

THE SUFISTIC HADITH THOUGHT OF HAMDANI BAKRAN ADZ-DZAKIEY: THE INTEGRATION OF SPIRITUAL HEALTH IN MODERN LIFE

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Abstract: *This study examines Hamdani Bakran adz-Dzakiey's thought in Prophetic Intelligence, which offers a Sufi-psychological approach to Hadith interpretation. Utilizing a qualitative-descriptive method with an interdisciplinary framework (Hadith Studies and Islamic Psychology), this research analyzes how Hadith is transformed into an instrument for spiritual health. The findings reveal that Hamdani positions Prophet Muhammad PBUH as the prototype of prophetic intelligence through a dual-layered interpretation: exoteric (linguistic and legal analysis) and esoteric (inward meaning for soul purification). Distinguishing himself from textualist trends, Hamdani contextualizes Hadiths on aqidah and sharia as foundations for spiritual well-being. This interpretive pattern demonstrates a methodological distinction that bridges formal text with spiritual depth, ensuring relevance for modern mental development. As a Sufi practitioner, Hamdani successfully integrates Hadith authority into spiritual counseling without neglecting the exoteric meaning, providing a holistic framework for contemporary spiritual-psychological health.*

Keywords: *Prophetic Intelligence, Hamdani Bakran Adz-Dzakiey, Hadith Understanding, Sufism, Hadith Contextualization*

INTRODUCTION

The dynamics of 21st-century modern life have not only brought rapid material and technological advancements but have also left behind a problematic residue of existential crises,

self-alienation, and the degradation of mental health.¹ This global phenomenon has triggered a counter-wave of spiritual seeking across various parts of the world, where science-specific approaches such as Western psychology are often deemed to have failed in touching the transcendental depths of human existence.² Within the Islamic intellectual landscape, this condition is addressed through a major project of indigenization and scientific integration, notably manifested in the concept of Islamic psychology. Efforts to bridge the human psychological dimension with prophetic values have become a new mainstream, generating various theoretical and practical discourses on the significance of spiritual well-being as a cornerstone for the salvation of modern humanity.³

In Indonesia, the discourse surrounding the integration of religion and mental health has experienced highly dynamic development. As the second authoritative source of Islamic teachings after the Qur'an, the hadiths of the Prophet Muhammad are increasingly required not to be understood merely within a textual vacuum, but rather to be capable of addressing contemporary psychosocial problems.⁴ Nevertheless, the landscape of hadith thought in Indonesia remains dominated by a sharp polarization of approaches. At one pole, the Salafi-textualist groups tend to comprehend hadiths in a literal-scripturalist manner, which frequently overlooks the esoteric dimension of the texts.⁵ At the opposite pole, thinkers such as M. Syuhudi Ismail⁶ and Ali Mustafa Yaqub offer historical-contextual approaches that are more theoretically and legally (*shar'i*) nuanced.⁷ Amidst this polarization, the Sufistic approach—which focuses on inner depth and spiritual transformation—is often marginalized from the

¹ Yasmin Nilofer Farooqi, "Understanding Islamic Perspective of Mental Health and Psychotherapy," *Journal of Psychology in Africa* 16, no. 1 (January 2006): 101–11, <https://doi.org/10.1080/14330237.2006.10820109>.

² Martalia Ardiyaningrum, "RELIGIUSITAS GAYA BARU (Kajian Atas Fenomena Kebangkitan Sufisme Kelas Menengah Perkotaan Di Yogyakarta)," *Dialogia* 15, no. 2 (December 2017): 2, <https://doi.org/10.21154/dialogia.v15i2.1192>.

³ D. I. Ansusa Putra et al., "Quranic Mental Health amidst Pandemic: A Cultural-Hermeneutic Reading to the Salawat Community in Indonesia," *Mental Health, Religion & Culture* 26, no. 1 (January 2023): 1–15, <https://doi.org/10.1080/13674676.2021.2009787>.

⁴ Ika Novita Sari and Siti Fatimatuz Zahro, "Peran Psikoterapi Islam Dalam Kesehatan Mental: Hafalan Al-Quran Sebagai Media Menjaga Kesehatan Mental Penderita Diabetes Mellitus," *Journal of Theory and Practice in Islamic Guidance and Counseling* 1, no. 2 (December 2024): 126–34, <https://doi.org/10.33367/jtpigc.v1i2.6686>.

⁵ Kiki Adnan Muzakki, "Salafi's Textualism in Understanding Qur'an and Hadith," *Journal of Qur'an and Hadith Studies* 8, no. 1 (June 2019): 18–33, <https://doi.org/10.15408/quhas.v8i1.13378>.

⁶ M. Syuhudi Ismail, *Hadis Nabi yang Tekstual dan Kontekstual: telaah Ma'ani al-Hadits tentang ajaran Islam yang universal, temporal, dan lokal*, Cet. 1 (Jakarta: Bulan Bintang, 1994).

⁷ Muhammad Qomarullah, "Pemahaman Hadis Ali Mustafa Yaqub Dan Kontribusinya Terhadap Pemikiran Hadis Di Indonesia," *AL QUDS : Jurnal Studi Alquran Dan Hadis* 4, no. 2 (November 2020): 383–404, <https://doi.org/10.29240/alquds.v4i2.1862>.

mainstream of formal hadith methodology due to perceived subject-matter biases and its vulnerability to neglecting textual authenticity.⁸

It is precisely this epistemological gap that Hamdani Bakran adz-Dzakiey attempts to bridge through his concept of Prophetic Intelligence. Distinct from early figures of Islamic psychology such as Zakiah Daradjat, who operated within the realm of applied psychology,⁹ or Ary Ginanjar, who formulated spiritual intelligence within a modern management framework,¹⁰ Hamdani ventures deeper into the tradition of Sufism (*tasawwuf*).¹¹ He positions the figure of Prophet Muhammad not merely as a conveyor of formal Islamic law (*sharia*), but as the prototype of the perfect human (*Insan Kamil*) who radiates absolute spiritual health. Through a psycho-Sufistic approach, Hamdani interprets the Prophet's hadiths as both practical and methodological formulas for purifying the heart from mental-spiritual ailments.

Although Hamdani's thought has received attention from several previous researchers—such as Abidin (2009),¹² who examined the contextualization aspects of Sufism, and Pangesti (2019),¹³ who investigated its application in clinical psychotherapy—there remains an unaddressed research gap. Prior studies generally view Hamdani through the lens of a Sufi practitioner or a mental health counselor; however, none have dissected the structure of Hamdani's thought regarding how he treats the hadith text itself. Academic skepticism arises among hadith scholars concerning the accuracy of Sufistic interpretations due to their tendency to leap too far from the original text toward esoteric meanings (*batin*). Herein lies the novelty of this study: it unpacks how Hamdani successfully maintains the exoteric meaning (*zahir*) of the hadith texts before constructing them into instruments of spiritual health (esoteric).¹⁴ This

⁸ Ahmad Tajuddin Arafat, Mutma'inah Mutma'inah, and Hanik Rosyida, "Sufistic Approach in Understanding Hadith: Ḥakīm al-Tirmidhī's Viewpoint," *Teosofia: Indonesian Journal of Islamic Mysticism* 11, no. 1 (June 2022): 63–82, <https://doi.org/10.21580/tos.v11i1.12268>.

⁹ Khairudin Aljunied, "Islam as Therapy: Zakiah Daradjat and the Uses of Religious-Oriented Psychology," *Indonesia and the Malay World* 49, no. 143 (January 2021): 106–25, <https://doi.org/10.1080/13639811.2021.1873618>.

¹⁰ Dewi Agustriani and Linda Auliyatul Fauziyah, "Pengembangan Kecerdasan Emosi Dan Spiritual Menuju Insan Kamil Perspektif Ary Ginanjar Agustian," *Happiness, Journal of Psychology and Islamic Science* 6, no. 2 (December 2022): 121–36, <https://doi.org/10.30762/happiness.v6i2.557>.

¹¹ M. Zainal Abidin, "Gagasan Tasawuf Kontekstual K. H. Hamdani Bakran Adz Dzakley Al Banjari," *Al-Banjari : Jurnal Ilmiah Ilmu-Ilmu Keislaman* 8, no. 2 (2009): 133–50.

¹² Abidin, "Gagasan Tasawuf Kontekstual K. H. Hamdani Bakran Adz Dzakley Al Banjari."

¹³ Nofiya Dwi Pangesti, "Hamdani Bakran Adz-Dzakieyâ€™s Sufism Psychotherapy as Part of the Medication for Muslim Mental Illness," *Ijtimā Iyya Journal of Muslim Society Research* 4, no. 1 (March 2019): 17–27, <https://doi.org/10.24090/ijtimaiyya.v4i1.2236>.

¹⁴ Idri Idri M. and Rohaizan Baru, "The Criticism on Sufi's Hadith Narration Methods," *International Journal of Academic Research in Business and Social Sciences* 7, no. 5 (June 2017): 445–53, <https://doi.org/10.6007/IJARBS/v7-i5/2982>.

research does not merely examine the product of his thought, but rather dissects the psycho-Sufistic methodology of hadith comprehension he proposes.

RESEARCH METHOD

This qualitative library research employs a descriptive-analytical design focusing on a figure study to examine the thought of Hamdani Bakran adz-Dzakiey as its material object, with his psycho-Sufistic hadith hermeneutics serving as the formal object. The primary data are drawn from Adz-Dzakiey's foundational texts, specifically *Prophetic Intelligence: Kecerdasan Kenabian* and *Psikologi Kenabian: Menghidupkan Potensi dan Kepribadian Kenabian dalam Diri*, which are supplemented by secondary sources including relevant books, journal articles, dissertations, and prior literature on contemporary hadith methodology, *tasawwuf*, and Islamic psychology. To evaluate these data, the study adopts an interdisciplinary framework integrating a Sufistic-hermeneutic approach—to analyze how the author bridges exoteric (*zahir*) and esoteric (*batin*) textual dimensions—with an Islamic psychospiritual approach to assess its relevance to modern spiritual well-being.

Data collection was executed through a documentary study using a purposive reading technique to systematically compile all hadith citations embedded within Adz-Dzakiey's theoretical construction of Prophetic Intelligence. The gathered textual data were subsequently analyzed through qualitative content analysis, progressing systematically from data reduction to verification.¹⁵ During the reduction phase, the cited hadiths were filtered and categorized into thematic clusters: foundational spiritual health, creed-based (*aqidah*), and law-based (*sharia*) hadiths.

In the data display and interpretive stage, the study deeply deconstructs how Adz-Dzakiey formulates these texts both linguistically and esoterically for soul purification, cross-checking his insights against standard hadith and Sufism theories to test their originality. Finally, the verification phase synthesizes these findings to map the typology, distinctive features, and epistemological model of Adz-Dzakiey's hermeneutics, ultimately establishing the precise academic novelty his framework introduces to contemporary hadith studies.

¹⁵ Anton Bakker and Achmad Charris Zubair, *Metodologi penelitian filsafat*, Cet. 4 (Yogyakarta: Penerbit Kanisius, 1994), 98.

RESULT AND DISCUSSION

3.1. Biographical And Educational Background

Hamdani Bakran Adz-Dzakiey, renowned for his extensive works on spiritual health, is a Sufi practitioner, educator, counselor, and psychotherapist. Born in Balikpapan on May 3, 1960, Hamdani was raised in an environment deeply rooted in Sufi traditions. His father, Tuan Guru Bakran Adz-Dzakiey bin Abdul Karim Al-Banjari, was a prominent Sufi practitioner through whom Hamdani traces his lineage to the revered Banjar scholar, Sheikh Muhammad Arsyad Al-Banjari. Currently residing in Yogyakarta, Hamdani serves as the caregiver of the Raudhatul Muttaqien Islamic Boarding School (*Pesantren*) in Babadan, Purwomartani, Kalasan, Sleman, where he actively conducts spiritual consultation sessions for the general public.¹⁶

Hamdani completed his primary and secondary education in Balikpapan before pursuing higher education at the Faculty of Law, Cokroaminoto University of Yogyakarta, and the Faculty of Sharia at IAIN Sunan Kalijaga. Although he did not complete his law degree, he successfully earned his degree in Sharia in 1986. Beyond formal education, his intellectual development was profoundly shaped by paternal upbringing and the guidance of various Islamic scholars (*ulema*). Believing that a noble lineage serves as a supportive catalyst for spiritual journeys, Hamdani drew substantial knowledge not only from his father but also from his father-in-law, Tuan Guru Al-Hajj Rusdi bin Muctar Al-Banjari.[2] His spiritual trajectory was further guided by several spiritual mentors (*murshid*) from various regions, including K.H. Hasan Asykari (Mbah Mangli) of Magelang, Sayyid Abdurrahman As-Segaff of Bantul, K.H. Idham Khalid of Jakarta, Sheikh Romadlon As-Somaliy of West Kalimantan, and Tuan Guru Yahya Khalil of East Lombok, Mataram.¹⁷

Despite lacking a formal academic background in psychology, Hamdani developed his expertise autodidactically by applying a Sufistic approach to psychodiagnostics and psychotherapy, which became the hallmark of his psychological works. His knowledge acquisition relied heavily on the *talaqqi* method—direct, face-to-face learning from grandmasters. Over the years, Hamdani has taught at various Islamic educational institutions in Yogyakarta, including the Faculty of Sharia at UIN Sunan Kalijaga, the Faculty of Psychology

¹⁶ Hamdani Bakran Adz-Dzakiey, *Jangan Kecewakan Allah Dengan Shalatmu* (Yogyakarta: Pustaka al-Furqan, 2008), 155.

¹⁷ Hamdani Bakran Adz-Dzakiey, *Konseling Dan Psikoterapi Islam* (Yogyakarta: Fajar Pustaka, 2006), 511.

at Universitas Islam Indonesia , the Faculty of Islamic Studies at Universitas Muhammadiyah Yogyakarta, and the Faculty of Tarbiyah at STAI Muhammadiyah Klaten. Additionally, he served as an Applied Psychology consultant at the Faculty of Psychology, State Islamic University of Yogyakarta, a faculty member at the Regional Education and Training Center of the Ministry of Home Affairs (Pusdiklat Depdagri DIY), and an expert staff member at PT Anindya Mitra Internasional.¹⁸

On February 5, 1991, Hamdani founded the Raudhatul Muttaqien Islamic Boarding School, an institution encompassing educational levels from kindergarten to higher education, including a boarding-based senior high school (MA Raudhatul Muttaqien), *tahfidz* (Qur'anic memorization) programs, and vocational training. Within this boarding school, Hamdani conceptualized and established the Center of Prophetic Intelligence (CPI). The CPI operates educational and training programs centered on mental, moral, and spiritual development predicated on the frameworks of prophetic intelligence and prophetic psychology. Both concepts revolve around the keyword "prophetic," which positions the figure of the Prophet as the primary model for psychological science development. Within the broader discourse of psychology, this approach distinguishes itself from preceding Islamic and non-Islamic psychological paradigms by strictly prioritizing the prophetic figure as its foundational archetype.¹⁹

3.2. Hadith As The Primary Foundation Of Spiritual Intelligence According To Hamdani Bakran Adz-Dzakiey

Sufism (*tasawwuf*) in Islam functions as a doctrine that guides humanity to live life with wisdom while reinforcing spiritual, moral, and social values.²⁰ In his work on Prophetic Intelligence, Hamdani Bakran Adz-Dzakiey develops a framework of spiritual intelligence rooted in an epistemology derived from the prophetic tradition.²¹ His thought originates from the hadith, which he conceptualizes both exoterically (*zahir*) and esoterically (*batin*) as a vital

¹⁸ Muhammad Zainal Abidin, *Psikologi Profetik Dalam Kacamata Filsafat Ilmu Studi Pemikiran KH Hamdani Bakran Adz Dzakiey* (Banjarmasin: IAIN Antasari Press, 2013), 40–41.

¹⁹ Hamdani Bakran Adz-Dzakiey, *Pendidikan Ketuhanan Dalam Islam* (Surakarta: Muhammadiyah University Press, 2001), 512.

²⁰ Abur Hamdi Usman, Zakaria Stapa, and Mohd Farid Ravi Abdullah, "How to Deal with Workplace Stress: A Sufist Psychotherapy Approach," *Mental Health, Religion & Culture* 23, no. 7 (August 2020): 625–38, <https://doi.org/10.1080/13674676.2020.1735323>.

²¹ Hamdani Bakran Adz-Dzakiey, *Prophetic Intelligence Kecerdasan Kenabian: Menumbuhkan Potensi Hakiki Insani Melalui Pengembangan Kesehatan Ruhani* (Yogyakarta: Al-manar, 2008), 5–10.

compass to navigate the multifaceted crises of modern life, ranging from moral and spiritual decay to the escalating anxiety driven by materialistic and hedonistic lifestyles.²²

According to Hamdani, hadith is far from a mere normative text; rather, it constitutes the bedrock for spiritual health, encompassing the purification of creed (*aqidah*), the cultivation of virtue (*akhlak*), and the maintenance of harmonious relationships with Allah, fellow human beings, and the cosmos.²³ Utilizing the hadith as an inspirational spring to generate diverse religious traditions tailored to contemporary conditions represents a highly commendable *ijtihad* (independent scholarly reasoning).²⁴ For Hamdani, the Prophet Muhammad (PBUH), as the messenger of Allah, was commissioned to purify humanity from polytheism (*shirk*), construct personalities aligned with divine values, and guide humanity toward the righteous path.²⁵

Hamdani underscores that adhering to the Prophetic *sunnah* is an uncompromising obligation; anyone identifying as a Muslim is duty-bound to comprehensively believe in and practice the Prophet's teachings, as defying the *sunnah* invites divine wrath. This premise is grounded in the following tradition:

"I have been commanded to fight against people so long as they do not bear witness that there is no god but Allah and that Muhammad is the Messenger of Allah, and establish prayer and pay zakat. If they do so, their blood and property are guaranteed protection on my behalf except by the right of Islam, and their affairs rest with Allah." (Narrated by Muslim)²⁶

This hadith is further interpreted by Hamdani to signify that the *shahada* (testimony of faith) is not merely a verbal declaration but must be accompanied by heartfelt conviction and concrete actions. Moving deeper, this testimony serves as the catalyst for self-transformation—elevating the soul from being trapped in animalistic impulses toward a human soul (*nafs insani*), and ultimately attaining the state of a divine soul (*nafs rabbani*) that is intimately tethered to

²² Adz-Dzakiey, *Prophetic Intelligence Kecerdasan Kenabian: Menumbuhkan Potensi Hakiki Insani Melalui Pengembangan Kesehatan Ruhani*, 5–12.

²³ Adz-Dzakiey, *Prophetic Intelligence Kecerdasan Kenabian: Menumbuhkan Potensi Hakiki Insani Melalui Pengembangan Kesehatan Ruhani*, 25.

²⁴ Dzikri Nirwana, Saifuddin Saifuddin, and Hanafi Hanafi, "Life Cycle Ceremonies in Banjar Society: A Review of the Integration of Sunnah Values in Local Tradition," *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 19, no. 4 (July 2025): 2084–2100, <https://doi.org/10.35931/aq.v19i4.5245>.

²⁵ Hamdani Bakran Adz-Dzakiey, *Psikologi kenabian: Menghidupkan Potensi dan Kepribadian Kenabian dalam Diri* (Yogyakarta: Beranda Publishing., 2007), 46–47.

²⁶ Muslim Ibn al-Hajjaj al-Naisabûrî, *Shahih Muslim* (Beirut: Dar Al-Fikr, 1442).

Allah.²⁷ In his view, the seamless alignment of tongue, heart, and action in accordance with faith constitutes the essential capital for a Muslim to function as both a spiritual and social being. If individuals neglect this inner dimension, focus excessively on material accumulation, and become deceived by worldly glamour, their soul will inevitably deteriorate, becoming defiled, diseased, and devoid of its spiritual light.²⁸

Hence, it is evident that Hamdani firmly believes that all values embodied in the persona of the Prophet Muhammad serve as the ultimate source of human happiness if followed and practiced; conversely, misery and spiritual dryness will inevitably afflict those who abandon them. Hamdani's deliberate endeavor to popularize these *sunnah* values is manifest in his *ijtihad* to contextualize Sufism and the prophetic tradition within the modern lexicon of Islamic psychology and the psychological sciences.²⁹

3.4. The Characteristics Of Creed And Sharia Hadith Comprehension In The Context Of Spiritual Intelligence According To Adz-Dzakiey

Reinterpreting the pillars of faith (*arkan al-iman*) to function as the fundamental structure of a Muslim's life is highly imperative for the cultivation of spiritual health. The pillars of faith referenced here correspond directly to the six core tenets established in the prophetic traditions, constituting the bedrock of creed (*aqidah*) which must transcend mere rote memorization to be profoundly comprehended and internalized. This includes the realization of the unity of divine actions (*Tawhîd al-Af'âl*), divine names (*al-Asma*), divine attributes (*al-Shifât*), and the divine essence (*al-Dzât*). The vast array of existential dynamics unfolding across the cosmos—encompassing the joyful laughter of happiness, the groans of pain and adversity, conditions of sickness and health, the vibrant movements and sounds of diverse animal species, as well as plants of varied forms, colors, and functions—all that manifests upon the surface of the universe is intrinsically the operation of *af'âl Allah* (the actions of Allah), which are rendered visible through the diversity of His creation.³⁰

²⁷ Adz-Dzakiey, *Psikologi kenabian: Menghidupkan Potensi dan Kepribadian Kenabian dalam Diri*, 68–69.

²⁸ Adz-Dzakiey, *Konseling Dan Psikoterapi Islam*, 16.

²⁹ Abidin, “Gagasan Tasawuf Kontekstual K. H. Hamdani Bakran Adz Dzakley Al Banjari.”

³⁰ Adz-Dzakiey, *Prophetic Intelligence Kecerdasan Kenabian: Menumbuhkan Potensi Hakiki Insani Melalui Pengembangan Kesehatan Ruhani*, 36–40.

Hamdani further elaborates on the ultimate manifestation of *af'âl Allah* in daily life by drawing upon the intellectual insights of Sheikh Muhammad Nafis ibn Idris al-Banjari in his seminal Sufi treatise, *al-Durr al-Nafis*.³¹ For instance, when a husband works to provide a livelihood for his family, reality dictates that he is not the actual provider of their sustenance. The husband's agency is strictly confined to the metaphorical (*majazi*) realm, whereas the true, intrinsic provider of sustenance, food, and drink to the family remains Allah SWT alone.³²

This Sufi paradigm expounded by Hamdani relies closely on a narrative from the prophetic biography (*sirah nabawiyah*) detailing the Prophet's response when he was severely rejected and expelled by the inhabitants of Ta'if during his early preaching efforts. According to Hamdani, this historical event interiorly demonstrates that the Prophet Muhammad (PBUH) was the ultimate exemplar of one who completely comprehended the concept of *af'âl Allah*. This is evidenced by his reaction; despite being physically harmed and humiliated by individuals who had not yet received divine enlightenment, he actively chose to forgive them and supplicated for their guidance.³³ To illustrate this, Hamdani cites the well-known prophetic supplication:

"اللَّهُمَّ اهْدِ قَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ"

"O Allah, guide my people, for they truly do not know." (Narrated by al-Baihaqî).

Internalizing the concept of *af'âl Allah* within the heart enables a Muslim to recognize that any life scenario ordained by Allah occurs solely by His divine permission. Consequently, when encountering distressing circumstances, one remains content (*ridha*), maintains a positive assumption toward Allah (*husnuzhan*), and embodies sincerity (*ikhlas*) and patience (*sabr*), preventing prolonged sorrow from crippling the soul. Conversely, when favored with pleasant life circumstances, an individual responds with gratitude (*shukr*), perpetual humility, and steadfastness (*istiqamah*) in virtue.³⁴

³¹ Hanafi Hanafi and Dzikri Nirwana, "Pendekatan Sufistik Dalam Pemahaman Hadis Menurut Syekh Muhammad Nafis Al-Banjari Di Kitab Al-Durr Al-Nafis," *Ikhtisar: Jurnal Pengetahuan Islam* 4, no. 2 (December 2024): 529, <https://doi.org/10.55062/IJPI.2024.v4i2/654/5>.

³² Adz-Dzakiey, *Prophetic Intelligence Kecerdasan Kenabian: Menumbuhkan Potensi Hakiki Insani Melalui Pengembangan Kesehatan Ruhani*, 61.

³³ Adz-Dzakiey, *Prophetic Intelligence Kecerdasan Kenabian: Menumbuhkan Potensi Hakiki Insani Melalui Pengembangan Kesehatan Ruhani*, 59–62.

³⁴ Adz-Dzakiey, *Psikologi kenabian: Menghidupkan Potensi dan Kepribadian Kenabian dalam Diri*, 65.

The subsequent dimension pertains to the concept of *Asma* or the Divine Names of Allah. Intrinsically, His names are limitless and unconstrained by any entity or boundary; however, the ninety-nine names articulated by the Prophet (PBUH) serve as the gateway and key to accessing His infinite attributes. Hamdani cites the following tradition to substantiate this:

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْمًا مِائَةً إِلَّا وَاحِدًا، مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ

"Narrated by Abu Hurairah that the Messenger of Allah (PBUH) said: 'Verily, Allah has ninety-nine names, one hundred less one; whosoever counts/memorizes them (*ahshaha*) will enter Paradise.'" (Narrated by al-Bukhârî).

In explicating this tradition, Hamdani scrutinizes the diction of *ahshaha* (أَحْصَاهَا), which exoterically denotes rote memorization. For him, this hadith transcends its literal meaning to encompass an esoteric dimension. This inner significance demands not merely cognitive retention, but the practical application of the meaning inherent in each Divine Name within daily life through the framework of *Tawhîd al-Asma'*. Achieving both the literal and spiritual dimensions of this prophetic directive guarantees entry into Paradise.

Hamdani delineates the practical steps for actualizing *Tawhîd al-Asma'* in daily life. For instance, whenever a Muslim perceives or experiences any potential of intelligence within themselves or others, they must firmly solidify the conviction (*i'tiqad*) in their heart that there is no absolutely Wise or Intelligent Entity (*al-Rashid*) except the Essence of Allah SWT. Everything manifested in the universe must be epistemologically retraced to Allah through this *Tawhîd al-Asma'* lens. This practice fosters the cultivation of divine light (*nur ilahi*) within a Muslim's persona, inducing spiritual health and establishing an unceasing connection between the human soul and the Almighty.³⁵

The subsequent discussion centers on the divine attributes (*Shifât*) of Allah SWT, which Hamdani systemizes into three distinct classifications: first, *shifât nafsîyyah* (existential attributes), namely *al-wujûd* (Absolute Existence); second, *shifât salbiyyah* (negative/privative attributes) that exclude unbecoming characteristics from Allah, such as *al-qidam* (pre-eternity),

³⁵ Adz-Dzakiey, *Psikologi kenabian: Menghidupkan Potensi dan Kepribadian Kenabian dalam Diri*, 63–70.

al-baqâ (everlastingness), *mukhâlafatuhu li al-hawâdits* (dissimilarity to created phenomena), *qiyâmuhu bi nafsihi* (self-subsistence), and *al-wahdâniyyat* (absolute oneness); and third, *shifât ma'ânî* (abstract attributes) whose manifestations are observable throughout the cosmos, including *qudrah* (power), *irâdah* (will), *'ilm* (knowledge), *hayât* (life), *samâ'* (hearing), *bashar* (seeing), and *kalâm* (speech).³⁶

In expounding this concept of *Tawhîd al-Shifât*, Hamdani relies exclusively on Qur'anic verses as proof-texts (*dalil*), without citing a single hadith as a foundation. However, the author's textual tracking reveals several prophetic traditions that could potentially serve as valid textual justifications. For instance, regarding the divine attribute of speech (*kalâm*), the following tradition could have been integrated:

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، قَالَ: حَدَّثَنِي الْأَعْمَشُ، قَالَ: حَدَّثَنِي خَيْثَمَةُ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَسَيُكَلِّمُهُ اللَّهُ يَوْمَ الْقِيَامَةِ، لَيْسَ بَيْنَ اللَّهِ وَبَيْنَهُ تَرْجُمَانٌ.

"Narrated by 'Adiy ibn Hatim that the Prophet (PBUH) said: 'There is none among you but his Lord will speak to him on the Day of Resurrection, with no interpreter between Allah and him.'" (Narrated by al-Bukhârî).³⁷

The final dimension is *Tawhîd al-Dzât* (Unity of the Divine Essence), representing the highest spiritual station a servant traverses to attain a spiritual quality anchored in divine light (*nur rabbani*). In developing this concept, Hamdani similarly prioritizes Qur'anic verses over prophetic traditions, utilizing only a single hadith within this discussion:

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " قَالَ اللَّهُ: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي "

"Narrated by Abu Hurairah that the Messenger of Allah (PBUH) said: 'Verily, Allah says: I am as My servant expects Me to be.'" (Narrated by al-Bukhârî).³⁸

Based on this tradition, Hamdani argues that an individual grounded in absolute monotheism will possess a conviction at the level of *kamâl al-yaqîn* (perfect certainty) in Allah, which naturally fosters positive expectations (*husnuzhan*) toward Him. This internal spiritual

³⁶ Adz-Dzakiey, *Psikologi kenabian: Menghidupkan Potensi dan Kepribadian Kenabian dalam Diri*, 65–69.

³⁷ Muhammad Ibn Isma'il al-Bukhârî, *Shahih Al-Bukhârî*, 5 vols. (Beirut: Dar Al-Fikr, 1442).

³⁸ al-Bukhârî, *Shahih Al-Bukhârî*.

drive directly enhances the efficacy of their devotional practices (*amaliyah*); for instance, merely reciting the *basmalah* allows them to resolve complex difficulties effortlessly. Within this framework, litanies (*wirid*) or recitations function merely as intermediaries, while the core efficacy resides in one's absolute trust in Allah. In the context of *Tawhîd al-Dzât*, this hadith provides an understanding that whatever manifests on the surface of a Muslim's life—including sorrow and hardship—is intrinsically an expression of Allah's absolute existence (*wujûd*), all of which must be processed through the prism of positive assumptions toward the Divine.³⁹

Another creedal issue dissected by Hamdani concerns the true meaning of belief in angels. He posits that many Muslims merely memorize their names and passively acknowledge their existence, ignoring the reality that angels are constantly present and proximate to human beings. Consequently, Hamdani argues that a servant must elevate the quality of their faith by establishing a meaningful companionship with these celestial beings. To delineate the systematic steps for fostering proximity between humans and angels, Hamdani cites various prophetic traditions, including the following:

حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «تَفْضُلُ صَلَاةِ الْجَمِيعِ صَلَاةَ أَحَدِكُمْ وَحْدَهُ، بِخَمْسِ وَعِشْرِينَ جُزْءًا، وَتَجْتَمِعُ مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ فِي صَلَاةِ الْفَجْرِ» ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: فَأَقْرَأُوا إِنِ شِئْتُمْ: {إِنَّ فُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا} [الإسراء: 78]

"Narrated by Abu Hurairah: I heard the Messenger of Allah (PBUH) say, 'The reward of the congregational prayer is twenty-five times greater than that of a prayer offered by a person alone. The angels of the night and the angels of the day gather together at the time of the Fajr (dawn) prayer.' Abu Hurairah then added, 'Recite the Holy Qur'an if you wish, for the recitation of the Qur'an at dawn is always witnessed [Q.S. al-Isra: 78].'" (Narrated by al-Bukhârî).⁴⁰

Based on this tradition, Hamdani asserts that angelic presence is an accessible reality closely within reach if a Muslim consciously seeks proximity and affinity with them. To operationalize this spiritual bond, he outlines three essential pathways. First, individuals must cultivate a profound awareness of angelic presence across all spheres of life by deeply understanding their attributes, duties, and ontological essence under the guidance of the Qur'an

³⁹ Adz-Dzakiey, *Psikologi kenabian: Menghidupkan Potensi dan Kepribadian Kenabian dalam Diri*, 95–97.

⁴⁰ al-Bukhârî, *Shahîh Al-Bukhârî*.

and hadith. Second, they must draw closer to Allah by intensifying devotional acts—such as prayers, fasting, *wirid* (litanies), and other righteous deeds—since a distinct angelic presence accompanies every station of virtue. Third, servants must perform targeted supplications, earnestly imploring Allah to grant them a spiritual encounter with His celestial hosts.⁴¹

The subsequent pillar of creed vital to his spiritual health paradigm is psycho-spiritual therapy through the Qur'an. Within this framework, belief in the holy scripture extends beyond internal cognitive assent; for a Muslim, the Qur'an must be read accurately according to the phonetic rules of *tajwid* and, more importantly, its divine injunctions must be systematically implemented in daily life. Through this holistic engagement, a Muslim attains the status of the ideal human, as the luminous essence of the Qur'an becomes deeply embedded within their persona. To reinforce this principle, Hamdani references the following prophetic tradition:

حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، حَدَّثَنَا شُعْبَةُ، قَالَ: أَخْبَرَنِي عَلْقَمَةُ بْنُ مَرْثَدٍ، سَمِعْتُ سَعْدَ بْنَ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ»

"Narrated by Uthman ibn 'Affan that the Prophet (PBUH) said: 'The best among you are those who learn the Qur'an and teach it.'" (Narrated by al-Bukhârî).⁴²

Hamdani maintains that studying the Qur'an liberates individuals from ignorance and misguidance, shielding them from prohibited (*haram*) and falsehood-laden (*batil*) pursuits. Consequently, the heart becomes receptive, softened, and illuminated, thereby gaining immunity against various spiritual ailments, while the intellect is sharpened and emancipated from cognitive fallacies. Through the guiding agency of the Qur'an, all life activities are systematically oriented toward absolute truth. For individuals whose pasts were mired in spiritual darkness, a gradual, consistent interaction with the scripture and the practical embodiment of its teachings serve as a catalyst for comprehensive healing across mental, spiritual, moral, social, and physical dimensions. From this juncture, the mind and soul continuously gravitate toward divine morality, enabling both the physical body and the immediate living environment to experience an aura of holistic health and well-being.⁴³

⁴¹ Adz-Dzakiy, *Psikologi kenabian: Menghidupkan Potensi dan Kepribadian Kenabian dalam Diri*, 90–94.

⁴² al-Bukhârî, *Shahîh Al-Bukhârî*.

⁴³ Adz-Dzakiy, *Psikologi kenabian: Menghidupkan Potensi dan Kepribadian Kenabian dalam Diri*, 145–155.

To accurately comprehend these Qur'an-centric messages, the employment of proper methodological tools is fundamentally required, namely the science of exegesis (*'ilm al-tafsir*). Hamdani posits that the most appropriate exegetical approach is one that synthesizes the exoteric-traditional (*zahiriyah-ma'tsurat*) method with the esoteric-rational (*batiniah-ra'yi*) dimension. Accordingly, guidance from an expert exegete skilled in this dual configuration is vital, particularly regarding esoteric interpretation.⁴⁴ Furthermore, a Muslim's engagement with the Qur'an can be formalized by practicing it as a structured litany (*wirid*), chanted in a measured, rhythmic tone (*tartil*) according to *tajwid* rules, with the objective of completing a full recitation (*khatam*) within a timeframe of 40, 30, or a flexible number of days contingent upon the reader's capacity. This practice is anchored in the following prophetic report:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّهُ سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي كَمْ يَفْرَأُ الْقُرْآنَ؟ قَالَ: " فِي أَرْبَعِينَ يَوْمًا " ثُمَّ قَالَ: " فِي شَهْرٍ " ثُمَّ قَالَ: " فِي عَشْرِينَ " ثُمَّ قَالَ: " فِي خَمْسَ عَشْرَةَ " ثُمَّ قَالَ: " فِي عَشْرَةَ " ثُمَّ قَالَ: " فِي سَبْعٍ " ثُمَّ لَمْ يُنْزَلْ مِنَ السَّبْعِ

"Narrated by 'Abdullah ibn 'Amr* that he asked the Prophet (PBUH): 'In how many days should the Qur'an be recited completely?' The Prophet replied: 'In forty days.' He then said: 'In a month.' He then said: 'In twenty days.' He then said: 'In fifteen days.' He then said: 'In ten days.' Finally, the Prophet said: 'In seven days,' and he did not reduce it further below seven." (Narrated by al-Baihaqi).⁴⁵

Establishing a consistent routine of reciting the Qur'an until its completion (*khatam*) constitutes a vital spiritual litany (*wirid*) necessary for maintaining spiritual stability. Remaining perpetually connected to the sacred and glorious Speech of Allah directly influences bodily actions, rendering them pure as well. Furthermore, in the hereafter, the Qur'an will serve as an advocate for those who regularly recite and internalize its teachings. This principle is substantiated by the prophetic tradition:

عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: «افْرَأُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ.....»

"Narrated by Abu Umamah al-Bahili: I heard the Messenger of Allah (PBUH) say, 'Recite the Qur'an, for it will come on the Day of Resurrection as an intercessor (*shafi'an*) for its companions.'" (Narrated by Muslim).⁴⁶

⁴⁴ Adz-Dzakiy, *Psikologi kenabian: Menghidupkan Potensi dan Kepribadian Kenabian dalam Diri*, 159.

⁴⁵ Ahmad ibn Husayn al-Baihaqi, *Syu'b al-Imân* (Beirut: Dar Al-Fikr, 2003).

⁴⁶ al-Naisabûri, *Shahih Muslim*.

According to Hamdani, the esoteric meaning of the directive *iqra'* (recite) in this hadith pertains to individuals who successfully integrate themselves with the ultimate reality (*haqiqah*) of the Qur'an, rather than those who merely engage in a perfunctory reading devoid of deeper conceptualization and internalization. Moreover, this tradition signifies that the Qur'an possesses an ontological vitality because it emanates from the Ever-Living (*al-Hayy*). Consequently, it is granted the divine authority to intercede and advocate on the Day of Judgment for those who have aligned themselves with its essence, spirit, and light.⁴⁷ A primary indicator of a Muslim who has established this profound connection with the scripture is the consistent invocation of the Divine by uttering the *basmalah* at the inception of every endeavor.⁴⁸

Beyond discussing creedal aspects rooted in prophetic texts, the next critical juncture in this spiritual health discourse involves understanding Sharia injunctions and discerning their relevance to spiritual intelligence through a hadith-based framework. Islam possesses a fundamental structure conceptualized as a pyramidal triangle, wherein each interconnected side contributes to a harmonious and perfect whole. These three constituent dimensions are *Iman* (faith), *Islam* (submission), and *Ihsan* (spiritual excellence).

Al-Ghazali provides a crucial foundation on this matter, asserting that practicing Sharia without Sufism leads to transgression (*fisq*), whereas practicing Sufism without Sharia falls into heresy (*zandakah*); only those who synthesize both successfully attain the ultimate reality (*haqiqah*).⁴⁹ This framework highlights the critical importance of infusing Sharia practices with esoteric meaning to unveil reality. The remaining question centers on how this inner meaning can be discovered. Hamdani elucidates that understanding Sharia commandments requires a dual analysis of both their exoteric (*zahir*) and esoteric (*batin*) dimensions, as it is through sincere and correct execution across both realms that a servant draws close to the Divine.⁵⁰

⁴⁷ Adz-Dzakiy, *Psikologi kenabian: Menghidupkan Potensi dan Kepribadian Kenabian dalam Diri*, 162.

⁴⁸ Adz-Dzakiy, *Konseling Dan Psikoterapi Islam*, 291.

⁴⁹ Muhammad ibn Muhammad al-Ghazali, *Al-Kasyf Wa al-Tabyin* (Kediri: Maktabah Muhammad Utsman, n.d.), 55.

⁵⁰ Adz-Dzakiy, *Psikologi kenabian: Menghidupkan Potensi dan Kepribadian Kenabian dalam Diri*, 330.

There are five mandatory prayers prescribed for every Muslim, as recorded in the following tradition:

«خَمْسُ صَلَّاتٍ كَتَبَهُنَّ اللَّهُ عَلَى الْعِبَادِ، فَمَنْ جَاءَ بِهِنَّ لَمْ يُضَيِّعْ مِنْهُنَّ شَيْئًا اسْتِخْفَافًا بِحَقِّهِنَّ، كَانَ لَهُ عِنْدَ اللَّهِ عَهْدٌ أَنْ يُدْخِلَهُ الْجَنَّةَ، وَمَنْ لَمْ يَأْتِ بِهِنَّ فَلَيْسَ لَهُ عِنْدَ اللَّهِ عَهْدٌ، إِنْ شَاءَ عَذَّبَهُ، وَإِنْ شَاءَ أَدْخَلَهُ الْجَنَّةَ»

"There are five prayers that Allah has enjoined upon His servants. Whoever performs them and does not neglect any of them out of disregard for their value, Allah holds a covenant to admit him into Paradise. But whoever does not perform them has no covenant with Allah; if He wills, He will punish him, and if He wills, He will admit him into Paradise." (Narrated by Ibn Mâjah).⁵¹

Based on this hadith, Hamdani argues that the designated timings of Zhuhur, ‘Ashar, Maghrib, ‘Isya, and Shubuh constitute the exoteric meaning, requiring physical performance within prescribed hours. Conversely, the esoteric meaning dictates that during each prayer interval, a Muslim is actively engaged in a practical divine experience that validates faith (*iman*), submission (*islam*), spiritual excellence (*ihsan*), and monotheism (*tawhid*) before Allah. Furthermore, ritual prayer serves as a transformative mechanism to purge animalistic, baseline human, and worldly elements, thereby manifesting the essence of monotheism both outwardly and inwardly.[4] Consequently, those who abandon or neglect prayer face severe divine warnings, as captured in the following prophetic text:

حَدَّثَنَا هَذَا قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «بَيْنَ الْعَبْدِ وَبَيْنَ الْكُفْرِ تَرْكُ الصَّلَاةِ»

"Narrated by Jabir that the Messenger of Allah (PBUH) said: 'Between a servant and disbelief (*kufir*) is the abandonment of prayer.'" (Narrated by al-Tirmidzî).⁵²

In interpreting this tradition, Hamdani places particular emphasis on the word *tarku* (abandonment), which carries a two-dimensional semantic weight. Exoterically, abandoning prayer refers to the literal failure to perform the ritual as prescribed by Sharia, a state jurisprudentially categorized as a rejection (*kufir*) of Islamic legal ordinances. Esoterically, however, abandonment applies to individuals who outwardly perform the five daily prayers—beginning with the *takbir* and concluding with the *salam*—yet remain entirely oblivious to the deeper reality of the ritual. Such individuals fail to grasp who is praising and who is praised,

⁵¹ Muhammad Ibn Yazid Ibn Majah, *Sunan Ibn Majah* (Beirut: Dar al-Ihya, 1431).

⁵² Muhammad Ibn ‘Isa al-Tirmidzî, *Sunan Al-Tirmidzî* (Mesir: Mushtafa al-Bab al-Halabi, 1395).

who is worshipping and who is worshipped, and lack any understanding of the inner meanings embedded within each physical posture.

Although this does not warrant a legal verdict of disbelief, those who abandon the spiritual essence (*hakikat*) of prayer will fail to experience the sublime ecstasy of divine encounter or undergo any existential transformation. Consequently, the ritual yields no significant impact on their spiritual health, as evidenced by their lack of moral restraint and divine fear immediately after concluding the prayer.⁵³

Experiencing the true reality of prayer necessitates a proper process of purification (*thaharah*), as ritual prayer is structurally invalid if performed in a state of ritual impurity (*najis*). This prerequisite is explained in the following tradition:

حَدَّثَنَا سَهْلُ بْنُ أَبِي سَهْلٍ قَالَ: حَدَّثَنَا أَبُو زُهَيْرٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سِنَانِ بْنِ سَعْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «لَا يَقْبَلُ اللَّهُ صَلَاةً بِغَيْرِ طُهُورٍ، وَلَا صَدَقَةً مِنْ غُلُولٍ»

"Narrated by Anas ibn Malik: I heard the Messenger of Allah (PBUH) say: 'Allah does not accept any prayer without purification, nor does He accept charity from ill-gotten wealth (*ghulul*).'" (Narrated by Ibn Mājah).[7]

This report positions purification as an indispensable preliminary act before establishing prayer. In examining this text, Hamdani isolates the keyword *thuhur* (purification) and unpacks its exoteric and esoteric dimensions. Outwardly, the command of purification entails cleansing the human anatomy of physical impurities and excretions, such as waste from the lower tracts, ritual impurity (*janabah*) due to sexual intercourse or nocturnal emissions, the cessation of menstruation (*hayd*) and postnatal bleeding (*nifas*) prior to taking a ritual bath (*ghusl*), or physical contact with severe impurities from prohibited animals such as swine, dogs, or sharp-clawed predators. The primary medium for this physical cleansing is water, or alternatively, soil and dust (*tayammum*) during instances of emergency.[8] Beyond cleansing the body, meticulous attention must also be given to the purity of one's attire, prayer implements, and the physical space where prayer is performed.⁵⁴

⁵³ Adz-Dzakiy, *Psikologi kenabian: Menghidupkan Potensi dan Kepribadian Kenabian dalam Diri*, 351.

⁵⁴ Adz-Dzakiy, *Psikologi kenabian: Menghidupkan Potensi dan Kepribadian Kenabian dalam Diri*, 374.

Conversely, the esoteric meaning of *thuhur* points to the eradication of internal spiritual impurities (*najis batin*) within the Muslim's persona, such as lingering traces of anger, envy, malice, arrogance, deceit, betrayal, and malicious assumptions (*su'uzhan*). The spiritual instruments utilized to cleanse the self of these psychological maladies include seeking divine forgiveness (*istighfar*) prior to standing for prayer, or alternatively, performing the voluntary prayer of repentance (*salat al-tawbah*).⁵⁵

3.5. The Sufistic-Psycho-Spiritual Tendency in Hamdani Bakran adz-Dzakiey's Hadith Interpretation

Within the landscape of contemporary hadith studies, approaches to hadith interpretation generally develop into several major methodological tendencies, namely the textual-literal (*bayānī*), historical-contextual, and Sufistic-*'irfānī* approaches.⁵⁶ The textual approach tends to position hadith as a normative text understood primarily through its literal meaning and legal implications. This orientation is commonly found in the classical tradition of hadith commentary as well as among modern textualist groups that emphasize literal adherence to prophetic traditions.⁵⁷ Meanwhile, the historical-contextual approach seeks to understand hadith through an analysis of the socio-historical and cultural circumstances surrounding its emergence.⁵⁸ In the Indonesian context, this tendency can be observed in the thought of scholars such as M. Syuhudi Ismail and Ali Mustafa Yaqub, who attempted to bridge hadith texts with the dynamics of modern society through contextual and rational approaches.⁵⁹

Within this methodological polarization, Sufistic approaches to hadith interpretation have frequently remained marginalized within the formal discourse of hadith methodology.⁶⁰ Such approaches are often regarded as excessively subjective due to their emphasis on esoteric

⁵⁵ Adz-Dzakiey, *Psikologi kenabian: Menghidupkan Potensi dan Kepribadian Kenabian dalam Diri*, 376.

⁵⁶ Muḥammad 'Ābid al-Jābirī, *Naqd Al-'Aql al-'Arabī II: Bunyah al-'Aql al-'Arabī: Dirāsah Analytical Naqdiyyah Li Nuzum al-Ma'rifah Fī al-Thaqāfah al-Islāmiyyah* (Beirut: Al-Markaz al-Thaqāfī al-'Arabī, 2009), 13–25.

⁵⁷ Muzakki, "Salafī's Textualism in Understanding Qur'an and Hadith."

⁵⁸ Abdul Sattar et al., "Event Contextualization in Hadith Interpretation: A Framework for Reassessing Problematic Hadith Narratives," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 27, no. 1 (January 2026): 127–54, <https://doi.org/10.14421/qh.v27i1.6418>.

⁵⁹ Qomarullah, "Pemahaman Hadis Ali Mustafa Yaqub Dan Kontribusinya Terhadap Pemikiran Hadis Di Indonesia."

⁶⁰ Ahmad Tajuddin Arafat, "Interaksi Kaum Sufi Dengan Ahli Hadis: Melacak Akar Persinggungan Tasawuf Dan Hadis," *Journal of Islamic Studies and Humanities* 2, no. 2 (November 2017): 129–55, <https://doi.org/10.21580/jish.22.2520>.

(*bāṭin*) meanings and spiritual experience, leading to concerns that they may diverge too far from the literal and textual dimensions of prophetic traditions. Nevertheless, within the broader history of Islamic intellectual thought, Sufistic interpretation possesses a well-established epistemological foundation. This interpretive tradition was developed by prominent Muslim scholars such as Al-Ghazali and Jalaluddin Rumi,⁶¹ both of whom approached religious texts through an integrative reading of their outward (*zāhir*) and inward (*bāṭin*) dimensions. Within this framework, hadith is understood not merely as a source of normative religious law, but also as a medium for spiritual purification, ethical refinement, and existential transformation.

Based on the data presented above, the pattern of hadith interpretation employed by Hamdani Bakran adz-Dzakiey demonstrates a strong inclination toward this Sufistic-*'irfānī* tradition, albeit in a more contemporary and psycho-spiritual form. Hamdani not only preserves the outward dimension of hadith as commonly found within the classical commentary tradition, but also develops its inward dimension into an instrument of spiritual health and the cultivation of *prophetic intelligence*. In this context, hadith is no longer understood solely as a legal-formal text, but rather as a medium of existential transformation for modern individuals experiencing spiritual crises, alienation, and the degradation of meaning in life.

This Sufistic tendency is highly apparent in Hamdani's interpretation of both creed-based (*'aqīdah*) and law-based (*sharī'ah*) hadiths. In nearly all of his discussions, Hamdani begins by explaining the outward dimension of the text. He first elaborates on the linguistic aspects, literal structure, and legal implications of the hadith, as commonly practiced within normative hadith interpretation.⁶² However, his interpretive process does not end at the exoteric level. After clarifying the literal meaning, Hamdani proceeds to explore the inward dimension of the hadith by relating it to issues of spiritual health, emotional control, divine consciousness, self-purification, and the inner stability of the human soul.

This pattern can be observed, for instance, in his discussion of *ṭahārah* (ritual purification). Outwardly, *ṭahārah* is understood as the physical purification from ritual impurity (*ḥadath*) and filth (*najāsah*) in accordance with Islamic jurisprudence. Inwardly, however,

⁶¹ Oga Satria, "Interpretasi Sufistik Hadis (Telaah Pemikiran Jalaluddin Rumi Dalam Kitab Fihī Mā Fihī)," *Ishlah: Jurnal Ilmu Ushuluddin, Adab Dan Dakwah* 1, no. 1 (April 2020): 1–23, <https://doi.org/10.32939/ishlah.v1i1.26>.

⁶² Adz-Dzakiey, *Prophetic Intelligence Kecerdasan Kenabian: Menumbuhkan Potensi Hakiki Insani Melalui Pengembangan Kesehatan Ruhani*, 13–25.

Hamdani expands this concept into a process of cleansing the soul from spiritual diseases such as envy, arrogance, negative assumptions, anger, and hatred. Consequently, purification is no longer viewed merely as a legal prerequisite for worship, but also as a psycho-spiritual therapeutic mechanism aimed at cleansing the inner toxicity of human beings. A similar pattern is evident in his interpretation of prayer, remembrance (*dhikr*), monotheism (*tawhīd*), and even human interaction with the Qur'an. The entirety of Islamic ritual practice is ultimately directed toward the formation of spiritual quality and inner transformation.

In this regard, Hamdani appears to undertake a process of spiritualizing the *sharī'ah* through a hadith-based framework. Religious rituals are not understood merely as formal obligations, but as instruments for transforming human consciousness. Prayer, for instance, is not interpreted solely as a ritual act performed at prescribed times, but as a spiritual experience capable of purifying human beings from animalistic and materialistic tendencies. Likewise, the concept of *tawhīd* does not terminate at theological acknowledgment of God's oneness, but is further developed into a psycho-spiritual consciousness that gives rise to attitudes such as *riḍā* (contentment), *ikhhlāṣ* (sincerity), *ḥusn al-zann* (positive assumptions toward God), and inner tranquility.

From this perspective, Hamdani effectively shifts the orientation of hadith interpretation from a purely normative-legal framework toward a transformative psycho-spiritual orientation. In his thought, hadith functions not merely as a source of law and morality, but also as an instrument of *psycho-spiritual therapy* intended to address the existential crises of modern humanity. According to Hamdani, various mental and spiritual disorders emerge from the severance of humanity's inner connection with God. Consequently, the prophetic traditions are positioned as practical formulas for reconstructing divine consciousness and restoring spiritual well-being.⁶³

This tendency indicates that Hamdani not only continues the legacy of classical Sufism, but also reinterprets Sufistic concepts within the language of modern spiritual psychology. Whereas classical Sufism primarily discussed *maqāmāt* (spiritual stations), *aḥwāl* (spiritual states), and *tazkiyat al-naḥs* (purification of the soul) within the framework of individual

⁶³ Adz-Dzakiey, *Psikologi kenabian: Menghidupkan Potensi dan Kepribadian Kenabian dalam Diri*, 19–30.

mystical experience, Hamdani contextualizes these concepts within contemporary issues such as mental crises, spiritual alienation, and psychological well-being. In this regard, his concept of *prophetic intelligence* becomes particularly significant, as prophetic intelligence is understood not merely as intellectual capability, but as a spiritual quality emerging from the integration of faith, worship, self-purification, and existential closeness to God.

Nevertheless, Hamdani's Sufistic orientation does not fully incline toward speculative philosophical Sufism. He consistently maintains the *sharī'ah* as the primary foundation of hadith interpretation. All inward meanings developed in his thought are grounded first in the outward dimension of the text and formal religious practice. In this respect, his intellectual orientation is more closely aligned with the tradition of neo-Sufism or Sunni Sufism, which seeks to harmonize *sharī'ah* and *ḥaqīqah* simultaneously. This tendency is evident in his consistent emphasis on formal rituals such as prayer, remembrance, Qur'anic recitation, and purification as the essential foundation of the human spiritual journey.

Thus, Hamdani Bakran adz-Dzakiey's understanding of hadith may be positioned as a model of Sufistic-psycho-spiritual hadith hermeneutics. This model operates through three principal stages. First, it comprehends the outward dimension of hadith through linguistic and legal approaches. Second, it explores the inward dimension of hadith through a Sufistic-*'irfānī* framework. Third, it transforms hadith into an instrument for cultivating spiritual health and prophetic intelligence. Through this interpretive model, Hamdani not only seeks to preserve the normative authority of hadith, but also revitalizes its transformative function in responding to the psychological and spiritual crises of modern society.

CONCLUSION AND RECOMMENDATIONS

This study concludes that Hamdani Bakran adz-Dzakiey's understanding of hadith reflects a distinctive model of Sufistic-psycho-spiritual hermeneutics. His interpretive approach does not merely emphasize the literal and normative dimensions of hadith, but also explores their inward (*bāṭin*) meanings as instruments for spiritual purification, psychological transformation, and the cultivation of *prophetic intelligence*. Through this pattern, Hamdani integrates the outward (*ẓāhir*) and inward dimensions of hadith, positioning prophetic traditions not only as sources of religious law, but also as psycho-spiritual guidance for addressing the existential and mental crises of modern society.

The findings further demonstrate that Hamdani's thought represents a neo-Sufistic tendency that harmonizes *sharī'ah* and *ḥaqīqah* simultaneously. While maintaining the normative authority of hadith, he recontextualizes prophetic teachings within the framework of contemporary spiritual psychology. In this regard, his contribution to contemporary hadith studies lies in revitalizing the transformative and therapeutic functions of hadith through a Sufistic-*irfānī* approach.

This study recommends that future research further explore psycho-spiritual approaches in contemporary hadith interpretation, particularly regarding their relevance to mental health, spiritual well-being, and modern Islamic thought. In addition, comparative studies between Hamdani's hermeneutical model and other contemporary approaches to hadith interpretation may contribute to a broader epistemological development within contemporary hadith studies.

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