

STRENGTHENING TASAWUF MATERIALS FOR THE COMMUNITY OF PAKAL VILLAGE, SURABAYA

Abdulloh Arif Mukhlas¹, Barudin²

¹ Institut Al Azhar Menganti Gresik, Indonesia

² Institut Al Azhar Menganti Gresik, Indonesia

Email : abdulloharifm@gmail.com¹, barudin88@gmail.com²

E-ISSN : 3109-9777

Received: Oktober 2025

Accepted: Oktober 2025

Published: Oktober 2025

Abstract :

This mentoring program, aimed at enhancing the piety of the community through routine study of tasawuf (Islamic mysticism) materials, was conducted in Pakal, Surabaya. The village already appears religious in its community. This is evident in daily activities, with congregational prayers at the mosque, religious organizations and assemblies running well. The activity in this mentoring program focuses on deepening tasawuf materials, so that worship activities and religious organizational activities are not merely carried out according to rules, but are understood from their philosophical values. This will shape the character of a community capable of embodying worship values. The mentoring began with observation of the Pakal Surabaya village community, followed by deepening using the PAR (Participatory Action Research) community service method. Participatory Action Research is a research model whose steps involve seeking something related to processes that connect research with social change processes. The results of this mentoring are expected to help the community become sincere in worship and serving the community, courteous and not arrogant in interactions, and able to cooperate and support each other.

Keywords : Tasawuf; Community; Pakal

INTRODUCTION

Based on our observations, the residents of Pakal village have awareness to perform worship as religious people. Religious activities and propagation are also running well. This is evident from the community's routine activities, such as reciting salawat (blessings upon the Prophet), istighosah (collective supplication) and sending prayers, commemorating Islamic holidays, and regular Quranic study sessions.

Based on the data we obtained, the routine study sessions running in Pakal include fiqh (Islamic jurisprudence) studies, where the material focuses on how to perform valid worship, and hikmah (wisdom) studies for motivation to do good deeds. Therefore, the implementation of worship propagation in Pakal can be considered good by comparison with surrounding villages.

The majority of Pakal village residents work as employees. An employee's attachment to their superior creates barriers in maximizing religious learning. Consequently, there are still some religious materials that have not been covered, including tasawuf materials which are rarely studied in Pakal village.

We discussed our findings with several community leaders. Our discussion led to organizing a tasawuf material strengthening activity for the community to be delivered at meetings during the routine NU (Nahdlatul



Ulama) branch study sessions in Pakal. Among our reasons for raising tasawuf is to improve the quality of piety and faith of the Pakal community.

The conclusion of our discussion was to conduct study sessions for the Pakal community using the basic reference book "Adabu Suluk al-Murid," a book discussing tasawuf. With this activity, we hope to achieve results in line with our objectives.

RESEARCH METHOD

The method used in this community service is PAR (Participatory Action Research). Participatory Action Research is a research model where researchers participate in seeking a process related to social change. However, what underlies PAR's working method are ideas that come from the (Agus Afandi, 2020). In this PAR model research, researchers act as facilitators bridging various activities toward change.

The steps we took with the Pakal village community during this mentoring consisted of three stages: preparation stage, implementation stage, and mentoring stage.

FINDINGS AND DISCUSSION

During our mentoring implementation through routine study activities, the community responded very well. This was shown by the active participation of Pakal village residents in following the study schedule we organized every first Friday of each month.

In each activity we conducted, several participants asked about the discussed material in relation to their experience in performing worship. We felt that the material we delivered reached the community, to be understood and subsequently improve their worship activities.

The cooperation we established with Nahdlatul Ulama was very helpful in implementing this service activity. Routine activities were coordinated by NU Pakal branch, mobilizing mosque and prayer room administrators. These routine activities were also socialized through yasin tahlil congregation groups. Thus, activities could always run well, smoothly, and orderly.

The Tasawuf Material Strengthening Activity for the Pakal Village Community in Surabaya that we conducted aims to improve the quality of worship and community relations in Pakal village. Sharia alone is not sufficient to achieve perfection, because every sharia teaching in the form of worship has essential values that can be achieved through heart purity. Similarly, community social relations that can prioritize common interests are always based on heart goodness. Meanwhile, the process of purifying and improving the heart is through tasawuf knowledge.

The community was made aware that worship not accompanied by sincere values is in vain, because our essential purpose in life is to worship Him. Not being grateful for blessings is also part of sin, because everything in our lives is His blessing. All of this is among the influences of arrogance (takabur), showing off (riya'), and envy (hasud). Therefore, by learning to deepen tasawuf,

all of this will become clearer regarding what we should and can do – not merely completing worldly obligations, but hopefully also receiving blessings in the hereafter.

Among tasawuf's purposes is purifying the heart. With a pure heart, goodness in this life will clearly appear as goodness. Conversely, with an impure heart, evil in this life will appear like goodness.

a. Material Delivery

The material delivered in the tasawuf material strengthening activity covered issues of arrogance (*takabur*), showing off (*riya'*), and envy (*hasud*), which must be avoided, as these three traits are the root of other reprehensible characteristics.

Generally, the community already knows about these three reprehensible traits: arrogance, showing off, and envy. Nevertheless, unconsciously, some still practice them at times because the character and philosophy of these three traits have different levels of understanding. Therefore, while many community members may understand the basic level, many still need explanation for the deeper level.

This tasawuf material strengthening activity emphasized deepening material about arrogance, showing off, and envy, which are already globally known by many people. The hope is that the worship and social values of the community in daily activities will improve.

1. Arrogance (Takabur)

According to Al-Ghazali, *kibr* or arrogance is when someone views themselves as above others, then feelings of being greater, stronger, and higher than others arise in their heart, until they consider others contemptible in their view (Imam Al Ghazali, t.t.).

The Prophet Muhammad defined *takabbur* in a hadith narrated by Imam Muslim: From Abdullah bin Mas'ud from the Prophet peace be upon him, he said: "No one who has an atom's weight of arrogance in their heart will enter Paradise." A man said: "Indeed, a man likes his clothes and sandals to be beautiful." The Prophet said: "Indeed, Allah is Beautiful and loves beauty. Arrogance is rejecting the truth and belittling people (Fedro dkk., 2019)."

Arrogant people forget the blessings Allah has given. Because all abilities and opportunities humans possess are essentially gifts from Allah, so nothing is worthy of being boasted to others about what is not their own ability, not even worship abilities and opportunities.

2. Showing Off (Riya')

Riya' linguistically means showing or displaying something to others (Prasojo, 2022a), (Muslim bin al Hajaj abul Hasan al Qusyairy an Naysabury, t.t.). In technical terms, *riya'* means a Muslim who shows or displays righteous deeds they perform to people with ulterior motives before them, or because they desire status and position in public view, or desire wealth from them (Sayyid Muhammad Nuh, 1995).

This disease of *riya'* or showing off makes worship performed lack

sincerity. Because when someone sincerely performs worship, whether seen by others or not, praised or not, it has no effect on them. What they do is solely for Allah, nothing else.

3. Envy (Hasud)

Hasud, meaning envy or jealousy, has two divisions: reprehensible hasud and praiseworthy hasud. Reprehensible hasud is feeling unhappy seeing others receive goodness or blessings and hoping those blessings disappear from them. This kind of hasud is hasud haqiqi. Meanwhile, praiseworthy hasud is desiring blessings like those others receive without having to hate them, and not hoping that what that person has disappears. This hasud is called hasud gibta and hasud munafasah.

The impact of hasud haqiqi disease on worldly life is losing peace of mind, as one is always enveloped in feelings of anxiety, sadness, misery, and gloom. Indirectly, people with this form of hasud also do not accept Allah's decisions and decrees, because everything that happens is inseparable from Allah's will. The implications of hasud gibta and hasud munafasah will cultivate noble character, provide positive influence that can encourage improvement and development, arouse enthusiasm, and enable earnestness in righteous deeds (Jusniati, 2017).

Based on the above explanation, the actual purpose of worship prescribed in Islam is none other than humility, returning everything to its rightful owner Allah sincerely doing and accepting whatever is solely for Allah's sake.

Isn't the five daily prayers an expression of humility? Five times a day we divert attention from worldly busyness, bow our heads, bend our bodies, prostrate our faces, while chanting our praises, respect, and hopes to Allah. Likewise, every year we fast, set aside our worldly substance to those in need through zakat, or we remove our worldly titles and replace them with ihram clothing isn't that a path to humility? Sheikh Ibn Atha'illah explained this matter in his wisdom: a believer who is busy praising Allah until forgetting to praise themselves, and they are also occupied by Allah's rights, until forgetting their own interests (Prasojo, 2022b).



(Picture of Material Delivery)

b. Material Deepening and Q&A

We conducted this material deepening process by providing opportunities to ask questions between explanations for those who had not understood. By asking, one will gain knowledge not yet understood

(Muhammad bin Mukaram bin Ali & Jamaluddin Ibnul Manzhur, 1414H).

"So ask the people of knowledge if you do not know" (An-Nahl 43)

Those who did not get the opportunity to ask directly could ask through social media, sent via WhatsApp or other media. Thus, the study activities we organized received good responses from participants.



(Picture of Material Deepening)

c. Mentoring Stage

After completing our community service, we conducted a follow-up/mentoring stage. The method we used in mentoring the Pakal community was maintaining communication and conducting study sessions with other themes at certain opportunities.

During these opportunities, we provided time for sharing to review previously discussed materials. Occasionally we asked about developments and feelings experienced by the community, both individually and socially.

The communication and study sessions we maintained functioned as a Q&A medium regarding obstacles faced by the community or individuals in performing worship activities or daily social relationships. Thus, we could monitor and follow up further to achieve the best results.



(Picture of Congregation Q&A During Training)

CONCLUSION

Pakal Village is located in West Surabaya. It is a village whose community is religiously devout, where religious propagation is visible. Our attention focused on how the community performs worship and maintains social relations still limited to sharia obligations. Therefore, we felt deepening tasawuf materials needed to be delivered.

We delivered tasawuf material deepening through routine studies every first Friday of each month. Coordinated by Nahdlatul Ulama Pakal branch, we

presented core tasawuf values, namely the diseases of arrogance, showing off, and envy that must be avoided.

The Tasawuf Material Strengthening Activity for the Pakal Village Community in Surabaya that we conducted made the community aware that worship not accompanied by sincere values is in vain, because our essential purpose in life is to worship Him. Not being grateful for blessings is also part of sin, whereas everything in our lives is His blessing. All of this is among the influences of arrogance (takabur), showing off (riya'), and envy (hasud).

REFERENCES

- Agus Afandi. (2020). *Participatory action research (PAR) metodologi alternatif riset dan pengabdian kepada masyarakat transformatif*. Workshop Pengabdian Berbasis Riset Di LP2M UIN Maulana Malik Ibrahim Malang.
- Fedro, A., Lahuri, S. B., & Ghozali, M. (2019). Legal Analysis on the Fatwa of Sharia National Council on Rahn: Between Legal Philosophy and Its Implementation in Indonesian Sharia Pawnshop. *Mazahib*, 76–116. <https://doi.org/10.21093/mj.v18i1.1365>
- Imam Al Ghazali. (t.t.). *Ihya Ulumuddin*. Daar al-Ma'rifah.
- Jusniati. (2017). *Hasad dalam Perspektif al-Qur'an (Kajian Tafsir Maudu'i)* [Tesis]. Universitas Islam Negeri Alauddin.
- Muhammad bin Mukaram bin Ali, A. F., & Jamaluddin Ibnul Manzhur. (1414H). *Lisaanul Arab*. Daar ash Shaddr.
- Muslim bin al Hajaj abul Hasan al Qusyairy an Naysabury. (t.t.). *Shahih Muslim: Vol. 1 p.93*. Daar Ihya at Turats al Araby.
- Prasojo, W. B. (2022a). *RIYA, UJUB DAN TAKABBUR*. 2(1).
- Prasojo, W. B. (2022b). *RIYA, UJUB DAN TAKABBUR*. 2(1).
- Sayyid Muhammad Nuh. (1995). *Terapi Mental Aktivis Harakah, Telaah atas penyakit mental dan social kontemporer para da'iy* (translated by As'ad Yasin and Salim Bazemool). Pustaka Mantiq.