

THE CONSTRUCTION OF SUFISM IN NOVEL ARINILLAH BY TAUFIQ AL-HAKIM AND ITS URGENCE FOR MODERN MUSLIMS

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Abstract: This research is library research that aims to examine and analyze the values of Sufism in the novel Arinillah by Taufiq Al-Hakim. Sufism values are listed in each storyline and the depiction of the characters facing life's problems in the novel Arinillah by Taufiq Al-Hakim. This research is a qualitative descriptive study with stages, namely the stages of providing data, analyzing data, presenting the results of data analysis. The data source in this research is Novel Arinillah Karya Taufiq Al-Hakim. The data collection technique used reading and note-taking techniques and the data were analyzed using a qualitative descriptive. As for the results of this study, Taufiq Al-Hakim gave the values of the spirituality of Sufism in the novel Arinillah. The Sufism values contained in the novel are patience, tawakkal, zuhud, pleasure, repentance, divine love and faqir. These values can be integrated in modern Muslim life as a solution to spirituality thirst. The individualistic, materialist, hedonistic style of community life that emphasizes ratio can be reduced by integrating the values of zuhud, tawakkal and patience. The application of the value of Sufism is very important to be applied during increasingly modern life and increasingly sophisticated technological developments.

Keyword: Sufism; Novel of Arinillah; The Concept Of Al-Ghazali Sufism; Modern Muslims

A. Introduction

The world of literature recognizes the term prose as a form of literary genre. The prose in its development is also known as fiction, narrative text, or narrative discourse. In this case, fiction has the meaning of fictional stories or imaginary stories because fiction is a narrative work whose contents do not suggest historical truth.¹ Fiction provides various descriptions of human and human problems, life and life.² The author of a work of fiction devotes his

¹ Lailatus Syarifah and Turahmat Turahmat, 'Nilai Moral Puisi Ketika Agama Kehilangan Tuhan Karya Gus Mus', *Jurnal Bindo Sastra*, 3.2 (2020), 126–29.

² Paul R Kroeger, *Analyzing Meaning : An Introduction to Semantics and Pragmatics. Second Corrected and Slightly Revised Edition*. (Language Science Press PP - Berlin) <<https://doi.org/10.5281/zenodo.2538330>>.

entire appreciation to addressing these problems and then re-expresses it through fictional means following his views.

Fiction becomes narrative prose that is imaginary, but usually makes sense and contains truths that dramatize human relations.³ Novels are part of narrative prose that offers a world, a world that contains an idealized life model, an imaginative world that is constructed through its various extrinsic and instinctual elements. Even though the novel is a literary work of fiction, in the world of literature there is a form of literary work that is based on facts.⁴

Every literary work that is created cannot be separated from the theme carried by the author. The content of the themes contained must be understood and interpreted through the story and the building blocks of the story. Stanton in Nurgiyantoro explains that the theme is the meaning contained in a story.⁵ However, in a novel, there are usually various meanings that make it difficult for the reader to determine the theme of a story. To make it easier to find a theme, let the reader conclude the whole story and not just based on the parts of the story. Like the Arabic novel entitled *Arinillah* (Show God to me) by Taufiq Al-Hakim. A novel with the theme of Sufistic philosophy which tells the story of a father who searches for the existence of God because of his son's questions regarding the existence of God.

Even though Sufism has been studied for more than a thousand years, it still has many things that make people ask questions and spark curiosity, especially for those who study it.⁶ Sufism (Sufi as a term for those who practice Sufism), it is closely related to human life in this world, humans must know the nature of himself, where he comes from and where he will return.⁷ How does it relate to Allah SWT. and how to relate to fellow creatures. Human ignorance of the nature of himself is the greatest danger that afflicts modern humans today.⁸

Taufiq Al-Hakim is an Egyptian writer who was born in 1897 in Alexandria. During his life, he gave birth to various phenomenal literary works and became studies from various scientific points of view. Taufiq Al-Hakim's works are very religious and some are even inspired by the Qur'an. *Arinillah* as a form of theological spiritual dialogue of a father's search for God. *Arinillah*'s novel became a field of Sufism construction through a storyline, plots, characterizations, story settings, viewpoints, and language diction developed by Taufiq Al-Hakim.

³ Sidiq Aji Pamungkas and Kundharu Saddono, 'Repetisi Dan Fungsinya Dalam Novel Di Tanah Lada Karya Ziggy Zezsyazeoviennazabrizkie: Analisis Stilistika', *METASASTRA: Jurnal Penelitian Sastra*, 11.1 (2018), 113.

⁴ Ilan Stavans, *On Self-Translation: Meditations on Language* (SUNY Press, 2018) <<https://doi.org/https://doi.org/10.1353/book.100027>>.

⁵ Stavans.

⁶ Tri Wiratno and Riyadi Santosa, 'Bahasa, Fungsi Bahasa, Dan Konteks Sosial', *Modul Pengantar Linguistik Umum*, 2014, 1–19.

⁷ Daphna Ephrat, *Sufi Masters and the Creation of Sainly Spheres in Medieval Syrianull* (Arc Humanities Press, 2021) <<https://doi.org/10.17302/MIW-9781641892094>>.

⁸ Rens Bod, *World of Patterns: A Global History of Knowledge* (Johns Hopkins University Press PP - Baltimore, 2022) <https://library.oapen.org/bitstream/id/eef1da6c-1609-4e3a-a7f1-09d6851ce7bb/project_muse_98273.epub>.

Departing from the explanation above, the researcher will make Arinillah's novel the object of research studies. The reasons for taking the novel as an object of study are because: first, Arinillah's novel contains the diction of religious language (Sufism) which is packaged in a language that is easy to understand; two, the construction of Sufism in Arinillah's novel is so rich with messages that are very important to be paid attention to by modern Indonesian society. This study aims to find and explain the diction of the Sufism language used in the novel Arinillah by Taufiq Al-Hakim in constructing the understanding of Sufism, then explaining the messages of Sufism and actualizing the values of Sufism contained in the novel into the lives of modern Muslims. The life of Muslims today is very much affected by the increasingly rapid development of the era and can be called the industrial era 4.0. This increasingly modern human life needs to be balanced with the concept of Sufism, where people do not give too much importance to the life of the world, but also think of life afterlife in the hereafter.

B. Result and Discussion

1. The manifestation of Zuhud

The essence of zuhud is to reject something and rely on others. So whoever leaves the life of this world and rejects it and hopes for the afterlife, then he is also zahid in the world.⁹ The highest degree of asceticism is if he does not desire anything other than Allah Ta'ala, even the hereafter.¹⁰ The writer describes the nature of the zuhud in the depiction of the father figure which can be seen in the following data:

"In ancient times, there was a man who was very simple, unpretentious and pure in spirit." (p. 2)

Zuhud is closely related to simplicity, unpretentiousness and more concerned with the interests of the hereafter. For the father figure, wealth is not the main thing and even has given everything to the robbers, to save the pastor. The father figure is willing to give the church treasures to save the pastor. In this case, it can be illustrated in the following data.

"We have submitted all the treasures of the church for you, O father!" (p. 81)

2. The Embodiment Of Ridlo

According to Al-Ghazali, pleasure is the fruit of love (*mahabbah*).¹¹ The depiction of ridho in the novel is drawn from the dialogue between the father and son characters. The description of the relationship between father and son figures can be seen in the following data.

"One day, the father looked at his son and said:" Thank Allah! ... "While rubbing his

⁹ Mas Tajuddin Ahmad, *Komparasi Konsep Zuhud (Tahapan Tasawuf Keenam) Perspektif KH. Hasan Ulama Takeran Magetan Dengan Ulama Kontemporer : Kajian Filologi Dan Analisis Isi* (Yogyakarta: Trussmedia Grafika, 2020).

¹⁰ Khoiron Khoiron, Purwo Santoso, and Budi Irawanto, 'Democracy in Zuhud Concept: Politics of Articulation of Truth of Gus Mus' Intelligence Practice in the 2015 NU Congress', *Politik Indonesia: Indonesian Political Science Review*, 8.1 (2023).

¹¹ Ihsan Sa'dudin, 'Reorientasi Nilai Sufisme Individual-Transedental Dalam Naskah at Tuhfah Al Mursalah Menuju Sosio-Empirik', *Jurnal Online Studi Al-Qur An*, 2018 <<https://doi.org/10.21009/jsq.014.2.02>>.

son's head, the father said:" You are the most precious blessing that Allah has given me! ... "(p. 2)

In this sentence, the father character expresses his gratitude to Allah for the blessings Allah has given him. In another sentence, it is stated that the author directly mentions the word *ridlo* in the delivery of the sentence.

"I just want to reach the pleasure of Allah!" (p. 10)

In the section "Know the Killer!", A young man who has a thin body, pale face, is quiet and always smiling, who is suspected as a defendant, he has been willing to admit his guilt in court. He is ready to accept all the consequences for all the actions he does. The data excerpt can be seen below.

"And he was willing to accept the punishment ..." (p. 111)

"I killed him on purpose. Therefore, I leave my head to hang. Carry out your duties immediately. Don't waste my time as well as all of your time on things that are of no use! ... "(p. 113).

3. The embodiment of Divine Love

Imam Al-Ghazali as a sufi said that *mahabbah* is the inclination of the heart to something.¹² In this novel, the writer describes the figure of an old Kakeh, a worship expert who is shown to the character Ayah to meet him. This depiction of divine love is depicted by a worship expert grandfather, who when he prays his request will be granted by Allah so that the father character comes there to meet him so that his problem is solved.

"Get to the edge of town. There, you will find an old man, an expert in worship "(p. 3)

In another part, divine love is illustrated in the following quote.

"Do you complain to a source who has this religion? What if you returned all your problems to Allah? Isn't that what every creature of Allah who wants to be close to Him do ?!" (p. 12)

A higher level of divine love can also be interpreted as someone who makes a serious effort to reach a spiritual level until an absolute image is reached, Allah.¹³ Furthermore, a high level of love is also reflected in Satan's love for God. She expected God's love for her. This can be seen in the following quote.

The devil said in great distress: "O Allah, I beg your forgiveness! Why do I have to bear such a heavy burden. Why are you giving me this terrible decision? Why don't you make me now as one of your angels. I will be willing even though, you place me as an angel who has the lowest level. So, I can love you and love Your light of truth. And you can repay my love with Your love and praise from humans? " (p. 15)

Not only the devil, neither is the priest who is skilled in worship. He devoted himself to the church. An excerpt from the story is as follows.

¹² Seth Corwin Vannatta, 'Revelation and Reason: Ibn 'Arabi's Sufism and G.W. Leibniz's Idealism', in *Islamic Philosophy and Theology Today*, ed. by A-T. Tymieniecka and Nazif Muhtaroglu (Dordrecht: Springer Netherlands, 2010), pp. 63–77 <https://doi.org/10.1007/978-90-481-3573-8_4>.

¹³ Ihsan Sa'dudin and others, 'Bahrain Meaning in the Story of Musa and Khidr', *Jurnal Al Bayan: Jurnal Jurusan Pendidikan Bahasa Arab*, 14.1 (2022), 136–55 <<https://doi.org/10.24042/albayan.v14i1.11580>>.

"A pastor wakes up early, as usual. There is not a single person who preceded him. Except, the birds that wake up from their nests. The pastor immediately got up and performed his prayers, worship and work in a church located in the East "(p. 74)

A form of divine love from a beautiful female character who asks for two months to fulfill her spiritual pleasures. In fact, for 10 years and less than two months, he had a stamp of going to hell with Syaitan. But in the remaining two months, he will use it to fulfill his spiritual pleasures. He performed solemn worship to Allah. The data citation in the novel is as illustrated below.

"After the death of the devil ... the woman always keeps her days with night prayers, leaves the pleasures of the world and always wears clothes of worship. He also went and performed Hajj and was immersed in the pleasure of worship for the hereafter. He allowed himself to do good deeds ... and live a life that was honorable and holy "(p. 90)

4. The incarnation of Tawakkal

Tawakal or surrender is an act related to kebatinan, such as zuhud, wara ', patience, khauf, and king.¹⁴ According to Sheikh Abdul Qadir Isa, zuhud is a noble heart attitude. Because, he is an empty heart from the world or dependence on other than Allah, not an empty hand from the world. Zuhud lies in the heart and is based on the death of lust. Wara 'is to avoid things that are subhat because of the fear of falling into haram things so that he does not fall into the mud of sin. Then, according to Dzunnun al-Mishri in Haqaiq tasawuf explains that patience is to avoid deviant things, to stay calm when a test is hit and to reveal wealth when poverty is afflicted in life.¹⁵ Meanwhile, the king 'is a belief in the gift of Allah as evidenced by the charity. If not, then it is self-confidence.

Arinillah's novel tells a story full of spiritual values, such as tawakal. Page 3 tells of a father who tries hard to fulfill his son's request to show him, God. This request was beyond the expectation of the father because the request was impossible (in the minds and efforts of beings) to be carried out. But this situation did not dampen Father's enthusiasm to try to grant his son's request. The author describes the tawakal nature seen in the character of Ayah in the dialogue below:

"With enthusiasm, the father went to the grandfather and said to him:" I have come to you to complain about a problem. I hope, you will not make me disappointed and feel like a failure. " (page 3)

"The man then said: "Can you not ask for his love. Even if it's only as heavy as a corn kernels? ... "The grandfather then said:" Can't ... "The man asked again:" What if half the weight of a grain of wheat ... " , maybe ... "the old man raised his head to look towards the sky, saying:" O Allah ... give him your love. Even so, it only weighs half a corn kernels! ... "(p. 4)

From a fragment of the story on pages 3 and 4 above, it is illustrated that my father's efforts were accompanied by relentlessness to God. Tawakal to Allah is to believe in him, depend on him, leaving his affairs to him, ask him for help in all matters, believe that his

¹⁴ Betty MAuli Rosa Bustam, 'Analisis Semiotika Terhadap Puisi Rabi'atul Adawiyah Dan Kalimat Suci Mother Teresa', *Analisa*, 21.2 (2014), 227–38.

¹⁵ Ahmad Sidqi, 'Mendaras Manunggaling Kawula Gusti Syekh Siti Jenar', *Dinamika Penelitian*, 17.1 (2017).

provisions must apply and strive for what is required such as food, clothing, shelter, and protection against enemies as was done by the prophets. Tawakal is reflected in the stages that my father went through, such as first facing the old man in his village and the second looking for other worship experts outside his area.

Tawakal is a combination of trying to get the causes of success and surrender to Allah. The father tried to find God in various ways from various doors.¹⁶ Religious figures were met to fulfill the demands of their children, such as Jewish, Christian and Muslim religious leaders. The attitude shown by my father shows a balance of tawakal by harmonizing surrender and effort. The author describes the tawakal process carried out by the father character in the paragraph below:

Satan came out of the church. He felt he had failed and humiliated. However, he did not lose hope. The doors to God are numerous. So, he went to the other door, the Jewish priest. (p. 10)

He also met the leaders of the Israelites, just as he met the leaders of the Christians. (p. 10)

However, he did not give up. He felt that in front of him there was still another door. Islam ... (p. 11)

It is not right to surrender to God without effort and really try but still surrender to Allah. In fact, tawakal consists of the aspect of being happy with what Allah will give and trying to get the best results. In tawakal there is hope that is always alive. Hope will provide better resilience in facing the future.

According to al-Gazali, tawakal was born from a firm belief in the omnipotence of Allah. As the creator, He has the power to do anything to humans. Even so, humans must believe that Allah is Most Merciful, All-Merciful, He does not favor His creatures. Therefore, humans should surrender themselves to God wholeheartedly.

The understanding and practice of tawakal based on knowledge is described by the author on the father character as in the sentence below: "I am a warrior ... I am a warrior ...! (p. 18) "

5. The Incarnation of Repentance

The first spiritual position or maqamat that must be taken by a servant who wants to devote himself completely to Allah is repentance.¹⁷ Syekh Ruslan, as well as other Sufi scholars who put repentance in the first spiritual position. This becomes the basis for a salik if he wants to taqarrub to Allah because repentance is the first gate to purify the heart. This concept is described by the author in the second title of Arinillah's novel, Sang Pejuang page 7:

I come to you to repent. How much I would hurt if you scoffed and doubted everything I said ... "

Repentance etymologically means to return. Meanwhile, in terms of repentance means awareness of the heart towards self-negligence and seeing oneself in a state of lack due to

¹⁶ Arif Muzayin Shofwan, 'Pesan Al-Matubuli Dalam Kitab Minahus Saniyah Karya Syaikh Abdul Wahab As-Sya'rani', *Spiritual Healing: Jurnal Tasawuf Dan Psikoterapi*, 3.2 (2022), 72–81.

¹⁷ Sa'dudin.

being contaminated with various sins. According to al-Junaid, repentance is forgetting sins and not remembering sins anymore because his heart has been controlled by the majesty of Allah and constantly remembers Him.

Repentance is the beginning of the ascent of those who climb and the first station for beginner Sufis. The essence of repentance is to return, meaning to return from something that is condemned in the Shari'a to something that is praised in the Shari'a. Repentance is remorse of a slave for all the sins he has committed and leaves these sins. The author describes his remorse for his sins, accompanied by a request for punishment for the sins of the male character in the warrior. This picture is seen in the paragraph below:

I will stop planning evil and fighting God. Hates bad food and longs for good food. Right, take everything you want from me. Torment myself with the most painful torment. Give me the most severe punishment (p. 7)

The place where people repent and the cross is set. However ... what's the meaning of all that. I wish I could still feel myself locked in. " (p. 7)

Imam al-Ghazali gave the conditions that must be fulfilled by a servant in repentance, namely leaving sin with all the day and intention, determining or leaving the sin that has been done, and having to leave sin solely to glorify Allah. These conditions generally lead to an attitude of regret for the sin committed and a sincere intention not to repeat this sin and this is clearly illustrated in the dialogue compiled by the author Arinillah below:

"I would say, the ruler of heaven will be happy with one person who makes a mistake and then repents. And those who do more than ninety-nine goodness don't need to repent anymore! " (p. 8)

At that time ... the angel Gabriel came to open the door. He also said: "What do you want?" The devil answered: "Repentance" With amazement, Jibril asked again: "Now ?!" The devil asked: "Am I coming late ?!" Jibril said again: "In fact, you came before the appointed time (p. 14)

In the past, he was a drunkard and drug addict. Then, he repented and returned to the way of Allah, let his beard grow, always twisted his prayer beads and became an honorary member of an anti-drug organization (p. 147)

A servant repents for past actions that are full of mistakes and sins, wrongdoing himself and others, and has committed immoral acts against Allah. The final achievement of repentance is consistency (istiqomah) of oneself on a straight path (mustaqim), which is a path that is pleased by Allah even though living in an environment full of immorality.

6. Embodiment of Patience

Patience means being steadfast in facing all difficulties without feeling upset and giving up in oneself. According to Shaykh Ruslan ad-Dimasqi, patience is preventing one's desires and only following His will (bringing one's whole soul and body to carry out His obligations only to expect His reward). As-Sarraj argues that patience is a noble spiritual position.

The function of patience is very important in one's spiritual journey. So that Sheikh Ruslan ad-Dimasqi put patience in the second state after repentance. There are various views and expressions of Sufism experts about patience. Abu Muhammad Ahmad al-Jariri has the

view that patience is an attitude that does not distinguish between pleasure and testing with calm thinking, while what is meant by patient acceptance is calm in facing trials by getting the severity of the test. Patience is described by the author in the title of the Miracle and Sacred story below:

"Everything is lost. But, it's okay, the important thing is you can go home safely! Hopefully ... they don't hurt you while going through the kidnapping period! ... what did they do to you? " (p. 82)

In that paragraph, the writer wants to explain that behind every event that befell, there will be wise if it is addressed with patience. In one opinion that is in the Ar-Risalah Al-Qusyairiyah, it says that the meaning of the verse is that a servant must be patient by obeying Allah SWT., Then be patient with his heart to accept all His trials, be patient with the secret veil of the heart to long for- His. Then another opinion says that be patient because of Allah SWT., Be patient with Him, and be patient with Him.

As with al-Ghazali's concept of patience, which states that there are three powers in the human soul, namely the power of reason, the power that gives birth to the urge to do good, and the power that gives rise to the urge to do evil. If the mental power that gives birth to the urge to do good can affect the power that gives birth to evil actions, then someone is categorized as a patient. Arjuna's character in Arinillah's novel, entitled The Blessed Couple, puts forward a patient attitude to maintain human relations with his wife. As illustrated in the paragraph below:

The husband also tried to hide his disappointment and anger. He also stretched out his hand without saying a word. To reach for the plate filled with fried eggs ?? As his wife said ...?!

However, he saw that the remaining oil in the egg had turned black, the egg white looked burnt and the egg yolk ... had disappeared! ... "(p. 109)

7. Incarnation of Faqir

Being destitute means not demanding more and feeling satisfied with what you already have, so you don't ask for something else. The mental attitude of the poor is a strong fortress against the influence of material life. An indigent attitude can spare all greed. In principle, this indigent attitude is a series of zuhud attitudes. Zuhud will be tougher in facing worldly life, while the needy will only discipline oneself in using the facilities of life.

In history, it is mentioned that the Prophet Muhammad was a poor person (who had nothing and only needed to be close to Allah). The zuhud and indigent life have been practiced by the Prophet and his companions. Rasulullah practiced zuhud, qana'ah, piety, mahabbah, gratitude, pleasure, and tawakal in his daily life, as did his friends. The figure described by Taufiq el-Hakim in Know the Killers comes from the poor, but neither of them has a begging mentality. So that is reflected in the attitude of the youth leader who got a job as a teacher at the Alexandria school.

"The girl comes from a poor family. So it is with the young man! He really has done the impossible. " (p. 119)

8. Urban Muslim Spirituality

Sociologically, there are four basic features of urban society, namely individualistic,

materialist, hedonistic and promoting ratio. In the four things mentioned above, when viewed from the perspective of Sufism al-Ghazali, they are individualistic, materialistic, hedonistic and prioritizing ratio. First, the individualistic portrayed in urban areas is that they do not know each other in the environment, the lack of kinship between residents in one environment. The availability of food and clothing needs also affects the style of the city community in visiting shopping places. For example, shopping at supermarkets, eating at restaurants and even buying a cup of coffee must go to a cafe. Second, materialistic, in maintaining during urban life often leads to unfair competition/competition between one another. Third, hedonism where urban communities are closer to places of entertainment, shopping so that it is easier to spend their time having fun. Fourth, prioritizing ratio because what people prioritize is profit and something that makes sense to them.

Seeing the conditions of urban lifestyle, it will make the condition unbalanced if it is not accompanied by good religious spirituality. According to al-Ghazali, there is a method of Sufism that can be developed in urban communities, namely by applying *zuhud* and *faqir* methods to balance hedonic and materialistic features. *Zuhud* prioritizes simplicity, prioritizes the interests of the hereafter rather than the world. By doing *zuhud*, urban Muslim communities can reduce their hedonistic desires and can use their wealth for useful things, for example by increasing alms. This is in line with the character of the father character in the *Arinillah* novel where he is described as a simple, unpretentious and pure soul.

The development of increasingly sophisticated technology encourages people to think empirically and rationally. However, technology alone is not enough, so that technology can have value, technology users should not only use ratio but also use a spiritual approach. In other words, maximizing the power of thought well and submitting (*tawakkal*) everything to the owner of knowledge and technology, namely Allah SWT. Also, technological developments have led to human beings becoming individualistic where they no longer care about the environment and environmental conditions around them. Direct social interaction has decreased dramatically. Seeing these conditions, humans need a limit, namely patience. Patience in this case is intended so that the Muslim community can restrain their desires in the use of technology.

C. Conclusion

From the data and discussion that has been presented above, it can be concluded that Taufiq Al-Hakim provides the values of the spirituality of Sufism in the novel *Arinillah*. The Sufism values contained in the novel are patience, *tawakkal*, *zuhud*, pleasure, repentance, divine love and *faqir*. These values can be integrated into modern Muslim life as a solution to spiritual thirst. The individualistic, materialist, hedonistic style of community life that emphasizes ratio can be reduced by integrating the values of *zuhud*, *tawakkal* and patience. The application of the value of Sufism is very important to be applied during increasingly modern life and increasingly sophisticated technological developments.

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