

THE RECONSTRUCTION OF SUFI HADITH EPISTEMOLOGY IN SHAYKH IHSAN JAMPES *MANĀHIJ AL-IMDĀD* AND ITS RELEVANCE TO THE CONTEMPORARY IDENTITY CRISIS

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Abstract:

This article examines the reconstruction of Sufi hadith epistemology in Manāhij al-Imdād by Syekh Ihsan Jampes and its relevance to the modern identity crisis. The contemporary identity crisis is characterized by fragmentation of the self, disorientation of meaning, and the dominance of instrumental rationality that marginalizes the spiritual dimension of human existence. This study aims to identify the epistemological structure developed by Syekh Ihsan in his Sufi interpretation of hadith and to analyze its contribution in responding to contemporary identity problems. This research employs a qualitative library-based approach with an epistemological and conceptual analysis of Manāhij al-Imdād. The findings reveal that Syekh Ihsan's Sufi hadith epistemology is integrative in nature, combining bayānī (textual), Burhānī (rational), and 'irfānī (experiential-spiritual) modes of knowing. Hadith is positioned not merely as a normative source of doctrine but also as a transformative medium for cultivating spiritual consciousness through processes of tazkiyat al-nafs (self-purification), muraqabah (spiritual awareness), and the internalization of the value of ihsan. This epistemological model offers a framework for reconstructing identity that integrates cognitive, ethical, and spiritual dimensions. Accordingly, Syekh Ihsan's thought contributes theoretically to the development of Sufi hadith studies and presents a relevant conceptual alternative for addressing the modern identity crisis.

Keywords: *hadith epistemology, sufism, Syekh Ihsan Jampes, identity crisis, contemporary Islamic thought.*

Abstrak:

Artikel ini mengkaji rekonstruksi epistemologi hadis sufistik dalam karya *Manāhij al-Imdād* karya Syekh Ihsan Jampes serta relevansinya terhadap krisis identitas modern. Krisis identitas dalam masyarakat modern ditandai oleh fragmentasi diri,

disorientasi makna, dan dominasi rasionalitas instrumental yang meminggirkan dimensi spiritual. Penelitian ini bertujuan untuk mengidentifikasi struktur epistemologis yang dibangun Syekh Ihsan dalam memahami hadis secara sufistik serta menganalisis kontribusinya dalam merespons problem identitas kontemporer. Penelitian ini merupakan studi kepustakaan dengan pendekatan analisis epistemologis-konseptual terhadap teks *Manāhij al-Imdād*. Hasil penelitian menunjukkan bahwa epistemologi hadis sufistik Syekh Ihsan bersifat integratif, memadukan pendekatan *bayānī* (tekstual), *Burhānī* (rasional), dan *‘irfānī* (pengalaman spiritual). Hadis tidak hanya diposisikan sebagai sumber normatif, tetapi juga sebagai sarana transformasi kesadaran melalui proses tazkiyat al-nafs, muraqabah, dan internalisasi nilai ihsan. Model epistemologis ini menawarkan kerangka rekonstruksi identitas yang menekankan integrasi antara dimensi kognitif, etis, dan spiritual. Dengan demikian, pemikiran Syekh Ihsan memberikan kontribusi teoretis dalam pengembangan studi hadis sufistik sekaligus relevan sebagai alternatif konseptual dalam merespons krisis identitas modern.

Kata Kunci: *epistemologi hadis, sufistik, Syekh Ihsan Jampes, krisis identitas, pemikiran Islam kontemporer.*

INTRODUCTION

Modernity has brought profound transformations to the structure of human life through advances in science, technology, and the rationalisation of social systems.¹ However, behind these achievements, modernity has also generated serious existential problems in the form of an identity crisis.² Modern individuals frequently experience a fragmentation of the self,³ a disorientation of meaning,⁴ and tension between the demands of public rationality and personal spiritual needs.⁵ The instrumental rationality that dominates modern life tends to view knowledge within a functional and utilitarian framework,⁶ thereby marginalising

¹ Neneng Munajah, "Agama Dan Tantangan Modernitas," *Tahdzib Al-Akhlaq: Jurnal Pendidikan Islam* 4, no. 1 (2021): 83–92.

² Rabiatul Adawiyah and Indra Indra, "Hiperrealitas Dan Krisis Identitas Manusia Post-Modern: Hyperreality and Identity Crisis of Postmodern Society," *Journal of Islamic and Occidental Studies* 1, no. 2 (2023): 236–52.

³ Pormadi Simbolon, "Problematika Dan Prospek Kehidupan Terfragmentasi Pada Zaman Posmodern Dalam Perspektif Zygmunt Bauman." (Driyarkara School of Philosophy, 2024).

⁴ I Putu Gelgel, "Membangun Kesadaran Spiritual Dalam Era Modern," *Kajian & Reviu Jinarakkhita: Jurnal Gerakan Semangat Buddhayana (JGSB)* 3, no. 2 (2025): 109–23.

⁵ Frety Cassia Udang et al., "Profesional Atau Kerohanian: Konseling Pastoral Bagi Pekerja Yang Mengalami Tekanan Kerja," *THEOSEBIA: Journal of Theology, Christian Religious Education and Psychospiritual* 2, no. 3 (2025): 61–72.

⁶ Mochamad Naufal Fauzan et al., "Aksiologi Ilmu Pengetahuan Di Era Disrupsi: Merekonstruksi Nilai Kegunaan Antara Tekno-Efisiensi Dan Kebijakan Kemanusiaan," *Action Research Journal Indonesia (ARJI)* 7, no. 4 (2025): 3584–96.

the transcendental and spiritual dimensions of human existence.⁷ In this context, the identity crisis is not merely psychological or sociological in nature, but also epistemological, as it concerns the way individuals understand the sources, structure, and purpose of knowledge that shape their orientation in life.⁸

In the Islamic intellectual tradition, the question of knowledge has never been separated from its ethical and spiritual dimensions.⁹ Classical Islamic epistemology recognises an integration of the *bayānī* (textual), *burhānī* (rational), and *ʿirfānī* (spiritual-experiential) approaches.¹⁰ Together, these form a structure of knowledge that emphasises not only rational validity and textual authority, but also inner transformation through spiritual experience.¹¹ Hadith, as a primary source of Islamic teaching, occupies a strategic position within this epistemological construction.¹² It functions not merely as a normative foundation for law and ethics,¹³ but also as a medium for cultivating the consciousness of *ihsan*, oriented towards self-purification and closeness to God.¹⁴ Thus, the study of hadith cannot be confined solely to the framework of isnād and matn criticism;

⁷ Ahmad Sholihin Sirojuddin and Kowim Sabilillah, "Menggali Krisis Psikospiritual Dan Akhlak Manusia Melalui Lensa Tasawuf," *SUHU: Journal of Sufism and Humanities* 1, no. 1 (2025): 58–72.

⁸ Alya Puspita Zahra Zahra and Widyatmike Gede Mulawarman, "Krisis Krisis Identitas Pendidikan Tinggi Indonesia: Analisis Ontologi, Epistemologi, Dan Aksiologi Dalam Perspektif Filsafat," *Pendas: Jurnal Ilmiah Pendidikan Dasar* 10, no. 04 (2025): 350–62.

⁹ Sukmawati Markun and Ramsiah Tasruddin, "Islam Dan Ilmu Pengetahuan: Integrasi Ontologis, Epistemologis, Dan Aksiologis Kontemporer," *Advances In Education Journal* 2, no. 3 (2025): 2127–35.

¹⁰ Fenny Erdiyani et al., "Integrasi Epistemologi (Bayani, Burhani, Dan Irfani) Dalam Pendidikan Islam Kontemporer," *Kartika: Jurnal Studi Keislaman* 5, no. 3 (2025): 2185–2200.

¹¹ Fatihatus Sya'adah, Munir Munir, and Ismail Ismail, "Epistemologi Integratif Bayani-Burhani-Irfani: Kerangka Holistik Kontemporer," *Pendas: Jurnal Ilmiah Pendidikan Dasar* 10, no. 04 (2025): 366–78.

¹² Abd Haris, Abbas Baco Miro, and Rahmi Dewanti, "Epistemologi Hadis Tarbawi Definisi Ruang Lingkup Dan Perkembangannya," *Riset: Jurnal Ilmiah Multidisiplin Ilmu*, 2025, 203–7.

¹³ Muhammad Arwani Rofi'i, "Mustafa Al-Siba'iy Dan Kritiknya Terhadap Pandangan Orientalis Tentang Hadis Dan Sunnah Nabi," *Kabillah: Journal of Social Community* 4, no. 1 (2019): 90–107.

¹⁴ Muhammad Hairul Ihsan, "Konstruksi Hakikat Hukum Islam Dalam Perspektif Filsafat Hukum: Integrasi Dimensi Transendental, Moral, Dan Sosial," *Mitsaqan Ghalizan* 5, no. 1 (2025): 15–27.

it must also be examined from its epistemological and transformative dimensions.¹⁵

Within the intellectual heritage of the *ulama* of the Malay–Indonesian world, one figure who profoundly demonstrates the integration of hadith and Sufism is Shaykh Ihsan Jampes.¹⁶ Through his work *Manāhij al-Imdād*, he presents an intellectual orientation that combines the authority of hadith with the spiritual depth of Sufism.¹⁷ The work does not merely explain the textual content of hadith, but also emphasises the dimensions of *tazkiyat al-nafs* (self-purification), *muraqabah* (spiritual vigilance), and the cultivation of *ihsan* as the core of inner transformation.¹⁸ This orientation reflects a distinctive epistemological structure in which hadith is understood as a source of knowledge integrating text, reason, and inner experience.¹⁹ The Sufi hadith epistemology constructed by Shaykh Ihsan therefore extends beyond normative legitimation, moving towards the formation of a holistic spiritual identity.²⁰

A number of previous studies have examined Sufi thought and hadith scholarship from various perspectives. Hasib Rosyadi, for instance, investigates the Sufi educational framework of Kiai Ihsan Jampes and its relevance in the modern era, focusing on educational aims, the characteristics of teachers and students, curricular content, and spiritual pedagogical methods.²¹ Meanwhile, Ahmad Tajuddin Arafat traces the historical interaction between Sufis and hadith

¹⁵ Kurnia Munir and Ali Ngampo, “Ulumul Hadis (Aspek Ontologis, Epistemologis Dan Aksiologis),” *Mahad Aly Journal of Islamic Studies* 3, no. 2 (2024): 1–21.

¹⁶ M Ilham Zidal Haq, “Kontribusi Syaikh Ihsan Jampes Dalam Perkembangan Diskursus Kajian Hadis Di Nusantara,” *Nabawi: Journal of Hadith Studies* 2, no. 1 (2021).

¹⁷ Ali Muchasan and Moh Naufal, “Aplikasi Tasawuf Pada Dunia Pendidikan Di Era Disrupsi (Telaah Kitab Siraj Al-Thalibin Karya Syeh Ihsan Jampes),” *INOVATIF: Jurnal Penelitian Pendidikan, Agama, Dan Kebudayaan* 11, no. 1 (2025): 73–97.

¹⁸ al-Syekh Ihsan Muhammad Dahlan al-Jamfasi Al-Kadiri, *Manahij Al-Imdad 'Ala Syarh Irsyad Al-'Ibad Ila Sabil Al-Rashad, Vol II* (Kediri: Perpustakaan Ubaidillah Arsyad, 2006).

¹⁹ Moh Fatkur Rohman, “Historicity of Hadith Studies: Paradigm of Understanding, Transmission, and Contemporary Hadith Studies,” *Al-Mujtama: Journal of Social Sciences* 1, no. 2 (2025): 88–102.

²⁰ Hasib Rosyadi, “Pendidikan Sufistik Kiai Ihsan Jampes Dan Relevansinya Di Era Modern” (IAIN Kediri, 2021).

²¹ Rosyadi.

scholars, demonstrating the presence of an epistemological dialogue between exoteric and *‘irfānī* dimensions within the Islamic tradition.²² Mawardi and colleagues explore the question of hadith authenticity within a Sufi community in Aceh and identify methodological differences between formal hadith criticism and approaches grounded in the substantive content of teachings.²³ In another context, Rifqi Muhammad Fatkhi and Hilmy Firdausy highlight the dominance of *bayānī* textualism in hadith studies at Indonesian Islamic universities and argue for the integration of rational-critical and contextual approaches.²⁴ Furthermore, Yuyun Yuhanida and her colleagues, in their study of the epistemology of Sufi exegesis, emphasise the importance of distinguishing between the context of discovery and the context of justification in the construction of spiritual meaning.²⁵

Although these studies make significant contributions, certain scholarly gaps remain. First, research on Kiai Ihsan has largely concentrated on the dimensions of Sufi education and ethics, without explicitly reconstructing the epistemological structure of Sufi hadith in *Manāhij al-Imdād*. Second, studies on the relationship between Sufism and hadith tend to be historical or sociological in orientation and have not developed a systematic conceptual model of integrative epistemology. Third, investigations into the epistemological crisis of hadith studies in Indonesia have not been connected to alternative frameworks grounded in the classical Sufi tradition. Consequently, no study has specifically mapped the *bayānī*, *burhānī*, and *‘irfānī* structures within Shaykh Ihsan’s thought while placing them in dialogue with the problem of the modern identity crisis.

²² Ahmad Tajuddin Arafat, “Interaksi Kaum Sufi Dengan Ahli Hadis: Melacak Akar Persinggungan Tasawuf Dan Hadis,” *Journal of Islamic Studies and Humanities* 2, no. 2 (2017): 129–55.

²³ Mawardi Mawardi, Amroeni Drajat, and Sulidar Sulidar, “Eksplorasi Kesahihan Hadis Dalam Tradisi Sufi Aceh: Studi Kasus Majelis Pengkajian Tauhid Dan Tasawuf Indonesia,” *AL QUDS: Jurnal Studi Alquran Dan Hadis* 7, no. 3 (2023): 593–612.

²⁴ Rifqi Muhammad Fatkhi and Hilmy Firdausy, “Stagnant Textualism and Epistemological Crisis: Revisiting Hadith Scholarship in Indonesia’s Islamic Universities,” *Jurnal Studi Ilmu-Ilmu Al-Qur’an Dan Hadis* 27, no. 1 (2026): 303–26.

²⁵ Yuyun Yuhanida et al., “Epistemology of Sufism in Sufi Interpretation (Analysis of the Patterns of Theoretical (Nazhari) and Practical (‘Amali) Sufi Exegesis),” *QiST: Journal of Quran and Tafseer Studies* 3, no. 2 (2024): 216–33.

In response to these gaps, this study proposes a reconstruction of Shaykh Ihsan Jampes' Sufi hadith epistemology as a conceptual solution to the stagnation of textualism and the fragmentation of reason and spirituality in modernity. Unlike previous descriptive or historical works, this research systematically rearticulates the epistemological pattern found in *Manāhij al-Imdād* through the integration of normative texts, rational reflection, and inner spiritual transformation. This approach not only expands hadith studies into an anthropological and existential domain, but also demonstrates its relevance in addressing the crises of authenticity, self-fragmentation, and the loss of meaning experienced by modern individuals.

The novelty of this research therefore lies in two principal contributions: 1) the reconstruction of a model of Sufi hadith epistemology based on the *bayānī–burhānī–'irfānī* typology in the work of Shaykh Ihsan, and 2) the articulation of its relevance as a paradigm for reconstructing spiritual identity amidst the crisis of modernity. Rather than examining Sufism and hadith as separate disciplines, this study offers a theoretical synthesis that positions hadith as a foundational source for the formation of contemporary human consciousness and identity.

METHOD

This study employs a qualitative research design in the form of library research, focusing on textual and intellectual analysis.²⁶ This approach is chosen because the object of inquiry concerns the construction of Sufi hadith epistemology within a classical work, thus requiring an in-depth, interpretative, and conceptual engagement with written sources.²⁷ The research is descriptive-analytical as well as reconstructive in nature, as it not only presents the author's thought but also systematically reconstructs its epistemological structure within a

²⁶ John W Creswell and J David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (Sage publications, 2017), paras. 183–185.

²⁷ Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2019), paras. 9–11.

coherent theoretical framework and relates it to the context of the modern identity crisis.²⁸

The data sources consist of primary and secondary materials. The primary source is *Manāhij al-Imdād* by Shaykh Ihsan Jampes, which serves as the principal text for analysis. This work provides the basis for examining the structure of thought, patterns of argumentation, the use of hadith, and the construction of spirituality articulated by its author.²⁹ The secondary sources include literature related to Islamic epistemology, hadith studies, Sufism, and theories of the modern identity crisis. These materials comprise academic books, peer-reviewed journal articles, dissertations, and other relevant scholarly works that strengthen the theoretical framework and deepen the analysis.³⁰

Data collection is conducted through documentation techniques, involving the identification, classification, and organisation of textual passages related to epistemological concepts, structures of hadith understanding, and dimensions of spiritual transformation in *Manāhij al-Imdād*.³¹ This process is carried out systematically through intensive close reading in order to identify recurring conceptual patterns, thematic categories, and interrelations among concepts that form the epistemological structure.³² Secondary data are gathered through a review of academic literature to support interpretation and contextualisation.

The data are analysed using content analysis with an epistemological-conceptual approach.³³ The analytical process consists of several stages: data reduction to select themes relevant to the research focus; categorisation of concepts based on the typology of Islamic epistemology (*bayānī*, *burhānī*, and

²⁸ Sugiyono, "Metode Penelitian Kuantitatif Kualitatif Dan R&d," *Bandung Alf*, 2020, paras. 25–29.

²⁹ Al-Kadiri, *Manahij Al-Imdad 'Ala Syarh Irsyad Al-'Ibad Ila Sabil Al-Rashad, Vol II*.

³⁰ Fuad Ramly, "The Epistemology of Islamic Education in the Challenges of Modernity," *Sekumpul: Journal of Multidisciplinary Education Sciences* 3, no. 1 (2025): 16–23.

³¹ Suharsimi Arikunto, "Prosedur Penelitian Suatu Pendekatan Praktek," (*No Title*), 2010.

³² Norman K Denzin and Yvonna S Lincoln, *The Sage Handbook of Qualitative Research* (sage, 2011), paras. 4–5.

³³ Klaus Krippendorff, *Content Analysis: An Introduction to Its Methodology* (California: Sage Publications, 2018), paras. 24–30.

‘irfānī);³⁴ and in-depth interpretation of the relationship between text, rationality, and spiritual experience in Shaykh Ihsan’s thought. Subsequently, a process of conceptual reconstruction is undertaken to formulate a systematic and coherent model of Sufi hadith epistemology. In the final stage, this model is examined in relation to the modern identity crisis by employing identity theory as a framework for conceptual dialogue.³⁵

Through this methodology, the study seeks to produce a comprehensive mapping of the epistemological structure of Sufi hadith in *Manāhij al-Imdād*, while also demonstrating its theoretical contribution to addressing the problem of identity within the context of modernity.

FINDING AND DISCUSSION

Description of the Textual Data of *Manāhij al-Imdād*

Manāhij al-Imdād is a significant work by Shaykh Ihsan Jampes that demonstrates an integration of jurisprudence (*fiqh*), Sufism, and moral cultivation within a normative framework grounded in hadith. The book is arranged in two major volumes with a thematic structure, encompassing discussions of creed (‘*aqīdah*), worship (‘*ibādah*), social transactions (*mu‘āmalah*), as well as social and spiritual ethics. This structure reflects both the breadth of its scope and its practical orientation in guiding religious life.³⁶

In general, *Manāhij al-Imdād* exhibits a strong and consistent Sufi orientation. However, the Sufism articulated therein is not speculative or philosophical in nature; rather, it is ethical (*akhlāqī*) and practical, oriented towards the cultivation of the soul. A close reading of the text reveals that every spiritual discussion is firmly grounded in the prophetic hadith.³⁷ In other words, Sufism in this work does not stand as a discipline separate from hadith; instead, it

³⁴ Mohammed Abed Al-Jabri, “The Formation of Arab Reason,” 2011.

³⁵ Charles Taylor, *The Ethics of Authenticity* (Harvard University Press, 1992), paras. 25–36.

³⁶ al-Syekh Ihsan Muhammad Dahlan al-Jamfasi Al-Kadiri, *Manahij Al-Imdad 'Ala Syarh Irsyad Al-'Ibad Ila Sabil Al-Rashad, Vol I* (Kediri: Perpustakaan Ubaidillah Arsyad, 2006).

³⁷ Al-Kadiri.

is understood as the internalisation and deepening of the Prophetic Sunnah in its inward dimension. The purification of the soul (*tazkiyat al-nafs*), the cultivation of sincerity, the strengthening of *muraqabah* (spiritual vigilance), and the consciousness of *ihsan* are all explicitly linked to the teachings of the Prophet through directly cited hadith. The work thus presents a synthesis of the normative and spiritual dimensions within a coherent and integrated framework.

The systematic structure of the book is arranged thematically and argumentatively. Each theme such as intention, patience, trust in God (*tawakkul*), asceticism (*zuhd*), and diseases of the heart is introduced or anchored by a hadith as its evidential basis. The outward (literal) meaning is first explained before being elaborated into its inward significance and practical implications. This structure demonstrates that hadith functions as the epistemic axis binding the entire discussion, rather than merely serving as a supplementary normative reference.³⁸

The pattern of hadith citation reflects methodological awareness and a firm attachment to the Sunni scholarly tradition. The hadith employed generally derive from authoritative sources and are reinforced by references to earlier Sufi masters as well as hadith scholars. This indicates that the Sufism constructed in this work remains within the framework of Ahl al-Sunnah orthodoxy, supported by a clear intellectual lineage and strong traditional legitimacy.³⁹

In terms of intensity, the use of hadith in this work is both dominant and functional. Hadith serves as the normative foundation for every moral value and spiritual exhortation, as well as the legitimising basis for spiritual stations (*maqāmāt*) such as repentance, patience, gratitude, and trust in God. Thus, the spiritual journey is not understood as a mystical experience detached from textual authority, but rather as the inward actualisation of the Prophetic Sunnah.

Beyond serving as normative and spiritual legitimation, hadith also functions as a framework for cultivating the consciousness of *ihsan*. The

³⁸ Al-Kadiri.

³⁹ Al-Kadiri.

orientation of the discussion does not end with the performance of outward acts, but is directed towards forming an inner awareness that brings the presence of God into every activity. In this context, hadith becomes an instrument for the formation of a transformative spiritual identity.

The argumentative pattern employed is not limited to textual exposition (*sharh*). After briefly explaining the outward meaning of a hadith, Shaykh Ihsan develops it into an applicable ethical and psychological reflection. The hadith text is interpreted through reflective rationality and directed towards spiritual experience as the goal of transformation. This pattern reveals an integrative Sufi hadith epistemology: text as the source, reason as the instrument, and *tazkiyat al-nafs* as the practical orientation.⁴⁰

The following mapping of aspects and characteristics in *Manā hij al-Imdād* by Shaykh Ihsan Jampes may serve as a conceptual summary of the descriptive findings:

Aspect	Characteristic in <i>Manā hij al-Imdād</i>
Scholarly Orientation	Ethical–practical Sufism (<i>akhlāqī–‘amālī</i>) grounded in hadith; emphasising <i>tazkiyat al-nafs</i> and the cultivation of <i>ihsan</i> .
Position of Hadith	Ethical–practical Sufism (<i>akhlāqī–‘amālī</i>) grounded in hadith; emphasising <i>tazkiyat al-nafs</i> and the cultivation of <i>ihsan</i> .
Function of Hadith	Legitimation of spiritual teachings, reinforcement of spiritual stations (<i>maqāmāt</i>), and framework for cultivating inward consciousness.
Systematic Structure	Thematic and argumentative: textual evidence → explanation of meaning → spiritual elaboration → reinforcement through scholarly authority.
Pattern of Argumentation	Integrative; not confined to literal meaning, but moving towards internalisation and spiritual praxis.

⁴⁰ Al-Kadiri.

Relationship between Sharīʿah and Sufism	Non-dualistic; Sufism is understood as the deepening of the meaning of the Prophetic Sunnah.
Epistemological Approach	Integration of <i>bayānī</i> (textual), <i>burhānī</i> (rational), and <i>ʿirfānī</i> (spiritual-experiential) dimensions.
Ultimate Aim	Transformation of consciousness and the formation of an integrated spiritual identity.

The Epistemological Structure of Sufi Hadith in the Thought of Shaykh Ihsan Jampes

First: The bayānī Dimension – Hadith as the Foundation of Spiritual Legitimacy

An analysis of the chapters *al-Tawbah*, *Dhamm al-Riyāʾ*, and *Faḍīlah al-Ikhlāṣ wa al-Niyyah* in *Manāhij al-Imdād* by Shaykh Ihsan Jampes demonstrates that the spiritual edifice he constructs rests firmly upon the *bayānī* dimension, namely the authority of revealed texts and hadith as the primary source of legitimacy.

In the chapter on *al-Tawbah*, for instance, Shaykh Ihsan begins the discussion with Qurʾanic verses concerning the obligation of repentance, subsequently reinforcing them with Prophetic hadith, such as the narration regarding the acceptance of repentance before the moment of death (*ghargharah*) and the hadith describing the vastness of Allah’s mercy.⁴¹ This pattern indicates that the concept of repentance is not formulated as an autonomous mystical experience, but as a normative teaching grounded in explicit textual authority.

A similar pattern appears in the chapter *Dhamm al-Riyāʾ*, in which ostentation (*riyāʾ*) is categorised as *al-shirk al-aṣghar* (minor polytheism) on the basis of hadith that explicitly designate it as such.⁴² Shaykh Ihsan does not construct the definition of *riyāʾ* merely from psychological speculation; rather, he

⁴¹ Al-Kadiri, *Manahij Al-Imdad 'Ala Syarh Irsyad Al-'Ibad Ila Sabil Al-Rashad, Vol II*, paras. 512–518.

⁴² Al-Kadiri, paras. 146–147.

refers to Prophetic traditions warning against performing deeds for other than Allah, including the hadith concerning the first three categories of people to be cast into Hell due to their lack of sincerity.⁴³ Thus, ethical–spiritual categories such as *riyāʾ* derive their normative legitimacy from the authority of hadith, not from Sufi intuition detached from textual foundations.

This normative affirmation is explicitly articulated by Shaykh Ihsan in *Manā hij al-Imdād*:

اعلم وفقك الله تعالى أن الرياء حرام، والمرائي ممقوت عند الله، وقد شهد بذلك الكتاب والسنة،
وانعقد عليه إجماع الأمة

“Know may Allah Most High grant you success that *riyāʾ* is unlawful, and the one who practises ostentation is detested by Allah. This has been attested by the Book (the Qurʾan) and the Sunnah, and has been established by the consensus (*ijmāʿ*) of the Muslim community.”

This statement demonstrates that the discussion of *riyāʾ* is, from the outset, situated within a *bayānī* framework, grounded in the Qurʾan, the Sunnah, and scholarly consensus (*ijmāʿ*). In other words, Ihsan does not begin his argument from subjective spiritual experience, but from a firm normative legitimacy.

Furthermore, when explaining the degree of danger posed by *riyāʾ*, he cites the Prophetic hadith concerning *al-shirk al-aṣghar*:

إِنَّ أَخَوْفَ مَا أَخَافُ عَلَيْكُمُ الشِّرْكَ الْأَصْغَرُ... الرِّيَاءُ
“Indeed, the matter I fear most for you is minor polytheism ... namely, *riyāʾ*.”

Through this citation, *riyāʾ* is positioned not merely as a moral weakness, but as a form of minor polytheism that undermines the orientation of *tawḥīd* in one’s deeds. Thus, ethical–spiritual categories such as *riyāʾ* derive their normative status from hadith, rather than from Sufi intuition detached from textual authority.

In the chapter *Faḍīlah al-Ikhlāṣ wa al-Niyyah*, the *bayānī* dimension becomes even more explicit. The discussion opens with the verse, “*wa mā umirū*

⁴³ Al-Kadiri, paras. 149–150.

illā liyaʿbudū Allāha mukhlīṣīna lahu al-dīn” (“They were commanded only to worship Allah, devoting the religion sincerely to Him”), and is reinforced by the central hadith, *“innamā al-aʿmāl bi al-niyyāt*” (“Actions are only by intentions”).⁴⁴ This hadith is not merely cited as textual evidence; it serves as the conceptual foundation for understanding the value of deeds as a whole. Intention is positioned as the determinant of the existential quality of action, so that the structure of spirituality is built inwardly through the rectification of the heart, yet always within the normative framework of the Sunnah.

Across these three chapters, a consistent pattern emerges: no spiritual concept is detached from the legitimacy of hadith. Repentance, sincerity, intention, and the avoidance of *riyāʿ* are all referred back to authoritative Prophetic traditions. Even when Shaykh Ihsan cites the opinions of Sufi scholars, such references function as elaborations upon the meaning of hadith, not as independent sources. This demonstrates that Sufism in *Manāhij al-Imdād* is positioned as the internalisation of the Sunnah in its inward dimension, rather than as an esoteric discipline standing outside the structure of the Sharīʿah.

From an epistemological perspective, this approach affirms the orthodox character of Shaykh Ihsan’s thought. The *bayānī* dimension serves as the principal foundation, while rationality and spiritual experience function as explanatory instruments and arenas of actualisation. Consequently, the Sufi hadith epistemology constructed here is textual–normative in its source, yet transformative in its orientation. Spirituality does not arise from metaphysical speculation, but from the deepening and internalisation of the Prophetic hadith as the highest source of legitimacy.

Second: The Burhānī Dimension – The Rationalisation of Spiritual Psychology

The *burhānī* dimension in *Manāhij al-Imdād* becomes evident when Shaykh Ihsan al-Jampes not only cites hadith normatively, but also explicates

⁴⁴ Al-Kadiri, paras. 161–162.

them through rational structure and psychological analysis. In his discussion of *riyā'*, for instance, he does not confine himself to evidences of warning, such as the hadith concerning *al-shirk al-aṣghar* (minor polytheism)⁴⁵ or the *ḥadīth qudsī*, “*anā aghnā al-shurakā' an al-shirk*” (“I am the One Who is most free of need from any association [with partners]”).⁴⁶ Rather, he proceeds to analyse the inward mechanisms underlying it. *Riyā'* is understood as a displacement in the orientation of intention from Allah towards created beings such that the centre of motivation shifts from theocentric to egocentric.

After affirming the normative foundation, Shaykh Ihsan develops a rational–psychological analysis. He explains that outwardly righteous deeds may possess two inward orientations:

والعمل الصالح قد يراد به وجه الله سبحانه وتعالى، وقد يراد به الرياء

“A righteous deed may at times be intended for seeking the Countenance (pleasure) of Allah, Glorified and Exalted, and at other times it may be intended for ostentation (*riyā'*).”

This statement is of considerable epistemological significance. The value of an action is not determined by its outward form, but by the inward orientation that accompanies it. Here one observes a shift from purely textual normativity towards an analysis of motivational structure. *Riyā'* is understood not merely as an ethical sin, but as an epistemological failure: the deed loses its transcendent function and is reduced to a means of social legitimation.

Psychologically, this reflects the problem of the “love of recognition” (*ḥubb al-jāh*), rooted in the need for self-identity. Thus, the hadith concerning *riyā'* is interpreted not simply as a moral warning, but as a safeguard against the distortion of inward orientation.⁴⁷ Reason functions to uncover the internal causes

⁴⁵ Al-Kadiri, para. 146.

⁴⁶ Al-Kadiri, para. 148.

⁴⁷ Al-Kadiri, paras. 47–150.

of this spiritual malady: the desire to be seen, fear of losing status, and the need for social approval and affection.

The rational structure is also evident in the discussion of repentance (*tawbah*). Shaykh Ihsan analyses repentance not merely as a normative command, but as a logical process comprising three elements: knowledge (‘*ilm*’) of sin, an inward condition of remorse (*nadam*), and corrective action (‘*amal*’).⁴⁸ The hadith, “*inna Allāha yaqbalu tawbata al-‘abdi mā lam yughargir*” (“Indeed, Allah accepts the repentance of the servant so long as he has not reached the death-rattle”), is explained through a temporal–psychological argument: as long as consciousness and choice remain intact, the possibility of change remains open.⁴⁹ Here, repentance is not reduced to a verbal ritual, but understood as a rational transformation of consciousness. Sin is perceived as the cause of existential suffering, while repentance constitutes the reconstruction of one’s life orientation. Thus, the structure of repentance follows a cause–effect logic: error → awareness → correction → restoration of one’s relationship with Allah.⁵⁰

In the discussion of *khawf* (fear), Shaykh Ihsan even formulates a highly systematic analytical framework. He explains that fear arises from three elements: knowledge of Allah’s attributes and His warnings, awareness of one’s own weakness, and the probability of punishment as a consequence of sin.⁵¹ Fear, therefore, is not an irrational emotion, but a logical consequence of epistemic awareness. Rational analogies such as a person fearing a king upon recognising his authority are employed to bridge the hadith text with everyday human experience.⁵² In this way, *khawf* is presented as a natural psychological response to knowledge of Divine majesty and justice.

Conversely, in the chapter on *rajā’* (hope), Shaykh Ihsan presents a rational balance between hope and optimism. The hadith, “*inna raḥmatī sabaqat ghaḍabī*”

⁴⁸ Al-Kadiri, paras. 512–514.

⁴⁹ Al-Kadiri, para. 516.

⁵⁰ Al-Kadiri, paras. 513–515.

⁵¹ Al-Kadiri, paras. 527–529.

⁵² Al-Kadiri, para. 528.

(“Indeed, My mercy prevails over My wrath”)⁵³ and “*anā ‘inda ḡanni ‘abdi bi*” (“I am as My servant thinks of Me”),⁵⁴ are understood not merely as theological promises, but as foundations for a psychology of hope. Hope is positioned as a spiritual energy that preserves the stability of the soul, preventing it from falling into despair (*qunūt*). The dialectic of *khawf-rajā’* is presented argumentatively: fear prevents heedlessness, while hope prevents despair.⁵⁵ Within this construction, Sufism appears as a therapy of affective balance rather than an emotional escape.

From this, it becomes evident that Shaykh Ihsan bridges text and experience through reason. Hadith is not treated as a closed dogma, but as a source of meaning elucidated through psychological analysis and cause–effect reasoning.⁵⁶ Sufism in *Manāhij al-Imdād* is therefore not speculative–mystical in character, but rational–experiential. Reason functions as a mediator between revelation and the inner reality of the human being: it interprets the text, explains the mechanisms of the soul, and guides the reader towards consciously experiencing its meaning.⁵⁷ Through this approach, Shaykh Ihsan’s Sufi hadith epistemology demonstrates a harmonious integration of textual authority (*naṣṣ*), reason, and spiritual experience.

Third: The ‘Irfānī Dimension – Internalisation and Inward Transformation

The *‘irfānī* dimension in *Manāhij al-Imdād* becomes apparent when hadith no longer remains at the level of normative legitimacy (*bayānī*) or rational–psychological explanation (*burhānī*), but moves towards internalisation and inward transformation. In the discussion of intention (*niyyah*), Shaykh Ihsan positions the hadith “*innamā al-a‘mālu bi al-niyyāt*” not merely as a principle determining the validity of actions, but as a foundational principle of human

⁵³ Al-Kadiri, paras. 548–549.

⁵⁴ Al-Kadiri, para. 548.

⁵⁵ Al-Kadiri, paras. 549–550.

⁵⁶ Al-Kadiri, paras. 527–533; 546–559.

⁵⁷ Al-Kadiri, paras. 146–162.

existential orientation.⁵⁸ Intention is understood as the centre of life-direction (*jihah al-qalb*), determining whether all human activity is directed towards Allah or towards other than Him. Thus, the hadith on intention becomes an instrument for the formation of spiritual identity: the human being is defined by the orientation of his inward self.⁵⁹ Knowledge of intention is not sufficient as mere understanding; it must be continuously made present in consciousness, so that every act becomes a reflection of a transcendent relationship with Allah.⁶⁰

A similar pattern is evident in the discussion of repentance. In the chapter *al-Tawbah*, Shaykh Ihsan explains that repentance is not simply the acknowledgement of wrongdoing, but a reconstruction of the self encompassing knowledge, emotion, and action.⁶¹ The hadith concerning the acceptance of repentance so long as one has not reached the moment of death serves as the basis for affirming that change is always possible while consciousness remains active.⁶² Repentance is thus understood as a reversal of existential orientation: from heedlessness to awareness, from worldly attachment to Divine orientation. In this context, hadith functions as a performative means that propels inward transformation. Knowledge of Allah's mercy engenders hope, while awareness of sin generates remorse; together, they converge in the process of forming a new self that is more conscious and authentic.⁶³

In the discussion of *khawf* (fear) and *rajā'* (hope), the '*irfānī*' dimension becomes even more apparent. Shaykh Ihsan presents the two as twin wings of consciousness that must operate in balance.⁶⁴ The hadith concerning the vastness

⁵⁸ Al-Kadiri, paras. 161–162.

⁵⁹ Muhammad Arwani Rofi'i, Puri Emilda, and Emilia Rachmawati, "The Dimension of Sincerity According To The Qur'an And Sunnah: The Key To Accepting Deeds," *International Journal of Research* 2, no. 1 (2024): 53–68.

⁶⁰ Al-Kadiri, *Manahij Al-Imdad 'Ala Syarh Irsyad Al-'Ibad Ila Sabil Al-Rashad, Vol II*, paras. 162–165.

⁶¹ Al-Kadiri, paras. 512–514.

⁶² Al-Kadiri, para. 516.

⁶³ Al-Kadiri, paras. 513–518.

⁶⁴ Al-Kadiri, paras. 527–533; 546–550.

of Allah's mercy⁶⁵ and those relating to Divine watchfulness⁶⁶ are not merely explained conceptually, but directed towards cultivating a stable inward state. *Khawf* functions to guard the individual against heedlessness, while *rajā'* protects against despair. This dialectic constructs a dynamic structure of consciousness: the human being lives in a state of vigilance combined with hope. Within this framework, hadith becomes a means of shaping concrete spiritual experience rather than remaining a purely theoretical discourse.

Across these three themes, a central finding emerges: knowledge in *Manāhij al-Imdād* does not terminate at cognition. Hadith is not positioned as information to be known, but as transformative energy to be embodied through inward discipline (*riyāḍah al-nafs*).⁶⁷ Spiritual identity is formed through the continual renewal of intention, the habitual practice of repentance, and the maintenance of balance between fear and hope. In this context, the epistemology constructed by Shaykh Ihsan is performative in nature: to know is to become. One is considered to have truly understood a hadith not when one can explain it verbally, but when one is able to actualise its meaning within the structure of one's personality.⁶⁸

Thus, the '*irfānī*' dimension in *Manāhij al-Imdād* demonstrates that hadith functions as a means of forming spiritual identity. The text moves from legitimacy to internalisation; from meaning to experience; from knowledge to transformation. The Sufi hadith epistemology articulated by Shaykh Ihsan does not end with normative orthodoxy, but demands sustained inward actualisation. It is here that the integration of textual authority (*naṣṣ*), reason, and experience reaches its culmination: hadith becomes a path of self-formation, and true understanding is realised in existential transformation.⁶⁹

⁶⁵ Al-Kadiri, paras. 548–549.

⁶⁶ Al-Kadiri, paras. 528–529.

⁶⁷ Al-Kadiri, paras. 146–150; 527–533.

⁶⁸ Al-Kadiri, paras. 161–165.

⁶⁹ Al-Kadiri, paras. 546–559.

Model of Epistemological Reconstruction

From the five chapters analysed in *Manāhij al-Imdād*, an integrative and transformative model of epistemological reconstruction may be formulated as follows:

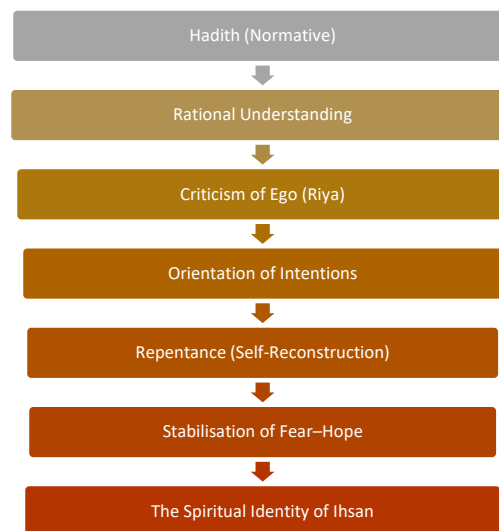


Table 1: construction model table

This model demonstrates that Shaykh Ihsan's Sufi hadith epistemology does not end with textual understanding, but progresses gradually towards the formation of a spiritual identity grounded in *ihsan*. The trajectory begins with hadith as a normative foundation, mediated by reason, followed by a critique of the ego, the reorientation of intention, self-reconstruction through repentance, the stabilisation of consciousness through the dialectic of *khawf-rajā'*, and culminates in the emergence of a mature spiritual identity.

The first stage is hadith as the normative basis. The entire spiritual construction rests upon the authority of the Sunnah. Concepts such as intention, *riyā'*, repentance, *khawf*, and *rajā'* are not formulated through mystical speculation, but derived from hadith texts that serve as the source of legitimacy. At this stage, truth is *bayānī* in character originating from revelation and received as the foundation of values. Sufism is not positioned outside the Sharī'ah, but as a deepening of the meaning of the Sunnah in its inward dimension.

The second stage is rational understanding. The hadith that has been established as normative is then elucidated through logical and psychological analysis. Shaykh Ihsan interprets *riyā'* as a distortion in the orientation of intention, explains repentance as a process of awareness and self-correction, and analyses the dynamics of *khawf* and *rajā'* as mechanisms of psychological equilibrium. Here, the *burhānī* dimension operates: reason functions as a mediator bridging text and human experience.

The third stage is the critique of the ego through the deconstruction of *riyā'*. Once the text has been rationally understood, attention shifts to inward evaluation. *Riyā'* is positioned as the core problem of identity because it redirects orientation from Allah towards created beings. Critiquing *riyā'* thus entails dismantling the ego's desire for recognition and praise. At this point, epistemology moves beyond mere understanding towards self-correction.

The fourth and fifth stages involve the reorientation of intention and repentance as processes of self-reconstruction. After the ego has been critiqued, intention is reordered so that it returns to a theocentric orientation. Repentance then becomes the concrete mechanism for self-renewal acknowledging wrongdoing, feeling remorse, and rectifying one's life-direction. Knowledge of hadith here becomes existential praxis. The human being is no longer defined by past error, but by the willingness to return and reform. The Qur'anic concept of *al-nafs* indicates that human identity is dynamic and undergoes gradual spiritual transformation.⁷⁰

The sixth stage is stabilisation through the balance of *khawf-rajā'*. Inward transformation requires equilibrium so as not to fall into spiritual extremism. *Khawf* maintains vigilance, while *rajā'* nurtures hope. Together, they construct a stable and sustainable structure of consciousness.

⁷⁰ Muhammad Arwani Rofi'i, "Al-Nafs Dalam Al-Qur'an: Makna, Macam Dan Karakteristinya," *Al-I'jaz* 2, no. 1 (2020): 80, <https://doi.org/https://doi.org/10.53563/ai.v2i.33>.

The culmination of this entire process is the formation of a spiritual identity characterised by *ihsan*. This identity emerges from the performative internalisation of hadith: to know is to become. Understanding hadith does not end at cognition; it is embodied in character, life-orientation, and a continual awareness of the presence of Allah. Thus, the epistemological reconstruction proposed by Shaykh Ihsan represents a comprehensive movement from text to self-transformation an epistemology that not only explains truth, but forms the human being.

Relevance to the Modern Identity Crisis

The model of Sufi hadith epistemology articulated in *Manāhij al-Imdād* by Shaykh Ihsan Jampes is not only relevant within the context of traditional spiritual formation, but also possesses profound significance in addressing the modern crisis of identity. Modernity is characterised by problems of authenticity, self-fragmentation, and a loss of meaning.⁷¹ Through the integration of the *bayānī*, *burhānī*, and *irfānī* dimensions, Shaykh Ihsan offers a paradigm of self-formation that is both integrative and transformative.

First: Overcoming the Crisis of Authenticity

One of the central problems faced by modern individuals is the crisis of authenticity. In a society saturated with cultures of representation and image-construction whether through social media, symbolic capitalism, or social competition identity often becomes performative.⁷² Individuals construct self-images in order to be seen, recognised, and appreciated by others. Within this framework, the self becomes a project of performance (the performative self), rather than a reflection of inward integrity.⁷³ Religious narratives, in this context,

⁷¹ Taylor, *The Ethics of Authenticity*, paras. 15–25.

⁷² Erving Goffman, “The Presentation of Self in Everyday Life,” in *Social Theory Re-Wired* (Routledge, 2023), paras. 17–23.

⁷³ Zygmunt Bauman, *Identity: Conversations with Benedetto Vecchi* (John Wiley & Sons, 2013), paras. 66–75.

may function as a model of resistance against the crisis of authenticity and the pressures of modern identity.⁷⁴

The concept of *riyā'* in *Manāhij al-Imdād* may be read as a profound critique of such performative identity. Shaykh Ihsan explains *riyā'* as a displacement in the orientation of intention from Allah towards created beings where deeds are performed for the sake of social recognition.⁷⁵ The hadith concerning *al-shirk al-aṣghar* and the *ḥadīth qudsī*, “*anā aghnā al-shurakā' an al-shirk*”, provide the normative foundation for the view that religious self-display in pursuit of praise constitutes a form of spiritual distortion.⁷⁶ From this perspective, *riyā'* is synonymous with a false identity: the self is constructed upon the need for external validation.

By contrast, the concept of *ikhhlāṣ* (sincerity) and the hadith “*innamā al-a'mālu bi al-niyyāt*” shape what may be termed a purified self.⁷⁷ Authentic identity emerges when inward orientation is wholly theocentric, no longer dependent upon social recognition. Authenticity here does not signify unrestrained self-expression devoid of norms, but rather the harmony between inward orientation and transcendent values. In this way, Shaykh Ihsan's epistemology offers a response to the modern crisis of authenticity through the purification of intention and the deconstruction of the image-seeking ego.

Second: Overcoming Self-Fragmentation

Modernity has also generated self-fragmentation. Reason develops autonomously and is often detached from spirituality, while religion is reduced to a private ritual sphere disconnected from intellectual consciousness.⁷⁸ As a

⁷⁴ Rofi'i, “Mustafa Al-Siba'iy Dan Kritiknya Terhadap Pandangan Orientalis Tentang Hadis Dan Sunnah Nabi.”

⁷⁵ Al-Kadiri, *Manahij Al-Imdad 'Ala Syarh Irsyad Al-'Ibad Ila Sabil Al-Rashad, Vol II*, paras. 146–150.

⁷⁶ Al-Kadiri, paras. 147–148.

⁷⁷ Al-Kadiri, paras. 161–165.

⁷⁸ Jurgen Habermas, *The Philosophical Discourse of Modernity: Twelve Lectures* (MIT press, 1990), paras. 83–90.

consequence, human beings experience a disjunction between thought, emotion, and spirituality.

The epistemological model articulated in *Manāhij al-Imdād*, however, demonstrates an integration of the *bayānī* (normative-textual), *burhānī* (rational), and *‘irfānī* (inward-experiential) dimensions. Hadith serves as the source of legitimacy (*bayānī*), is explicated through psychological analysis and cause–effect reasoning (*burhānī*), and is subsequently internalised through spiritual discipline (*‘irfānī*).⁷⁹ In the discussion of *riyā’*, for example, the hadith text is rationally interpreted as a problem of motivational orientation and then directed towards inward transformation.⁸⁰

Similarly, in the discussion of repentance, the hadith concerning the acceptance of repentance is explained through temporal–psychological reasoning and then practised as an existential reconstruction.⁸¹ This integration demonstrates that spirituality is not anti-rational, nor is reason detached from transcendent orientation. Shaykh Ihsan’s model therefore offers a remedy for modern fragmentation through a holistic epistemic integration. The integration of reason and spirituality in the classical tradition further indicates that inward experience is always grounded in a rational understanding of the text.⁸²

Third: Overcoming Meaninglessness

A further crisis of modernity is the crisis of meaninglessness. In secular and materialistic societies, life-orientation is frequently reduced to productivity, consumption, and worldly achievement.⁸³ When the structure of transcendent meaning weakens, human beings experience existential anxiety.

⁷⁹ Al-Kadiri, *Manahij Al-Imdad ‘Ala Syarh Irsyad Al-‘Ibad Ila Sabil Al-Rashad, Vol II*, paras. 146–162; 527–533.

⁸⁰ Al-Kadiri, paras. 146–150.

⁸¹ Al-Kadiri, paras. 512–518.

⁸² Ahmad Dzikrul Syaifuddin and Muhammad Arwani Rofi’i, “The Nature of Khusu’ Perspective of Fakhir Al-Din Al-Razi in the Interpretation of Mafātīh Al-Ghayb,” *JOIS: Journal of Islamic Studies* 1, no. 2 (2025): 86–100.

⁸³ Viktor E Frankl, *Man’s Search for Meaning* (Simon and Schuster, 1985), paras. 99–105.

The concepts of *khawf* and *rajā'* in *Manāhij al-Imdād* offer a stable transcendent orientation. Shaykh Ihsan explains that *khawf* arises from an awareness of Allah's majesty and justice, while *rajā'* emerges from confidence in His mercy, as expressed in the hadith "*inna raḥmatī sabaqat ghaḍabī*" and "*anā 'inda ḡanni 'abdi bī*."⁸⁴ This dialectic constructs a balanced structure of consciousness: the human being lives in a state of moral vigilance alongside eschatological hope.⁸⁵

From an existential perspective, the interplay of *khawf-rajā'* confers meaning upon suffering, error, and the struggles of life. Mistakes do not culminate in absurdity, because the possibility of repentance always remains. Hope does not become empty illusion, for it is balanced by moral responsibility. In this way, this structure of consciousness stabilises existential emotion and fills the void of meaning with orientation towards Allah.

The reconstruction of Sufi hadith epistemology in *Manāhij al-Imdād* thus possesses strong relevance to the modern identity crisis. The concepts of *riyā'* and *ikhhlāṣ* address the crisis of authenticity by dismantling performative identity and cultivating a purified self. The integration of the *bayānī*, *burhānī*, and *'irfānī* dimensions overcomes the fragmentation of reason and spirituality. Meanwhile, the dialectic of *khawf-rajā'* fills the void of meaning with a stable transcendent orientation. The modern crisis of meaning, in fact, stems from the separation between reason and transcendence in the construction of knowledge.⁸⁶

Accordingly, the epistemology articulated by Shaykh Ihsan is not merely theological, but also anthropological and existential: it forms a human being who is authentic, integrated, and meaningful amidst the complexities of modernity. The

⁸⁴ Al-Kadiri, *Manahij Al-Imdad 'Ala Syarh Irsyad Al-'Ibad Ila Sabil Al-Rashad, Vol II*, paras. 546–550.

⁸⁵ Al-Kadiri, paras. 527–533.

⁸⁶ Muhammad Arwani Rofi'i, Siti Fatimatuz Zahroh, and Nodir Tolipov, "Critique of Materialism in 'Ilm Al-Kalām Al-Jadīd: An Analysis of Jamaluddin Al-Afghani's Thought," *Journal of Islamic and Occidental Studies* 3, no. 2 (2025): 212–37.

formation of religious identity demands the simultaneous integration of values, inward consciousness, and social praxis.⁸⁷

Theoretical Synthesis

The concluding section of this discussion affirms that the Sufi hadith epistemology constructed by Shaykh Ihsan Jampes in *Manāhij al-Imdād* cannot be understood merely as a method of hadith commentary or as a simple elaboration of normative Sufism. Rather, it constitutes an epistemological construction that is at once integrative, transformative, and identity-forming. This synthesis emerges from an examination of the *bayānī–burhānī–‘irfānī* pattern operating simultaneously within the structure of the work.

First, this epistemology is integrative in character. The integration is evident in the unification of hadith text (*bayānī*), analytical rationality (*burhānī*), and inward experience (*‘irfānī*). Hadith serves as the primary normative source; reason functions to explicate its structures of meaning and psychological dynamics; while spiritual discipline becomes the arena of actualisation. Within this model, there is no dichotomy between Sharī‘ah and Sufism, between reason and spirituality, or between text and experience. All three form a coherent epistemic unity. This integration simultaneously corrects reductionist tendencies in hadith studies that focus solely on chains of transmission (*sanad*) and textual criticism (*matn*) without considering the dimension of self-transformation.

Second, this epistemology is transformative. Knowledge of hadith in *Manāhij al-Imdād* does not terminate at the cognitive or descriptive level. Hadith is understood as an energy of change that initiates processes of self-critique (*riyā’*), reorientation of intention (*niyyah*), existential reconstruction (*tawbah*), and stabilisation of consciousness (*khawf-rajā’*). Thus, this epistemology is performative in nature: to know is to transform oneself. Transformation is not

⁸⁷ Muhammad Arwani Rofi’i, Nazilatul Fatihah Firdaus, and Emilia Rachmawati, “Sincerity and Devotion-Based Education:(Case Study at Al-Ishlah Lamongan Islamic Boarding School),” *Syaikhuna: Jurnal Pendidikan Dan Pranata Islam* 15, no. 1 (2024): 34–47.

merely an additional ethical implication, but the inherent aim of the very process of understanding hadith. This dimension demonstrates that, from a Sufi perspective, the science of hadith is a discipline of character formation and conscious awareness.

Third, this epistemology is identity-forming. The culmination of the processes of integration and transformation is the emergence of a spiritual identity characterised by *ihsan*. This identity is not a social label or symbolic status, but a stable structure of consciousness an awareness of the presence of Allah in all aspects of life. In this context, hadith functions as the foundation for identity formation. The human being is no longer defined by social performance or external construction, but by inward orientation. Spiritual identity thus becomes the result of a profound internalisation of the Sunnah.

From the perspective of academic contribution, the Sufi hadith epistemology articulated in *Manāhij al-Imdād* by Shaykh Ihsan Jampes broadens the horizon of hadith studies, which have hitherto been predominantly focused on *sanad* criticism, the validity of transmission, and legal analysis. It advances towards a reading that is also anthropological and existential in nature namely, hadith as a source for the formation of consciousness and identity. Debates concerning the authority of hadith demonstrate that hadith functions not merely as a source of law, but as a foundation of religious epistemology.⁸⁸

This model opens interdisciplinary avenues between hadith studies, religious psychology, ethics, and identity studies, while simultaneously offering an integrative paradigm for modern self-reconstruction: addressing the crises of authenticity, the fragmentation of reason and spirituality, and the void of meaning without rejecting modern rationality, but harmonising it with revelation and inward experience. Accordingly, the Sufi hadith epistemology in *Manāhij al-*

⁸⁸ Muhammad Arwani Rofi'i, "Pemikiran Syi'ah Tentang Hadith: Studi Analisis Pemikiran Imam Al-Syaukani Tentang Hadis Ahad," *Al-I'jaz: Jurnal Studi Al-Qur'an, Falsafah Dan Keislaman* 5, no. 1 (2023): 1–14.

Imdād emerges not merely as a traditional legacy, but as a conceptual proposition relevant to the formation of contemporary human identity.

CONCLUSION

This study affirms that the Sufi hadith epistemology articulated in *Manāhij al-Imdād* by Shaykh Ihsan Jampes constitutes a scholarly construction that transcends the predominantly normative and descriptive approaches commonly found in hadith studies. Hadith is not positioned merely as a legal text or a source of moral legitimacy, but as a foundation for the formation of consciousness and self-transformation. Through the integration of the *bayānī*, *burhānī*, and *ʿirfānī* dimensions, Shaykh Ihsan develops an epistemological model that unites text, reason, and spiritual experience within a coherent and holistic process.

The analysis demonstrates that the structure of thought in *Manāhij al-Imdād* unfolds systematically: from the normative understanding of hadith to rational elaboration, followed by the critique of the ego (*riyāʿ*), the reorientation of intention, self-reconstruction through repentance, and finally the stabilisation of consciousness within the dialectic of *khawf-rajāʿ*. This process culminates in the formation of a spiritual identity characterised by *ihsan*. Accordingly, the epistemology proposed is performative in nature: knowing entails becoming.

Theoretically, this research contributes to broadening the horizon of hadith studies. Hadith may be examined not only in terms of *sanad*, *matn*, and legal derivation (*istinbāṭ*), but also as a source for the construction of spiritual anthropology. This approach opens the possibility of dialogue between hadith studies, Sufism, religious psychology, and modern identity theory. In a contemporary context marked by crises of authenticity, self-fragmentation, and meaninglessness, this model of Sufi hadith epistemology offers an integrative and intellectually robust paradigm for the reconstruction of the self.

Ultimately, this study underscores that Shaykh Ihsan's intellectual legacy is not merely part of the local intellectual heritage of the Indonesian archipelago,

but a significant contribution to the development of a holistic Islamic epistemology. The Sufi hadith epistemology in *Manāhij al-Imdād* demonstrates that the Prophetic Sunnah is not only to be understood, but to be lived and through such lived internalisation, human spiritual identity is consciously, authentically, and transcendentally formed.

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