

THE RELATIONSHIP BETWEEN ISLAMIC MUSIC AND SPIRITUALITY A STUDY BY MUSICIAN SETIAWAN DJODY

Mustafa Kamil Thahir

Universitas Paramadina, Jakarta, Indonesia

Email: kamil0312@yahoo.com

ABSTRACT

The relationship between music and Islamic spirituality is complex and multifaceted, reflecting diverse interpretations and practices across the Muslim world. While some Islamic perspectives remain cautious or critical toward music, others embrace it as a medium for enhancing spiritual devotion. In particular, certain traditions incorporate music into religious practice to evoke emotional states conducive to spiritual reflection and a sense of closeness to God. Setiawan Djody, an Indonesian musician and businessman, exemplifies this integration by infusing Islamic spiritual values into contemporary music. His performances often begin with dhikr (remembrance of God), symbolizing a fusion of artistic expression and spiritual intent. Beyond his musical endeavors, Djody established the Hira Foundation, an Islamic da'wah institution that promotes religious values through cultural and musical engagement. Through these efforts, Djody illustrates how music can serve not only as entertainment but also as a meaningful conduit for spiritual experience. This study highlights the significance of using contemporary music as a vehicle for Islamic spiritual discourse, expanding access to religious reflection and fostering a culturally resonant form of da'wah in the modern era.

KEYWORDS music, islamic spirituality, sufism, dhikr, djody



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INTRODUCTION

Music has long been a medium for expressing emotion, introspection, and spiritual connection. In the Islamic tradition, however, the role of music has been a subject of intense theological and cultural debate (Jamil, 2022; Pratama, 2023; Yunus, 2016). Views range from strict prohibition often grounded in interpretations of *hadith* and concerns over moral distraction to more permissive and appreciative perspectives, particularly within Sufi traditions that regard music as a legitimate path to divine remembrance (Hadisaputra et al., 2020; Sahri, 2022; Salamah-Qudsi, 2024; Temirbayeva et al., 2021; Zarrabi-Zadeh & Asbury, 2018). This global discourse reflects the diversity of Islamic thought across geographical, cultural, and doctrinal boundaries, where music is alternately seen as profane entertainment or sacred art.

Amid this complex terrain, music can serve as a means of Islamic spiritualism when approached with wisdom and ethical consciousness. It can foster remembrance of Allah (*dhikr*), encourage moral reflection, and inspire devotion. Concepts central to Islamic spirituality such as *tawhid* (the oneness of God), *ihsan* (spiritual excellence), and *tazkiyah* (purification of the soul) can be reinforced through music's emotional and lyrical dimensions. Historically, the Sufi tradition has employed music and poetry as instruments of divine connection, as seen in practices like *sama'* and *qawwali*, which aim to transcend the ego and cultivate closeness to God.

In the Indonesian context, Setiawan Djody stands out as a unique figure who bridges the world of popular music and Islamic spirituality. A prominent musician and cultural thinker, Djody is known for blending rock, folk, and traditional music with deep philosophical and

spiritual themes. His works do not merely entertain; they challenge, provoke, and invite listeners into a space of introspection and transcendence. Songs such as *Patagonia* reflect social awareness and human resilience, while *Shahadat Cinta* and *Song of Message of Tawheed* delve into themes of divine love, submission, and existential reflection. Djody's ability to embody universal spiritual values through music places him in a rare position—as both an artist and a spiritual advocate who redefines the boundaries of *dakwah* (Islamic outreach) in contemporary art (Mulyaningsih et al., 2015; Nugroho et al., 2017; Wasiaturrahma et al., 2020).

This study seeks to explore how Setiawan Djody's music functions as a vehicle for Islamic spiritualism, and how it navigates the contentious space between artistic expression and religious authenticity. The research is guided by the following questions: (1) How does Setiawan Djody incorporate Islamic spiritual values into his musical compositions? (2) In what ways can his music be interpreted as a form of modern *dakwah*? (3) How does his work contribute to contemporary Islamic aesthetics?

Academically, this study aims to contribute to the discourse on Islamic aesthetics and cultural expressions of spirituality by offering an analytical framework that situates music as a legitimate and nuanced form of religious expression. It also aims to broaden the understanding of modern *dakwah* strategies that engage with popular culture while remaining rooted in Islamic spiritual values.

RESEARCH METHODS

The method to assess the type of music, characteristics, and themes of Setiawan Djody's songs uses qualitative analysis and interpretive approaches. These methods aim to identify the musical style, lyrical content, and spiritual or philosophical message underlying each composition. Music analysis involves examining the instrumentation, identifying the instruments and arrangements used to classify genres such as rock, folk, or spiritual ballads. It also includes an analysis of rhythm and melody, focusing on tempo, dynamics, and tone quality to understand the emotional and reflective elements of the music. Additionally, the structure of the song is examined, such as the verses and repetition, to determine how the song supports its theme and engages the listener. Lyric analysis focuses on thematic exploration, interpreting the lyrics to find recurring motifs like spirituality, love, resilience, and social criticism. Symbolism and metaphors are also identified, with a particular focus on how they relate to *Islamic* spirituality or universal values. The cultural context of the lyrics is considered as well, placing them within a socio-religious framework to assess their relevance to *Islamic* teachings and values. In genre classification, Djody's songs are compared with established musical genres, such as rock, folk, and *Sufi*-inspired music, to determine their classification. This also involves exploring how Djody's works are influenced by traditional Indonesian and global music traditions. Thematic and spiritual reflection involves observing the emotional and spiritual responses that emerge from listeners, both individually and communally. This is followed by assessing how the themes of the song align with *Islamic* principles such as *tawhid* (the oneness of God), *ihsan* (spiritual excellence), and *mahabbah* (divine love).

Finally, contextualization of culture and art examines how Djody's music blends elements of Indonesian culture with global influences, enhancing the themes of spirituality and introspection. Understanding Djody's artistic vision also plays a key role, which is often expressed in his interviews or public commentary.

RESULTS AND DISCUSSION

1. Musician Background of Setiawan Djody

- a. Setiawan Djody, born on March 13, 1949, in Surakarta, Central Java, Indonesia, is a multit talented figure known for his contributions as a businessman, musician, and cultural figure.
- b. Early Life and Education
Djody is the grandson of Dr. Wahidin Soedirohoesodo, a figure of the Indonesian national awakening movement. He received his higher education in the United States, earning a degree from the Wharton School in 1974 and a Master's degree in Philosophy from the University of California, Berkeley.
- c. Music career
As a reliable guitarist, Djody co-founded the music groups SWAMI and Kantata Takwa together with well-known artists Iwan Fals and W.S. Rendra. This collaboration produces influential works that resonate with Indonesian society. His musical prowess earned him recognition from Rolling Stone as one of the best guitarists in Asia.
- d. Business Venture
As chairman of the Setdco Group, Djody oversees conglomerates with investments that include oil, media, agriculture, and telecommunications. Notably, in 1994, Setdco's subsidiary, MegaTech, acquired luxury car manufacturer Lamborghini from Chrysler.
- e. Current Activities
In 2024, Djody's Setdco Group will expand its business by purchasing five N219 aircraft from PT Dirgantara Indonesia (PTDI), reflecting its ongoing commitment to diversify its business interests.
- f. Personal Life
Djody is married to Etty Djody and has a daughter, Shri Jehan Djody. In 2011, he underwent a liver transplant, with his daughter acting as a donor. Remarkably, he returned to the stage in May 2011 for the Kantata Barock concert, demonstrating his toughness and dedication to the arts. Setiawan Djody's dynamic career bridges the worlds of business and art, underscoring his significant impact on Indonesia's cultural and economic landscape.

2. Study of the Works of Musician Setiawan Djody

a. Patagonia

There is a sky... Above the galaxy
Lunar Eclipse Painting... color melody
One hundred years of miracles... I'm Back Up
Kuandalini Latifah... Unite Me Lord
Knitting Identity Rolling... Mental Revolution
In sya Allah... Guidance Guides the Soul
Read it by name... everything will be bright
Read it with his love... Peace Be With The Soul
Read it with his love... You've got a sweet tooth
Read it with osaki... You will find Hasta Brata

Patagonia Aconcagua... Stairway to heaven
Osaki Mata Degod... Asmaranggama Alamaku
My Lord, my beloved... The Teacher of the Century
Patagonia Aconcagua... Stairway to heaven
Accept my arrival

The song Patagonia by Setiawan Djody, with its reflective and poetic exploration of nature and human journey, can be a medium to introduce and enhance Islamic spirituality through Sufi concepts. Sufism emphasizes nature as a manifestation of the attributes of God. Patagonia, with its stunning landscapes, symbolizes the vastness and majesty of God's creation. Contemplating such beauty fosters an awareness of God's presence and inspires gratitude. Encourage awareness and humility in acknowledging the greatness of Allah. The idea of Patagonia as a remote and challenging place resonates with the Sufi concept of spiritual journey. This journey involves stages of refinement and growth to seek closeness to God. Inspire listeners to embark on their own spiritual journey, overcoming ego and distractions. The emotional depth of this song reflects longing and connection, in harmony with the Sufi teachings of *ishq* (Divine love). Sufi teachings see this love as the ultimate goal of human existence. Helps individuals channel emotional energy into devotion and submission to God. The harshness of Patagonia symbolizes the struggle against *nafs* (ego). Sufism teaches that spiritual growth requires overcoming the lower self in order to achieve inner peace and submission to God and encourage introspection and self-purification.

The vastness of Patagonia can be seen as a metaphor for the oneness of God and the interconnectedness of all creation. Reinforcing the idea of God's omnipresence and fostering a sense of unity and purpose.

Patagonia songs can be sung at spiritual gatherings to introduce discussions on Sufi concepts such as monotheism and *tazkiyat al-nafs* or on a trip to the natural landscape, using songs to inspire reflection on the signs of God in creation. It is also possible to include books and journals in study groups to deepen the understanding of Sufi spirituality and its relevance to modern expressions such as Patagonia. By grounding Patagonia's themes in Sufi teachings with these sources, the song becomes a powerful medium for enhancing Islamic spirituality.

The musical style combines Folk Rock with the characteristics of a combination of traditional folk elements and rock influences, with melodic and contemplative arrangements with the theme of exploration, resilience, and the beauty of nature, evoking a sense of awe and introspection towards Allah's creation, resonating with Islam's call to reflect on nature and the purpose of life.

Each phase of life carries its own beauty and meaning, inviting listeners to seek the spiritual dimension behind earthly reality and realize the divine potential within themselves. These lyrics show the influence of Sufism, Javanese philosophy, and kundalini meditation, in line with Setiawan Djody's tendency to combine spirituality and art. Setiawan Djody combines the concept of mental revolution with Qur'anic teachings and universal spirituality, showing that the journey to enlightenment involves personal effort, hope in God, and love for others. Geographical and spiritual symbols, such as Patagonia, Aconcagua, and HastaBrata, to depict life's journey as a climb to enlightenment and harmony.

The importance of love, perseverance, and self-surrender in life's journey, is in harmony with the sufistic values and philosophy that life is a climb to closeness to God and inner happiness.

b. Song of The Message of Tauhid

"O Allah, You are One in heart,
Your heavens are vast, Your love is everlasting.
We walk in search of Your pleasure,
Under the shadow of Your love."

Meaning:

O Allah, You are the only one who exists
in our hearts.
Thy heavens are vast, and thy love endures.
We walk in search of Your pleasure:
We walk in search of Your pleasure.
Under the shadow of Your love.

This song inspired by traditional Javanese songs binds its listeners to the universality of Allah's mercy and guidance, combining the beauty of culture with Islamic obedience. The song of the Message of Tawheed by Setiawan Djody carries profound messages about Islamic spirituality and unity with the Divine. When linked to Sufism, the theme of this song is in harmony with the main principles of Sufi, which can contribute significantly to raising the level of Islamic spirituality.

The focus of this song on monotheism is very much in line with the main theme of Sufism, the oneness and unity of Allah. This concept invites Muslims to go beyond worldly attachments and seek closeness to Allah. Sufi practices, such as dhikr (remembering Allah) and meditation, encourage individuals to internalize monotheism not only as an intellectual belief but also as a life experience.

Sufi teachings often frame the journey of spirituality as a search for divine love and beauty (mahabbah). A song like the Song of Tawheed can serve as a medium to evoke this love, as its poetic and artistic elements inspire a deep emotional connection with the Divine. Music and poetry, when used in accordance with Islamic principles, can soften the heart and increase spiritual awareness.

Sufis have long used art—music, poetry, and calligraphy—as a means of conveying spiritual messages. The Song of Tawheed Message exemplifies how art can be a tool of da'wah, making Islamic teachings more accessible and understood by a wider audience, especially the younger generation.

The song encourages its listeners to reflect on their purpose and relationship with Allah, which reflects the practice of muhasabah (self-accountability) of the Sufis. Pairing the songs with Sufi practices such as guided meditation or group assemblies (gatherings) can amplify their impact, encouraging listeners to transform inner awareness into righteous action. The lyrical structure and melody of the song promote values such as humility, love of creation, and harmony with others, which are at the core of Sufi teachings. These values can bridge the gap between ritual practices and the essence of Islam as a way of life. To attract the younger generation, the Song of Message of Tawheed in a ground-based coffee event, as the music often

resonates strongly with younger listeners. Combine the song with a discussion of Sufi concepts such as tawakkul (tawakal), ihsan (spiritual excellence), and sabr (patience).

By encouraging creative expression inspired by the theme of the song to allow individuals to connect more personally with the message being conveyed and by combining the universal appeal of a song like the Song of the Message of Tawheed with the transformative practices of Sufism, it is possible to raise the level of Islamic spirituality in an accessible and meaningful way.

The song "Song of the Message of Tauhid" by Setiawan Djody can be understood in the framework of Sufism as a spiritual and mystical reflection of monotheism (the oneness of God). In Sufism, monotheism is not only a theological concept, but a very personal and experiential journey towards oneness with God. This journey often includes self-purification, breaking away from worldly distractions, and embracing divine love.

The title of this song translates to "Song of the Message of Tauhid". In the Sufi tradition, music and poetry are often a means of expressing a longing for Divine love and the highest realization of the oneness of God. His lyrics tend to use metaphors and symbols to convey deeper spiritual truths, reflecting core Sufi themes such as

Self-destruction (mortal) to unite with God. The importance of inner purification and surrender and the journey of the soul as a wanderer (salik) on the path to divine truth. In Indonesia, Sufism is often associated with Javanese mysticism (Kejawen), creating a unique blend of Islam and local traditions. The song may reflect this cultural syncretism, by taking on Islamic spirituality and elements of Javanese culture. The main Sufi concepts are closely related to this song, which is the main theme of Divine Oneness (Tawheed). Self-annihilation in order to achieve eternal existence in God by always remembering God, often through chanting or repetitive music, which is in harmony with the use of songs in Sufism and the pursuit of perfection and beauty in worship, which is reflected in artistic expressions such as music. The song "Kidung Pesan Tauhid" can be seen as an artistic embodiment of these Sufi principles, presented in the context of Indonesian culture and spirituality. The musical style is Spiritual Folk/World Music with the characteristics of meditative and soulful compositions, often combining traditional Indonesian instruments and mystical nuances, which is themed on devotion to Allah, unity, and oneness of God (tauhid), serves as a spiritual reminder, using music to inspire devotion and obedience to Allah. Each song offers a way to raise spiritual awareness, whether through praise to Allah, reflecting on the life of the Prophet, or embracing the universal message of Islam. The thought of a musician who believes that music can enhance Islamic spirituality is usually based on the view that music is a powerful medium to convey moral, spiritual, and religious messages. Music has the ability to touch the heart, evoke emotions, and align the soul with divine values.

c. Love

I testify in the name of love
That unites the soul and body
In the embrace of His love
I want to live a meaningful life
Love is the way of light
Illuminate the darkness of the soul
In prayer, in tears

I embrace His love forever

Reff:

Love, Eternal Promise
Binding the heart in harmony
Under the sky, above the earth
I leave love to the Divine
You are the breath of my life
A Sacred Love That Never Fails
Together we sail through time
In the love of one
Love is a holy sign
Discovering the true meaning
In gratitude, in longing
I seek His face by your side

Reff:

Love, Eternal Promise
Binding the heart in harmony
Under the sky, above the earth
I leave love to the Divine

The song combines the concept of Islamic Shahadat (statement of faith) with divine love (mahabbah), by underlining the transformative power of love for God and humanity, encouraging its listeners to see life as a spiritual journey. Setiawan Djody's lyrical works often combine poetic mysticism, Islamic teachings, and universal human values to inspire a deeper understanding of existence. The song "Syahadat Cinta" by Setiawan Djody is a poetic and spiritual work that reflects on the themes of love, devotion, and union with the Divine. The title itself, which translates to "Testimony of Love", shows the fusion of Islamic teachings, especially the Shahadat (lā ilāha illā Allāh, Muḥammadun Rasūl Allāh) with the transformative power of love.

This song presents love as the path to God, in accordance with Sufi thought that sees human love as a reflection of Divine love. The use of the word "shahada" implies a declaration of faith and commitment not only to God but also to love as a sacred experience. In the teachings of Sufism, the ultimate goal is fana' (self-destruction) and baqa' (dwelling in God). This song reflects this journey, where the lover (seeker) seeks to melt their ego and unite with the Lover (God). The lyrics of this song emphasize the depth of spiritual love that goes beyond external rituals. This is in line with the Sufi focus on internal transformation and direct experience with God. This song reflects the Sufi idea of ishq (divine count) where human love becomes a metaphor for Divine love. The sentence of the Shahadat in this song symbolizes the oneness of God (tauhid), a central theme in Islam and Sufism. The song also reflects the stages of spiritual development described in the teachings of Sufism, from nafs (ego) to spirit (soul). This song encourages its listeners to reflect deeply on their relationship with God. The focus on love and devotion can be attributed to Al-Shadhili's teachings on purifying the heart to

become closer to God. This song can inspire Muslims to move beyond mechanical rituals and seek a deeper relationship with God through love and sincerity.

By promoting values such as compassion, devotion, and inner reflection, the song is in harmony with practices such as dhikr and muraqabah (self-observation), which are essential for spiritual growth. By using music as a medium, "Syahadat Cinta" makes spirituality more accessible, especially by the younger generation, bridging the gap between tradition and modernity.

The three songs "Patagonia," "Kidung Pesan Tauhid," and "Syahadat Cinta" by Setiawan Djody are collectively artistic expressions of Islamic spiritualism, which are firmly rooted in global Sufi traditions and Indonesian cultural values. These compositions highlight the role of music as a medium to convey profound spiritual messages and foster a sense of connection with God. Each song emphasizes monotheism (the oneness of God) and Divine love, which is at the core of Sufi spiritualism. The lyrics often reflect the Sufi journey of self-discovery and union with God, blending theological depth with poetic beauty. "Patagonia" expands the spiritual quest into a global context, symbolizing humanity's collective journey toward higher truths and universal relationships. "The Song of the Message of Tawheed" focuses on the essence of monotheism, inviting its listeners to purify their minds and surrender to God. The "Creed of Love" conveys love as a spiritual force, aligning romantic and divine love to reflect the Sufi idea of God as the supreme lover.

Djody uses music as a bridge between the material and spiritual worlds, reflecting the Sufi tradition of sama' (spiritual listening). The blend of traditional Javanese elements, modern rock, and Sufi-inspired lyrics creates an accessible yet immersive platform for spiritual reflection. His work reflects the integration of Islamic spiritualism with Indonesian cultural heritage, especially Javanese mysticism (Kejawen). Blending local and global influences, Djody presents spirituality as something personal and universal, which resonates with diverse audiences. Her songs collectively encourage listeners to transcend material concerns, seek inner enlightenment, and embrace divine love and truth.

3. Mythical Dimengion of Islam

Annemarie Schimmel

Annemarie Schimmel's *Mytical Dimension of Islam* is a comprehensive exploration of Sufism, its origins, practices, philosophy, and cultural impacts. The book presents an in-depth study of the mystical dimensions of Islam, offering insight into its spiritual practices, literature, and historical developments (Bhat, 2022; Dr Siddiq Ali Chishti & Sharafat Ali Khan, 2023; Junaidi & Hasanah, 2021; Purwanto, 2016; Thohir, 2013).

Schimmel traces the origins of Sufism to the early period of Islam, showing how Sufism evolved from a simple hermit lifestyle to a more organized system of thought and practice. He explores the influence of the teachings of the Qur'an, Hadith, and the lives of the Prophet Muhammad and his companions on the development of Sufism.

The foundation of Sufi theology, emphasizing the oneness of God (monotheism) and the journey of seekers to realize it and Divine love (Ishq) is presented as the main force that drives spiritual journey, with human love serving as a metaphor for Divine love and destroying the ego (mortal') and dwelling in God (baqa') described as the ultimate goal of the Sufi path as well

as performing the practices of dhikr and self-awareness that are essential for spiritual development.

Schimmel discusses the formation of Sufi orders (tariqat) and their role in spreading Sufism throughout the Islamic world by Dhikr (remembering God) involves repeating God's names with or without sound or listening (the same) by using music and poetry in spiritual gatherings to inspire devotion. In this case, the importance of a Mursyid (spiritual guide) is a teacher in guiding seekers along the spiritual path.

Schimmel highlights the rich literary tradition of Sufism, focusing on the works of poets such as Rumi, Hafiz, and Attar. Poetry is presented as a medium to express the indescribable experience of mystical love and union with the Divine.

Schimmel delves into the symbolic language of Sufism, explaining common motifs such as roses (Divine beauty), nightingales (souls longing for God), and wine (the poisoning of Divine love) and explores the psychological and spiritual aspects of mystical experience, focusing on the stages of the journey to God and the transformative power of Divine love and knowledge.

Schimmel concludes that Sufism represents the deepest spiritual dimension of Islam, which offers a path to a direct experience with God. He emphasized that Sufism is deeply rooted in Islamic teachings and traditions, but transcends the boundaries of formal religion through its universal appeal to love, beauty, and longing for the Divine. Schimmel highlighted the important role of Sufism in preserving and enriching Islamic spirituality and culture. Schimmel argues that the mystical dimension provides a balance between the legalistic and dogmatic aspects of religion, offering a holistic approach to faith that integrates the heart, mind, and soul.

Sufism is at the core of Islam, which focuses on personal and intimate relationships with God. His practices and teachings aim to purify the soul and achieve unity with the Divine. Sufism is not just a set of rituals, but a comprehensive spiritual philosophy that has shaped Islamic culture, art, and literature. In the book "The Mystical Dimension of Islam" by Annemarie Schimmel, explores the themes that are at the core of Sufi mysticism, in particular the role of love (ishq) in the spiritual journey of seekers of God and the relationship between human love and Divine love.

Schimmel emphasized the Sufi understanding of love as a central element in the relationship between God and man. Love is seen as the driving force behind creation, as expressed in the Hadith Qudsi, "I am a hidden treasure, and I love to be known, so I created the world so that I can be known."

Schimmel describes how human love can act as a metaphor or stepping stone to Divine love. Sufi poets such as Rumi and Attar often illustrate this journey, in which the lover (seeker) moves from worldly love (ishq-e-majazi) to divine love (ishq-e-haqiqi). Schimmel discusses the concept of mortal' (self-destruction) in the context of love. The seeker loses their ego and becomes one with the Lover (God). This union is not physical but spiritual, leading to baqa' (dwelling in God). Sufism often uses the metaphor of love and longing to describe the indescribable Divine experience. Schimmel explains how these symbols are used in poetry and Sufi practices such as dhikr (remembering God).

4. The Garden of Truth

Seyyed Hissejn Nasr

Seyyed Hossein Nasr's *The Garden of Truth* is an in-depth exploration of Sufism as the inner or esoteric dimension of Islam, presenting Sufism as an enduring spiritual path that answers humanity's deepest existential questions and emphasizes the universal aspects of Sufism while remaining rooted in the Islamic tradition. Nasr begins by discussing the nature of God as al-Haqq (Truth). He explained that the supreme reality in Sufism is God, who is transcendent (tanzih) and immanent (tashbih). Understanding this duality is at the core of the Sufi worldview.

Nasr describes the stages of spiritual development, from self-purification (tazkiyah) to enlightenment and union with God (monotheism). The seeker must overcome ego (nafs) and worldly distractions in order to align himself with the Divine will. Practices such as dhikr (remembering God) and muraqabah (self-observation) are very important tools for this journey. Sufism emphasizes on the knowledge (ma'rifah) of direct experience of God, which goes beyond intellectual understanding and love ('ishq) is described as the driving force behind the creation and spiritual journey of a seeker of God. Divine Love calls the soul back to its source. Nasr explained the importance of spiritual discipline in Sufism, including remembering the names of God (dhikr) repeatedly to purify the heart, listening to (same) music and poetry to inspire spiritual ecstasy. Cultivating proper etiquette and ethical behavior as part of the spiritual path.

Nasr presents Sufism not as a separate sect, but as the heart of Islam, which is inseparable from its spiritual teachings. He argues that Sufism provides a holistic approach to religion, balancing external rituals with internal transformations. Nasr highlighted the universal appeal of Sufism, which transcends cultural and religious boundaries. He draws parallels between Sufi teachings and other mystical traditions, emphasizing a shared search for truth and meaning. Nasr concludes that Sufism offers a timeless path to self-realization and awareness of God. It answers the spiritual needs of human beings by bridging the gap between the material and the transcendent. The essence of Sufism lies in its call to return to the Divine through love, knowledge, and self-discipline.

Sufism is not only relevant to Muslims but also to all seekers of truth, because its principles speak to human concerns universally. By reconnecting with Sufism, modern Muslims can rediscover the spiritual depths of their faith and overcome the challenges of a materialistic world. Sufism is the spiritual heart of Islam, which focuses on a direct experience with God through love, knowledge, and devotion. Sufism provides a holistic approach to faith, balancing outward rituals with inner transformation.

The universal wisdom of Sufism makes it relevant to all seekers of truth, regardless of religious background. Nasr's work serves as an introduction to Sufism and a guide for those seeking a deeper understanding of Islamic spirituality. In the book *"The Garden of Truth"* by Seyyed Hossein Nasr, he delves into the core principles of Sufi spirituality, focusing on the concept of the soul's journey to the Divine and the essence of the supreme reality. Nasr explained that the human soul inherently longs for union with its Creator. This longing is a reflection of the origin of the soul in the Godhead and its desire to return to a state of purity and unity. Nasr emphasized the Sufi perspective that the supreme reality is God, who is

transcendent (tanzih) and immanent (tashbih). Understanding this duality requires seekers to transcend the material world and understand the spiritual essence that underlies all existence.

Nasr discusses how true knowledge is not intellectual but experiential, which is achieved through direct communion with the Divine. Love is the driving force behind the spiritual journey, reflecting the teachings of classical Sufi masters such as Rumi and Ibn Arabi. Nasr outlines the stages that a seeker must go through on the path to God, including self-purification (tazkiyah), remembering God (dhikr), and ultimately the annihilation of the ego (mortal'). Nasr emphasized that Sufism is not separate from Islam, but is an inner and esoteric dimension. The practice and teachings of Sufism aim to deepen one's understanding of the Quran and Hadith, bringing seekers closer to God.

The transformative journey of the soul and the tools provided by Sufism to manifest the Divine in a person. Nasr highlights the interconnectedness between love, knowledge, and spiritual practice in achieving this goal. These insights are both practical and philosophical, offering guidance for modern seekers who want to deepen their spirituality while remaining rooted in Islamic traditions.

5. What Is Sufism?

Martin Lings

What is Sufism? by Martin Lings is a concise but in-depth introduction to Sufism, presenting its essence, principles, and practices. Sufism as the heart and inner dimension of Islam, offers a historical overview and insight into its spiritual significance. Lings describes Sufism as the mystical path of Islam, which focuses on a direct experience with God. He highlighted its foundation in the Quran and Hadith, emphasizing that Sufism is firmly rooted in the teachings of Islam, not a separate or foreign tradition. The main principle of Sufism, in which seekers of God aim to realize the absolute unity of God, prioritizes purification of heart and soul over mere external rituals. Lings outlines the stages of the Sufi path, known as tarekat (path), which lead seekers from ego-centered existence to union with God. The main stages include purification (tazkiyah), which is cleansing the soul from pride, greed, and other impurities. Annihilation (mortal') is the surrender of oneself in the Divine presence and the continuation (baqa') or continuation of the soul in God after mortality'. Mursyid (spiritual guide) plays an important role in the teachings of Sufism. Lings explained that guides help seekers to navigate the spiritual path, ensuring progress and avoiding pitfalls.

Important Sufi practices that aim to deepen the seeker's relationship with God, by recalling (dhikr) the Names or phrases of God over and over again to purify the heart, as well as listening (equally) by engaging with music and poetry to inspire spiritual ecstasy. Cultivate humility, patience, and respect in daily life. Lings studied the symbolic language of Sufism, explaining common metaphors such as light, heart, rose, and travel. These symbols indicate spiritual truths that cannot be fully expressed rationally.

Lings emphasized that Sufism, although deeply rooted in Islam, addresses human problems universally. His teachings on love, humility, and the search for truth resonate with people from all backgrounds. Martin Lings concludes that Sufism is an intrinsic spiritual dimension of Islam, which offers a path to God through love, knowledge, and self-discipline.

It bridges the gap between outward religious practices and the inner transformation necessary to truly experience Divine reality.

Sufism is not a deviation from Islam, but its spiritual essence, which provides a depth of faith and answers the soul's longing for the true truth. Lings also emphasizes that the universal wisdom of Sufism makes it relevant both in the Islamic context and in the broader human context. Sufism is at the core of Islam, which focuses on a direct experience with God through love, devotion, and knowledge. Sufism emphasizes inner transformation, guiding seekers to transcend the ego and realize the unity of the Divine. The use of symbolism and poetry in Sufism enriched its teachings and made them accessible to the human soul. The universal aspect of Sufism offers lasting wisdom to Muslims and non-Muslims alike. In the book *What is Sufism?* by Martin Lings, explores aspects of Sufi metaphysics and spiritual practices, with a focus on the relationship between seekers and God and the process of achieving spiritual closeness.

Lings describes the spiritual path as a journey from diversity to unity. The seeker of God moves from attachment to the material world to the recognition of God's oneness (monotheism). This journey involves an inward and outward transformation. A seeker follows the Sufi path under the guidance of a teacher (mursyid), following certain practices and disciplines to achieve purification of the soul (tazkiyah). Self-destruction (mortal') is discussed as a key stage in which seekers transcend their ego, leading to a state of *baqa'* (dwelling in God).

Lings emphasized the importance of *dhikr* as the main practice to keep God at the forefront of the consciousness of seekers of God. Through continuous remembrance, the heart of a seeker of God will be purified and harmonized with the Divine presence. The use of metaphors and allegory in Sufi teachings is highlighted. Lings explains that these symbols help convey a spiritual reality that cannot be described and serve as a tool for meditation and reflection. The relationship between the seeker of God and God is described as a very personal and intimate relationship. Lings illustrates how Sufi teachings often portray this relationship in terms of love, longing, and unity, drawn from classical Sufi poetry and thought.

Lings provides a concise yet profound overview of the spiritual journey in Sufi teachings, emphasizing the transformative power of practices such as *dhikr* and the ultimate goal of achieving union with God. Lings offers insight into the practical and philosophical mystical dimensions of Islam, making it relevant to seekers of God in all eras.

Sufism according to Schimmel, Nasr and Lings

Together they present Sufism as the heart and inner dimension of Islam, offering a holistic understanding of its essence, principles, practices, and universal significance. The three authors emphasize that Sufism is not a separate sect or deviation, but the spiritual core of Islam. Sufism seeks to deepen one's understanding of the Qur'an and Hadith through direct experience with the Divine.

Schimmel highlights the historical roots of Sufism in Islamic teachings and its role as a mystical response to the intellectual and legalistic aspects of religion. Nasr underlined Sufism as the esoteric essence of Islam, offering a path to transcendence and self-realization. Lings focuses on the centrality of monotheism (the oneness of God) in Sufism, where the goal is to realize the unity of God within oneself. Sufism is described as a spiritual journey, which guides

seekers from the illusion of the material world to union with God. Fana' (self-annihilation) and baqa' (dwelling in God) are universally recognized as the ultimate goal of the Sufi path.

The transformation of the ego (nafs) is very important, which is achieved through self-purification (tazkiyah), love (ishq), and knowledge (ma'rifah). Schimmel focuses on the transformative power of love and the stages of spiritual development. Nasr explores the balance between love and knowledge in the soul's journey to the Divine. Lings describes the symbolic nature of the journey and the important role of a spiritual guide (murshid).

The practices of Sufism are central to achieving spiritual growth and intimacy with God. A practice emphasized unanimously, which purifies the heart and keeps God at the forefront of a consciousness living with humility, patience, and respect is an integral part of the Sufi path. Schimmel discusses a rich tradition of Sufi poetry, music, and gatherings that inspire devotion and facilitate spiritual ecstasy. Nasr highlights the universal appeal of these practices, which transcend cultural and religious boundaries. Lings delves into the symbolic and metaphorical language of Sufism, which is used to communicate profound spiritual truths.

The universal appeal of Sufism emerges as a major theme in which Schimmel emphasizes how Sufism's teachings on love, beauty, and divine unity resonate outside of Islam. Nasr highlights the compatibility of Sufi metaphysics with other mystical traditions, presenting Sufism as a bridge to universal spiritual truth. Lings underscores the relevance of Sufi wisdom in answering modern existential questions and the timeless nature of its principles.

Sufism offers a profound solution to the spiritual crisis of the modern world. By encouraging inner transformation, Sufism helps individuals overcome materialism, reconnect with the sacred, and find purpose in life. The emphasis on love, ethics, and self-awareness makes Sufism a practical and transformative spiritual path for both Muslims and non-Muslims.

Sufism Based on Schimmel, Nasr and Lings

Sufism is the spiritual heart of Islam, which calls humanity to a deeper understanding of life, love, and the Divine. His teachings offer a timeless path to self-realization and awareness of God through ethical living, spiritual discipline, and experience of God. These three works collectively highlight Sufism's potential to enrich the lives of individuals and society as a whole, making them as relevant today as they have been throughout history.

- 1) Schimmel concludes that Sufism represents the deepest spiritual dimension of Islam, which offers a path to a direct experience with God. He emphasized that Sufism is deeply rooted in Islamic teachings and traditions, but transcends the boundaries of formal religion through its universal appeal to love, beauty, and longing for the Divine. This book highlights the important role of Sufism in preserving and enriching Islamic spirituality and culture. Schimmel argues that the mystical dimension provides a balance between the legalistic and dogmatic aspects of religion, offering a holistic approach to faith that integrates the heart, mind, and soul. Sufism is at the core of Islam, which focuses on personal and intimate relationships with God. His practices and teachings aim to purify the soul and achieve unity with the Divine.
 - a. Sufism is not just a set of rituals, but a comprehensive spiritual philosophy that has shaped Islamic culture, art, and literature.

- 2) Nasr concludes that Sufism offers a timeless path to self-realization and awareness of God. It answers the spiritual needs of human beings by bridging the gap between the material and the transcendent. The essence of Sufism lies in its call to return to the Divine through love, knowledge, and self-discipline.
Sufism is not only relevant to Muslims but also to all seekers of truth, because its principles speak to human concerns universally. By reconnecting with Sufism, modern Muslims can rediscover the spiritual depths of their faith and overcome the challenges of a materialistic world. Sufism is the spiritual heart of Islam, which focuses on a direct experience with God through love, knowledge, and devotion. Sufism provides a holistic approach to faith, balancing outward rituals with inner transformation. The universal wisdom of Sufism makes it relevant to all seekers of truth, regardless of religious background. Nasr's work serves as an introduction to Sufism and a guide for those seeking a deeper understanding of Islamic spirituality.
- 3) Martin Lings concludes that Sufism is an inwardly spiritual dimension of Islam, which offers a path to God through love, knowledge, and self-discipline. It bridges the gap between outward religious practices and the inner transformation necessary to truly experience Divine reality.
This book argues that Sufism is not a deviation from Islam, but its spiritual essence, which provides a depth of faith and answers the soul's longing for the ultimate truth. Lings also emphasizes that the universal wisdom of Sufism makes it relevant both in the Islamic context and in the broader human context. Sufism is at the core of Islam, which focuses on a direct experience with God through love, devotion, and knowledge. Sufism emphasizes inner transformation, guiding seekers to transcend the ego and realize the unity of the Divine. The use of symbolism and poetry in Sufism enriched its teachings and made them accessible to the human soul. The universal aspect of Sufism offers lasting wisdom for Muslims and non-Muslims alike.

Sepiritual Islam in Music by Djody

The songs "Patagonia," "Song of the Message of Tauhid," and "Syahadat Cinta" by Setiawan Djody are collectively artistic expressions of Islamic spiritualism, which are firmly rooted in the global Sufi tradition and Indonesian cultural values. These compositions highlight the role of music as a medium to convey profound spiritual messages and foster a sense of connection with God.

Islamic Music and Spiritualism in the Songs of Setiawan Djody

- 1) **Universal Theme of Love and Oneness:** Each song emphasizes monotheism (the oneness of God) and Divine love, which is at the core of Sufi spiritualism. His lyrics often reflect the Sufi journey of self-discovery and union with God, blending theological depth with poetic beauty.
- 2) **Spiritual Reflection Through Art:** "Patagonia" expands the spiritual quest into a global context, symbolizing humanity's collective journey toward higher truths and universal relationships. "The Song of the Message of Tawheed" focuses on the essence of monotheism, inviting its listeners to purify their minds and surrender to God. The "Creed of Love" conveys love as a spiritual force, aligning romantic and divine love to reflect the Sufi idea of God as the supreme lover.

- 3) **Music as a Spiritual Tool:** Djody uses music as a bridge between the material and spiritual worlds, reflecting the Sufi tradition of sama' (spiritual listening). The blend of traditional Javanese elements, modern rock, and Sufi-inspired lyrics creates an accessible yet immersive platform for spiritual reflection.
- 4) **Cultural Syncretism:** His work reflects the integration of Islamic spiritualism with Indonesian cultural heritage, especially Javanese mysticism (Kejawen). Her work blends local and global influences, Djody presents spirituality as something personal and universal, which resonates with diverse audiences.
- 5) **A Call to Inner Transformation:** Her songs collectively encourage listeners to transcend material concerns, seek inner enlightenment, and embrace divine love and truth.

Music Genre

Setiawan Djody's works, such as Patagonia, Song of the Message of Tauhid, and Syahadat Cinta, can be categorized into several different music genres, or even as a combination of several of these genres.

Based on the musical elements contained in the songs, here is a possible analysis of the relevant genres:

1) Patagonia:

Genre: Ambient Music, World Music, Fusion Music

Patagonia can be categorized as an ambient music genre because of its many uses of atmosphere and soothing mood, as well as sound processing that prioritizes immersive experiences. The song also has elements of world music, given the musical influences of global cultures and the use of diverse instruments. The combination of natural sounds, flowing melodies, and ethnic elements makes it relevant to fusion music, where there is a mixing between different musical traditions.

2) Song of the Message of Tawheed

Genre: Sufi Music, New Age Music, Fusion Music

The Song of Tawheed Message is very likely to be categorized into Sufi music, because the lyrics and theme of this song focus on spirituality and closeness to God. The use of music that brings meditative and contemplative nuances fits perfectly with the Sufi musical tradition which serves to achieve inner peace. The song can also fall into the genre of new age music, due to its use of soothing and atmospheric musical elements, as well as its tendency to take the listener into a deep spiritual atmosphere. Fusion music can also be a relevant category, given the incorporation of various musical elements, both traditional and modern, in the song.

3) Love.

Genre: Sufi Music, World Music, Fusion Music

Syahadat Cinta is a work that is very thick with Sufi music, considering that its lyrics contain a message of divine love and the expression of longing for God which is a major theme in Sufi music. There is also the influence of world music, due to the use of instruments from various world cultural traditions, creating a universal global feel.

This song can also be categorized as fusion music because of the combination of traditional and modern musical elements, with the use of distinctive instruments that combine various world musical traditions.

Al-Farabi (872-950)

Personal data:

Birth: 872 AD in Farab (Otrar, Kazakhstan).

Died: 950 AD in Damascus, Syria.

Burial: In Damascus

Educational Background:

Al-Farabi was born in Farab (modern-day Kazakhstan) and was educated in Baghdad, where He studied under the guidance of eminent scholars. His studies include philosophy, logic, mathematics, natural sciences, and music. He was heavily influenced by Aristotelian and Neoplatonist thought.

Curriculum Vitae:

Philosopher and Music Theorist: Known as the "Second Teacher" after Aristotle.
Scientists and Polymatics: Made significant contributions to logic, metaphysics, ethics and music.
Court Scholar: Spends most of his life in the palace Abbasid Caliphate.

The Book of Islamic Music and Spirituality: "Kitab al-Musiqā al-Kabir" (The Book of Music): A comprehensive treatise on the science of music, its philosophical foundations, and its emotional effects and spiritual. This comprehensive book is one of the most influential texts on music in the history of Islam. Al-Farabi examines the philosophical, theoretical, and practical dimensions of music. He categorizes the scales, fashions, and rhythms of music, linking them to emotional states and ethical virtues. Al-Farabi emphasized the role of music in fostering moral character and fostering harmony in society. For him, music is a discipline as well as a spiritual art, which is able to lift the soul and connecting the individual with a higher metaphysical reality Kitab al-Musiqā al-Kabir

Al-Farabi's (The Volume of Music) is one of the most comprehensive and influential works in the theory and philosophy of music in the Islamic Golden Age. The book is a synthesis of the Greek, Persian, and Arabic intellectual traditions, offering profound insights into the theoretical, practical, and metaphysical dimensions of music. This book is not just a technical guide, but rather a philosophical exploration of the nature of music, its role in society, and its impact on human emotions and the soul.

Al-Farabi defines music as the art of organizing sound and rhythm in a harmonious and purposeful way. He considered music to be a science and an art, with an emphasis on mathematical fundamentals and its aesthetic and emotional effects.

This book explores the mathematical principles of music, including scales, intervals, and mode (maqamat). Al-Farabi explores the physics of sound, discussing how vibration generating notes and how these notes interact to create harmony and melody. Al-Farabi provides a detailed classification of musical pitches, rhythms, and scales, relating them to mathematical ratios and proportions.

Al-Farabi identifies and categorizes the different modes of music, describe its emotional and psychological impact. For example, some certain modes evoke excitement, while others

inspire contemplation or sadness. He emphasized the ethical dimension of music, suggesting that music can influence the moral character of individuals and society.

Al-Farabi explores the relationship between music and the human psyche, drawing on Aristotle and Neoplatonist psychology. He argued that music has the power to harmonize the soul by harmonizing rational, emotional, and physical abilities. Music is presented as a tool to achieve inner balance and spiritual upliftment. Al-Farabi discusses the social function of music, including its role in education, public ceremonies, and religious practices. He highlighted its potential to promote social harmony and ethical behavior. Music is described as a means to foster unity and collective well-being within a community. Music was integrated into Al-Farabi's broader philosophical framework, which included metaphysics, ethics, and politics. He considered music to be a reflection of the cosmic order, which reflected the harmony and balance of the universe.

Al-Farabi connects music to the Neoplatonic concept of the Great Chain of Existence, which suggests that music bridges the material and spiritual realms.

This book includes a practical guide to composing and performing music. Al-Farabi gave instructions on tuning instruments, creating melodies, and arranging compositions. He also discusses the qualities of a skilled musician, emphasizing the importance of technical mastery and ethical behavior. Al-Farabi views music as a microcosm of the universal order. Its mathematical precision reflects the divine harmony of the cosmos. Music is a tool for spiritual development, helping individuals connect with metaphysical realities outside of the material world.

Music is seen as a means to develop virtues, such as patience, self-discipline, and emotional resilience. Al-Farabi warned against the misuse of music for self-indulgent or immoral purposes, and advocated its role in fostering ethical and spiritual growth. Although not explicitly Sufi, Al-Farabi's ideas influenced the mystical tradition of Islam who later embraced music as a means of attaining a state of ecstasy and divine memory (dhikr).

Kitab al-Musiqa al-Kabir became the basic text for subsequent Islamic scholars and musicians, shaping the development of music theory in the Islamic world. The book influenced fields outside of music, including philosophy, mathematics, and metaphysics. Al-Farabi's integration of music with ethics and cosmology highlights its interdisciplinary nature. Al-Farabi's work was translated into Latin and studied by European scholars during the Renaissance, which contributed to the development of Western music theory.

Al-Farabi's Kitab al-Musiqa al-Kabir is a work of intellectual and artistic synthesis that combines rigorous scientific analysis with deep philosophical insight. This book elevates music from mere entertainment to a related discipline with the deepest aspects of human existence, including the pursuit of knowledge, virtue, and spiritual transcendence. This book remains a lasting testament to the richness of Islamic thought and its contribution to the global understanding of music and its role in human life.

Al-Farabi, known as the "Second Teacher" after Aristotle, was a polymath who made significant contributions to philosophy, science, and music. His views on music, especially its relationship to Islamic spirituality, reflected his broader philosophical framework, which combined the Aristotelian and Neoplatonic traditions with Islamic thought. Al-Farabi considers

music to be a powerful tool to influence the soul and encourage intellectual and spiritual growth.

In his influential treatise, *Kitab al-Musiqa al-Kabir* (The Great Book of Music), Al Farabi approaches music as a rigorous science, analyzing its structure, mode, and effect on human emotions. He treated music as part of the quadrivium (mathematics, geometry, astronomy, and music), emphasizing its mathematical and harmonic principles. He argued that music reflects the harmony of the cosmos and can help align humans with this divine order.

Al-Farabi believes that music has a great influence on human emotions and souls. *Maqamat* (different modes of music) and melodies evoke certain feelings, such as joy, sadness, or tranquility. This makes music a tool for moral and emotional development. Music can affect character and behavior, whether uplifting or soul-destroying, depending on its content and use. Referring to Neoplatonist ideas, Al-Farabi views the human soul as composed of rational, emotional, and lustful parts. Music helps to harmonize these aspects, fostering balance and self-discipline. He believed that music, if used correctly, could lead the soul to a higher level of intellectual and spiritual understanding. For Al-Farabi, music is a reflection of the divine harmony that exists in the universe. This is in line with the concept of monotheism (the oneness of God) in Islam, where all creation comes from and reflects the order and perfection of Allah. Music can serve as a medium to inspire admiration (*ta'zim*), gratitude, and reflection on divine beauty.

Al-Farabi emphasized that music should be used ethically to promote virtues such as compassion, humility, and devotion. When aligned with Islamic principles, music can help achieve *tazkiyah* (purification of the soul) and deepen a believer's relationship with Allah. Although Al-Farabi was not explicitly a Sufi, his ideas were in line with Sufi practices in the same regard' (spiritual listening). The Sufis then used his theory to justify music as a tool to achieve a state of ecstasy (*wajd*) and union with God. Al-Farabi believes that music plays an important role in education and moral development. He proposed the use of music to teach ethical values and cultivate virtuous behavior. Music, combined with poetry, can inspire spiritual reflection and encourage individuals to reflect on the divine order.

Al-Farabi's writings influenced the development of Islamic musicology and Sufi practices. His systematic approach to music as a reflection of divine harmony inspired later scholars and mystics to explore the spiritual dimension of music. Its emphasis on the ethical and emotional aspects of music resonates with Islamic ideals of using art as a means of getting closer to Allah. Al-Farabi views music as a very important tool for emotional, intellectual, and spiritual development. Rooted in his understanding of the harmony between the cosmos, the soul, and the divine order, music for Al-Farabi was not just entertainment, but a means to cultivate virtue, purify the soul, and inspire devotion to God. His blend of scientific, philosophical, and spiritual perspectives laid the foundation for the role of music in Islamic spirituality and education. Al-Farabi, music reflects cosmic harmony and reflects the divine order in the universe, aligning human emotions and intelligence with this balance. Music harmonizes the rational, emotional, and sensual parts of the soul, fostering inner balance and moral development. Music should promote virtue and be used ethically to support education, moral growth, and community harmony. Al-Farabi, advocating the use of music in education to cultivate moral values and intellectual development, emphasizes its role in shaping virtuous

individuals. Al-Farabi, focuses on the intellectual and structural aspects of music as a science that reflects the divine order.

Music Has a Great Influence on The Soul

Music can evoke emotions that lead to inner harmony, moral refinement, and deeper spiritual connection when approached with the right intention and context. Scholars agree that the ethical use of music is essential. Music should inspire virtue, encourage spiritual growth, and prevent its listeners from disobedience or negligence. Music is a versatile tool in Islamic education and spirituality, capable of cultivating moral values, emotional well-being, and divine relationships.

CONCLUSION

Music, in the spiritual perspective of *Islam* as described by Al-Farabi, Schimmel, Nasr, Martin Lings, and musician Setiawan Djody, is not just entertainment, but a transformative means that unites the intellectual, emotional, and spiritual dimensions. Al-Farabi sees music as a tool capable of reflecting divine harmony and bringing people closer to God if used ethically and responsibly. *Sufi* scholars affirm that the spiritual path of *Islam* (*Sufism*) is the core of spiritual life, with music as one of the mediums to experience the Divine presence directly. Setiawan Djody's works illustrate how modern music, with a touch of ambient genres, *Sufi*, world music, and fusion, can convey the message of *tawhid* (monotheism), *mahabbah* (divine love), and spiritual reflection in the context of Indonesian culture. This whole idea suggests that music, when collaborated with *Islamic* spiritual values, can be a bridge between tradition, contemplation, and a profound expression of faith.

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