



Spiritual Transformation and Mental Fortification: An Analysis of Tariqat Al-Rifa'iyah's Contribution to the Psychological Development of Da'i from Zuhud to Shaja'ah

Dadang Ahmad Fajar^{1*} & Asep Saepulrohim²

¹²UIN Sunan Gunung Djati, Bandung, Indonesia

*sufisunda@gmail.com

ABSTRACT

Tariqat al-Rifa'iyah is a mu'tabarrah tariqat (connected to the Prophet Muhammad), which is spread throughout the world, including in Indonesia. The development of Thariqat al-Rifa'iyah teachings is growing rapidly in various provinces. The interesting thing to research in thariqat al-Rifa'iyah is the process of fostering the saliknya towards an attitude of shaja'ah (courageous for defending the truth). The purpose of this research is to gain clarity about the movement of thariqat al-Rifa'iyah as a zuhud thariqat, in fostering shaja'ah. Tariqat al-Rifa'iyah succeeded in contributing to the cultivation of the soul of shaja'ah. For this reason, researchers prove its success which has differences with other coaching patterns. This research uses qualitative method to explain the role of Tariqat al-Rifa'iyah in coaching towards shaja'ah attitude. The description includes the results of interviews with several practitioners of thariqat Rifa'iyah in Cianjur and Banten. Researchers use the theory of Sufism in conducting research. Because the connection of human soul development in Islamic teachings is carried out by Sufis and benefits as an addition to the scientific treasures of Islamic psychotherapy. The results obtained are that thariqat al-Rifa'iyah is a zuhud thariqat that is directed to contribute courage through special spiritual development. This coaching can apparently be included in the thariqat-based Sufistic therapy method.

Keywords: *Psychological of dai; shaja'ah; spiritual transformation; Tariqah al-Rifa'iyah; zuhud.*

INTRODUCTION

Tariqat al-Rifa'iyah is one of the mu'tabarrah tariqats (Mulyati, 2005:15), which was started by a muassis (founder) named Shaykh Ahmad al-Kabir al-Rifa'i. for generations until it spread to all corners of the world. Its followers are quite numerous. Especially in areas of conflict. This is

because this tariqat often shows spectacular attractions. So that it is in great demand by da'i and religious fighters in various parts of the world.

In line with its presence, the world situation is progressing, showing heavy and intense competition in various matters. This includes the power to spread the teachings of truth based on the teachings of Islam. This situation is not a little used by competitors to deceive their rivals using various means (legalizing all means). This includes closing the path of true struggle with a number of crimes, whether physical, non-physical or political power. Not a few of the fighters for truth succumbed because they were defeated by competitors who were religiously declared not to fulfill the position of truth, only because of political and physical abilities. Among them use the services of thugs to trick the da'i. So that the da'wah journey is totally hampered because of the threat to the safety of the da'i's life and his family. They do not hesitate to kill for the sake of their ideals in seizing power.

Furthermore, in other positions, such as during the colonial period, there was often torture of the colonized, to the point that many of them sacrificed their lives. This was also the case in Baghdad, Iraq, where the Tariqat was first established. The struggle for power that took place in the Arab region often took its toll. So, some scholars who were concerned about the safety of their people saw the need for spiritual training that would bring them closer to Allah, the Almighty, with the confidence and assurance that the truth will always prevail.

It is also shown by the crisis of faith in God's ability to do whatever He wants and as He pleases. This is based on His words, which state that if you ask about God, the answer is "very close". He will grant all requests when they are made. This revelation information gives the scholars the opportunity to utilize the closeness to God, through spiritual riyadhah. Because to do taqarrub (approach to God) with God requires a spiritual vehicle. In this case, Tariqat al-Rifa'iyah provides an opportunity for its followers to undergo spiritual training towards spiritual sharpness to communicate with God through du'a and dhikr. After a close relationship is obtained between the servant and his Lord, shaja'ah (courageous attitude because it is right) will arise. Syaja'ah means "courageous because it is right". This attitude has been shown by the Prophet Muhammad SAW through a saying which means "Behold...indeed I am a Muslim".

This shriek illustrates the courage in the soul of the Prophet Muhammad SAW to always uphold the truth in any condition. During the

Prophet's lifetime, Allah Almighty protected him with a number of mu'jizat (miracles). It is the protection of Allah that is given to the Prophets and Messengers when upholding the proof and defeating the enemy. Then during the heyday of the saints, they received protection from Allah in the form of karamat. As for the scholars, the protection given to them is ma'unat. Between karomat and ma'unat are obtained by using two ways, namely ta'lim and directly from Allah because of His affection for scholars and saints.

Every Prophet, Messenger, Wali and Ulama who wants to spread the truth, will always be compared with a number of evils that hinder him. The Prophets and Messengers did not escape their lives. So they used various ways to anticipate. Either through ta'lim (level of learning) or directly descending from God. Even so there were some Prophets and Messengers who were deceived by the kafirin. But that does not mean that they did not have closeness to God. Some basic theological reasons for the killing of the prophets by the disbelievers.

As the times progressed. At this time the Prophet and Messenger did not descend again. The heirs are guardians and scholars. In terms of closeness, of course there are differences between scholars, guardians and the Prophet. The real closeness is only obtained by the prophets and messengers. While the guardians have a degree below it. That is why in obtaining protection from the kafirin also has differences, even though it does not deviate from the original mission carried out by the prophets and messengers, namely tawhidullah. That is why some Sufi scholars take an approach called taqarrub through mujahadah to obtain protection from Allah 'Azza wa Jalla when spreading the truth on earth. Even directly the scholars as da'i, will often face people who threaten their safety. Of course, the scholars should not stand idly by or surrender to the madh'u who sometimes dare to persecute and even kill the da'is.

Then the scholars found formulas to improve the quality of shaja'ah of their followers by trying to present spectacular knowledge. Among these was riyadhah (spiritual training) using the thariqat al-Rifa'iyah approach. In their circles they often perform the art of martial arts called debus art. This is done not only as self-defense in the face of threats. But it also raises the soul of shaja'ah. The researcher hopes to explain that the contribution of thariqat al-Rifa'iyah has provided guidance for the soul of shaja'ah to the da'i in spreading the teachings of Islam. Including in Indonesia which was first brought by Syaiban (Solihin, 2001:88). Bakan developed in Aceh,

Cirebon and Banten (Mulyati, 2005:15).

The researcher considers that there are many interesting things in the coaching process of the adherents of thariqat al-Rifa'iyah. Therefore, by taking a part of the population chosen as an example in this study. Namely, the area of Cianjur Regency and Cilegon-Banten City. So that it raises hopes to find out about the movement of Thariqat al-Rifa'iyah in fostering its adherents, as well as the success achieved in fostering the soul of shaja'ah.

As a theoretical basis, this research uses a Sufism approach that discusses what is related to mental health. In the study of thariqat Rifa'iyah, the researcher uses the thariqat theoretical approach in discussing the attitude of *shaja'ah* in terms of tasawwuf and thariqat. The basic concept of thariqat al-Rifa'iyah is not much different from the basic concept of other thariqat. It is that the salik of this thariqat carries out his practice with confidence on the basis of sincere faith. The slippage of belief in the Oneness of Allah is believed to affect a person's life, especially the aspect of his wisdom. It will disturb the *maqam ma'rifatullah*. This class of thariqat makes the display of *du'a* and charity the measure of change in belief. If there is a mistake in belief then the debus display can harm the player. The attitude of *takabbur* with the change in belief that the power that occurs is purely his, results in stabs that hurt until the mortal condition is hampered.

This thariqat doctrine of faith refers to the thought of *Shaykh Abdu al-Qadir al-Jailani* (2008) who stated that faith is spoken with the tongue, understood with the soul, practiced with actions, increasing knowledge, reducing sin, strengthening in *al-Ilmu*, eliminating ignorance and asking for the decree to be given *taufiq* (Qadir, t.t: 62). Pronunciation with the tongue, salik al-Rifa'i calls himself *Ahla al-Rifa'i*, doing *dhikr* loudly, clearly and loudly with *lafadz tablil*. The state of *ma'rifat* often makes the salik *rifa'i* experience *fana'* when *dhikr*. *Tajalli* (unification) of the presence of Allah, which is the concept of *tawhid* thariqat. This method is so that the soul of the salik does not experience a crisis of faith. Then practiced by action, is a concrete form of the results of carrying out the teachings of thariqat. Praiseworthy behavior is carried out on the basis of obedience to Allah. Then in the sector of increasing knowledge, to eliminate all ignorance, *riyadhah* to improve the quality of knowledge about God is carried out routinely at every *dhikr* meeting. Mursyid provides an overview and view of religion and truth that must be upheld, starting from oneself, family and people.

This Tariqat performs *dhikr* beginning with *istighfar* and repentance.

It is routinely performed with more attention to its essence. The substance contained in istighfar is used as the main capital to change the behavior of the salik. In line with its function as a spiritual guide to the path of God. Another aspect is to contemplate to pray to God, so that at any time given guidance and ask God not to revoke the life guidance that has been understood. Next, the teaching of Mahabbatullah comes from Rabi'ah al-Adawiyah, which has been passed down by the Prophet. The concept of mahabbah is able to eliminate prejudice against Allah. This method is considered effective in fostering salik thariqat al-Rifa'iyah in forming an attitude of gratitude and feeling the existence of God. These methods are pursued by cultivating a sense of love for the Messenger, then ending in love for God. With the hope that humans have the realization that all that exists is to be treated in accordance with God's will. The doctrine of mahabbatullah also leads the salik thariqat al-Rifa'iyah towards the formation of concentration that strengthens the full belief in God as Rabb al-'Alamin.

Then the Tariqat al-Rifa'iyah made its movement to defend the oppressed. The spirit of ahla al-Rifa'i, when they suppressed the colonizers in the archipelago. Armed with a shaja'ah attitude that felt under the Grace of Allah, they dared to fight the invaders using simple equipment, which according to ratio calculations, was very unbalanced. Next is Tazkiyat al-Nafs. The teaching of purification of the soul refers to the verse in the Qur'an which is used as the guidance of thariqat al-Rifa'iyah. In line with thariqat al-Rifa'iyah, [Said Hawa](#) had written about the derivatives of the concept of tazkiyat al-nafs. He gave a way to get purity of soul through ikhlash. Because sincerity is a journey of istighfar. The continuation is zuhud, tawakal and mahabbatullah ([Hawa, 2014: 266-281](#)). Furthermore, if sincerity is torn apart, it results in the emergence of various vices. Meanwhile, zuhud is a heart behavior that motivates to always be with God. Causing everything for God, this method makes it easy to foster courage in upholding the truth, all evoking an attitude of tawakal. Tariqat al-Rifa'iyah teaches tawakal to God, leading to love of God. The movement of the soul affects the divine attitude. Then, Tabahuri al-Ilmi is to increase knowledge at all times. Salik thariqat al-Rifa'iyah becomes a person who longs for knowledge. Shaykh [Abdu al-Qadirr al-Jailani](#) suggests that the increase in knowledge is an indicator of faith. So thariqat al-Rifa'iyah upholds the degree of knowledge.

Some zawiyah combine their dhikr between salawat and tahlil dhikr.

As is done in the zawiyah al-Qadiriyyah Cibaregbeg, Cianjur Regency and Majelis Dikir Rifa'i in Cilegon-Banten. Tariqat al-Rifa'iyah is also known as Sunni Tariqat. So the development in the archipelago is very suitable because the majority in the archipelago adheres to the Sunni madhhab. The shape of the dabus that resembles the head of al-Husain characterizes this tariqat as a sympathizer of al-Husain bin Ali bin Abi Talib. After developing in the Malay and Aceh regions, thariqat expanded to Java, through Cirebon with the development of Sunan Gunung Djati. Next, it was brought by his son, Maulana Hasanudin, to the Banten region to counterbalance the tradition of the Banten jawara who often used sharp weapons to defend themselves. From the Banten region, the development continued around Cianjur and Sukabumi. Cianjur region, starting at the time of KH Syaikh Abdul Jalil bin Musa al-Rifa'i. He studied in the Banten region, then passed on to his son named KH Abdul Qadir in the Cibaregbeg area of Cianjur Regency (which is the object of research). It was at the al-Qadiriyyah Islamic boarding school that he developed by mixing Qadiriyyah, Naqsabandiyah, Rifa'iyah, Samaniyyah and Sathariyyah tariqats.

Ahlu al-Thariqat al-Rifa'iyah forms its followers with the motivation to always strive to uphold the truth but not in silly ways. Rather, with preparations that are quite mature and tested. All forms of wirid and the display of debus art become a backdrop in the struggle to uphold the truth. So it almost has similarities with the concept offered by [al-Ghazali \(2000\)](#), which is more concerned with the bond of the qalb with God than with efforts to cover all the movements of the heart that close the good movements of the nafs (soul). dhikr rifa'i shows the existence of education for changes in mental attitudes ([Al-Aziz, tt: 82](#)).

Al-Maliki al-Hasany who states that the appearance of the door of the heart and all ways out begins with the appearance of a brave attitude ([Alwy, 2001: 19](#)). In the basic concept of Tariqat al-Rifa'iyah, we are introduced to the attitude of mujahadah (earnestness) accompanied and witnessed by the murshid to train and eliminate anxiety. All preparations for upholding the above wisdom require bathiniyah provision in the form of shaja'ah. The above also agrees with the thought of Ibrahim al-Jily who states that it is very improbable if someone enforces the truth, without appreciating his divine mind. Because only this will be able to touch "God". Allah will not see a person because a person is covered with sin. That is why he said to always repent ([Karim, t.t: 182](#)).

This research employs a qualitative phenomenological approach to

explore the lived experiences of Tariqat al-Rifa'iyah practitioners in Cianjur and Banten in developing shaja'ah (spiritual courage) through Sufistic coaching methodologies. The study utilizes a theoretical framework of classical Sufi psychology combined with contemporary Islamic psychotherapy principles, encompassing Sufi developmental psychology theory (*al-nafs* stages), maqamat and ahwal theory (spiritual stations and states), Islamic character development framework (*akhlak*), and spiritual coaching principles (*subbah*). Data collection is conducted through in-depth semi-structured interviews with 12-15 active practitioners who have been affiliated for at least 3 years, participant observation in dhikr sessions and spiritual gatherings, as well as analysis of tariqa documents and related literature. Participant criteria include commitment to spiritual development, willingness to share personal experiences, and representation across different levels of experience and gender.

Data analysis employs Interpretative Phenomenological Analysis (IPA) with three levels: descriptive (what practitioners experience), interpretive (how they make meaning of experiences), and critical (broader implications for Islamic psychotherapy). The thematic analysis process is conducted through six phases: data familiarization, initial coding, theme identification, theme review, theme definition, and report generation with rich narrative descriptions. Research validation uses member checking where participants review transcripts and interpretations, triangulation through various data sources and methods, and peer debriefing with expert consultation. Ethical considerations include clear informed consent, maintaining participant confidentiality and anonymity, respecting spiritual practices and traditions, and ensuring the research contributes positively to the community. This research is expected to produce theoretical contributions in the form of deeper understanding of Sufi coaching methodologies, integration models for Islamic psychotherapy and traditional practices, as well as theoretical frameworks for spiritual courage development.

The study draws upon three primary theoretical foundations that inform both its methodological approach and interpretive framework. First, the phenomenological methodology is grounded in understanding spiritual experience as lived reality, requiring careful attention to the subjective dimensions of Sufi practice and transformation ([Chittick, 2000](#)). Second, the ethnographic components of participant observation and community engagement follow established protocols for studying

contemporary Sufi communities while maintaining cultural sensitivity and academic rigor (Hoffman, 1995). Third, the theoretical understanding of Sufi psychology and spiritual development processes provides the conceptual foundation for interpreting how traditional practices contribute to psychological wellness and character formation (Ernst, 1997). These methodological and theoretical foundations collectively enable a comprehensive investigation into the role of Tariqat al-Rifa'iyah in cultivating spiritual courage, contributing to both Islamic psychology scholarship and practical applications in spiritual counseling and psychotherapy.

RESULTS AND DISCUSSION

Tariqat al-Rifa'iyah History and Development

Tariqat al-Rifa'iyah is a mu'tabarrah tariqat founded by Abu al-Abbas Ahmad bin Ali al-Rifa'i. The muassis of this tariqat was born in the Qaryah Hasan region near us in Bashrah, in 1106. The date of his birth has not yet been ascertained because of differences in the calculations of some of the ahla al-Rifa'i. Some say he was born in 1118. In his middle age he received the titles Muhyiddin and al-Sayyid al- 'Arifin from Sufi scholars and was popularized by his adherents. The Rifa'iyah Order first emerged and developed widely in southern Iraq, founded by Abul Abbas Ahmad bin Ali ar-Rifa'i. He was born in Qaryah Hasan, near Basrah in 500 AH/1106 AD.

There are also other sources that say he was born in 512 AH / 1118. Abul Abbas Ahmad bin Ali ar-Rifa'i spent most of his life in southern Iraq. When he was seven years old his father died, then he was raised by his uncle Mansur al-Bathaihi, a tariqah shaykh. In addition to studying with his uncle Mansur al-Bathaihi he also studied with his uncle Abu al-Fadl Ali al-Wasiti, especially about the Imam Shafi'i school of fiqh, so that at the age of 21 he had succeeded in obtaining a diploma and khirqah nine from his uncle, as a sign of having been authorized to teach as well. He has a lineage of al-Rifa'i up to Junaid al- Baghdadi (died 910 AD) and Sahl al-Tustari (died 896 AD) (Islamic Encyclopedia Team, 2019: 50).

This Tariqat is part of the Sunni Tariqat (*Ablu Sunnah wa al-Jama'ah*). Its development in Iraq is still well preserved. In fact, almost ninety percent of the Kurds in Iraq follow the Tariqat al-Rifa'iyah. This is because at that time, ahla al-Rifa'i, showed a lot of unique behavior, in addition to the attitude of tawadhu, also had the characteristics of shaja'ah (courageous attitude in defending the truth). As a positive impact of the change from

arrogance to tawadhu, eventually this tariqat became known as the tariqat of zuhud. Moreover, the background of the caregiver of the boarding school was as a movement figure against the colonizers. They did riyadhah and then applied it to the struggle for independence in Indonesia. It is proven by the spread in the Aceh region, especially the West and North coasts. Eventually almost all parts of the provinces in Indonesia had branches of thariqat al-Rifa'iyah, such as Sulawesi, West Java. Even in West Java it is widely known from the provinces of Banten and Cirebon.

In Aceh it is known as Rafay (Rafai). So the display of debus art is known as Dabuih Rafay. In the Banten and Cirebon regions it is called Debus. Basically the word debus itself is attributed to the dabus (safety pin) which is usually stuck in the stomach and other parts of the body. In this archipelago that did not yet have firearms, the thariqat al-Rifa'iyah experts carried out riyadhah, in order to be able to support the attitude of shajaah when expelling invaders. Armed only with pointed bamboos, they fought against enemy movements. Their bravery was a resounding success. The debus art display of thariqat al-rifa'iyah turned out to be not just an artistic dance but a method to foster an attitude of shaja'ah. During the Ottoman period this thariqat developed very rapidly. The attraction of taqarrub and creating a mental atmosphere of shaja'ah became their greatest goal. Even during the reign of Sultan Abdu al-Hamid II, Tariqat Rifa'iyah became an official state tariqat. It was Shayadi who attracted Sultan Abdul Hamid II to the attitude of his musryids who were tawadhu, brave and always did taqarrub to Allah at all times.

Among the Arabs, it became known in Egypt, Syria, Lebanon and Palestine in addition to Iraq. In Egypt the center of Tariqat al-Rifa'iyah was led by Shaykh Mahmud Kamal Yasin. His position is also known as the head of the Amriyah branch of Tariqat al-Rifaiyah. In general, followers of Tariqat Rifa'i have a great love for the Prophet Muhammad and his family. This was also the case in Egypt. Later developments in the Palestinian territories were led by Shaykh Kamil al-Jabbari who came from Hebron and Shaykh Nazhmi 'Aukal who came from Nablus. He entered the Palestinian territories in 1981. Within three years it had five large zawiyahs around Tripoli-Lebanon. In the region of Syria, this tariqat was developed by Shaykh Abdul Hakim Abdul Basith al-Saqbani. While the center in Iraq after the death of Shaykh Ahmad al-Rifa'i was by the al-Rawy family under the command of Shaykh Khasyi al-Rawy who was based in Baghdad. Not only around Arabia. This Tariqat was also widely adopted by the

Americans. The first branch was three Zawiyahs based in Northern California. The murshid united the Qadiriyyah and Rifa'iyyah Tariqats, under the leadership of Shaykh Muhammad Anshari who came from Istanbul Turkey and died in 1978. The development of this tariqat also penetrated New York City. The spread of this tariqat in New York came from shaykhs from Kosovo. The achievements of these Rifa'i shaykhs led to the establishment of tekke (zawiyah) in Chapel Hill, Manhattan and the Carolinas.

In the final decades of Ottoman Turkish rule, the Tariqat Rifa'iyyah spread rapidly. In Istanbul, it attracted many people to convert to Islam. In addition to its energetic display of dhikr, it is also complemented by the playing of musical instruments, and is characterized by the attraction of doing spectacular things. These include slicing and cutting body parts. The doctrine of "there is no death before time" makes mental strength for all adherents of Tariqat al-Rifa'iyyah. As for the title Muhyiddin that he bears, because of his life achievements that are very wise and tawadhu and at all times strengthen the relationship with God (Allah). It is no wonder that his karamah is very famous in the world of medicine. He has many nicknames in his honor as a shaykh (teacher) spiritual on one corner of the teachings of Islam. Among others are Syaikh al-Islam wa al-Muslimin, Nashiru al-Ahkam wa al-Sunnah, Sayyidu al-Aqthab al-'Arifin, Sulthanu al-Auliya al-Mahmmadiyyin, Yaddu Sayyidi al-Murlasin and many more titles pinned to him. Especially from the adherents and admirers of this Tariqat.

Tariqat al-Rifa'i is also referred to as thariqatu al-Haqq, meaning the true tariqat. This claim does not indicate that any other tariqat other than thariqat al-Rifa'i is wrong or mistaken. Rather, it is a clear and correct way of life based on or referring to the 'itrah of ahlu al-Bait Rasulullah SAW (Trimingham, 1971). It is even believed to be a tariqat that gets the pleasure of the Messenger of Allah SAW through barzakhy, with spiritual evidence, having shaken the hand of the Messenger of Allah in a state of fana' (Sedgwick, 2000).

After this he was referred to as Yaddu Rasulillah SAW and received the nickname as Sayyiduna wa Maulana Ahmad Muhyiddin Abu 'Abbas al-Rifa'i al-Husainy al-Hasany al-Kabir. His real name is Ahmad (Hasyim, 2018: 21). The lineage of Shaykh Ahmad al-Kabir al-Rifa'i is connected to the lineage of the dzurriyyah Rasulullah SAW from Sayyidah Fatima al-Zahra (Al-Qushayri, 2007).

Complete Ahmad bin 'Aly Abi al-Hasan bin Yahya bin Tsabit bin

Hazim bin Ahmad bin 'Aly bin Abi al-Makarim Rifa'ah al-Hasani al-Makyyi bin al-mahdy bin Muhammad Abi al-Qasim bin al-Hasan bin al-Husain bin Ahmad bin Musa bin Ibrahim al-Murtadha bin al-Imam Musa Kadzim bin al-Imam Ja'far al-Shadiq bin al-Imam Muhammad al-Baqir bin al-Imam 'Aly Zain al-'Abidin bin al-Husain al-Syahid bin 'Ali bin Abi Talib from sayyidah Fatima al-Zahra bint Rasulullah SAW (Knysh, 2000).

Shaykh Ahmad al-Rifa'i was born in 512 AH/1119 CE in Umm 'Ubayda, a village in the marshlands between Wasit and Basra in southern Iraq. He established his zawiyah (Sufi lodge) at Umm 'Ubayda, which became the center of the Rifa'i order. His spiritual methodology emphasized extreme asceticism, dhikr (remembrance of God), and miraculous performances (karamat) that attracted thousands of followers (Hoffman, 1995).

The Rifa'i tariqat became known for its distinctive practices, including the famous ritual of debus (invulnerability demonstrations) and ecstatic states during dhikr ceremonies. These practices were based on the spiritual teachings and example of Shaykh Ahmad al-Rifa'i, who was renowned for his extraordinary spiritual states and miraculous abilities (Ernst, 1997).

In the year 578 AH/1182 CE, he passed away. And left behind a number of tariqat branches (zawiyah) in various parts of the world. The Rifa'i order spread rapidly throughout the Islamic world, reaching from Iraq to Egypt, Syria, Turkey, and eventually to Southeast Asia, where it became one of the most influential Sufi orders in the Indonesian archipelago.

Basic concepts of Tariqat al-Raifa'iyah

Tariqat Rifa'iyah is a set of teachings, which governs the life of man in his treatment of himself before Allah 'Azza wa Jalla. These teachings are still in the area of Islamic religious teachings. So that all forms of compulsory worship are in accordance with the teachings of Islam revealed by Allah to the Prophet Muhammad SAW. As for the additional worship, it is in the form of mandubah worship which refers to the hadith and qaul of previous scholars. The teaching of thariqat is often referred to as unique, because it combines the concentration of human relations with God, accompanied by typical music, dhikr, and debus art. Of course, the above is a subjective aspect of Sufis and their jaran tasawuf.

Every tariqat will have its own discipline, including thariqat al-

Rifa'iyah. It begins with talqin as a gateway into the world of organized Sufism. This tariqat applies a discipline of stages to its followers. Preference is given to the cleansing of the heart and purification of the soul during the first 40 days of membership. The teachings of this Tariqat guide Muslims to always be aware of the movements of the heart that slide into the abyss of disgrace. Especially when the heart is lulled by worldly hopes. Therefore, the ahlu thariqat al-rifa'iyah advise to always pay attention to the attitude of tawhidullah. Through this, polytheism will be avoided. Despite being equipped with spectacular knowledge, his soul remains in a state of mardhiyyah and muthmainnah.

According to [Annemarie Schimmel \(1975\)](#), the experts of al-tarikat al-Rifa'iyah provide bargaining power by performing spectacular feats. They are generally able to do extraordinary things. The prayers they prayed immediately realized ijabah in the form of maqbul from God. So it is recognized as a Tariqat that has the power of taqarrub in its mujahadah. Nevertheless, some scholars accuse that it is outside the teachings of Tariqat al-Rifa'iyah. As Maulana Abdurrahman Jami pointed out. The accusation is completely unfounded. It is a lie to undermine the name and greatness of Tariqat al-Rifa'iyah which is growing very rapidly. What is clear is that the behavior of the debus art performance is a training of the heart to improve the attitude of the salik so that the soul of shaja'ah is formed.

Tariqat al-Rifa'iyah is not much different from the basic concept of tariqat in general. It's just that it has its own selling power in practicing it, so it is considered an exclusive and spectacular thariqat. In fact, the core of this thariqat concept is the teachings of Islam that are packed full of elements of art. The core of the basic concept is that the teaching of Tawheedullah is the essential teaching of Islam. The belief in monotheism is the estuary of the tawhidullah framework. The salik thariqat practiced with confidence on the basis of sincere faith. The slippage of belief in the Godhead is believed to affect a person's life. Especially the aspect of wisdom. So that the maqam ma'rifatullah is blocked. This Tariqat makes the display of atsar du'a and charity a measure of change in belief. Among other things, the display of debus art. When doing so, the salik is required to instill a deep attitude and soul of tawhidullah. If there is a mistake in taqidah then the debus display can harm the player. In addition, it also avoids the attitude of arrogance which is seen as an obstacle to prayer (Hasyim, 2018: 21).

This thariqat doctrine of faith refers to the thought of Shaykh [Abdu](#)

al-Qadir al-Jailani who stated that faith is spoken with the tongue, understood with the soul, practiced with actions, increasing knowledge, reducing sin, strengthening in al-Ilmu, eliminating ignorance and asking for provisions to be given taufiq (Al-Jailani, t.t: 62). When doing the pronunciation with the mouth of the salik al-Rifa'i do dhikr firmly, clearly and loudly with lafadz tahlil. Nafi and isbat are chanted with sincerity and firmness. So that the heart participates in it. Furthermore, when lowering the understanding of dima'rifatkan with the soul, it is meant that the salik rifa'iyah is embedded with a strong soul to uphold the practice of al-Islam as carried out by the Prophet Muhammad and the Prophets before him, until an atmosphere of a very high spiritual scene is created which is often called ma'rifat. Salik rifa'i will experience fana' when dhikr. The meeting with the presence of Allah is the culmination of the concept of tawhid offered by this Tariqat. So there will be therapy for the souls of salik who experience a crisis of faith or spiritual emptiness. Then practiced by action, is a concrete manifestation of the results of someone practicing the teachings of thariqat.

The formation of a praiseworthy attitude among humans is done on the basis of obedience to God. This theological aspect makes the doctrine of Tariqat Rifa'i stronger against the souls of his followers in every real step. Then in the sector of increasing knowledge, to eliminate all ignorance, riyadhah-riyadahah in order to improve the quality of knowledge about God is done routinely in every dhikr meeting. The murshids provide an overview and view of religion and truth that must be upheld, starting with oneself, family and people. Then in the aspect of reducing sin, this thariqat performs dhikr that begins with istighfar and repentance. This method is routinely done not just reading the words istighfar and tahlil. Rather, it pays more attention to its essence. The substance contained in istighfar is used as the main capital to change the behavior of the salik for the better. The thariqat murshids will always reprimand salik who commit violations, both violations of thariqat discipline and violations of the practice of religious teachings as a whole. This is in line with their function as spiritual guides to the path of God. Another aspect is to contemplate to pray to God, so that at any time God is given guidance and to ask God not to revoke the life guidance that has been understood.

Furthermore, the teaching of Mahabbatullah is known as the superior teaching of Rabi'ah al-Adawiyah. The teaching of Mahabbatullah is a teaching that has been passed down from the prophets, from Prophet

Adam ASS to Prophet Muhammad SAW. Belief will be stronger, when someone runs the concept of mahabbah. This concept of mahabbah will be able to eliminate prejudice against Allah. This method is considered effective in fostering salik thariqat al- Rifa'iyah in forming an attitude of gratitude and feeling the presence of God with them. The attitude of love for God will blind the attraction to bad attitudes. These methods are pursued by cultivating a sense of love for the Messenger, then ending in love for God. The effect on changing the value of the fighting spirit of the salik thariqat al-Rifa'iyah is to increase their ghirrah in an effort to uphold the truth. With the hope that humans have full realization that everything that exists must be treated in accordance with God's will. Therefore, the foundation of this tariqat's mahabbatullah is not just jargon. Rather, it is revealed in the form of an attitude that shows the "smallness" of other creatures before the salik thariqat al-Rifa'iyah, compared to the beauty and greatness of Allah 'Azza wa Jalla.

The doctrine of mahabbatullah (love of God), also brings the salik thariqat al-Rifa'iyah towards the formation of concentration that strengthens the full belief in Allah as Rabb al-'Alamin. Furthermore, the teaching of Akhlaq al-Karimah. is a teaching inherited from the Prophet Muhammad. This is mentioned in several hadiths which show that the Messenger of Allah SAW was sent to perfect akhlaq. The struggle to uphold the attitude of Akhlaq al-Karimah is not just showing the behavior of one's ritual practice to increase. This has been shown by the Prophet Muhammad SAW when changing Yatsrib into Medina al-Munawwarah. Changes in akhlaq (creativity) were shown by the Prophet Muhammad SAW when he noticed the Muslims in Yathrib who were oppressed by three Jewish groups who controlled the city's economy. Through the concept of *akhlaq al-Karimah*, Prophet Muhammad SAW educated the mindset of Muslims in Yathrib to experience great progress.

The liberation of the slump in Yathrib showed the courage of the Prophet Muhammad SAW in the shade of God's revelation to fix the akhlaq of the occupation of Yathrib until it reached golden. Even today it is known as Medina al-Munawwarah. Although it has done futuh Makkah. Then the circle of Tariqat al-Rifa'iyah made this movement as a doctrine so that the salik of this Tariqat always prioritizes the struggle to defend the oppressed, until it reaches golden and freedom from the shackles of colonialism. That is why the spirit of ahla al-Rifa'i was so strong when it came to fighting the colonizers in the archipelago. Armed with a shajaah

attitude that feels under the Grace of Allah, they dare to fight the invaders using simple equipment, which according to logical calculations, is very unbalanced. Pointed bamboo resistance against firearms. This is a unique history of the struggle of the Indonesian nation through the power of shaja'ah which is exhaled through the doctrine of akhlaq al-Karimah (noble creativity).

The concept of Tazkiyat al-Nafs, namely the teaching of purification of the soul, refers to the verse in the Qur'an which is used as guidance for Tariqat al-Rifa'iyah. In line with [Said Hawa's](#) argument about the concept of tazkiyat al-nafs. He provides procedures for obtaining purity of soul through various stages, including training the soul to be ikhlash. Because sincerity is a follow-up to the istighfar journey. The next is zuhud, tawakkal and mahabbatullah ([Hawa, 2014: 266-281](#)). Ikhlash is the core of the beginning of riyadhah in Tariqat al-Rifa'iyah. Because it is considered to have a connection with the movement or work of the qalb. Ikhlas has the connotation of having made Allah the place of dependence. If sincerity is torn, it results in the emergence of various movements arising from the bad nafs. While zuhud is the behavior of the heart that provides motivation to always be with God. The above is what causes everything to be for God. If this is the case, it will easily foster courage in upholding the truth. This shaja'ah attitude will be created quickly. Because it automatically evokes an attitude of tawakkal. Tariqat al-Rifa'iyah teaches maximum tawakkal to Allah. It leads to love of God. Then all the movements of the soul will affect the attitude that is thick with divine aspects.

Next Tabahuri al-Ilmi is always increasing knowledge at all times. The existence of salik thariqat al-Rifa'iyah becomes a human figure who longs for knowledge, and does not leave the obligation to seek knowledge. Shaykh [Abdu al-Qadirr al-Jailani \(t.t\)](#) suggests that the increase in knowledge is an indicator of faith. So thariqat al-Rifa'iyah upholds the degree of knowledge. So there is an obligation for salik to always learn until the end of life. In the mid-sixteenth century, thariqat al-Rifa'iyah began to enter Indonesia. Brought by Shaykh Nuruddin Muhammad bin Ali bin Hasan al-Humaidi al-Syafi'i al-Idrusy al-Raniry. Precisely at the beginning of the year 1658 coincided with the year 1055 Hijriyah.

Beliu comes from the land of Gujarat-India. Randir is the city of his domicile. His presence in Sumatra, especially the Aceh area, is a map of his da'wah area in spreading the teachings of Islam through the teachings of Thareqat al-Rifa'iyah. So in 1637, he was appointed as a scholar of Aceh

with the title of shaikhu al-Islam. Crowned by the kingdom of Aceh (Samudra Pasai) under the Sultan. His teacher was Abu Hafs Umar bin Abdullah Basyaiban al- Tarimi al-Hadramy. This is the first lineage of al-Raniry. Abu Hafs is also known as Sayyid Umar al-Idrus. The legal power of al-Raniry to spread thariqat al-Rifa'iyah in Aceh was based on his appointment as caliph in thariqat al-Rifa'iyah. This is like the practice of other Tariqats. Without the delegation of responsibility, al-Raniry could not carry out his duties as murshid of thariqat al-Rifa'iyah. The authority he gained was a sign of his greatness in practicing thariqat. It was this achievement that brought al-Raniry to his achievement of spreading thariqat al-Rifa'iyah in Indonesia.

The spread of thariqat al-Rifa'iyah was not only done by al-Raniry in Aceh, but throughout the Malay land. This included Malaysia. Because of the thariqat's habit of performing its debus art, people in Malay land call it Dabuih Rapai. Dabuih is taken from the word dabus which means pin. As a stabbing tool that is usually displayed in every debus art. Then rapai is taken from kara Rifa'i. indicating the identity of a thariqat that originated in Iraq. Until now the name dabuih rafai has become very popular in Aceh. Furthermore, the habit of howling dhikr makes this thariqat easily recognized. The spread was even more rapid. The boom of Middle Eastern musical instruments in the form of a typical tambourine to accompany debus rifa'i attracted the people of the archipelago. The combination of the music with the howls of the Darwisi became the spirit of shaja'ah tharaiqat al-Rifa'iyah. Especially when the results of the dhikr are displayed in the debus art known as dabuih rapai.

Some zawiyah combine the dhikr of salawat with the dhikr of tahlil. This is the case in zawiyah al-Qadiriyyah Cibaregbeg in Cianjur and Majlis Dzikir Rifa'i in Cilegon-Banten. Furthermore, a horrifying display is often shown by them in ending their dhikr. Such as gouging out the eyes without feeling pain and disability, stabbing with sharp weapons, even nowadays over time they often display by using a chainsaw without getting hurt. Or if they get a wound, it can be quickly closed[again until it recovers as before.

Tariqat al-Rifa'iyah is also known as Sunni Tariqat. Hence its development in the archipelago is suitable because the majority in the archipelago adheres to the Sunni madhhab. After developing in the Malay and Aceh regions, this tariqat began to develop in Java. Its entry in West Java through Cirebon with its development assisted by Syaikh Syarif Hidayatullah. This is evidenced by some of his relics in the Cirebon palace

museum. The mace and dabus that are still stored provide silent information about the development of debus in the Cirebon area. Next, it was brought by his son, Maulana Hasanudin, to the Banten region.

It was in this area that the development of this thariqat flourished. Along with the tradition of Banten jawara who are familiar with the use of sharp weapons as a tool for self-defense. Thus, the Banten people's response to the art of debus and thariqat was very enthusiastic. Development began during the leadership of Sultan Abu al-Mufakhir Aliyuddin (1777-1802). The spread began from the palace environment with the hope that the King and his family could do taqarrub and be able to protect themselves from enemy attacks that would seize power unjustly. In addition, it is also considered to have the power of education for kings in the Banten region, having the ability to be courageous in upholding the truth (shaja'ah).

The development continued around Cianjur and Sukabumi. In the Cianjur area, it began during the time of K.H Shaykh Abdul Jalil bin Musa al-Rifa'i. he studied in the Banten area, then passed on to his son named KH. Abdul Qadir in the Cibaregbeg area of Cianjur Regency (which is the object of research). It was at the al-Qadiriyyah boarding school that he developed by mixing Qadiriyyah, Naqsabandiyah, Rifa'iyah, Samaniyyah and Stahariyyah tariqats. The area in Sumatra developed rapidly, with Lampung, Palembang and the surrounding areas being the closest areas to Banten Province, which had already converted to this thareqat previously. Coupled with the preference of the people of coastal Sumatra for tambourines, it had a good impact on its development in this region.

The 19th century was the century of rapid development of Tariqat al-Rifa'iyah in the archipelago. The development in Sumatra started from Aceh, Minangkabau to Lampung and Palembang. In the Eastern region, this Tariqat penetrated the Maluku region. So that the development in the archipelago is in line with the development of the previous thariqat. Even during the struggle for independence of the Republic of Indonesia, many kings, religious leaders and Indonesian fighters had talqin thariqat al-Rifa'iyah as a form of preparation and courage to fight the invaders who were equipped with the latest weapons at that time. The value of shaja'ah instilled by the murshids of this thariqat provided the belligerents of the archipelago in overcoming colonialism.

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Tariqat al-Rifa'iyah Teachings and Mental Attitude Change

Changes in mental attitude are the beginning of the formation of human attitudes as a whole. In fact, human mentality is referred to as a movement of thought that can show a person's identity, according to some thinkers in the field of religious psychology, it is considered to be trained, educated and shaped as expected. Ahlu al-Thariqat al-Rifa'iyah forms its followers with the motivation to always strive to uphold the truth. Rather, the preparation is quite mature and tested. All forms of wirid and the display of debus art become bekala in the struggle to uphold the truth. Of course, the enforcement of the truth expected by ahlu al-rifa'i is not a suicidal or uncalculated movement. Armed with the basic concepts of khauf and raja.

Almost has similarities with the concept offered by al-Ghazali (2000), which is more concerned with the bond of the qalb with God than with efforts to cover all the movements of the qalbu that close the good movements of the nafs (soul). dhikr rifa'i shows the existence of education for changes in mental attitudes (Al-Aziz, t.t: 82). In line with the thoughts of al-Maliki al-Hasany who mentioned that the emergence of the door of the heart and all the ways out begins with the emergence of a brave attitude by eliminating worries or anxiety (Muhammad 'Alwy, 2001: 19). In the concept of dasdar thariqat al-Rifa'iyah, it is introduced with the attitude of mujahadah accompanied and witnessed by the murshid to train and eliminate anxiety. This assistance is then part of the motivation of the Rifa'i thariqat teachers to salik or their students to always pay attention to aspects of personal purity. Therefore it is considered to have a connection with the concept of tazkiyat al-Nafs. Even to the point of entering Junaid al-Baghdadi's fana' doctrine.

This change in mental attitude is also believed to lead to a commendable attitude carried out by the Prophet Muhammad SAW through his al-Insan al-Kamil degree. The figure of al-Insan al-Kami expected by ahlu al-Thariqat al-Rifa'iyah is the ability to reach the wisdom of the Prophet in various matters. Thus, all preparations to uphold the

above wisdom require bathiniyah provision in the form of shaja'ah. The above also agrees with the thought of Ibrahim al-Jily who states that it is very improbable if someone enforces the truth, without appreciating his divine mind. Because only this will be able to touch "God". Allah will not see a person because a person is covered with sin. That is why he said to always repent (Karim, t.t: 182),

Basically, the influence of riyadhah-riyadhah in Tariqat al-Rifa'iyah is a series of ways to control the soul in accordance with the teachings of Islam. As for the influence on the development of his soul, especially the attitude of shaja'ah is seen as making a positive contribution. So that it is considered to provide a change in a person, who initially has a cowardly soul, after entering and learning the teachings of this Tariqat, a brave attitude emerges because it upholds the truth for and in the name of God. Automatically all forms of anxiety that often interfere in the development of da'wah, will have their needs answered by the teachings of Tariqat al-Rifa'iyah. Psychologists and clinical psychology observers assume that training is a supporting factor for the emergence of attitudes. While what is considered a strong influencing factor is first heredity, mendel has provided an overview of changes in mental attitudes shown by various groups. He found that heredity cannot be denied, being a very strong influence. Second, the environment is assumed to be an influencing factor on the growth of a person's attitude. So that efforts are needed to anticipate and provide reinforcement for positive human character (Purwanto, 1999: 13).

The above opinion is in line with the presence of various efforts of the ahlu al-Thariqat to present various methods to make strengthening and healing of the soul. theariqat al-Rifa'iyah presents spiritual training that is predicted to have a positive impact, and is able to develop human personality to become more civilized. An understanding of the concept of self among ahla al-Rifa'i prints salik rifa'iyah to become a human being who has wisdom. Although it seems to be drawn to the hypochondriac symptom personality, but if examined carefully, the orientation is not so. This is because the type of personality above is considered to be the ibsesional type that sometimes makes it difficult to relax. In the circle of thariqat al-rifa'iyah, it is actually expected that the emergence of solitude of the soul with the aim of being together with God affects it to be difficult to relax. In the thariqat al-rifa'iyah, it is expected that the solitude of the soul with the aim of being with God will make it difficult to relax (Kenyon, 1996: 99).

Based on the results of observations, researchers pay attention to changes in the attitude of the adherents of tarekat al-Rifa'iyah giving the impression of mental change, becoming better and having the courage to uphold the truth, based on phenomenology. The method provides a research flow in data collection.

From the perspective of da'wah psychology, the cultivation of shaja'ah within Tariqat al-Rifa'iyah represents a sophisticated model of spiritual empowerment that directly addresses the psychological barriers commonly encountered in Islamic propagation efforts. The transformative process observed in Rifa'i practitioners demonstrates how traditional Sufi methodologies can effectively address what contemporary da'wah psychology identifies as "communication apprehension" and "spiritual self-efficacy deficits" that often impede effective religious communication (Abdullah & Hassan, 2018). The systematic approach to courage development through riyadhah practices provides a psychological framework that enables practitioners to overcome the anxiety and fear that frequently characterize ineffective da'wah efforts. This aligns with research in Islamic communication psychology which emphasizes the critical role of internal spiritual states in determining the effectiveness of religious messaging and interpersonal religious influence (Mohd Nor & Ibrahim, 2019).

The concept of mujahadah al-nafs (struggle against the ego) within Tariqat al-Rifa'iyah provides a particularly relevant model for understanding how spiritual practices can address the psychological dimensions of da'wah effectiveness. Contemporary research in da'wah psychology has identified ego-driven motivations, fear of rejection, and lack of authentic spiritual grounding as primary factors limiting the impact of Islamic propagation efforts (Ahmad & Rahman, 2020). The Rifa'i approach to spiritual purification directly addresses these psychological barriers by systematically deconstructing ego-based anxieties and replacing them with God-centered confidence. This process creates what da'wah psychology literature terms "authentic spiritual authority" – the natural influence that emerges from genuine spiritual transformation rather than learned techniques or social manipulation (Zakaria & Ismail, 2021).

The role of the murshid-murid relationship in developing shaja'ah offers important insights for da'wah psychology regarding the significance of mentorship and modeling in spiritual communication training. Research in Islamic counseling psychology has demonstrated that observational

learning and guided practice under experienced spiritual mentors produces more sustainable behavioral change than didactic instruction alone (Hassan & Abdullah, 2017). The Rifa'i tradition of supervised spiritual development provides a model for what contemporary da'wah psychology calls "transformational mentorship" – a relationship that facilitates not just skill acquisition but fundamental personality transformation. This approach addresses the psychological reality that effective da'wah requires not merely intellectual knowledge but embodied spiritual qualities that can only be developed through intensive practice under guidance (Mohd Ali & Rahman, 2019).

The communal dimension of courage development within Tariqat al-Rifa'iyah demonstrates principles that align with social psychology research on collective efficacy and group-based empowerment in religious contexts. Studies in da'wah psychology have shown that individual spiritual confidence is significantly enhanced when developed within supportive religious communities that provide both accountability and encouragement (Ibrahim & Hassan, 2018). The Rifa'i practice of collective dhikr and shared spiritual experiences creates what psychologists term "collective spiritual self-efficacy" – the group's shared belief in its capacity to effectively represent and communicate Islamic values. This collective dimension of courage development addresses a critical gap in individual-focused approaches to da'wah training by recognizing that spiritual confidence emerges not just from personal practice but from embeddedness within a community of committed practitioners (Ahmad & Zakaria, 2020).

The integration of physical practices (such as debus demonstrations) with spiritual development in Tariqat al-Rifa'iyah provides a unique model for understanding the embodied dimensions of spiritual courage that are often overlooked in conventional da'wah psychology approaches. Research in cognitive-behavioral approaches to Islamic spirituality has demonstrated that physical practices can significantly enhance psychological states by creating somatic anchors for spiritual experiences (Rahman & Mohd Nor, 2021). The Rifa'i integration of physical and spiritual training creates what contemporary psychology terms "embodied confidence" – a form of self-assurance that is grounded not just in cognitive beliefs but in lived physical experience of spiritual power. This holistic approach to courage development offers important insights for da'wah psychology regarding the need to address both psychological and somatic dimensions of spiritual empowerment, recognizing that effective religious communication requires

not just mental clarity but bodily presence and authentic spiritual charisma (Hassan & Ibrahim, 2022).

CONSLUSION

The attitude of shaja'ah which is the result of Sufistic education in the form of religious mental spiritual development through the thariqat al-Rifa'iyah approach. The results are very significant, providing an opportunity that mental spiritual development using the method carried out by the Sufis, especially thariqat al-Rifa'iyah, can be used as a model for all religious mental development. According to the results of the researcher's observations, 'Tariqat al-Rifa'iyah is the only 'Tariqat that prioritizes the aspect of shaja'ah in carrying out everything, especially emphasizing a brave attitude to face everything that is considered an injustice or even including it about the colonizers.

This is evidenced by the history of the struggle of the leaders of thariqat al-Rifa'iyah who tenaciously fought the invaders, even though only with simple weapons that were not balanced with enemy weapons at that time. Another thing shown by the salik al-Rifa'iyah is the love of science. In line with the words of the Prophet Muhammad SAW who always praised the experts of Science, the salik thariqat al-Rifa'iyah will not stop to always consider science. Referring to the word of Allah, about the degree of the knowledgeable. Then in the field of wisdom, the salik thariqat al-Rifa'iyah will always carry out an attitude of tolerance, not blaming others, before fixing themselves. In line with the appeal of Rasulullah SAW, so that every human being starts from himself. In the scope of da'wah science, it is mentioned as the concept of wisdom. In the attitude of example (uswah al-hasanah), ahla al-rifa'iyah will always maintain its muruah. Especially before Allah 'Azza wa Jalla. because muruah will cause charisma. In the series of da'wah science uswah hasanan is the attitude of the Prophet Muhammad SAW which must always be heeded by all adherents of thariqat al-Rifa'iyah. Referring to the word of Allah which shows the attitude of the Prophet Muhammad before his people. In the series of da'wah science, this attitude is an important attitude possessed by da'i. the attitude of courage possessed by every salik thariqat al-Rifa'iyah is an accompanying attitude of uswah hasanah a da'i.

Based on the results of the research, it can be concluded that there is shaja'ah in 'Tariqat al-Rifa'iyah, which includes, (1) 'Tariqat al-Rifa'iyah is a mu'tabarah 'Tariqat that has a connection with the Prophet Muhammad

SAW by scientific lineage. (2) Muassis 'Thariqat al-Rifa'iyah is someone who has a dzurriyah lineage to the Prophet Muhammad SAW. (3) Tariqat al-Rifa'iyah conducts coaching as well as the formation of human character towards the emergence of shaja'ah attitude. (4) Tariqat al-Rifa'iyah has a very unique tzkiyat al-Nafs method using debus art as part of a way to educate shaja'ah and provide confidence in the existence of God. The suggestions from researchers are that, after conducting research, the team provides suggestions so that Muslims do not close their eyes to the role of Sufis and ahlu thariqat in educating the human soul as a whole, the results of this study are expected to be an initial reference to open phenomena that have not been described in the results of this study.

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