



**A STUDY OF INTEGRATIVE ISLAMIC THOUGHT ON THE  
RELATIONSHIP BETWEEN FIQH AND SUFISM**

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**ABSTRACT**

This qualitative research is in the form of a literature study and content analysis of Buya Yahya's thoughts on the relationship between fiqh and Sufism. According to Buya Yahya himself, the science of Sufism must be based on the science of fiqh, because the science of Sufism without studying fiqh is called *zindiq* (disbelief). Meanwhile, learning the science of fiqh without the science of Sufism is called *tafasakh* (broken). This research confirms that the relationship between Sufism and fiqh must go hand in hand so that the decisions taken are balanced between human and divine values. With this understanding, it will form a more responsible person so that a person does not only lean towards sharia law, but also has an inner awareness. Jurisprudence explains clear rules on how a Muslim should behave, while Sufism helps to implement these rules with a clean and sincere heart

**Keywords:** *Buya Yahya, Fiqh, Sufism.*



## A. Introduction

Sufism is a science that teaches how to cleanse the heart and soul with a method of spiritual and emotional discipline with physical and mental elements, physical elements, namely the body and spiritual elements, namely the mind (Buya Yahya, 2022, hlm.127-129). The science of fiqh is a science that contains a collection of rules governing human relations with their god and human relations with fellow human beings (Shaifudin, A., 2019). There are some people when doing worship do not use the science of tasawwuf, such as when praying only covering their aurat does not decorate themselves perfectly to face Allah SWT. Whereas when meeting with fellow humans, they are excessive in decorating themselves. But there are some people who study Sufism without using jurisprudence, such as people who always obey worship to Allah SWT. without doing the pillars of worship because he feels closer to Allah SWT.

Fiqh was in fact knowledge that directly came into contact with the real life of the ummah. Therefore, fiqh must be dynamic and revitalized so that the concept is able to encourage and direct Muslims to improve their economic aspects in order to achieve happiness in the world and the hereafter (Nurul, A., dkk., 2024). Although in science the discourse of Sufism is not recognized because of its supernatural nature, its existence in the midst of society proves that Sufism is a separate part of a society's life, as a movement, religious belief, organization, network and even healing or therapy. Sufism or Sufism is recognized in history as having a great influence on the moral and spiritual life of Islam for thousands of years. During that period, Sufism was closely related to the dynamics of the life of the wider community, not just a small group that was exclusive and isolated from the outside world (Ahmad, I., 2021, hlm. 499).

There is a difference of opinion among some people that studying Sufism is important in order to develop good character. Meanwhile, studying fiqh enables a person to worship properly. According to Buya Yahya himself, Sufism must be based on fiqh, because Sufism without fiqh is called *zindiq* (unbelieving). On the other hand, studying fiqh without *tasawuf* is called *tafasakh* (corrupt). Therefore, someone who studies both tasawuf and fiqh can become a person of good character in worship.

This integrative view is also strengthened by Ihsan (2024), who explains that Syaikh Nawawi al-Bantani positions fiqh and Sufism as inseparable disciplines in responding to modern spiritual and social challenges. According to this perspective, the rigidity of legal formalism and the excess of spiritual subjectivism can both be avoided when fiqh is grounded in spiritual awareness and Sufism remains within the framework of Sharia.

The science of Sufism and the science of Fiqh complement each other in the life of a Muslim. Fiqh discusses the methods of worship and other obligations, but

often fails to emphasize the spiritual aspects. This is where the role of Sufism comes in, providing an inner dimension by teaching the values of sincerity and devotion in performing acts of worship. Both are important, as proper worship does not solely depend on understanding Fiqh but also on one's spiritual journey. Everyone requires both disciplines, though the level of need may vary depending on one's understanding and the quality of their knowledge (Muchlinarwati, 2019).

Sufism becomes an inseparable complement to Fiqh. As Ahmad Zarrūq asserts, "There is no Sufism except with Fiqh because the external laws of Allah cannot be known except through it. Conversely, there is no Fiqh except with Sufism because there are no deeds except with honesty and commitment for the sake of Allah (Muhammad Hilal, 2024, hlm. 5). Relationship between fiqh and Sufism is like the relationship between the body and its spirit, it is impossible to separate it. If fiqh deals with material law, then sufism gives spiritual meaning to the act of law, and the marriage of the two will give birth to universal goodness. Because of this, a principle that is firmly adhered to in this reconciliation effort, that fiqh without sufism is wicked *tafassaqa*, sufism without fiqh is heretic *tazandaqa*, and true truth can only be obtained through the integration of the two *tahaqqqaqa*. More aesthetically, Muhammad Habs wrote: *inna kulla man tahaqqqaqa min gairi syar'in tazandaqa* (Ma'sum, A. & Teten, J. H., 2023)

Looking at the development of Sufism and fiqh in the present day, it can be seen that as Muslims, in performing worship, we must understand both of these sciences, not just one of them, but both must be interrelated so as not to cause fanaticism in studying knowledge. In its further development, Sufism will guide a person in achieving the highest degree of closeness to God. Therefore, as discipline in Islam develops, it can be understood that Islamic jurisprudence will guide whether an action is deemed correct or incorrect. Thus, in performing their worship, one must understand the proper and correct procedures to achieve the primary goal of worship, which is to draw closer to Allah SWT (Shaifudin, A., 2019).

This study uses a qualitative method, selecting a literature review approach and content analysis of Buya Yahya's thoughts on the relationship between fiqh and tasawuf. This method is used to describe and evaluate the thoughts of a figure through the lectures he delivered. The primary objective of this study is to explore Buya Yahya's views on the relationship between fiqh and tasawuf as expressed in his various lectures. The primary data used in this study consists of video recordings of Buya Yahya's lectures available on the official YouTube channel of Sahabat Al-Bahjah Tv, particularly those addressing issues related to fiqh, tasawuf, and their interconnection. Meanwhile, secondary data was obtained from various relevant literature sources, such as scientific journals, articles, and other references discussing fiqh and tasawuf. The collected data was analyzed using a content analysis approach, which involved examining the content of the lectures comprehensively to identify the main ideas, forms of argumentation, and areas of

emphasis conveyed by Buya Yahya. The analysis was conducted systematically to uncover the patterns of thought and the relationship between fiqh and tasawuf (Muhammad, F. Y., 2022).

Ahmad Rifa'i argues that sharia and Sufism are two disciplines that are deeply interconnected. The practice of both represents a profound manifestation of faith awareness, in which sharia reflects the outward expression of religious commitment, while Sufism embodies the inward and spiritual dimension of faith. Therefore, sharia and Sufism constitute an inseparable unity. A person can only be regarded as a true Muslim when they are able to integrate the guidance of sharia and the teachings of Sufism in the practical implementation of Islamic values (Alwan, K., 2010).

Fiqh, according to the term, is the knowledge of the laws of Sharia related to a person's behavior. The sources of fiqh laws are: The Quran, Hadith, Ijma, and Qiyas. The laws of fiqh, in technical terms, are divine decrees concerning the actions of those who are legally accountable (baligh). The benefit of studying fiqh is to fulfill Allah's commands and avoid His prohibitions. The scope of fiqh includes: words and deeds that are divided into two parts (groups). First. Laws related to all kinds of worship, including: taharah, prayer, fasting, zakat, hajj, vows, oaths, and so on, which aim to regulate the relationship between humans and their Lord. Second, Laws other than worship, referred to in Islamic terminology as "muamalah laws," encompass various transactions, punishments, violations, guarantees, and so on, intended to regulate the relationships of accountable individuals with one another, both personally and collectively (society).

According to al-Ghazali, fiqh means understanding the provisions of both outward and inward laws, namely the moral messages contained in al-Ghazali's perspective on fiqh, which is called "*Ilm thariqah ila al-akhirah*" (knowledge of the path to the hereafter). Meanwhile, tasawuf, according to al-Ghazali, is understood as sincerity toward Allah SWT and good conduct toward fellow human beings (Deswita, 2014).

This integrative orientation of al-Ghazali's thought is further elaborated by Barrotuzzahro (2025), who explains that al-Ghazali systematically unified kalam, fiqh, and Sufism into a single epistemological framework. In this construction, jurisprudence regulates outward conduct, kalam secures theological foundations, and Sufism purifies the inner self. Such integration confirms that Islamic scholarship, in al-Ghazali's view, is not fragmented but oriented toward forming a holistic Muslim personality.

The focus of this study is to analyze the fundamental differences between Sufism and fiqh in their approaches to religion. Fiqh focuses on the outward or practical aspects, namely the laws of Sharia relating to worship and the daily activities of a Muslim, as explained in the Qur'an and Sunnah. Fiqh regulates

concrete actions based on detailed *ijtihad* and *istimbat* of the law. On the other hand, Sufism emphasizes the *batiniyyah* aspect, namely the purification of the soul and spiritual attainment by internalizing noble moral values and drawing closer to Allah. Tasawuf teaches about sincerity of heart, asceticism, trust in Allah, and other divine attributes. Although tasawuf focuses more on the spiritual and moral dimensions, both fiqh and tasawuf are rooted in the same principles of sharia and complement each other in a Muslim's journey toward Allah (Muhammad, F. Y., 2022).

## **B. The Existence of *Maqashid Shariah* as an Approach to Islamic Law**

*Maqashid sharia* is a concept that helps us understand the meaning and purpose behind every command and prohibition in Islam, as well as how these laws can be applied in everyday life. Al-Tahir Ibn Asyur's view of *maqashid al-Sharia* as an independent science emphasizes the objectives and wisdom behind Islamic law, such as human nature, tolerance, equality, and freedom (Al-Mawarid, 2023). According to Al-Juwainy, knowledge of *maqashidu syari'ah* is very important, because based on the companions of the Prophet who showed a high awareness of the objectives of the Sharia (Siti, S. & Nur, I., 2022).

Asy-Syatibi divides the *maqashid shariah* into two contexts, namely according to *syari'* *maqashidu syariah*, which emphasizes that all of Allah's laws are directed toward the benefit of humanity. Meanwhile, according to mukallaf *maqashidu syariah*, the law must be understood, implemented, and guide humanity to always remain under the protection of Allah's law (Dona, T. P. & Sri, H. 2024). In his thinking, Imam Al-Ghazali divides *maslahat* into five categories, namely:

1. Preserving religion (*hifdz din*), which requires fighting and jihad against enemies or similar targets.
2. Preserving life (*hifdz nafs*), which requires *qishaash* law, including preserving dignity and freedom.
3. Preserving the mind (*hifdz aql*), prohibiting all intoxicating substances or narcotics and their equivalents.
4. Preserving wealth (*hifdz maal*), including the amputation of hands for thieves, the prohibition of usury and bribery, or consuming others' wealth through other unjust means.
5. Preserving lineage (*hifdz nasl*): Forbidden are adultery and accusing others of adultery (Paryadi, 2021).

Al-Ghazali in *al-Mustashfa* mentions the five main points of the purpose of the Shari'ah with *Al-dharuriyat al-khamsah* and in a later era by al-Syatibi was given a new mapping. According to him, *hifz* in *al-dlaruriyah al-Khams* has two meanings. First, *Hifz* in the context of protection from the side of its embodiment that can perpetuate its existence *al-hifz min janib al-wujud*. Second, *hifz* in the context of protection from the side of defense and prevention of things that can eliminate its existence *al-hifz min janib al-adam*. In the framework of *hifz al-din min janib al-wujud* for example, Islam requires various types of worship such as faith, fasting zakat prayers and so on. While in the framework of *hifz al-din min janib al-adam*,

Islam stipulates the prohibition of apostasy and others. The concept of *hifz* offered by al-Syatib can be considered more advanced than the concept of *hifz* from previous thinkers (Muhammad, A. & Badrah, U., 2021).

### C. An Overview of the Relationship between Fiqh and Sufism

Fiqh studies the outward laws of Islamic sharia, focusing on purifying the heart and seeking inner truth. Meanwhile, Sufism gives meaning and spirit to the practice of fiqh. Fiqh and Sufism form the basis of daily practice, with forms such as dhikr, khataman, and manaqiban as their applications (Jamaludin & Rahayu, S. S., 2023). The relationship between Sufism and fiqh are two aspects of Islam that have their own entities but still interact, and can make people aware of the importance of balance between the physical and spiritual aspects of religious life (Muhammad, R., dkk., 2021).

By combining fiqh and tasawuf in living out morality and the laws of life, it will produce individuals who maintain a balance between material and spiritual needs, as well as between worldly and otherworldly life (Fitrotul, M., 2021). Imam Malik R.A. said, "Whoever practices Sufism without practicing fiqh is truly fasiq, and whoever practices fiqh without practicing Sufism is truly among the zindiq, and whoever practices Sufism and fiqh is on the right path" (Muhammad, F. Y., 2022).

This perspective affirms that the relationship between fiqh and Sufism is not merely complementary, but integrative in nature. Anshori and Hayat (2023) emphasize that Islam's universality emerges from the harmony between its exoteric dimension (fiqh) and its esoteric dimension (Sufism). Through this integration, Islamic teachings are able to maintain legal order while simultaneously nurturing ethical sensitivity and spiritual depth, making Islam relevant not only for individual piety but also for global moral discourse.

Since the emergence of Islam by the Prophet Muhammad, there has been no dichotomy between fiqh and tasawwuf. Both grow and develop in harmony under the guidance of God. The symbiotic and integrative relationship in the understanding and experience of fiqh and Sufism was demonstrated by the Companions of the Prophet and the generations after them *salaf al-ṣalih*. This can also be seen in Abu Hanifah's major work, *Fiqh al-Akbar*, which at first glance looks like a study of fiqh when seen from its title, but contains substantially all elements of Islamic scholarship that integrates exoteric (sharia) and costeric (essential) dimensions. Al-Gazali stated, the inner dimension is what determines the attitude of the body. Whether the body is good or bad depends on the state of the mind. In Siregar's explanation quoted from Al-qurtubi, the relationship between body and mind is like the relationship between a slave and his master (Maksum, A., 2023).

#### **D. An Integrative Paradigm on the Relationship between Fiqh and Sufism**

The conflict between fiqh and tasawuf in Islam stems from differences in approach to religion. The mutafaqqih emphasize the outward aspects, namely sharia law and the formalities of worship, while the sufi emphasize the inward aspects, such as the purification of the soul and spiritual closeness to Allah. Initially, the relationship between the two was harmonious, but it developed into conflict when mystical concepts emerged that were considered deviant by fiqh scholars (Husnayain, 2023). Fiqh scholars dedicate themselves to understanding the outward laws of Sharia, such as the pillars of wudu, the pillars of prayer, and the pillars of Hajj, without explaining the secrets behind each act of worship performed by every Muslim. Meanwhile, Sufi scholars dedicate themselves to explaining the secrets and wisdom contained within every act of worship performed by every Muslim, so that every act of worship performed by every Muslim can have a positive impact on themselves and society, thereby fostering peace not only for those who perform the worship but also for the broader social environment (Muhammad, N. F., 2022).

In the religious reality of the present era, Islam represented in Sharia or Fiqh and Ihsan manifesting in the form of Sufism is often contrasted. It is as if Fiqh were in one place and Sufism were in another. In fact, both are steps to God. Only with Fiqh, it is difficult to imagine a servant will reach God. On the other hand, with Sufism people can get astray and get out of the way of Allah (Ismail, 2021, hlm. 121).

In contemporary social contexts, the integration of fiqh and Sufism also functions as an ethical framework for navigating modern public spaces. Islamy (2024) highlights that the incorporation of social Sufism values within legal-fatwa discourse plays a crucial role in shaping ethical behavior, particularly in the digital sphere. This approach ensures that legal rulings are not merely normative, but also imbued with spiritual responsibility and moral sensitivity, thereby safeguarding both personal integrity and social harmony.

Fiqh individually judges someone with religious stigma as misguided and deserving of the death penalty. In this context, it is important to recognize that a Sufi does not necessarily believe themselves to be misguided or outside of Islam, as their deep conviction that their practices, understanding of Islam, and faith are intellectual constructs worthy of appreciation within the intellectual dynamics of Islam (Muhammad, R., dkk., 2021). There are some individuals who do not fast on the pretext that they have reached a high level of Sufism. Conversely, there are individuals who fast merely to fulfill their obligations. However, they continue to commit acts that are detestable to Allah even though they do not invalidate their fast (Muhammad, A. A., 2023).

Fiqh and Sufism are two interrelated fields of Islamic scholarship, yet they have distinct focuses. Fiqh and Sufism complement and support one another in a Muslim's journey toward drawing closer to Allah. Fiqh outlines clear rules regarding

how a Muslim should conduct themselves, while Sufism helps to implement these rules with a pure and sincere heart. A person who practices Sufism will easily understand the Sharia explained in Fiqh, enabling them to practice it properly.

The relevance of this integrative approach is increasingly evident in the context of contemporary Indonesian Islam. Ritonga (2025) observes that Sufism in Indonesia has evolved beyond individual spiritual practice into a socially embedded and institutionalized tradition within both urban and rural Muslim communities. This development demonstrates that the integration of fiqh and Sufism plays a significant role in preserving spiritual well-being (*hifdz an-nafs*) while remaining responsive to socio-cultural realities.

The science of Sufism must be based on the science of fiqh, because studying Sufism without studying fiqh is considered blasphemous. On the other hand, studying fiqh without Sufism is like a barren life. Therefore, if someone practices Sufism, they must also study fiqh, because Sufism helps a person develop good character. And fiqh enables a Muslim to worship in accordance with Islamic law. The two cannot be separated and must be interconnected, so that one may become a cultured Muslim who worships in accordance with Islamic teachings.

Fiqh is the science of managing the outward world. Tasawuf is the science of managing the inner world, namely the heart and soul. The role of fiqh is for the benefit of the world and is a shared responsibility. As for tasawuf, it is for the benefit of the hereafter and thus falls under the domain of Allah. Without a foundation in tasawuf, one may easily resort to trickery or manipulation. Thus, something that is actually a violation can be manipulated to appear permissible under the legal framework of fiqh (Siti, N., 2024).

1. A person who combines the practice of fiqh with tasawuf in a good and proper manner will avoid spiritualism as reflected in the following lifestyle: Prioritizing the inner dimension over the outer dimension.
2. Preferring an ascetic lifestyle with *khalwah*, *'uzlah*, and *tirakatan* as depicted in the lifestyle of hermits.
3. Prioritizing individual spiritual fulfillment over collective social responsibility.
4. Viewing all forms of material possessions as lowly, despicable, and as obstacles to the development of spiritual qualities.
5. Viewing worldly activities such as working, trading, farming, and having a wife and children as acts of loving the despicable world (Fitrotul, M., 2021).

There are some people who, when performing acts of worship, do not utilize their knowledge of Sufism. For instance, during prayer, they merely cover their private parts without adorning themselves properly to stand before Allah SWT. Yet, when interacting with fellow humans, they go to great lengths to adorn themselves. On the other hand, there are some people who study Sufism without applying Islamic jurisprudence, such as those who are always diligent in worshipping Allah SWT without performing the pillars of worship because they feel closer to Allah

SWT. The objectives of Sharia law are a concept that helps understand the meaning and purpose behind every command and prohibition in Islam and is divided into five parts.

Buya Yahya, in a lecture video on the YouTube channel Sahabat Al-BahjahTv, said that if someone studies fiqh and tasawuf, they can protect their soul (hifdz an-nafs). Hifdz an-nafs is preventing bad things from happening and ensuring that they stay alive. Every potential that exists in the nafs has a tendency to shape human personality, even though it is influenced by internal and external factors (Aay, S. R. H., 2020). In hifdz an-nafs, one can preserve the soul by practicing fiqh and tasawuf in daily life, such as performing religious rituals properly and correctly (Zainal, A., 2023).

Awareness of the existence of hifdz an-nafs is a priority after religion. Allah has absolute power over a person's life, and no one has the right to take it away except Allah SWT. This is especially true in the relationship between fiqh and tasawuf according to Buya Yahya's view (Zainal, A., 2023). Buya Yahya said that fiqh and tasawuf must go hand in hand so that legal understanding and spiritual understanding can complement each other in protecting the soul. This awareness is the basis for taking action, both in personal life and in society, with the aim of ensuring that decisions taken are balanced between human values and divine values. With this understanding, it will shape a more responsible individual, so that one does not merely lean toward sharia law but also possesses inner awareness. Therefore, balance between the outer and inner aspects can be achieved, thereby creating harmony in practicing Islam perfectly.

In the context of Sufism, hifdz an-nafs is an important concept that emphasizes the effort to protect and preserve the human soul from negative influences, both from within oneself and from external influences. This includes efforts to distance the soul from bad traits and direct the soul toward goodness and closeness to Allah. Hifdz an-nafs is closely related to *tazkiyah al-nafs*, which is the process of cleansing and purifying the soul from bad traits and strengthening good traits. Sufism teaches the importance of controlling the *nafs*, which often becomes the source of negative desires and passions. *Hifdz an-nafs* also involves efforts to protect the soul from negative influences from the environment, Satan, and worldly temptations. By implementing Sufi principles such as *tazkiyah al-nafs*, controlling the nafs, and protecting oneself from negative influences, one is expected to achieve a more meaningful life and draw closer to Allah.

Fiqh is a representation of Sharia law, and its contents are derived from the writings of the Quran, the hadiths of the Prophet Muhammad (peace be upon him), the sayings of his companions and followers, and the various schools of thought. Fiqh is commonly defined as the science that discusses Sharia law, focusing on outward practices derived from detailed evidence. Sufism teaches moral values as a form of spiritual purification, as exemplified by the noble conduct of the Prophet

Muhammad (peace be upon him), such as teaching repentance, asceticism, self-restraint, patience, contentment, trust in God, love, satisfaction, spiritual struggle, and similar virtues. Sufism requires refinement over time. This is related to the notion that Sufism is a tool to attain the truth, where humanity has fully affirmed the oneness of Allah, with nothing else existing in the mind and heart of humanity except Allah alone (Muhammad, F. Y., 2022).

## E. Conclusion

Referring to the main points of discussion, it can be concluded that in Buya Yahya's view, the relationship between Sufism and fiqh is an integrative one. This awareness forms the basis for taking action in social life, with the aim of ensuring that decisions made strike a balance between human values and divine values. In the context of Sufism, *hifdz an-nafs* is an important concept emphasizing efforts to protect and nurture the human soul from negative influences, whether from within oneself or external sources. *Hifdz an-nafs* here explains the need to restrain and control one's soul to prevent it from falling into negative things. Fiqh is a representation of sharia, and its contents are derived from the writings of the Quran, the hadiths of the Prophet Muhammad, the sayings of the Companions and Tabi'in, and the madhhabs. The science of Sufism must be based on the science of fiqh, as Sufism without the study of fiqh is considered *zindiq* (unbelieving). Conversely, studying fiqh without tasawuf is called *tafasakh* (corrupt).

This study emphasizes that Sufism and fiqh must go hand in hand so that legal understanding and spiritual understanding can complement each other in protecting the soul. The goal is to ensure that decisions are made in a way that balances human values and divine values. With this understanding, individuals will become more responsible, so that they do not only lean towards sharia law, but also have inner awareness. The limitations of this study include the absence of direct observation or interviews with relevant parties, namely the community, regarding the relationship between Sufism and fiqh. This could serve as a subject for further research in subsequent studies.

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