

CHAPTER 5

CONCLUSION AND RECOMMENDATION

5.0 Introduction

This chapter summarises the primary findings of the research with regard to research questions, and problem statements. It analyses various main concerns, makes recommendations for future research, and provides an overall conclusion to the entire study.

5.1 Summary of Research Findings

The practice of *sulūk* is a special practice that has been practiced long ago. This practice focuses on the process of a *salik* who wants to take the path of *mujāhadah* to reach Allah SWT. Although this practice is mostly practiced by men, but recently it has been proven that women are also not left behind in engaging in the practice of *tasawwuf*. This is because, various social problems that arise in this era of globalization show that the existing methods are not able to provide the best solution to solve them, especially issues involving women. Therefore, looking at the involvement of some women in the *tasawwuf* order, especially in the practice of *suluk* and *khalwah*, it provides another alternatives for women to find solutions to the problems that they face.

Based on the findings, the woman practitioners that participated in *sulūk* are from their late twenties until late fifties. This shows that the participation is not focuses only from older generation and the middle-aged group but also from younger generation. Most of the participants in their late 20s were unmarried compared to the

female participants in their 50s. This shows that the status of a woman whether married or not is not a barrier to their involvement in the practice of *sulūk*. They also come from educational backgrounds that value knowledge because they are the holders of Bachelor's and Master's degrees. This shows that the science of *tasawwuf*, especially the practice of *sulūk*, does not involved those who prioritize the teaching of religious but exluded themselves in wordly matters, but also those who emphasizes both traditions. Most of the informants are also individuals who are active in community as they also serve in the public and private sectors.

The researcher also found that participants who have joined *sulūk* for ten days will be more consistent in practicing the *dhikr* that has been taught by the *sheikh* even if not during the *sulūk*. They also tend to be seen as individuals who are committed in attending *tawajjuh* ceremonies and lectures delivered by the *sheikh* because after so long *suhbah* with the *sheikh* during *sulūk*. Although there are not perfect in practicing *dhikr*, but with *sulūk* it can motivate them to always be consistent in *dhikr*.

The finding of this research also discovered that internal and external influences are two main reasons to their participation in *sulūk*. The internal influences plays an important role in the spiritual developement of an individual because it involves the individual's desires which can be obtain effortlessly. Meanwhile, external influences also play an important roles in the involvement of women in *sulūk* as they are also entities that practice social life and absorb the values associated with it.

Hence, this study found that *sulūk* can provide a peacefull minds to its practitioners as a result of the continuous practice of remembrance and contemplation in a specific place that is protected from negative influences. A *salik* is also seen to be able to restrain herself from doing things that are forbidden in the religion when isolating

himself during *sulūk* and fully focus to the practice of *dhikr* that has been taught. *Sulūk* also plays an important role in facilitating the *salik* to practice the *dhikr*, especially when outside the *sulūk*. Therefore, this study has proves that the *sulūk* practice can empower the informants' spirituality through the process of remembrance of Allah, *tawajjuh* ceremony, '*adab* and Islamic spiritual treatment.

5.2 Recommendations

The study of *sulūk* among some Tarekat Naqsyabandiyyah Khalidiyyah members revealed that *sulūk* and spiritual activity practised during the session had a significant impact on spiritual transformation, which gradually affected the physical change of a *salik*. This self-transformation can be attributed to the shift from blameworthy to praiseworthy attributes or the shift from bad to good behaviour, which has a strong relationship between a *salik* and his God as well as between him and others. However, this transformation continues to take place within a small circle, namely among members of the Tarekat Naqsyabandiyyah Khalidiyyah and other Sufi's practitioners. The *sulūk's* full potential has not been realised in a broader sense.

As a result, it may be possible to propose additional research on the *sulūk*. In modern terms, *sulūk* can be defined as a scientific approach to an alternative therapeutic therapy that is suitable for the treatment, healing, or management of certain attitudes or behaviour problems that some modern Muslim individuals experience, such as anger and emotion control, drug addiction, learning difficulties, stress, work, and social pressure. The therapy addresses both spiritual and nonspiritual issues. Simultaneously, the psychologist has the opportunity to engage cognitively in spiritual practises and therapy. Eventually, the combination of genuine sufistic practise and psychology will

result in the development of an alternative type of khalwah (psycho khalwah-therapy) that can be used as a treatment by and for Muslims and non-Muslims who do not wish to participate in pure NKT Sufi spiritual treatment.

