



An Analysis of the Sufi Concepts of Shaykh Ibrahim Al-Matubuli in Minahus Saniyah

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DOI: <https://doi.org/10.61081/satriabhakti.v1i2.550>

ABSTRACT

Every Sufi scholar develops a particular conceptual framework for the spiritual journey toward God. This community service activity aims to elaborate the Sufi concepts of Shaykh Ibrahim Al-Matubuli as presented in *Minahus Saniyah*, a work attributed to Shaykh Abdul Qadir Al-Jailani, and to provide participants with an understanding of their relevance to contemporary spiritual and ethical life. The activity employed two main methods: lectures and question-and-answer sessions. The lecture method was used to systematically present the fundamental concepts of Sufism, while the question-and-answer method facilitated interaction, clarification, and deeper understanding among participants. The activity was conducted smoothly and without significant obstacles. The discussion identified seventeen teachings attributed to Shaykh Ibrahim Al-Matubuli, including steadfast repentance, spiritual discipline through abandoning excessive engagement with permissible matters, avoiding ostentation (*riya'*), preserving others' feelings, consuming lawful food, overcoming excessive shyness, avoiding dishonesty in work, controlling the *nafs*, practicing seclusion (*uzlah*), maintaining silence, performing night prayers, participating in congregational prayers, avoiding injustice, increasing *istighfar*, cultivating appropriate modesty, maintaining proper etiquette (*adab*), and consistently engaging in remembrance of God (*dhikr*). These teachings demonstrate that Sufism emphasizes not only spiritual purification but also ethical conduct, self-discipline, worship, and social responsibility. The activity is expected to contribute to participants' understanding and practical application of Sufi values in everyday life.

Keywords: *Sufism, Ibrahim Al-Matubuli, Minahus Saniyah, Spirituality, Community Service.*

Introduction

Every Sufi scholar develops a particular conceptual framework for undertaking the spiritual journey toward Allah SWT. Shaykh Ibn al-'Arabi, along with several practitioners of the Shattariyah and Akmaliah Sufi orders, conceptualizes this spiritual journey through the doctrine of the Seven Levels of Being (*Martabat Tujuh*), consisting of 'alam ahadiyah, 'alam wahdah, 'alam wahidiyah, 'alam arwah, 'alam mitsal, 'alam ajsam, and 'alam insan kamil



(Shofwan, 2024). Meanwhile, Shaykh Abdul Qadir al-Jilani, in his work *Sirr al-Asrar*, presents a Sufi framework based on four realms, namely ‘alam mulki, ‘alam malakut, ‘alam jabarut, and ‘alam lahut (Shofwan, 2022). Although these frameworks differ in their conceptual formulations, their fundamental orientation is directed toward affirming the oneness of Allah SWT (tawhid).

One Sufi work that deserves further elaboration is *Minahus Saniyah* by Shaykh Abdul Wahhab al-Sha‘rani, who was a direct disciple of Shaykh Ibrahim al-Matubuli. The book contains a series of teachings, counsels, and spiritual instructions attributed to Al-Matubuli for those undertaking the Sufi path toward God. The work is particularly relevant for understanding practical dimensions of Sufi spirituality because its teachings emphasize spiritual discipline, ethical conduct, purification of the self, and consistent worship. Furthermore, the author, Shaykh Abdul Wahhab al-Sha‘rani, is recognized as a prominent Sufi scholar whose works have been widely referenced in studies of Islamic mysticism (Effendy, 2001). The study of *Minahus Saniyah* is therefore expected to contribute to the intellectual heritage of Sufism and provide additional insights for practitioners of Sufi orders seeking to deepen their understanding of the spiritual path. It may also serve as a valuable reference for academics, particularly those in Sufism and Islamic studies programs, as well as researchers interested in exploring the intellectual and practical dimensions of Islamic spirituality.

In this context, conducting a community service activity that elaborates on the Sufi concepts of Shaykh Ibrahim al-Matubuli as presented in *Minahus Saniyah* by Shaykh Abdul Wahhab al-Sha‘rani is considered relevant and worthwhile. The activity was particularly meaningful because it was conducted during the month of Ramadan and organized by the Mandalika Institute in Central Lombok Regency, West Nusa Tenggara. The timing of the activity provided an appropriate spiritual context for discussing Sufi teachings related to self-purification, worship, ethical conduct, and the spiritual journey toward Allah SWT. Through this community service activity, the organizers sought to provide participants, particularly those attending the online Zoom meeting, with accessible knowledge concerning Al-Matubuli’s Sufi teachings and their relevance to spiritual life.

Furthermore, the activity was expected to contribute not only to the participants’ understanding of Sufi thought but also to the broader development of academic and community-based studies of Islamic mysticism. By presenting the teachings in a systematic and accessible manner, the activity could serve as an initial reference for future researchers and community service



practitioners interested in developing further studies and educational programs related to Sufi thought and practice.

Research Method

The community service activity focusing on the elaboration of Shaykh Ibrahim Al-Matubuli's Sufi concepts in Minahus Saniyah by Shaykh Abdul Wahab Al-Sha'rani was conducted online through a Zoom meeting organized by the committee of Mandalika Institute, located on Jalan Raya Kenyalu, Saba Village, Janapria District, Central Lombok Regency, West Nusa Tenggara. The activity was organized as a National Webinar held as part of the institution's special Ramadan 1446 AH/2025 CE study program. The online format enabled participants from different locations to participate in the discussion and gain access to the presented materials without geographical limitations.

The implementation of the activity employed two complementary methods, namely the lecture method and the question-and-answer method. The lecture method served as the primary approach for systematically presenting the Sufi concepts of Shaykh Ibrahim Al-Matubuli as contained in Minahus Saniyah. The material was delivered by Dr. Arif Muzayin Shofwan, M.Pd., a lecturer at Universitas Nahdlatul Ulama Blitar, who elaborated on the principal teachings and spiritual guidance contained in the work. The presentation focused on explaining the conceptual and practical dimensions of Al-Matubuli's Sufi teachings so that participants could understand their significance within the broader tradition of Islamic spirituality.

The second method was the question-and-answer method, which was implemented after the main presentation. This method provided an interactive forum for participants attending the Zoom meeting to ask questions, seek clarification, and discuss aspects of the material that required further explanation. The interaction also enabled the participants to relate the Sufi concepts presented to their own understanding and spiritual experiences. The combination of lecture and discussion was intended to create an effective learning environment in which the delivery of theoretical material was complemented by active participant engagement. Through this approach, the community service activity sought to broaden participants' understanding of Al-Matubuli's Sufi thought while encouraging further reflection on its relevance to contemporary religious and spiritual life.



Results and Discussion

Implementation Procedure

The community service activity focusing on the elaboration of Shaykh Ibrahim Al-Matubuli's Sufi concepts in Minahas Saniyah was conducted on March 25, 2025, through an online Zoom meeting organized by the Mandalika Institute in Central Lombok, West Nusa Tenggara. The implementation process was relatively simple and did not require extensive equipment or complex technical facilities. The activity was designed to facilitate broad participation while ensuring that the delivery of the Sufi materials could take place effectively through an online platform.

The initial stage involved participant registration and coordination. The organizing committee of the Mandalika Institute prepared a Google Form as an online registration instrument for individuals interested in participating in the activity. The registration form enabled the committee to collect participant information and subsequently establish an effective communication channel. Participants who had registered were then added to a dedicated WhatsApp group, which served as the primary medium for disseminating information and coordinating the implementation of the activity.

On the scheduled date, the organizing committee distributed the Zoom meeting link through the established WhatsApp group. Participants were subsequently directed to access the virtual meeting room at the designated time. Through this mechanism, the committee was able to coordinate participants, disseminate technical information, and facilitate their participation in the webinar. The use of digital communication platforms allowed the activity to be conducted efficiently and provided opportunities for participants from different locations to participate without the need to attend a physical venue.

This implementation procedure demonstrates that community service activities focusing on Islamic intellectual and spiritual education can be conducted effectively through digital platforms. The combination of online registration, WhatsApp-based coordination, and Zoom-based knowledge dissemination provided a practical and accessible mechanism for organizing the activity. It also supported the broader dissemination of Shaykh Ibrahim Al-Matubuli's Sufi teachings to participants beyond the geographical boundaries of Central Lombok.

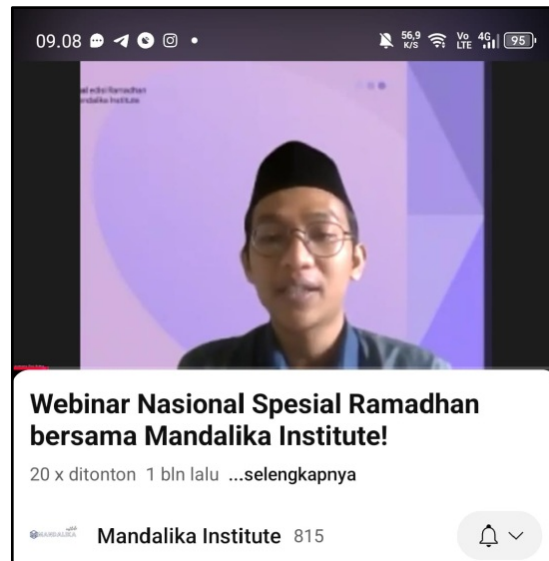


Figure 1. Lesmana Dwi Putra Yunas as the Moderator of the Community Service Activity
(Documentation, March 25, 2025)

After all participants had joined the Zoom meeting, Lesmana Dwi Putra Yunas, as the moderator, officially opened the community service activity. Following the opening session, the moderator handed the proceedings over to the main speaker, Dr. Arif Muzayin Shofwan, M.Pd., a lecturer at Universitas Nahdlatul Ulama Blitar. In presenting the Sufi concepts of Shaykh Ibrahim Al-Matubuli as contained in *Minahus Saniyah* by Shaykh Abdul Wahab Al-Sha'rani, the speaker delivered the material systematically, beginning with an overview of Shaykh Ibrahim Al-Matubuli's biography and subsequently elaborating on the seventeen Sufi teachings or spiritual counsels attributed to him.

According to the material presented, Shaykh Ibrahim bin Ali bin Umar Al-Matubuli, commonly known as Al-Matubuli, lived around 800 AH and was regarded as one of the prominent spiritual figures among the *awliya'*. He was described as possessing profound *ma'rifah* (spiritual knowledge) and attaining the spiritual rank referred to as *al-dawa'ir al-kubra*. Although he was characterized as *ummi*, meaning unable to read and write in the conventional sense, this condition did not prevent him from possessing exceptional intellectual insight and spiritual wisdom. He was also portrayed as having extraordinary strength in disciplining and overcoming the *nafs* (lower self), which constitutes a central element in the Sufi path of spiritual purification (Shofwan, 2022).

The presentation of his biography served as an introductory foundation for understanding the seventeen spiritual counsels subsequently discussed by the speaker. By first introducing Al-Matubuli's spiritual background and exemplary character, participants were provided with a



contextual framework for understanding the teachings attributed to him in Minahas Saniyah. The discussion then proceeded to examine the seventeen counsels as a practical manifestation of Sufi spirituality, emphasizing the purification of the self, consistency in worship, ethical conduct, spiritual discipline, and the cultivation of a continuous relationship with Allah SWT.



Figure 2. Assoc. Prof. Dr. Arif Muzayin Shofwan, M.Pd. delivering the presentation
(Documentation, March 25, 2025)

Al-Matubuli's daily livelihood was reportedly that of a boiled-peanut vendor near the Jami' Amir Syarafuddin Mosque in the Husainiyah area of Cairo, Egypt. Despite his modest occupation, he was described as a person of profound spirituality. His mother was known for her piety and devotion to worshipping Allah SWT (Alaydrus, 2022). Whenever Al-Matubuli faced serious difficulties, he would visit his mother's grave and offer prayers. According to the account presented, his difficulties would subsequently be resolved through what was regarded as the spiritual blessing and sanctity (karamah) associated with his mother (Shofwan, 2022). When Al-Matubuli was asked about his spiritual teacher, he reportedly stated that his own mother was his teacher, explaining that she had educated and nurtured him during his childhood and that he had acquired various forms of knowledge from her. On other occasions, when asked about his teacher, Al-Matubuli reportedly stated that his teacher was the Prophet Muhammad SAW (Shofwan, 2022). In Al-Sha'rani's terminology, this statement may be understood as referring to a form of spiritual guidance or discipleship to the Prophet Muhammad SAW through a spiritual connection (berguru rohani) (Al-Sha'rani, n.d.; Khudhori, 2018).

Nevertheless, other accounts indicate that Al-Matubuli also studied under a Sufi teacher named



Shaykh Yusuf Al-Barlisi Al-Ahmadi (Shofwan, 2022). These accounts illustrate the distinctive character of Al-Matubuli's spiritual formation, which was not limited to formal scholarly instruction but also encompassed familial upbringing, spiritual experience, and Sufi mentorship. His mother's role is particularly significant in the narrative, reflecting the importance of early spiritual education and moral formation in the development of a Sufi personality. At the same time, his reported spiritual relationship with the Prophet Muhammad SAW and his association with Shaykh Yusuf Al-Barlisi Al-Ahmadi demonstrate the multidimensional nature of the spiritual transmission attributed to Al-Matubuli.

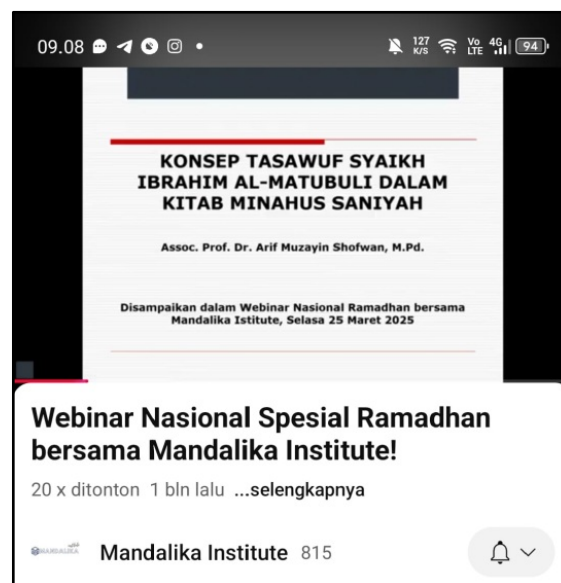


Figure 3. PowerPoint presentation delivered by Assoc. Prof. Dr. Arif Muzayin Shofwan, M.Pd. (Documentation, March 25, 2025)

Al-Matubuli is reported to have once dreamed of meeting the Prophet Muhammad SAW and subsequently shared the experience with his mother. His mother responded that a true spiritual man is one who is capable of encountering the Prophet Muhammad SAW directly while conscious and awake, rather than merely in a dream. Several days later, Al-Matubuli was believed to have received a divine spiritual gift that enabled him to encounter the Prophet Muhammad SAW while fully conscious. His mother then affirmed that he had attained the spiritual status of a true man (rajul) (Shofwan, 2022; Asseqaf, 2022).

Regarding his spiritual succession after his death, Al-Matubuli reportedly identified Shaykh Muhammad bin Annan as his successor. Nevertheless, he had numerous other disciples who continued to transmit and develop his spiritual teachings. Among them were Shaykh Ali Al-Murshafi, Shaykh Abdul Qadir Al-Dastuti, Shaykh Muhammad Munir, Shaykh Abu Bakar Al-



Hadidi, Shaykh Muhammad Sarawi, Shaykh Abdul Halim bin Mushlih, Shaykh Yusuf Al-Haritsi, Muhammad Tsanawi Al-Ahmadi, Shaykh Zakaria, Shaykh Burhanuddin, Shaykh Kamaluddin Al-Thawil, Shaykh Abdul Haq As-Sinbati, Shaykh Yusuf Al-Kurdi, and Shaykh Ahmad Zawawi, among others (Shofwan, 2022).

One of Al-Matubuli's spiritual descendants in the chain of discipleship was Shaykh Abdul Wahab Al-Sha'rani, the author of *Minahus Saniyah*. Al-Sha'rani may be regarded as a "grand-disciple" of Al-Matubuli because he studied under Shaykh Zakaria, who in turn studied under Al-Matubuli. However, some manuscripts indicate that Al-Sha'rani was a direct disciple of Shaykh Ibrahim Al-Matubuli. According to Mulyati et al., Al-Sha'rani was born in 898 AH in Qalyashafandah, Egypt. He subsequently migrated to the area of Abi Sya'rah, from which he derived the appellation Al-Sha'rani (Al-Sha'rani, n.d.; Birri, n.d.; Cahyo, 2018).

Al-Sha'rani is reported to have studied under approximately fifty scholars bearing the title Shaykh, who were consistently devoted to both religious knowledge and its practical application. Some of these teachers were also lecturers at Al-Azhar University in Cairo, Egypt (Mulyati et al., n.d.). Through his extensive scholarly and spiritual training, Al-Sha'rani emerged as an influential figure in the Sufi tradition. Despite his intellectual stature and broad scholarly network, he was characterized by a notably simple and humble way of life, a quality frequently highlighted in accounts of his character and spirituality (Azra, 2008; Kurnia, 2016; Zulkarnain, 2019).

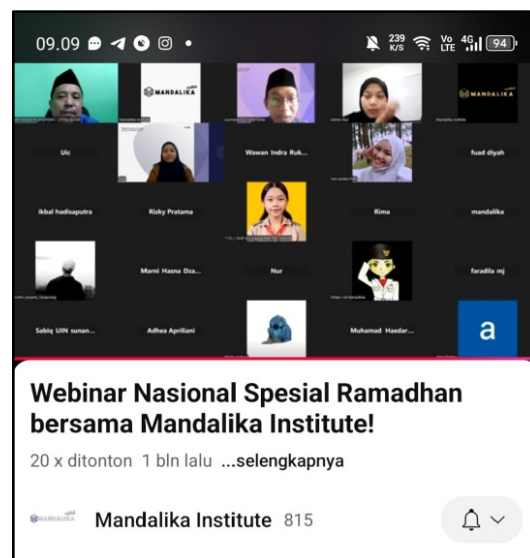


Figure 4. Participants in the community service activity on the elaboration of Shaykh Ibrahim Al-Matubuli's Sufi concepts (Documentation, March 25, 2025)



The seventeen spiritual counsels (wasiat) of Shaykh Ibrahim Al-Matubuli contained in Minahus Saniyah were subsequently discussed in detail. These teachings comprise steadfastness in repentance, abandoning certain permissible matters as a means of spiritual refinement, guarding oneself against ostentation (riya'), avoiding actions that may hurt or disappoint others, consuming only lawful food, overcoming excessive shyness, avoiding dishonesty in one's work, striving against the desires of the nafs, practicing spiritual withdrawal (uzlah), maintaining silence, consistently performing the night prayer, regularly performing congregational prayers, refraining from oppression and injustice, increasing the practice of seeking forgiveness from Allah (istighfar), cultivating appropriate modesty, maintaining proper etiquette (adab), and remaining consistent in remembering Allah (dhikr).

The seventeen teachings were presented comprehensively by Dr. Arif Muzayin Shofwan, M.Pd., accompanied by references to relevant Qur'anic verses and Prophetic traditions. The presentation was intended not merely to introduce the teachings as theoretical concepts but also to explain their spiritual and ethical significance for those undertaking the Sufi path. The integration of Qur'anic and Hadith references provided a religious foundation for each teaching and enabled participants to understand the relationship between Sufi spiritual practices and the broader foundations of Islamic teachings.

After the presentation of the material had been completed, the activity proceeded to an interactive question-and-answer session with the participants. The moderator first collected questions submitted by participants and then presented them one by one to the speaker for further discussion and clarification. This mechanism enabled the discussion to proceed in an orderly manner while providing participants with an opportunity to explore particular aspects of Al-Matubuli's teachings in greater depth. The interaction also demonstrated the participants' engagement with the material presented during the activity.

The community service activity concluded with a closing prayer led by the speaker. The prayer marked the end of the session while reinforcing the spiritual orientation of the activity. Overall, the sequence of presentation, discussion, question-and-answer interaction, and closing prayer provided a comprehensive format for introducing and elaborating on the Sufi teachings of Shaykh Ibrahim Al-Matubuli as contained in Minahus Saniyah.

Conclusion

Based on the results and discussion of the community service activity, several conclusions can be drawn. First, the elaboration of the Sufi concepts of Shaykh Ibrahim Al-Matubuli as



presented in Minahus Saniyah by Shaykh Abdul Wahab Al-Sha'rani, delivered by Dr. Arif Muzayin Shofwan, M.Pd. and organized by the Mandalika Institute through a Zoom meeting, was successfully conducted without significant obstacles. The use of an online format facilitated the dissemination of Sufi knowledge and enabled participants from different locations to engage in the activity effectively.

Second, the activity introduced and elaborated on seventeen spiritual counsels of Shaykh Ibrahim Al-Matubuli, namely steadfastness in repentance, abandoning certain permissible matters as a means of spiritual refinement, avoiding ostentation (*riya'*), preserving the feelings of others, consuming lawful food, overcoming excessive shyness, avoiding dishonesty in work, striving against the *nafs*, practicing spiritual withdrawal (*uzlah*), maintaining silence, consistently performing the night prayer, performing congregational prayers, avoiding oppression and injustice, increasing *istighfar*, cultivating appropriate modesty, maintaining *adab*, and consistently remembering Allah (*dhikr*). Collectively, these teachings emphasize spiritual purification, self-discipline, ethical conduct, consistency in worship, and the strengthening of one's relationship with Allah SWT.

For future community service activities, it is recommended that the Mandalika Institute continue organizing similar Sufi studies, particularly during the month of Ramadan. Such activities can serve as a medium for spiritual reflection and the cultivation of inner tranquility, while also strengthening participants' religious awareness and commitment to worship. A clearer and more peaceful heart and mind are expected to support individuals in carrying out their professional and social responsibilities with greater enthusiasm and psychological balance. Furthermore, the continuation of Sufi studies may encourage participants to deepen their personal spiritual development and increase their commitment to acts of worship and remembrance of Allah SWT.

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