

SPIRITUALITY MAGNETISM IN THE RECITATION OF THE BOOK OF *AL-HIKAM*: INNER PEACE AND PROVISION FOR LIFE IN THE STUDY OF INTUITIVE REGIONS

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Abstract

This study aims to explore the dynamics of the Monday night religious gathering that studies Al-Hikam by Ibn 'Atha'illah as-Sakandari through a phenomenological approach. The research focuses on three main aspects: (1) understanding Al-Hikam as a guide for life through the lens of intuitive spirituality, (2) the ritual structure of the gathering as a religious tradition, and (3) the spiritual magnetism that consistently draws participants. Data were collected through participatory observation, in-depth interviews, and field study at Pondok Pesantren Kebon Sari, Kediri. The findings reveal that the gathering serves not only as a space for textual learning but also as a powerful medium for inner transformation. The internalization of Sufi values such as trust in God, sincerity, and patience combined with the charisma of the spiritual teacher and the solemn atmosphere of the gathering creates a profound spiritual experience. This gathering significantly contributes to inner peace, the strengthening of faith, and harmonious social relations, offering a transformative and contextually relevant model of spiritual education amidst the existential crises of modern society.

Keywords: *Al-Hikam; Intuitive Spirituality; Sufism; Religious Gathering; Spirituality*

Abstrak

Penelitian ini bertujuan untuk mengkaji dinamika pengajian Senin malam yang mengkaji Kitab Al-Hikam karya Ibn 'Atha'illah as-Sakandari melalui pendekatan fenomenologi. Fokus penelitian mencakup tiga hal: (1) pemaknaan Al-Hikam sebagai bekal hidup dalam pendekatan wilayah intuitif, (2) prosesi pelaksanaan pengajian sebagai bagian dari tradisi keagamaan, dan (3) magnetisme spiritualitas yang memotivasi jamaah untuk hadir secara konsisten. Data dikumpulkan melalui observasi partisipatif, wawancara mendalam, dan studi lapangan di Pondok Pesantren Kebon Sari, Kediri. Hasil penelitian menunjukkan bahwa pengajian ini tidak hanya menjadi sarana pembelajaran teks keagamaan, tetapi juga media transformasi batin yang kuat. Internalisasi nilai-nilai sufistik seperti tawakal, ikhlas, dan sabar, dipadu dengan karisma kyai dan suasana majelis yang khushyuk, menciptakan pengalaman spiritual yang mendalam. Pengajian ini berkontribusi penting dalam membentuk ketenangan batin, penguatan iman, serta relasi sosial yang harmonis, sekaligus menawarkan model pendidikan spiritual yang transformatif dan relevan di tengah krisis eksistensial masyarakat modern.

Kata Kunci: *Al-Hikam; Spiritualitas Intuitif; Tasawuf; Pertemuan Keagamaan; Spiritualitas*



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INTRODUCTION

In modern life full of uncertainty and social pressure, many individuals experience inner emptiness and spiritual anxiety. The inability to find deep meaning in life often leads to prolonged existential crises and anxiety. In this context, the teachings of Sufism offer a transcendental approach that can provide inner peace and balance in life. One of the books of Sufism that is the main reference in efforts to purify the soul is the Book *Al-Hikam* by Ibn Atha'illah as-Sakandari, which provides guidance on self-purification, makrifatullah, and the effort to achieve true happiness through an intuitive and spiritual approach.¹

The Kebon Sari Kiai Maksum Islamic Boarding School opens the recitation every Monday night with an introduction to the book *Al-Hikam* since 2017. An interesting phenomenon in Monday night's recitation is the magnetism of spirituality it evokes. Many pilgrims are willing to travel long distances, even across cities, to attend the recitation of this book. They not only come to understand the teachings of the book intellectually, but also to feel spiritual energy which is believed to provide inner peace and strengthen the determination of the heart in living life. However, this phenomenon has not been studied much in the academic realm in depth, especially in understanding the aspect of the motivation of pilgrims to come to study and the power of spirituality magnetism in recitation. Therefore, this research needs to be conducted to further uncover how Monday night recitation is able to attract large numbers of worshippers and the impact it has on their spiritual lives.²

Research on the Scriptures *Al-Hikam* has been done from various perspectives. Several studies focus on the educational aspects of Sufism in this book, especially in relation to the concept of tazkiyatun nafs and the formation of Sufi characters.³ Other studies highlight the economic concept of Sufism, where the teachings in *Al-Hikam* associated with the principles of qona'ah, zuhud, and gratitude in the context of Islamic economics.⁴ Meanwhile, research in the field of Sufism psychology has examined how the teachings in *Al-Hikam* can help with mental disorders and improve the emotional stability of the individual.⁵ In addition, other studies have shown that the intensity of following the study of the Scriptures *Al-Hikam* affects the level of optimism in the

¹ Fitroh Qudsiyyah et al., "Pendidikan Tasawuf Dalam Kitab *Al-Hikam* Karya Syekh Ibnu Atha'illah As-Sakandari," *Tafhim Al-Ilmi* 15, no. 02 (2024): 204–17, <https://doi.org/10.37459/tafhim.v15i02.7466>.

² Atika Adityani Putri, "Pengaruh Intensitas Mengikuti Pengajian Kitab *Al-Hikam* terhadap Tingkat Optimisme dalam Memaknai Hidup pada Jamaah Lembkota di Bakti Persada Indah Ngaliyan, Semarang" (UIN Walisongo Semarang, 2018).

³ Qudsiyyah et al., "Pendidikan Tasawuf Dalam Kitab *Al-Hikam* Karya Syekh Ibnu Atha'illah As-Sakandari," 2024.

⁴ Mursal, "Konsep Ekonomi Tasawuf (Telaah Kitab *Al-Luma'*, *Al-Hikam*, dan *Risalatul Qusyairiyah*)," *Al-Qishthu* 14, no. 2 (2016): 229–45, <https://doi.org/10.32694/qst.v14i2.1223>.

⁵ Saipul Anwar Nasution, "Psikologi Tasawuf: Personaliti Sufi Menurut Kitab *al-Hikam* Ibnu Athaillah The Psychology of Sufism: Sufi Personality According to *al-Hikam* by Ibn Athaillah," *Journal of Usuluddin* 51, no. 2 (2023): 25–62, <https://doi.org/10.22452/usuluddin.vol51no2.2>.

meaning of life, where the more often a person attends this recitation, the higher the level of inner peace and optimism in life.⁶

Although various studies have discussed the Scriptures *Al-Hikam* From various aspects, there are several gaps in scientific studies that have not been worked on in depth. First, most of the research focuses more on the study of the text and interpretation of the concept of Sufism in this book, but it has not discussed much about the intuitive and spiritual experience of worshippers in the Monday night recitation. Second, the existing research is more normative and descriptive, while the aspect of spiritual phenomenology, namely how worshippers feel spiritual energy in direct recitation, still receives less academic attention.⁷ Third, although there is research that examines the relationship between recitation *Al-Hikam* And the level of optimism, the study has not explored more deeply the factors that cause pilgrims to be willing to travel long distances to attend recitations in person rather than just reading the book independently.⁸

This study seeks to fill the gap in the previous study by examining the magnetism of spirituality in Monday night recitation. The approach used in this study is a phenomenological approach, where the main focus of the research is to explore the subjective experiences of the pilgrims who attend the recitation of this book. This study will examine the motivation of pilgrims to attend the recitation, the spiritual attraction that makes this recitation have its own magnetism, and its impact on the transformation of their lives. In addition, this research will also explore how the role of teachers in shaping a spiritual atmosphere that attracts worshippers to continue to attend recitation consistently.⁹

This research aims to examine in depth the dynamics of the study of the Scriptures *Al-Hikam* which takes place every Monday night in three main focuses. First, explain Study of the Book *Al-Hikam* as a provision for life through the Intuitive Region. This study aims to uncover how the Sufistic teachings in *Al-Hikam* It is not only understood textually, but also lived existentially by the congregation as a guideline in living life, especially in facing spiritual, psychological, and social challenges. Second, it describes the procession of the implementation of the Monday night recitation as part of a religious tradition that is full of meaning, including the structure, stages, and interaction between the kyai and the congregation in the teaching process. Third, identify Spirituality Magnetism which motivates the presence of the congregation in the recitation. This focus includes

⁶ Putri, "Pengaruh Intensitas Mengikuti Pengajian Kitab *Al-Hikam* terhadap Tingkat Optimisme dalam Memaknai Hidup pada Jamaah Lembkota di Bakti Persada Indah Ngaliyan, Semarang."

⁷ Nasution, "Psikologi Tasawuf: Personaliti Sufi Menurut Kitab *al-Hikam* Ibnu Athaillah The Psychology of Sufism: Sufi Personality According to *al-Hikam* by Ibn Athaillah."

⁸ Putri, "Pengaruh Intensitas Mengikuti Pengajian Kitab *Al-Hikam* terhadap Tingkat Optimisme dalam Memaknai Hidup pada Jamaah Lembkota di Bakti Persada Indah Ngaliyan, Semarang."

⁹ Sahila Nurahmah Lutviani, "Konsep Syukur Perspektif Ibnu Athaillah (Studi Analisis Dalam Kitab *al-Hikam*)," *Gunung Djati Conference Series* 24 (2023): 214–25.

an exploration of the spiritual appeal of the recitation that comes from the teacher's charisma, the atmosphere of the assembly, the teaching method, and the transformational impact felt by the congregation after participating in the study, both from the aspects of faith, social relations, and deep inner experiences.¹⁰

RESEARCH METHODS

This research uses a qualitative method with a phenomenological approach. This approach is used to understand the subjective experiences of individuals who attend Monday night recitations and how they feel the magnetism of spirituality in those recitations. The phenomenology in this study aims to explore the meaning of religious experiences and spiritual transformations felt by the participants of the recitation.¹¹ According to Creswell, the phenomenological approach focuses on uncovering the essence of one's experience of a phenomenon, where the researcher seeks to capture the deep meaning behind the experience of the research subject.¹² Therefore, in this study, phenomenology will help understand how recitation participants experience, feel, and interpret the spiritual energy they feel while participating in the Monday night recitation.

In-depth interviews were conducted with a number of key informants who have a strategic role in book recitation activities *Al-Hikam*. First, the researcher interviewed the recitation caregiver who provided substantive information related to the historical background of the establishment of the assembly, the essential purpose of organizing the recitation, and the methodological approach used in the delivery of the book material *Al-Hikam* to the congregation. Second, interviews were conducted with two students from the Islamic boarding school who served as the organizing committee of the activity. Both provide data related to the operational technicalities of the implementation of recitations that are carried out regularly, including the event arrangement system, the role of each officer, and the dynamics of social interaction that occurs among worshippers. Third, the researcher also interviewed three pilgrims, consisting of two women who work as housewives and one man from the general public. These informants gave testimonials about their motivation for participating in the recitation, the spiritual experiences they felt while attending the assembly, and the inner transformation process they experienced as a result of their continuous involvement in the recitation.¹³

¹⁰ Mursal, "Konsep Ekonomi Tasawuf (Telaah Kitab Al-Luma', Al-Hikam, dan Risalatul Qusyairiyah)."

¹¹ John W. Creswell, *Qualitative, Quantitative, and Research Design*, in *Social Research Methodology*, forth, ed. Vicki Knight (SAGE Publications, 2014), <https://doi.org/10.4324/9781032624860-9>.

¹² John W. Creswell, *Qualitative, Quantitative, and Research Design*.

¹³ Frederick J. Gravetter and Lori-Ann B. Forzano, *Research Methods for the Behavioural Sciences*, in *Cengage*, vol. 53, no. 9 (2018).

This study used several data collection techniques, namely field studies, in-depth interviews, and participatory observation. The field study was conducted to observe firsthand the dynamics of the Monday night recitation, the atmosphere of the assembly, and how the participants interacted with their spiritual teachers.¹⁴ With field studies, researchers can capture spiritual nuances that cannot be explained only through interviews or literature studies. Interviews were conducted in a semi-structured manner with the study participants, aiming to explore their personal experiences, inner changes, and impressions of the magnetism of spirituality in the study.¹⁵ Some of the key questions in the interview included the reasons why participants were willing to come from other cities to attend the Monday night recitation, how they felt the spiritual energy in the recitation, and the significant changes they experienced after attending this recitation. In addition to interviews, this study also uses participatory observation, where the researcher will participate in the recitation of Monday night directly and make ethnographic recordings of the atmosphere of the recitation, the expression of the congregation, and moments that show a strong spiritual dimension.¹⁶

The data obtained in this study was analyzed using phenomenological analysis, which aims to explore the subjective experiences of study participants. The analysis is carried out by identifying the main themes that emerge from the interviews and observations, compiling descriptions of what the research subjects experienced, and analyzing how the experience occurred and the factors that influenced it.¹⁷ With this approach, research can uncover the profound meaning of the magnetism of spirituality in Monday night recitations, as well as how this phenomenon affects the lives of the study participants.

RESULTS AND DISCUSSIONS

Kitab Al-Hikam as a Provision for Life in the Study of Intuitive Territory

In Sufism, inner peace is considered to be the fruit of the process of purification of the heart and purification of the soul (*Tazkiyatun nafs*). This process involves the struggle to control lust, eliminate despicable traits such as pride and love of the world, and adorn oneself with commendable qualities such as patience, *tawakkul*, and sincerely. Peace of mind is not obtained by the pursuit of worldly pleasures, but by presenting God in the heart and leaving all affairs to Him. In the study of Sufism, the concept of *tazkiyatun nafs* is one of the main teachings in the Book of Al-Hikam which

¹⁴ Gregory J Privitera, *Research Methods for the Behavioral Sciences*, third, ed. Abbie Rickard (SAGE Publications, 2020).

¹⁵ Frederick J. Gravetter and Lori-Ann B. Forzano, *Research Methods for the Bahvioural Sciences*, in *Cengage*, sixth, vol. 53, no. 9 (CENGAGE, 2019).

¹⁶ Privitera, *Research Methods for the Behavioral Sciences*.

¹⁷ John W. Creswell, *Qualitative, Quantitative, and Research Design*.

emphasizes the importance of purifying oneself from dependence on the world and strengthening a spiritual relationship with Allah.¹⁸ Athaillah emphasizing the importance of surrender to Allah in one of his wisdoms:¹⁹

"Take a break from arranging worldly affairs with difficulty, because something that has been taken care of by someone other than you (Allah), you do not need to take care of it" (Al-Hikam, 4th Wisdom).

This message illustrates the essence of *tawakkul*, that is, the belief that God is the best arbiter of all human affairs. Ibn Atha'illah Al-Askandari consistently uses the word *tawakkul* From *tawakal*. Linguistically, *tawakkul* is a more standard form in Arabic, derived from the root "*Squirt*", which means to leave the affairs completely to Allah after exercising. In Sufism terminology, *tawakkul* contains a deeper meaning, namely resignation with full confidence in divine wisdom. Different from the impression of *tawakal* which is more often understood in general as a passive attitude, *tawakkul* emphasizing the harmony between effort and resignation, as explained in the research on the maqamat of Sufism, where *tawakkul* to be one of the highest maqam achieved by a salik in his spiritual journey.²⁰

Concept *tawakkul* It is also widely studied in the study of modern Sufism, where it is not only related to spiritual aspects but also has a significant psychological impact. Studies show that individuals who have a *tawakkul* tend to be calmer in the face of life's uncertainties, because they leave the end result to Divine provision.²¹

This teaching is in line with the words of Allah in QS. At-Taubah verse 51: "Say, no one will befall us except what Allah has ordained for us. He is our protector, and it is only to Allah that the believers must trust." With *tawakkul*, a person will not be easily overwhelmed by anxiety, because he is confident that Allah will give his best according to His wisdom. In the context of daily life, *tawakkul* not only about resignation, but also about the belief that the effort made must remain within the framework of obedience to Allah. Therefore, Sufism scholars emphasize that a person who truly understands *tawakkul* will always compensate with maximum effort before leaving the result to Allah.²²

¹⁸ Rizky Habibie and Moh. Syamsul Falah, "Nilai Pendidikan Sosial Pada Kitab Al-Hikam Karya Ibnu Atha'illah Al-Sakandari," *Menara Tebuireng Jurnal Ilmu-Ilmu Keislaman* 14, no. 2 (2019): 1–20.

¹⁹ Ibnu Athaillah, *Al-Hikam* (Balai Buku, 1980).

²⁰ Rizky Habibie and Moh. Syamsul Falah, "Nilai Pendidikan Sosial Pada Kitab Al-Hikam Karya Ibnu Atha'illah Al-Sakandari."

²¹ Murtasyadatul Laili and Moch. Sya'roni Hasan, "Konsep Pendidikan Islam dalam Pembentukan Pribadi Kafah Menurut Ibnu Athaillah (Analisis Kitab Al-Hikam)," *Urwatul Wutqo, Jurnal Kependidikan Dan Keislaman* 11, no. 2 (2022): 217–35, <https://doi.org/10.54437/juw>.

²² Shuhaimi Mohd Lana and Abd Rahman Abd Ghani, "Pengaruh Kitab Al-Hikam Al- 'Ataiyyah Dalam the Influence of Kitab Al- Hikam Al 'Ataiyyah in Malay Society in Malaysia," *Jurnal Ilmi* 7, no. 1 (2017): 1–18.

1. The struggle against lust as the key to inner peace

Lust is one of the biggest enemies that prevents a person from inner peace. In the teachings of Sufism, lust is described as inner impulses that tend to lead people to worldly tendencies, selfishness, and excessive physical pleasures. The struggle against lust, known as *mujahadatun nafs*, is a crucial step that every spiritual traveler must take (*São Paulo*) to achieve peace of soul. Ibn Atha'illah emphasized that uncontrolled lust can obscure the light of the heart and keep a person away from the path to Allah.²³ In the perspective of Sufism, *mujahadatun nafs* is part of the process of purification of the soul (*Tazkiyatun nafs*), where a servant must be able to overcome his desires in order to attain a higher spiritual *maqam*.²⁴

2. The result of the struggle against lust: serenity and inner intuition

When a person manages to control his passions, he will feel peace of mind and inner enlightenment. In Sufism, this tranquility is referred to as *sakinah*, which is a sense of peace born from full faith in Allah. In addition, success in fighting lust will also open the door of inner intuition (*Bashirah*), which allows one to see the truth clearly and understand the wisdom behind each event. Ibn Atha'illah emphasized that clarity of heart is the main key to gaining peace of mind and building a strong relationship with God. He stated that a clean heart would be able to receive spiritual light and gain guidance in life.²⁵

The inner peace obtained through the struggle against lust is also closely related to the concept of *tazkiyatun nafs*, which is the process of purifying the soul from various negative influences that come from the outside world and from within humans. Success in doing *Tazkiyatun nafs* will bring a person to a more stable state of mind, not easily shaken by worldly problems, and always feel satisfied with God's decrees (*qana'ah*).²⁶ Explains that the cleansing of the heart carried out through *dhikr*, worship, and introspection will form a person who is closer to divine values and more sensitive to metaphysical truth.²⁷ In the seventh wisdom says:

"If something promised by Allah is not fulfilled, do not make you doubt the promise of Allah. This is so as not to obscure your *bashirah* (inner eyesight) and extinguish the *nur*

²³ Lana and Ghani, "Pengaruh Kitab Al-Hikam Al- ' Ataiyyah Dalam the Influence of Kitab Al-Hikam Al ' Ataiyyah in Malay Society in Malaysia."

²⁴ Rizky Habibie and Moh. Syamsul Falah, "Nilai Pendidikan Sosial Pada Kitab Al-Hikam Karya Ibnu Atha'illah Al-Sakandari."

²⁵ Syaifulloh Yazid, "Psikosufistik: Terapi Jiwa Ibnu Athaillah al-Sakandari," *An-Nuha: Jurnal Kajian Islam, Pendidikan, Budaya Dan Sosial* 11, no. 1 (2024): 75–93, <https://doi.org/10.36835/annuha.v11i1.636>.

²⁶ Muhammad Abdullah, "Jejak Islamisasi Jawa Oleh KH Soleh Darat (Studi Kasus Naskah Kitab Syarah Al-Hikam)," *Nusa: Jurnal Ilmu Bahasa Dan Sastra* 13, no. 3 (2018): 418, <https://doi.org/10.14710/nusa.13.3.418-430>.

²⁷ Athaillah, *Al-Hikam*.

(light) of your heart" (Al-Hikam, 7th Wisdom). This message emphasizes that cleanliness of heart and inner intuition will lead one to spiritual calm and enlightenment. As explained in previous research, spiritual experiences derived from the practice of Sufism can provide a therapeutic effect on the psyche, help a person escape from psychological pressure, and achieve a more balanced psychospiritual state.²⁸

The Study of the Book of Al-Hikam as a Provision for Life: An Intuitive Regional Approach in the Appreciation of the Book of Al-Hikam

The regular recitation on Monday night studying the Book of Al-Hikam by Ibn 'Athaiyyah al-Sakandari is not just a formal religious activity, but is a deep spiritual space where sufistic values are not only learned, but also lived existentially by the worshippers.²⁹ This research seeks to reveal how the recitation functions as a provision for life through an intuitive regional approach, which is a spiritual approach that emphasizes direct inner experience and personal meaning to the teachings of Sufism.

In the Sufistic tradition, the intuitive realm refers to the realm of meaning that cannot be fully reached by the rational mind, but is accessed through a clear heart and spiritual sensitivity.³⁰ In this context, the recitation of Kitab Al-Hikam is not understood literally or solely in its text, but as a contemplative medium that leads the pilgrims into the dimension of self-depth. This study shows that the understanding of the wisdom advice in the book has shifted from a cognitive approach to an existential approach, where each wisdom is used as a mirror of life and a means of introspection.

The spiritual transformation experienced by the congregation can be seen through the internalization of values such as tawakal, patience, sincerity, and zuhud. These values do not exist as normative dogmas, but as guidelines for life that are rooted in the real experience of the daily pilgrim. This internalization process is strengthened by the role of the kyai as a spiritual guide, which not only transmits knowledge, but also shapes the spiritual consciousness of the congregation through a dialogical, affective, and contextual approach. This role resembles what Suparlan (2021) calls spiritual mentoring, which is coaching that fosters divine awareness and inner peace.³¹

²⁸ Yazid, "Psikosufistik: Terapi Jiwa Ibnu Athaillah al-Sakandari."

²⁹ Fitroh Qudsiyyah et al., "Pendidikan Tasawuf Dalam Kitab Al-Hikam Karya Syekh Ibnu Atha'illah As-Sakandari," *Tafhim Al-'Ilmi* 15, no. 02 (2024): 204–17, <https://doi.org/10.37459/tafhim.v15i02.7466>.

³⁰ Nasution, "Psikologi Tasawuf: Personaliti Sufi Menurut Kitab al-Hikam Ibnu Athaillah The Psychology of Sufism: Sufi Personality According to al-Hikam by Ibn Athaillah."

³¹ Abu Amar Bustomi and Muhammad Umar, "Pengamalan Pendidikan Ilmu Tasawuf Dalam Kitab Al-Hikam Syekh Ibnu' Atha ' Illah As-Sakandari," *Al-Ifkar* XVI, no. 02 (2021): 51–71.

The impact of this recitation is not limited to the spiritual dimension, but also reaches psychological and social aspects. Pilgrims feel a decrease in stress levels, an increase in gratitude, and the emergence of calmness in facing life's problems. This resonates with Baker & Miles-Watson's idea of spiritual capital, which is inner capital that strengthens psychological resilience and social bonds in communities.³² In addition, this recitation becomes a forum for the formation of a solid spiritual community, where the values of empathy and solidarity grow naturally.

In the context of modernity that often creates emptiness, alienation, and life pressures, intuitive region-based Sufistic recitation offers an alternative path to authentic meaning. As highlighted by Zainuddin et al. (2022), an intuitive approach to spirituality has been proven to be able to answer the contemporary identity crisis through a personal and transformative religious experience. Pilgrims not only learn to accept life's destiny and limitations, but also make it a gateway to deep divine meaning.³³

Procession of the Study of the Book of Al-Hikam



Picture 1 Procession of Book Studies *Al-Hikam*

The Monday night Study Procession of the Book of *Al-Hikam* led by K.H. Maksum Syafaat is held every Monday night, taking place from 20.30 to 00.00 WIB. Although there is no strict time allocation for each session, the activity consists of several stages designed to deepen the spiritual understanding of the worshippers. The details of each stage are as follows (figure 2):

³² Rito Baring, "R b j n. m," *Journal for the Study of Religions and Ideologies* 22, no. 65 (2021): 43–55.

³³ Novi Wahyu Winastuti and Sunarno, "Psikologi Positif Melalui Kitab Al-Hikam Karya Syaikh Ibn 'Atha'illah As-Sakandari Positive Psychology Themes in Kitab Al-Hikam by Syaikh Ibn 'Atha'illah As-Sakandari," *Jurnal Spirit* 13, no. 1 (2022): 1–14.

1. Muqaddimah:
 - a. K.H. Maksum Syafaat opened the assembly with greetings, praise to Allah SWT, and prayers to the Prophet Muhammad PBUH.
 - b. He gave an introduction to the importance of studying the Book of *Al-Hikam* in improving the quality of faith and morals, and emphasized the relevance of the lessons to be discussed in daily life.
2. Reading and Explanation of the Book of *Al-Hikam* (20.45 – 23.00 WIB):
 - a. K.H. Maksum Syafaat read the text of the Book of *Al-Hikam* by Ibn Atha'llah as-Sakandari in Arabic.
 - b. After the reading, he explained the meaning of each wisdom using Javanese language that was easy for the congregation to understand.
 - c. The explanation covers the historical and spiritual context of each wisdom, accompanied by practical examples relevant to the lives of the pilgrims.
 - d. He emphasized the importance of self-introspection, strengthening the relationship with Allah SWT, and applying wisdom values in daily life.
3. Dhikr and Prayer (23.00 – 00.00 WIB):
 - a. The dhikr session began with the recitation of istighfar, tahlil, tahmid, and shalawat together, led by K.H. Maksum Syafaat.
 - b. After dhikr, the pilgrims are given time to pray in their hearts, asking for what is their own wishes and desires.
 - c. The procession was closed with a joint prayer led by K.H. Maksum Syafaat, asking for blessings, forgiveness, and protection from Allah SWT for all worshippers. Explain what's new from these findings, without having to exaggerate.

Spirituality Magnetism in the Recitation of the Book of Al-Hikam



Picture 2 Congregation for the Study of the Book of Books *Al-Hikam*

The recitation of the book of *Al-Hikam* which has been routinely held every Monday night since 2017 has become a spiritual and social phenomenon that has attracted the attention of many circles. Based on direct observation and in-depth interviews conducted, it can be seen that this recitation has an extraordinary attraction that comes not only from the scientific dimension, but also from the spiritual and cultural forces that surround it. This spirituality magnetism can be mapped into two main aspects: internal factors (which come from kiai figures) and external factors (which come from the needs and dynamics of society).

1. Internal Factors: Kiai Magnetism as a Source of Spirituality Attraction

a. The spiritual charisma of the mursyid as a magnetic attraction

In the tradition of Sufism and classical Islamic science, the presence of a murshid or spiritual teacher does not only play the role of a teacher of religious texts, but also as a spiritual mediator who connects students or worshippers with the divine dimension.³⁴ One of the most important aspects of this role is spiritual charisma, a radiance of spirituality that captivates and moves the hearts of those around him to come closer, learn, and experience inner transformation. This phenomenon is evident in the figure of Kiai Maksum, the caretaker of the routine recitation of the book *Al-Hikam* which is held every Monday night in a village in East Java.

The presence of Kiai Maksum in the recitation not only brings a deep scientific narrative, but also presents a spiritual shade and spiritual aura that is difficult to explain rationally, but is strongly felt by the worshippers. The pilgrims not only come to hear

³⁴ Muhammad Arifuddin, "Corak Tasawuf Kitab Al-Hikam Karya Ibn Athaillah Dan Implikasinya Dalam Pembentukan Akhlak Di Pondok Pesantren Mambaus Sholihin Suci Manyar Gresik Muhammad," *Jurnal Pendidikan Dan Pemikiran Volume 1*, no. 2 (2023): 117–26.

the study, but also to meet the kiai as the center of the radiance of tranquility and moral guidance. This is in line with Weber's view of *Charismatic Authority*, which is a form of authority born from social recognition of one's extraordinary abilities, especially in religious and spiritual contexts.³⁵

In interviews conducted with worshippers, many stated that Kiai Maksum's presence "cooled the heart", "revived the lethargic spirit of life", and "became a place of complaining that brought relief." These expressions show that the presence of the murshid has become the center of spiritual gravity that is irreplaceable by other religious media. This phenomenon is in line with the research of Anwar and Rahma in the Journal of Islamic Spirituality which states that spiritual charisma in the context of Indonesia often combines three important elements: the depth of religious knowledge, noble morals, and a loving social presence.³⁶

One of the indicators of spiritual charisma is the ability to present influence without coercion. In this case, Kiai Maksum never called for explicit invitations to come to his recitation, but pilgrims still came from various circles, even from quite distant areas. This reflects the intrinsic attraction that comes from the existence of the mursyid itself. According to Nasr in his book *The Sacred Presence in Islamic Spirituality*, the spiritual power of an authentic murshid does not only come from his knowledge, but from his presence which is a channel of barakah (blessings) and tranquility.

Theoretically, the *relational spirituality* developed by Mahoney can also be used to analyze the role of Kiai Maksum. In this theory, spirituality is not only understood as a vertical relationship with God, but also as a horizontal relationship formed through human relationships full of empathy, love, and moral example.³⁷ Kiai Maksum shows this dimension clearly through his active involvement in people's lives: receiving guests who come to complain, giving life advice, and being a place of "shelter" for those who are restless.

Spiritual charisma is also closely related to symbolic authority in the archipelago's Islamic culture. According to Zulkifli and Fadhilah, the authority of a kiai does not only rely on the legality of formal science, but rather on spiritual

³⁵ Xavier Márquez, "Max Weber's Charismatic Democracy," *Democratic Moments*, no. July (2020), <https://doi.org/10.5040/9781350006195.ch-019>.

³⁶ Yulianto Nurcahyono, "Pendidikan Karakter Religius Dalam Kitab Al- Hikam Karya Syaikh Ibnu Athaillah as-Sakandari Dan Relevansinya Dengan Peraturan Presiden Nomor 87 Tahun 2017," *IAIN Ponorogo*, 2021, 25.

³⁷ Márquez, "Max Weber's Charismatic Democracy."

exemplification and community recognition of his blessings. In this regard, the study of the book *Al-Hikam* It becomes a transformative space where the heavy Sufi text can be received gently and touching through the spiritual radiance of the Mursyid.³⁸

b. A folk language and a down-to-earth delivery style

One of the aspects that strengthens spiritual magnetism in the recitation of *Al-Hikam* nurtured by Kiai Maksum is the use of popular language and a down-to-earth delivery style. In the context of contemporary da'wah communication, this language approach is considered effective in bridging complex Sufistic teachings with the daily reality of worshippers. Kiai Maksum is able to convey the content of the book of *Al-Hikam* which is full of metaphysical dimensions and spiritual ethics in a light, familiar, and easy-to-understand narrative, without losing the depth of meaning.

The communication style used by Kiai Maksum is inseparable from the cultural da'wah tradition that develops in the pesantren community and villages in Java. The language used is not classical Arabic or rigid standard Indonesian, but Javanese krama and ngoko which are blended flexibly in one study, creating a dialogical and egalitarian atmosphere. This allows the heavy Sufistic messages to be more easily accepted and internalized by the worshippers.

According to Jannah in her research on local culture-based da'wah communication, the use of regional languages in da'wah serves as a psychological approach mechanism that creates a sense of belonging and emotional involvement.³⁹ Regional languages not only communicate messages, but also bring cultural values, respect, and emotional closeness that bind the preacher and *mad'u*. In the recitation of Kiai Maksum, this is reflected in the response of the congregation who feel that the study "flows like a chat" but is still "heartwarming."

Kiai Maksum's down-to-earth style can also be seen from the use of analogies of daily life in explaining abstract Sufi concepts such as tawakkal, mujahadah, and sincerity. For example, in one study session, he explained the meaning of patience by analogizing a farmer waiting for the harvest, or explaining the concept of mortality (melting in God's will) with the patience of parents to take care of their children. This style shows Kiai Maksum's deep understanding of the socio-cultural context of his

³⁸ Syaifullah Yazid, *Psikosufistik: العالج النفسي، التصوف النفسي، عطاء هلال*, no. 1 (2024), 11, كلمات, 75–93.

³⁹ Dwi Desi U Jannah, "Psikologi Komunikator Ustad Nur Ihsan Jundullah, LC. Dalam Berdakwah," *Al-Akmal: Jurnal Studi Islam* 1, no. 2 (2023): 82–100.

congregation, as well as shows narrative intelligence in bringing the text to life into real practice.

In terms of spiritual education theory, this approach is in line with the concept of andragogy developed by Knowles and contextualized in Islamic education by Roy Bagaskara. This approach emphasizes that adults learn more effectively when lessons are directly linked to their life experiences.⁴⁰ In this context, Kiai Maksum plays the role not as a patronizing teacher, but as a spiritual friend who invites pilgrims to meditate in their daily lives.

Simplicity and humility in delivery are also determining factors. Kiai Maksum does not position himself as a superior figure or far from the reality of pilgrim life. He uses light humor, occasionally humorous with the typical language of the *pesantren*, but still conveys great lessons from the text *Al-Hikam*. This style presents a warm and lively atmosphere of the assembly, while reflecting the morals of a true teacher.⁴¹

c. Humor as a humanistic method and dynamization of the assembly

The use of humor or humor in religious recitation is an effective communication strategy to create a familiar and touching atmosphere.⁴² This is evident in Kiai Maksum's delivery style when teaching the book *Al-Hikam*, where he often inserted light jokes using the familiar Javanese language in the ears of the congregation. This approach makes the assembly feel more lively and communicative, without compromising the depth of the spiritual values conveyed.

The humor conveyed by Kiai Maksum is not only a form of humor, but also a means of a humanistic approach that bridges the teachings of Sufism with the daily lives of worshippers. In the study of *da'wah* communication, humor is considered an effective tool for building emotional and psychological connections between the preacher and the audience. Hilmi stated that humor in religious lectures can function as a *relational tool*, namely the media to foster closeness, so that the audience feels more open to the messages conveyed.⁴³

⁴⁰ Bagaskara Roy, "Reorientasi Teori Andragogi pada Proses Pembelajaran by Roy Bagaskara Universitas Islam Negeri Sunan Kalijaga Yogyakarta Article History Received Accepted : September 2019 : October 2019 Abstract Published : November 2019 Keywords Reorientation , Learn," *Jurnal Pendidikan Rokania* IV, no. 3 (2019): 315–33.

⁴¹ Moh Faizin et al., "Penguatan Afektivitas Mahasiswa Pendidikan Agama Islam Melalui Public Speaking Dengan Pendekatan Filsafat Etis Ibnu Miskawaih," *Jurnal Pendidikan Islam*, no. 1 (2023): 1167–86, <https://doi.org/10.30868/ei.v12i02.3252>.

⁴² Muhammad Ronaydi, "Personal Branding Dai Muda Di Media Sosial: Pendekatan Konsep Unsur-Unsur Dakwah," *Idarotuna* 5, no. 2 (2023): 96, <https://doi.org/10.24014/idarotuna.v5i2.25535>.

⁴³ Mustofa Hilmi, "Humor Dalam Pesan Dakwah," *Jurnal Ilmu Dakwah* 38, no. 1 (2019): 87, <https://doi.org/10.21580/jid.v38.1.3972>.

Psychologically, humor-based approaches have the ability to relieve tension and increase acceptance of heavy material. According to Wandu, humor can help lower the audience's resistance to moral or spiritual messages that may challenge their habits.⁴⁴ In the context of scripture study *Al-Hikam*, teachings such as sincerity, patience, or staying away from the world often feel heavy for some people. However, with a light delivery style and interspersed with humor, Kiai Maksum managed to make the material feel more grounded and touch the conscience.

In Javanese culture itself, humor has a special position. Not just entertainment, humor functions as an educational tool and a means of social reflection. Fajrussalam stated that in Javanese culture, humor is often used to convey social criticism or moral teachings in a subtle and acceptable manner.⁴⁵ For example, in the study, Kiai Maksum once made a joke such as "Wong after alms even selfie with envelopes, namae sedekah opo kampanye?" a funny satire but containing deep advice about sincerity in charity.

In interviews with several worshippers, it was revealed that the humor approach made them feel emotionally closer to the recitation. Some stated that the atmosphere of the assembly became less tense, and even made them more focused and at home following the study until it was finished. This shows that it is not just a time filler, but a pedagogical instrument that creates a pleasant learning atmosphere.

This approach is in line with the theory of andragogy, which is a learning principle for adults that emphasizes the importance of a dialogical, non-authoritarian, and experiential-based atmosphere. In this context, humor can strengthen the active participation of worshippers and make the assembly an inclusive and interactive spiritual space. Kiai Maksum, through his delivery style interspersed with humor, showed a deep pedagogical understanding of the characteristics of his congregation.⁴⁶

Further, in theory *Relational Spirituality* by Mahoney, it is emphasized that spirituality is formed through relationships full of empathy, openness, and emotional closeness.⁴⁷ The humor used by Kiai Maksum is a tangible form of communicative empathy, which not only melts the atmosphere, but also strengthens the spiritual bond between the mursyid and the disciple.

⁴⁴ Wandu Wandu, "Penggunaan Humor Dalam Dakwah Komunikasi Islam," *Al-Din: Jurnal Dakwah Dan Sosial Keagamaan* 5, no. 1 (2020): 84–100, <https://doi.org/10.35673/ajdsk.v5i1.573>.

⁴⁵ Hisny Fajrussalam et al., "Keefektifan Sense of Humor Sebagai Media Dakwah," *Fondatia* 6, no. 2 (2022): 303–13, <https://doi.org/10.36088/fondatia.v6i2.1820>.

⁴⁶ Roy, "Reorientasi Teori Andragogi pada Proses Pembelajaran by Roy Bagaskara Universitas Islam Negeri Sunan Kalijaga Yogyakarta Article History Received Accepted : September 2019 : October 2019 Abstract Published : November 2019 Keywords Reorientation , Learni."

⁴⁷ Baring, "R b j n. m."

Thus, *the humor* used in the recitation is not a weakening of the authority of the assembly, but an important element in strengthening spiritual appeal and forming a religious experience that touches and imprints. Kiai Maksum's popular, witty, and communicative style proves that effective da'wah does not only depend on content, but also on a humanistic and soul-touching approach.

d. The popularity of the kiai as a holistic social-spiritual figure

In the Islamic tradition of the archipelago, the position of a kiai is not only limited to a religious teacher or leader of religious rituals, but also as a public figure who has a social, cultural, and spiritual role as a whole.⁴⁸ The figure of Kiai Maksum, the caregiver of the routine recitation of the book *Al-Hikam*, is a clear example of a holistic social-spiritual figure, where he is not only active in scientific activities, but also dedicates special time every day to serve the people who come to bring various problems in life.

Every day at 12 noon, Kiai Maksum opens a space for the community to consult about life problems, ranging from household problems, work, to spiritual crises. In these informal forums, he gave religious advice, prayers, and sometimes traditional water-based medicine and prayer writing. This activity shows the holistic role of a kiai who not only functions within the formal religious domain, but is also present as a healer, counselor, and protector figure of the community.

This phenomenon can be explained through the concept of *relational authority* developed by Al-Attas, where the authority of a religious figure is shaped not only by his knowledge, but by the social and spiritual relationships he builds with society. Kiai Maksum, with his humble, patient, and communicative character, managed to create a strong bond between himself and the worshippers, which ultimately fostered great public trust in him.⁴⁹

From the perspective of religious anthropology, the role of a kiai like Kiai Maksum reflects the function of a *spiritual broker*, namely as an intermediary between ordinary people and sacred transcendent values. Kiai Maksum's expertise is not only in teaching religious texts, but also in transforming teachings into concrete solutions to life problems faced by the community. This makes him a source of spirituality that is not only normative, but also transformative.

⁴⁸ Ronaydi, "Personal Branding Dai Muda Di Media Sosial: Pendekatan Konsep Unsur-Unsur Dakwah."

⁴⁹ Mesut Idriz, "Expounding the Concept of Religion in Islam as Understood by Syed Muhammad Naquib Al-Attas," *Poligrafi* 25, nos. 99–100 (2020): 101–15, <https://doi.org/10.35469/poligrafi.2020.233>.

Further, the theory *Relational Spirituality* by Mahoney (2020) emphasizes that spirituality develops in interpersonal relationships that are full of love, empathy, and reciprocity.⁵⁰ The daily consultation activities carried out by Kiai Maksum reflect the form of this relationship, where he presents himself as a complete listener and helper for the community. His openness and willingness to accompany the community in difficulties made him an authentic and influential spiritual example.

The popularity of a kiai like Kiai Maksum is not shaped by self-promotion, but grows organically from direct and real interaction with the community. In interviews with several pilgrims, it was stated that the main attraction of him was because of his "ability to be present in the lives of others." Not a few people claim to feel at peace just by meeting and listening to a brief message from him, even before receiving prayers or treatment. This shows that spiritual charisma is not solely due to knowledge, but because of presence and sincerity in serving.

Thus, Kiai Maksum's popularity is not only due to his intellectual capacity or piety, but also because of his ability to incarnate as a figure who is integrated with the pulse of people's lives. He was not only a spiritual teacher, but also a friend, counselor, and healer, making him a truly holistic and relevant social-spiritual figure throughout the ages.

2. External Factors: Social and Cultural Dynamics of the Congregation

a. Seeking *Inner Peace*

In modern life fraught with psychological pressure, social competition, and fragmentation of values, the search for inner peace (*inner peace*) become an essential need for many individuals, especially the younger generation.⁵¹ Inner peace is not only seen as a stress-free psychological state, but also as a spiritual maturity in which one is able to accept the realities of life sincerely, hopefully, and lean on transcendent values. It is in this context that the study of the scriptures *Al-Hikam* which is nurtured by Kiai Maksum becomes a spiritual space that makes a significant contribution in meeting these needs.

Book *Al-Hikam* Ibn 'Atha'illah as-Sakandari is known as a sufistic work that emphasizes aspects of cleansing the soul, recognition of self-weakness, and submission to the Divine will. Kiai Maksum, with a simple but profound style of

⁵⁰ Rachel Bleeze, "Fostering Historical Consciousness and Empathy in Lower Secondary Students: A Comparative Study of History Curricula in Australia and Singapore," *Heliyon* 10, no. 4 (2024): e25769, <https://doi.org/10.1016/j.heliyon.2024.e25769>.

⁵¹ Arifuddin, "Corak Tasawuf Kitab Al-Hikam Karya Ibn Athaillah Dan Implikasinya Dalam Pembentukan Akhlak Di Pondok Pesantren Mambaus Sholihin Suci Manyar Gresik Muhammad."

delivery, succeeded in transforming these Sufistic wisdom into a daily language that could be digested and felt by the worshippers. One of the spiritual strengths of this recitation lies in the solemn and reflective atmosphere, especially at the end of the recitation where Kiai Maksum leads the prayer hopefully, which is often a contemplative moment for the participants.⁵²

Two young speakers, Yahya and Luqman, who regularly attend this recitation, revealed that the main reason they attended was to get peace of mind in the midst of routine and problems of life. Yahya stated that "the prayer recited by Kiai Maksumitu felt touching to the heart, as if all the anxiety was gone." Meanwhile, Luqman said that "every time I finish the study, this heart feels light, as if getting an injection of energy to face life." This testimony reflects that the function of recitation is not only as a transfer of knowledge, but also as a space for spiritual healing.

In the theory of transpersonal psychology, profound spiritual experiences can be a means of inner healing (*Inner Healing*) because the individual feels connected to a greater meaning than himself or herself.⁵³ The presence of spiritual figures such as Kiai Maksum, who not only conveys teachings but also guides spiritually, makes the recitation a medium of psychospiritual strengthening. This is in line with Mahoney's concept of relational spirituality, where relationships with authentic religious figures can increase an individual's emotional stability and self-confidence.

Furthermore, the spiritual atmosphere created in this recitation can be explained through theory *Communities* from Victor Turner, where involvement in religious activities together creates a deep emotional bond and sense of solidarity. In this case, the recitation *Al-Hikam* not only as a learning space, but as an arena for the formation of a sense of spiritual security, which is urgently needed by the younger generation in the midst of social fragmentation and existential pressures.⁵⁴

Kiai Maksum also has the ability to present recitation as a space for self-introspection, by conveying moral messages sourced from Sufi texts in familiar and soft Javanese. This delivery not only touches the intellect, but also penetrates the inner layer, so that the pilgrims feel accepted without being judged. His calm, well-

⁵² Dahrul Dahrul, "Kajian Tazkiyatun Nufus Menurut Syekh Ibnu Atailah Al-Iskandari Dalam Membangun Karakter Yang Bernuansa Pendidikan Islam," *Hibrul Ulama* 3, no. 1 (2021): 34–42, <https://doi.org/10.47662/hibrululama.v3i1.152>.

⁵³ Rizky Habibie and Moh. Syamsul Falah, "Nilai Pendidikan Sosial Pada Kitab Al-Hikam Karya Ibnu Atha'illah Al-Sakandari."

⁵⁴ Sarah Haggard, "Communitas Revisited: Victor Turner and the Transformation of a Concept," *Anthropological Theory*, ahead of print, 2024, <https://doi.org/10.1177/14634996241282143>.

mannered, and affectionate personality is the main attraction that creates the effect *therapeutic presence*, that is, a soothing presence for others.

b. Recitation as a means of transformation and formation of the soul

The recitation of the book of *Al-Hikam* is not only a means of spiritual strengthening, but also plays an important role in the process of transformation and formation of the soul of the pilgrims. Through the exposure of Sufistic wisdom that is full of moral and spiritual values, this recitation becomes a transformative space for individuals to reflect on life and deepen their spiritual relationship with God.

The concept of soul transformation in recitation can be analyzed through the theory of spiritual formation, which is a continuous process in which individuals experience spiritual growth through religious practice, contemplation, and spiritual guidance.⁵⁵ In this context, Kiai Maksum's role as a spiritual guide greatly determines the direction and quality of the transformation. Through the presentation of the book *Al-Hikam*, Kiai Maksum not only teaches texts, but also instills the values of morality, patience, sincerity, and tawakalan in facing life's challenges.

Kiai Maksum is known as a patient and diligent figure in fostering worshippers. In his observations of people's lives, he raises concrete examples that are relevant to social reality, so that the values in *Al-Hikam* can be easily internalized by the listeners. The formation of the soul referred to here is not dogmatic, but through a reflective and participatory process built in dialogue between the text, the kiai, and the congregation.

Sufistic-based recitation tends to produce a significant change in the character and spirituality of the congregation because it emphasizes the heart dimension (*Qalb*) and transcendent consciousness. This approach is also in line with the theory *Transformative Learning* from Mezirow who emphasized the importance of reflective experience in shaping critical awareness and the meaning of life.⁵⁶

This assembly also provides a safe space for outpouring, contemplation, and moral strengthening. Several of the worshippers interviewed, including Mrs. Sundari and Mr. Sumadi, admitted that this recitation helped them become calmer, patient, and

⁵⁵ Siti Mutholingah and Basri Zain, "Metode Penyucian Jiwa (Tazkiyah Al-Nafs) Dan Implikasinya Bagi Pendidikan Agama Islam," *Journal TA'LIMUNA* 10, no. 1 (2021): 69–83, <https://doi.org/10.32478/talimuna.v10i1.662>.

⁵⁶ Budi Handoyo, "Peran Tasawuf Dalam Membangun Nilai Keagamaan Masyarakat Modern," *Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir Dan Pemikiran Islam* 2, no. 1 (2021): 14–42, <https://doi.org/10.58401/takwiluna.v2i1.294>.

more grateful individuals. They feel a change in the way they think and respond to life's problems after attending regular recitation.

In this context, recitation becomes a medium of spiritual education (*Tarbiyah Ruhiyah*) which functions beyond the transmission of knowledge. It becomes a field of mental training (*Riyadhya*) to cultivate spiritual qualities through contemplation of the meaning of life, the value of patience, sincerity, and submission to the divine will of all that is enshrined in the teachings *Al-Hikam*.⁵⁷

Kiai Maksum builds an atmosphere of recitation full of love and sincerity, which becomes a fertile ground for spiritual change of the congregation. This shows that spiritual transformation is not only an individual task, but also the result of an inclusive and supportive spiritual community, as Wolff explains in his study of Sufism-based spiritual communities.⁵⁸

c. Belief in the value of blessings in the assembly of knowledge

The concept of barakah or blessing is a central element in the Islamic spiritual tradition which is believed to bring an abundance of goodness that is not always bound by the law of rational cause and effect. In the context of scripture study *Al-Hikam*, the value of blessings is one of the strong magnets that moves pilgrims to attend regularly, even from distant areas. The belief that being present in the assembly of knowledge will bring blessings not only comes from the normative teachings of religion, but also from the collective spiritual experience built by the figure of Kiai Maksum and the atmosphere created in the assembly.⁵⁹

In the hadith of the Prophet Muhammad PBUH it is stated that "When a people gathers in one of the houses of Allah to read and study the book of Allah, then peace will descend upon them, mercy will cover them, the angels will shelter them, and Allah will mention them in the presence of the creatures who are by His side" (HR. Muslim). This hadith is a strong foundation for the belief of Muslims that the assembly of knowledge is the place of blessings.⁶⁰ This belief is even stronger when associated with charismatic kiai such as Kiai Maksum who is seen as having spiritual authority and sincerity in guiding the people.

⁵⁷ Abdullah, "Jejak Islamisasi Jawa Oleh KH Soleh Darat (Studi Kasus Naskah Kitab Syarah Al-Hikam)."

⁵⁸ Rubaidi Rubaidi, "Relasi Kuasa Ulama Sufi Dan Negara Dalam Kultur-Budaya Politik Indonesia," *Al-Izzah: Jurnal Hasil-Hasil Penelitian* 16, no. 2 (2021): 70, <https://doi.org/10.31332/ai.v0i0.3143>.

⁵⁹ Sahila Nurahmah Lutviani, "Konsep Syukur Perspektif Ibnu Athaillah (Studi Analisis Dalam Kitab al-Hikam)," *Gunung Djati Conference Series* 24 (2023): 214–25.

⁶⁰ Hasbi Indra, "Ilmu Dalam Pandangan Islam," *Miqot* XXXIII, no. 2 (2024): 1–9.

Based on the results of interviews with two speakers, Mrs. Sundari and Mr. Sumadi, they revealed that their motivation to attend the recitation was to seek knowledge and at the same time hope to get the blessing of the prayers offered at the end of the recitation session. Ibu Sundari stated, "I came to gain knowledge and ask for prayer, so that this life is calm and all affairs are easier." Meanwhile, Mr. Sumadi said that his presence was not only to study, but also to "be able to participate in prayer with Kiai Maksum, who knows that life will be more blessed from prayer." This testimony shows the integration between the rational dimension (learning knowledge) and the spiritual dimension (seeking the blessings of prayer).

Blessing in this context is not solely seen as a practical result of religious activity, but as a radiance of the spiritual connection created between the worshipper, knowledge, and spiritual guide.), blessing is an immeasurable aspect that arises from the sincerity in intention and the sanctity of the spiritual relationship between teacher and disciple. When the assembly of knowledge is lived by the values of sincerity, compassion, and sincerity of prayer, then the blessing becomes real in the existential experience of the congregation.

The participation of children in the study of the book *Al-Hikam* It is also an interesting phenomenon that reflects the participation of the younger generation in the spiritual space of society. Although the book *Al-Hikam* In substance, discussing more issues of Sufism, tazkiyatun nafs, and deep spiritual areas, the presence of children in this forum cannot be ignored. Field observations show that children attend with their parents or relatives, with motivation that is not always based on spiritual understanding, but rather on social and environmental motivation.⁶¹

Furthermore, this participation is not only passive, but also shows certain dynamics, such as following carefully when the kiai speaks, imitating prayers or prayers with the congregation, and even helping parents shop for food from vendors who line up around the study area.⁶² The lively environment with economic activities such as traditional snack vendors and snacks is a special attraction for children, making the atmosphere of recitation feel like a familiar and fun social arena. Children's involvement in religious activities is often facilitated by social and cultural aspects,

⁶¹ Hatiah, *Peran Orang Tua Dalam Pembentukan Karakter Anak Di Era Digital*, 5, no. 1 (2024): 16–23.

⁶² Ardi Kumara et al., "Implementasi Ilmu Pengetahuan Dalam Perspektif Al-Quran Sebagai Upaya Menghadapi Tantangan Zaman," *Al-Afkar, Journal for Islamic Studies* 3, no. 2 (2020): 111–27.

which make the worship space not only a place of ritual, but also a space for interaction and the formation of social identity from an early age.

Interestingly, although children's initial motivation may be recreative, their involvement in spiritual spaces such as the recitation of *the book of Al-Hikam* provides an opportunity for the internalization of religious values. In the long run, their regular presence in religious forums can be an important foundation in the formation of Islamic character and the cultivation of spirituality from an early age.

CONCLUSION

This study has examined in depth the dynamics of the recitation of the book *of Al-Hikam* every Monday night at the Kebon Sari Islamic Boarding School, Kediri, which shows that this assembly is not just an ordinary religious forum, but a transformative space that combines sufistic values, the power of spiritual relationships, and an inner atmosphere that is conducive to the search for the meaning of life. This study found that the magnetism of spirituality born from the recitation lies not only in the substance of the religious texts taught, but also in the presence of the charismatic figure of the mursyid, the solemn atmosphere of the assembly, and the internalization of teachings that are able to touch the depth of the soul of the congregation.

Through a phenomenological approach, it was found that the intuitive spiritual experience experienced by the congregation in this assembly produces a real impact on inner peace, faith strengthening, and the development of character and more harmonious social relationships. The presence of Kiai Maksum as a recitation leader is the center of spiritual gravity that integrates knowledge, empathy, and social presence, thereby fostering collective trust in the blessings of the knowledge assembly. The atmosphere built with popular communication, grounded delivery, and the use of *educational humor*, shows that sufistic da'wah can be packaged in a touching and inclusive form.

Conceptually, the findings of this study confirm the importance of intuitive areas in contemporary spiritual education, especially in answering the existential challenges of modern society that often experience inner emptiness. The existence of the study of *the book of Al-Hikam* is an example of the praxis of a holistic, transformative, and contextual model of soul education, where Sufi texts are not only studied academically, but are brought to life in the daily life practices of the pilgrims. This model has great potential to be further developed in the design of community-based spiritual curriculum as well as in a religious-based healing approach in the midst of a crisis of meaning that has hit many generations today.

The implications of this study enrich the treasures of Sufism studies, Islamic spirituality, and phenomenological approaches in the context of Indonesian Islamic studies. Practically, this

research can also be a reference for religious educators, pesantren caregivers, and policy makers to design a spiritual education model that is responsive to the psycho-spiritual needs of the people. Subsequently, this research can be continued through a quantitative approach to measure the influence of recitation on the mental health and inner peace of worshippers, or a comparative study between Sufist communities in other areas to see similar contextual and effective models.

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