidiyah teachings, *bilghaus* denotes conscious recognition that every act pleasing to God (*mardī Allāh*) is realized through the reformatory service of al-Ghawth fi hādhā al-zamān, understood as the divinely appointed *mujaddid* of a given era.⁶³ Linguistically meaning “by virtue of the Ghawth,” *bilghaus* does not attribute causality independent of God, but acknowledges al-Ghawth as a secondary moral and epistemic cause through whom correct religious understanding is

restored and transmitted.

This concept is grounded in the Prophetic tradition concerning the periodic renewal of religion (*tajdid*), whereby God sends a reformer at the turn of every century to rectify deviations in religious practice.⁶⁴ Within this framework, knowing and practicing what is pleasing to God is understood as inseparable from the reformatory labor of such figures. As emphasized by Kyai Nafihuzzuha, *bilghaus*, like *birrasūl*, applies exclusively to virtuous and Shari‘ah-compliant acts; sinful or harmful actions (*mafsadah*) may only be attributed *billāh* (as divine creation), but never *bilghaus*.⁶⁵

From a tasawwuf perspective, *bilghaus* reflects the classical doctrine of spiritual hierarchy, where al-Ghawth occupies the position of *sulṭān al-awliyā’* or *quṭb al-aqṭāb*, entrusted with guiding the community toward salvation and ethical stability.⁶⁶ His identity is divinely concealed, underscoring that sainthood operates solely by God’s permission (*bi-idhn Allāh*), not by human claim. This secrecy reinforces the principle of *tawḥīd*, preventing the sacralization of individuals while preserving reverence for divine guidance manifested through them.

At the ethical level, *bilghaus* functions primarily as the perfection of gratitude (*shukr*). Wahidiyah draws upon the Prophetic maxim that gratitude to God is incomplete without gratitude toward human intermediaries. In this sense, acknowledging the role of al-Ghawth does not dilute divine sovereignty but deepens ethical humility by recognizing that guidance is mediated through human effort sanctioned by

⁶³ Huda, *Tasawuf Kultural Fenomena Shalawat Wahidiyah* (2008).

⁶⁴ Salih Yucel, “Tajdid (Renewal) by Embodiment: Examining the Globalization of the First Mosque Open Day in Australian History,” *Religions* 13, no. 8 (2022), <https://doi.org/10.3390/rel13080705>.

⁶⁵ Nafihuzzuha, *Interview on the Fiqh and Sufism Aspects*

of Wahidiyah Teachings.

⁶⁶ Sara Sviri, “The Emergence of the Holy Man in Early Islamic Mysticism: The Myrtle in a Muslim Woman’s Dream and Its Late Antique Echoes,” *Journal of Semitic Studies* 61, no. 2 (2016): 463–95, <https://doi.org/10.1093/jss/fgw025>.

God. This aligns with broader Sufi ethics that view gratitude as relational rather than abstract.⁶⁷

Within the integrative logic of Wahidiyah, *bilghaus* complements *billāh* and *birrasūl* by adding a historical–communal dimension to spiritual awareness. God remains the absolute source of all good, the Prophet the primordial mediator of revelation, and al-Ghawth the reformative agent who preserves the vitality of religious life in changing contexts. Such a structure resonates with contemporary discussions on mediated authority in Islamic spirituality, where sainthood and scholarship serve as ethical rather than ontological intermediaries.

Table 6. The Core Functions of *Bilghaus* in Wahidiyah

Aspect	Explanation
Conceptual meaning	Attribution of virtuous acts to the reformative service of al-Ghawth
Theological status	Secondary causality (<i>sabab</i>) under divine permission
Ethical scope	Limited to <i>maṣlahah</i> and Shari‘ah-compliant actions
Spiritual function	Perfection of gratitude (<i>shukr</i>) and humility
Integrative role	Complements <i>billāh</i> and <i>birrasūl</i> without compromising <i>tawhīd</i>

Source: Author Interpretation

***Yu’ti kulla dhī ḥaqqin ḥaqqah*: Priority of Obligations as an Integrative Norm of Fiqh and Taṣawwuf**

Yu’ti kulla dhī ḥaqqin ḥaqqah in Wahidiyah teachings is understood as the ethical and legal imperative to give every right-holder their due by prioritizing the fulfillment of obligations rather than the pursuit of personal rights. This

principle guides adherents to perform duties comprehensively—toward God, the Prophet, fellow human beings, and all created beings—without conditioning action upon the prior fulfillment of one’s own entitlements. Kyai Nafihuzzuha emphasizes that this orientation produces social tranquility (*sukūn*), harmony within families, and stability in wider society.⁶⁸

From a jurisprudential (*fiqh*) perspective, this teaching is firmly grounded in Shari‘ah sources. Obligations originate in divine command (*amr Allāh*), are explicated through the Sunnah of the Prophet, and are further systematized by qualified scholars. In this sense, *yu’ti kulla dhī ḥaqqin ḥaqqah* is not merely a moral exhortation but a normatively binding principle that structures legal and social responsibility. Its ethical logic aligns with the well-known prophetic statement, “Indeed, God has given every right-holder their right” (Ibn Mājah), as well as al-Ghazālī’s definition of justice as “giving each right-holder their due.”⁶⁹

To clarify the operational logic of this principle, the core normative orientation of *yu’ti kulla dhī ḥaqqin ḥaqqah* may be summarized as follows:

Table 7. Normative Structure of *Yu’ti kulla dhī ḥaqqin ḥaqqah* in Wahidiyah

Dimension	Normative Emphasis	Practical Implication
Legal (Fiqh)	Priority of obligations over rights	Legal certainty and social order
Ethical	Justice through responsibility	Reduction of conflict and claims
Social	Reciprocal fulfillment of duties	Automatic realization of rights
Spiritual	Sincerity without self-interest	Moral integrity and humility

Source: Author Interpretation

Within social relations, Wahidiyah applies

⁶⁷ Atif Khalil, “On Cultivating Gratitude (Shukr) in Sufi Virtue Ethics,” *Journal of Sufi Studies* 4, nos. 1–2 (2015): 1–26, <https://doi.org/10.1163/22105956-12341274>.

⁶⁸ Nafihuzzuha, *Interview on the Fiqh and Sufism Aspects of Wahidiyah Teachings*.

⁶⁹ Munawar Fuad, “Integration of Islamic Jurisprudence Principles within the UN Global Human Security Framework,” *Khazanah Hukum* 6, no. 3 (2024): 251–68, <https://doi.org/10.15575/KH.V6I3.40205>.

this principle universally. In marital relations, for example, the husband prioritizes financial provision, protection, and guidance without demanding service, while the wife prioritizes respectful conduct and care without insisting on material claims. Similar patterns apply to parent-child relations and to the relationship between government and citizens. Each party focuses on duties rather than claims, thereby allowing rights to be realized organically rather than through contestation.⁷⁰

This reciprocal model may be analytically represented as follows:

Table 8. Reciprocal Duty-Based Model of Social Relations

Actor A	Primary Focus	Actor B	Resulting Outcome
Performs obligations	Without claiming rights	Performs obligations	Mutual rights fulfilled
Prioritizes duty	Avoids entitlement claims	Prioritizes duty	Social equilibrium
Ethical restraint	Prevents injustice	Ethical restraint	Harmonious relations

Source: Author Interpretation

From a *taṣawwuf* perspective, *yu'tī kulla dhī ḥaqqin ḥaqqah* functions as a discipline of the heart aimed at preventing *ẓulm* (injustice). In classical Sufi understanding, injustice darkens the heart (*ẓulmah*), leaving spiritual stains that obstruct inner illumination. By consistently prioritizing obligations, individuals protect themselves from committing injustice against others, thereby safeguarding spiritual purity and ethical consciousness.⁷¹

The integrative strength of this teaching lies in its ability to harmonize *fiqh* and *taṣawwuf*. Juridically, it enforces justice and

proportionality in rights and duties; spiritually, it cultivates sincerity, humility, and freedom from ego-driven entitlement. The Prophetic correction of companions who sought to fulfill divine rights while neglecting human and bodily rights further confirms that Islamic normativity demands balance rather than ascetic extremism.

In this way, *yu'tī kulla dhī ḥaqqin ḥaqqah* emerges as a practical ethical-legal framework that operationalizes justice through responsibility. By orienting religious life toward duty rather than demand, Wahidiyah offers a coherent model for preventing injustice, fostering social balance, and integrating outward legal compliance with inward spiritual refinement.

***Taqdīm al-Aham fa al-Aham Thumma al-Anfa' fa al-Anfa'*: Priority, Benefit, and Multidimensional Maslaḥah in Wahidiyah**

The principle of *Taqdīm al-Aham fa al-Aham thumma al-Anfa' fa al-Anfa'* in Wahidiyah teachings provides a structured ethical and legal framework for determining priorities when multiple obligations or actions arise simultaneously. The principle stipulates that priority must first be given to what is more essential (*al-aham*); when competing matters are equally essential, preference is given to what generates greater benefit (*al-anfa'*). This doctrine reflects a dynamic model of decision-making that integrates legal obligation, social responsibility, and spiritual consciousness.⁷²

Within Wahidiyah, general guidelines are established to identify *al-aham* and *al-anfa'*. Matters directly related to Allah and the

⁷⁰ Huda, *Tasawuf Kultural Fenomena Shalawat Wahidiyah* (2008).

⁷¹ Mustafa Gokhan Sahin, "Spirituality and Social Justice in Islam," in *The Wiley Blackwell Companion to Islamic Spirituality*, ed. Vincent J. Cornell and Bruce B. Lawrence

(wiley, 2022), <https://doi.org/10.1002/9781118533789.ch13>.

⁷² Huda, *Tasawuf Kultural Fenomena Shalawat Wahidiyah* (2008).

Prophet—particularly obligatory acts—are generally considered more essential (*aham*). Meanwhile, actions whose benefits extend beyond the individual to society at large are regarded as more beneficial (*anfa'*). However, this hierarchy is not applied rigidly; contextual considerations may require flexibility. For instance, interrupting a supererogatory act of worship to receive an important guest or to save a drowning person is deemed not only permissible but obligatory, as it fulfills a broader and more urgent *maslahah*.

Kyai Nafihuzzuha’s explanation illustrates the multidimensional logic of this prioritization. In the case of choosing between continuing prayer and rescuing a drowning person, the latter fulfills two obligations simultaneously: obedience to God’s command to preserve life and the fulfillment of social responsibility toward fellow human beings. By contrast, continuing prayer at that moment serves only a single dimension of *maslahah*. Consequently, rescuing the drowning person becomes both more essential (*aham*) and more beneficial (*anfa'*).⁷³

This logic may be summarized as follows:

Table 9. Priority Logic of *Taqdīm al-Aham* and *al-Anfa'* in Wahidiyah

Criterion	Al-Aham (More Essential)	Al-Anfa' (More Beneficial)
Basis of assessment	Degree of obligation	Scope and magnitude of benefit
Primary orientation	Divine command and duty	Social and humanitarian impact

⁷³ Nafihuzzuha, *Interview on the Fiqh and Sufism Aspects of Wahidiyah Teachings*.

⁷⁴ Buerhan Saiti and Adam Abdullah, “The Legal Maxims of Islamic Law (Excluding Five Leading Legal Maxims) and Their Applications in Islamic Finance,” *Journal of King Abdulaziz University, Islamic Economics* 29, no. 2 (2016): 139–51, <https://doi.org/10.4197/Islec.29-2.12>.

⁷⁵ Zahrul Mubarrak et al., “The Urgency of the Islamic Law and Contemporary Societal Challenges: The Flexibility of al-Maslahah in Determining the Hierarchy of Maqāṣid al-Sharī‘ah,” *El-Usrah* 8, no. 1 (2025): 344–65,

Criterion	Al-Aham (More Essential)	Al-Anfa' (More Beneficial)
Decision rule	Chosen first	Applied when essentials are equal
Outcome	Normative correctness	Maximized <i>maslahah</i>

Source: Author Interpretation

The Wahidiyah conception of priority aligns closely with classical principles of *uṣūl al-fiqh* and *qawā'id fiqhiyyah*, particularly the maxim “preventing harm takes precedence over attaining benefit” (*dar' al-mafāsīd muqaddam 'alā jalb al-maṣāliḥ*).⁷⁴ It also resonates with the maqāṣid al-sharī‘ah framework, in which legal and ethical choices are evaluated based on their capacity to protect religion, life, intellect, property, and lineage.⁷⁵

From a *taṣawwuf* perspective, this doctrine functions as a spiritual discipline that regulates the ordering of one’s actions and intentions. Maintaining proper priority among different levels of *maslahah*—*ḍarūrī*, *ḥājī*, and *taḥsīnī*—is considered obligatory. Acts that preserve essential human and religious existence (*ḍarūrī*) must precede those that merely facilitate ease (*ḥājī*) or enhance virtue (*taḥsīnī*). Thus, obligatory knowledge precedes recommended knowledge, and obligatory worship precedes supererogatory devotion.⁷⁶

The relationship between *al-aham* and *al-anfa'* also reflects a graduated logic (*tadarruj*).⁷⁷ Every essential matter inherently contains benefit, but not every beneficial matter attains the level of essentiality. When

<https://doi.org/10.22373/pxydd884>.

⁷⁶ Muhammad Ayman Al-Akiti and Zainul Abidin Abdul Halim, “A glimpse on the characteristics of sufism and its major references in the malay world,” *Afkar* 23, no. 1 (2021): 309–44, <https://doi.org/10.22452/afkar.vol23no1.9>.

⁷⁷ Aldona Piwko, “Contemporary Islamic Law between Tradition and Challenges of Modernity: Some Examples Worth Consideration,” *Bogoslovni Vestnik* 81, no. 1 (2021): 91–101, <https://doi.org/10.34291/BV2021/01/PIWKO>.

multiple essential matters conflict, the criterion of benefit (*anfa'*) serves as the decisive factor. In this sense, what is *more beneficial* ultimately becomes *more essential* in context.

Kyai Nafihuzzuha further connects this principle to the classical concept of *al-aṣḥaḥ* (the most beneficial or optimal option). When multiple *maslaḥahs* converge, one must select *al-aṣḥaḥ*, and when several optimal options exist, preference is given to *al-aṣḥaḥ al-aṣḥaḥ*—the option that yields the greatest overall benefit. This approach reinforces the pragmatic orientation of Wahidiyah ethics, where religious observance is continuously evaluated through the lens of contextual benefit and harm.⁷⁸

The integrative structure of this doctrine can be summarized as follows:

Table 10. Integration of Fiqh and Taṣawwuf in Priority Determination

Aspect	Fiqh Orientation	Taṣawwuf Orientation
Core concern	Legal obligation and harm prevention	Inner discipline and moral awareness
Decision basis	Maqāṣid and legal maxims	Hierarchy of <i>maslaḥah</i>
Practical outcome	Legal balance and justice	Spiritual balance and sincerity
Overall aim	Public welfare	Ethical refinement

Source: Author Interpretation

In both *fiqh* and *taṣawwuf*, *Taqdīm al-Aḥam fa al-Aḥam thumma al-Anfa' fa al-Anfa'* serves as a practical mechanism for harmonizing religious duties with social realities. It prevents rigid formalism by embedding flexibility within normative structures, ensuring that Islamic practice remains responsive, humane, and oriented toward comprehensive *maslaḥah*. Within Wahidiyah, this doctrine thus operates not

merely as a legal maxim, but as a lived ethical compass guiding both outward action and inward spiritual order.

Wahidiyah as an Integrative Model of Fiqh–Sufism Dialectics in Contemporary Islamic Legal Thought

The cumulative findings of this study demonstrate that Wahidiyah teachings do not merely juxtapose *fiqh* and *tasawwuf* as parallel domains, but actively construct a dialectical relationship between them that results in an integrative model of Islamic legal thought. This model operates by preserving methodological distinctions between law (*fiqh*) and spirituality (*tasawwuf*) while simultaneously enabling their functional interdependence within lived religious practice.

At the structural level, Wahidiyah articulates a hierarchical–sequential framework in which legal normativity and spiritual consciousness are progressively internalized. Principles such as *lillāh* and *lirrasūl* establish the normative–intentional foundations of action, ensuring conformity with *Sharī'ah* and prophetic guidance. These are subsequently deepened by *billāh* and *birrasūl*, which cultivate ontological and relational awareness, anchoring legal obedience within *tawḥīdic* consciousness and prophetic gratitude. This layered structure confirms that Wahidiyah does not collapse *tasawwuf* into subjective spirituality nor dissolve *fiqh* into rigid formalism.

The mediating role of *lilghaus* and *bilghaus* further illustrates Wahidiyah's dialectical method. Jurisprudentially, these principles reinforce epistemic authority, legal continuity, and adherence to qualified scholarship—functions traditionally associated with *fiqh*

⁷⁸ Nafihuzzuha, *Interview on the Fiqh and Sufism Aspects*

of Wahidiyah Teachings.

through taqlīd and madhhab affiliation. Spiritually, they operate as ethical disciplines that cultivate humility, gratitude, and protection from ego-centric religiosity. Authority in Wahidiyah is therefore neither authoritarian nor antinomian, but ethically mediated and spiritually accountable.

This integrative logic reaches its most practical expression in *yu'ṭī kulla dhī ḥaqqin ḥaqqah* and *taqdīm al-aham fa al-aham thumma al-anfa' fa al-anfa'*. These principles translate spiritual awareness into concrete legal–social ethics, prioritizing obligation over entitlement and benefit over formalism. Here, Wahidiyah demonstrates how maqāṣid-oriented reasoning is not merely a juristic abstraction but a lived ethical methodology that governs family relations, social order, and public responsibility. The prioritization of maslaḥah across multiple dimensions—divine, human, and communal—confirms the dynamic character of Wahidiyah's legal-spiritual synthesis.

From a theoretical perspective, this model may be described as dialectical rather than additive. Wahidiyah does not simply “add” spirituality to law or ethics to jurisprudence; instead, it allows fiqh and tasawwuf to mutually correct, discipline, and complete one another. Fiqh provides normative boundaries, legal certainty, and public order, while tasawwuf supplies intentional depth, ethical motivation, and spiritual vigilance. Neither domain claims total authority; each functions within its proper epistemic scope.

This dialectical integration distinguishes Wahidiyah from two dominant tendencies in contemporary Islamic thought: rigid legalism, which risks ethical dryness and spiritual alienation, and unstructured spirituality, which risks subjectivism and normative instability. Wahidiyah offers a middle epistemological

path, in which legal validity (ṣiḥḥah), ethical responsibility (ʿadl), and spiritual sincerity (ikhlāṣ) are treated as inseparable dimensions of Islamic normativity.

In the Indonesian context, this model holds particular significance. As a Muslim society characterized by plural legal traditions, strong religious authority, and vibrant spiritual movements, Indonesia requires frameworks of Islamic law that are both normatively sound and socially responsive. Wahidiyah's integrative approach demonstrates how local Sufi traditions can contribute constructively to contemporary Islamic legal philosophy without undermining orthodoxy or legal certainty.

Accordingly, this study positions Wahidiyah not merely as a devotional Sufi movement, but as a contextually grounded model of fiqh–tasawwuf integration. Its systematic sequencing of intention, consciousness, authority, obligation, and prioritization represents a coherent legal–spiritual architecture that enriches Islamic legal thought in Indonesia and offers a transferable framework for broader discussions on ethics, law, and spirituality in modern Muslim societies.

The Methodology of Sufistic Fiqh in Wahidiyah Teachings

This section discusses the methodological structure of *Sufistic Fiqh* as formulated in Wahidiyah teachings. As elaborated in the manuscript, this methodology is constructed through an integrative dialectic between fiqh and Sufism, aiming to produce a holistic model of ijtihad that combines textual normativity, spiritual consciousness, and social responsibility. The Wahidiyah approach does not abandon classical uṣūl al-fiqh, but rather reorganises the process of legal reasoning by embedding it within a spiritual-ethical

framework.

The first stage is *lillah–billah*, which focuses on the search for legal foundations directly from the Qur’an. In this stage, legal reasoning begins with sincere devotion (*lillah*) and full awareness that guidance and understanding ultimately come from God (*billah*). The manuscript emphasises that the process of identifying relevant Qur’anic texts is not merely an intellectual effort, but also a spiritual act that requires humility and dependence on divine guidance.

The second stage is *lirrasul–birrasul*, namely the search for legal guidance from the Sunnah of the Prophet. This stage reinforces the prophetic model as the practical and authoritative explanation of the Qur’an. In the Wahidiyah framework, following the Prophet is not only a methodological requirement, but also a spiritual orientation that shapes both the substance and the ethics of legal interpretation.

The third stage, *lilghauts–bilghauts*, refers to the engagement with the interpretations and fatwas of authoritative scholars. This stage confirms that *ijtihad* is not performed in isolation, but within the continuity of the scholarly tradition. The manuscript stresses that classical and contemporary scholarly opinions function as an essential bridge between textual sources and contemporary legal problems.

The fourth stage is *yu’ti kulla zi haqqin haqqah*, which represents an integrative and comprehensive analysis of all relevant aspects of a legal problem. In this stage, legal reasoning does not rely solely on textual arguments, but also considers social, economic, cultural, and ethical dimensions in order to arrive at a more complete and responsible legal judgement.

The final stage is *taqdim al-aham fa al-aham tsumma al-anfa’ fa al-anfa’*, namely the

determination of priorities based on levels of importance and benefit. As explained in the manuscript, this stage ensures that legal decisions are oriented toward the most urgent and most beneficial outcomes, and that the principle of *maṣlahah* becomes an integral part of the decision-making process.

Taken together, these stages form a coherent methodological framework of Sufistic Fiqh in Wahidiyah teachings. This model shows that legal reasoning is not merely a technical exercise of norm derivation, but a comprehensive process that integrates textual authority, spiritual discipline, scholarly tradition, contextual analysis, and ethical prioritisation. In the Indonesian context, this methodology offers an important contribution to the development of an integrative model of Islamic legal thought that is both normatively grounded and morally transformative.

Table 11. The Stages of Sufistic Fiqh Methodology in Wahidiyah Teachings

Stage	Methodological Focus	Main Source	Orientation	Function in Ijtihad
<i>Lillah–Billah</i>	Searching basis in Qur’an	legal Qur’anic texts	with devotion	Establishes primary textual foundation
<i>Lirrasul–Birrasul</i>	Searching basis in Sunnah	legal Hadith	Prophetic guidance	Confirms and explains Qur’anic norms
<i>Lilghauts–Bilghauts</i>	Referring to scholars’ interpretations	Classical and contemporary ulama		Ensures continuity of scholarly tradition
<i>Yu’ti Kulla Zi Haqqin Haqqah</i>	Integrative contextual analysis		Multidisciplinary considerations	Produces comprehensive legal understanding
<i>Taqdim al-Aham fa al-Aham tsumma al-Anfa’ fa al-Anfa’</i>	Determining priorities and benefits	Principle of <i>maṣlahah</i> urgency		Ensures of priority-based and benefit-oriented decisions

Source: Author Interpretation

Conclusion

This study demonstrates that Wahidiyah teachings constitute a coherent and systematic model of fiqh–Sufism integration within contemporary Indonesian Islamic thought. Rather than positioning fiqh and tasawwuf as separate or competing domains, Wahidiyah articulates a dialectical and methodological framework in which legal normativity and spiritual consciousness are mutually reinforcing. Through this integration, Wahidiyah offers a structured response to long-standing tensions in Islamic scholarship between juridical formalism and spiritual interiority.

The findings show that Wahidiyah's integrative model operates through a clearly ordered sequence of methodological stages—*lillāh–billāh*, *lirrasūl–birrasūl*, *lilghaus–bilghaus*, *yu'ṭī kulla dhī ḥaqqin ḥaqqah*, and *taqdim al-aham fa al-aham thumma al-anfa' fa al-anfa'*. As elaborated in the discussion, these stages function not merely as ethical slogans, but as a coherent architecture of legal reasoning that begins from textual grounding in the Qur'an and Sunnah, is mediated through scholarly authority, and is completed through integrative contextual analysis and priority-based evaluation. This sequencing ensures that outward legal compliance (fiqh) is consistently anchored in inward spiritual awareness (tasawwuf), while spiritual discipline remains firmly bounded by Shari'ah norms.

Conceptually, Wahidiyah advances an integrative legal philosophy in which validity (*ṣiḥḥah*), benefit (*maṣlahah*), justice (*'adl*), and sincerity (*ikhlaṣ*) are treated as inseparable dimensions of Islamic normativity. *Lillāh* and *lirrasūl* secure Qur'anic and Prophetic conformity; *billāh* and *birrasūl* cultivate tawḥīdic and prophetic consciousness; *lilghaus* and *bilghaus* institutionalise scholarly

mediation and ethical continuity; while *yu'ṭī kulla dhī ḥaqqin ḥaqqah* and *taqdim al-aham* principles translate these spiritual-ethical commitments into concrete legal and social judgement. This configuration allows Wahidiyah to maintain methodological clarity without collapsing fiqh into spirituality or, conversely, spiritualising legal reasoning in a way that undermines legal certainty.

The study further indicates that Wahidiyah provides a contextually relevant response to the Indonesian Muslim experience, where legal plurality, communal ethics, and living spiritual traditions intersect. By embedding maqāṣid-oriented reasoning within disciplined ethical practice, Wahidiyah avoids both rigid legalism and unstructured mysticism. Its emphasis on obligation, responsibility, and benefit-oriented prioritisation contributes to social harmony while preserving normative coherence and institutional continuity.

From a broader scholarly perspective, this research contributes to contemporary Islamic legal theory by presenting Wahidiyah as a transferable and methodologically articulate model of fiqh–tasawwuf dialectics. It demonstrates that Sufi-based ethical consciousness can systematically enrich legal reasoning without eroding doctrinal boundaries, and that spiritual intentionality and legal normativity need not be reconciled through compromise, but can be integrated through a structured sequence of normative and ethical reasoning.

Future research may explore the applicability of this model in comparative contexts, examine its implications for contemporary Islamic legal reform, or assess its pedagogical potential in Islamic legal education. Nevertheless, this study affirms that Wahidiyah represents not merely a devotional movement, but a substantive methodological

contribution to the ongoing development of integrative Islamic legal thought in Indonesia and beyond.

CRedit authorship contribution statement

Asmik Nasikah: Conceptualization, Data collection, Investigation, Writing – original draft. Ahyak: Supervision, Methodology, Theoretical framework, Writing – review & editing. Iffatin Nur: Supervision, Formal analysis, Discussion refinement, Writing – review & editing. Syamsu Ni'am: Supervision, Validation, Critical revision of the manuscript. Rohmatulloh: Writing assistance, Literature support, Language editing, Final revision. All authors have read and approved the final manuscript.

Declaration of competing interest

The authors declare that they have no known competing financial, institutional, or personal interests that could have appeared to influence the work reported in this paper.

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