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THE TRANSFORMATION OF WOMEN'S SPIRITUALITY IN URBAN SUFISM: A PHENOMENOLOGICAL STUDY OF THE MAJLIS DZIKIR GURU SEKUMPUL

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Abstract

Urban Sufism emerged as a response to the spiritual crisis and moral degradation of modern society, particularly among urban women. Modernity and urbanization have created a void of meaning and weakened people's spiritual connection with God. In this context, the Sufi teachings of KH. Zaini Abdul Ghani (Guru Sekumpul) offer spiritual transformation based on Islamic moral values and spirituality. This study aims to analyze the role of Guru Sekumpul's Sufism in building spiritual intelligence and strengthening the religiosity of women in the majlis environment, while also reviewing its relevance to the challenges of urban life. This study uses a qualitative approach with a library research method enriched with observations and light interviews with female congregants of the Majlis Thariqah Guru Sekumpul in urban areas. The results show that Sufi practices in the Guru Sekumpul Majlis, such as zikr, recitation, and social activities, shape the character of insan kamil and strengthen the social solidarity of urban women. In addition, the emergence of a community of social volunteers is a manifestation of spiritual intelligence that balances worldly and spiritual life. This study contributes to the development of modern Sufism studies and offers a new perspective on women's spirituality in the context of urban society

Keywords: Urban Sufism, Women's Spiritual Intelligence, Sekumpul Teacher

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INTRODUCTION

The phenomenon of *urban Sufism* has become increasingly prominent in recent years as a response to the spiritual crisis and moral degradation that has plagued modern society. Rapid developments in science and technology in the digital age have indeed brought tremendous progress to human life, but they have also had a significant negative impact on spirituality. Modernity, characterized by a materialistic, individualistic, and hedonistic lifestyle, has led to a loss of meaning and weakened the transcendental relationship between humans and God. In urban environments, especially among women, psychological and spiritual pressures are increasingly felt due to busy routines, social demands, and excessive consumerism. (Musbihin and Khatimah 2024, 56) This condition has given rise to a void of meaning and spiritual alienation, leading to an existential crisis. In this context, the search for inner peace and balance in life has increased through various forms of religious and modern spiritual practices such as zikir assemblies, recitations, and urban Sufi communities.

The phenomenon of increasing interest in religious spirituality among urban communities is interesting to study because it contradicts the classic theory of secularization, which predicts the decline of religion amid the tide of modernization. On the contrary, urban communities show signs of *spiritual resurgence*, namely a new religious revival that adapts to the dynamics of modern life. (Huda 2017, 95) In Indonesia, one of the most prominent forms of spiritual movement is zikir assemblies and Sufi recitations, such as the Majlis Thariqah Guru Sekumpul in South Kalimantan. These assemblies provide an alternative space for urban women to balance their worldly and spiritual lives through Sufi practices such as zikir, ta'lim, and social activities. These activities not only strengthen individual religiosity, but also build social solidarity and spiritual intelligence (*spiritual quotient/SQ*), which serve as therapy for the pressures of modern life. (Musbihin and Khatimah 2024, 57)

In the context of modern spirituality, KH. Muhammad Zaini Abdul Ghani, better known as Guru Sekumpul, is one of the charismatic Sufi figures who has widespread influence in Indonesia, especially in South Kalimantan. The Banjar community and his followers in various regions admire him not only for his extensive knowledge and spiritual depth, but also for his exemplary character and his gentle and heartfelt approach to preaching. Through the majlis dzikir and ta'lim that he established, Guru Sekumpul instilled Sufi values that emphasize a balance between worship, morals, and social service. His teachings not only guide people toward closeness to Allah, but also provide spiritual direction for urban women in facing the pressures of modern life. (Muhammad Nurkholis Kholid et al. 2025, 237) Through their involvement in zikir gatherings, religious lectures, and social activities, urban women find a space for spiritual actualization that fosters inner peace, social solidarity, and spiritual intelligence that balances the worldly and spiritual dimensions. Thus, the Sufi teachings of Guru Sekumpul serve as an important model for the spiritual transformation of women within the context of contemporary urban Sufism.

Academic studies on *urban Sufism* have been conducted extensively. Howell (2008) highlights the emergence of *urban Sufism* as a new expression of urban middle-class spirituality that seeks religious meaning in modern life. (Wasisto Raharjo Jati 2015, 176) Lukman Hakim, in his study "Urban Sufism and Millennial Youth in Majelis Ta'lim and Sholawat Qodamul. (Hakim 2021, 68) Musthofa Kota Pekalongan," examines the involvement of youth in the Sufi movement, while Agus Mukholis analyzes the dynamics of personality and ritualism of urban Sufism practitioners from a psychological perspective. (Agus Novel Mukholis 2015) However, these studies have not yet highlighted the role of women, especially women as the main subjects of spiritual transformation in the urban Sufi environment. On the other hand, studies on KH. Muhammad Zaini Abdul Ghani (Guru Sekumpul) have so far focused more on his charisma, moral exemplarity, and the influence of his preaching, but have not discussed the role of his teachings in building the spiritual intelligence of urban women.

Based on this research gap, this study aims to analyze the role of Sufism of KH. Muhammad Zaini Abdul Ghani (Guru Sekumpul) in shaping the spiritual intelligence of urban women and its relevance to the challenges of modern life. This study uses a qualitative approach with a combinative design, namely a literature study enriched with observations and light interviews with female congregants of the Majlis Thariqah Guru Sekumpul in urban areas. This approach not only examines the texts and Sufi teachings of Guru Sekumpul, but also understands how these values are internalized and practiced in everyday life. The main questions of this study are how the Sufi teachings of Guru Sekumpul are internalized by urban women in facing the pressures of modern life, and to what extent these practices strengthen their religiosity, inner peace, and social solidarity. Data was obtained through text analysis, non-participatory observation, and brief interviews, then analyzed using a phenomenological and Sufi hermeneutic approach to

explore the meaning of women's spiritual experiences in the context of modern urban life. (Muhammad Nurkholis Kholik et al.. 2025, 238)

This study offers a new perspective on contemporary Sufism in Indonesia by highlighting the active role of women as spiritual agents in urban spaces. Thus, this research not only broadens the horizon of *urban Sufism* studies from a mere social phenomenon to a model of spiritual empowerment based on Sufi values, but also demonstrates the relevance of Guru Sekumpul's teachings in responding to the spiritual and moral crisis of modern society.

RESEARCH METHOD

This qualitative research uses a phenomenological design to explore the spiritual experiences of urban women participating in the *Majlis Dzikir Guru Sekumpul*. The design enables deep understanding of subjective meanings and spiritual awareness arising from direct engagement in Sufi practices such as *dhikr*, *ta 'lim*, and social activities. It applies a library research approach enriched with non-participatory observation and semi-structured interviews involving female congregants living in urban areas. Data were collected through documentation, observation, and interviews, supported by books, Islamic texts, and journal articles. The analysis employed three stages data reduction, presentation, and conclusion drawing using Sufi hermeneutics and transcendental phenomenology to interpret the meanings of *dhikr* experiences and the Sufi values shaping women's spiritual intelligence and social solidarity.

RESEARCH RESULTS AND DISCUSSION

Result

Conceptual Framework of Urban Sufism and Women's Spirituality

The term *urban Sufism* was first popularized by Julia Day Howell in her anthropological study of spiritual movements in major Indonesian cities, , particularly the dzikir and majelis taklim groups that developed among the middle class. Howell viewed *urban Sufism* as a global phenomenon that emerged in various major cities around the world as a new expression of urban religiosity. (M Akmal Falah 2019, 153) However, according to John Voll, urban Sufism cannot be understood as a shift from conventional Sufi orders, as traditional Sufi organizations have persisted and adapted to the dynamics of modern society.(Musbihin and Khatimah 2024, 59) Meanwhile, Komaruddin Hidayat puts forward four main reasons why Sufism is actually developing in urban areas: first, because it is a means of searching for meaning in life; second, as a forum for intellectual enlightenment; third, it functions as psychological therapy; and fourth, because Sufism is now also part of the trend of contemporary religious discourse.(Musbihin and Khatimah 2024)

In the context of modernity, urban societies are often characterized by rationalistic, individualistic, consumptive, and hedonistic lifestyles. Rationality oriented towards scientific and technological progress has led to a breakdown in the harmonious relationship between humans and the universe. Seyyed Hossein Nasr refers to this condition as the result of a dichotomous subject-object view that places humans as rulers and nature as objects of exploitation in the name of prosperity. This spiritual imbalance gives rise to various psychological illnesses such as anxiety, frustration, and depression, even amid material prosperity, which indicates an inner emptiness or spiritual vacuum. (Seyyed Hossein Nasr 1975, 4) This phenomenon is an indicator of society's growing need for existential balance between the physical and spiritual aspects. Therefore, the rise of dzikir, religious lectures, and religious communities in big cities cannot be seen merely as an escape, but rather as a reflection of an authentic spiritual need to fill the void in the meaning of life.

In the Indonesian context, Ahmad Najib Burhani (2001) notes that urban Sufism is generally based on majelis taklim (religious gatherings) that emphasize zikr and prayer without being bound to formal tarekat structures. This indicates a shift from traditional ascetic Sufism to a more open and contextual spirituality.(Burhani 2001, 6) This view is in line with Nuhrison M. Nuh (2009), who sees urban Sufism as a means of seeking peace of mind without the necessity of undergoing the ritual of bai'at or absolute submission to a mursyid. With thus, urban Sufism presents a new face of Islamic spirituality that is more egalitarian and accessible to modern society.(M. Nuh 2009, 231)

This phenomenon is evident in the practice of urban Sufism at the Majlis Thariqah Guru Sekumpul. Based on observations, the female congregation who attend this assembly come from various social backgrounds and professions, but share a common motivation to seek peace of mind and spiritual direction after feeling trapped in an exhausting worldly routine. They find in this assembly a space for self-healing and spiritual transformation through zikr, recitation, and social interaction imbued with compassion. This is in line with what Sehat Ihsan Shadikin (2001) stated, that the spiritual crisis of modern humans stems from a loss of awareness of the spiritual dimension, which causes uncertainty, anxiety, and fear even though they are materially well-off. Urban Sufism thus offers a reconstruction of spiritual identity that restores psychological balance amid urban pressures.

Characteristics of Urban Sufism of Guru Sekumpul

K.H. Muhammad Zaini Abdul Ghani, also known as Guru Sekumpul, was a charismatic cleric who successfully revived the spirit of Sufism in modern society. From an early age, he was known as a *mahfuz*, protected by Allah in his thoughts and memories, growing up with noble qualities such as patience, humility, compassion, and spiritual steadfastness. Throughout his life, Guru Sekumpul became a figure who combined the three main dimensions of Islamic teachings: *sharia*, *thariqah*, and *haqiqah*, so that his preaching not only taught religious law, but also enlivened the inner and moral dimensions of the ummah. His leadership made Sufism not just a religious discourse, but a social practice that penetrated the urban public sphere. (Nisa 2021, 4)

As the heir to the Sammaniyah Order, which has direct permission to grant certification, Guru Sekumpul presents a form of Sufism that is open, contextual, and down-to-earth. His zikir assemblies and recitations are inclusive, attended by various social strata from traditional Banjar society to urban women, students, and city workers. These characteristics demonstrate how Sufism rooted in classical tradition can transform into urban Sufism a spirituality of the city grounded in love, etiquette, and devotion while remaining relevant to the challenges of modernity. Guru Sekumpul's teachings represent a synthesis between classical Sufi tradition and the spirit of modern, fluid, and adaptive religious pluralism that embraces social change. (Muhammad Nurkholis Kholik et al.). 2025, 250)

The distinctive feature of Guru Sekumpul's urban Sufism lies in the balance between worldly and spiritual life, which is manifested in tazkiyat al-nafs (purification of the soul) and the strengthening of moral values as a way of drawing closer to Allah. His thirteen-point will contains universal moral guidelines such as: respecting scholars, thinking well of fellow Muslims, being generous and charitable, being friendly, not hurting others, forgiving mistakes, avoiding hostility, not being greedy, relying on Allah, believing in truth as the path to salvation, not feeling superior to others, and avoiding envy and jealousy. These values enliven empathetic morality in an urban society that tends to be individualistic, making Guru Sekumpul's preaching more oriented towards the formation of akhlaq al-karimah (good character) rather than mere ritual dogma.(Nisa 2021, 4)

The four main Sufi values that form the pillars of his teachings contentment, patience, gratitude, and trust in God are the core of the spiritual character that guides the

congregation toward inner balance. Contentment teaches awareness to feel sufficient and be grateful for God's blessings amid the consumptive culture of urban life.(Hamka 2016, 268) Furthermore, gratitude becomes the foundation of spiritual awareness that fosters joy in the heart and closeness to Allah. In al-Ghazali's explanation, gratitude encompasses three dimensions: the heart that remembers Allah, the tongue that praises Him, and the limbs that are used to obey Him. In the context of urban Sufism, gratitude functions as soul therapy, balancing emotions amid the hustle and bustle of materialism.(Hamka 2016, 268) As for tawakkal, according to Aman and Isa, it is the highest form of sincerity in surrendering to Allah after trying one's best. The combination of these values makes the teachings of Guru Sekumpul a form of everyday spirituality that permeates work, social relationships, and family.(Aman and Isa 2014, 211-212)

The urban Sufism developed by Guru Sekumpul emphasizes the collective social dimension of religion. Dzikir assemblies, haul ceremonies, and commemorations of important Islamic days such as Nisfu Sya'ban are not merely rituals, but also vehicles for social healing and strengthening community solidarity.(Sahriansyah et al.).2013, 65) The annual haul phenomenon in Sekumpul Martapura shows clear evidence of the community's enthusiasm, which continues to increase every year. The number of congregants was recorded at around 3.3 million people at the 19th haul in 2024, and increased to 4.1 million people at the 20th haul in 2025. This increase is also accompanied by a rise in the number of volunteers and donors providing free facilities such as food, transportation, and accommodation for pilgrims. This demonstrates the success of Guru Sekumpul in fostering social care ethics through communal spirituality. (Muhammad Nurkholis Kholik et al.). 2025, 250)

Through haul activities, values such as sincerity, compassion, mutual assistance, and devotion continue to live on in Banjar society. The togetherness that grows from dzikir assemblies and haul activities has transformed into a strong culture of mutual assistance and has strengthened the sense of brotherhood among residents. The teachings of Guru Sekumpul also illustrate the harmony between Islam and Banjar culture. He did not reject local customs, but naturally integrated them with religious teachings, thereby forming a distinctive Islamic identity. For the Banjar community, religion and culture are two complementary things, making Islam not only a spiritual belief but also an important part of their social life and traditions. Thus, the Sekumpul haul is proof that religious values can blend with local culture and give birth to a religious, caring society that is deeply rooted in human values.(Pratama and Mahzumi 2024, 198)

In the perspective of Sammaniyah Sufism moral education, the relationship between the mursyid and the student becomes the core of spiritual character building based on rabithah ruhiyyah. Through guidance in dhikr, control of desires, and the cultivation of manners, students are trained to purify their hearts and emulate the morals of their mursyid, as taught by KH. Ahmad Asrori al-Ishaqy in Muntakhobat fi Robithoti al-Qolbiyyah wa Shilat al-Ruhiyyah. According to him, perfect morals are not only reflected in obedience to Allah and the Messenger, but also in good deeds towards fellow human beings with an attitude of humility, respect, and compassion.(Rozin 2023, 63) This phenomenon is also evident in the urban Sufi tradition of Guru Sekumpul, where the spiritual charisma of a mursyid forms strong social and spiritual solidarity. The spiritual bond between teacher and student not only persists in direct interaction but also transforms through digital spaces such as online gatherings and commemorative broadcasts that expand spiritual networks across space and time. Thus, the relationship between teacher and student becomes a crucial foundation for the formation of character, the strengthening of social bonds, and the preservation of spiritual values amidst the development of modern life.(Kurnia Ps et al.. 2025, 38)

Within the framework of praxis, character education in the Sammaniyah Order follows three spiritual phases: takhalli, tahalli, and tajalli. The takhalli phase is realized through the purification of oneself from despicable traits through dhikr and wirid under the guidance of a mursyid; tahalli is carried out by adorning oneself with praiseworthy traits such as humility, compassion, and sincerity; while tajalli is the peak of witnessing divine meaning in a purified heart. Haidar et al. explain that these stages describe the journey of a *sālik* towards closeness to Allah. Guru Sekumpul formulated this process practically in the Sammaniyah ratib, which was simplified into three stages of zikr: *Lā ilāha illallāh* (166x), *Allāh Allāh Allāh* (66x), and *Huwa Huwa Huwa* (77x). Thus, the characteristics of Guru Sekumpul's Sufism not only emphasize the formation of a pious individual, but also foster a spiritual awareness that is integrated with social values, making this order relevant in building the morality and spirituality of modern society. (Kurnia Ps et al.. 2025, 41)

The Transformation of Sufi Values in the Spirituality of Urban Women

The development of modernity has brought significant changes to the social structure and role of women in Muslim society. Urbanization, technological advances, and globalization have opened up new spaces for women to appear in the public sphere. However, behind this progress lie complex spiritual challenges: the pressures of a materialistic lifestyle, socio-economic demands, and the fast pace of city life often erode the depth of meaning in life. This situation has given rise to a new spiritual need among urban women to balance the physical and spiritual dimensions of life, seeking a more authentic meaning of life amidst the currents of modernity. (Khofiyah et al.. 2024, 217)

In this context, for urban women, Sufism is not only interpreted as a religious practice, but also as a space for self-reflection and existential recovery. The core values of Sufism, such as *mahabbah* (divine love), *tazkiyah al-nafs* (purification of the soul), patience, gratitude, *tawakal* (trust in God), and *zuhud* (asceticism), form the foundation for the development of a gentle, loving spiritual personality. In competitive urban life, activities such as dhikr, *majlis ilmu*, and reading *manāqib* become contemplative means of organizing the inner self and nurturing spiritual awareness. The spirituality born from Sufi teachings is not passive, but active, encouraging women to radiate compassion, social empathy, and inner peace in facing the pressures of modern life. (Alfiah dkk., 2024, 167)

The transformation of Sufi values in modern women reflects a shift in the spiritual paradigm from ritualistic to conscious spirituality. Women's involvement in education, business, and professional fields is now accompanied by ethical and moral orientations based on Sufi values. Spiritual awareness fosters the potential for the formation of *insān kāmil*, or a person who displays noble character and distances themselves from despicable traits. In this perspective, spiritual perfection is not determined by gender differences, but by the purity of the heart and a person's closeness to Allah SWT. (Khofiyah dkk., 2024, hlm. 218) This is in line with the idea of spiritual agency (Leila Ahmed, 1992) that women have spiritual autonomy to actively interpret and express their religiosity in the social sphere. Thus, women who follow the Sufi path are able to bring divine values into modern social life, becoming a source of moral inspiration and guardians of harmony amid the global crisis of values. (Leila Ahmed 2021, 127)

In this context, the Sekumpul Teachers' Dzikir Assembly serves as a concrete example of how Sufi values are internalized in the lives of urban women. This assembly functions as a means of shaping Sufi personalities that emphasize morals as the core of religion. In Sufi terminology, this process of development is known as *takhalluq bi akhlāqillah*, which is the effort to emulate the divine attributes rooted in the core values of *tawhid*. These values then give rise to the principles of *tepo sliro*, mutual respect, and *nguwongke uwong* as expressions of personal goodness. Through dhikr, shalawat, *manaqib*, and *tausiyah*, the congregation experiences the divine presence that fosters inner

peace, emotional stability, and social harmony amid the dynamics of modern life.(Mibtadin, 2020, 103)

Based on field observations, the presence of Guru Sekumpul's dzikir assembly has a profound meaning for the women in his congregation. This assembly serves as a spiritual space that helps them find a more focused sense of self, enabling them to live a more meaningful life in accordance with Islamic teachings. In every activity guided by the habibs, the female congregation members feel inner peace and a greater ability to control their emotions when facing various life problems. They also admit to becoming more optimistic, calm, and enthusiastic in carrying out their daily activities without being overwhelmed by anxiety or a sense of loss. The experience of collective dhikr fosters a stronger belief in Allah SWT and refines moral character in social interactions, making this gathering a place for spiritual development and strengthening of moral character for women amid the challenges of modern life. (Ani Mulyani, personal communication, September 16, 2025)

The presence of dzikir assemblies is becoming increasingly relevant in the context of fast-paced urban life, where women often face double pressures: being required to be professional in the public sphere while also shouldering domestic responsibilities as guardians of family values. These pressures often lead to emotional exhaustion and spiritual emptiness. It is at this point that the Sufi teachings of KH. Muhammad Zaini Abdul Ghani (Guru Sekumpul) find their relevance. Through the practice of zikr and the appreciation of values such as qana'ah (contentment), patience, gratitude, and tawakkal (trust in God), urban women find a spiritual system that can balance their inner selves amid the dynamics of modernity.(Nisa, 2021, 4–5) This is in line with the findings of modern psychologists who emphasize that Sufi behavior, especially zikr, has a significant impact on mental health and inner well-being. Muhammad Utsman Najati (in Aziz, 2006) emphasizes that dhikr can enliven the soul, cultivate generosity, and bring deep happiness. Whether in the form of lafdziyyah or 'amaliyyah, dhikr has been proven effective in fostering emotional calm and spiritual enlightenment, thus becoming a form of soul therapy that strengthens urban women's mental resilience against the pressures of modern life.(Aziz 2006, 88)

In line with the practice of zikr and the appreciation of Sufi values in the Sekumpul Teachers Council, the value of qana'ah instills an inner awareness to accept Allah's provisions with contentment without eliminating the spirit of striving. In modern life, which is full of materialism, qana'ah becomes a subtle form of resistance to the hegemony of a consumptive lifestyle as well as a path to peace of mind. Hamka (2016) emphasizes that true happiness does not depend on the amount of wealth, but on peace of mind that comes from contentment and gratitude. Qana'ah does not reject the importance of effort, but teaches a balance between effort and acceptance, between possession and sincerity of intention. As long as wealth does not control the heart and is used for good purposes such as fulfilling life's needs, strengthening social relationships, and helping others, qana'ah actually becomes a spiritual ladder to inner peace. In the context of urban women, this value fosters an attitude of self-acceptance that frees them from social pressures regarding success, appearance, and status, giving rise to a simple, realistic, and dignified spirituality. (Hamka 2016, 279)

Patience plays an important role as a spiritual strength in helping humans manage their emotions and cope with life's pressures. According to Solikhin (2013), modernity often plunges humans into boundless ambition and the drive to become something that actually causes existential anxiety. In the spiritual dimension, this condition is referred to as a form of spiritual pollution that causes mental disorders such as stress or loss of inner balance. For Guru Sekumpul, patience is not a passive attitude, but rather the ability to transform feelings into spiritual awareness that guides humans in the process of self-purification (tazkiyah al-nafs). Patience is not only manifested in steadfastness in facing

trials and misfortunes, but also in the ability to restrain physical desires that are contrary to Islamic law. Through this value, urban women can learn to interpret life's trials as a means of maturing their faith and strengthening their resolve. Thus, patience becomes a spiritual foundation that can neutralize the pressures of modernity and guide humans toward spiritual perfection. (Solikhin 2013, 46)

Gratitude and trust in God are two main pillars in maintaining the spiritual balance of modern humans. According to al-Ghazali, gratitude has three dimensions, namely heartfelt acknowledgment of all of God's blessings, verbal praise, and the use of those blessings for good deeds. Gratitude with the heart cultivates the awareness that all blessings come from Allah, while gratitude with the tongue is an expression of gratitude without arrogance. Gratitude through deeds is manifested by using blessings in the right way, such as helping others, teaching, and doing social good. This value trains people, especially urban women, not to get caught up in the euphoria of materialism, but to use blessings as a means of doing good. Meanwhile, tawakkal means surrendering the results of every effort to Allah with patience and peace of mind. In a digital life full of pressure and competition, gratitude and tawakkal form spiritual resilience, inner strength that maintains emotional balance and fosters a sense of calm amid the uncertainties of modernity. (Nisa, 2021, 7)

The teachings of Guru Sekumpul also emphasize the importance of manners, love for the Prophet, and respect for scholars as the core of character building. His famous saying, "Don't forget the nut from its shell," is a spiritual metaphor about the importance of remembering the origin of love, knowledge, and guidance from the Prophet Muhammad SAW. For urban women, this message is an invitation to return to the roots of Islamic spirituality, cultivating love for the Prophet as a source of morality and inner peace. Through dzikir assemblies and recitations of shalawat, women find a space for self-healing and self-actualization, namely the process of inner healing and the discovery of the true meaning of life.

Thus, the transformation of Sufism values in urban women's spirituality is not merely a change in religious behavior, but a shift in the religious paradigm from ritual to existential awareness. Women's spirituality is no longer separated from social life, but has become a moral force that balances worldly progress with divine values. Through the teachings of qana'ah (contentment), sabar (patience), syukur (gratitude), and tawakkal (trust in God), urban women build harmony between outer success and inner peace, between work and prayer, between modernity and piety. Amidst the rapid flow of materialism, Sufi values become a gentle path that revives human nature: becoming conscious, gentle, and loving servants. This phenomenon also opens up opportunities for further study on how Sufism can become a new spiritual foundation for the empowerment of Muslim women in the modern era.

The Implications of Urban Sufism on Women's Spiritual Intelligence and Social Solidarity

Urban Sufism has emerged not only as a response to spiritual crises and the pressures of modern life, but also as a space for the formation of new meanings and social relationships for urban women. In practice, activities such as dzikir assemblies, recitations, and grand hauls function not merely as ritual activities, but as a medium for inner and social transformation. Through dzikir, wirid, and *tazkiyah al-nafs*, women learn to manage their emotions, hone their spiritual awareness, and foster empathy and concern for others. From this point, *urban Sufism* has implications in two important areas: strengthening spiritual intelligence that fosters reflective awareness and divine closeness, and forming social solidarity rooted in the values of love and togetherness.

From a transpersonal psychology perspective, modern urban communities generally have a high level of intellectual intelligence. This is understandable given that the educational background of urban residents is relatively better than that of rural

communities. Intellectual intelligence is a strategic asset for urban individuals' self- , who want to survive and achieve success in their career development. For urban women, especially those who are active in the professional and social spheres, intellectual ability is often a measure of success and a symbol of independence. Standards of rationality and academic achievement also remain important references in determining social position and recognition. Therefore, the intellectual quality of modern women is essentially unquestionable, as it has become a key instrument in developing personal capacity and social roles amid the competition of urban life.(Musbihin & Khatimah, 2024, 64)

However, relying solely on intellectual intelligence is not enough, because material and rational orientations often lead to inner emptiness and spiritual alienation. This is in line with what Ginanjar explains, that spiritual intelligence (SQ) is the foundation that supports the development of intellectual (IQ) and emotional (EQ) intelligence, because SQ functions to direct all aspects of human life towards divine values that become the center of orientation and guidance in thinking, behaving, and acting in a holistic and meaningful way.(Amalia & Ramadhan, 2019, 129) This is where urban Sufism comes in as a path of awareness and balance between worldly demands and spiritual needs. Through the practices of dhikr, tazkiyah al-nafs, and the strengthening of social bonds in women's assemblies, Sufi values such as patience, gratitude, tawakal, and empathy are cultivated as a form of spiritual intelligence that lives in everyday life. This spiritual awareness not only fosters inner peace, but also encourages the formation of social solidarity among urban women, becoming a tangible manifestation of spirituality oriented towards God and humanity.(Musbihin & Khatimah, 2024, 67)

In the perspective of transpersonal psychology, as explained by Lajoie and Shapiro, the practice of Sufism functions as a path of transcendence from egoic consciousness to divine consciousness. Through the disciplines of dhikr, muraqabah, and rabithah ruhiyyah, women experience a shift in consciousness from the personal dimension to a transpersonal consciousness oriented towards divine values. Within the framework of William James and Carl Jung, this process is referred to as trans-egoic development, which is the stage of spiritual development when individuals are able to integrate rational, emotional, and spiritual aspects into a unified meaning of life. At this point, urban women display spiritual resilience or high inner strength amid the pressures of modernity. Thus, Sufism becomes a mechanism for the formation of soul maturity that supports deep spiritual intelligence.(Khadijah, 2023, 37)

Spiritual intelligence that grows through Sufi experiences does not stop at the personal dimension, but extends to social awareness. Deeply lived spirituality encourages women to practice Sufi values such as sincerity, patience, and mahabbah (divine love) in their social relationships. In urban Sufi communities, the values of futuwwah (moral excellence) and itsar (putting others first) become guidelines for social ethics that foster empathy and concern for others. Through activities such as dzikir assemblies, social service, and haul akbar, women express their spirituality in concrete actions that build solidarity, share blessings, and maintain social harmony. This shows that Sufism is not an escape from the world, but an active ethic that fosters social piety.(Hakim, 2021, 66)

Women's social solidarity in urban Sufi communities reflects the collective dimension of Islamic spirituality. Amin Syukur emphasizes that true individual piety must lead to social piety. Dzikir assemblies become a meeting place across classes and generations, where women build social networks, support each other emotionally and spiritually, and erode the individualistic nature typical of urban communities. This collective spirituality strengthens social cohesion and creates an empathetic culture in the midst of a modern society that tends to be materialistic. Thus, urban Sufism not only deepens women's spiritual intelligence but also strengthens social solidarity as a form of spirituality that is contextual, transformative, and civilized.(Hakim, 2021, 66)

CONCLUSION

Urban Sufism is a form of religious expression that has grown and developed in the midst of modern urban life. This phenomenon shows that spirituality still has fertile ground even in a materialistic, competitive, and individualistic environment. Through activities such as dzikir assemblies, religious lectures, and anniversary commemorations, urban women find space for inner reflection, peace of mind, and social solidarity that strengthens their religious identity. Sufi practices in urban spaces become a mechanism for spiritual healing as well as an adaptive strategy to the pressures of modern life that often cause stress, alienation, and a void of meaning. The spiritual intelligence that grows from the experience of *dzikrullah* and social interaction in Sufi assemblies enriches women's religious awareness not only in the ritual dimension, but also in the moral and social dimensions. Sufi values such as patience, *qana'ah*, and *tawakal* are transformed into social energy that encourages them to help one another, empathize, and contribute to humanitarian activities. Thus, *urban Sufism* is not merely a form of spiritual search, but also a social movement that fosters solidarity, life balance, and psychological resilience amid the dynamics of modernity. Theoretically, this research shows that Sufism, especially in the form of *urban Sufism*, still has significant relevance in responding to the spiritual and social crises of modern society. Practically, it offers a holistic and inclusive model of religious guidance, especially for urban women, in building harmony between the spiritual, social, and existential dimensions.

SUGGESTIONS/RECOMMENDATIONS

Based on the findings of this study, several recommendations can be proposed. First, Sufi assemblies such as *Majlis Dzikir Guru Sekumpul* should be further strengthened as spaces for women's spiritual development and social empowerment. Educational institutions and community organizations are encouraged to collaborate with Sufi-based movements to promote inclusive and compassionate spiritual education adapted to the needs of urban society. Second, future research should explore the transformative role of Sufism among different social groups such as youth, professionals, or families to expand understanding of its impact within modern urban contexts. Third, the government and religious institutions should facilitate programs that integrate Sufi values such as patience, *qana'ah*, gratitude, and empathy into moral and spiritual education curricula. Finally, continuous documentation and academic studies on urban Sufism are essential to preserve its relevance and contribution to building a balanced, humane, and spiritually resilient society.

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