

Negotiating the Sacred and the Profane: Paradigm Shifts in the Tarekat Shiddiqiyah toward Economic Empowerment in Jombang, Indonesia

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Abstract This study explores the shift in the spirituality of the Shiddiqiyah Order towards an economic empowerment paradigm in order to address modern Islamic issues. The Order is claimed to be a reflection of the decline of Islam because it only emphasizes spirituality, while neglecting worldly affairs. The order focuses only on religious and mystical rituals. They are passive towards social problems and changes. Therefore, this study reflects the spirituality of the Shiddiqiyah Order, which makes community empowerment a means to achieve perfection before God. This effort is referred to as a shift to negotiate the concept of *ijtihad* in the order. This is a qualitative study, with primary data taken from interviews with members of the Shiddiqiyah Order and several *mursyids*. The data was then analyzed using triangulation involving authentic sources. The findings show that the metaphysical shift to the profane realm (community empowerment) is a spiritual step towards achieving peace in worshiping God. This shift is based on three basic concepts of *ijtihad*, namely *qiyas*, *istihsan*, and *istislah*, which state that the existence of the order is to provide social peace through spirituality. This process is then called the negotiation of the spirituality of the order.

Abstrak Penelitian ini mengeksplorasi pergeseran spirititas Tarekat Shiddiqiyah ke arah paradigma pemberdayaan ekonomi untuk menjawab problem keislaman modern. Tarekat diklaim gambaran kemunduran Islam karena hanya mengedepankan aspek spiritualitas, sedangkan di sisi lain mengabaikan urusan duniawi. Alian tarekat hanya terfokus pada ritual keagamaan dan mistik. Mereka bersikap pasif terhadap problem dan perubahan sosial. Oleh karena itu, penelitian ini merefleksikan spiritualitas Tarekat Shiddiqiyah yang menjadikan pemberdayaan masyarakat sebagai sarana menuju manusia sempurna di hadapan Tuhan, yang selanjutnya upaya ini disebut dengan pergeseran untuk melakukan negosiasi konsep *ijtihad* aliran tarekat. Penelitian ini kualitatif, data primer diambil dari hasil pengolahan data wawancara kepada jemaah Tarekat Shiddiqiyah dan beberapa *mursyid*. Kemudian dianalisis secara triangulasi dengan melibatkan sumber-sumber autentik. Temuan penelitian menunjukkan bahwa pergeseran metafisik ke wilayah profanistik (pemberdayaan masyarakat) merupakan langkah spiritualitas untuk meraih ketenangan dalam beribadah kepada Tuhan. Pergeseran ini bedasar pada tiga dasar konsep *ijtihad* yaitu *qiyas*, *istihsan* dan *istislah* bahwa keberadaan tarekat untuk memberikan ketenangan sosial melalui spiritualitas, selanjutnya proses ini dinamakan dengan negosiasi spiritualitas tarekat.

Keywords Tarekat Shiddiqiyah; *Usul Fiqih*; Paradigm; Sufi-Rational



Introduction

In Islamic legal thought, *usul al-fiqh* functions as a methodological pillar designed to explore and address contemporary challenges in step with shifting social dynamics.¹ Classical scholars such as Fakhruddin al-Razi, in his work *al-Mahsul*, have shown that *usul al-fiqh* is not merely a normative legal framework but also an epistemological instrument capable of responding to social, cultural, and economic issues.² Yet in the modern context, *usul al-fiqh* often remains trapped within normative and textual approaches, creating a gap between Islamic legal constructions and an evolving global reality.³ Yuswar notes a substantial distance between *usul al-fiqh* and social reality, particularly in responding to emergent issues such as crypto assets, digital banking, and economic justice. Meanwhile, Othman emphasizes that many contemporary fatwas still rely on classical analogy (*qiyas*) without adequately accounting for shifting social dynamics.⁴

This study argues that the transformation observable within the Tarekat Shiddiqiyah is better analyzed through Thomas S. Kuhn's theory of paradigm shift than solely through the traditional *usul al-fiqh* framework. Kuhn explains that scientific development proceeds through changes in fundamental assumptions (paradigms) triggered by anomalies that the old theory cannot explain, thereby producing a crisis and eventually new knowledge.⁵ Applying this framework, the reinterpretation of *ijtihad* within the Tarekat Shiddiqiyah can be understood as a paradigmatic shift: a movement away from an exclusively spiritualist orientation toward an integrative model that combines spirituality with social and economic concerns.⁶

The change in assumptions within the Tarekat Shiddiqiyah began with the recognition that religious practice must also address worldly welfare, not only transcendental piety.⁷ A *tariqa* previously known for its esoteric character has reconstructed its theological presuppositions by placing spiritual

¹ R Repelita, "Uşul Al-Fiqh Literacy for the Local Community: A Study on Shaykh Mukhtar Ambai's Manuscript," *Al Ahkam* 33, no. 2 (2023): 133–56, <https://doi.org/10.21580/ahkam.2023.33.2.17045>.

² R Nurdin, "THE PRACTICE OF HAJJ SUBSTITUTION IN INDONESIA: The Search for Legal Certainty through Uşul Al-Fiqh Approach," *Al Risalah Forum Kajian Hukum Dan Sosial Kemasyarakatan* 20, no. 2 (2020): 217–29, <https://doi.org/10.30631/alrisalah.v20i2.576>.

³ Nasrullah, "THE MANĀSIK OF ḤAJJ IN INDONESIA: Looking for Legal Certainty through the Reasonings of Uşul Al-Fiqh," *Al Risalah Forum Kajian Hukum Dan Sosial Kemasyarakatan* 20, no. 1 (2020): 31–46, <https://doi.org/10.30631/alrisalah.v20i1.500>.

⁴ M H Kamali, "History and Jurisprudence of the Maqāṣid: A Critical Appraisal," *American Journal of Islam and Society* 38, no. 3 (2021): 8–34, <https://doi.org/10.35632/ajis.v38i3-4.3110>.

⁵ Paul Hoyningen-Huene, "Thomas Kuhn and the Chemical Revolution," *Foundations of Chemistry* 10, no. 2 (2008): 101–15, <https://doi.org/10.1007/s10698-008-9044-7>.

⁶ A AKUR, G Doktor, and D I A Islam, "Gerakan Tarekat Shiddiqiyah Pusat Losari, Ploso, Jombang" (digilib.uin-suka.ac.id, 2008), <https://digilib.uin-suka.ac.id/id/document/219120>.

⁷ Elmansyah Elmansyah et al., "The Contribution of West Kalimantan Sufi Scholars In Promoting Community Resilience: The Great Works of The Sufis to Fulfill the Basic Needs of Societies," *Jurnal Theologia* 35, no. 1 (2024): 109–32, <https://doi.org/10.21580/teo.2024.35.1.21490>.

values as the foundation for economic empowerment.⁸ Anomalies emerged when classical *usul al-fiqh* proved inadequate to address modern economic phenomena such as microfinance, production systems, and digital commerce.⁹ This situation generated a methodological crisis within the Islamic legal tradition, where rigid textualism no longer adequately responded to empirical realities. From that crisis, new knowledge developed through a more contextual form of *ijtihad*—one that synthesizes spiritual ethics, socio-economic rationality, and the principles of Islamic law.

From Kuhn's perspective, this transformation represents a shift from "normal science" in *usul al-fiqh*—centered on textualism and scholastic tradition—toward a "new paradigm" that integrates *maqasid al-shari'ah* with practical socio-economic objectives.¹⁰ As Kuhn asserts, a paradigm shift occurs when the old framework fails to account for new anomalies, producing a crisis and the establishment of a new normal science.¹¹ The experience of the Tarekat Shiddiqiyah offers a concrete instance of this process, where the classical approach's inability to resolve economic inequality and contemporary complexity spurred the emergence of a new epistemological orientation.

Methodologically, the Tarekat Shiddiqiyah implements a model of *ijtihad jama'i* grounded in *maslahah mursalah*—that is, prioritizing public welfare, especially in the economic domain, so long as it does not contradict clear textual evidence (*nash*).¹² This *ijtihad* is not exercised by a single authority but by collective deliberation involving the *murshid*, community leaders, and internal economic actors.¹³ The model combines spiritual legitimacy with practical prudence. In practice, the *tariqa* integrates *bayani*, *ta'lili*, and *istislahi* methods in a coherent sequence—beginning with textual interpretation (*bayani*), tracing the rational cause or legal rationale (*ta'lili*), and culminating in long-term considerations of public benefit (*istislahi*).¹⁴ This pattern demonstrates the *tariqa*'s innovative capacity to operationalize *maqasid al-shari'ah* through socio-economic empowerment, thereby showing that spiritual piety can coexist with material advancement.

⁸ Abd Syakur Syakur, Muflikhatul Khoiroh Khoiroh, and Mohammad Reeza Bustami, "Theosophy for Social Piety: Investigating the Tariqa Shiddiqiyah Doctrine on the Implementation of Faith into Humanity," *Religious: Jurnal Studi Agama-Agama Dan Lintas Budaya* 6, no. 1 (2022): 71–82, <https://doi.org/10.15575/rjsalb.v6i1.13937>.

⁹ N Triana, "Application of the Precautionary Principle in Judge's Legal Considerations for Pollution Cases in Islamic Law Perspectives," *Al Adalah* 20, no. 1 (2023): 61–90, <https://doi.org/10.24042/adalah.v20i1.16660>.

¹⁰ Alan Richardson, "'That Sort of Everyday Image of Logical Positivism': Thomas Kuhn and the Decline of Logical Empiricist Philosophy of Science," *The Cambridge Companion to Logical Empiricism*, 2007, <https://doi.org/10.1017/CCOL0521791782.015>.

¹¹ Gordon Sammut et al., "Social Representations: A Revolutionary Paradigm?," *The Cambridge Handbook of Social Representations*, 2015, <https://doi.org/10.1017/CBO9781107323650.003>.

¹² Aminah Azis et al., "Socio-Sufism Practices within the Indonesia's Tariqah Practitioners," *International Journal of Religion* 5, no. 1 (2024): 170–78, <https://doi.org/10.61707/nv82ma30>.

¹³ Rizqa Ahmadi, "THE POLITICS OF A LOCAL SUFISM IN CONTEMPORARY INDONESIA A Closed Look at The Shiddiqiyah Tarekat," *Episteme* 16, no. 1 (2021): 59–82, <https://doi.org/10.21274/epis.2021.16.1.59-82>.

¹⁴ Muhammad Rahmatullah et al., "Sufism and Politics: Internalization of Political Piety in Young Sufi in Indonesia," *Revista de Gestao Social e Ambiental* 18, no. 1 (2024): 1–18, <https://doi.org/10.24857/rgsa.v18n1-195>.

Viewed through Kuhn's lens, the Tarekat Shiddiqiyah's economic practices reflect a post-crisis normalization phase in which a new paradigm emerges to resolve contradictions left unanswered by the old system.¹⁵ The result is an epistemological framework that synthesizes classical *usul al-fiqh* principles with contextual rationality. This synthesis positions the tariqa as an authentic agent of socio-economic transformation rooted in Islamic spirituality while contributing meaningfully to the renewal of contemporary Islamic thought.

Unlike previous studies that treat *usul al-fiqh* as a static methodological construct, this research reframes it as a dynamic epistemological tool open to paradigm evolution. The case of the Tarekat Shiddiqiyah illustrates how anomalies within Islamic law can drive innovative *ijtihad* practices—grounded in tradition yet responsive to empirical needs. In line with Imre Lakatos's idea of "research programmes," which highlights critical reconstruction of older theories,¹⁶ and Jasser Auda's framing of *Maqasid al-Shariah* as Philosophy of Islamic Law, which stresses systemic flexibility and contextual rationality, the Tarekat Shiddiqiyah's *ijtihad* should not be seen as divergence from orthodoxy but as paradigmatic reform that revitalizes Islamic law to align with modern civilizational complexity.¹⁷ This study contributes novel conceptual findings regarding the shift from religious principles toward the profane as enacted by the Tarekat Shiddiqiyah in Jombang through the framework of *ijtihad*.

This research emphasizes qualitative data extraction¹⁸ concerning religious phenomena in the establishment of new legal rulings via the instruments of *usul al-fiqh*, the primary sources of Islamic law. In this role, the researcher functions as a key instrument in locating, obtaining, and elaborating primary data. Primary data were collected from interviews with three members of the Tarekat Shiddiqiyah who hold the authority to determine rulings, particularly on economic and business matters. Supporting secondary data were obtained from business actors within and outside the tariqa community. To ensure reported data are valid and measurable, the analysis stage employed source triangulation¹⁹ by examining the same questions across different respondents.²⁰ Once verified, these data constitute the final dataset presented in this study.

¹⁵ Tania Moerenhout, Ignaas Devisch, and Gustaaf C. Cornelis, "E-Health beyond Technology: Analyzing the Paradigm Shift That Lies Beneath," *Medicine, Health Care and Philosophy* 21, no. 1 (2018): 31–41, <https://doi.org/10.1007/s11019-017-9780-3>.

¹⁶ Tasnuji et al., "BECOMING A 'FORTRESS OF LOVE' FOR THE MOTHERLAND: The Role of Local Sufi Order in Indonesia," *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 14, no. 1 (2024): 73–95, <https://doi.org/10.15642/teosofi.2024.14.1.73-95>.

¹⁷ Muhammad Husna Rosyadi et al., "KAJIAN HISTORIS TAREKAT QADIRIYAH NAQSYABANDIYAH AL-MANDHURIYAH TEMANGGUNG: Eksistensi Dan Pengaruh Sosial Keagamaannya," *Al-Isnad: Journal of Islamic Civilization History and Humanities* 4, no. 1 (2023): 54–76, <https://doi.org/10.22515/isnad.v4i1.7428>.

¹⁸ Muhammad Ramdhan, *Metode Penelitian* (Surabaya: Cipta Media Nusantara, 2021).

¹⁹ Zuchri Abdussamad, *Metode Penelitian Kualitatif* (Bandung: Syakir Media Press, 2021).

²⁰ Hayat, *Metode Penelitian Kualitatif* (Malang: UNISMA Press, 2020).

Sources of Islamic Law — Tarekat Shiddiqiyah

Tarekat Shiddiqiyah represents a distinctive synthesis of Sufism and *sharī'ah* in the practical application of Islamic law. Although all legitimate *ṭarīqahs*—and Muslims in general—refer to the same primary sources of Islamic law (the Qur'an, *Ḥadīth*, *ijmā'*, and *qiyās*), the discursive significance of this subsection lies in how Tarekat Shiddiqiyah contextualizes those sources within a different epistemological and socio-economic frame.²¹ Unlike other orders that confine law to a purely spiritual domain, Shiddiqiyah embeds *ijtihād* within the economic, social, and spiritual activities of its community.²² Thus, Sufi values function not merely as moral dimensions but as methodologies for deriving rulings relevant to contemporary life.

Epistemologically, Tarekat Shiddiqiyah continues to regard the Qur'an and *Ḥadīth* as the primary legal authorities, but interprets them through a Sufi hermeneutic that emphasizes inward meanings (*ishārāt*). Sacred texts are read not only for their literal wording and grammatical structure but also for their indicative meanings and spiritual values. Classical Sufi exegeses—such as those of Ibn 'Arabī and al-Kashānī—are employed to bridge textual and spiritual meanings of law.²³ In this approach, spirituality functions both as an ethical value and as a methodology of legal discovery, realized through methods of *kashf* (inner unveiling), whereby the objectives of Islamic law aim to balance *haq* (truth) and *baṭil* (falsehood).

Beyond textual sources, the order accords a central role to the *murshid* as both spiritual guide and *mujtahid ruhani* (spiritual jurist). A *murshid*'s *ilhām* (spiritual inspiration) is treated as an alternative source of *ijtihād*, functioning analogously to *istihsān* (juristic preference) in classical fiqh.²⁴ Nevertheless, any *ilhām* is subject to verification against the *sharī'ah* texts (*nash*) and to collective deliberation within the order's spiritual council. This process ensures an equilibrium between inner intuition and outward legal validity, so that inspiration never stands as a sole source but becomes part of a measured epistemological mechanism.

“The *murshid* plays a crucial role in *ijtihād*. The *murshid* has reached the *maqām* of *ma'rifah*, such that his spiritual intuition (*kashf*) becomes part of the mechanism of legal discovery. The *murshid* is not only a spiritual guide but also a spiritual jurist capable of deriving rulings through *ilhām*

²¹ Mala Komalasari, Rantika Dwi Maharani, and Ahmat Nurulloh, “Studies on Ulama's Flow in The Modern Era from an Islamic Perspective,” *Dirasah International Journal of Islamic Studies* 1, no. 1 (2023): 11–17, <https://doi.org/10.59373/drs.v1i1.2>.

²² Adlin Zulkefli, Hanum Rusmadi, and Akhtarzaite Hj Abd Aziz, “Application of E-Wallet: A Preliminary Analysis from the Shariah Perspective,” *International Journal of Fiqh and Usul Al-Fiqh Studies* 3, no. 2 (2019): 98–105, <https://doi.org/http://journals.iium.edu.my/al-fiqh>.

²³ Nasiri Nasiri, “The Perfect Performance of Tariqat Al-Mutakallimin According Fakhruddin Al-Razi Perspective,” *International Journal of Islamic Thought and Humanities* 2, no. 1 (2023): 56–64, <https://doi.org/10.54298/ijith.v2i1.61>.

²⁴ Sudarmawan Samidi, Mohammad Faby Rizky Karnadi, and Dety Nurfadilah, “The Role of Maqasid Al-Shariah and Maslahah in Ethical Decision Making: A Study of Professionals in Indonesia,” *International Journal of Business Studies* 1, no. 2 (2018): 85–92, <https://doi.org/10.32924/ijbs.v1i2.23>.

that accord with the spirit of the *sharī'ah*. Nevertheless, the *murshid's ilhām* remains subject to *sharī'ah* validation and the established scholarly tradition."²⁵

As with recognized sources of Islamic law, Tarekat Shiddiqiyah also employs *ijmā'* of the scholars as a secondary reference. However, the *ijmā'* invoked here is not limited to classical jurists' consensus; it also includes a form of inward consensus—agreements among *murshids* believed to be guided by divine direction.²⁶ This *ijmā'* is often practiced as an inner deliberation by the order's spiritual council to address contemporary matters such as professional *zakāh*, the use of e-money, and investment. Such consensus is combined with studies of traditional texts (*kitab kuning*) across *madhāhib* to secure fiqh legitimacy.

"Of course, the reference points are the opinions of the four imams (Imam al-Shāfi'ī, Ḥanbalī, Ḥanafī, and Mālikī) as well as established consensuses and *fatwās*. To derive law via *ijmā'*, the *murshids* study and deliberate, because legal determination requires consideration of ethics, *tawhīd*, and conformity with the order's ideology. Where a ruling tends toward what is divinely oriented, that is the one adopted. Essentially, law is a means toward God."²⁷

Tarekat Shiddiqiyah applies *qiyās* not merely as a rational analogy but also as a moral and spiritual analogy. For example, the relationship between purity of the heart and bodily cleanliness is used to establish ethical norms within the community.²⁸ In economic practices—such as the management of water enterprises, beekeeping (honey production), and agricultural products—*qiyās* is used to connect principles of lawful trade (*bay'*) with ethics of transparency, trustworthiness (*amānah*), and honesty.²⁹ Thus, the Tarekat's *ruhani qiyās* expands the conventional four-element *qiyās* schema (*asl, ḥukm, 'illat, far'*) by integrating moral and spiritual dimensions as integral to legal reasoning.

Similarly, the methods of *istihsān* (juristic preference) and *maṣlaḥah mursalah* (public interest) are operationalized to address issues lacking explicit legal texts. The order employs these methods to respond to contemporary questions—such as the use of electronic money, professional *zakāh*, and ethical investment.³⁰ When determining the ruling for digital transactions, for instance, the spiritual council emphasizes principles of public benefit, justice, and prevention of exploitation, consistent with the spirit

²⁵ Nur Hidayat, "Interview" (Jombang, 25 Desember, 2024).

²⁶ Joko Herwanto, "Interview" (Jombang, 12 November, 2024).

²⁷ Wn, "Interview" (Jombang, 15 April, 2025).

²⁸ Jml, "Interview" (Jombang 28 Maret, 2025).

²⁹ Amir Maliki Abitolkha and Limas Dodi, "Socio-Sufistic Trends of Marriage in Creating Harmony in the Postmodern Society of Kampung Arab, Madura: A Perspective on the Theory of Utilitarianism," *Samarah* 7, no. 2 (2023): 687–712, <https://doi.org/10.22373/sjhk.v7i2.17281>.

³⁰ Nth, "Interview" (Jombang, 12 April, 2025).

of *maqāṣid al-sharī'ah*.³¹ This approach demonstrates that the Tarekat's *ijtihād* is not merely theoretical but grounded in the community's socio-economic reality.

Followers of the order tend to accept the *murshid's* *ijtihād* without extensively contesting its evidentiary basis. This indicates a strong inward bond between *murshid* and disciple, founded on trust in the *murshid's* spiritual distinction. However, when *Murshid's* rulings are presented to the public sphere, the order recontextualizes them to ensure wider acceptance and to avoid controversy. This includes framing legal narratives in the language of classical *fiqh* for academic and formal religious consumption.³²

For example, the use of *istihsān* and *maṣlaḥah mursalah* has been applied to issues that lack explicit legal foundations. In deciding on the use of digital technologies for the Tarekat's *da'wah* activities, administrators base their decisions on public interest and ethical considerations rooted in Sufi values. This shows that the order is not rigidly opposed to modernity; rather, it actively seeks legally relevant pathways through contemporary *ijtihād*. *Murshid* rulings are frequently cited—especially on moral, educational, and economic matters—and even non-followers acknowledge that the *murshid's* guidance is often easier to understand and implement because it is framed in terms of *akhlaq al-karimah*.³³ This attests to the order's success in communicating the Islamic law contextually and humanely.

Accordingly, Tarekat Shiddiqiyah demonstrates that *ijtihād* is not only textual but also a communal spiritual undertaking capable of integrating revelation, reason, intuition, and inner experience. Their approach to sources of *ijtihād* adds a distinctive color to the dynamics of Islamic law in Indonesia. By combining text, contextuality, and spirituality, Tarekat Shiddiqiyah offers an example of how Islamic law can remain vital, flexible, and meaningful amid changing times.

Paradigm Shift in Tarekat Shiddiqiyah

In its early phase, Tarekat Shiddiqiyah adhered to a literal understanding of religious texts when issuing rulings on novel matters not treated in classical works. This approach aligns with the character of “normal science” as described by Thomas S. Kuhn: a stage in which a scholarly community (here, the

³¹ Abdul Jalil, “Mengenal Tarekat Shiddiqiyah Jombang; Sejarah, Doktrin, & Tujuannya,” Kompas.com, 2022, <https://regional.espos.id/mengenal-tarekat-shiddiqiyah-jombang-sejarah-doktrin-tujuannya-1362360>.

³² Hendra Yulia Rahman et al., “Kemandirian Ekonomi Melalui Pendekatan Tasawuf: Implementasi Filosofi Sirih Jamaah Tarekat Shiddiqiyah,” *Proceedings of International Conference on Muslim Society and Thought* 4, no. 2 (2024): 424–35, <https://doi.org/10.15642/icmust.4.2024.1738>.

³³ Muhammad Taufik, “Apa Itu Tarekat Shiddiqiyah Dan Siapa Sebenarnya Kiai Muchammad Muchtar Mu'thi Pendirinya,” Suarajatim.Com, 2022, <https://jatim.suara.com/read/2022/07/08/223748/apa-itu-tarekat-shiddiqiyah-dan-siapa-sebenarnya-kiai-muchammad-muchtar-muthi-pendirinya>.

Tarekat) operates under a dominant paradigm—namely, normative textualism.³⁴ However, as social change accelerated, the old paradigm began to reveal its limits. Modern economic phenomena, internal social dynamics, and the contextual needs of the faithful became external factors that produced anomalies for the classical *ijtihād* pattern.

“That is why this order has many followers from ordinary people to business owners—people who have capital and from various social strata. Nothing is burdensome, and the order supports the community’s economic theories. Providing capital to small enterprises, for example, may involve deducting operational costs and a 4:6 distribution; that is not a problem, provided the manager is content and the investor does not object. The point is mutual benefit, not burden. Our primary aim in worldly endeavors is to attain peace for ourselves and our families and social environment, so we can worship God in tranquility.”³⁵

These anomalies became evident when textual *ijtihād* systems could no longer offer concrete solutions to the community’s socio-economic problems. Classical texts do not explicitly address modern economic practices such as cooperatives, microenterprises, or the use of electronic money. Within this context, Tarekat Shiddiqiyah began to practice *istihsān* and *maqāṣidi* approaches, giving weight to principles of public benefit (*maṣlaḥah mursalah*) and social justice as the bases for legal rulings. This practice signaled an epistemological anomaly—the mismatch between the old theory and a new reality demanding reinterpretation of Islamic legal sources.

An epistemological crisis, in Kuhn’s view, occurs when the older paradigm can no longer resolve emerging problems. At this point, Tarekat Shiddiqiyah experienced a methodological crisis in its understanding of Islamic law. The limitations of *qiyās*—when it remains tied only to the outward sense of texts (*ẓawāhir al-nushūṣ*)—meant that *ijtihād* could not accommodate the community’s socio-economic issues.³⁶ Consequently, Shiddiqiyah developed an *ijtihād* approach grounded in *maqāṣid al-sharī‘ah*, emphasizing justice, balance, and social utility as legal orientations.³⁷ Thus, this methodological transformation constituted a response to a crisis, which in Kuhnian terms is a precondition for the emergence of a new paradigm.

The new paradigm in Tarekat Shiddiqiyah’s *ijtihād* is marked by the integration of Sufi spirituality with socio-economic rationality. In the context of *usūl al-fiqh*, this is evident in a hierarchical

³⁴ Miftakhul Arif, *Tasawuf Kebangsaan: Konstruksi Nasionalisme Tarekat Shiddiqiyah Ploso Jombang Jawa Timur*, *Proceeding Faqih Asy’ari Islamic Institut International Conference*, vol. 2, 2019, <https://doi.org/https://jurnal.staimaba.ac.id/index.php/amb/article/view/7/4>.

³⁵ Wn, “Interview.”

³⁶ Ahmadi, “THE POLITICS OF A LOCAL SUFISM IN CONTEMPORARY INDONESIA A Closed Look at The Shiddiqiyah Tarekat.”

³⁷ ASFA WIDIYANTO, “Religion and Covid-19 in the Era of Post-Truth: The Case of Indonesia,” *International Journal of Islamic Thought* 18 (2020): 1–12, <https://doi.org/10.24035/IJIT.18.2020.176>.

ordering of methods for legal inference. First, *qiyās* is applied where there exists a clear, definitive textual basis, such as in ordinary sale transactions and *zakāh* distribution. Second, *istihsān* is employed when texts allow for interpretive latitude e.g., in the management of Islamic cooperatives and communal capital empowerment. Third, *istislāh* (*maṣlahah*) is used when texts offer no guidance at all, such as in the use of electronic money, the digitalization of *da'wah*, and the governance of communal affairs.³⁸ This hierarchy demonstrates contextual legal rationality without denying textual authority.

The application of these three methods is not simultaneous but follows an epistemic gradation from *bayānī* to *ta'līlī* and then to *istislāhī*. With this staged structure, Shiddiqiyah avoids conflicts among legal methods that classical scholars criticized. Through the hierarchical approach, the order successfully shifts the orientation of Islamic law from normative to functional and solution-oriented. This shift manifests a change in the community's fundamental epistemic assumptions, corresponding to Kuhn's first phase: paradigm change begins with the displacement of core assumptions within a scholarly community.

"The Qur'an, *Ḥadīth*, *ijmā'*, and *qiyās* are, of course, authoritative and must be applied in Islam. But if they are not found, one may use *istihsān*, *maqāṣid*, and *maṣlahah*. How to measure goodness and benefit for the ummah and especially the congregation—so long as it contains no element of oppression, prohibition, or falsehood."³⁹

Empirically, this paradigm shift is visible in the transformation of the Tarekat's activities from a primary focus on *dhikr* and ritual to productive economic ventures and social empowerment. The establishment of the MAAQO water company, Al-Kautsar honey enterprise, and the community cooperative exemplify how Shiddiqiyah uses *maqāṣidi* *ijtihād* to strengthen an economy grounded in spirituality. Each economic policy is oriented toward *hiḍz al-māl* (protection of wealth), *hiḍz al-naḥs* (protection of life), and *hiḍz al-'ird* (protection of dignity). In other words, the new paradigm that emerges is not only a textual reinterpretation but also the result of measured and planned social transformation. The paradigm shift—framed by Thomas Kuhn's theory and linked to Tarekat Shiddiqiyah's *ijtihād*—is illustrated below:

³⁸ Philip Fountain, "Spiritual Economies: Islam, Globalisation, and the Afterlife of Development," *The Australian Journal of Anthropology* 23, no. 2 (2012): 256–57, <https://doi.org/10.1111/j.1757-6547.2012.00186.x>.

³⁹ Hanifatus Sholehah, S. Fathiyatul Jannah, and Faridatul Jannah, "Implementation of the Shiddiqiyah Order in the Community in Sumber Sirih Village, Waru District," *Maklumat: Journal of Da'wah and Islamic Studies* 2, no. 4 (2024): 241–45, <https://doi.org/10.61166/maklumat.v2i4.32>.

Paradigm Shift	Former Approach	Recent Approach
<i>Sources of Law</i>	Absolute belief in Islamic law: textualism	Social Orientation and <i>Maqasid Shariah</i>
<i>Anomaly</i>	Classical <i>ijtihād</i> method	<i>Maslahah</i> and <i>maqasid syariah</i> : socio-economic reality
<i>Methodological crisis</i>	Paradoxical textualism	New formula for <i>maqasid syariah</i>
<i>New Paradigm</i>	<i>Ijtihad</i> - textual	Contextual-spirituality-rationality

This new paradigm gives rise to a transformative mode of *ijtihād*: law is no longer understood as static but as a dynamic process interacting with social change. This is the “new normal science” in Kuhn’s sense—a stable period after a crisis in which the new mindset is collectively accepted by the community.⁴⁰ For Tarekat Shiddiqiyah, this new stability implies acceptance of *ijtihād jama’i* as a collective mechanism for legal determination grounded in *maṣlaḥah* and spiritual values.

Thomas S. Kuhn’s paradigm-shift theory supplies a comprehensive analytic framework for understanding Tarekat Shiddiqiyah’s epistemological transformation. The move from a textual paradigm to a contextual one is not merely a pragmatic response to contemporary challenges but constitutes a scientific revolution in how Islamic law is understood and applied. Through its *ijtihād* methodology, Tarekat Shiddiqiyah constructs a synthesis between legal orthodoxy and social reality, thereby providing a concrete example of how Islamic legal paradigms can evolve to meet the needs of the community and the dynamics of the times.

Methodologically, the normative-textual approach still relies heavily on classical tools such as *qiyās* (analogical reasoning), *ijmā’* (consensus), and *istihsān* (juristic preference).⁴¹ This reflects the historical caution of *murshids* and Tarekat scholars in issuing new rulings and their tendency toward *taqlīd* (emulation) of earlier scholarly opinions.⁴² However, with the advent of contextual-social approaches, *ijtihād* methods have become more flexible and are increasingly grounded in *maqāṣid al-sharī’ah* (the objectives of the law) and *maṣlaḥah* (public interest).

⁴⁰ Syakur, Khoiroh, and Bustami, “Theosophy for Social Piety: Investigating the Tariqa Shiddiqiyah Doctrine on the Implementation of Faith into Humanity.”

⁴¹ Fathullah Asni, “The Role of Mura’ah Al-Khilaf Epistemology in the Standardisation of Fatwa: An Analysis at the Perlis State Mufti Department,” *International Journal of Academic Research in Business and Social Sciences* 11, no. 10 (2021), <https://doi.org/10.6007/ijarbss.v11-i10/11070>.

⁴² Encung and Baiq Rida Kartini, “The Urgency of Renewing Islamic Sufism (Neo-Sufism) Fazlur Rahman’s Perspective in the Discourse of Modernity,” *AL-IKHSAN: Interdisciplinary Journal of Islamic Studies* 1, no. 2 (2023): 31–47, <https://doi.org/10.61166/ikhsan.v1i2.12>.

The social context highlights the stark differences between the two approaches. Under normative-textualism, the tarekat tended to be exclusive and disengaged from social issues, viewing the world primarily as a field of testing best traversed by *dhikr* and personal piety. Through the contextual approach, Shiddiqiyah now recognizes social engagement as part of its spiritual mission. Formerly, tariqa practice centered on internal rituals—*dhikr*, *wirid*, *khatam*, and *riyāḍah*.⁴³ Yet under the contextual model, the tariqa has become active in public life. This change signals a move from exclusive to inclusive *ijtihād*: the contextual approach does not deny the importance of sacred texts but makes them a foundation that dialogues with social realities.

Methodological Transformation of Tarekat Shiddiqiyah

The methodological transformation of *ijtihād* in Tarekat Shiddiqiyah is not a mere repetition of classical *usūl* conceptions but reflects an epistemological shift in legal reasoning. This transformation aligns with Kuhn's paradigm-shift model, where changes in assumptions, the emergence of anomalies, crisis, and the development of new knowledge produce a new framework of understanding. In this context, Tarekat Shiddiqiyah moves beyond the normative textualism of classical *usūl* toward a dynamic, praxis-oriented rational critical model of *ijtihād*. The Tarekat's community does not simply interpret *qiyās*, *istihsān*, and *istislāḥ* in their classical senses; it reconceptualizes them as epistemic instruments for responding to modern social and economic realities.⁴⁴

Tarekat Shiddiqiyah's critical stance toward traditional *fiqh* mindsets exemplifies what Kuhn calls an anomaly—when the old paradigm no longer answers new challenges. Confronted with socioeconomic inequalities and spiritual stagnation within the community, the Tarekat identified a crisis in the classical approach, which remained trapped within theoretical boundaries without delivering tangible welfare.⁴⁵ This crisis prompted a search for new epistemological tools that combine rational-critical reflection with spiritual sensitivity. Hence, the rational-critical model of *ijtihād* emerged not as a rejection of traditional *usūl* but as a transformation toward a practical system of ethical economics grounded in *maqāṣid al-sharī'ah*.⁴⁶

In practice, Tarekat Shiddiqiyah integrates logical reasoning, textual hermeneutics, and empirical observation of communal needs. For instance, the interpretation of *Sūrah* al-Jumu'ah verse

⁴³ Komalasari, Maharani, and Nurulloh, "Studies on Ulama's Flow in The Modern Era from an Islamic Perspective."

⁴⁴ M Zulhilmi, "Islamic Economics Towards Economic Growth and Stability," *Theajhssr.Com*, no. 04 (2024): 57–66, https://www.theajhssr.com/vol-7-iss-4/THEAJHSSR_H0708057066085.pdf.

⁴⁵ Shamil Shovkhalov, "Islamic Economic Principles and Their Contributions to Ecological Sustainability and Green Economy Development," *E3S Web of Conferences* 541 (2024), <https://doi.org/10.1051/e3sconf/202454104009>.

⁴⁶ Arifah Hidayati et al., "Marketing Analytics in the Era of Digital-Based Marketing Strategy," *Jurnal Ilmiah Ilmu Terapan Universitas Jambi* 8, no. 1 (2024): 61–75, <https://doi.org/10.22437/jiituj.v8i1.31908>.

10—“When the prayer is concluded, disperse through the land and seek the bounty of Allah”—is not read merely as an exhortation to work but as an ontological call to make labor itself an act of worship and a means of drawing closer to God. This interpretive shift reflects a change in epistemic assumptions from legalistic readings to a holistic synthesis of worship, economy, and social empowerment.⁴⁷ The approach builds a new paradigm of Islamic law as practical life (*fiqh al-wāqīʿ*), in which *maṣlaḥah* and *maqāṣid* are no longer abstract doctrines but operational principles for collective well-being.

Accordingly, Tarekat Shiddiqiyah’s *ijtihād* transforms *istislāḥ* and *istihsān* into practical mechanisms for public benefit. Economic self-sufficiency is not treated as an individual end but as a social duty that realizes *hiḍḍ al-māl* collectively.⁴⁸ Through cooperative institutions, halal production, and transparent trade ethics, the Tarekat operationalizes *maqāṣid al-sharīʿah* in its socio-economic dimension.⁴⁹ The rational-critical model thus marks a shift from theoretical discourse to performative practice, demonstrating that spiritual consciousness can underpin economic rationality.

“Business decisions are adapted to the principle of ‘*adam al-haraj*’ (avoiding undue hardship), provided they do not contradict *maqāṣid al-sharīʿah*. Therefore, commercial activity is permissible as long as honesty is maintained, and there is no *riba*, *gharar*, or injustice.”⁵⁰

This transformation resonates with Jasser Auda’s concept of *maqāṣid* systems thinking, which regards Islamic law as a dynamic system of interrelated objectives.⁵¹ Tarekat Shiddiqiyah implements this by linking spiritual formation with ecological awareness, ethical entrepreneurship, and social welfare.⁵² Their economic initiatives—such as sharia cooperatives and herbal production—manifest *ijtihād ijtīmāʿī* (collective social reasoning) grounded in *maṣlaḥah* and sustainability. This illustrates an *ijtihād* paradigm that is spiritual, rational, and emancipatory.⁵³

⁴⁷ Sayudin Sayudin, Kartono Kartono, and Aang Curatman, “Increasing Business Effectiveness Through The Implementation Of An Integrated Digital Marketing Strategy,” *Journal of World Science* 2, no. 11 (2023): 1908–13, <https://doi.org/10.58344/jws.v2i11.478>.

⁴⁸ L Kaira et al., “Uncovering Maqoshid Sharia: Safeguarding Ethics in Islamic Economics,” *Journal International ...* 01, no. 01 (2024): 17–24, <https://analysisdata.co.id/index.php/JIES/article/view/38%0Ahttps://analysisdata.co.id/index.php/JIES/article/download/38/28>.

⁴⁹ Kaira et al., “Uncovering Maqoshid Sharia: Safeguarding Ethics in Islamic Economics.”

⁵⁰ Mavis Chamboko-Mpotaringa and Tembi M. Tichaawa, “Sustainability of Digital Marketing Strategies for Driving Consumer Behaviour in the Domestic Tourism Industry,” *Studia Periegetica* 3, no. 43 (2023): 149–68, <https://doi.org/10.58683/sp.570>.

⁵¹ Norashikin Ahmad and Mohd Shukri Hanapi, “Maqasid Al-Syariah Thought in Mainstream Islamic Economics: A Review,” *International Journal of Academic Research in Business and Social Sciences* 8, no. 4 (2018): 616–26, <https://doi.org/10.6007/ijarbss/v8-i4/4038>.

⁵² Muhammad Baiquni Syihab, “Telaah Kritis Pemikiran Jasser Auda Dalam Buku ‘Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach,’” *AN NUR: Jurnal Studi Islam* 15, no. 1 (2023): 114–36, <https://doi.org/10.37252/annur.v15i1.455>.

⁵³ Ahmad Munawar Ismail et al., “Maqasid Syariah and Safety Aspects in Infrastructure and Health of Education Practices in Malaysia,” *International Journal of Civil Engineering and Technology* 9, no. 10 (2018): 820–30.

Further, the rational-critical model corresponds to Kuhn's final stage of paradigm change: the establishment of a new normal science. The epistemology of Tarekat Shiddiqiyah's *ijtihad* has matured into a coherent framework that marries spiritual practice (*dhikr*-based piety) with rational decision making. This paradigm legitimizes the pursuit of economic well-being as an extension of spiritual duty, thereby bridging the sacred-material dichotomy. The synthesis forms a new intellectual framework for Islamic economics that centers on social justice and human prosperity.

In economic practice, the *tariqa* also adopts principles of contemporary *mu'āmalāt* jurisprudence: avoiding speculative transactions (*gharar*) and interest-based systems (*riba*) while favoring contracts such as *murābahah* (sale with markup), *ijārah* (lease), and *mushārah* (partnership).⁵⁴ For example, in herbal product sales, the contract terms are agreed in advance and profits are fully transparent; there is no stockpiling or excessive profiteering. This reflects a deep, adaptive, and progressive understanding of *fiqh* rulings.⁵⁵

"We have a cooperative, but that is not the Tarekat's ultimate goal; it is only so that we may be tranquil in worship and draw nearer to God. We provide capital loans for members and the surrounding community—some on credit, some on deferred terms. We do not take interest; rather, we channel a voluntary donation to the organization from business proceeds. We control and review developments weekly. There must be records; fraud is not permitted; unclear matters are discarded."⁵⁶

The scriptural and juridical bases for these patterns of *ijtihad* include, for instance, *Sūrah* al-Baqarah 2:275 (where God permits trade and forbids *riba*), which the *tariqa* reads functionally in the context of sharia-compliant enterprise management. The prophetic hadith "*al-kasib ḥabībullah*" (the earner is beloved by God) also motivates *tariqa* members not to confine themselves to ritual acts alone. Such verses and sayings are combined with sound reason and contextual social analysis to produce business models that are at once spiritual and rational.

Thus, the transformation explores how *Tarekat Shiddiqiyah* reconstructs these principles into a new applied-*ijtihad* paradigm. Based on empirical data about their socio-economic practices, this study demonstrates how traditional legal reasoning evolves into transformative action. The Shiddiqiyah case confirms that *ijtihad* is not merely a deductive tool but a framework for continuous paradigmatic renewal in confronting the crisis of modernity. In this way, the *tariqa*'s approach realizes a living

⁵⁴ Nth, "Interview."

⁵⁵ Muhammad Nurfikri Amin and Fadil Sj, "Interfaith Marriage from the Perspective of Maqashid Al-Syari' Ah Jasser Auda (Analysis of Decision Number 916 / Pdt . P / 2022 / PN . Sby .)," *Mutawasith: Jurnal Hukum Islam* 6, no. 2 (2023): 156–67, <https://doi.org/http://jurnal.iailm.ac.id/index.php/mutawasith>.

⁵⁶ Wn, "Interview."

epistemology of renewal—where text, reason, and context unite to produce a sustainable spiritual-economic praxis.

Conclusion

Based on the study's findings and discussion, it can be concluded that the pattern of *ijtihad* within Tarekat Shiddiqiyah remains fundamentally rooted in the normative-textual *usul al-fiqh* methods—such as *qiyās*, *istihsān*, and *istislāh*—yet it has undergone an epistemological shift toward a more rational-critical and contextual orientation. Awareness of the community's social realities and spiritually based economic needs triggered the emergence of an “anomaly” within the purely legalistic classical mindset. From that point, an epistemic crisis developed that prompted the emergence of a new form of *ijtihad* seeking to integrate text, context, and practical rationality. Nevertheless, this process has not entirely escaped normative dominance: patterns of legal argumentation and the authority structure of the *murshid* remain central to decision-making. Therefore, the Shiddiqiyah *ijtihad* model can be understood as transitional—moving toward a new paradigm while still rooted in classical *usul* structures. Ultimately, this shift reveals the embryonic formation of a paradigmatic transformation toward a new epistemological construction that combines text, reason, and social reality as the foundation for contemporary Islamic legal renewal.

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