

Localizing The Sacred: The Resilience of Sufism and The Vernacularization of Abdul Qodir Al-Jilani's *Manaqib* in Banten

¹Ade Fakh Kurniawan, ²Denti Normayanti, ³Aprilia Musawamah

¹²³ Universitas Islam Negeri Sultan Maulana Hasanuddin Banten, Indonesia

¹ade.fakh@uinbanten.ac.id, ²denti.normayanti@uinbanten.ac.id,

³apriliamusawamah99@gmail.com

Corresponding Author Ade Fakh Kurniawan Email: ade.fakh@uinbanten.ac.id	Article history: Received: May 13, 2026 Revised: June 05, 2026 Available Online: July 10, 2026.
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Abstract

The spread of Islam in the archipelago, especially in Banten, shows complex dynamics related to the role of Sufism and the vernacularization process. This article analyzes the process of appropriation and resilience of Sufism through the practice and the vernacularization of Wawacan Syeh text, which uses the text of the manaqib of Syekh Abdul Qadir al-Jilani in the local language (Banten dialect of Javanese) in Pegon script. Through a qualitative method, this study involves observation, vernacularized text analysis, and interviews with local communities. The results show that the vernacularization of Sufism not only makes Islamic teachings more accessible to the community since the early process of Islamization but also strengthens a moderate and inclusive religious identity. This process creates a synthesis between Sufi values and local culture, so that Islamic teachings are not considered foreign, but become an integral part of the community's social life. The implications of these findings indicate that Sufism in Banten can survive and develop, prioritizing tolerance and respecting local culture/tradition. This research confirms that Islam in the archipelago, through Sufism, can survive the changing times and contribute to a harmonious social and religious life.

Keywords: Resilience of Sufism, Vernacularization, Manaqib, Abdul Qodir al-Jilani, Wawacan Syekh

INTRODUCTION

The proliferation of Islam throughout the Indonesian archipelago continues to provoke significant scholarly discourse among historians and experts in Islamic studies. Contemporary discussions predominantly center

around three pivotal themes: the original geographic site of Islam's introduction, the agents who facilitated its spread, and the accurate timeline of its arrival.¹ Notwithstanding these persistent debates, the role of Sufism in the dissemination of Islam remains substantially unchallenged. During the preliminary stages of Islamization, Sufism played a crucial role in fostering the local community's openness and acceptance of Islam.²

The strategic function of Sufism, in this context, pertains to its capacity for adaptation to indigenous cultural frameworks. This capacity further enables Sufism to demonstrate resilience, thereby facilitating its ongoing development to the present day. A notable instance of Sufism's adaptive characteristics can be discerned in the *Wawacan Syeh* tradition and the vernacularization of the *manaqib* text attributed to Sheikh Abdul Qadir al-Jilani (hereafter referred to as AQJ). In contrast to the *manaqiban* ritual typically conducted by individuals across various regions in Indonesia, the Banten community (along with certain communities in West Java) executes the *Wawacan Syeh* ritual utilizing a locally adapted text derived from the work *Khulashat al-Mafakhir* by al-Yafi'i.³

The aforementioned process of translation, infused with local characteristics and adaptations, is referred to as vernacularization. Within this framework, the text *Khulashat al-Mafakhir* was not merely translated into the regional vernacular (the Banten dialect of Javanese), but also conformed to the structural elements of *dangding* or *macapat*, thereby enabling the text to be articulated as a form of song, exemplified by genres such as *Sinom*, *Kinanti*, *Dandanggula*, *Asmarandana*, *Durma*, *Lambang*, *Pucung*, among others, inscribed in *Pegon* script (a variant of Javanese utilizing Arabic characters). Furthermore, the phenomenon of translation infused with local characteristics can also be discerned in translations that reflect the cultural context of the period, as evidenced by the term "Allah" (as found in the original text) being rendered as "Sang Hyang Widhi" and "Sang Hyang Sukma".

This phenomenon indicates that the dissemination of Islam throughout the archipelago possesses distinctive characteristics, as it underwent two

¹ Hafid Setiadi, "Worldview, Religion, and Urban Growth: A Geopolitical Perspective on Geography of Power and Conception of Space During Islamization in Java, Indonesia," *Indonesian Journal of Islam and Muslim Societies* 11, no. 1 (June 21, 2021): 81–113, <https://www.journalregister.iainsalatiga.ac.id/index.php/ijims/article/view/3808>; Jajat Burhanudin, "Converting Belief, Connecting People: The Kingdoms and the Dynamics of Islamization in Pre-Colonial Archipelago," *Studia Islamika* 25, no. 2 (August 31, 2018): 247–278, <http://studiaislamika.ppimcensis.or.id/index.php/studia-islamika/article/view/5682>.

² Azyumardi Azra, *The Origin of Islamic Reformism to Indonesia: Networks of Middle Eastern and Malay-Indonesian Ulama in the Seventeenth and Eighteenth Centuries* (Hawai'i: University of Hawai'i Press, 2004); A. H. Johns, "Islam in Southeast Asia: Reflections and New Directions," *Indonesia* 19 (1975): 33–55; Michael Francis Laffan, *The Makings of Indonesian Islam: Orientalism and the Narration of a Sufi Past* (Princeton and Oxford: Princeton University Press, 2011).

³ Abdullah bin As'ad Al-Yafi'i, *Khulāṣat Al-Mafākhīr Fī Manāqib 'Abd Al-Qādir* (Srilanka: Dar al-Athar al-Islamiyya, 2006).

simultaneous cultural processes—borrowing Fadlou Shehadi's terminology—namely (1) the process of assimilating elements from other cultures, specifically the culture of the archipelago, and (2) concurrently, there was also a process of selection or adaptation of the external cultural influences concerning the internal cultural values.⁴ Consequently, the outcome is not merely “Islam in Nusantara,” but rather “Islam Nusantara,” which exhibits a cultural differentiation from Islam practiced in the Arabian Peninsula—furthermore, it substantiates the notion that the concept of “pure Islam” presents its own intrinsic challenges.⁵

Another scholarly investigation affirming this assertion was undertaken by Mark W. Woodward,⁶ focusing on the Islamic practices within Javanese culture, with the Yogyakarta Palace serving as the focal point of his inquiry. Furthermore, A.H. Johns contended that the phenomenon of vernacularization of Islamic knowledge had manifested across various regions of the archipelago by the conclusion of the 16th century CE.⁷ He posited that this occurrence can be discerned through three distinct phenomena. *Firstly*, the application of Arabic script in the Malay language termed *Jawi* or *Pegon* script. *Secondly*, the numerous advancements in local languages resulted from the assimilation of Arabic linguistic elements. *Lastly*, the proliferation of numerous literary compositions inspired by Arabic literary traditions.⁸

In juxtaposition to the scholarly works that have emerged since the 19th century, which predominantly emphasize the literary outputs stemming from the vernacularization of Javanese Islam,⁹ this article endeavors to scrutinize the vernacularization process of the AQJ *manaqib* text, which effectively facilitates the Islamization of Indigenous rituals in Banten and illustrates the development of moderate Islamic religiosity.

METHOD

This research was undertaken in various locales within Banten Province, with a particular emphasis on regions that continue to uphold the

⁴ Fadlou Shehadi, *Arabic Philosophy and the West: Continuity and Interaction*, ed. Theresa-Anne Druart (Washington: Georgetown University, 1988), 25.

⁵ Robert D. Lee, *Overcoming Tradition and Modernity: The Search for Islamic Authenticity* (New Jersey: Westview Press, A Division of Harper Collins Publisher, Inc., 1997); Erni Budiwanti, *Islam Sasak; Wetu Tellu versus Wektu Lima* (Yogyakarta: LkiS, 2001); Abdul Hamid M. El-Zein, “Beyond Ideology and Theology: The Search for the Anthropology of Islam,” *Annual Review of Anthropology* 6 (1977): 227–254.

⁶ Mark R. Woodward, *Islam in Java: Normative Piety and Mysticism in the Sultanate of Yogyakarta* (Tucson: University of Arizona Press, 1989).

⁷ A. H. Johns, “Quranic Exegesis in the Malaya World,” in *Approaches to the History of the Interpretation of the Qur'an*, ed. Andrew Rippin (Oxford: Clarendon Press, 1988), 257.

⁸ Johns, “Quranic Exegesis in the Malaya World.”

⁹ Clifford Geertz, *The Religion of Java* (New York: The Free Press Glencoe, 1960); Kodiran, “Kebudayaan Jawa,” in *Manusia Dan Kebudayaan Di Indonesia*, ed. Koentjaraningrat (Jakarta: Balai Pustaka, 1984), 329–352; Niels Mulder, *Pribadi Dan Masyarakat Di Jawa* (Jakarta: Sinar Harapan, 1985); Woodward, *Islam in Java: Normative Piety and Mysticism in the Sultanate of Yogyakarta*.

ritual and tradition associated with Syeh's wawacan. In these locales, *juru maos* (interpreters of *Wawacan*) employ vernacular texts articulated in the Banten dialect of Javanese, utilizing the *pegon* script.

The preliminary phase of the investigation encompasses the direct observation of the text and ritual of *Wawacan Syeh* to gain insights into the textual content and associated rituals. The investigator will additionally procure copies of *Wawacan* manuscripts for classification via text editions, followed by a descriptive-intertextual analysis. This study employs a qualitative methodology grounded in an Interpretive Phenomenology (IP) framework to elucidate the processes of text vernacularization and cultural transformation. The techniques for data collection comprise 1) A documentation study to amass *Wawacan* texts; 2) Field observations to scrutinize ritualistic practices; and 3) Interviews with the *juru maos* and community members engaged in this tradition. The sample was deliberately selected to guarantee the data's validity, which was subsequently analyzed through the method of data triangulation.

TAREKAT'S INFLUENCE ON THE SULTANATE AND MASS MOVEMENTS

In *A History of Modern Indonesia Since C. 1200*, Ricklefs identifies the dissemination of Islam as one of the most significant, albeit occasionally ambiguous, phenomena in the historical narrative of Indonesia¹⁰ Islam not only conferred political and social authority but also engendered novel traditions and cultural forms that amalgamated with indigenous customs, exemplified by *Wawacan Syekh*.

The process of Islamization significantly altered the socio-political landscape, engendering a syncretic cultural paradigm that amalgamated Islamic tenets with indigenous traditions. Ricklefs posits that this metamorphosis transpired through two principal mechanisms: the active engagement of the indigenous population with Islamic philosophy and the influx of Muslim migrants who assimilated into the pre-existing cultural milieu. In the region of Banten, akin to various other locales, Islam was contextualized within a local interpretative framework, culminating in the formation of a novel cultural identity as societal transformations occurred.

The connections among the adherents of the *tarekat* appear to be particularly robust. A *tarekat* is recognized for its ability to facilitate intimate horizontal and vertical communication. Horizontal communication refers to the *tarekat's* capacity to forge cooperative ties with other *tarekats* across different nations, particularly those whose leaders are significantly invested in these relationships, thereby linking the *tarekat's* followers to the centers of power. In contrast, vertical communication pertains to the process of joining a *tarekat* to cultivate a direct relationship with the sultan, who is also a member

¹⁰ Merle Calvin Ricklefs, *A History of Modern Indonesia Since C. 1200* (London: Palgrave, 2001), 3.

of the tarekat, and ultimately with God. This vertical dynamic is further enhanced by the “special” legitimacy attributed to the sultan, positioning him as God's representative on earth, particularly within the territories he governs.

The name “Banten” is often linked to Islamic militancy¹¹ and its associated mystical practices,¹² regardless of the veracity of this association. This connection is not unfounded when one examines the historical evolution of Islam in the region. Central to this development are three interrelated institutions: the sultanate, *tarekat*, and *pesantren*, each represented by prominent figures. The Sufis, through their tarekat networks, played a significant role in the Islamization of the archipelago, including Banten.¹³ *Tarekat*, as a Muslim community, demonstrates a remarkable capacity for adaptation to diverse cultures and communities, thereby serving as an effective vehicle for the dissemination of Islam throughout the archipelago.¹⁴

The *tarekat* has facilitated the gradual and seamless acceptance of Islam among the populations of the archipelago, allowing them to retain significant aspects of their prior identities. Through the tarekat, Islam has introduced new ethical principles that enrich their existing cultural framework. Notably, in various regions of Indonesia, as well as in parts of Africa and Central Asia, Sufi practitioners play a pivotal role in the Islamization process. They impart fundamental Islamic values such as love, simplicity, and devotion to God, employing accessible methods rather than imposing rigid regulations.¹⁵ Furthermore, during the Islamization process, they utilize local cultural expressions and the vernacular of the communities, rather than Arabic, thereby enhancing the receptivity of their teachings.¹⁶

The intersection of the tarekat and the Banten community serves as a foundational element in the process of Islamization. It is noteworthy that nearly all the kings and sultans of Banten were affiliated with the tarekat and their appointed representatives, known as caliphs. Historical records indicate that Hasanuddin, the inaugural Islamic ruler of Banten, was indeed a member of the tarekat. He pledged his allegiance to the Naqshabandiyya Tarekat

¹¹ Martin van Bruinessen, “Shari’a Court, Tarekat and Pesantren: Religious Institutions in the Banten Sultanate,” *Archipel* 50 (15AD): 166.

¹² M. A. Tihami, “Kyai Dan Jawara Di Banten: Studi Tentang Agama, Magi, Dan Kepemimpinan Di Desa Pasanggrahan Serang, Banten” (Program Pascasarjana Universitas Indonesia, 1992).

¹³ A H Jones, “Sufism as a Category in Indonesian Literature and History,” *Journal of Southeast Asian History* 2, no. 2 (1961): 23; Martin van Bruinessen, “The Origins and Development of Sūfī Orders (Tarekat) in Southeast Asia,” *Studia Islamika: Indonesian Journal for Islamic Studies* I, no. 1 (April-June) (1994): 4.

¹⁴ Fazlur Rahman, *Islam*, second ed. (Chicago: University of Chicago Press, 1979), 150–166; Anthony H Johns, “Sufism in Southeast Asia: Reflections and Reconsiderations” 26, no. 1 (1995): 169–183; Julia Day Howell, “Sufism and the Indonesian Islamic Revival,” *The Journal of Asian Studies* 60, no. 3 (August) (2016): 702–703.

¹⁵ Theodore W. Arnold, *The Preaching of Islam: A History of the Propagation of the Muslim Faith* (Westminster: Archibald Constable & Co., 1896).

¹⁶ Johns, “Aspects of Sufi Thought in India and Indonesia in the First Half of the 17th Century,” 70–77.

alongside his father, Sunan Gunung Jati, in Mecca before establishing his political authority in Banten.¹⁷ This commitment underscores Hasanuddin's profound emphasis on spirituality and organizational frameworks as essential preparations for his kingship. Furthermore, it is important to highlight that Sunan Gunung Jati, who was a disciple of Hamzah Fansuri during his studies in Mecca,¹⁸ is believed to have served as the *murshid* for several *tarekats*, including the Naqshabandiyya, Shattariyya, and Shadhiliyya Tarekat.¹⁹ The practice of initiating Banten rulers into the tarekat tradition persisted with subsequent leaders.

The historical records of Banten indicate that Sultan 'Abd al-Qadir (r. 1626-1651) initiated a diplomatic mission to Mecca during the 1630s to acquire the title of "Sultan" from the Meccan authority. This endeavor appears to have been motivated more by political aspirations than by religious fervor, despite the delegation's focus on religious matters. After making stops in the Maldives, Coromandel, Surat, and Mocha, the king's envoy arrived in Jeddah, where he engaged with Sharif Zayd (r. 1631-1666) to seek clarification on three religious' treatises.²⁰ These texts have been recognized as Sufi writings addressing eschatological themes, including a compilation of Hamzah Fansuri's works and possibly al-Raniri's critique of Fansuri's ideas. Recent scholarly investigations have proposed that the theological dispute between Kamal al-Din and al-Raniri in Aceh may have catalyzed the Sultan of Banten's mission to Mecca.

The *Sajarah Banten* illustrates that the religious debates occurring in Aceh were also of significant interest in West Java. The Bantenese maintained their correspondence with al-Raniri following his return to Gujarat. Although the Bantenese delegation had initially intended to pursue their mission to Constantinople, this plan was ultimately aborted due to the death of their leader during the journey. Sharif Zayd, the ruler of Mecca and an envoy of the Ottoman Empire, bestowed upon the delegation the Footstool of the Prophet

¹⁷ Hasanuddin visited several areas in Banten for several years to preach before finally becoming the ruler of the Islamic Kingdom of Banten. He also visited several holy places such as Mount Pulosari, Mount Karang, Mount Lor, and Panaitan Island in the South. In my opinion, Hasanuddin visited these holy places in Banten to find spiritual and cultural connections. It played an important role in his personal and spiritual approach to the heart of Banten civilization so that the process of Islamization and the change of power could run smoothly and amicably. This strategy finally paved the way for Hasanuddin to convert 800 Hindu's *Rsi* to Islam on Mount Pulosari which at that time had become the spiritual center in Banten and he succeeded in bringing a *watu gigilang*—a large flat stone as a symbol of his spiritual and political power—on which Bthra Guru Jampang himself sat to carry out his ascetic path. See Hoessein Djajadiningrat, *Tinjauan Kritis Tentang Sejarah Banten: Sumbangan Bagi Pengenalan Sifat-Sifat Penulisan Sejarah Jawa* (Jakarta: KITLV dan Djambatan, 1983), 34–36; Martin van Bruinessen, *Tarekat Naqsyabandiyah Di Indonesia* (Bandung: Penerbit Mizan, 1992), 43.

¹⁸ Laffan, *The Makings of Indonesian Islam: Orientalism and the Narration of a Sufi Past*, 11.

¹⁹ Gabriel Facal, "Religious Specificities in the Early Sultanate of Banten (Western Java, Indonesia)," *Indo-Islamika* 4, no. 1 (2014): 95.

²⁰ Djajadiningrat, *Tinjauan Kritis Tentang Sejarah Banten: Sumbangan Bagi Pengenalan Sifat-Sifat Penulisan Sejarah Jawa*.

Muhammad, the covering of the Kaaba, and a piece of the banner purported to have belonged to the Prophet Ibrahim. Despite these honors, the mission did not achieve its objectives, as Sharif Zayd failed to send a scholar to accompany them, as had been requested. Additionally, Sheikh Ibn 'Allan (d. 1647), a scholar recommended for the task, was not prepared to depart from Mecca.²¹ Nonetheless, upon their return to Banten in 1638, the delegation was met with enthusiasm and celebration.

During the tenure of Sultan Ageng Tirtayasa (1651-1682), the Banten Sultanate reached the zenith of its prominence. At this juncture, Sheikh Yusuf al-Makassari resided in Banten and exerted considerable influence, particularly in the realms of politics and religion. Bruinessen identified him as one of the two foremost scholars in Banten, alongside Sheikh Abdullah bin 'Abd al-Qahhar al-Bantani. Both figures were recognized as the most significant and distinguished scholars within the Banten Sultanate during their respective eras.²² Sheikh Yusuf al-Makassari was a venerated scholar who served as the *murshid* of five Sufi orders: the Khalwatiyya, Naqshabandiyya, Shattariyya, Qadiriyya, and Ba'alwiyya.²³ Following his intellectual pursuits in Mecca, Medina, and Damascus, Sheikh Yusuf emerged as a highly influential figure in Banten, ultimately becoming the Sultan's son-in-law and trusted advisor.

The subsequent period witnessed a continuation of the relationship between the Banten Sultanate and the *tarekat* tradition. In the latter half of the eighteenth century, this tradition became distinctly defined under the rule of Sultan 'Arif Zayn al-'Ashiqin (r. 1753-1777). Historical records indicate that during his reign, the Sultan received diplomas from various tarekat orders and ascended to the position of caliph for the Qadiriyya, 'Alwaniyya, Naqshabandiyya, and Rifa'iyya orders. This is evidenced by the elaborate title associated with him: al-Khalifa al-Sultan ibn al-Sultan Abu al-Nasr Muhammad 'Arifin al-'Ashiqin al-Qadiri al-'Alwani al-Rifa'i al-Bantani al-Shafi'i.²⁴ His decision to assume the role of caliph for the Qadiriyyah and Rifa'iyyah orders was significantly influenced by his connections to the revered figures of Sheikh 'Abd al-Qadir al-Jailani and Sheikh Ahmad al-Rifa'i, both of whom hold esteemed positions within traditional Islamic thought.²⁵

Sultan Abu Nasr Muhammad 'Arif Shifa' Zayn al-'Ashiqin played a significant role in the advancement of Islamic scholarship through his efforts

²¹ Ibid.; Bruinessen, "Shari'a Court, Tarekat and Pesantren: Religious Institutions in the Banten Sultanate," 167–168.

²² Bruinessen, *Kitab Kuning, Pesantren Dan Tarekat*, 267–270.

²³ Ibid., 168; Bruinessen, *Tarekat Naqsyabandiyah Di Indonesia*, 40–45.

²⁴ Julian Millie, *Splashed by the Saint: Ritual Reading and Islamic Sanctity in West Java* (Leiden: KITLV Press, 2009), 23.

²⁵ C. Snouck Hurgronje, *The Achehnese*, Vol. II. (Leiden: BRILL, 1906), 249; Martin van Bruinessen, "Shaykh Abd Al-Qadir Al-Jilani and the Qadiriyya in Indonesia," *Journal of the History of Sufism* 1–2 (2000): 361–395.

in writing and transcribing Islamic texts.²⁶ His name frequently appears in the catalogue compiled by L.W.C. van den Berg and R. Friederich, specifically noted on pages 18, 24, 42, 77, 99, 105, and 123.²⁷ These references underscore his position as the Sultan of Banten, who exhibited a profound passion for science. He often commissioned individuals to transcribe Arabic texts, compose books or treatises, and translate these works into local languages.²⁸ Consequently, it is understandable that Millie remarked, "In a relatively short time, Banten was the gateway for the entry of the influence of the centers of the Islamic world into Java."²⁹

The *tarekat* serves not only a spiritual purpose but also functions as a significant social entity. Each *tarekat* resembles a large family or brotherhood, with members often referring to one another as *ikhwan*, meaning 'brothers.' Historical accounts indicate that certain tariqas have wielded political influence in various contexts. Charismatic sheikh within these *tarekats* can exert considerable political power due to their extensive followings and substantial social impact. Consequently, governments may perceive these Sheikh either as potential threats or as valuable allies; nonetheless, their influence is invariably difficult to overlook.

The historical narrative of Islam in pre-colonial Indonesia reveals a significant interplay between Islamic practices and political authority, establishing Islam as a crucial component within the kingdom's framework. Under these circumstances, Islamic institutions were integrated into the political apparatus of the kingdom, with the ulama actively engaged in addressing religious, political, and social issues concurrently. This involvement positioned the kingdom or sultanate as a hub for Islamic scholarship and the translation of Islamic texts, ultimately leading to the emergence of what is referred to as the "original dimension of Indonesian Islam."³⁰

Numerous academics characterize Banten as the region with the highest religious density and the most formidable opposition to colonial rule. During the 19th century, this area witnessed at least 80 uprisings against Dutch

²⁶ A. Ismail Muhammad, *Banten: Penunjuk Jalan Dan Keterangan Bekas Kerajaan Kesultanan Banten* (Serang: Saudara, 1980), 27.

²⁷ L.W.C. van den Berg and R. Friederich, *Codicum Arabicorum in Bibliotheca Societatis Artium et Scientiarum Quae Bataviae Floret Asservatorum Catalogum* (Bataviae: Hage Comitatus, 1873), 18, 24, 42, 77, 99, 105, 123.

²⁸ For example, when the Sultan wanted to deepen his knowledge about the Sufi existence which was then a trend and a controversial topic, he asked Sheikh Abdullah bin Abdul Qahhar al-Bantani to write a treatise on the subject. Abdullah granted his wish by writing two treatises, namely *Masyhid al-Nasik fi Maqamat al-Salik* and *Fath al-Muluk li Yasila ila Malik al-Mulki 'ala Qaidat Ahl al-Suluk*. See Ade Fakh Kurniawan, "Konsep Tajalli 'Abd Allah Ibn 'Abd Al-Qahhar Al-Bantani Dan Posisinya Dalam Diskursus Wujudiyyah Di Nusantara," *ULUMUNA: Jurnal Studi Keislaman* 17, no. 2 (Desember) (2013): 277–278.

²⁹ Millie, *Splashed by the Saint: Ritual Reading and Islamic Sanctity in West Java*, 24.

³⁰ M.B. Hooker, *Islamic Law in Southeast Asia* (Singapore: Oxford University Press, 1984), 3.

colonial authority.³¹ These insurrections were predominantly spearheaded by ulama who were affiliated with the *tarekat*. In this context, the *tarekat* played a crucial role in mobilizing the populace and emerged as a significant challenge to colonial officials.

The most remarkable insurrection associated with the *tarekat* in this context was orchestrated by Sheikh Yusuf al-Makassari. During the rule of Sultan Ageng Tirtayasa, the Banten Sultanate confronted the colonial administration. In this period, Sheikh Yusuf al-Makassari played a pivotal role in inspiring the jihadist fervor among his adherents within the Banten Sultanate, leading them in their struggle against colonial forces.³² Bruinessen further noted that Yusuf al-Makassari imparted skills of resilience to his followers and the military of the Banten Sultanate through the spiritual teachings and training of the *tarekat*.³³

It can be posited that Yusuf al-Makassari, through his expertise in Islamic sciences and his engagement with the *tarekat*, played a significant role in shaping the relationship between Banten and the *tarekat*, as well as influencing the Sultanate of Banten and the veneration of Sheikh 'Abd al-Qadir al-Jailani, who is esteemed as the preeminent *wali* noted for his abilities in fostering spiritual immunity. To attract a greater number of Bantenese Hindus and Buddhists to convert to Islam and rally support for the struggle against the Dutch colonizers, the Sultan exhibited a degree of tolerance towards local customs, thereby facilitating a syncretic blend of beliefs in Banten. This approach may have enhanced the community's spiritual resilience against adversaries of the Banten Sultanate by integrating the *dhikr* and *amrad* practices of the *tarekat* with Indigenous magical traditions (*jangjawokan*).

A significant uprising in Banten that is closely associated with the *tarekat* and merits attention is the rebellion of 1888. While its duration was brief, the psychological ramifications and socio-political consequences for the Dutch colonial administration were substantial. Numerous historians have recognized the 1888 rebellion in Banten as a pivotal moment that influenced colonial policy in the area. Notably, Sartono Kartodirdjo's scholarly work, *The Peasants' Revolt of Banten in 1888*, is among the most prominent studies addressing this event.³⁴

The discussion surrounding the rebellion persisted with the release of various publications that examined the topic from diverse viewpoints. A.

³¹ Mufti Ali, *Peran Tokoh Tarekat Dalam Pemberontakan Muslim Banten 1926: Studi Kasus K.H. Abdul Hamid Ilyas Muhammad Muqri Al-Quty Labuan (1860-1959)* (Serang: IAIN SMH Banten, 2007), 1.

³² Bruinessen, *Tarekat Naqsyabandiyah Di Indonesia*, 35; Abu Hamid, *Shaykh Yusuf: Seorang Ulama, Sufi Dan Pejuang* (Jakarta: Yayasan Obor Indonesia, 1994), 99.

³³ Bruinessen, *Kitab Kuning, Pesantren Dan Tarekat*, 268.

³⁴ Sartono Kartodirdjo, *The Peasants' Revolt of Banten in 1888, Its Conditions, Course and Sequel: A Case Study of Social Movements in Indonesia* (Springer Science+Business Media, B.V., 1966).

Hamid, for instance, authored a work in Indonesian titled *Tragedi Berdarah di Banten 1888*. He characterized the rebellion as a “*peristiwa berdarah yang tragis* (tragic bloody event),” as suggested by the title, and concentrated primarily on the contributions of a specific religious leader who played a significant role in the uprising.³⁵

Ultimately, it can be asserted that Sufism plays a crucial and foundational role in the historical process of Islamization in Banten, particularly in shaping the religious and cultural identity of its community. In the initial phases of Islamization, Sufism emerged as an effective vehicle for disseminating Islamic teachings, largely due to its ability to adapt to local culture and tradition. The flexible nature of Sufi teachings has facilitated the integration of religious principles with indigenous wisdom, allowing Islamic doctrines to be embraced by the Banten populace with minimal cultural friction. Furthermore, Sufism creates an environment in which the Banten community can preserve existing traditional elements while simultaneously enhancing their spiritual and religious dimensions.

Sufism additionally presents a practical aspect for the Bantenese community, particularly in confronting external adversities, including colonial forces and other potential threats. The principles of Sufism, which highlight devout religious conduct, spiritual resilience, and inner fortitude, instill a sense of security and assurance within the community as they navigate challenges. Furthermore, the mystical elements of Sufism, frequently linked to supernatural powers or “inner strength,” significantly contribute to enhancing the resilience of the Bantenese people in the face of external pressures.

The resilience of Sufism in Banten is further bolstered by collective movements fueled by religious fervor rooted in Sufi traditions. Such movements frequently evoke a profound sense of unity and camaraderie among the populace, thereby reinforcing Sufism's role as a fundamental component of both social and religious identity in the region. The religious practices associated with Sufism serve as a wellspring of strength that encompasses not only spiritual dimensions but also social and political aspects, enabling Sufism to persist and maintain its influence for this day.

The various dynamics illustrate the capacity of Sufism in Banten to adapt, endure, and flourish in the face of evolving circumstances, bolstered by interconnected cultural, political, economic, and social elements. The persistence of Sufism in Banten encompasses not only spiritual endurance but also its proficiency in assimilating into multiple facets of societal life in Banten.

³⁵ A. Hamid, *Tragedi Berdarah Di Banten 1888* (Cilegon-Jawa Barat: Yayasan Kiyai Haji Wasyid, 1987).

Vernacularization Of Abdul Qodil Al-Jilani's Manaqib

a. Abdul Qodir al-Jilani's Manaqib

The Bantenese community exhibits a pronounced inclination toward magical and mystical practices, deeply embedded in their historical beliefs and perspectives.³⁶ This cultural tradition emphasizes the reverence for spiritual forces present in nature and the surrounding environment. Such a predisposition has played a significant role in the integration of Sufism during the Islamization process, as Sufism provides a spiritual framework that resonates with the mystical worldview of the Bantenese.

Sufism, characterized by practices such as *dhikr* and meditation, facilitates a profound exploration of spirituality. Numerous scholars and saints, many of whom are prominent Sufi figures, advocate Sufism as a conduit between indigenous beliefs and Islamic doctrines. Emphasizing a personal and mystical connection with the Divine, Sufism remains highly relevant and vibrant in Banten, where it harmonizes traditional beliefs with Islamic principles. Within this framework, Sheikh AQJ recognized in the Islamic community as the “Pole of Saints” (*Quthb al-Anwariya*), is a figure of significant reverence and admiration in Banten society. Consequently, the composition of the hagiography (*manaqib*) of Sheikh AQJ is intricately linked to his esteemed status among Muslims.

In the Islamic community, Sheikh AQJ's prominence is nearly unparalleled among other Muslim personalities, largely attributable to his charismatic presence.³⁷ The remarkable narratives surrounding AQJ circulate rapidly among Muslims and are frequently categorized as *keramat*, or miraculous events. These accounts serve as a significant draw for many adherents, despite frequently pushing the limits of rationality and conventional religious observance. Consequently, such narratives often incite debates within the Muslim community; however, the contention is not primarily aimed at AQJ's intellectual approach but rather at the authors who depict his life in an embellished manner.

Bruinessen briefly describes the polemic. He said that the first life story of AQJ can be found in *Bahjat al-Asrār* by Ali bin Yusuf al-Shattanaufi (d. 713/1314, which means one and a half centuries after the death of AQJ) in which many sacred stories of AQJ are found. The next writer was al-Dhahabi who criticized him in his *Ta'rikh al-Islām*. In his work, al-Dhahabi doubted many stories about AQJ because he considered them too exaggerated. Not long after, ‘Abdullah bin As'ad al-Yafi'i (d. 1367) wrote *Khulāṣat al-Mafākhir fī Ikhtishār Manāqib al-Sheikh ‘Abd al-Qādir*, a *manaqib* that confirmed AQJ as the

³⁶ H A Syarbini, “Islam Dan Kearifan Lokal (Local Wisdom): Menelusuri Nilai-Nilai Islam Dalam Praktik Ritual Adat Masyarakat Banten,” *The 11 Th Annual Conference on Islamic Studies* (2011).

³⁷ Moh Ashif Fuadi and Rustam Ibrahim, “Implementasi Tasawuf Syekh Abdul Qadir Al-Jailani Dalam Majelis Manakib Al Barokah Ponorogo,” *Al-Adabiya: Jurnal Kebudayaan dan Keagamaan* 15, no. 02 (2020).

greatest expert on *karomah*. This book became the basis for several other *manaqib* books spread throughout Indonesia. After al-Yafī'i, other scholars compiled "*manaqib*" which were written in a more "extreme" manner, the most important of which was *Lujjayn al-Dānī* by Ja'far bin Hasan al-Barjanzi (d. 1766), a writer who is very famous in Indonesia for his maulid book.³⁸

In addition to the aforementioned works, numerous hagiographies of Sheikh AQJ have been authored by scholars and are extensively circulated throughout the Islamic world. Various authors present a wealth of information, encompassing the intellectual biography and philosophical insights of Sheikh AQJ, narratives about his role models, as well as accounts of his spiritual accomplishments, piety, and charismatic presence. The corpus of hagiographies dedicated to AQJ is substantial, as they are not only published in standalone volumes but are also integrated into collections of biographies and encyclopedic texts across multiple languages. Notable examples include *Tārīkh al-Islām* (17 volumes),³⁹ *al-Wāfī bi al-Wafayāt* (29 volumes),⁴⁰ *Jāmi' Karāmāt al-Awliyā'* (2 volumes),⁴¹ *Shadharāt al-Dhahab* (10 volumes),⁴² *al-Dhayl 'alā Ṭabaqāt al-Hanābila* (5 volumes),⁴³ *al-Kāmil fī al-Tārīkh* (11 volumes),⁴⁴ *al-'Ibar fī Khabar man Ghabar* (4 volumes),⁴⁵ *Mir'at al-Zamān fī Tawārīkh al-A'yān* (23 volumes),⁴⁶ *Encyclopaedia of Islam*,⁴⁷ and *Encyclopaedia Iranica*.⁴⁸

A number of hagiographical works on 'Abd al-Qadir al-Jaylani (AQJ) have been written from the fourteenth century through the modern period. The earliest and foremost of these, which became the primary reference for many subsequent writers, is *Bahjat al-Asrār* (The Beauty of Secrets) by 'Alī bin Yūsuf al-Shattanaufī (d. 713/1314) of Egypt.⁴⁹ This work was later drawn upon extensively, including by 'Abdullah bin As'ad al-Yāfī'i al-Qādirī (d. 768/1367) in *Khulāṣat al-Mafākhīr fī Ikhtisār Manāqib al-Sheikh 'Abd al-*

³⁸ Van Bruinessen, *Kitab Kuning, Pesantren dan Tarekat*, 211.

³⁹ Muhammad al-Dhahabi, *Tārīkh al-Islām wa Wafayāt al-Mashāhīr wa al-A'lām*, Jilid 12 (Beirut: Dar al-Ghurab al-Islami, 2003), 252–263.

⁴⁰ Shalahuddin Khalil al-Safadi, *al-Wāfī bi al-Wafayāt*, Jilid 19 (Beirut: Dar Ihya al-Turath al-'Arabi, 2000), 26–28.

⁴¹ Yusuf al-Nabhani, *Jāmi' Karāmāt al-Awliyā'*, Jilid 2 (Gujrat: Markaz Ahlussunnah Barakat, 2001), 200–207.

⁴² Al-Imad, *Shadharāt al-Dhahab fī Akhbār Man Dhahab*, Jilid VI, 330–336.

⁴³ 'Abd al-Rahman, *al-Dhayl 'alā Ṭabaqāt al-Hanābila*. Juz 2 (Riyadh: Maktaba al-'Abikan, 2005), 187–212.

⁴⁴ Ibn al-Athir, *al-Kāmil fī al-Tārīkh*, Jilid 9 (Beirut: Dar al-Kutub al-Ilmiyya, 1987), 482.

⁴⁵ Muhammad al-Dhahabi, *al-'Ibar fī Khabar Man Ghabar*. Jilid 3 (Beirut: Dar al-Kutub al-Ilmiyya, 1985), 36.

⁴⁶ Shams al-Din Abi al-Muzaffar, *Mir'at al-Zamān fī Tawārīkh al-A'yān*. Jilid 21 (Damascus: al-Risalah al-Alamiyya, 2013), 77–130.

⁴⁷ W. Braune, "'Abd Al-Qādir Al-Djilānī," *Encyclopaedia of Islam* (Brill, 1960).

⁴⁸ Bruce Lawrence, "'Abd-Al-Qāder Jilānī," *Encyclopaedia Iranica* (Encyclopaedia Iranica Foundation, 1982).

⁴⁹ Ali bin Yusuf al-Shathanaufi, *Bahjat al-Asrār wa Ma'dan al-Anwār fī Manāqib al-Bāz al-Ashhāb* (Fcz, Morocco: Al-Munazamah al-Maghribiyya li al-Tarbiya wa al-Thaqafa wa al-Ulum, 2013).

Qādir.⁵⁰ Subsequently, Muhammad bin Yahya al-Tadifi al-Hanbalī (d. 963/1556) composed *Qalā'id al-Jawāhir* (Necklaces of Gems),⁵¹ which records more than forty imams and grand sheikhs and has been translated into English by Muhtar Holland. Another widely read work, especially in Indonesia, is *Lujjāyn al-Dānī* by Ja'far ibn Hasan ibn 'Abd al-Karim bin Muhammad al-Barzanjī (d. 1766), who is also known as the author of a popular *manlid* text.⁵² Further contributions include *Tafriḥ al-Khāṭir Tarjamat al-Sheikh 'Abd al-Qādir* by 'Abd al-Qadir bin Muhy al-Din al-Irbilī,⁵³ and *Al-Sheikh 'Abd al-Qādir al-Jaylānī: al-Imām al-Zāhid al-Qudwa* by 'Abd al-Razzaq al-Kaylānī.⁵⁴

Another significant work is *Ithāf al-Akābir fī Sīrah wa Manāqib al-Imām Muḥy al-Dīn 'Abd al-Qādir al-Jīlānī al-Ḥasanī al-Husaynī wa Ba'd Mashāhīr Ḍurriyatihi Ūlī al-Faḍl wa al-Ma'āthir* by al-Sheikh 'Abd al-Majid bin Taha al-Duhaybī al-Jaylānī al-Qādirī,⁵⁵ which provided further information on numerous other hagiographical works on AQJ, among them: *Bahjat al-Abrār fī Manāqib al-Gawth al-Kaylānī* by Abu Hafs Umar al-Suhrawardī (sheikh of the Suhrawardiyya order); *Al-Sharaf al-Bahīr fī Manāqib al-Sheikh 'Abd al-Qādir* by Musa bin Muhammad bin 'Abdullah al-Yuninī al-Ba'labakī; *Durrar al-Jawāhir fī Manāqib al-Sheikh 'Abd al-Qādir* by Ibn al-Mulaqqan Umar bin Aḥī bin Ahmad; *Al-Durr al-Fakhīr fī Manāqib Sayyidī 'Abd al-Qādir* by 'Abd al-Qadir bin Sheikh al-'Aydarusī al-Yamanī; *Rawḍat al-Nadhīr fī Tarjamat Sayyidinā al-Gawth 'Abd al-Qādir* by Muhammad bin Ya'qub al-Fayruzabadī, also known as the compiler of a famous Arabic dictionary; *Ghibṭat al-Nadhīr fī Akhbār Sayyidinā 'Abd al-Qādir* by Ahmad bin Hajar al-'Asqalanī; two works entitled *Al-Rawḍ al-Zāhir fī Manāqib al-Sheikh 'Abd al-Qādir*, by Ahmad bin Muhammad al-Qasthalanī and by Ibrahim bin Aḥī bin Ahmad bin Yazid al-Dirī respectively; *Al-Bahīr fī Manāqib al-Sheikh 'Abd al-Qādir* by Husayn bin 'Abd al-Rahman al-Yamanī (Ibn al-Ahdal); *Al-Sharab al-Naylī fī Wilāyat al-Jīlī* by Muhammad bin Ibrahim al-Halabī; *Nuzhat al-Khāṭir fī Tarjamat Sayyidī al-Sharīf 'Abd al-Qādir* by Mulla Aḥī bin Sulthan Muhammad al-Qarī; *Tuḥfat al-Abrār wa Lawāmi' al-Anwār fī Manāqib al-Sayyid 'Abd al-Qādir wa*

⁵⁰ Abdullah bin As'ad al-Yafī'i, *Khulāṣat al-Mafākhīr fī Manāqib 'Abd al-Qādir* (Srilanka: Dar al-Athar al-Islamiyya, 2006).

⁵¹ Muhammad bin Yahya al-Tadifi, *Qalā'id al-Jawāhir fī Manāqib Tāj al-Awliyā' wa Ma'dan al-Ashfiyā' wa Sulṭān al-Awliyā' al-Quṭb al-Rabbānī al-Shaikh Muḥy al-Dīn 'Abd al-Qādir al-Jīlānī* (Cairo: Mathba'a 'Abdulhamid Ahmad Hanafī, n.d.). The text of *Futūḥ al-Ghayb* of AQJ is attached in the printed edition of this book.

⁵² Ja'far bin Hasan al-Barzanji, *Lujjāyn al-Dānī fī Manāqib al-Quthb al-Rabbānī al-Shaykh 'Abd al-Qādir al-Jīlānī* (Semarang: Maktabah al-'Alawiyya, n.d.).

⁵³ This book has influenced many *manāqib* adaptations in Indonesia. Unfortunately, both versions (print and electronic) that I have, do not lists the place of publication, publisher and year of publication.

⁵⁴ 'Abd al-Razzaq al-Kaylani, *al-Shaikh 'Abd al-Qādir al-Jaylānī: al-Imām al-Zāhid al-Qudwa* (Beirut: Dar al-Qalam, 1994).

⁵⁵ 'Abd al-Majid al-Duhaybi al-Jaylani, *Ithāf al-Akābir fī Sīrah wa Manāqib al-Imām Muḥy al-Dīn 'Abd al-Qādir al-Jīlānī al-Ḥasanī al-Ḥusaynī wa Ba'd Mashāhīr Ḍurriyyatihi Ūlī al-Faḍl wa al-Ma'āthir* (Beirut: Dar al-Kutub al-Ilmiyya, n.d.).

Dhurriyatuh al-Akābīr by al-Sayyid ‘Ala al-Din al-Jaylanī, along with its continuation, *Dzayl Tuḥfat al-Abrār wa Lawāmi’ al-Anwār*, by al-Sayyid Muhammad Sa’dī al-Azhārī al-Kaylanī (a mufti and sheikh of the Qadiriyya order); *Uqd al-Jawāhir al-Ma’ānī fī Manāqib al-Sheykh al-Jaylānī* by Ahmad bin ‘Abd al-Qādir; *Nuzhat al-Nadhīr fī Akhbār al-Sheykh ‘Abd al-Qādir* by the jurist and hadith scholar Abu Muhammad ‘Abd al-Latif bin Hibat Allah al-Hasyimī al-Baghdādī; *Anwār al-Nadhīr fī Ma’rifat Akhbār al-Sheykh ‘Abd al-Qādir* by Abu Bakr Abdullah bin Nasr Hamzah al-Bakrī al-Shiddiqī al-Baghdādī; *Rawḍ al-Nadhīr fī Manāqib Sayyidī ‘Abd al-Qādir* by Muhammad bin Sa’id bin Dzari’ al-Zunjārī; *Manāqib al-Sheykh ‘Abd al-Qādir* by Muhammad bin Ibrahim bin Ahmad al-Kaylanī al-Tunisi; *Rawḍ al-Basātīn fī Akhbār Maulānā ‘Abd al-Qādir Muḥy al-Dīn* by Muhammad al-Amin al-Tunisi; *Al-Sayf al-Rabbānī fī ‘Unuq al-Mu’taraḍ ‘alā al-Gauth al-Jaylānī* by Muhammad al-Makkī bin al-Sayyid Musthafa bin Muhammad ‘Azūz, a mufti of Tunis; *Sulṭān al-Adzkār fī Manāqib Gawth al-Abrār* by al-Sheikh Maulana Syah Muhammad; and *Zubdat al-Asrār min Manāqib Gawth al-Abrār* by ‘Abd al-Haq al-Dihlawī.

b. Vernacularization and Cultural Appropriation

The process of vernacularization and cultural negotiation evident in the rituals and texts of *Wawacan Syeh* in Banten presents a compelling subject for exploration within the fields of religious and cultural studies. *Wawacan*, a genre of traditional literature characterized by oral recitation, exemplifies how Sufi teachings and Islamic principles are interpreted and integrated into the local cultural context.⁵⁶ Specifically, *Wawacan Syeh* AQJ serves as a significant medium that connects the universal tenets of Sufism with the rich cultural traditions of the Banten community.

Vernacularization is the process of converting religious texts or concepts from their original language and cultural context into local languages and traditions.⁵⁷ In the context of Banten, religious writings, particularly those associated with prominent Sufi figures like Sheikh AQJ, were transformed into formats that resonated with the local populace. By presenting these texts through the medium of *wawacan* in Serang Javanese or Bantenese Sundanese, they became more accessible and comprehensible to the wider community. This endeavor extended beyond mere linguistic translation; it involved the integration of Sufi principles within the local cultural framework, thereby facilitating the incorporation of Islamic values into the everyday lives of the people.

The process of vernacularizing the *Wawacan Syeh* text manifests through a localized adaptation in the following manner:

⁵⁶ Chabaibur Rochmanir Rizqi and Nicky Estu Putu Muchtar, “Akulturasi Seni Dan Budaya Walisongo Dalam Mengislamkan Tanah Jawa,” *Studia Religia: Jurnal Pemikiran dan Pendidikan Islam* 7, no. 2 (2023).

⁵⁷ Ervan Nurlawab, “The Problems of Translation in Turjumdn Al-Mustafid/a Study of Theological and Eschatological Aspects,” *Studia Islamika* 18, no. 1 (2011).

Macapat or Dangding

The vernacularization of text within the framework of *Wawacan Syeh* refers to the process of converting or adapting a text from its original language or format into a version that is more accessible and relatable to the local community. In this instance, the text of *Wawacan* experiences a transformation through the indigenization of literature, utilizing the traditional literary forms of West Java, specifically *macapat* or *dangding*. *Macapat* or *dangding* represents a form of traditional Sundanese poetry, often referred to as *tembang*, characterized by specific metrical rules and patterns, each defined by a particular line structure, syllable count, and rhyme scheme.⁵⁸

The vernacularization of the text of *Wawacan Syeh* prominently utilizes *macapat* or *dangding* as a significant medium, particularly through the employment of specific *pupuh*s that align with the story's nuances, meanings, and contexts. In the adaptation of *Wawacan Syeh* from al-Yafi'i's *Khulasat al-Mafakbir*, this vernacularization manifests as *dangding* or *tembang*, characterized by particular tonal and rhythmic structures known as *pupuh*. Among the *pupuh*s incorporated into the *Wawacan Syeh* due to this process are *Dandanggula*, *Kinanti*, *Sinom*, *Asmarandhana*, *Pangkur*, *Durma*, *Mijil*, and *Pucung*.

In the *Wawacan Syeh* manuscript, the composer enhances the singing process of the *pupuh* by including a written notation in the *Pegon* script, represented as “ف”, “فوه”, or “فف”. These notations are present throughout the text. Certain editions are highlighted in red ink, whereas more recent versions present it in standard black ink. Below is a table showcasing various *pupuh* utilized in the vernacularization of the text:

Irama Tembang (Pupuh)	Contoh Teks dan Tanda Peralihan
Kinanti <i>The stanza is composed of six lines, adhering to the Guru Wilangan structure of 8-8-8-8-8-8, while Guru Lagu follows an a-a-a-a-a rhyme scheme. This form is typically employed to convey a gentle, affectionate, or tranquil ambiance. It is frequently utilized in contexts that involve offering advice or guidance.</i>	Click for figure1
Sinom <i>The stanza is composed of nine lines; adhering to the Guru Wilangan 8, 8, 8, 8, 7, 8, 8, 7, and 8; while Guru Lagu a-b-a-b-c-d-c-d. Pupuh Sinom usually depicts a youthful, fresh, and hopeful atmosphere. Often used in the context of stories that contain novelty, encounters, or resurrection.</i>	Click for figure 2
Asmarandhana <i>The stanza is composed of seven lines; adhering to the Guru Wilangan 8, 8, 8, 7, 7, 8, and 8; while Guru</i>	Click for figure 3

⁵⁸ Dian Hendrayana et al., “Pelurusan Istilah Kawih, Tembang, Dan Cianjuran,” *Panggung* 30, no. 3 (2020).

Lagu <i>a-b-c-b-c-d-d</i>. This <i>pupuh</i> is usually used to express feelings of love, affection, longing, or deep emotions. <i>Pupuh Asmarandhana</i> is often used in stories that touch feelings or are about romance.	
Dandanggula The stanza is composed of ten lines; adhering to the Guru Wilangan <i>wilangan</i> 10, 10, 8, 7, 9, 7, 6, 8, 12, and 7; while Guru Lagu <i>a-b-a-b-c-c-d-e-f-e</i>. This stanza is usually used to describe an atmosphere of happiness, satisfaction, and enjoyment of life. This stanza is often used in stories that end happily or to describe a calm and peaceful atmosphere.	Click for figure 4
Pucung The stanza is composed of four lines; adhering to the Guru Wilangan <i>wilangan</i> 12, 6, 8, and 12; while Guru Lagu <i>a-b-c-b</i>. This <i>pupuh</i> is often used to describe a funny or frivolous situation. However, it can also be used to provide social criticism or a moral message delivered subtly.	Click for figure 5
Durma The stanza is composed of seven lines; adhering to the Guru Wilangan <i>wilangan</i> 12, 7, 6, 7, 8, 5, and 7; while Guru Lagu <i>a-b-c-a-b-c-d</i>. <i>Pupuh Durma</i> contains a strong, firm, and often angry or passionate nuance. Usually used in the context of battle or to convey a strong reprimand.	Click for figure 6
Mijil The stanza is composed of six lines; adhering to the Guru Wilangan <i>wilangan</i> 10, 6, 10, 10, 6, and 6; while Guru Lagu <i>a-a-b-b-c-c</i>. This <i>pupuh</i> usually describes advice, advice, or teaching that is full of meaning. <i>Pupuh Mijil</i> is often used in stories that contain moral teachings or life guidance.	Click for figure 7
Pangkur The stanza is composed of seven lines; adhering to the Guru Wilangan <i>wilangan</i> 8, 11, 8, 7, 12, 8, and 8; while Guru Lagu <i>a-b-a-c-b-d-b</i>. This <i>pupuh</i> contains nuances of strength, farewell, or resignation. <i>Pupuh Pangkur</i> is often used in the context of teaching but can also contain elements of departure or rejection of something.	Click for figure 8
Lambang The stanza is composed of four lines; adhering to the Guru Wilangan <i>wilangan</i> 8, 8, 8, 8; while Guru Lagu <i>a-u-i-a</i>. <i>Pupuh Lambang</i> is usually used in a deep and serious atmosphere, such as reflection or introspection. <i>Lambang</i> often conveys messages that contain the wisdom of life.	Click for figure 9

The vernacularization of *Wawacan Syeh* via *tembang* or *dangding* represents a profoundly rich and significant process. The incorporation of diverse *pupuh*, each characterized by distinct nuances and rhythmic patterns, facilitates the

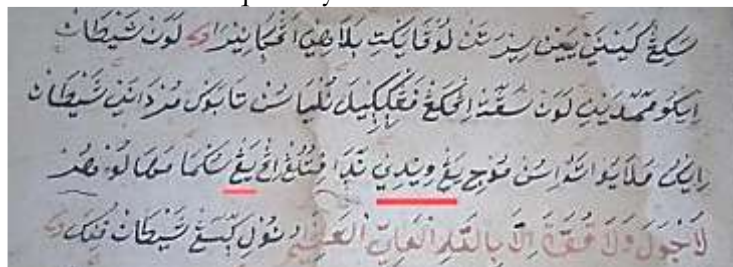
presentation of this text across a range of emotional and spiritual contexts. By carefully choosing the appropriate *pupuh*, the narrative's meaning can be enhanced, making it more accessible and appreciable for local audiences. Consequently, the story of Syekh AQJ gains greater relevance and contextual significance within the cultural framework of the Banten community.

Vernacularization of Language and Terminology

In the text of *Wawacan Syeh*, I illustrate the interpretation of the term **الله** as presented in the *Khulasat al-Mafakhir* by al-Yafi'i. This term is subsequently translated and adapted into the Javanese lexicon as “Hyang,” “Hyang Widhi,” “Hyang Sukma,” and “Hyang Sukma Jati.” In Arabic, the term “Allah” signifies the concept of God for Muslims, embodying the attributes of the Most Sublime and Almighty Being. This term is rendered in Javanese within the manuscript as “Hyang,” which similarly denotes God in the local vernacular. For instance, in *bikayat* 122 of the Book of *Khulasat al-Mafakhir*, this concept is further vernacularized in the text of *Wawacan Syeh*, specifically in the Banten Javanese dialect using *Pegon* script, as illustrated in the seventh *bikayat* as follows:

"وكان يأتيني الشيطان منعه ويقل لي: اذهب من هنا والّا فعلت وفعلت، ويحذرني تحذيرا كثيرا، فألطمه بيدي فيفر مني، فأقول: لأحول ولا قوة إلا بالله العلي العظيم"⁵⁹

This sentence was subsequently vernacularized into Banten Javanese:



“Lawan syaiton iku memedeni lawan sanget ingkang panggigila nulya sun tabok murdane syaiton iku melayu tah isun muji **Hyang Widhi** neda pitulung ing **Hyang Sukma** maha luhur: laa haula wala quwwata illa billa hil aliyil adzim.”

Cultural appropriation plays a significant role alongside vernacularization in the process of assimilating and adapting Sufi teachings within the local Bantenese context. The Bantenese community possesses deep-rooted traditions and beliefs that predate the advent of Islam, necessitating a thoughtful integration of these new teachings. For instance, in the rituals associated with *Wawacan Syeh*, one can observe a synthesis of local cultural elements with Sufi principles. This amalgamation is evident in practices such as *dhikr*, communal prayers, and haul celebrations, which intertwine Islamic traditions with indigenous customs. These rituals serve not

⁵⁹ Yafi'i, *Khulāṣat Al-Mafākhīr Fī Manāqib 'Abd Al-Qādir*.

only as avenues for spiritual expression but also as social mechanisms that reinforce community bonds and preserve cultural identity.⁶⁰

Sheikh AQJ is regarded as a pivotal figure within the Qadiriyyah order and commands significant respect and admiration in Banten. He is frequently perceived as a saint endowed with spiritual and mystical abilities, serving as a religious exemplar. Narratives concerning his life and teachings are commonly recounted in *wawacan*, framed within contexts pertinent to the local community. These narratives highlight his virtues, resilience, and the miracles attributed to him. The practice of reading *wawacan* transcends mere religious observance; it also facilitates the internalization of Sufi principles into the everyday lives of individuals.

The phenomenon of cultural appropriation illustrates that Islam in Banten, particularly within the framework of Sufism and texts like the *Wawacan Syeh*, is not a fixed entity. Rather, it evolves through interactions with local customs, resulting in a form of Islam that is distinctly Bantenese. This process of vernacularization fosters a rich amalgamation of Islamic principles and indigenous culture, thereby reinforcing the religious identity of the Bantenese community and ensuring the continuity of the Sufi tradition in the area. Through various rituals and the recitation of *wawacan*, the Bantenese not only preserve their spiritual ties to prominent Sufi figures such as Sheikh AQJ but also engage in a creative endeavor that integrates Islamic heritage with their own cultural values and practices.

Vernacularization: What Does It Mean for Religious Practices?

The processes of vernacularization and cultural appropriation in *Wawacan Syeh* hold significant implications for the religious practices in Banten. This phenomenon facilitates the assimilation and experiential engagement with Islamic teachings, particularly Sufism, within the local populace. By translating Islamic doctrines, which are rooted in Arabic language and culture, into the vernacular languages and cultural contexts of the region, as exemplified in *Wawacan*, these teachings become more accessible and relevant to the social and cultural dynamics of the community. Consequently, this fosters a deeper emotional and spiritual connection between the Banten community and Islamic teachings, as individuals can comprehend these doctrines through familiar linguistic and symbolic frameworks.

Furthermore, the significance of this vernacularization lies in the manner in which Islam—articulated through the text of *Wawacan Syeh*—does not appear as an external or detached entity from the community's everyday

⁶⁰ Ralph Schroeder and Rich Ling, "Durkheim and Weber on the Social Implications of New Information and Communication Technologies," *New Media and Society* 16, no. 5 (2014); Asliah Zainal, "Sakral Dan Profan Dalam Ritual Life Cycle: Memperbincangkan Fungsionalisme Emile Durkheim," *AL-IZZAH* 9, no. 1 (2014).

existence.⁶¹ Rather, it is woven into the fabric of local identity. This integration facilitates the fusion of Sufi teachings with the community's cultural practices, evident in both religious and social ceremonies, thereby reinforcing their religious identity. By employing the local language, Islamic teachings are rendered more accessible to diverse segments of society, including individuals who lack formal education in Arabic or do not have access to traditional religious literature.

In the context of cultural appropriation, *Wawacan Syeh* functions as a conduit for harmonizing Sufi principles with indigenous customs. This integration enables the Bantenese community to maintain a connection to their cultural heritage while recognizing that Islam offers a spiritual framework that can coexist with their longstanding traditions. For instance, during dhikr rituals or the commemoration of Syekh AQJ's haul, local practices such as the incorporation of regional languages, traditional music, and communal gatherings are evident, fostering a seamless blend of religious doctrine and local cultural expressions.

The significant consequence of vernacularization and cultural appropriation in the *Wawacan Syeh* for the society of Banten is the establishment of a more inclusive and harmonious religious experience. Through this process of adaptation, Islam transcends the perception of being a strict formal religion, emerging instead as a flexible value system capable of integrating with local cultural practices while maintaining its core principles.⁶² This approach allows individuals within the community to engage in their religious practices in a manner that harmonizes with local traditions and wisdom.

The religious landscape in Banten exhibits a notable dynamism, characterized by the integration of Sufi teachings that prioritize spirituality, ethical conduct, and inner tranquillity with the region's inherited socio-cultural values. This process of adaptation is crucial not only for the preservation of the Sufi tradition in Banten but also for the reinforcement of the Islamic identity within the local populace.

The broader implications of this phenomenon provide compelling evidence of the moderate religious practices adopted by early Islamic missionaries in Banten. The processes of vernacularization and cultural negotiation evident in the *Wawacan Syeh*'s illustrate those religious teachings, particularly those of Islam, can be embraced more moderately and inclusively. When Islam is integrated into local cultural contexts through mechanisms such as *wawacan*, individuals are often more receptive to differences and

⁶¹ -Based Projects of Locality: A Case Study from Rural Hungary," *Journal of Ethnology and Folkloristics* 16, no. 1 (2022).

⁶² Johannes Beltz and Eva von Reumont, "Leaving Javanese Shadow Theatre (Wayang Kulit) Religiously Unlabelled," *Entangled Religions* 13, no. 7 (2022); Boris Wille, "The Appropriation of Islam in the Maldives," in *Oxford Research Encyclopedia of Asian History*, 2022.

exhibit greater tolerance towards cultural diversity and various religious interpretations. This dynamic indicates that Islam can serve as a unifying force rather than a divisive one, demonstrating that universal Islamic values can harmoniously coexist with local wisdom without compromising the essence of the teachings.

The process of cultural appropriation plays a significant role in mitigating radicalization,⁶³ as individuals who engage with their faith in a manner that aligns with local cultural practices are generally more inclined towards moderate expressions of religiosity. Such individuals are likely to dismiss extremist ideologies that seek to supplant or negate local cultural identities, having established a harmonious relationship between their religious beliefs and cultural heritage. Within the framework of religious moderation, *wawacan* serves as a conduit for imparting values of tolerance, wisdom, and love, utilizing Sufi narratives rich in spiritual and ethical teachings.

Finally, the process of vernacularization and cultural appropriation exemplified by *Wawacan Syeh* serves to enhance the religious identity of the Banten community while simultaneously fostering religious moderation. This is achieved through an emphasis on inclusivity, tolerance, and an appreciation for cultural diversity. Such dynamics illustrate the potential for religion and culture to coexist synergistically, thereby promoting a more harmonious and peaceful social environment within the pluralistic context of Banten.

CONCLUSION

The findings of this study indicate that the resilience of Sufism in Banten, along with the processes of vernacularization and cultural negotiation evident in texts and rituals such as the *Wawacan Syeh* of Abdul Qodir al-Jailani, holds considerable significance for the religious and social dynamics of the community. The resilience of Sufism in Banten is demonstrated by its capacity to endure and evolve in response to historical and social transformations. In this context, Sufism transcends mere spiritual practice, becoming an integral component of a rich cultural identity, bolstered by the political, economic, and military influence of the Banten Sultanate during its formative period.

The process of vernacularization in Sufism, exemplified by texts such as the *Wawacan Syeh* of AQJ, illustrates the successful translation and adaptation of Sufi universal teachings into the local language and cultural practices of the Bantenese community. This adaptation facilitates a deeper understanding of Sufi principles among the local populace, fostering a robust connection between Islamic teachings and indigenous culture. Through this cultural negotiation, Sufi teachings engage dynamically with local traditions,

⁶³ Zubaedi Zubaedi, Prio Utomo, and Ahmad Abas Musofa, "Nilai-nilai Kerja Dalam Kesenian Islam Syarafal Anam Sebagai Bimbingan Pribadi-Sosial Dan Pengaruhnya Terhadap Cegah Tangkal Radikalisme (Deradikalisasi)," *Tsaqofah dan Tarikh: Jurnal Kebudayaan dan Sejarah Islam* 6, no. 2 (2022).

resulting in a novel synthesis that enhances the religious experience of the Bantenese people while preserving their cultural heritage.

The resilience of Sufism, along with the processes of vernacularization and cultural appropriation, presents numerous implications. For the Bantenese community, Sufi teachings offer a robust spiritual framework that functions not only as a religious compass but also as a social instrument that fosters community cohesion and balance. The rituals linked to *wawacan* enhance the social and cultural connections within the community, simultaneously preserving local traditions that align with Islamic principles.

More broadly, this study illustrates that the processes of vernacularization and cultural appropriation within the Sufi tradition in Banten play a crucial role in fostering religious moderation. It demonstrates that religion can engage with local cultural practices in a manner that is both peaceful and inclusive, thereby establishing a model of spirituality characterized by tolerance and moderation. The synthesis of Sufi principles with indigenous cultural elements cultivates a religious environment that appreciates diversity, denounces radicalism, and advocates for peace. This serves as evidence that Islam in Banten, through the lens of Sufism, not only endures in the face of evolving circumstances but also significantly contributes to a balanced and harmonious social and religious landscape.

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