

## Sufi Education According to The Shadhiliyya Method in The Islamic Society in Egypt and Indonesia: A Comparative Descriptive Case Study

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### ABSTRACT

Shadhili Sufi education in Islamic society in both Egypt and Indonesia differs greatly. Therefore, this study aims to clarify the objectives of Shadhili Sufi education and the method of Shadhili Sufi education, as well as apply the Shadhili Sufi education method in both Musala and Indonesia. The qualitative research was used as a comparative descriptive case study approach. The research respondents and informants were the directors of the mosque and the school, three teachers from each institution, and eight students from each institution to obtain the necessary data. The data collection method was interview, observation, and data documentation, and then the interactive analysis method was used. by Miles and Huberman, which took the form of data reduction/collection, data condensation, and conclusion. This indicated the existence of several differences and similarities between the goals, methods, and application of Shadhili Sufi education between Egypt and Indonesia.

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## **INTRODUCTION**

Sufism is defined in Islam as a spiritual and spiritual practice whose ultimate goal is to draw closer to God Almighty and to be purified from everything that leads to the lowness of the human soul and to raise and exalt the human character (Radwan, 2020). There are several types of Islamic Sufism, and each type differs greatly from the other in terms of its method of worship. There is Sunni Sufism, literary Sufism, philosophical Sufism, practical Sufism, theoretical Sufism, and popular Sufism (Mahmud, 2021). The Shadhiliyya is one of the Sufi orders within Islam, founded by Imam al-Shadhili, who lived in the Middle Ages. Followers of this order are called "Shadhilis," and they adhere to the spiritual and moral teachings laid down by Imam Shadhili (K. Abul-Fadl, 2020). The Shadhili method is among the basics of fasting and Sufism, as the Shadhilis practice fasting as a means of getting closer to Allah and achieving self-control (Hosni, 2021). Shadhiliyya practices vary from place to place and may be influenced by local traditions and interaction with the surrounding culture (Al-Desouki, 2022). The Shadhiliyya curriculum focuses on the instructions and teachings established by Imam Shadhili, who was an Islamic scholar and religious scholar (Yamani, 2020). The Shadhiliyya order's curriculum includes several aspects, focusing on slavery, Islamic ethics, and spirituality (Gomaa, 2020).

The approach of the Shadhili Order is largely determined by the teachings of Imam Shadhili and seeks to achieve the main goal of spiritual connection with God and inner peace (Khaled, 2022). Shafi'i jurisprudence is one of the four main schools of jurisprudence in Islam (Abul-Fadl, 2020). Its name comes from the name of Imam al-Shafi'i, who was an Islamic scholar and jurist who lived in the second and third centuries AH (Ziedan, 2020). The goals of the Shadhiliyya of Sufis are spiritual and moral, and they seek to achieve the Sufi vision of life and have a positive impact on the individual and society (I. Mahmoud, 2021). Achieving monotheism and closeness to God, as well as improving oneself, self-purification, achieving love and tolerance, urging asceticism in this world and focusing on the afterlife, also encouraging fasting and self-control, implementing cooperation and community service, participating in advocacy and guiding others is desirable (Al-Rifa'i, 2022). In the Sufi context, the Shadhiliyya is characterized by the Talmudic relationship between the sheik and the disciple (Yakan, 2020). The Sheikh is the spiritual leader and guide of the Shadhiliyya (Helmy, 2021). The Sheikh relies on spiritual care and spiritual guidance for the devotees (Al-Mahdi, 2021). A sheik is considered a person who has achieved high levels of obedience, piety, and spirituality (Ali, 2021).

The Sheikh has experience in Islamic behavior and Sufism and is considered a role model for devotees (Al-Ayoubi, 2021). A murid is a person who seeks to follow the path of Sufism and spiritual realization under the supervision and guidance of a sheik (Salama, 2020). The disciple comes to the sheik with an open heart and a desire for spiritual development and progress on the Sufi path (Hanafi, 2022). The emergence of the Shadhiliyya in Indonesia was through maritime trade between Indonesia and Muslim merchants in the

Middle East and North Africa who followed the Shadhiliyya, and also the migration of some Arabs who followed the Shadhiliyya to live in Indonesia, as well as scientific and religious missions, including Shadhili Sufi scholars, and the Indonesians' interest in learning and reading contributed to Its Spread (Al-Jisr, 2021).

Then later, cultural and religious relations between Arab countries and Indonesia contributed to the spread of the Shadhili Sufi philosophy, as well as the seasons of Hajj and Umrah, and the Indonesian pilgrims learned from Arab Shadhili Sufis (Mahmoud, 2022). Among the first sheikhs to introduce Shadhili Sufism were Sheikh Yusuf al-Qastalani and Sheikh and Prince Diplo (Salem, 2022). The emergence of the Shadhiliyya in Egypt was at the hands of its founder, Abu al-Hasan al-Shadhili, of Moroccan origin, after he moved from Morocco to Tunisia and then moved to Egypt and settled in Alexandria, he spread it through Sufi scientific councils and seminars at that time (Hani, 2019). After that, the students of Sheikh Abu al-Hasan al-Shadhili contributed to spreading the teachings of The Shadhili method in Egypt has received great acceptance (Ragab, 2015).

The method of teaching the Shadhiliyya in Indonesia is based on the academic and traditional approaches hand in hand (Ahmed, 2021). The Shadhili method is taught in Islamic universities and institutes, which they call pesantren, as well as in Islamic mosques and educational courses (Mohamed, 2021). Where students, disciples, and followers are directed to various Sufi teachings and practices (Gamal, 2008). Starting from academic education with Shazli religious education, there are also Sufi associations and societies, as well as Islamic seminars and conferences (Imam, 2010). The method of teaching the Shadhiliyya in Egypt is based on the traditional approach to religious and Sufi education (Nader, 2013). Students and followers are guided to learn Sufi teachings and practices through educational courses and personal guidance by spiritual guides (sheiks) (Fajer, 2022).

## LITERATURE REVIEW

Starting with Sharia education, then comes the role of Quranic schools, then Sufi education and training with spiritual guides, as well as participation in religious activities, including focusing on Islamic ethics, then participation in service activities, and also listening to lectures and sermons, as the effectiveness of this method depends on personal interaction with the teachings and spiritual guides, and it may vary (Fateh, 2022). The education approach is based on the local and cultural traditions of each region (Qudusi, 2018). Al-Ahwal and Maqamat There is a big difference between Al-Hal and Al-Maqam (Halawah, 2016). As for Al-Hal, they are the temporary spiritual states through which the Sufi passes on his journey toward God Almighty (Ramy, 2017). Al-Hal differs from the station in that the state is always changing and is not characterized by continuity, so conditions change based on the situations and circumstances that the aspirant passes through on his journey, including the state of grasping and extending, the state of prestige and solace, the state of fear and glorification of God Almighty, the state of longing and existence, and the state of annihilation

and survival (Kamel, 2014). The Maqam is considered to be the continuous and fixed level in the aspirant's condition, which the aspirant was able to reach after a great and continuous, uninterrupted spiritual effort (Maged, 2012). The Maqam is a representation of the aspirant's journey to God Almighty (Afifiy, 2018). The Maqam in Sufism are multiple: asceticism, patience, trust, and love (Fadil, 2015). Therefore, the Maqam and Hal are numerous and varied, and in this way, the goal of the aspirant is achieved through each Maqam and Hal, which is the success of his journey towards the Almighty God (Hani, 2019).

As we mentioned before, Sufi education is an important factor and has a fundamental role in Indonesian and Egyptian society. The problem that the researcher noticed is the difference in the goals and method of Shadhili Sufi education in both Egypt and Indonesia, as well as the method of applying it on the ground in both countries, but there is no intensive study regarding them. Therefore, when the researcher noticed that there were not many studies studying this phenomenon between Indonesia and Egypt, she decided to follow it up. And reviewing the details of matters, conducting interviews and observations, and writing down what you see and hear in documents until written and then formatting it as scientific research. The researcher chose this research because there were no research studies that studied this phenomenon and this topic, so this topic was chosen and followed up, especially since the issue of Sufi Shazli education in daily life and schools, universities, and mosques is necessary, and therefore the researcher needed to understand it.

From the previous research, several studies will be mentioned that talked about Shadhili Sufi education in Indonesia. The first research was written by Verna Perumuditha under the title "The values of moral education in the teachings of the Shadhiliyya in the village of Mirjusari, Sukoharjo district, Wonosobo region," which showed a clear result that the moral education values of the Shadhiliyya have an impact. Positive: Among the positive qualities that the students acquired were imitation of the Beloved, peace, and blessings be upon him, having noble morals, respecting his Muslim brothers, and cooperating well. Not only that but there is a positive impact on the minds of the students, as it has resulted in them having an understanding and moderate mind by the Shadhili teachings. Practicing Sufism does not mean isolation and neglect of worldly life, but rather it complements human life, and the Shazliyya group is not a group that lives alone and separated from the world, but rather a group integrated with society.

The second research was written by Iqbal Hayes Sorour under the title "Application of the teachings of the Yusriya Shadhiliyya in the modern Islamic boarding school in Abu Mansour," which showed a clear result that the application of the teachings of the Yusriya Shadhiliyya order in the Abu Mansour Islamic School is in the form of some activities that improve the spiritual state of students and communication. God Almighty, and among these activities is regular memorization of the Qur'an, prayer in a group, and remembrance in a special way. It is noticeable that there are major changes in the behavior of school students, as they begin to perform the imposed acts of worship without complaining or delaying, and can endure and be more patient. Thus, the

importance of the Shadhili method in forming a strong Muslim personality is concluded.

In the third research, written by Abd al-Rashid under the title "Activities of Dhikr al-Shadhliyya in Developing the Spiritual Attitude of Students at the Shaf'atul al-Anwar Islamic Boarding School in Aspan, Banyuwangi," which showed a clear result that the repetition of spiritual activities for students studying at the Shaf'atul al-Anwar boarding school, especially the zikr held inside a hut designated for the zikr, was The result of the research was that the students' behavior showed that they said hello without reminders, as well as tolerance for different religions, and observed sincerity in worship. This was achieved by enhancing spiritual activities within the school, especially for teenagers within the school. It was also noted that they did not repeatedly disobey, as well as the appearance of signs of lack of objection, obedience, and kindness in their treatment and adherence to the rules (Rosyid, 2022).

In contrast to previous research, this research focuses on the goals and method of Shadhili Sufi education in both Egypt and Indonesia, as well as the method of applying it on the ground in both countries. This leads to strengthening belonging and understanding the societal differences that lead to that difference and shows the diversity and breadth of the Islamic religion and the multiplicity of its paths. Although the method is the same, which is the Shazliyya method, it is different in the way it is applied on the ground in Indonesia from Egypt because the environment that affects people in Indonesia is different from Egypt, so this topic was chosen, and then the researcher saw the necessity Writing in this research.

## **METHODOLOGY**

In this research, the researcher used the qualitative research approach in the form of a descriptive, comparative case study (Creswell, 2012). This qualitative approach sought to understand the phenomena, paradoxes, and similarities experienced by the respondents, which were studied in detail in this study by describing in the form of words and comparing the two countries using different methods. This approach was chosen because the researcher tried to understand, describe, and compare Shadhili Sufi education in both Egypt and Indonesia. The case study was chosen because of the focus of the research, which had several characteristics. The researcher chose both the Imam Abu al-Hasan al-Shazli Mosque in Marsa Alam in the Red Sea Governorate and the Abu Mansour Modern Islamic Boarding School in Shirboun because they are ethnic institutions affiliated with the Shazili order, and each of them has its prestige in both countries and suits the content search (Yin, 2017).

In this research, the researcher collected data through interviews, observation, and reviewing documents that help the subject of the research, which is Shadhili Sufi education in both Egypt and Indonesia, a descriptive and comparative case study (Maxwell, 2014). In this study, the interactive analysis method of Miles & Huberman was used. The interactive analysis method proposed by Miles & Huberman in their book "Qualitative Data Analysis: A

Methods Sourcebook” is a comprehensive and systematic framework for analyzing qualitative data. This approach focuses on interactive and continuous analysis of data through three main stages: data collection, data condensation, and drawing and verifying conclusions (Miles et al., 1994).

## **RESEARCH RESULT & DISCUSSION**

### ***Objectives of Shadhili Sufi education***

The following are the goals of Shadhili Sufi education in both Egypt and Indonesia, each of which has its own goals that distinguish it:

#### *Egypt*

After the interview and observation with the head of the Imam Abu Al-Hassan Al-Shazly Mosque in Marsa Alam, Red Sea Governorate, it was concluded that the goals of Sufi education in Egypt are as follows:

#### **1. Spiritual development and piety**

The president of the mosque says that he found that the guides and sheiks in the mosque are strengthening the relationship between the students or disciples and the Almighty God by encouraging them to connect with God Almighty through prayers, not only the five daily prayers and their Sunnahs, but also encouraging them to perform voluntary prayers such as funeral prayers, rain prayers, and others.

#### **2. Moral cleansing**

The president of the mosque says that moral cleansing is one of the goals of the Shadhiliyya order, which is to make the Muslim’s soul pure and free of the sins that keep it far from the Almighty God. The sheik works to urge the devotees to purify their souls periodically by praising and praising Him, resorting to the Almighty God, seeking forgiveness daily, and seeking forgiveness after every prayer. A sin has been committed.

#### **3. Education and spiritual guidance**

Among the words of the president of the mosque about the goals of learning the Shadhiliyya is that the disciples must learn and receive spiritual guidance from the sheiks. He makes sure inside the mosque that the sheiks follow up on the education of the disciples, whether regarding biography, hadith, monotheism, Sufism, religious philosophy, or the Shadhili order, in what benefits them. The president of the mosque tells us that it is necessary to learn about the Islamic religion.

#### **4. Community Service**

After the interview with the president of the mosque, he informed us that one of the goals of the Shadhiliyya order is to serve the Islamic community in particular and society in general by helping the poor, the needy, orphans, and others who need help, and not only that but also helping the environment.

#### **5. Achieving happiness and inner satisfaction**

One of the things that helps in getting closer to the Almighty God is contentment with destiny and destiny. When contentment is achieved, there is within the Muslim person a satisfaction that protects him from feeling angry and resentful and facing challenges. If this is achieved, worldly happiness will be achieved, not by material, wealth, or success, but by closeness to the Almighty God, the human soul. You will only be happy if you please the Lord and obtain nearness. Proximity is not achieved by getting close once and returning to sin several times, but rather it is achieved by perseverance and knowing that contentment with what God has apportioned is happiness.

#### **6. Preserving the Sufi heritage**

The president of the mosque says that preserving the Sufi heritage of the Shadhili order is something that must be observed and supervised constantly because the Shadhili order in Egypt is well-known, but it can be forgotten if it is not taught to future generations. Therefore, the mosque teaches the foundations of Sufism and the foundations of Shadhiliyyah.

#### **7. Tazkiyah**

The president of the mosque says that purifying the soul is one of the most important goals of the Shadhiliyya because it works to educate the soul, fight it, and prepare it for guidance. The human soul is prone to evil and must be trained and purified by prayer, fasting, and supplication to become good.

#### **8. Achieving spiritual integrity**

One of the most important goals of Shadhili Sufi education is for the Muslim's soul to be upright and to love the Lord Almighty and be close to Him in secret and in public, in congregation and alone. Among the things that achieve uprightness is a lot of thinking about how to

please the Lord Almighty and how to monitor the Lord Almighty.

### *Indonesia*

After the interview and observation that took place with the director of the Abu Mansour Modern Islamic Boarding School in Shirboun, knowing that the school is a Shadili Sufi educational school in Indonesia, it was concluded that the method of Sufi education in Indonesia is as follows:

#### **1. Enhancing spirituality**

The school director says that he found that teachers in religious institutes encourage and intimidate learners or seekers on their journey to God Almighty by performing the five obligatory prayers and Sunnahs, and it is possible to impose punishments if they do not do them.

#### **2. Moral cleansing**

The school principal says that one of the goals of the Shazliyya School is for the students to have a pure spirit, such that they abandon lying and everything that defiles it, which leads to the students being distant from God Almighty. They motivate the students and encourage them to tell the truth and help others, and try to encourage them to pray and fast, perform them on time, and memorize the Qur'an and yellow books.

#### **3. Spiritual education and guidance**

In the interview that took place with the school principal, he said that educating students and guiding them spiritually and worldly is not only one of the school's goals but one of the most important goals of the school. It is even their duty inside the school to raise students religiously and train them in the way within the school doors.

#### **4. Promoting unity and love**

The school principal says that the country of Indonesia is different from any country in the world, as it is distinguished by its different cultures. Every island has its own culture and heritage, and not only every island but every region, as it has its language. Therefore, inside the school, students gather from everywhere around Indonesia to study together. Everyone has a different environment and they all have to deal with the school system and school rules.



**5. Community Service**

The school principal organizes many events characterized by community participation, including helping the poor in the area and helping students each other, as well as trying to clean the area, clean the nearby waterways, and bring joy to the hearts of the poor. These events are characterized by the presence and participation of all students in them.

**6. Peaceful coexistence**

The school principal explained that Indonesia is characterized by the fact that it possesses many religions, which must have peaceful coexistence with the Islamic religion. Therefore, inside the school, students are taught to accept others, to accept other religions, and not to exaggerate the sense of belonging, as everyone lives in one place and one country.

**7. Preserving the Sufi heritage**

The school director says that preserving the Sufi heritage of the Shadhiliyya order is something that must be observed and constantly supervised because the Shadhiliyya order in Indonesia is well-known, but it can be forgotten if it is not taught to future generations. Therefore, the school teaches the foundations of Shadhiliyya and tries to spread it.

**8. Achieving happiness and inner satisfaction**

According to the school principal, one of the goals of the Shazliyya School is to raise the student's satisfaction with their lives, their future, and what hinders them in life so that they can have a happy life.

**9. Achieving spiritual integrity**

One of the goals of the school is for its students to be characterized by spiritual integrity. The school director said that students must learn integrity by being able to see those around them, giving them a good example to be like. Therefore, he appoints teachers for the school from within the followers of the order.

*The Shadhili Sufi education method  
Egypt*

After interviews and observations that took place in the Imam Abu Al-Hassan Al-Shazly Mosque in Marsa Alam, Red Sea Governorate, with the

president of the mosque and several three sheiks in the mosque, it was concluded that the method of Sufi education in Egypt is as follows:

**1. Dhikr circles**

Dhikr circles are characterized by being quite small because the places where the Shadhili method is taught are mosques and religious corners designated only for it. There is not a single educational school or university that teaches the Shadhili method. There are only a few mosques that are scattered throughout the republic.

**2. Spiritual guidance**

The relationship of the sheik with the disciple is characterized by a relationship of friendship, love, and mutual respect, but it is characterized by equality. The sheik is equal to the disciple in his status and value, but only he has respect and appreciation from the learner, he does not rise to a level higher than him because he has reached higher levels. Rather, the relationship is characterized by equality.

**3. Tazkiya**

This process is carried out with ease due to the small number of disciples. The Sheikh can follow up on every disciple he has, guide him to everything he is concerned with, and help him purify himself of sins and everything that leads to him being less close to achieving his goal.

**4. Adherence to Islamic law**

The process of adhering to Islamic law is characterized by encouragement only and there is no intimidation. The method is characterized by simplicity and an attempt to win over the disciples and help them reach the end of their journey safely. Therefore, there is great patience from the Sheikh as he helps the disciples to adhere to prayer, fasting, zakat, and Hajj, and even to do more than that.

**5. Practical application of the Prophet's Sunnah**

The task is easy for the Sheikh, as most of the Egyptian disciples have learned a lot of the etiquette of the Prophet, may God bless him and grant him peace, since childhood, and therefore it is quite simple for him to point to it with light signs as a reminder.

**6. Lessons and lectures**

Lessons and lectures are characterized by limited time because they are usually held on Fridays, special

occasions, or holidays, and there is no other space for lessons other than those times, which are characterized by their narrowness and scarcity.

**7. Spiritual discussions**

Spiritual discussions are characterized by a lack of time, unless they are between friends, but between the sheik and the disciple, or between the disciples and each other, due to the lack of time, as they are held on Fridays and official holidays.

**8. Loneliness with Allah**

This stage is characterized by great expansiveness, as we are encouraged to be alone with God Almighty and to contemplate His creation and ourselves, and it involves raising and extending, as contemplation is a large part of worship and contemplation.

**9. Celebrating religious occasions**

Major religious occasions are celebrated and some birthdays are held, but despite that, they are very few during the year, as most believe that the religious occasion that deserves to be celebrated are the two holidays, Eid al-Fitr and Eid al-Adha.

**10. Voluntary and group work**

Volunteer work is widespread in Egypt, where sheiks and devotees encourage everyone to volunteer and help the poor, the needy, the needy, the sick, and all eight categories who are entitled to zakat, in addition to establishing water, food, and medicine endowments in Egypt and abroad.

**11. Have good morals**

The call to have good morals with adults and young disciples is characterized by being a direct and indirect method of encouragement, where the Sheikh presents the virtues of morals, their consequences, and the morals of the Prophet, may God bless him and grant him peace, were.

*Indonesia*

After interviews and observations that took place with the director of the Abu Mansour Modern Islamic Boarding School in Shirboun and three teachers at the school, noting that the school is a Shadhili Sufi educational

school in Indonesia, it was concluded that the method of Sufi education in Indonesia is as follows:

**1. Dhikr circles**

Dhikr circles are characterized by being very large circles that bring together an entire class or several chapters so that the group dhikr circles are completed and the dhikr is done in the Shadhiliyya method. It takes place in every place, whether the school, the institute, the mosque, the village, and sometimes the home, and they all follow the Shadhiliyya method.

**2. Spiritual guidance**

The relationship of the sheik with the disciple is characterized by a relationship of friendship, love, and mutual respect, but it is characterized by the sheik's status being a very high status that is difficult to reach. The sheik has a very high rank compared to the disciple in terms of his status and value, as the students or disciples do not ask the sheik because of their shyness.

**3. Tazkiya**

This process is done with difficulty due to a large number of students and disciples. The Sheikh cannot follow every disciple he has and guide him to everything he is interested in and help him. Rather, many followers follow up with him so that he can follow everyone while he is following them at all times, but he finds it difficult to monitor all their actions, so he only tries as much as possible.

**4. Commitment to Sharia**

The process of adhering to Islamic law in Indonesian institutes is characterized by both encouragement and intimidation. In the institute, students are carefully monitored. Whoever is correct is encouraged, and whoever does not obey is intimidated according to the punishment decided by the teacher.

**5. Follow the Sunnah of the Prophet**

The task is difficult for the sheik, as most of the Indonesian disciples in religious institutes need follow-up and follow-up to perform their religious duties. Hence, there is difficulty in following the prayers and other Sunnahs of the Prophet. It puts pressure on the sheik and the teachers who follow them because they must follow up on every student and be their supervisors, not themselves.

**6. Education and lessons**

Lessons and lectures are characterized by a large amount of time, because they are usually held on regular school days, Fridays, special occasions, and holidays, as they are always located inside the walls of the institute and outside it, in villages and elsewhere, and from there there is ample time.

**7. Spiritual discussions**

Spiritual discussions are characterized by a large amount of time, as many spiritual discussions are held, which are chaired by some distinguished sheiks of the order from each region, and sometimes from neighboring regions, and also from outside the country, such as Yemen, where they can share their spiritual discussions, feelings, and personal experiences with the Shadili order.

**8. Loneliness with Allah**

This stage is characterized by extreme distress, as the devotees and students in schools or religious institutes are busy all day with their duties, prayers, and supplications, but in a group most of the time. The time for isolation and solitude is limited and sometimes not available, but they are encouraged to be alone with God Almighty. This characteristic is rare and almost non-existent.

**9. Celebrating religious occasions**

All religious occasions are celebrated and all the religious holidays of the sheikhs are celebrated. Although there are many of them in Indonesia, they are all celebrated without abandoning any of them during the year.

**10. Voluntary charitable work**

Volunteer work is widespread in Indonesia, where sheiks, disciples, school teachers, and even students encourage everyone to volunteer and help the poor, the needy, the needy, and the sick, as well as collect a lot of money to give to those who are not financially able to study.

**11. Have good morals**

The call to have good morals with adults and young disciples is characterized by being a direct and indirect method of encouragement or intimidation, where the

Sheikh presents the virtues of morals and their consequences, and what the morals of the Prophet, may God bless him and grant him peace, were like, and shows the rewards and consequences.

### *Applying the Shadhili Sufi education method Egypt*

After interviews and observations in the Imam Abu al-Hasan al-Shazli Mosque in Marsa Alam, Red Sea Governorate, with three sheiks of the mosque and eight of the disciples who study in the mosque, it was concluded that the application of the Shazli Sufi method of education in Egypt is as follows:

#### **1. Dhikr**

The sheiks urge the disciples to recite dhikr in the mosques, including famous dhikr such as glorifying, praising, seeking forgiveness, praying for the Prophet, repeating the beautiful names of God, and remembrances narrated from the Prophet, may God bless him and grant him peace, without any accompanying religious chants. Each member of the order has his dhikr and dhikr, with a certain appropriate number. It has two forms: either an individual male, which is what they call dhikr, and a collective male, which is what they call the male.

#### **2. The relationship between the sheik and the Murid**

The sheiks in the mosque that was mentioned above were distinguished by their supervision, spiritual guidance, communication with the disciples, making secrets on their behalf, comforting them, enticing them with the beauty of the journey, and informing them of their victory in the end and the happy outcome that awaits them. The sheiks followed them, student by student, and each sheik had followers, and each specific number was sufficient for him to follow them.

#### **3. Individual sessions**

The sheiks make sure to schedule individual sessions for each student or disciple with his sheik so that he can follow him, advise him, see his progress, help him overcome obstacles and difficulties on his way, and sometimes even inform him that his goal is within reach and that he just has to work on it. He was told that he should not despair of God's mercy, and according to what the disciples said, this helped them.

#### **4. Zikr circles and words**

The sheiks encourage the disciples to follow the daily prayers assigned to them, whether the Holy Qur'an, the morning and evening remembrances that are not specific to a time, or the supplications assigned to each disciple. The sheik follows up with the disciples on their commitment to these rituals and whether each disciple has finished his daily prayers, and whoever has not finished, he encourages him until he finishes them.

#### **5. Lessons and lectures**

Religious lessons and lectures help the devotees learn about their true religion and motivate them to become closer to their Lord Almighty, as the mosque offers lessons in all religious subjects, such as jurisprudence and its principles, the principles of the true religion, the purified biography of the Prophet, the science of interpretation of the words of the Lord Almighty, as well as the science of Sufism, and they study them in the mosque, and they have specific times. For everyone who wants to attend.

#### **6. Loneliness with Allah**

The sheiks in the mosque encourage meditating and being alone with God Almighty for long periods. This seclusion is accomplished through worshiping and remembrance of the Almighty God. Seclusion is through glorification, praise, seeking forgiveness, reading the Qur'an, and devoting yourself to the Almighty God, so that there is nothing inside a person during seclusion except remembrance of the Almighty God and being close to Him, among the methods of seclusion. Contemplating the creation of the heavens and the earth.

#### **7. Celebrating religious occasions**

One of the sheiks says that the celebration of religious occasions is almost limited, as the occasions are not many, and the celebration of religious occasions is in a way different from the rest of the Sufi methods, as they do not believe in singing in various ways, and in celebrating the remembrance of the largest number of Qur'anic verses, dhikr, glorification, and praise, so in these celebrations, they first gather together and perform a collective dhikr. (The present one) with the presence of the leader of the order on that day, and after finishing, they serve the food (the relatives), and then they begin

the individual remembrance and solitude of God Almighty.

#### **8. Social service and charitable work**

Some sheiks say that community service differs from sheiks to students who want to, as community service is for sheiks to teach all students, especially the poor, the needy, and everyone who cannot study. They also say that they must divide the money for charity, vows, etc., in all fairness, and help the sick and needy who are in the area. As for the disciples, the division of teaching students is to help the elderly and the sick.

#### **9. Commitment to Sharia and Sunnah**

One of the sheiks says that adherence to Islamic law is the nature of nature and that adhering to it is easy in most cases, but every aspirant has something to fight to adhere to.

#### **10. Follow the Sunnah of the Prophet**

The sheiks in the mosque say that the noble Sunnah of the Prophet is one of the most beautiful things that a servant does in his day, and therefore the Sunnahs correct and refine the Muslim, and therefore the Sunnahs are considered as if they are the salt of food. A person feels the sweetness of faith after he adds it to his life. For example, a sweet word is a charity.

#### **11. Tazkiya**

The sheiks say that one of the most important things they teach the disciples is to purify their souls and purify themselves of negative and useless traits such as envy or anger. From the beginning, they ask them about the bad traits that they would like to get rid of or even the traits that make them feel that they are angry with them.

#### **12. Spiritual training**

One of the sheiks says that the mosque organizes many spiritual training workshops, most of which are sessions to train the devotees to get rid of the defects and problems of the hearts and replace them with good morals, train them on the Sunnah of the Prophet, adherence to the imposed laws, and talk about the Messenger, his conquests, his life, his Sunnah, his wives, and his companions.



*Indonesia*

After interviews and observations at the Abu Mansour Modern Islamic Boarding School in Sherbon with three of the school's teachers and eight of the students who study at the school, it was concluded that the applications of the Shadhili Sufi education method in Indonesia are as follows:

**1. Dhikr**

Teachers in the school say that dhikr in Islamic schools and institutes are characterized by the fact that it consists of praising, praising, seeking forgiveness, praying upon the Prophet, repeating the beautiful names of God, and remembrances narrated from the Prophet, may God bless him and grant him peace, in the form of religious songs that have a specific hymn that he memorizes, and there is no specific number of wirds for each individual. Rather, it is one number for them all.

**2. The relationship of the sheikh with the Murid**

Teachers say that the relationship between them and the students in the school is characterized by friendliness, love, and respect, but with some seriousness, because this place is first and foremost a school, and from here the students learn that there is reward and punishment and that they must listen and implement the teachers' words to the letter. Whoever listens will be rewarded by the teachers, and whoever does not listen will be punished by the teachers too.

**3. Circles of dhikr and wirds**

Some teachers say that dhikr circles are mostly held after the Fajr prayer or after the afternoon, sunset, or evening prayers, according to the weekly schedule. Dhikr and Wird circles are distinguished by the fact that they are held daily, at different times, and in them, the remembrance of remembrances, the reading of the Qur'an, praise and praise, and prayers upon the Prophet, may God bless him and grant him peace, are usually held. The supplications are characterized by being group sessions only, and there are no individual dhikr sessions in the school because there is no distraction among the students or loss of their time.

**CONCLUSIONS AND RECOMMENDATIONS**

Objectives of Shadhili Sufi education in Egypt and Indonesia After interviews, observations, and studying the documents provided by the Imam Abu al-Hasan al-Shazli Mosque in Marsa Alam, Red Sea Governorate, and the Abu Mansour Modern Islamic Boarding School in Shirboun, we find that the

goals of Shazli Sufi education in both... Egypt and Indonesia have many similarities and some differences between them, and here they will be presented as follows: 1. Similarities: spiritual development and piety - moral purification - spiritual education and guidance - community service - achieving happiness and inner satisfaction - preserving the Shazli heritage - achieving spiritual integrity. 2. Differences: recommendation - promoting unity and love - peaceful coexistence.

Shadhili Sufi education methods in Egypt and Indonesia After interviews, observations, and studying the documents provided by the Imam Abu al-Hasan al-Shazli Mosque in Marsa Alam, Red Sea Governorate, and the Abu Mansour Modern Islamic Boarding School in Shirboun, we find that the Shazili Sufi education methods in both Egypt and Indonesia have some similarities and many differences between them, and here they will be presented as follows: 1. Similarities: adherence to Islamic law - practical application of the Prophet's Sunnah - having good morals 2. Disagreements: dhikr circles - spiritual guidance - lessons and lectures - spiritual discussions - seclusion - celebrating religious occasions - volunteer work - recommendation.

Applying the Shadhili Sufi education method in Egypt and Indonesia After interviews, observations, and studying the documents provided by the Imam Abu Al-Hassan Al-Shazli Mosque in Marsa Alam, Red Sea Governorate, and the Abu Mansour Modern Islamic Boarding School in Shirboun, we find that the application of the Shazili Sufi education method in both Egypt and Indonesia has some similarities and some differences between them, and here they will be presented. As follows: 1. Similarities: Dhikr - Dhikr and Wird circles - Lessons and lectures - Social service - Followers of the purified Sunnah of the Prophet - Commitment to Sharia law 2. Disagreements: Dhikr - The relationship of the sheikh and the disciple - Individual sessions - Lessons and lectures - Dhikr and Wird circles - Seclusion - Celebration Religious occasions - peaceful coexistence - spiritual training - recommendation.

## ADVANCED RESEARCH

In writing this article the researcher realizes that there are still many shortcomings in terms of language, writing, and form of presentation considering the limited knowledge and abilities of the researchers themselves. Therefore, for the perfection of the article, the researcher expects constructive criticism and suggestions from various parties.

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