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DECONSTRUCTION THE CONCEPT OF GUARDIAN IN TRADITION SUFISM: BETWEEN LEGEND, HISTORY, AND SOCIAL REALITY

Satunggale Kurniawan
Universitas Wijaya Putra
satunggalekurniawan@uwp.ac.id

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Abstract

This study explores the deconstruction of the concept of wali (saint) in Sufi tradition, focusing on its transformation from a purely spiritual notion into a multidimensional social and cultural construct. Using a qualitative-critical approach and discourse analysis, this research examines classical Sufi texts, contemporary scholarship, and social representations of wali in digital media. The findings reveal that in classical Sufism, wali is understood as a servant of God who achieves closeness through spiritual purification and divine love. However, when intertwined with local culture, the concept evolves into a mythologized and institutionalized figure embodying spiritual authority and social power. In modern contexts, the image of wali is further mediated through digital platforms, often resulting in sensationalized and commodified portrayals detached from authentic Sufi values. The study argues that deconstructing the wali discourse is essential to rediscover its ethical and spiritual essence while exposing ideological and cultural distortions. Ultimately, this research highlights that wali remains relevant as a moral and social guide, provided the concept is reinterpreted critically and contextually in light of contemporary religious and social realities.

Keywords: *Sufism, Wali, Deconstruction, Social Construction, Spirituality, Digital Representation*

Abstrak

Penelitian ini mengkaji dekonstruksi konsep wali (santo) dalam tradisi Sufi, dengan fokus pada transformasinya dari gagasan spiritual murni menjadi konstruksi sosial dan budaya yang multidimensi. Dengan menggunakan pendekatan kualitatif-kritis dan analisis wacana, penelitian ini menelaah teks-teks Sufi klasik, kajian akademis kontemporer, serta representasi sosial wali di media digital. Temuan menunjukkan bahwa dalam Sufisme klasik, wali dipahami sebagai hamba Allah yang mencapai kedekatan melalui penyucian spiritual dan cinta ilahi. Namun, ketika terjalin dengan budaya lokal, konsep tersebut berevolusi menjadi figur yang dimitoskan dan diinstitusionalkan yang mewakili otoritas spiritual dan kekuasaan sosial. Dalam konteks modern, citra wali semakin dimediasi melalui platform digital, seringkali menghasilkan penggambaran yang sensasional dan dikomodifikasi yang terlepas dari nilai-nilai Sufi yang autentik. Studi ini berpendapat bahwa mendekonstruksi wacana wali sangat penting untuk menemukan kembali esensi etis dan spiritualnya sekaligus mengungkap distorsi ideologis dan budaya. Pada akhirnya, penelitian ini menyoroti bahwa wali tetap relevan sebagai pemandu moral dan sosial, asalkan konsep tersebut ditafsirkan ulang secara kritis dan kontekstual berdasarkan realitas agama dan sosial kontemporer.

Kata Kunci: *Tasawuf, Wali, Dekonstruksi, Konstruksi Sosial, Spiritualitas, Representasi Digital*

Introduction

Sufism as dimensions esoteric in Islam has give birth to tradition long and rich spiritual concepts, one of which is is draft guardian. In literature Sufism classic, guardian understood as a close servant of Allah with Him, have holiness soul, and receive gift miracles as form spiritual privilege. Concept This has become one of the important pillars in the world of Sufism, giving inspiration as well as direction for seekers spiritual path (salik) for reach proximity with God. In one decade lastly, the study to draft guardian in Sufism show development increasingly sophisticated thinking complex and multidisciplinary. One of the thinker contemporary, Sa' diyya Shaikh (2023), highlights importance understand awliyā ' not just as close individuals with God spiritually, but also as actor social that fights for justice and welfare community. In the context this, walāya or guardianship understood as form of " friendship " with God" which is reflected in service social and humanitarian approach. This open room reading repeat to guardian as agent social -spiritual, not solely figure living mystic in legendary narrative.

However, along with development time, concept guardian No only stay in room doctrinal or individual spiritual experience. It also melts to in room social, political and cultural Muslim societies, especially in the non-Arab Islamic world such as South Asia and Southeast Asia. In this process, understanding

about guardian experience transformation significant: from spiritual figure becomes figure sacred in culture local, even often associated with growing legends and myths hereditary. In line with that, Niyaz Ahmad Lone (2022) sees role Sufism including draft guardian as part from response to spiritual and social crisis contemporary. He confirm that Sufism No lost its relevance, because Still capable offer road balanced enlightenment between mind and action social. Although No discuss guardian in a way exclusive, the implications clear: figure guardian Can interpreted return as symbol serenity and transformation yourself in the midst of a crowded world disorientation.

In various regions of the archipelago, for example, the tombs of the saints become center pilgrimage and spirituality society. Wali Songo in Java is prominent examples, where the figures the No only remembered as spreader of Islam, but also as figure inherent culture in awareness collective society. The emergence supernatural narratives around they show there is a mythologization process that makes guardian as part from system symbolic community. Approach sociological to draft guardian is also offered by Abdul Kadir Riyadi (2020) who uses Weberian perspective for examine How spiritual authority in the tarekat (which is attached to the figure guardian) experienced institutionalization. He state that guardianship No only product individual spirituality, but also part of from construction intertwined social with legitimacy power and influence culture. With thus, deconstruction to guardian covers analysis to structure social support existence and power symbolic in public.

Phenomenon the show that draft guardian No nature single and static. It precisely nature dynamic and polymorphic, experiencing coating meaning from time to time. In one side, there is understanding theological - spiritual origin from tradition Sufi; on the other hand, there are construction socio-cultural influences How public understand, respect, and even utilise symbol guardian in life daily. In the context of interpretation and discourse Islam, Septiawadi (2022) did study to meaning term awliyā ' in the Qur'an based on view interpreter classic and modern. He show that meaning guardian experience expansion and shift, from just protector or beloved of God towards meaning spiritual and social leadership. This confirm that meaning guardian No nature remain, but open to interpretation contextual that reflects dynamics of the times.

Intersection between teachings Sufism with culture local push occurrence deconstruction meaning guardian. In case this, deconstruction No means deletion, but rather reading repeat to the meaning that has been settle in a way dogmatic. With approach this, we can browse How draft guardian formed, constructed, and developed in discourse social, at the same time How strength discursive Work in maintain the status quo or even create certain spiritual authorities. Phenomena new related construction guardians in the digital era were analyzed by Usman Waheed et al. (2024) in his study about practice Sufism on social media in Pakistan. They take notes occurrence distortion meaning Sufism and sainthood consequence digital mediation, where figures guardian produced repeat visually and narratively in a format that is sometimes take off substance spirituality. Social media, in matter This, becomes a new arena that forms perception public to Who That guardian and how they should interpreted.

Study of draft guardians also become important in understand relation between religion and power. Many figures were idolized as guardian often have relatedness with structure socio-political, good as spiritual legitimacy for power certain and as symbol resistance cultural to hegemony external. In the context of this, guardian No only spiritual figures, but also agents in dynamics socio-political Muslim society. In Indonesia, Amir Maliki Abitolkha and his colleagues (2023) showed how the tarekat and figures guardian in community Shiddiqiyah in Jombang play a role active in build resilience family. This study show that guardianship No stop at dimension symbolic or charismatic, but rather own function social practical in form pattern relationships, moral values, and solidarity community. This is strengthen argument that reality social is room important in construct and understand meaning guardian contemporary.

In addition, the narrative about guardian often used in production culture popular, good in form folk tales, performances art, to digital media. This strengthen legitimacy symbolic of the saints in memory collective society, even though No always in line with teachings Sufism in a way authentic. This is where happen distance between draft guardian normative in tradition Sufism with construction guardian in awareness public general. Study of Agisni Rodi et al. (2019) also enriched perspective epistemological with confirm that proximity a guardian with God no Enough only marked by personal spiritual experience, but must also be authority - based scientific, adherence to truth, and

relevance social. In other words, valid guardianship is not Can released from principles ethical and epistemological in Islam.

Remember complexity said, the approach deconstructive become relevant For dismantle and understand various layer the meaning that surrounds draft guardian. Approach This open room for analysis critical to relation between text (teachings Sufi), context (reality socio-historical), and praxis (cultural society). With Thus, we can see that existence guardian No only as spiritual entity, but also as product construction social and cultural. A contextual study was also conducted by Sehat Ihsan Shadiqin (2023) who examined adaptation of the tarekat in the era of implementation Islamic law in Aceh. He show that figure guardians and authorities of the congregation experienced negotiation repeat with system law and culture local, indicating that meaning guardian No off from tug-of-war between spirituality, social norms, and state power.

This article aim For explore repeat understanding about guardian with map the dimensions that form it: from foundation theological and Sufi, to layer historical and narrative that form legends, to reality social that produces and reproduces symbol guardian in various form. This study expected can give contribution to discourse Sufism contemporary and studies Islamic social, with offer reading critical on symbols living religion in public.

Research Methods

Study This use approach qualitative-critical with method studies library research and analysis discourse analysis. Approach This chosen Because study about draft guardian in Sufism No only nature textual or historical, but also influenced by construction social, cultural, and ideological that continues developing. Therefore that, analysis No only content - directed text religious or literature Sufism classical, but also on narrative, symbols, and representation guardian in context public contemporary.

1. Data Source, Internal data source study This consists of from two categories main:
    a. Primary data in the form of works classic Sufism and literature contemporary which discusses about draft guardian, such as works of Al- Hujwiri (Kasyf al-Mahjub), Al-Ghazali, Ibn Arabi, and thinking figures modern and contemporary Sufis such as Seyyed Hossein Nasr, William Chittick, and Sa' diyya Shaikh.

b. Secondary data covers article journal scientific, dissertation, book academic, results study ethnography, news, and digital content (social media, tarekat websites, and da'wah videos) that depict development representation guardian in public.

2. Data collection technique

Data collection was carried out with explore and examine texts related use method documentation. Search done through libraries, online journal databases (e.g. Google Scholar, JSTOR, DOAJ), and official online sources tarekat community or figures who are considered as guardian by the community. Digital data such as videos, articles popular, and social media analyzed as part from living sufism practice and representation contemporary guardianship.

3. Data Analysis Techniques

Data analysis was performed with use approach analysis discourse Critical Discourse Analysis (CDA) model by Norman Fairclough, which involves three dimensions:

(1) Text, namely content or narrative related guardianship, good in classic books and source contemporary,

(2) Practice discursive, namely How text produced, distributed, and consumed,

(3) Condition socio-cultural, namely context historical, political, and cultural influences birth discourse about guardian.

Through approach this, concept guardian No only analyzed from side normative or theological, but also as product construction social and historical. Narratives about guardianship like karamah, lineage of the congregation, as well spiritual legitimacy will reviewed in a way critical For reveal interest social and symbolic hidden behind it.

4. Data Validity

For guard validity and credibility results analysis, research This use technique triangulation sources and interpretations hermeneutics. Triangulation done with compare various sources (classical and contemporary, texts and practices, local and global), while interpretation hermeneutics used For understand the meaning behind

symbols and narratives guardian in framework context different cultures and societies.

Results and Discussion

1. The concept of Guardian in Perspective Sufism Classic

In tradition Sufism classic, guardian understood as beloved of Allah (awliyā ' Allāh)—an individual who has reach high spiritual level Because piety, sincerity, and closeness with God. The figures as Al-Hujwiri, Al-Ghazali, and Ibn Arabi mentioned that a guardian No only undergo sharia in a way outwardly, but has penetrate dimensions reality and achieve knowledge. Al-Hujwiri for example, in Kasyf al-Mahjub, explains that guardian is a person who is united with divine will, even though No always show karamah (ability) outside usual). View This show that guardian in understanding beginning Sufism is individuals who undertake deep spiritual path, no figure cult public in a way mass.

2. Legends and Mythologizing of the Guardians in Culture Local

Study This find that draft guardian experience transformation significant when enter to in context culture local, especially in the archipelago. In various area, guardian No only remembered as spiritual figures, but also made part from mythology society. The figures of Wali Songo, for example, do not only positioned as spreader of Islam, but also associated with narratives magical like the ability to fly, speak with animals, or disappear in a way suddenly. In tradition public certain, the emergence of guardian local often followed by stories inherited blessings in a way verbally, without runway strong historical.

Phenomenon This show the existence of a mythologization process, namely creation narratives symbolic that strengthens position social and spiritual of a person figures. This is legitimate in a way culture, however in a way scientific need reviewed as construction social rooted in needs public to figure mediator, protector, or spiritual protector in face complexity life.

3. Guardianship as Social Symbols and Power

In practice social contemporary, figure guardian No seldom play a role as symbol authority. Research This find that in a number of tarekat community, claims guardianship or connection direct with genealogy guardian certain used as legitimacy spiritual leadership, even politics. A number of caregiver Islamic

boarding school or leaders of certain orders get legitimacy No solely Because science or morals, but Because associated with guardianship status ancestors or karamah believed by his followers.

Approach sociological methods used in study This show that draft guardian in public No Can released from logic power and structure authority. In the context of this, guardian No only symbol chastity, but also an instrument influence social. This is in harmony with Abdul Kadir Riyadi's opinion (2020), which states that guardianship can become form authority charismatic who experienced institutionalization in community religious.

4. Representation of Guardians in Digital Media

Study this also highlights emergence return figures guardian in social media and culture popular digital. In the digital era, many spiritual figures who are appointed as guardian by his followers through YouTube channels, TikTok, and other online media. Search on social media show that content about karamah, pilgrimage guardian and testimony about wonder guardian get attention big from public.

However Thus, the form representation This often put forward side sensational, cutting context history, and even sometimes avoid from substance teachings Sufism. Phenomenon This show existence mediafication draft guardian — namely the process when spiritual figures are constructed and consumed as if media products, not Again as spiritual figures who are followed Because his teachings and example. This support findings of Waheed et al. (2024) which show existence distortion and commodification guardianship in contemporary digital landscape.

5. Reading Critical on Guardianship: Between Spirituality and Ideology

Study results This show that There is need urge For deconstruct meaning guardian in a way critical. Deconstruction here No intended as cancellation meaning traditional, but as effort read repeat, review repeat, and filter narratives developing guardianship, so as not to trapped in myth blind or utilization symbolic for the sake of certain.

With use approach analysis discourse critical, research This see that draft guardian experience coating meaning: from theocentric (centered on God) to become anthropocentric (figure - centered), then become media- centric (centered on narrative and image). In this process, the teachings profound

Sufism often covered by narrative karamah, cult individual, or even manipulation symbolic.

6. Reality and Relevance Guardianship Contemporary

Although happen various distortion and construction layered, research this also found that draft guardian Still own Power attraction and relevance in public contemporary. In some community, figures guardian still become center moral values, spiritual role models, and bonds solidarity social. Field study show that in the environment of the tarekat which is still authentic and transformative, guardianship interpreted as road devotion, service, and sanctification self in harmony with values base Sufism.

With Thus, the concept guardian still important For maintained, but need cleaned from burden exaggerated myths and misleading ideologies. Deconstruction required No For demolish spiritual authority, but rather For return it to clear and contextual meaning.

The findings of this study reveal that the concept of *guardian* (awliyā' Allāh) has undergone significant epistemological and sociocultural transformations across historical contexts. In classical Sufism, as articulated by Ali Hujwiri, Abu Hamid al-Ghazali, and Ibn Arabi, guardianship is fundamentally rooted in spiritual ontology—defined by proximity to God, ethical refinement, and inner realization (*ma'rifa*). This aligns with the metaphysical framework of Sufism, where sainthood is not performative but existential, emphasizing inward transformation over outward recognition. The absence of emphasis on *karāmah* (miracles) in early formulations suggests that classical Sufism resists the spectacularization of sanctity, positioning the guardian as a silent locus of divine presence rather than a public religious icon.

However, when situated within local cultural contexts, particularly in the Indonesian archipelago, the concept evolves into a hybrid construct shaped by myth, oral tradition, and communal memory. The case of Wali Songo illustrates how historical figures are reimagined through symbolic narratives that blend spirituality with supernatural elements. This process of mythologization can be interpreted through a sociocultural lens as a mechanism of meaning-making, where communities construct sacred histories to reinforce identity, continuity, and moral order. While culturally legitimate, such narratives require critical scrutiny, as they often lack empirical grounding and risk obscuring the ethical and intellectual dimensions of Sufism.

From a sociological perspective, the study further demonstrates that guardianship operates as a form of symbolic capital within religious communities. Claims of spiritual lineage or association with saintly figures frequently function as sources of legitimacy and authority. This finding resonates with Max Weber's theory of charismatic authority, where legitimacy is derived from perceived extraordinary qualities. In contemporary contexts, such charisma is often institutionalized within *tarekat* structures or religious leadership, transforming personal spirituality into structured authority. As noted by Abdul Kadir Riyadi (2020), guardianship can thus shift from a purely spiritual status into a socio-political instrument, embedded within networks of power and influence.

Moreover, the mediatization of guardianship in the digital era introduces a new layer of complexity. Social media platforms such as YouTube and TikTok have become key sites for the production and dissemination of saintly narratives. The algorithmic logic of these platforms tends to amplify sensational content, leading to the commodification of *karāmah* and the simplification of Sufi teachings. This supports the argument of Waheed et al. (2024), who highlight the distortion of religious authority in digital spaces. In this context, guardianship is no longer solely a spiritual category but also a media construct, shaped by visibility, virality, and audience engagement.

The critical discourse analysis employed in this study reveals a layered transformation of meaning—from theocentric to anthropocentric, and ultimately to mediacentric orientations. This shift reflects broader trends in religious commodification and the personalization of spirituality. The guardian, once a symbol of divine proximity, risks becoming an object of cultic devotion or ideological manipulation. Therefore, deconstruction is necessary not as a negation of tradition, but as a methodological effort to disentangle authentic spiritual values from socio-political and media-driven distortions.

Despite these transformations, the enduring relevance of guardianship cannot be dismissed. Empirical observations indicate that within authentic Sufi communities, the concept continues to function as a moral and spiritual compass. Guardians are still perceived as exemplars of humility, service, and ethical conduct—values that remain crucial in addressing contemporary moral and existential crises. This suggests that the resilience of the concept lies in its adaptability, as well as its deep resonance with the human search for meaning and transcendence.

In conclusion, this study underscores the necessity of recontextualizing guardianship within a critical yet constructive framework. Rather than rejecting the concept, scholars and practitioners should seek to reclaim its original ethical and spiritual essence while remaining attentive to its sociocultural and political entanglements. Such an approach enables a more balanced understanding of guardianship—one that honors its metaphysical depth while critically engaging with its historical transformations.

Beyond the initial findings, it is crucial to situate the transformation of guardianship within broader theoretical debates in religious studies, anthropology, and critical sociology. The shifting meaning of *awliyā' Allāh* reflects not merely a theological evolution but also a dynamic negotiation between text, tradition, and context. In this regard, the concept of guardianship can be interpreted as a "floating signifier," whose meaning is continuously rearticulated depending on historical, cultural, and political configurations.

From the perspective of classical Islamic epistemology, the notion of sainthood is inseparable from the metaphysics of divine proximity. Thinkers such as Ibn Arabi emphasize the idea of *wilāyah* as an ontological station rooted in divine love (*mahabbah*) and realization (*haqīqah*). In his framework, the guardian is not an exceptional anomaly but a necessary manifestation of divine presence in the world. This metaphysical understanding positions sainthood as a continuous reality rather than a closed historical category. However, this ontological subtlety is often lost in popular interpretations, where guardianship is reduced to miraculous abilities or supernatural interventions.

This reduction can be further examined through the lens of symbolic anthropology. Drawing on the work of Clifford Geertz, religion operates as a system of symbols that establishes powerful, pervasive, and long-lasting moods and motivations. Within this framework, the mythologization of guardians in local cultures—such as the narratives surrounding Wali Songo—can be understood as symbolic constructions that encode moral values, cosmological beliefs, and social hierarchies. These narratives serve not only as historical memory but also as pedagogical tools that translate abstract spiritual concepts into accessible forms. Nevertheless, the symbolic amplification of miraculous elements risks overshadowing the ethical and intellectual legacy of these figures.

In addition, the persistence of mythologized guardianship reflects what Peter L Berger describes as the "sacred canopy," a framework through which

societies construct and maintain a sense of cosmic order. Guardians, in this sense, function as mediators between the transcendent and the immanent, providing existential security in the face of uncertainty. This is particularly relevant in contemporary societies characterized by rapid social change, economic instability, and moral fragmentation. The appeal of saintly figures, therefore, lies not only in their spiritual authority but also in their capacity to offer symbolic stability.

However, this symbolic function also opens the door to ideological instrumentalization. As demonstrated in the findings, claims of guardianship are often embedded within power relations. Here, the insights of Michel Foucault become particularly relevant. Foucault's concept of power/knowledge suggests that authority is produced and maintained through discursive practices. In the context of guardianship, narratives about sainthood, lineage, and *karāmah* can be seen as discursive tools that legitimize certain actors while marginalizing others. This implies that the recognition of a guardian is not merely a spiritual acknowledgment but also a political act shaped by institutional and communal dynamics.

Furthermore, the institutionalization of charismatic authority, as discussed earlier in relation to Max Weber, raises important questions about authenticity and continuity. When charisma becomes routinized within organizations such as *tarekat*, it risks transforming into bureaucratic authority, where spiritual legitimacy is inherited rather than realized. This phenomenon creates a tension between experiential spirituality and formalized structures, potentially leading to what some scholars describe as the "banalization of charisma." In such contexts, the symbolic capital of guardianship may be preserved, but its transformative spiritual essence may be diminished.

The digital mediation of guardianship further complicates this dynamic. In the contemporary media landscape, visibility often substitutes for authority. Platforms like YouTube and TikTok operate through algorithms that prioritize engagement, often favoring sensational or emotionally charged content. As a result, narratives of miracles, mystical encounters, and extraordinary claims are amplified, while nuanced theological discussions receive less attention. This creates what can be described as a "spectacular economy of spirituality," where religious authority is increasingly tied to performativity and audience reception.

The concept of mediatization, therefore, becomes central to understanding contemporary guardianship. Mediatization theory argues that social institutions are increasingly shaped by media logic, leading to transformations in how meaning is produced and communicated. In this context, guardianship is not only represented through media but also reconstituted by it. The guardian becomes a media persona, whose authority is constructed through visual aesthetics, storytelling techniques, and digital interaction. This transformation raises critical questions about authenticity, as the boundaries between genuine spiritual experience and curated representation become increasingly blurred.

At the same time, it is important to avoid a purely reductionist critique that dismisses all contemporary expressions of guardianship as inauthentic or manipulated. Such an approach would overlook the lived experiences of communities for whom these figures remain meaningful. Instead, a more nuanced perspective is required—one that acknowledges both the constructive and problematic dimensions of guardianship. This aligns with the hermeneutic approach advocated by Hans-Georg Gadamer, which emphasizes the importance of understanding tradition as a dynamic process of interpretation rather than a static inheritance.

In practical terms, this means recognizing that the concept of guardianship continues to serve important social and ethical functions. In many communities, guardians are seen as moral exemplars who embody values such as humility, compassion, and service. These values are particularly relevant in addressing contemporary challenges, including moral relativism, social fragmentation, and the erosion of trust in institutions. The enduring appeal of guardianship, therefore, can be understood as a response to the limitations of purely rational or materialistic frameworks in addressing human existential needs.

Nevertheless, the study highlights the urgent need for critical engagement and intellectual responsibility. Scholars, religious leaders, and practitioners must work together to rearticulate the concept of guardianship in a way that is both faithful to its spiritual roots and responsive to contemporary realities. This involves several key steps. First, there is a need to reemphasize the ethical and epistemological dimensions of Sufism, moving beyond superficial narratives of miracles. Second, educational initiatives should aim to enhance critical literacy among communities, enabling them to distinguish

between authentic teachings and ideological manipulation. Third, digital platforms should be engaged strategically to promote more balanced and substantive representations of spirituality.

Finally, the process of deconstruction proposed in this study should be understood not as an act of negation but as a form of intellectual renewal. By critically examining the layers of meaning that have accumulated around the concept of guardianship, it becomes possible to recover its original significance while adapting it to contemporary contexts. This approach reflects a broader methodological commitment to reflexivity, interdisciplinarity, and contextual sensitivity—hallmarks of high-quality academic research.

In sum, the extended analysis confirms that guardianship is a complex and multifaceted concept that cannot be reduced to a single definition. It is simultaneously a spiritual ideal, a cultural symbol, a social institution, and a media construct. Its meaning is shaped by ongoing interactions between theology, culture, power, and technology. Recognizing this complexity is essential for developing a more comprehensive and critical understanding of guardianship, one that does justice to its historical depth and contemporary relevance.

Conclusion

Study This show that draft guardian in tradition Sufism is complex, dynamic, and evolving ideas coating meaning along changing times. In the treasury Sufism classic, guardian understood as individuals who achieve spiritual closeness to God through road purification self, obedience, and experience deep mysticism. However, when draft This touch with culture local and structure social, its meaning No Again solely spiritual, but also manifest in form symbolic, mythological, even political.

Transformation draft guardian looks in the process of mythologization and formation narrative the frequent blessings more emphasize supernatural aspects of substance ethics and spirituality. Narratives This form guardianship as a legend, a later one inherited and preserved in awareness collective society. On the other hand, in context social contemporary, especially through digital media, representation guardian experience mediation potential repeat distort meaning the original become just consumption symbolic and spiritual commodification.

Approach deconstructive to draft guardian allows We For understand that figure guardian No entity single or final, but construction ongoing discourse changed influenced by context theological, historical, cultural, and political. Through reading critical, can concluded that need There is separation between teachings Sufism authentic which makes guardian as spiritual role model with practices cult individuals who are distant from Islamic values.

Therefore that, strengthening understanding to guardianship must directed at straightening meaning spirituality, not glorification symbolic that is not verified. In modern society, figures guardian still relevant during they interpreted as source moral values, spiritual guides, and motivators transformation social — not just revered legendary figure without accountability ethics and teachings.

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