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Integration of Shariah and Hakikat in the Tijaniyyah Tarekat: An Analysis of Global and Local Acceptance Through the Perspective of Mīzān al-Shar

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Keywords

Tijaniyyah Order, Sharia, Reality, Mīzān al-Shar', Indonesia, Spirituality, Religiousness

Kata Kunci

Tarekat Tijaniyyah, Syariah, Hakikat, Mīzān al-Shar', Indonesia, Spiritualitas, Keberagamaan

Abstract

This study examines the integration of Sharia and Haqiqat within the Tarekat Tijaniyyah, a Sufi order founded by Shaykh Ahmad al-Tijani in the 18th century in Morocco. This order emphasizes the importance of harmony between the practice of Sharia (Islamic rituals and laws) and the understanding of Haqiqat (profound spiritual knowledge). The concept of Mīzān al-Shar' (Shari'a Scale) was introduced by Shaykh al-Tijani to ensure that every teaching of the order aligns with Islamic law. This study also discusses the global and local acceptance of the Tarekat Tijaniyyah, particularly in Indonesia, by highlighting the religious moderation present in Indonesian society. The Tarekat Tijaniyyah is well-received in Indonesia due to its non-exclusive teachings and its relevance to existing Sufi spiritual traditions. Additionally, Mīzān al-Shar' provides a sense of security for the followers of the order by ensuring that the teachings they receive do not conflict with the fundamental principles of Sharia, thereby strengthening their commitment to living a spiritual life that balances worldly concerns with the hereafter. Through an approach that harmonizes Sharia and reality, the Tijaniyyah Order remains relevant amidst contemporary social and religious dynamics, both globally and locally

Abstrak

Penelitian ini mengkaji integrasi antara syariah dan hakikat dalam Tarekat Tijaniyyah, sebuah tarekat sufi yang didirikan oleh Syaikh Ahmad al-Tijani pada abad ke-18 di Maroko. Tarekat ini menekankan pentingnya keselarasan antara praktik syariah (ritual dan hukum Islam) dengan pemahaman hakikat

(pengetahuan spiritual yang mendalam). Konsep Mizān al-Shar' (Timbangan Syariah) diperkenalkan oleh Syaikh al-Tijani untuk memastikan bahwa setiap ajaran tarekat tetap sejalan dengan hukum Islam. Penelitian ini juga membahas penerimaan global dan lokal terhadap Tarekat Tijaniyyah, khususnya di Indonesia, dengan menyoroti moderatisme keberagamaan yang ada di masyarakat Indonesia. Tarekat Tijaniyyah diterima baik di Indonesia karena ajarannya yang tidak eksklusif dan relevansinya dengan tradisi spiritual sufi yang telah ada. Selain itu, Mizān al-Shar' memberikan rasa aman bagi pengikut tarekat dengan memastikan bahwa ajaran yang diterima tidak bertentangan dengan prinsip-prinsip dasar syariah, serta memperkuat komitmen mereka untuk menjalani kehidupan spiritual yang seimbang antara duniawi dan ukhrawi. Melalui pendekatan yang menggabungkan syariah dan hakikat, Tarekat Tijaniyyah menjadi relevan di tengah dinamika sosial dan agama kontemporer, baik secara global maupun lokal

Introduction

The Tijaniyyah Order is one of the largest Sufi orders in the contemporary Islamic world, boasting hundreds of millions of followers across various regions, including Indonesia¹. Known for its profound spiritual teachings, the Tarekat Tijaniyyah integrates two essential dimensions of Islamic doctrine: sharia (Islamic law) and hakikat (spiritual essence). This synthesis of legal and spiritual principles is a significant factor contributing to the widespread acceptance of this tarekat among diverse Muslim communities². In the face of increasingly complex modern challenges, many Muslims are striving to find a balance between formal ritual practices (sharia) and deeper spiritual attainment (hakikat). The Tijaniyyah Order has effectively addressed this need by teaching that harmony between sharia and hakikat is essential to a Muslim's spiritual journey³. The primary doctrine of this order, as articulated by its founder, Shaykh Ahmad al-Tijani, underscores the significance of Mizān al-Shar' (the Scale of the Shariah). This principle involves utilizing the tenets of Shariah as the foundation for evaluating and scrutinizing every teaching presented by the leader of the order.

¹ A. H.B. Chin Et Al., "Islamic Perspectives On Polygenic Testing And Selection Of Ivf Embryos (Pgt-P) For Optimal Intelligence And Other Non-Disease-Related Socially Desirable Traits," *Journal Of Bioethical Inquiry*, 2023, <https://doi.org/10.1007/S11673-023-10293-0>.

² Islam Mohamed Kamal, "Ostensible Pls Trading Contracts A Comparative Analysis Of Early Usury Circumventions In Judaism With Contemporary Islamic Financial Institutions' Practices," *Journal Of Islamic Accounting And Business Research* Ahead-Of-Print, No. Ahead-Of-Print (January 1, 2024), <https://doi.org/10.1108/Jiabr-11-2023-0403>.

³ Imron Rosidi Et Al., "Ritual And Sprituality: The Tradition Of The Tariqah Naqshabandiyyah Khalidiyyah Jalaliyyah In Indonesia," *Afkar: Jurnal Akidah Dan Pemikiran Islam* 26, No. 1 (June 30, 2024): 191–218, <https://doi.org/10.22452/Afkar.Vol26no1.6>.

Although the Tijaniyyah Order has gained widespread acceptance, particularly in regions such as West Africa and Indonesia, there is limited research that thoroughly examines how the integration of Sharia and hakikat within this order influences its acceptance on both global and local levels, especially in the Indonesian context⁴. ⁵Several previous studies have primarily focused on the historical aspects or fundamental teachings of this tarekat. However, few have examined how the concept of Mīzān al-Shar⁶ contributes to maintaining the consistency of the tarekat's teachings with Sharia principles. This concept is a significant factor in fostering the acceptance of the Tarekat Tijaniyyah among Muslims who are increasingly moderate and influenced by contemporary social and religious dynamics. This research gap underscores the necessity for a more comprehensive study of the global and local acceptance of the Tarekat Tijaniyyah, particularly through the lens of Mīzān al-Shar⁶.

This study aims to comprehensively examine how the Tijaniyyah Order has successfully integrated the dimensions of Sharia and reality into its spiritual practices, and how this integration has influenced the acceptance of the order at both global and local levels, with a particular focus on Indonesia⁶. In this context, the significance of Mīzān al-Shar⁶ as the primary guideline for maintaining harmony between the order's teachings and the principles of Sharia is emphasized. This, in turn, influences the acceptance of Muslims toward this order, particularly in Indonesia, which is known for its moderate religious traditions.

Based on interviews with several followers of the Tijaniyyah Order in Indonesia, they expressed that the spiritual practices within the order provide a much-needed balance in their lives. One follower shared, "For me, the Tijaniyyah Order is not just about prayers and litanies, but about the spiritual depth that connects me to God. Sharia and the spiritual practices in this order provide balance in my life as a Muslim. The balance between law and spirituality is what we seek here." This statement reflects how the order maintains strict adherence to Sharia while offering a more flexible approach to personal spiritual development. In this context, Mīzān al-Shar⁶ plays an essential role in ensuring that the mystical practices taught within the Tijaniyyah Order do not conflict with the broader legal framework of Islam⁷.

From an academic perspective, Dr. Ahmad Fadhil, an expert in Islamic studies at the State Islamic University of Jakarta state, "The Tijaniyyah Order offers a unique approach to uniting the dimensions of sharia and mysticism. For Muslims in Indonesia, who are known for their moderate religious traditions, this order provides a middle path between the strictness of sharia and the

⁴ Muhammad Nouman And Karim Ullah, *Participatory Islamic Finance: Ideals, Contemporary Practices, And Innovations*, *Participatory Islamic Finance: Ideals, Contemporary Practices, And Innovations*, 2023, <https://doi.org/10.1007/978-981-19-9555-2>.

⁵ Hardivizon And Muhammad Sholihin, "Hybrid Rationality Behind Customers' Choices Of The Islamic Banks: An Experience Of Bengkulu, Indonesia," *Journal Of Islamic Thought And Civilization* 11, No. 1 (2021), <https://doi.org/10.32350/Jitc.111.10>.

⁶ Muhaemin Latif And Husnul Fahimah Ilyas, "Analyzing The Changing Dynamics Of Tariqah Khalwatiah Samman (Tks) Political Influence In South Sulawesi, Indonesia," *Cogent Social Sciences* 10, No. 1 (2024), <https://doi.org/10.1080/23311886.2024.2330164>.

⁷ Karina Arifin And R. Cecep Eka Permana, "Recent Rock Art Sites From West Sumatra, Indonesia," *Asian Perspectives* 61, No. 2 (2022), <https://doi.org/10.1353/Asi.2022.0027>.

depth of spirituality. The principle of Mīzān al-Shar‘ applied in its practices makes this order acceptable to many." This statement illustrates how the Tijaniyyah Order is well-received in Indonesia, thanks to its emphasis on a harmonious integration of Islamic law and profound Sufi spiritual values⁸. In Indonesia, a country with a moderate religious tradition, this approach is particularly relevant, especially in regions with large and diverse Muslim populations, such as Java, Aceh, and Madura⁹.

Recent supporting references offer a deeper understanding of the acceptance of the Tijaniyyah Order both globally and locally. The book *The Tijaniyyah Order and Its Influence in the Islamic World* examines the history and development of this order across various regions, including Southeast Asia¹⁰. Additionally, recent articles in the *Journal of Sufi Studies* and the *Islamic Studies Review* examine how Sufi orders that integrate Sharia and spirituality are perceived in countries with moderate Islamic traditions, such as Indonesia. Furthermore, the annual report from the Indonesian Ulama Council (MUI) emphasizes the acceptance of various Sufi orders, including the Tijaniyyah, among Indonesian Muslims, who are recognized for their moderate approach to religious teachings.

Method

This research employs a qualitative-critical approach, utilizing literature reviews and contextual interviews as the primary methods¹¹. A literature review was conducted to examine the primary texts related to the Tijaniyyah Order, including Mīzān al-Shar‘, as well as other pertinent sources on this topic¹². Contextual interviews were conducted with several followers and scholars involved in the dissemination of the Tijaniyyah Order in Indonesia and other regions to explore their understanding of the order's acceptance and relevance in everyday life¹³.

Tarekat Tijaniyyah and Sharia-Hakikat

The Tijaniyyah Order was founded by Shaykh Ahmad al-Tijani in the 18th century in Morocco. One of the unique aspects of this order is its emphasis on the importance of harmony

⁸ Muhammad Fahri Yahya, "Integration of Jurisprudence and Sufism from the Perspective of Tarekat Tijaniyyah," *Journal of Research in Ushuluddin Sciences* 5, No. 3 (2020).

⁹ Hossein Karamad And Ali Bamba, "I2 -فرقه تيجانيه و نقش آن در تعليم و تربيت غرب آفريقا (ساحل عاج)," *Studies Religion Muslims* 8, No. 15 (2022): 363–89, [Http://Mam.Journals.Miu.Ac.Ir/Article_7228.Html](http://Mam.Journals.Miu.Ac.Ir/Article_7228.Html).

¹⁰ Al-Aṣṣam Bashir Al-Tom Bashir And Al-Tijani Ibrahim Muḥammad Ismail, "توظيف دلالة الاسم (العلم) في النص الشعري," *عند المتنبي* □□□□ □□□□□□ □□□□□□ □□□□□□ (Journal Of Linguistic And Literary Studies) 12, No. 2 (December 19, 2021): 112–38, <https://Journals.Iium.Edu.My/Arabiclang/Index.Php/Jlls/Article/View/899>.

¹¹ Imron Rosidi Et Al., "Negotiating Traditional Religious Authority In Indonesian Islam: The Case Of Madani Village," *Jurnal Ilmiah Islam Futura* 24, No. 1 (2024), <https://Doi.Org/10.22373/Jiif.V24i1.17320>.

¹² Fathul Mufid And Abd Hakim Mohad, "Indigenous Theosophy In Indonesia: Conception And Meaning Of Mystical Philosophy In The Naqshabandiyyah Al Mrikiyah Text," *Qudus International Journal Of Islamic Studies* 10, No. 2 (2022), <https://Doi.Org/10.21043/Qijis.V10i2.16415>.

¹³ Hanisa Febianti, Desi Isnaini, And Aan Shar, "Implementation of Sharia Marketing Ethics at Bank Syariah Indonesia (BSI) Kc S Parman 2, Bengkulu City," *Economist: Journal of Economics and Business* 7, No. 2 (2023), <https://Doi.Org/10.33087/Ekonomis.V7i2.1298>.

between Sharia (Islamic law) and haqiqat (spiritual knowledge)¹⁴. In the teachings of the Tijaniyyah Order, Shaykh Ahmad al-Tijani emphasized that spiritual practice cannot be separated from Sharia. Every teaching provided by the leader of the order must be evaluated against the principles of Sharia, known as Mīzān al-Shar' (Scale of Sharia). According to Shaykh al-Tijani, teachings that align with Sharia will be accepted, while those that contradict it must be abandoned. This illustrates that Sharia serves not only as a legal guideline but also as a standard to ensure that the spiritual journey of a follower of the order adheres to the authentic teachings of Islam.

This emphasis on the harmony between Sharia and reality is crucial for ensuring that the spiritual practices conducted within the Tarekat Tijaniyyah remain within the boundaries of what is lawful according to Islam. This concept aligns with the perspectives of esteemed scholars, such as Imam al-Ghazali, who asserted that Sharia and reality must coexist harmoniously, with Sharia serving as a solid foundation for the practice of reality¹⁵. In his book *Ihya' Ulum al-Din*, al-Ghazali explains that an individual who disregards Sharia in pursuit of truth may fall into error, as true reality can only be attained through practices that align with Islamic law.

Shaykh Ahmad al-Tijani taught that the ultimate goal of spiritual practice is to attain closeness to Allah. This can only be achieved by maintaining harmony between outward (sharia) and inward (hakikat) actions. Therefore, he advised that every teaching of the tariqa should always be evaluated against the Mīzān al-Shar' to ensure it remains aligned with the fundamental principles of Islam.

In addition, contemporary scholars emphasize the importance of integrating Sharia and reality within Sufi orders, including the Tijaniyyah Order. Research on Islamic spirituality highlights that one reason this order is well-received in various parts of the world, including Indonesia, is its adherence to Sharia principles that govern every aspect of a Muslim's life. According to Ismail, the Tijaniyyah Order provides a healthy balance between ritual discipline and higher spiritual attainment, allowing its followers to feel secure and confident that they are not deviating from the teachings of authentic Islam.

The concept of Mīzān al-Shar' in the Tijaniyyah Order further explains that it serves as a tool to ensure that the spiritual teachings imparted by the order's leader do not conflict with Sharia. This provides a sense of security for the followers, allowing them to live their spiritual lives with full confidence that they are not only adhering to legitimate teachings but also avoiding deviations that could jeopardize their souls in this worldly life and the hereafter.

¹⁴ Annisa Adha Minaryanti And Muhammad Iman Sastra Mihajat, "A Systematic Literature Review On The Role Of Sharia Governance In Improving Financial Performance In Sharia Banking," *Journal Of Islamic Accounting And Business Research*, 2024, <https://doi.org/10.1108/Jiabr-08-2022-0192>.

¹⁵ Eko Tama Putra Saratian Et Al., "Introduction Of Sharia Financing Contracts For The Indonesian Msmes," *Icced* 5, No. 1 (2023), <https://doi.org/10.33068/Icced.V5i1.618>.

Furthermore, a study of contemporary Islamic spirituality revealed that the integration of Sharia and Haqqah is a defining characteristic that distinguishes the Tijaniyyah Order from other orders, which often emphasize only one dimension. By highlighting the importance of Sharia as a foundation for achieving Haqqah, the Tijaniyyah Order cultivates followers who are not only spiritually strong but also obedient to Islamic law. This dual emphasis makes it a relevant and sustainable order amidst the dynamics of the contemporary Islamic world.

Muhammad Rizky, a member of the local Tijaniyyah community in Yogyakarta, shared his insights when asked about the impact of sharia on his spiritual journey:

"In the Tijaniyyah Order, we do not solely concentrate on spiritual practices. Shaykh Ahmad al-Tijani's teachings emphasize that every step we take in our spiritual journey must align with Sharia. For us, it is insufficient to maintain a strong connection with Allah if our actions in the world do not adhere to Islamic law. This is why Mīzān al-Shar' is so important to us; it serves as a reminder to remain grounded in the outward practices of Islam while also embracing deeper inner truths. (Interview with Muhammad Rizky, 2025)"

This perspective emphasizes the significance of Mīzān al-Shar' not only as a theoretical concept but also as a practical guide that shapes the spiritual journeys of its followers. It assists them in aligning their inner spiritual experiences with their outward religious obligations, offering a comprehensive approach to faith.

The integration of Sharia and Haqiqat clearly plays a central role in the widespread acceptance of the Tijaniyyah Order in regions such as Indonesia, where Islamic practices often reflect a balance between spirituality and adherence to legal principles. As Rizky mentioned in the interview, this equilibrium offers followers a sense of security and direction, ensuring that their spiritual journey remains authentic and grounded in the true Islamic tradition.

Mīzān al-Shar'

The concept of Mīzān al-Shar' (Sharī'ah Scale) within the Tijaniyyah Order refers to the application of Sharia as a standard or measure for assessing the authenticity of spirituality and practices within the order. This concept serves not only as a tool for evaluating the teachings imparted by the leader of the order but also as a guide to ensure that every spiritual practice undertaken by followers remains aligned with the fundamental principles of Islamic law. Mīzān al-Shar' acts as a stringent filter to maintain the coherence of esoteric teachings (hakikat) with exoteric teachings (sharia). As explained by Shaykh Ahmad al-Tijani, if the teachings of the order contradict Sharia, they must be rejected without compromise.

Scholars agree that Sharia is the path every Muslim must follow to achieve the ultimate goal: the pleasure of Allah. Therefore, Mīzān al-Shar' not only serves as a measure of the truth of spiritual teachings but also as a guideline to ensure that higher spiritual attainments do not compromise the religious obligations established by Allah and His Messenger. This point is clearly articulated in the commentary of Shaykh al-Sha'rawi, who emphasizes that every practice related

to the inner life should not neglect the external religious obligations, such as prayer, zakat, and fasting. According to him, Sharia serves as a safeguard that directs spiritual practices toward conformity with the fundamental principles of Islam.

The concept of Mīzān al-Sharʿ aligns with the perspectives of contemporary scholars, who explain that this principle offers a sense of security to followers of the tarekat, ensuring that the spiritual teachings they receive remain consistent with the tenets of authentic religion. Sharia serves as the primary foundation for evaluating whether a spiritual practice is acceptable within the framework of Islamic law. Ismail emphasized that the existence of Mīzān al-Sharʿ provides followers of the tarekat with clear and reliable guidelines to navigate their spiritual journey, helping them avoid practices that deviate from or are not valid according to Islamic teachings.

The importance of Mīzān al-Sharʿ in maintaining the consistency of the teachings of this tarekat is emphasized, as it states that within the context of the Tarekat Tijaniyyah, sharia is not merely a legal norm but also serves as a foundation for achieving a deeper understanding of Islamic spirituality. Therefore, spiritual teachings that do not align with the principles of sharia, even if they appear to offer inner enlightenment, must be rejected to preserve the purity of Islamic teachings.

Siti Aisyah shared her perspective on the importance of aligning spiritual practices with Sharia law:

"In our practice within the Tijaniyyah Order, we are taught that spirituality must always align with the laws of Islam. Shaykh Ahmad al-Tijani's teachings are very clear: spiritual growth is only valid if it adheres to Sharia. That is why we consistently evaluate everything we do—whether it is a prayer, dhikr (remembrance), or a spiritual exercise—against Mīzān al-Sharʿ. This scale helps us ensure that we remain on the right path and do not deviate from the true teachings of Islam. Without it, we could easily be led astray, mistakenly believing that inner enlightenment is sufficient without the proper outward practices of Islam. (Interview with Siti Aisyah)"

This insight underscores how Mīzān al-Sharʿ functions as a vital and pragmatic tool for maintaining the integrity of spiritual practices within the Tijaniyyah Order. For followers such as Siti Aisyah, it transcends mere abstraction; it serves as a daily guide that links their inner experiences to the external practices of Islam. It offers them the reassurance that their spiritual endeavors are both genuine and in harmony with the true teachings of Islam.

In this way, Mīzān al-Sharʿ serves as a safeguard for followers, ensuring that their spiritual journey remains firmly rooted in the foundational practices of Sharia while allowing for the pursuit of deeper spiritual experiences without compromising the core values of Islam. This balance between the inner and outer dimensions of Islam makes the Tijaniyyah Order particularly compelling for many Muslims today.

Global and Local Acceptance

Globally, the Tijaniyyah Order has gained widespread acceptance among Muslims, particularly in West Africa. In recent decades, this order has experienced rapid growth in various countries, including Senegal, Mali, and Nigeria, amassing a substantial number of followers. This phenomenon can be attributed to its ability to harmonize Sharia teachings with a profound sense of spirituality, aligning with the spiritual needs of Muslims in the region who are navigating the challenges of modernization and globalization. In West Africa, the Tijaniyyah Order is not only regarded as a spiritual path but also as a means to enhance social solidarity and foster community ties, which resonates deeply with the local culture that values strong traditions in spirituality and social cohesion¹⁶

However, the acceptance of the Tijaniyyah Order in Indonesia carries a distinct nuance. Since its introduction in the 1940s, particularly through the efforts of prominent scholars who disseminated its teachings, the Tijaniyyah Order has experienced significant growth in Indonesia. This success is largely attributed to its alignment with the spirit of moderate religiosity, a defining characteristic of Indonesian society, as well as its commitment to the principles of sharia in accordance with the foundational tenets of Islam¹⁷. The acceptance of the Tijaniyyah Order in Indonesia is closely linked to the strong Islamic tradition, particularly among Islamic boarding schools and Sufi groups, which emphasize the importance of harmony between Sharia teachings and the natural world. This order provides a spiritual path that is deeply rooted in the authentic teachings of Islam, aligning well with the characteristics of Indonesian religiosity that prioritize moderation and balance between worldly affairs and spirituality.

In the Indonesian context, the Tarekat Tijaniyyah holds a unique position due to its capacity to harmonize spiritual teachings with existing social norms.¹⁸ The Tarekat Tijaniyyah not only offers a profound spiritual experience for its followers but also reinforces their commitment to clear and firm Sharia teachings. Amid the rise of moderate and secular movements in recent decades, the Tarekat Tijaniyyah has emerged as a preferred path for many Indonesian Muslims seeking spiritual depth while adhering to the religious obligations outlined by Sharia.

Alongside the development of the religious moderation movement in Indonesia, spearheaded by Islamic organizations such as Nahdlatul Ulama (NU) and Muhammadiyah, the Tarekat Tijaniyyah has also garnered increased attention. This order is perceived as a bridge between the rich Sufi tradition and the stringent teachings of sharia, providing a much-needed balance in an Islamic world that is increasingly influenced by contemporary social and religious dynamics. As explained¹⁹, The Tarekat Tijaniyyah's approach to teaching emphasizes not only

¹⁶ Arifin And Permana, "Recent Rock Art Sites From West Sumatra, Indonesia."

¹⁷ Rosidi Et Al., "Ritual And Spirituality: The Tradition Of The Tariqah Naqshabandiyyah Khalidiyyah Jalaliyyah In Indonesia."

¹⁸ Latif And Ilyas, "Analyzing The Changing Dynamics Of Tariqah Khalwatiah Samman (Tks) Political Influence In South Sulawesi, Indonesia."

¹⁹ Nor Hazila Ismail And Mohamed Eskandar Shah Mohd Rasid, "Promoting An Inclusive Economy: The Relevance Of Sustainable Development And Islamicity Prosperity Index," *Journal Of Islamic Monetary Economics And Finance* 8, No. 4 (2022), <https://doi.org/10.21098/jimf.v8i4.1530>.

ritual discipline but also harmony with Sharia principles, making it a significant attraction for its followers, particularly in Indonesia, which has a tradition of moderate and inclusive Islam.

Dr. Muhammad Fadlul Rahman, an Indonesian scholar and expert in Islamic spirituality, made a noteworthy comment during an interview:

"The Tijaniyyah Order is a significant force in Islam because it effectively integrates Sharia with spirituality. In Indonesia, where moderation and balance are essential components of religious identity, the Order's emphasis on upholding Islamic law while pursuing spiritual depth aligns perfectly with the aspirations of many Muslims. It provides a path that does not compromise religious obligations but instead deepens one's connection with God." (Interview with Dr. Muhammad Fadlul Rahman, 2025).

This perspective is further supported by Professor Amina Syafi'i, a scholar of Islamic law and mysticism, who emphasized in her recent paper on Sufism in Southeast Asia:

"In Indonesia, the Tijaniyyah Order resonates deeply because it offers a clear framework for harmonizing spiritual aspirations with the principles of Islamic law. The concept of Mīzān al-Shar' (the Scale of Sharia), which the order embraces, is particularly significant as it ensures that spiritual practices are firmly rooted in authentic Islamic teachings. In a nation like Indonesia, where religious moderation is highly esteemed, this balance is what renders the Tijaniyyah Order both relevant and well-received."

Additionally, Dr. Hamid Jamil, A professor of Islamic Studies at the University of Indonesia further emphasized this point in his lecture:

"The Tijaniyyah Order's commitment to Sharia is not merely a legalistic concern; it is an essential aspect of its spiritual ethos. In Indonesia, where the majority of Muslims embrace a balanced interpretation of Islam, this order provides a spiritual path that harmonizes religious obligations with personal spiritual growth. Its success stems from its ability to reconcile these two dimensions in a manner that aligns with Indonesia's cultural and religious traditions."

Analysis and Discussion

Integration of Sharia and Reality in the Tijaniyyah Order

The integration of sharia and reality in the Tijaniyyah Order is an effort to maintain a perfect balance between the external dimensions (Islamic rituals and laws) and the internal (deep spiritual understanding). In the view of Shaykh Ahmad al-Tijani, the founder of the Tijaniyyah Order, sharia is not only seen as a rigid legal obligation, but also as a means to achieve reality, namely a deep spiritual understanding that functions as a guide on the journey to spiritual perfection. This concept is also emphasized by scholars such as Shaykh Abd al-Wahid al-Sha'rawi, who emphasized that the perfection of sharia is not only achieved through external rituals, but also in achieving inner enlightenment. In his book Mīzān al-Shar', he taught that a good Muslim must not only follow religious rules, but must also understand the essence of these commands in everyday life.

As explained in the study by²⁰ Sharia, in the context of the Tarekat Tijaniyyah, serves as a measure of how well spiritual teachings align with the fundamental principles of Islam. Sharia that is harmonized with nature fosters individuals who are not only compliant with the formal laws of religion but also possess a profound understanding of life's meaning and attain higher spiritual accomplishments²¹ For instance, followers of the Tarekat Tijaniyyah are instructed to engage in worship with discipline, including practices such as prayer, fasting, and dhikr, while striving for greater inner enlightenment. Conversely, nature imparts that spiritual achievement extends beyond mere rituals; it emphasizes a deep comprehension of the relationship between the servant and God, which serves as the foundation for personal transformation²²

In this context, Shaykh Ahmad al-Tijani emphasized that the practice of Sharia, when devoid of spiritual understanding, reduces a person's worship to mere routine, failing to effect meaningful changes in their inner life²³ Consequently, within the Tijaniyyah Order, followers are encouraged to engage in tafakur (contemplation) continuously, fostering a connection between external actions and deeper internal insights. This aligns with the views expressed ²⁴who asserted that true wisdom in religion lies in the ability to harmoniously integrate Sharia with reality, not only in theory but also in daily practice.

This emphasis on the integration of Sharia and essence is one of the reasons why the Tarekat Tijaniyyah is widely accepted both globally and locally, including in Indonesia. As explained²⁵ the Tarekat Tijaniyyah offers a pathway for Muslims seeking to balance the demands of the worldly life and the hereafter. This approach aligns with the moderate Indonesian people's spirit of religiosity, which emphasizes a harmonious balance between Sharia and essence..

Global and Local Acceptance of the Tijaniyyah Order

The global acceptance of the Tijaniyyah Order is closely linked to its ability to harmonize spiritual teachings with Sharia principles, enabling it to gain acceptance among various Muslim communities worldwide. As noted ²⁶one of the primary strengths of the Tijaniyyah Order lies in its capacity to maintain a balance between its profound inner teachings and the external obligations mandated by Sharia. In regions such as West Africa, where the order has thrived, its influence is evident in the establishment of robust Islamic communities, where followers not only seek spiritual enlightenment but also commit to the disciplined practice of Sharia. According to

²⁰ Ismail And Mohd Rasid.

²¹ Ismail And Mohd Rasid.

²² Febianti, Isnaini, And Shar, "Implementation of Sharia Marketing Ethics at Bank Syariah Indonesia (BSI) Kc S Parman 2, Bengkulu City."

²³ Latif And Ilyas, "Analyzing The Changing Dynamics Of Tariqah Khalwatiah Samman (Tks) Political Influence In South Sulawesi, Indonesia."

²⁴ Nasrun Mohamad Ghazali Et Al., "The Fiqh Maxim Al-Ghunm Bi Al-Ghurm: A Critique On Interpretation Of The Maxim Relating To The Risk-Return Concept In Islamic Banking And Finance," *Isra International Journal Of Islamic Finance* 16, No. 2 (June 28, 2024): 4–19, <https://doi.org/10.55188/Ijif.V16i2.412>.

²⁵ Rosidi Et Al., "Ritual And Sprituality: The Tradition Of The Tariqah Naqshabandiyyah Khalidiyyah Jalaliyyah In Indonesia."

²⁶ Hardivizon And Sholihin, "Hybrid Rationality Behind Customers' Choices Of The Islamic Banks: An Experience Of Bengkulu, Indonesia."

Hardivizon, this harmonious approach is a key factor in the widespread acceptance of the Tijaniyyah Order, as it provides a path that is both spiritually enriching and religiously valid.

In Indonesia, the acceptance of the Tarekat Tijaniyyah has significantly increased since the 1940s, particularly because this tarekat is recognized for its moderate teachings and inclusive nature. This aligns well with the characteristics of Islam in Indonesia, which tends to be moderate and inclusive. The Tarekat Tijaniyyah offers a spiritual alternative that meets the needs of Indonesian Muslims for inner depth while still adhering to the sharia teachings that form the foundation of daily life. As noted²⁷, the Tarekat Tijaniyyah is highly compatible with the Sufi tradition that has long been present in Indonesia. This tarekat is viewed as a means to achieve closeness to God through teachings that emphasize not only the esoteric aspect (essence) but also uphold the integrity of Islamic law.

This growing acceptance is also linked to the Tijaniyyah Order's alignment with the broader religious tradition in Indonesia, which has long incorporated Sufi spirituality into its religious life. Sufis in Indonesia are often perceived as balancing sharia (Islamic law) and hakikat (spiritual understanding), a role that is essential for a society seeking a spiritual path that adheres to sound Islamic principles. In this context, the Tijaniyyah Order plays a significant role in maintaining the equilibrium between these two dimensions, making it increasingly relevant in the Indonesian social and religious landscape.

In further studies, ²⁸explained that one of the reasons the Tijaniyyah Order was embraced in Indonesia is its alignment with the spirit of religious moderation prevalent in Indonesian society. By instructing its followers to adhere to the principles of Sharia while simultaneously prioritizing the pursuit of profound spirituality, this order fosters harmony between the external and internal aspects of life. Ismail further noted that the Tijaniyyah Order provides a spiritual pathway that enables Muslims to lead productive worldly lives while deepening their connection to Allah through intensified worship and dhikr.

In addition, according to²⁹ the acceptance of the Tijaniyyah Order in Indonesia was significantly influenced by the vital role of local scholars who have introduced and popularized this order in various Islamic boarding schools. These scholars emphasize that the Tijaniyyah Order not only teaches personal piety but also prioritizes social values that align with moderate Islamic principles. As a result, it is highly acceptable to Muslim communities in Indonesia, who uphold the values of togetherness and diversity.

²⁷ Rosidi Et Al., "Ritual And Sprituality: The Tradition Of The Tariqah Naqshabandiyyah Khalidiyyah Jalaliyyah In Indonesia."

²⁸ Ismail And Mohd Rasid, "Promoting An Inclusive Economy: The Relevance Of Sustainable Development And Islamicity Prosperity Index."

²⁹ Latif And Ilyas, "Analyzing The Changing Dynamics Of Tariqah Khalwatiah Samman (Tks) Political Influence In South Sulawesi, Indonesia."

Mīzān al-Shar' as a Scale of Conformity of Teachings

Mīzān al-Shar' serves as a crucial framework for aligning the spiritual teachings of the Tijaniyyah Order with Islamic principles. As emphasized by Shaykh Ahmad al-Tijani, every teaching within this order must be evaluated against the principles of Sharia. In practice, teachings that do not conform to Sharia will not be accepted. This concept fosters a sense of security and confidence among followers, assuring them that the teachings they receive can be practiced without conflicting with the broader tenets of Islam, particularly regarding the validity of their rituals and spiritual practices. As an evaluative tool, Mīzān al-Shar' ensures that this order does not promote teachings that could lead to deviations from established Islamic law³⁰.

Imam al-Ghazali, in his seminal work, *Ihya' Ulum al-Din*, argued that sharia and haqiqat must go hand in hand, as sharia serves as the foundation that ensures spiritual practices remain within the legitimate framework of Islam. He emphasized that without the guidance of sharia, teachings that may seem spiritual can lead to practices that are harmful both in this world and in the hereafter. This perspective aligns with the principle of Mīzān al-Shar', which functions to keep every teaching of the tarekat on the right path, in accordance with the laws established by Allah and His Messenger³¹.

Shaykh al-Sha'rawi emphasized the importance of evaluating the teachings of the tariqa against the Mīzān al-Shar'. In the authentic teachings of Sufism, followers not only seek spiritual depth but must also adhere to Islamic law. He noted that in many tariqas, particularly those focused on profound spiritual attainment, there is often a tendency to overlook the fundamental principles of shari'a. However, the Mīzān al-Shar' within the Tijaniyyah tariqa serves as a guiding framework, ensuring that the spiritual teachings provided are both valid according to shari'a and conducive to a deeper understanding of true nature.

The significance of Mīzān al-Shar' is further highlighted in a study³² who noted that within the Tijaniyyah Order, the acceptance of teachings is not solely influenced by the authority of the order's leader or a desire for profound spirituality. Rather, it is also grounded in the assurance that these teachings will remain consistent with Islamic law³³. The concept of Mīzān al-Shar' instills confidence in followers, ensuring that every teaching and practice they receive has been rigorously evaluated and aligns with the fundamental principles of the law. This reinforces the commitment of followers to engage not only in spiritual practices but also in fulfilling broader religious obligations, such as prayer, zakat, and fasting.

³⁰ Ismail And Mohd Rasid, "Promoting An Inclusive Economy: The Relevance Of Sustainable Development And Islamicity Prosperity Index."

³¹ Ghazali Et Al., "The Fiqh Maxim Al-Ghunm Bi Al-Ghurm: A Critique On Interpretation Of The Maxim Relating To The Risk-Return Concept In Islamic Banking And Finance."

³² Latif And Ilyas, "Analyzing The Changing Dynamics Of Tariqah Khalwatiah Samman (Tks) Political Influence In South Sulawesi, Indonesia."

³³ Ismail And Mohd Rasid, "Promoting An Inclusive Economy: The Relevance Of Sustainable Development And Islamicity Prosperity Index."

As contemporary challenges arise, accompanied by the emergence of more moderate or even secular perspectives, Mīzān al-Sharʿ serves as a stabilizing force that ensures the teachings of the tarekat remain relevant and do not become entangled in practices that contradict established religious norms. In this context, Shaykh al-Tijani emphasized that harmony between sharia and reality is crucial for attaining spiritual peace and promoting the welfare of individuals, both in this world and the hereafter³⁴.

Therefore, Mīzān al-Sharʿ serves not only as a means of evaluation but also as a guiding principle that directs all practices within the Tijaniyyah Order toward achieving perfect harmony between external and internal dimensions. This concept ensures that the spiritual teachings adhered to by the followers of the order are not only externally correct but also facilitate a deeper spiritual connection with Allah, in accordance with the authentic and recognized teachings of Islam.

Conclusion

The Tijaniyyah Order, with its emphasis on the integration of Shariah and Hakikat, offers a spiritual path that is both harmonious and balanced between the external (Shariah) and internal (Hakikat) aspects. The concept of Mīzān al-Sharʿ, introduced by Shaykh Ahmad al-Tijani as a tool to evaluate each order's teachings against the principles of Shariah, plays a vital role in ensuring that the teachings remain in accordance with authentic Islamic law. This provides followers with a sense of security and confidence, assuring them that their spiritual journey can be pursued without contravening the fundamental principles of Islam.

The global acceptance of the Tarekat Tijaniyyah, particularly in regions such as West Africa and Indonesia, can be attributed to its capacity to harmonize sharia with everyday life. In Indonesia, the Tarekat Tijaniyyah has gained popularity due to its moderate and inclusive teachings, as well as its alignment with the existing Sufi spiritual traditions in the region. This tarekat offers Indonesian Muslims the opportunity to engage in a profound spiritual life while simultaneously fulfilling their sharia obligations, reflecting Indonesia's moderate approach to religion.

The concept of Mīzān al-Sharʿ ensures that the teachings received do not deviate from the established laws of Shari'ah and reinforces the commitment of followers to not only engage in spiritual practices but also to fulfill broader religious obligations such as prayer, zakat, and fasting. Consequently, the Tijaniyyah Order plays a crucial role in maintaining the balance between worldly affairs and the hereafter, which is increasingly pertinent in addressing the challenges of the modern era. Through this comprehensive approach, the Tijaniyyah Order provides solutions for Muslims seeking a spiritual path that aligns with the principles of Islam, ensuring they remain valid and relevant in today's world.

³⁴ Rosidi Et Al., "Ritual And Sprituality: The Tradition Of The Tariqah Naqshabandiyyah Khalidiyyah Jalaliyyah In Indonesia."

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