

QINI KHALWAT TO STRENGTHEN SPIRITUAL, MORAL, AND PHILANTHROPIC VALUES IN THE IDRISIYYAH ORDER IN TASIKMALAYA

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Abstract

This study examines the QINI practice, a *khalwat* ritual within the Idrisiyyah Order in Pagendingan, Tasikmalaya, as a means of developing spiritual, moral, and philanthropic values. The term QINI derives from the Arabic *qinī*, meaning 'protect me', and is understood as a spiritual endeavor to attain a noble life through God's forgiveness and mercy. The study focuses on strengthening spirituality, morality, and philanthropy cultivated through the QINI ritual, and on the interconnectedness of these values within the Idrisiyyah community. The study employs a historical-anthropological approach and qualitative methods, using participant observation, in-depth interviews, and content analysis of relevant documentary sources. The findings show that QINI Khalwat has developed dynamically and in transformative ways under the guidance of the *murshids*, particularly Sheik Akbar Muhammad Fathurahman. The ritual is conducted for three days and three nights in *Rajab*, *Zulhijah*, and *Rabiulawal*. During the *khalwat*, participants deepen their spiritual experience through *dhikr*, *awrad*, and intensive guidance from the *murshid* concerning the importance of closeness to God and the cultivation of *zuhd*. These spiritual values are expressed through social concern in the *Lelang Toh Tohan* tradition, which has raised billions of Indonesian rupiah in philanthropic funds. The funds support education, *da'wah*, and the socio-economic empowerment of members of the Idrisiyyah Order and the wider community. The study concludes that QINI

Khalwat establishes a close relationship between spiritual strengthening, moral formation, and philanthropic practice. Spiritual deepening fosters moral character that encourages social concern. The findings indicate that the ritual serves as a medium for spiritual development and contributes to community welfare. Thus, QINI Khalwat represents a transformative model of religious life in the Indonesian context.

Keywords: *Idrisiyyah Order, QINI Khalwat, Spirituality, Morality, Philanthropy.*

A. Introduction

Sufism is an important dimension in the development of Islam in Indonesia since the Islamization of the archipelago. In addition to serving as a medium for spiritual development, Sufism has contributed to character formation, the strengthening of social solidarity, and the development of religious life in society (Hassan, 2020). Over time, Sufi traditions became institutionalized in various *tariqas* (Sufi orders), each with distinctive systems of spiritual development, teacher–disciple relationships (*murshid–murid*), and methods of spiritual training (Biyanto, 2017; Smith, 2021). One form of spiritual training characteristic of many Sufi orders is *khalwat* or *suluk*, namely a period of retreat under the guidance of a *murshid* (spiritual guide) to deepen *dhikr*, purify the soul, and cultivate closeness to God. This practice is widely known among various Sufi orders in Indonesia, including the Qadiriyyah, Naqsyabandiyah, Shattariyyah, Rifa’iyah, Shadhiliyyah, Tijaniyyah, and Idrisiyyah Orders (Rubaidi, 2020; Yusuf, 2020).

Among these various Sufi orders, the Idrisiyyah Order demonstrates dynamic growth by modernizing its spiritual guidance practices while remaining grounded in the Qur’an and Sunnah. The order traces its lineage to Sayyid Ahmad ibn Idris al-Fasi (1757–1837 CE), a Moroccan scholar who significantly influenced the development of Sufism in North Africa and the Middle East (Abdurahman & Badriza, 2021; Badaruddin & Mahyuddin, 2021). In Indonesia, the Idrisiyyah Order was established by Sheikh Abdul Fatah in 1934 and was subsequently carried forward by his successors; it is currently led by Sheikh

Muhammad Fathurahman. Under his leadership, the order has expanded its spiritual guidance and strengthened its efforts in *da'wah* (Islamic preaching), education, economic empowerment, and social services as part of the practical application of Sufi values (Abdurahman & Nur, 2019; Badaruddin & Mahyuddin, 2021). The Idrisiyyah Order has grown by consolidating Sufi traditions and reinforcing Sharia-compliant practices to cultivate communal morality and spirituality (Baried, 2022; Redaktur TQN News, 2017). Furthermore, Sheikh Muhammad Fathurahman is attuned to the evolving demands of the contemporary era, placing great emphasis on the dissemination of *da'wah* and the renewal of Sufi practices (Mursalat & Munandar, 2022).

A notable innovation within the Idrisiyyah Order is the development of the QINI Khalwat. The term QINI is written in Arabic as “قِنِي” (*qinī*) and derives from the imperative form of the verb “وَقَى-يَقِي” (*waqā-yaqī*), meaning ‘preserve me’ or ‘protect me’. In the tradition of the Idrisiyyah Order, QINI is understood as a spiritual endeavor to attain the protection, forgiveness, and compassion of Allah through self-purification (Salim Bela Pili, personal communication, July 8, 2023). Unlike conventional *khalwat* practices, which tend to emphasize individual asceticism, QINI Khalwat is designed as a developmental system that integrates spiritual deepening, moral character building, and the strengthening of social responsibility. This ritual is conducted over three days and three nights on three separate occasions each year—specifically during the months of *Rajab*, *Zulhijah*, and *Rabiulawal*—featuring a series of activities such as *dhikr* (remembrance of God), *awrad* (litanies), and *tausiyah* (spiritual guidance) from the *murshid*, character education, and various activities aimed at fostering social concern (Pahlevi, 2022; Pili, 2019).

These characteristics indicate that QINI Khalwat, while an individual spiritual experience, is directed toward generating social transformation in participants' lives. The cultivation of *zuhd* does not mean withdrawing from social life; rather, it serves as an

ethical foundation for developing concern for others. This orientation is reflected in various philanthropic activities accompanying QINI Khalwat, particularly the *Lelang Toh Tohan* tradition, a voluntary fundraising practice used to support education, *da'wah*, economic empowerment, and various social programs at Al-Idrisiyyah Islamic Boarding School in Pagendingan, Tasikmalaya and in the wider community. QINI Khalwat thus demonstrates a close relationship between religious ritual and philanthropic practice, which manifests Sufi teachings in social life (Juftazani, personal communication, July 27, 2023).

Several previous studies have examined the Idrisiyyah Order from different perspectives. Azis et al. (2021) examined the implementation of Sufi values in santri character formation, while Mursalat and Munandar (2022) explored the economic and entrepreneurial dimensions of the Idrisiyyah community. Baried (2022) examined business and philanthropic activities developing within the order. Studies of *khalwat* practices, meanwhile, have focused more extensively on other Sufi orders, such as Saliyo et al. (2023), which examines the spiritual experiences of Naqsyabandiyah followers, and Yusuf (2020), which examines the symbolic meaning of *khalwat* in the Naqsyabandiyah Khalidiyah Order. Although these studies make important contributions, they have not explained how QINI Khalwat connects spiritual development, moral formation, and strengthened philanthropy within a single integrated ritual system.

Based on this discussion, the novelty of this study lies in its analysis of QINI Khalwat as a Sufi ritual model that connects three key dimensions: spirituality, morality, and philanthropy. The study views religious ritual as both a means of individual spiritual development and a mechanism of social transformation that encourages collective concern and community welfare. This perspective broadens the study of Sufi orders by demonstrating that Sufi rituals can serve as instruments for sustainable social empowerment.

Therefore, the study addresses two main questions. First, how does QINI Khalwat shape and strengthen spiritual and moral values within the Idrisiyyah community? Second, how does QINI Khalwat contribute to the development of religious philanthropy in supporting education, da'wah, and social empowerment at Al-Idrisiyyah Islamic Boarding School in Pagendingan, Tasikmalaya?

B. Methods

This study employs a qualitative research design with a historical-anthropological approach (Bryman, 2016; Richey & Klein, 2014). The historical approach was used to trace the development of the Idrisiyyah Order in the contemporary period, particularly changes and innovations in QINI Khalwat since the leadership of Sheikh Muhammad Fathurahman. The anthropological approach was used to understand the meanings, practices, and religious experiences of order members in carrying out QINI Khalwat, particularly those related to the formation of spiritual, moral, and philanthropic values.

The research was conducted at the Al-Idrisiyyah Islamic Boarding School in Pagendingan, Tasikmalaya, West Java—the center of the Idrisiyyah Order activities in Indonesia. Field data collection took place in 2023, coinciding with a series of QINI Khalwat events, allowing the researcher to directly observe the execution of the rituals and their associated activities.

Research informants were purposively selected for their involvement, knowledge, and role in organizing the QINI Khalwat. The main informants include the *murshid* of the Idrisiyyah Order, the management of the Al-Idrisiyyah Foundation, the QINI Khalwat organizing committee, and several adherents or members of the congregation who participated in the activity. The selection of informants is carried out in stages until the information obtained shows a sufficient level and no longer produces new findings (data saturation).

Data collection was conducted using a triangulation of three techniques (Creswell & Poth, 2018). First, a documentary study of

primary and secondary sources—including organizational documents, archives, books, scholarly articles, and publications—was conducted to examine the history and development of the Idrisiyyah Order. Second, semi-structured in-depth interviews were conducted to understand the concepts, objectives, implementation, and significance of the QINI Khalwat from the informants' perspectives. Third, participant observation was undertaken during the QINI Khalwat to document the sequence of rituals, social interactions, *tausiyah*, *dhikr* practices, and the various philanthropic activities accompanying the event.

Data obtained from these various sources were integrated and triangulated to enhance the completeness and credibility of the research findings. Data analysis was conducted in stages, involving data reduction, categorization into key themes, descriptive-interpretative presentation, and conclusion drawing. The entire analysis process aimed to identify the relationships between the QINI Khalwat practice and the strengthening of spirituality, moral formation, and the development of philanthropic practices within the Idrisiyyah Order community.

To ensure research credibility, source triangulation, data-collection technique triangulation, and cross-checking of information obtained from documents, interviews, and field observations were conducted (Bryman, 2016). Data interpretations were also continuously compared with field findings and relevant literature to produce a consistent understanding of the phenomenon under study.

The study was conducted in accordance with research ethics principles. All informants consented to being interviewed after receiving an explanation of the research objectives, data use, and confidentiality of their identities. The data obtained were used solely for academic purposes and presented responsibly without causing harm to individuals or institutions at the research site.

C. Result

1. The Development of the Idrisiyyah Order and the QINI Khalwat Establishment

The Idrisiyyah Order is a *tariqa* that has flourished in Indonesia, with its center of activity located at the Al-Idrisiyyah Islamic Boarding School in Pagendingan, Tasikmalaya. From the era of leadership under Syekh Akbar Abdul Fatah (d. 1947)—later succeeded by Syekh Muhammad Dahlan (d. 2001)—the cultivation of Sufism has focused on perfecting the relationship between the individual and Allah the Almighty through the strengthening of Sharia, the purification of the soul, spiritual exercises, and the refinement of character. According to Syekh Muhammad Dahlan, a disciple's spiritual journey unfolds across four primary stages: external religious practices, *muhāsabah al-nafs* (self-examination), *riyāḍah rūḥāniyyah* (spiritual discipline), and *musyāhadah* (spiritual witnessing/contemplation) (Dahlan, 1979). These four stages are viewed as a progressive process for fostering both spiritual piety and moral maturity (Abdurahman & Nur, 2019; Bahrudin, 2012).

This guidance is implemented through six practices that are obligatory for every adherent. These six practices serve as a routine of worship and act as instruments for character development, fostering the spiritual discipline that forms the foundation of a life within the *tariqa*.

Table 1. Six Core Practices in the Idrisiyyah Order

No.	Practice	Development Objective
1	Reciting one <i>juz</i> of the Qur'an daily (or an alternative recitation as prescribed by the <i>tariqa</i>).	Strengthening closeness to the Qur'an and building spiritual awareness.
2	Reciting <i>istighfar</i> 100 times every day.	Cultivating self-awareness (<i>muhāsabah</i>) and purification of the soul (<i>tazkiyat al-nafs</i>).

No.	Practice	Development Objective
3	Reciting the <i>dhikr</i> “ <i>Lā ilāha illā Allāh, Muḥammad Rasūl Allāh fī kulli lamḥatin wa nafasin ‘adada mā wasi’ahu ‘ilmullāh</i> ” 300 times.	Strengthening awareness of God’s presence in all activities of life.
4	Reciting Shalawat Ummi 100 times.	Cultivating love for the Prophet Muhammad as a moral exemplar.
5	Reciting “ <i>Yā Ḥayyu Yā Qayyūm</i> ” 1,000 times.	Strengthening spiritual steadfastness and reliance on God.
6	Practicing piety in all aspects of life.	Internalizing moral and ethical values in everyday life.

Source: Adapted from Dahlan (1979), Bahrudin (2012), and Baried (2022)

These six practices demonstrate that spiritual cultivation within the Idrisiyyah Order is developed gradually through continuous spiritual discipline. All practices are directed toward enhancing the quality of individual worship and fostering a moral consciousness reflected in self-restraint, sincerity, discipline, and social responsibility. These ritual practices serve as the conceptual foundation for the QINI Khalwat, a more intensive and comprehensive form of spiritual cultivation.

A significant transformation in the evolution of the Idrisiyyah Order has occurred under the leadership of Sheikh Muhammad Fathurahman, who was appointed as *murshid* in 2010. Under his leadership, the cultivation of Sufism is not viewed merely as a process of individual spiritual deepening; rather, it is directed toward social transformation by strengthening education, *da’wah* (religious outreach), economic empowerment, and community service. This orientation reflects an expansion of the Order’s function—moving beyond spiritual cultivation toward the development of a more inclusive socio-religious life (Baried, 2022).

One form of this renewal is the development of QINI Khalwat—a retreat model held for three days and three nights, three times a year during *Rajab*, *Zulhijah*, and *Rabiulawal*. Unlike the *khalwat* practices found in many *tariqa*—which typically span longer periods and focus on individual ascetic experiences—QINI Khalwat is designed to be more adaptable to the needs of contemporary Muslim society. During the retreat, participants engage in a series of activities, including *dhikr* (remembrance of God), *awrad*, Quranic recitation, *tausiyah* from the *murshid*, *muhāsabah* (self-reflection), and other practices that emphasize character building and strengthen social concern.

2. QINI Khalwat as a Model of Spiritual Guidance

QINI Khalwat is a distinctive form of spiritual guidance developed within the Idrisiyyah Order, serving to refine the *khalwat* (spiritual seclusion) practice long established in the Sufi tradition. Unlike conventional *khalwat*—which is typically undertaken individually in a setting relatively isolated from social life and spans a considerable period—QINI Khalwat is designed as a communal spiritual retreat lasting three days and three nights at the Al-Fattah Mosque within the Al-Idrisiyyah Islamic Boarding School in Pagendingan, Tasikmalaya. This model enables participants to undergo self-purification without severing their ties to social life and community activities (Observation and personal communication, September 28, 2023).

The evolution of the QINI Khalwat reflects a process of adaptation to the needs of contemporary Muslim society. Initially, the activity spanned fifteen days; it was subsequently shortened to ten days, then five, and since 2013, it has been conducted over three days and three nights. According to informants, this reduction in duration was intended to maintain the intensity of spiritual practice while broadening public access to *tariqa* training, allowing participants to engage without neglecting family or professional responsibilities.

Thus, the change in duration represents a form of institutional innovation that preserves the essential substance of the spiritual practice (Pili, 2019).

QINI Khalwat is held three times every year: *Rajab*, *Zulhijah*, and *Rabiulawal*. These three times were chosen because they have symbolic meaning in Islamic history. The series in *Rabiulawal* is intended to emulate the life of the Prophet Muhammad. The implementation in the month of *Rajab* is linked to the *Isra' Mikraj* event as a momentum to improve the quality of devotion to Allah, while the implementation in the month of *Zulhijah* emphasizes the value of sacrifice and sincerity inherited from the Prophet Ibrahim. In this sense, every QINI Khalwat event becomes a ritual activity and a medium for internalizing historical and theological values in participants' lives (Salim Bela Pili, personal communication, July 29, 2023).

Based on observations and interviews conducted from September 28 to October 1, 2023, the QINI Khalwat spiritual retreat process within the Idrisiyyah Order unfolds as follows:

Adherents of the Idrisiyyah Order from various regions began arriving on Thursday morning and stayed in the Al-Idrisiyyah Islamic Boarding School dormitories or nearby lodgings. The opening of the QINI event took place on Thursday night—following the Isha prayer—at the Al-Fattah Mosque; it was led personally by the *murshid*, Sheikh Muhammad Fathurahman, who delivered a *tausiyah* covering the teachings, history, and development of the Idrisiyyah Order, followed by *istighfar* (seeking forgiveness), *dhikr makhshush* (specific remembrance), *Shalawat Ummi* (invocations of blessings upon the Prophet), and prayer. In the early hours of Friday, around 3:30 AM, the disciples performed *Tahajjud* and *Witr* prayers in congregation, after which some recited the Qur'an while others engaged in *dhikr* (remembrance of God) until the break of dawn. Following the *Subuh* prayer, the *murshid* delivered another address, preceded by a collective *dhikr* session

that lasted until Isyraq, culminating in the congregational Isyraq prayer. The gatherings held after Isha and Subuh constituted the core of the QINI proceedings, serving as a space for direct interaction between the *murshid* and adherents. During the day, participants engaged in various activities—such as resting, socializing, and attending seminars or events organized by the Idrisiyyah Foundation—while the Dhuhr, Asr, and Maghrib prayers were performed in congregation at the Al-Fattah Mosque, accompanied by the Order's specific *dhikr* and *awrad*. A similar schedule of activities continued through Saturday, culminating on Saturday night after Isha with a spiritual address, *awrad* recitations, and the *Lelang Toh Tohan*—a fundraising session where the *murshid*, disciples, and benefactors contributed to support various shared causes. These activities lasted until around midnight and were followed by the QINI closing ceremony on Sunday morning after Subuh, featuring *dhikr* and a final *tausiyah* by the *murshid*. At the conclusion of the event, the disciples shook hands with the *murshid* and fellow participants in an atmosphere filled with deep emotion and reverence before returning to their respective regions.

The QINI Khalwat spiritual retreat consistently retains a powerful appeal whenever it is held. Hundreds—sometimes thousands—of people flock to the event, packing the Al-Fattah Mosque to capacity and filling the surrounding courtyard. Participants come from diverse backgrounds, enriching the social tapestry of the gathering. Men and women attend, seated separately in accordance with established guidelines. They represent a wide range of professions and roles, from farmers and traders to businesspeople and civil servants. Attendees arrive not only from various regions across Java but also from distant cities such as Lampung and Palembang in Sumatra. Some even join from abroad—including Malaysia, Singapore, and Hong Kong—participating either in person or via live radio and television broadcasts. Reflecting this spirit of diversity, QINI events are open to the general public (Dodi, the section of

the Idrisiyyah Information Center, personal communication, September 29, 2023).

Observations indicate that the QINI Khalwat structure is built upon a combination of *dhikr* practices, Qur’anic recitation, congregational prayers, *muhasabah* (self-reflection), *tausiyah* from the *murshid*, and intensive interaction between the *murshid* and the adherents. Two primary sessions—held after the *Isha* and Subuh prayers—form the core of the spiritual training; during these times, the *murshid* provides spiritual guidance, directs the performance of *dhikr* and *awrad*, and offers counsel on strengthening moral character and social responsibility. Outside these sessions, participants continue to engage in congregational worship, recite the Qur’an, increase their *dhikr* practice, and participate in various support activities organized by the Islamic boarding school.

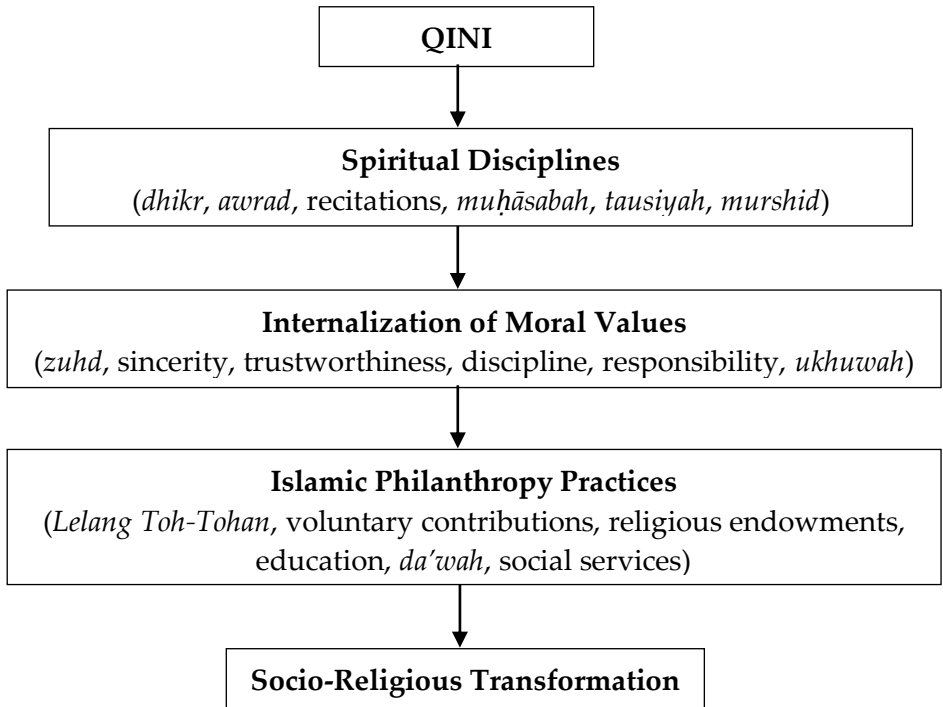
Field findings also reveal that the QINI Khalwat is inclusive. Participants come from various regions across Indonesia—and even from abroad—representing diverse social and professional backgrounds. This diversity demonstrates that the spiritual guidance offered by the Idrisiyyah Order is open to all members of the public who wish to deepen their religious lives. The attendance of thousands of participants at each event indicates that the QINI Khalwat has evolved into a space for spiritual learning and a means of strengthening social solidarity within the congregation.

One characteristic distinguishing the QINI Khalwat from similar practices in many other *tariqas* is the integration of spiritual ritual with social concern. The event culminates in intensified *dhikr* and *tausiyah* from the *murshid*, alongside the *Lelang Toh Tohan* auction. This tradition demonstrates that the spiritual experience gained during the *khalwat* is channeled into a commitment to support education, *da’wah* (religious outreach), social services, and community economic empowerment. Philanthropy is thus positioned as both an

activity and an integral component of the ritual within the spiritual development process.

Based on the overall findings, this study demonstrates that QINI Khalwat represents a model of *khalwat* renewal within the Idrisiyyah Order. QINI Khalwat is positioned as a medium for internalizing spiritual values intended to foster sustainable philanthropic practices. This relationship can be understood through an analytical model developed from the study's findings.

Figure 1. Analytical Model of the Relationship between QINI Khalwat, Moral Formation, and Philanthropy



The model in Figure 1 shows that the QINI Khalwat serves as the starting point for a gradual transformation. Spiritual disciplines cultivated through *dhikr*, *awrad*, Qur’anic recitation, and the guidance of a *murshid* foster the internalization of moral

values—such as *zuhd* (asceticism), sincerity, trustworthiness, and concern for others. These values manifest in various philanthropic actions that support socio-religious transformation. This analytical model provides the foundation for the subsequent discussion on spiritual strengthening, moral formation, and philanthropic practices within the QINI Khalwat as a vehicle for the development of the Idrisiyyah Order.

D. Discussion

1. Strengthening Spiritual Values through QINI Khalwat

The spiritual strengthening derived from the *khalwat* ritual arises from intensive interaction involving the *murshid*, *dhikr*, Qur'anic recitation, *muhasabah*, and the internalization of Sufi teachings throughout the guidance process. In various spiritual discourses delivered during the QINI program, Sheikh Muhammad Fathurahman emphasizes that the relationship between the *murshid* and the disciple is a fundamental element of spiritual development. He views the *murshid* as an heir to the prophetic mission, guiding disciples through the recitation of Qur'anic verses, instruction in Sharia (Islamic law), and the cultivation of moral character. The spiritual bond between disciple and *murshid* should be understood as both a personal connection and a mechanism for transmitting religious values—values that reinforce the participants' commitment to worship and deepen their religious consciousness. Furthermore, the QINI Khalwat fosters stronger bonds among the congregation through the values of *ta'aruf* (mutual acquaintance), *tawaddud* (affection), *tarāḥum* (compassion), and *ta'āwun* (mutual cooperation), allowing the spiritual dimension to flourish alongside growing social solidarity (Sheikh Muhammad Fathurahman, recorded lecture, September 28, 2023).

The participants' spiritual experiences are shaped by the comprehensive guidance system developed within the QINI Khalwat spiritual retreat. Testimonies from several participants indicate that they view the QINI Khalwat as an opportunity to

deepen their closeness to Allah, increase *dhikr* (remembrance of God), strengthen self-reflection, and renew their commitment to practicing Islamic teachings. Some informants also revealed that the intense ritual atmosphere helped them attain inner peace and enhanced their readiness to face various life challenges (Tatang Achyar, Juftazani, and Darlen, personal communication, September 29, 2023). While these findings do not point to quantitatively measurable psychological changes, they demonstrate how participants interpret their religious experiences as a process of spiritual deepening that provides a new direction for their religious lives.

These findings align with the concept of *tazkiyat al-nafs*—the process of purifying the soul through the control of base desires, the intensification of acts of worship, and the cultivation of moral character. From a Sufi perspective, *tazkiyat al-nafs* is a process of inner transformation that unfolds continuously through spiritual exercises (*riyāḍah rūḥāniyyah*) (Thohri & Hadisaputra, 2022). In the QINI Khalwat, this process is realized through the habitual practice of *dhikr*, *awrad*, Qur’anic recitation, and *muhasabah*, and alongside guidance from a *murshid*. Meanwhile, the spiritual strengthening experienced by participants manifests as a spiritual realization resulting from this sustained process of spiritual discipline.

Interview results also indicate that participants view the *awrad* of the Idrisiyyah Order as a means of maintaining a continuous connection with Allah in their daily lives. The practice of *dhikr*—involving the repetition of specific phrases—cultivates spiritual awareness, encouraging participants to exercise greater mindfulness in their thoughts, attitudes, and actions. From this perspective, the spiritual discipline fostered through the QINI Khalwat spiritual retreat does not end with the three-day ritual itself but extends into daily life through the consistent practice of the Order’s spiritual observances (Dody, Tatang Achyar, and Lukman, personal communication, September 29, 2023).

The research findings indicate that spiritual strengthening during QINI Khalwat occurs through three interconnected processes. First, the internalization of *tawhid* (monotheistic) values through *dhikr*, *awrad*, and Qur'anic recitation. Second, the deepening of self-awareness through *muhasabah* and the guidance of a *murshid*. Third, the formation of a commitment to implement spiritual values in social life (Suwito et al., 2022). These three processes demonstrate that spirituality within the Idrisiyyah Order can be understood as an individual experience inseparable from life in society, serving as a foundation for character formation and social responsibility.

These findings also extend the research of Azis et al. (2021), which emphasized character building through Sufi-based education at the Al-Idrisiyyah Islamic boarding school. The study demonstrates that this character-building process is reinforced by the QINI Khalwat ritual mechanism, which integrates spiritual discipline, moral guidance, and a commitment to social service. Thus, QINI Khalwat can be understood as a model of spiritual development that deepens the human relationship with Allah while establishing the ethical and moral foundation for the social behavior and philanthropic activities discussed in the subsequent subsection.

2. Strengthening Moral Values through QINI Khalwat

Moral formation within QINI activities results from a process of habituation that occurs collectively (Thohri & Hadisaputra, 2022) and intensively during *khalwat* (spiritual retreat) practice. Throughout the QINI Khalwat, Sheikh Muhammad Fathurahman consistently emphasizes key moral values: sincerity (*ikhhlās*), compassion (*rahmah*), asceticism (*zuhd*), obedience to Allah and His Messenger, self-control, and social responsibility (Murshid Sheikh Muhammad Fathurahman, recorded lecture, September 29, 2023). These values are conveyed through *tausiyah* and embodied in the patterns of interaction between the *murshid* and the disciple. During these activities, moral development unfolds through a combination of instruction,

role modeling, and direct experience within the communal life of the group (Pahlevi, 2022).

Research findings indicate that participants viewed the QINI Khalwat as an opportunity for self-reflection (*muhasabah*) regarding their behavior and for improving the quality of their relationships—both with Allah and with other people. Some informants reported that after participating in QINI, they strove for greater discipline in their acts of worship, exercised greater caution in their speech, and found it easier to control their emotions when facing family- or work-related issues. Other informants revealed that the *muhasabah* experience during the *khalwat* motivated them to improve social relationships, increase their concern for their surroundings, and avoid behaviors deemed contrary to Islamic values. These findings point to a process of ethical reflection that participants perceived as a crucial part of their spiritual journey.

One of the most prominent moral values in the QINI Khalwat is *zuhd*. In contrast to the understanding that identifies *zuhd* with moving away from worldly life, the Idrisiyyah Order interprets *zuhd* as the ability to control attachment to worldly interests without abandoning social and professional responsibilities. Sheik Muhammad Fathurahman emphasized that an adherent is still encouraged to work, strive, and contribute to society, but does not make wealth, position, or status the main goal in life. *Zuhd* is understood as a moral orientation that regulates how a person uses worldly life as a means of serving Allah (Ismail, 2023).

These findings show that *zuhd* in QINI Khalwat is a theological concept that can be used as a basis for character formation. Through the practice of worship, *dhikr*, *muhasabah*, and guidance from the *murshid*, participants are encouraged to develop a simple, humble, and responsible attitude toward life and to control impulses that can give rise to greed, arrogance, and excessive tendencies. In this perspective, *zuhd* is more oriented

towards self-control (self-restraint) as the basis for moral formation.

This interpretation aligns with the perspective of Sherman (2023), who positions *zuhd* as a moral orientation that shapes an individual's ethical intuitions and judgments, while also extending the findings of Rahmat and Yahya (2021) regarding the relevance of *zuhd* values in Islamic education. The study demonstrates that the internalization of this value occurs through structured ritual mechanisms. In other words, the QINI Khalwat provides a space for moral learning that integrates spiritual dimensions, self-reflection, and communal living practices, thereby enabling moral values—initially understood as normative knowledge—to be cultivated into habits within daily life.

These findings demonstrate that the relationship between spirituality and morality within the QINI Khalwat is integrative. Spiritual strengthening—achieved through *dhikr*, *awrad*, and *muhasabah*—serves as the foundation for character formation, while the resulting character provides the basis for the emergence of social responsibility in community life (Asbury, 2022). Within this framework, morality is positioned as the ultimate goal and a manifestation of the spiritual depth attained through the *khalwat* process. This relationship explains why moral cultivation within the Idrisiyyah Order contributes to the development of the philanthropic practices discussed in the following subsection.

3. Strengthening Philanthropic Values through QINI Khalwat

Research findings indicate that philanthropy within the Idrisiyyah Order is understood as a manifestation of the spiritual and moral cultivation that occurs during the QINI Khalwat spiritual retreat. In various teachings, Sheikh Muhammad Fathurahman emphasizes that a disciple's success can be measured by the intensity of their ritual worship as well as their willingness to share benefits with others. Consequently, values such as *qanā'ah* (contentment), *ikhlas* (sincerity), *zuhd*, and social

concern are consistently linked to the obligation to foster the public good (Pahlevi, 2022).

In a sermon delivered on the third night of the QINI event, Sheikh Muhammad Fathurahman explained that spiritual intelligence must give rise to social intelligence. According to him, anxiety regarding one’s livelihood is a barrier to inner peace. Since sustenance is believed to come from Allah and must be sought through *halal* (permissible) means, every disciple is encouraged to cultivate an attitude of *qanā’ah* (contentment) and avoid an excessive focus on material gain (Sheikh Muhammad Fathurahman, recorded lecture, September 30, 2023). This understanding serves as the ethical foundation for fostering a spirit of sharing within the community.

This orientation is tangibly manifested through the *Lelang Toh-Tohan*—a collection of *infaq* (voluntary charitable contributions) that forms an integral part of the QINI Khalwat series. In Sundanese tradition, the term *toh-tohan* signifies giving with genuine sincerity or wholeheartedness. Consequently, fundraising within QINI is not viewed merely as an ordinary fundraising activity but rather as a means of practicing the spiritual values internalized during the *khalwat* process. Philanthropy within the Idrisiyyah Order represents a continuation of spiritual cultivation, rather than an activity separate from religious rituals (Salim Bela Pili, personal communication, July 29, 2023).

The following table shows the results of collecting funds and goods at the implementation of the 154th National QINI (30 September 2023).

Table 2. *Lelang Toh-Tohan Acceptance 154th QINI*

I. Money Receipt						
No.	Assembly					Nominal
1	Agnia	Care	Teller	Recap	Before	IDR 534.067.341
	Announcement					
2	Mosque	Envelope	Auction	Cash	Recap	IDR 214.227.400

3	Auction Commitment Recap	IDR 750.600.000
4	Teller Recap at Auction	IDR 96.763.036
Sum		IDR 1.595.657.777

II. Acceptance of Goods and Services

No.	Name of Goods and Services	Qty	Unit	Nominal
1	Honda Vario Techno 2012	1	Fruit	IDR 7.000.000
2	Honda Vario 150 (3 wheels)	1	Fruit	IDR 10.000.000
3	Cement	160	Bag	IDR 11.200.000
4	Gold Earrings	1	Set	-
5	Gold Ring	1	Fruit	-
6	Dollar Singapore	1	Dollar	IDR 11.341
7	Korean Won	500	Won	IDR 5.725
8	Bath Thailand	25	Bath	IDR 10.514
9	Kyrgystani Som	1	Som	IDR 175
10	Riyals	500	Riyal	IDR 2.065.490
11	1/2 Khoirur Rooziqin Dinar	1	Fruit	IDR 2.349.000
12	Hai Nghin Dong (Vietnamese Currency)	2000	HND	IDR 1.280
13	Malaysian Ringgit	3	Ringgit	IDR 9.885
Sum		IDR	32.653.410	
Total		IDR 1.628.311.187		

Source: Aghnia Care Data of the Idrisiyyah Order (2023)

The data in Table 2 shows that fundraising exceeded IDR 1,62 billion during a single QINI event. However, this study does not interpret the magnitude of these funds as a direct measure of participants’ spirituality. Instead, the data is best understood as an indicator of the high level of collective participation in philanthropic practices—practices fostered through the spiritual and moral guidance mechanisms within the Idrisiyyah Order. In other words, the spiritual values cultivated during QINI find social

expression in the congregation's willingness to contribute to activities that serve the common good.

The consistency of these philanthropic practices is also evident in the growth of fundraising over the past four years.

Table 3. *Total Auction Acquisition for Each QINI Implementation in 2020-2023 in IDR*

QINI	2020	2021	2022	2023	Total
Rajab Auction	313.598.600	754.081.933	869.223.690	966.976.054	2.903.880.277
Zulhijah Auction	456.542.800	820.755.624	939.848.749	2.041.014.033	4.258.161.206
Rabiulawal Auction	1.364.284.928	734.265.949	1.508.884.568	1.628.311.186	5.235.746.631
Total	2.134.426.328	2.309.103.506	3.317.957.007	4.636.301.273	12.397.788.114

Source: Aghnia Care Data of the Idrisiyyah Order (2023)

Table 3 shows an upward trend in fund collection over the years, despite variations across QINI implementation periods. This increase indicates that the philanthropic mechanism established through QINI is becoming increasingly institutionalized within the lives of the congregation members. While these findings are insufficient to conclude that there is a direct rise in spirituality, they suggest a strengthening of the congregation’s social commitment to programs serving the public good.

The funds raised are subsequently managed through the philanthropic organization Agnia Care, which serves as the official institution administering the social programs of the Idrisiyyah Order.

Table 4. *Lelang Toh-Tohan Distribution Data in 2023*

No.	Types of Distribution	Nominal
1	Infaq is Not Bound to Education	IDR 2.250.000.000
2	Infaq Not Bound to Social and Humanitarian	IDR 1.036.301.273
3	Infaq is Not Bound to <i>Da'wah</i>	IDR 500.000.000
4	Infaq is Not Tied to Economy	IDR 850.000.000
Total Disbursement		IDR 4.636.301.273

Source: Agnia Care Data of the Idrisiyyah Order (2023)

As shown in Table 4, the majority of funds are allocated to educational development, followed by social-humanitarian programs, economic empowerment, and *da'wah* (religious outreach). This distribution pattern indicates that philanthropy within the Idrisiyyah Order encompasses both consumptive aid and efforts to strengthen community capacity through investments in education, economic empowerment, social services, and the development of *da'wah* activities.

Interviews with Agnia Care administrators indicate that fundraising through the *Lelang Toh-Tohan* auction serves as a primary source of funding for various social programs—including support for orphans and the elderly, the renovation of substandard housing, assistance for communities affected by disasters or the pandemic, and the development of community economic empowerment initiatives. Additionally, the Idrisiyyah Order has established various business units—such as Qini Mart, Qini Fresh, Qini Phone, cooperatives, and Baitul Māl wa al-Tamwīl (BMT)—as part of its community-based economic empowerment strategy (Baried, 2022; Mursalat & Munandar, 2022).

The findings of this study demonstrate that philanthropy within the Idrisiyyah Order is developed through an integrative mechanism. Spiritual cultivation—facilitated by *dhikr* (remembrance of God), *muhasabah*, and guidance from a *murshid*—shapes moral orientations characterized by *ikhhlās* (sincerity), *zuhd*, and social concern. These values are

subsequently institutionalized through the *Lelang Toh-Tohan* mechanism and professionally managed by Agnia Care, resulting in a range of community empowerment programs. Thus, the relationship between spirituality and philanthropy is mediated by character formation and the institutionalization of social values within the Sufi order.

These findings expand the scope of research on Islamic philanthropy, which has hitherto largely focused on *zakat* organizations and formal charitable institutions (Anoraga, 2024; Lestari et al., 2023; Munandar & Fahrurrozi, 2024). The study demonstrates that *tariqa* communities can also serve as a vital foundation for the development of Islamic philanthropy by integrating spiritual guidance, moral education, and social institutionalization. From this perspective, the QINI Khalwat functions as both a ritual of self-purification and a mechanism for building social capital, thereby fostering solidarity and sustainable community empowerment.

E. Conclusions

This study demonstrates that QINI Khalwat represents a modernized form of the *khalwat* practice within the Idrisiyyah Order, integrating spiritual cultivation, moral development, and the strengthening of philanthropy into a cohesive system of rituals. Unlike conventional *khalwat* practices, which typically emphasize seclusion as a means of spiritual purification, QINI Khalwat was developed as a model of communal spiritual cultivation that remains oriented toward social engagement. Through the guidance of a *murshid*—and by engaging in *dhikr*, *awrad*, and *muhasabah*—and by internalizing *zuhd* values, participants deepen their relationship with Allah while fostering a sense of social responsibility in their daily lives.

Research findings indicate that the spiritual strengthening gained through QINI Khalwat serves as a foundation for character building—specifically, the values of sincerity (*ikhhlāṣ*), asceticism (*zuhd*), contentment (*qanā'ah*), discipline, and concern for others.

These values subsequently take on an institutional form through the *Lelang Toh-Tohan* tradition and its management by Agnia Care, which channels philanthropic funds toward education, *da'wah* (Islamic preaching), social services, and community economic empowerment. Thus, the study demonstrates that the relationship among spirituality, morality, and philanthropy unfolds through the internalization of religious values, which are then manifested in organized social action.

The primary contribution of this study lies in the development of an analytical model explaining the interconnections among religious rituals, character building, and philanthropic practices within Sufi order communities. The model demonstrates that Sufi rituals serve as a medium for individual spiritual cultivation while also generating social capital—thereby fostering solidarity, social concern, and community empowerment. These findings enrich the scholarship on Sufi orders and Islamic philanthropy by highlighting the capacity of these communities to develop social institutions that contribute to societal well-being.

In practical terms, the findings of this study suggest that religious rituals—when managed adaptively and integrated into social empowerment programs—can strengthen community development grounded in religious values. The experience of the Idrisiyyah Order demonstrates that spiritual guidance can go hand in hand with moral strengthening and the development of philanthropy through professional and sustainable institutional structures.

This study has several limitations. It focused on a single community of the Idrisiyyah Order in Pagendingan, Tasikmalaya; consequently, the findings cannot be generalized to all *tariqa* communities in Indonesia. Furthermore, as the study employed a qualitative approach, the findings regarding spiritual, moral, and philanthropic changes are based on interpretations of the informants' experiences and social practices. Therefore, future research could conduct comparative studies with other *tariqa*

communities or use a mixed-methods approach to gain a more comprehensive understanding of the relationship among religious rituals, character building, and philanthropic practices in contemporary Muslim society.

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