

CHAPTER 1

INTRODUCTION

1.1 Background of the Study

Islam consists of three fundamentals which are *'aqīdah*, *syarī'ah* and *akhlāq*. *'Aqīdah* or *tauhīd* (creed), the knowledge that emphasizes on *i'tiqād* (belief) for every Muslim including of *ilāhiyyat* (divinity), *nubuwwāt* (prophethood) and *asma' wa al-sifāt* (names and attributes of Allah). *Syarī'ah* or *fiqh* (Islamic jurisprudence) explains about the laws of Islam in practice by every *mukallaf*¹. Whereas *al-Akhlāq* in the Arabic language is the plural version of *al-Khulūq*. *Al-Khulūq* is literally equivalent with habit (*al-'ādah*) nature (*al-thobi'i*), behavior (*al-tashorruf*), custom (*al-tashorruf/al-'ādah*) and religion and/or way of life (*al-Dīn*).

One of the elements of *akhlāq* is *tasawwuf* which focus on how to improve morals and cleanse the heart from all spiritual diseases. *Tasawwuf* in its sense means removing oneself from bad morals and adorning it with good morals. The element of *tasawwuf* or *ihsān* discusses about three main things, namely emptying the soul from worldly things, hoping for the hereafter alone and preparing to face death.

In addition, there is an opinion that it is the journey of a *salik*² towards Allah SWT by feeling himself always in the supervision of Allah SWT which is accompanied by true intentions, following the *sunnah an-nabawiyyah* and adhering to the manners taught in Islam. -The three significant knowledge in Islam that have been mentioned

¹ “a person whose actions are linked to Allah's commands (al-syakhsu al-lazīna ta'allāqa al-khithabu Allahu ta'ala bi fi'lihi).” (Wahbah Zuhailī, 2004)

² A Sufi traveler.

before (*aqīdah*, *syarī'ah* and *akhlāq*) are expected to be grasped together to that they may inhibit Muslims from miss practices of Islamic teaching as meant by Allah Almighty and Muhammad His messenger.

Those who involved deeply in *tasawwuf* discipline are known as the Sufis. The efforts of Sufi preachers are the greatest contributions to the expansion of Islam throughout the Malay world (Mohd Faizal Harun, 2015). Among the Sufis that contributed in the Islamization of Malay world at that time were Syeikh Ismail, Syeikh 'Abd al-Aziz, Syeikh 'Abdullah 'Arif, Syeikh Burhan al-Din, Wali Songo, Syeikh 'Abdullah al-Yamani, Syeikh 'Abdullah al-Qumairi, Syarif Awliya' Karim al-Makhdum, Syeikh Safiy al-Din al-'Abbasi, Syeikh Sa'id Barsisa and Syeikh Gombak 'Abd al-Mubin.

The Sufis perform *tasawwuf* with proper discipline which is through *tarīqah* (Sufi order). *Tarīqah* is mainly discussed as inseparable element in the *tasawwuf* perspective. It is a branch of knowledge which emphasize more on inner self-development and purification. *Tarīqah* and *tasawwuf* are indivisible elements. Both are related to one another. *Tarīqah* is the practical aspect of *tasawwuf*, whereas *tasawwuf* is the philosophical aspect. Both serve the dimension of *Ihsān* as described by the Prophet Muhammad SAW:

أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

Meaning: "You worship Allah as if you see Him, and if you do not see Him, indeed He sees you."

(Hadith. Sahih Muslim: 10)

There are nine prominent *tarīqah* (Sufi order) that established in Malay world according to Syed Naquib al-Attas. Among them includes Qadiriyya, Alawiyya, Naqsyabandiyya, Rifa'iyya, Shadhiliyya, Chistiyya, Shattariyya, Tijaniyya, and

Ahmadiyya. Besides, there are also *tarīqah* that followed by the community of Malay world instead of what have been mentioned above which includes Dusuqiyya-Burhaniyya, Sammaniyya-Khalwatiyya, Rahmaniyya (Akbariyya), Ghazaliyya, Sanusiyya, Suhrawardiyya, Mufradiyya and ‘Qadiriyya Wa Naqsyabandiyya (Mohd Faizul Harun, 2015). Syed Naquib al-Attas believes that Tarekat Qadiriyya was the most popular Sufi order at that time.

According to Faizal Harun (2015), Sufis, Sufisms, Sufi orders, or saints are preachers who have succeeded in transforming the religious situation and environment, as well as the beliefs of the Malay society. As a result, the position of Sufism, particularly *tarīqah*, in educating society about the oneness of God need coordinated efforts and extensive research from all of them. The objectives of *da‘wah* may not be properly carried out without proper planning and observation of the current community structure. Scholars and academics appreciate the importance of Sufi preachers in the spread of Islam in the Malay world. It was also supported by Haji Wan Muhammad Saghir that:

“If we want to examine honestly, we will conclude that in the first years of the entry of Islam into the archipelago, the greatest service was the Sufi group and not other groups. Almost all regions that first embraced Islam were willing to change their original beliefs from Animism, Dynamism as well as Buddhism-ism and Hinduism were interested in the teachings of Sufism itself, this was to show the expertise of the Sufi figures in compiling systems and methods of dissemination in distinctive ways that cannot be imitated by other groups”

One of the *tarīqah* that still active until today and has many followers around the world is Tarekat Naqsyabandiyyah. Tarekat Naqsyabandiyyah was founded by

Muhammad bin Baha 'al-Din al-Uwaisi al-Bukhāri al-Naqsabandi. In general, the Tarekat Naqsyabandiyyah is a modest Sufi's *tarīqah* that may be practiced by people of all social classes. Like other *tarīqah*, Tarekat Naqsyabandiyyah praises the *sunnah* of the Prophet Muhammad SAW and rejects any behaviors that is deviant from Islamic teaching, strives to avoid negative attributes and cultivate good values as a Muslim (Damanhuri, 2010).

The leader of Tarekat Naqsyabandiyyah Khalidiyyah, Sheikh Dr Haji Jahid bin Haji Sidek represents one of the Sufi scholars that is still active in preaching through the Sufi *tarīqah* in Semanjung Malaysia. Sheikh Dr Haji Jahid bin Haji Sidek has the oldest genealogy (the 37th genealogy) compared to other *shuyukh* who descended from Sheikh Abdul Wahab Roka. Additionally, Sheikh Abdul Wahab Roka's earliest *khalīfah*³ (caliph) is Haji Umar, who predates other caliphs including Muhammad Nur Sumatra, Muhammad Daud, Hasan Rembah, and Muhammad Syarif.

Tarekat Naqsyabandiyyah also plays an important role in the spiritual journey of a *salik* via the practices of *'uzlah* and *khalwah*, commonly known as the practice of *sulūk* by going through specific destinations (*maqāmat*) under the supervision of a *sheikh* (Sri Mulyati, 2006). Despite from negative perception about *tarīqah* and *tasawwuf* teaching among young generation as mentioned by Jahid Sidek (1997) that "Some Muslims believed that *tarīqah* and *tasawwuf* are not among Islamic sciences, but were brought in by non-Muslims", the followers of Tarekat Naqsyabandiyyah still maintain their spiritual practices especially *sulūk* or *khalwah* as part of their life.

³ The word *khalīfah* means the disciple of the *sheikh* who has his permission to teach the *tarīqah* to others.

Sulūk is an activity that is performed within a specific time frame to determine the *ahwāl* and *maqām* of the individual that followed *tarīqah*. *Sulūk* is the tradition that practiced by the members of the *tarīqah* with the guidance of the *sheikh murobbi*. *Sulūk* means "way" in the same manner as *thoriq* does. As a result, the members of *tarīqah* use the term *sulūk* to refer to a regular lesson or exercise at a specific period. *Salik* are those who go through both in prayer, *dhikr*, fasting, or less sleep in order to become closer to Allah and beg forgiveness for their transgressions (Albanar, 1990).

However, many Muslims in Malaysia still have no idea what *sulūk* was all about (Ahmad Tarmizi, 2004). Several of them perceived *sulūk* as *khalwah* which is an activity that allowed them to experienced self-isolation in specific places in order to purify their soul. This understanding may be understood by people who have an Islamic background meanwhile it creates different understanding to those who are not. *Khalwah* can be misunderstood with the word "berkhalwat" in Malay term which means a man and a woman who are not husband and wife together at a certain place away from public Islamic laws forbids that kind of act because it can leads to *zina*. In fact, the term *sulūk* or *khalwah* that has been practiced by several *tarīqah* such as Tarekat Naqsyabandiyyah contains different meaning with the term "berkhalwat" in Malay term.

Muhammad Noval (2015) in his study explained that *sulūk* practice represent one of the religious activity that was created and governed by the Tarekat Naqsyabandiyyah. The objectives of his study aimed to discover the process of *sulūk* and to analyze the factors that contribute to the participation of *sulūk* practice among Tarekat Naqsyabandiyyah's follower. However, it is general observation and did not focused on woman practitioners like the present study by the researcher.

Sulūk practice is often associated with *tawajjuh* practice which is one of the important practices for followers of Tarekat Naqsyabandiyyah as reported by Aulia Satriani (2018) in her study. She believes the *sulūk* and *tawajjuh* traditions are practiced during significant Islamic months such as Ramadhan, the month of Maulid, and before the month of Hajj. The distinction between this study and her study is that her study did not focus on the roles of *sulūk* practices for women practitioners.

The study of *sulūk* also being studied by Susanti, I. (2021) which focused on how *sulūk* traditionalized in Kecamatan Merigi Kelindang Kabupaten Bengkulu Tengah. This research is qualitative in nature and employed observation as well as interview and document analysis technique. The finding of this research showed that *sulūk* in Kecamatan Merigi Kelindang Kabupaten Bengkulu Tengah is distinct in its own right which has allowed it to thrive until now. One of its distinguishing features is that it lasts 60 days from the 10th day of Eid al-Fitr to the first day of Eid al-Adha. Therefore, the concept of *sulūk* practices is different from Tarekat Naqsyabandiyyah in Malaysia.

Damanik & Fiqri (2021) was aimed to examine and reintroduce the *sulūk* tradition which is carried out at Madrasah Al-Islahiyah in Tanah Putih Tanjung Melawan. This study employed observation and interview technique in data collection method. The finding of the result showed that *sulūk* is one method to get closer to Allah SWT in the *tarīqah*. However, all the above studies does not focus on the woman practitioners, therefore a more in-depth and comprehensive study needs to be done to identify the role of *sulūk* towards the women practitioners.

1.2 Statement of the Problem

Ahmad Termizi (2004) in his study believes that the public do not have enough information about how to improve their spiritual level. It is because of the several reasons such as the members of the *tarīqah* have not spread the word of *tarīqah* the way it is, JAKIM as federal religious department and other related agencies provide insufficient information about *tarīqah* since they have less expertise in the field of *tasawwuf*; and also several issues involving deviant groups cause to ‘Sufi-Phobia’ among Muslim people especially those who has little knowledge about *tasawwuf*. As a result, the participation and acceptance by the Malaysian community towards *tarīqah* is still at an intermediate level (Ahmad Najaa, 2011).

In addition, eventhough the practice of *sulūk* is allowed for both men and women (Zakiya Fatihatur Rohma, 2020), the participation from women practitioners towards *sulūk* practices remain as a minority group as they only represent 17.7% (33) compared to 82.3% (153) of men in a qualitative study by Ahmad Tarmizi (2004). Besides, he also added that most of those woman practitioners were from older generation and the middle-aged group.

Meanwhile, females outnumber males in most nations and areas throughout the world (United Nation, 2019). Although women are said to have a longer life expectancy, yet it does not mean that they live in a happy and healthy state (Douki, et. al, 2007). Indeed, gender differences in mental health are well documented and it is accepted that women pay a lot of trouble to mental disorders. In addition to women-specific disorders including Premenstrual Dysphoric Disorder (PMDD), Premenstrual Syndrome (PMS), postpartum depression etc.), they are indeed at higher risk when compared to men to experience anxiety, depression, somatoform and eating disorders, or suicide attempts.

Thus, numerous studies have been done by previous researchers to identify the possible solutions for women to deal with their disorders. Meadows et al., (2020) believes that high probabilities of life satisfaction were substantially correlated with a high total Spiritual Health Locus of Control (SHLOC). Muhammad Ali Soleimani (2020) also stated that death depression among Iranian women who were diagnosed and undergoing treatment for breast cancer was much less common in those with better spiritual health ratings.

Spirituality is defined as a quest for purpose in life and a sense of connectedness to something greater than ourselves. "Spirituality is the aspect of humanity that refers to the way individuals seek and express meaning and purpose and the way they experience their connectedness to the moment, to self, to others, to nature, and to the significant or sacred" (Pulchaski et al. 2009). A human's spirituality is a component that exists and resides in them, and it has a significant position inside them. The spiritual may have an impact on a person's life and all elements of it as long as the physical or body of that person has the spiritual inside it. More specifically, the term "spirituality" refers to all facets of an individual's inner self. It is a delicate aspect that cannot be seen with the naked eye, and Allah SWT alone is aware of it. According to Noraesah Baharom in Safiah et al. (2018), spiritual also represents the element that has an opposite meaning with physical aspect. Hence, the details about the components and the attributes of the spirituality remain mysterious until now. However the term spirituality comprises of the *ruh*, *aql*, *nafs* and *qalb*. The *ruh* acted as a balance, the *nafs* acted as motivator and the *qalb* functions as the decision-making element.

Sutatminingsih, R. (2016) studied about the relationship between the practices of *sulūk*, piety, the efficiency of managing the Six Basic Energy, with the psychological

well-being of *salik*'s who practice *sulūk* in the Tarekat Naqsyabandiyah and non-*salik* people. Findings from the analysis of quantitative data indicate that *sulūk* practice is positively related to psychological well-being and all its aspects. The second finding suggests that age moderates the relationship between *sulūk* practice and psychological well-being. In contrast, gender, marital status, education, employment status, frequency of *sulūk* and time of last *sulūk* did not moderate the relationship between *sulūk* practice and psychological well-being. Thirdly, the findings of the study also show that piety mediates the relationship of *sulūk* practice with psychological well-being in all aspects.

Sulūk or better known as *khalwah* in Sufism practices provides a spiritual remedy for modern people (Ahmad Tarmizi, 2004). The practice of *sulūk* comprises of the remembrance of Allah (*dhikr*) and other religious activities. *Dhikr* is one of the essential roles of the heart, and it is mentioned in the Qur'an al-Karim as well. The term "*dhikr*" and its variants are referenced in 291 different places in the Qur'an al-Karim (Muhammed Fuad, 1990). In the Al-Quran, Allah SWT mentioned about the *dhikr* that brings the peacefulness of the heart:

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا

حَكِيمًا ﴿٤﴾

Meaning: "He it is Who sent down tranquillity into the hearts of the believers that they might have more of faith added to their faith and Allah's are the hosts of the heavens and the earth, and Allah is Knowing, Wise"

James (2003) claimed that "no doubt the best therapies for health is faith in God, for individuals who are truly religious will always be ready to face whatever disaster

happens”(p. 499). A research has also found that religious commitment and spirituality are associated with a variety of positive outcomes, including improved stress management, a lower incidence of depression and anxiety, a lower risk of suicide and criminal behaviour, and a lower use of tobacco, drugs, and alcohol (Moberg, 1979). Previous studies have found that incorporating spirituality into psychotherapy may be beneficial for Muslim clients suffering from anxiety, depression, and bereavement (Azhar & Varma, 1995a; 1995b; Azhar, Varma, & Dharap, 1994) and who are searching for stress reduction and life-enhancing qualities (Hasanovi, Pajevi, & Sinanovi, 2017).

Meanwhile, women in particular also benefit from the effects of religion on mental health problems. Moazerdi et al. (2018) stated that spiritual-religious psychotherapy based on Islamic teachings had an influence on and enhanced the quality of life of infertile women. In addition, Nasiri et al. (2019) concluded from his study that religious-spiritual psychotherapy improves the quality of life of women with breast cancer. Carter & Rashidi (2003) in their study mentioned that Eastern Asian women are disciplined because meditation and prayers instil discipline and self-control in them. Hence, this characteristic might be utilised in treatment to urge patients to employ guided visualisation for recovery (Rashidi & Rajaram, 2001).

Therefore, this study focuses on women practitioners in ILIT Manarah as the samples to identify the roles of *sulūk* in empowering their spiritual aspect. The researcher aimed to study the *sulūk* practice of Tarekat Naqsyabandiyyah Khalidiyyah in terms of their woman practitioner's background, the reasons of their participations, and the role of *sulūk* in empowering their women practitioners' spiritual aspect.

Tarekat Naqsyabandiyyah Khalidiyyah are among the well-known *tarīqah* that implement *sulūk* practices (Fenny, 2014) which involves many of their woman

practitioners. The *sulūk* practices were carried out by *sheikh* of the *tarīqah* in Institut Latihan Ilmu Tarekat (ILIT) Manarah, Kuala Pilah, Negeri Sembilan. This *sulūk* practice is performed in a specific location determined by *sheikh* of the *tarīqah*. For the time being, ILIT Manarah, Negeri Sembilan and Pondok Manazil Siddiqin, Terengganu, are the only two locations that practices *sulūk* regularly. Due to time and financial constraints, the researcher choose to study the *sulūk* practice under the supervision of Sheikh Dr Haji Jahid bin Haji Sidek.

1.3 Research Questions

1. Who are the woman practitioners in ILIT Manarah?
2. Why the ILIT Manarah's woman practitioners participate in *sulūk*?
3. How *sulūk* empower the spiritual of woman practitioner in ILIT Manarah?

1.4 Research Objectives

1. To explore the background of the woman practitioners in ILIT Manarah.
2. To identify the reasons of the woman practitioners in ILIT Manarah participated in the *sulūk* practices.
3. To analyse the role of *sulūk* in spiritual empowerment of woman practitioners in ILIT Manarah.

1.6 Significance of the Study

Study of *sulūk* in the Tarekat Naqsyabandiyyah is important because it caters the issues of spiritual enhancement within the community. It also provides an alternative solution to the community in dealing with social problems including mental health and stressful situation. The researcher believes that *sulūk* practice contributes towards the

body of knowledge in the field of *tasawwuf*. This study may be able to support an empirical data regarding the *sulūk* practice in terms of theoretical aspect and conceptual framework.

This study is also important to the Tarekat Naqsyabandiyyah itself as it has been practised in several Malay Muslim civilizations for over two centuries and gained many followers. It has been gradually growing and taking root inside the society, becoming more organized and controllable by the end of twentieth century. Although this *tarīqah* is not widely well-known like other Muslims organizations, it has become more significant than before. Thus, this study helps them to better understand about the roles of *sulūk* especially towards woman practitioners and how it could improve themselves from time to time.

This study focuses on the woman practitioners, for whom existing research leaves significant gaps. Most of the previous researches focus on the *sulūk* practice without giving special emphasis to woman practitioners. In fact, the number of participation from women has been growing fast from time to time. As a result, this study may be considered as a valuable resource for Islamic organization especially educational institution that focuses on social development through spiritual aspect.

Furthermore, the finding of this research will also help any related agencies that provide counselling services to those who involved in mental health cases or drug addiction. In addition, the contribution of Sufism method in existing literature shows that this field creates attention from the researchers to find alternative ways in improving their value of life. Besides, it has been reported that this pandemic Covid-19 has a direct impact with psychological distress and symptoms of mental illness (Kim & Hwang, 2019) which required an effective solutions. Hence, the researcher believes that the

findings of this research will help the government to cater the social issues that related to the community by focusing on human's spiritual development especially for women.

Based on the previous definition of *sulūk* practices, it is clear that the practice of *sulūk* assists people in cleansing their souls and raising their spiritual level toward Allah SWT. As a result, this research is significant to investigate in order to identify better answers for women, particularly Muslim women, in coping with their lives.

1.7 Research Methodology

Method is refers to the approaches or nature of the study in order to meets the need of research objectives. Research methodology is the approaches that can be used to achieve the objective of the research. For Islamic Studies, Quran and Hadith are upheld as the source of knowledge as applied in this study, in the discipline of *tasawwuf*. Tasawwuf is the science of harmonizing exoteric and esoteric matters (Mohd Nejatullah, 1999). It goes beyond addressing *ihsān* and an individual spiritual success to analyze its idea, philosophy, advantages and downside. It also analyses its practical link with other traditions of the Prophet Muhammad SAW (Muhammad Abdul Haq, 1990). One of the prominent approach in studying *tasawwuf* is by using *tasawwuf* itself. Al-Ghazālī, al-Qushairī, 'Ibn 'Arabi, al-Sirhindī and other previous Sufi scholars and researchers used this approach in explaining the framework of *tasawwuf* teaching in accordance with the teaching of the Prophet Muhammad SAW. Any advancement in the science of tasawwuf, such as the establishment of terminology, Sufi path (*turūq*), and spiritual exercises, is nonetheless restricted by *Shari'ah 'islamiyyah*.

Islamic research methodology, according to Muhammad Syukri Salleh (2008), is still in its early stages. Therefore, the process of identifying the genuine meaning of

Islamic research remains a point of contention, causing it to become more focused on the elements of the ideas development. Thus, these methodological standards are included into the notion of Islamic research. At least three authors, Safi (1996), Fazlur Rehman Faridi (1999), and Muhammad Syukri Salleh (2008 & 2011), have attempted to present the notion of the genesis of this approach.

Safi (1996) believes that Islamic research methodology is an alternative scientific approach for social sciences that integrates ancient Muslim research with current conventional research methods in accordance with Islamic standards. Among four elements that believe to be the fundamentals of the methodology: 1) the end conclusion of a specific research should consider the other social groups that has not been studied; 2) the action-theory method must be combine with the systems-theory approach to prevent an immature systems-theory approach; 3) the absolute and relative terms should be avoided in research since they include a framework from the source of revelation; and 4) all types of ethics (axiology) and study facts like cultural centralization (ethnocentrism) must be thoroughly explored.

Meanwhile, Fazlur Rahman Faridi (1999) concludes that Islamic research methodology focus on the spiritual aspect. It comprise of the source of knowledge, absolute truth, the affirmation of the Oneness of God, and includes the values of factors in methodology. As a result, the combination of these elements enables the experimental based research to be more details and practically to be added value to Muslim researchers. Not to mention, Syukri Salleh (2008 & 2011) also made a significant contribution in the definition of Islamic research methodology by emphasizing on the most important aspects that becomes additional value to the results of previous studies. According to him, Islamic research methodology is one that satisfies its three key

features. Firstly, the science of *darūri* and *dalil ‘aqli* was combined with the science of *nazāri* dan *dalil naqli*. Secondly, its axis is epistemology and *tasawur* of Islam (Muhammad Syukri Salleh, 2011). Thirdly, it is extremely useful for Islamic researchers studying Islam and Muslims (Muhammad Syukri Salleh, 2008).

Muslim life evolved dramatically when the Prophet Muhammad SAW died, and it continues to change today. At the same way, the empirical research (science research) methodologies supplied by the West are adaptable and may readily serve most of study in the Islamic environment. Muslims can no longer ignore the Western world. In truth, the West has affected Muslims in numerous ways, including political ideals, philosophy, and science. Sharing, borrowing, taking, and learning from others, whether superior or inferior, became a must for humans in order to create a better life. The combination of two study approaches from Islam and the West will yield excellent results for Muslims seeking to develop themselves.

This research employs qualitative research design. Denzin & Lincoln (1998, p. 28) believes that a research design “describes a flexible set of guidelines that connects theoretical paradigms to strategies of inquiry” and specific methods for collecting and analyzing empirical data. Simply described, a research design is a research outline that generally developed before a research project begins. A research design evolves from the research’s goals, which is what the researcher want to discover. This is reflected through research questions.

Trochim (2006) explained that qualitative research method deals with the questions like how, what and why the phenomena or specific event actually happened. Qualitative research method is inductive in nature to explore and understand the real situation of an event and individual’s experience. Based on the explanations above, this

qualitative research approach create as significant reasons which to be implemented in the study.

In this qualitative study, the researcher employs a case study design to answer the research questions. The case study design aims to probe deeply and to analyze intensively the phenomena that constitute the life cycle of the unit with a view to establishing generalizations about the wider population to which that unit belongs. Hence, the researcher uses this research design to identify the roles of *sulūk* in spiritual empowerment of women practitioners in Institut Latihan Ilmu Tarekat (ILIT) Manarah.

1.7.1 Scope of the Study

This study only focuses on the practice of *sulūk* performed by the *Tarīqah* Naqsyabandiyyah Khalidiyyah in Institut Latihan Ilmu Tarekat (ILIT) Manarah, Kuala Pilah, Negeri Sembilan. The researcher aimed to study this *sulūk* practices because it is one of the most significant spiritual practises that practised by some members of the *tarīqah* at ILIT Manarah. The justification of choosing this *tarīqah* as the main subject is because of the systematic process of this *sulūk* practices that has been practiced by the *tarīqah*. In addition, the Tarekat Naqsyabandiyyah Khalidiyyah practices both individual *khalwah* and congregational *khalwah* compared to other *tarīqah* such as Tarekat Ahmadiyya. Meanwhile, the reasons for choosing the genealogical branch of the leadership of Sheikh Haji Jahid bin Haji Sidek compared to the leadership of other *sheikhs* is because it is the earliest genealogy (the 37th genealogy) which originated from Sheikh Abdul Wahab Rokan. In addition, Haji Umar is the oldest caliph for Sheikh Abdul Wahab Rokan compared to other caliphs such as Muhammad Nur Sumatra, Muhammad Daud, Hasan Rembah and Muhammad Syarif.

The *sulūk* practices of this *tarīqah* commonly done at a specific place that has been decided by the *sheikh* of the *tarīqah*. For the time being, there were two places that conducted *sulūk* practices of the *tarīqah* which included ILIT Manarah and Pondok Manazil Siddiqin, Terengganu. Due to the limitation of time and budget, the researcher had decided to conduct a research of *sulūk* practices under the supervision of Dr Haji Jahid bin Haji Sidek. The main objectives of this study is to discover the role of *sulūk* in spiritual empowerment of their woman practitioners. The findings of this research may not generalize the whole *tarīqah* that existed in Malaysia since the researcher focuses on the *Tarīqah Naqsyabandiyyah Khalidiyyah* only.

The researcher aims to study the role of *sulūk* in spiritual empowerment of the woman practitioners of *Tarīqah Naqsyabandiyyah Khalidiyyah* only and does not involved any man. The basis for selecting ILIT Manarah as the study's location is based on its significant role as the center for *sulūk* practices of *Tarīqah Naqsyabandiyyah Khalidiyyah* which is governed by Dr Haji Jahid bin Haji Sidek. The informants for this study includes those from the woman practitioners who had completed their *sulūk* practices either from beginners and advanced level as they might experience different role of *sulūk* practices due to their longer period practicing it in their life.

This study focuses on the four main elements of *sulūk* in *Tarīqah Naqsyabandiyyah* which includes: 1) individual practices (*zikr sirr*); 2) concentration (*tawajjuh*); 3) manners in *sulūk* (*ʿadab*); and Islamic spiritual treatment. These four elements have been practiced by the follower of *Tarīqah Naqsyabandiyyah* in their *sulūk* practices for ten days. However, the Islamic spiritual treatment only applied to those who has difficulties in practicing their *dhikr*. The Islamic spiritual treatment is the element that initiates by the *sheikh* of the *Tarekat Naqsyabandiyyah Khalidiyyah*, Tuan

Guru Dr Haji Jahid bin Haji Sidek which distinguish it with other *sulūk* practices that practiced by other *sheikh*.

The following criteria served as requirements for study involvement.

1. The woman practitioners of the Tarekat Naqsyabandiyyah Khalidiyyah under the supervision of Tuan Guru Dr Haji Jahid bin Haji Sidek.
2. The woman practitioners that already joined *sulūk* at ILIT Manarah at least once.
3. Involved two group of practitioners; those who had joined *suluk* less than five times, and those who had joined *suluk* more than five times.

The informants were selected by maximum variation to obtain multiple perspective through an even sampling of individuals (Cresswell & Guetterman, 2019).

1.7.2 Selection of Sample

The members of Tariqah Naqsyabandiyyah Khalidiyyah were chosen as a population for this study. The selected informants are the woman practitioners who had accomplished *sulūk* practices under the supervision of Shaykh Dr Haji Jahid bin Haji Sidek. The researcher conducted six sessions with a total number of six informants each through purposive sampling approach. The researcher employs purposive sampling due to specific characteristic of the informants that used to answer the research questions. The general population of woman practitioners that participated in *sulūk* is not more than 200 people at one time. Based on the population, the researcher communicates with the key informant to get access to the woman practitioners that fulfill the criteria of the study.

The researcher communicated with the key informant to get the most information regarding the *sulūk* practices after getting a permission from the *sheikh*. The key

informant is the one of the senior practitioner that is responsible in guiding of new members in *sulūk*. Based on the recommendation by the key informant, the six informants were selected as below:

1. Mrs. Zainun (Informant A)
2. Ms. Natasha (Informant B)
3. Mrs. Hidayah (Informant C)
4. Ms. Jasmin (Informant D)
5. Ms. Maria (Informant E)
6. Ms. Insyirah (Informant F)

Based on the previous research, the qualitative study has their own risk when dealing with privacy concern of the informant's background information (Fielding, 1993). A researcher must constantly keep in mind that *tariyah* groups are often composed of a limited number of persons. This makes membership confidentiality and identity nearly impossible or extremely difficult to secure (Hammersley, 1998) As a result, the researcher must ensure the safety of these issues before doing research. Hence, the researcher has decided not to reveal their personal information due to privacy and confidential issues.

1.7.3 Data Collection

Data collection is defined as the procedure of collecting, measuring and analyzing accurate insights for research using standard validated techniques. "Qualitative approach typically relies on four methods for gathering information: 1) participating in the setting; 2) observing directly; 3) interviewing in depth; and 4) analyzing documents and material culture" (Marshall, 2006). The data are information

or facts that are utilized to discuss or decide on the solution to a research topic. The samples in the study are the sources of data from which data can be acquired for research purposes (Arikunto, 2010).

1.7.4 Library Research

The library research method enables the researcher to seek for the secondary data from various sources includes article journals, reports, books, audio, conference paper and other printed materials. Data from library research obtained from relevant sources were reviewed in line with Islamic sciences (Denfer, 1983) and academic research norms (Benz, 1998). This method also helped the researcher to gain the information from secondary data regarding the theory and analysis of the *sulūk* practices including the history of *sulūk* practices in Islam.

1.7.5 Semi-Structured Interviews

The primary data for the study came from interview with the informants. Interviewing is a type of shortcut for obtaining answers to research questions. It is the process of a requesting and responding between the researcher and the informants. It is secondary social encounter between two strangers with the express goals of one person learning something from the other. It gives the flexibility, adaptability, and possibility for establishing a good relationship between a researcher and informants, particularly when getting more specific information. A successful will allow the informants to explain, express and develop opinions on the problems at hand. Furthermore, it allows the researcher to collect vast volumes of relevant and contextual data, as well as find nuances in culture or non-verbal behavior and communication in natural situation.

Semi structured interview are ideal for a various type of situations. Consider using semi structured interview if you need to ask probing, open ended questions and individual thoughts of the informants, and to ask probing, open ended questions on topic that the informants might be not be genuine about if conducted in a group (Adams, 2015). Semi structured interviews allow for the use of pre-planned and customized questions for each informants. The techniques also permits questions to be added or removed based on the individual and specific situation. The researcher will benefit from the flexibility of the questions asked in gaining factual information about the target, the community's conditions and declarations of their preferences and opinions. It also enables the researcher to delve further into their experiences and reasoning.

Furthermore, the informants are allowed to answer or not to answer the question, and to express their perspective in the context of the key topics and the research's purpose. The researcher implemented a semi-structured interview as a guidelines for a researcher to conduct the interview sessions. The researcher drafted the interview questions based on the four main elements of *sulūk* in Tarīqah Naqsyabandiyyah Khalidiyyah which includes: 1) individual practices (*dhikr sirr*); 2) concentration (*tawajjuh*); 3) manners in *sulūk* ('*adab*); and Islamic spiritual treatment. The researcher then referred to the *sheikh* of the *tarīqah* regarding the interview questions to ask for comments and feedback. After went through some corrections and getting permission from the *sheikh* to interview the informants, the researcher then communicated with the key informants to gather the information about the other five informants.

The interview sessions were conducted through face to face meeting. Those six informants are the woman practitioners that practiced *sulūk* in Tarekat Naqsyabandiyyah Khalidiyyah at Institut Latihan Ilmu Tarekat (ILIT) Manarah. A list

of questions will be constructed before the interview sessions by the researcher based on the literature review and the needs of research objectives. The interview questions are based on the four main elements of *sulūk* in Tarekat Naqsyabandiyyah Khalidiyyah which includes: 1) individual practices (*dhikr sirr*); 2) concentration (*tawajjuh*); 3) manners in *sulūk* (*‘adab*); and Islamic spiritual treatment. The interview questions will be semi structured style to dig more information from the informants. The interview session will take approximately one hour to one hour and a half depending on the findings received. The researcher will first asks the informant’s permission to conduct an interview and record the conversation for research purposes before the session begins as one of the research procedure.

1.7.6 Participant Observation

The researcher also uses observation technique as one of data collection method in this study. The researcher met the *syekh* of the *tarīqah* in earlier 2021 to express an intention to conduct a study about *sulūk* practices. Therefore, the researcher decided to experience that *sulūk* practices to understand thoroughly the process and the procedure that involved. Marshall and Rossman (1989) believes that observation is “the systematic descriptions of events, behaviors and artifacts in the social setting chosen for study”. The researcher employs a participant observation to gain in depth information regarding the *sulūk* practices. Participant observation is the technique through which researchers learn about the activities of the samples being studied in their natural environment by observing and engaging in those activities. Schensul and LeCompte (1999) define participant observation as “the process of learning through expose to or involvement in the day-to-day or routine activities of participant in the research setting.

Furthermore, the researcher also has experienced several series of *sulūk* practices at ILIT Manarah in order to observe clearly the real situation of *sulūk* practices. The researcher observed the implementation of *sulūk* practices for ten days and identified the main elements of *sulūk* which includes 1) individual practices (*dhikr sirr*); 2) concentration (*tawajjuh*); 3) manners in *sulūk* (*'adab*); and Islamic spiritual treatment. The researcher recorded all the important notes in a note book to make easier to refer back during the process of data analysis. The researcher observed the four main elements of *sulūk* in terms of their implementation process and how they interact to each other.

1.7.7 Data Analysis

Following the collection of data from data sources, the data was analyzed using the following technique. The researcher employs document analysis and thematic analysis to process the data.

1.7.7.1 Document Analysis

Document analysis is a methodical process for studying or assessing documents, both printed and non-printed. Document analysis, like other qualitative research methodologies necessitates the examination and interpretation of data in order to extract meaning, acquire insight, and build empirical knowledge (Corbin & Strauss, 2008). Document analysis is significant in qualitative case study which are in depth investigations that produce detailed descriptions of a single phenomenon, event, organization, or program (Stake, 1995; Yin, 1994).

In this study, the researcher aims to analyze the documents that used in the *sulūk* process including their log book, guidelines and other printed and non-printed materials

which can assist the researcher in understanding the research problem. The researcher obtains such documents during the observation process at the ILIT Manarah with the permission of their leader. As part of the research process, the researcher also searches library catalogues and archives for documents to evaluate. Skimming, reading, and interpretation are all part of document analysis. This iterative technique combines content analysis and theme analysis aspects. The process of organizing material into categories linked to the research's primary concerns is known as content analysis.

1.7.7.2 Thematic Analysis

Hence, thematic analysis is a type of pattern detection within data, with emergent themes serving as analytical categories (Fereday & Muir-Cochrane, 2006). The researcher examines the selected data (interview transcripts) and performs coding and category creation based on the data's features to find themes relevant to *sulūk* practices. The reviewer examines the selected data more closely and performs coding and category creation based on the data's features to find themes relevant to a phenomena. Finally, the researcher interpret the themes in a way that contributes to the development of knowledge that is in the context of conceptual frameworks or theories (Boyatzis, 1998). Finally, in the context of conceptual frameworks or theories, the researcher interprets the themes in a way that contributes to the advancement of knowledge. The data is considered saturated when the information given is consistent among the informants without any new themes. Among the themes that have been acquired in this study included 1) background information (age, marital status, employment status, education and background as practitioner); 2) reasons of the womans' participation in *sulūk* (the inspiration from the *sheikh* of the *tarīqah*, the influence of lecturer, the influence of peer group, the influence of family member and

self-empowerment); 3) the roles of *sulūk* in spiritual empowerment of woman practitioners (Easier to achieve the peacefulness of the heart, preventing from evil deeds, easier to practice remembrance of Allah (*dhikr*), and easier to practice self-reflection).

1.8 Definition of the Terms

1.8.1 *Tarīqah*:

Tarīqah is derived from the Arabic words *al-tarīq* (singular) and *tarā'iq* dan *turūq* (plural), which has multiple meanings depending on the *wazan*. *Turuq* has several meanings, including road, method, line, belief, religion, and station (Fuad Said, 1991: 8; Sulaiman Ibrahim, 2002: 125). *Tarīqah* is sometimes referred to as *al-tarīqah* in Arabic which derived from the root word "طرق". Meanwhile, the plural word for *tarīqah* includes "الطوارق", "الطرائق", "الأطرق", "الأطرقه", "الأطرقاء", "الطرقات", "الطرق" and "الطوارق".

Tarīqah in term of its terminology can be define as a path, method, position, belief, religion and other related meaning. The word *tarīqah* comes from the root word *taraqa*. Allah SWT mentioned about *tarīqah* in the Al-Quran in different meaning:

وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي فَاصْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَا تَخَافُ دَرْكًا وَلَا تُخْشَىٰ ۚ

Meaning: “And certainly We revealed to Musa, saying: Travel by night with My servants, then make for them a dry path in the sea, not fearing to be overtaken, nor being afraid.”

(Surah Tāha 20:77)

Based to the above verse, *tarīqah* also implies a path below the bottom of the ocean constructed according to the number of groups of Israel that follow the teaching

of Prophet Musa, which is a total of 12 roads that are not reduced or lengthened. The road is built in accordance with the initial measurement of the ocean's surface area. The word *tariqah* also mentioned in the surah below which describe the meaning of enjoining right and forbidding wrong:

وَأَلَوْ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَاءً غَدَقًا ﴿١٦﴾

Meaning: “And that if they should keep to the (right) way, We would certainly give them to drink of abundant water”

(Surah al-Jin 72:16)

إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيُغْفِرْ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا ﴿١٦٨﴾ إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ

فِيهَا أَبَدًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٦٩﴾

Meaning: “Surely (as for) those who disbelieve and act unjustly Allah will not forgive them nor guide them to a path. Except the path of hell, to abide in it for ever, and this is easy to Allah.”

(Surah an-Nisa'4: 168-169)

The above verses used the word *tariqah* and *tariq* to explain the meaning of path. However, there is also surah in the Al-Qur'an that used the word *tariqah* to justify the meaning of position, for example in the surah below:

قَالُوا إِنَّ هَٰذَا لَسَاحِرَانِ يُرِيدَانِ أَنْ يُخْرِجَاكُم مِّنْ أَرْضِكُمْ بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثْلَىٰ ﴿٦٣﴾

Meaning: “They said: These are most surely two magicians who wish to turn you out from your land by their magic and to take away your best traditions.”

(Surah Tāha 20:63)

It can be concluded that the word *tarīq* has been used widely in the Al-Quran in explaining the meaning of path. Hence, the word *tarīq* has similar meaning with the word *sirāt* and *sabīl* which mentioned in surah below:

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ ﴿١٥٤﴾

Meaning: “And do not speak of those who are slain in Allah’s way as dead; nay, (they are) alive, but you do not perceive.”

(Surah al-Baqarah 2:154)

وَهُدُّوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهُدُوا إِلَى صِرَاطٍ الْحَمِيدِ ﴿٢٤﴾

Meaning: “And they are guided to goodly words and they are guided into the path of the Praised One.”

(Surah al-Hajj 22:24)

There is also hadith from the Prophet Muhammad SAW that used the word *tarīq* which emphasize on the meaning of path like the previous surah.

مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ

Meaning: “Whoever travels a path in search a knowledge, Allah will make easy for him a path to Paradise”

(Hadith. Sahih Muslim: 2699)

In *Tasawwuf*, the word *tarīqah* is defined in various perspectives. Al-Jurjani defined *tarīqah tasawwuf* as a distinct spiritual practice for individuals who follow the journey towards Allah SWT and conquer numerous impediments to spiritual growth in various *maqām*. While Syeikh Najm al-Din described *tarīqah* as “*taqwa* and closeness to Allah, which of course goes through hurdles and *maqām*”.

Both definitions of *tarīqah* by the Sufi scholars have similar connotations towards each other. However, Syeikh Najm al-Din later come out with further explanations regarding *tarīqah* which illustrates the relationship between *tarīqah*, *syarī‘ah* and *haqīqah*. According to him, *syarī‘ah* is to enslave oneself to Allah, *tarīqah* is a manner of placing Allah in the heart, and *haqīqat* is to behold Allah with the eyes of the heart (AlHasan, t.t). Meanwhile, Mawlana Zakariyya al-Kandahlawi believes that *tarīqah* and *al-ihsān* are nothing but the same thing due to hadith of Jibril a.s by the Prophet Muhammad SAW which narrated by ‘Umar bin al-Khattab r.a:

أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

Meaning: “To worship Allah as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you”.

(Hadith. Sahih al-Bukhāri: 50)

Syeikh Zakariyya al-Kandahlawi also further explained that *tarīqah* also can be understood as another name for *ihsān* or as a path for Muslims to achieve the level of *ihsān*. *Ihsān* and other related words such as *tasawwuf* and *sulūk* are different in terms of their spelling yet shared the same meanings. As a result, it can be conclude that

tarīqah is the *tasawwuf* itself. It also supported by Shaikh Abd al-Samad al-Falimbangi in his book, *Siyār al-Sālikīn* that quoted the words of Imam al-Ghazālī in his book, *Jawāhir al-Quran* which mentioned both the *tarīqah* and *sulūk* were also the science of *tasawwuf*. He also added that the science of *tarīqah* or *tasawwuf* can be also known as ‘ilm al-ma‘rifah, ‘ilm al-haqīqat, ‘ilm al-nāfi’ and ‘ilm al-bāthin. Based on the explanations above, it can be concluded that Mawlana Zakariyya al-Kandahlawi presented his idea accurately and explained it in the way that people can easily understand (Jahid Sidek, 2015).

Purification, religious rites, societal awareness, and kinship are all common elements of *tarīqah*. Religious ceremonies might take the form of diplomas, *bay'at*, *riyadhah* (exercises), *talqin*, or wills that a *sheikh* gives and transfers to his students. The ancestry is crucial in the *tarīqah* because it is linked to the benchmark, which determines if the *tarīqah* is *mu'tabar* (legitimate). The *tarīqah* is unconnected or invalid if a continuous spiritual chain does not connect the teacher or *murshid* to the successor and the Prophet Muhammad SAW (Sri Mulyati, 2006).

1.8.2 Tarekat Naqsyabandiyyah Khalidiyyah:

Refers to the Tarekat Naqsyabandiyyah Khalidiyyah under Tuan Guru Dr Haji Jahid bin Haji Sidek. The researcher uses the term “tarekat” instead of “*tarīqah*” when explaining the particular *tarīqah* because the term is widely used in the field of *tasawwuf* especially in Malay world.

1.8.3 Sulūk:

Sulūk is a term that used to explain the spiritual practices that practiced by certain *tarīqah*. According to Wan Saleha et al. (2020), *sulūk* practices is the element of the

tarīqah that promotes purifying of soul or *ruh*. This is due to the fact that the practise of *sulūk* combines several activities that focus on the process of *tazkiyah al-nafs* and are followed by other *sulūk ādab* (manners). She also added that the implementation of *sulūk* practices could only be achieve by the supervision of a *sheikh (murobbi)*. Refers to the four main elements of *sulūk* practices of Tarekat Naqsyabandiyyah Khalidiyyah under the supervision of Shaykh Dr Haji Jahid bin Haji Sidek which includes: 1) individual practices (*zikr sirr*); 2) concentration (*tawajjuh*); 3) striving (*mujahadah*); and Islamic spiritual treatment.

1.8.4 Khalwah:

Imam Qusyairi in (Huda, 2020) mentioned that the word *khalwah* was divided into two categories which were *khalwah zahir* and *khalwah bathin*. *Khalwah zahir* is the act of a person isolating himself from society at a specific place by reciting *dhikr* in order to dedicate oneself to Allah SWT. Meanwhile, *khalwah bathin* means the act of a person who remains in a state of remembering Allah SWT despite not isolating himself from society.

1.8.5 ‘Uzlah:

In terms of terminology, *‘uzlah* means to keep away from human association with the aim of not hurting them, at the same time it does not mean severing ties with the community. What is meant by doing *‘uzlah* here is to isolate oneself from society, because the individual feels dirty and does not want to infect them in order to achieve peacefulness of mind that is not polluted by worldly desires (Labib, 1996). For the perpetrators of Sufism (*salik*) at the initial stage should do *‘uzlah* as a sign to *wushul* to Allah SWT. According to Ibn Athaillah al-Sakandari in (Huda, 2020), *‘uzlah* will be

burdensome if it is done directly, so he explained that before seclusion a *salik* must do spiritual exercises (*riyadhah*) and *uzlah* first. *Uzlah* is a process that performed before *khalwah*.

1.8.6 Woman practitioners:

The woman practitioners of *Tarīqah* Naqsyabandiyyah Khalidiyyah who has completed their *sulūk* practices at least once.

1.8.7 ILIT Manarah:

Institut Latihan Ilmu Tarekat (ILIT) Manarah, Kuala Pilah, Negeri Sembilan, is the center for *sulūk* practice of Shaykh Dr Haji Jahid bin Haji Sidek.

1.8.8 Tasawwuf:

Various sources can be found in discussing the meaning of *tasawwuf* in terms of its terminology, namely *al-safa* /*al-safw*, *al-sifat*, *al-saff*, *al-sufanah*, *sufat al-qafat*, *Sufah bin Murr*, *al-suf* and *sufia*. Even so, all these words are etymologically and grammatically not suitable to be matched with the word *tasawwuf* except the word *al-suf* which is a type of clothing made from animal hair that was the clothing of most Sufis in ancient times because that type of clothing is the most preferred clothing by the prophets and the *siddīqīn* and is also a sign to the ascetics. That is why most members of *tasawwuf* state that the origin of the word *tasawwuf* is from the root word *al-suf*.

1.8.9 Tawajjuh:

To have a face to face meeting with Shaykh or his representative to perform *dhikr*.

1.8.10 *Sālik*:

A spiritual traveler that practice a specific *dhikr* to achieve *ma 'rifatullah* by going through some different stations and destinations while being guided by a *sheikh murobbi*.

1.9 Structure of the Thesis

This research consists of five chapters. The first chapter discusses about the introduction of the research. The elements of the introduction part consist of background of the study, statement of the problem, research questions, research objectives, significant of the study, research methodology, definition of the term and structure of the thesis.

The second chapter, review the literatures discusses about the *tarīqah* and *sulūk* in Tarekat Naqsyabandiyyah Khalidiyyah. The researcher explains about the emergence of *tarīqah* in Malay Archipelago especially in Malaysia. The researcher also explains about the well-known *tarīqah* that establish in Malaysia. This chapter also discusses about the elements of *sulūk* among the followers of Tarekat Naqsyabandiyyah Khalidiyyah and also the virtues of *sulūk*.

The third chapter provides the profile background of the informants for this research. This chapter explains further the detail information about demographic information of the informants such as their age, marital status, profession, education background, origin, life journey and other related aspects. This chapter also explains about the reasons of the participation of woman practitioners towards *sulūk* in ILIT Manarah. This chapter also reveals the various kind of life background of the informants and how they give a significant value to their participation of *sulūk*.

The fourth chapter analyzes the role of *sulūk* in spiritual empowerment of the woman practitioners. The researcher aims to discover the changes that happen in the informant's life after they participated in *sulūk* and how the proses take part. The researcher then concludes the findings by using different themes and sub-themes based on their answers.

The fifth chapter explains about the conclusion, recommendation, and limitation of the research. In the conclusion part, the researcher concludes the overall findings of the research and explain how the results reflect the research questions. Hence, the researcher suggests the suitable methods and ideas for the future study regarding this topic in the recommendation part.