Moral Education
in Strengthening Teachers' Spiritual Values from The Perspective
of The Qodiriyah Wa Naqsabandiyah Tarekat

**Muhammad Khoirul Lutfi[1)*], Agus Maimun[2)], Moh. Padil[3)], Ahmad Barizi[4)],
Mowafg Abrahem Masuwd[5)]**

[1)]STAI Salahuddin, Pasuruan, Indonesia
Email: lutfi@staisalahuddinpasuruan.ac.id
[2),3),4)]Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia
[2)]Email: maimun@pai.uin-malang.ac.id
[3)]Email: Padil.uinmaliki@gmail.com
[4)]Email: Abarizi_mdr@uin-malang.ac.id
[5)]University of Zawia, Libya
[5)]Email: masuwd@zu.edu.ly

Abstract: This investigates moral education through spiritual reinforcement of teachers in the Qodiriyah wa Naqsyabandiyah Tarekat at MA Darul Ulum Karangpandan, Pasuruan, addressing contemporary moral degradation in formal education. Employing qualitative case study methodology with triangulated data collection, the research is grounded in the theo-anthropocentric paradigm and Islamic intellectual traditions. Three principal findings emerged. First, "*kun ma'a man ma'allah*" constitutes the conceptual framework, operationalized through tazkiyah al-nafs, istiqāmah, muḥāsabah, and divine love. Second, implementation occurs through dual approaches: value internalization via takhallī and taḥallī strategies incorporating bay'ah, riyāḍah, tawajjuhān, and qudwah; and institutional integration through religious activities and performance appraisal systems. Third, implications manifest in teachers' spiritual transformation encompassing *ma'rifatullāh*, *al-wa'y al-ilāhī*, and *takhalluq bi akhlāq Allāh*. The study demonstrates how Sufistic moral education cultivates ethical consciousness among educators within formal educational contexts.
Keywords: Moral Education; Spiritual Reinforcement of Teachers; Qodiriyah Wa Naqsabandiyah Tarekat

INTRODUCTION

In the midst of the vortex of modernity, the contemporary human soul is caught in a paradox: experiencing material abundance yet spiritual emptiness and intellectual turmoil. (Assyfa & Budiarti, 2024; Ghofururrohim et al., 2024; Nasr, 2002). This situation demands the presence of a formula for cultivating morals that can awaken divine consciousness *as* an antidote to the dry soul. (M. Lubis, 2024; Pandia & Drew, 2023; Suharsiwi et al., 2024), moving humans from the physical dimension to the spiritual dimension, from individual existence to the peak of transcendence (Nasr, 1983; Pandia et al., 2024; Rifai et al., 2024).

The irony that has emerged today is the tendency of Muslims to focus on the ceremonial aspects of religion. (Adibussholih et al., 2023; Hotimah et al., 2023; Listiyanti & Hasyim, 2024), while neglecting the substance (Hussain et al., 2023a; Irmawati et al., 2024), profound essence (Hussain et al., 2023b; Rohmat et al., 2024a), and wisdom that are at the heart of Islamic spirituality (Nasr, 1994; odi et al., 2024). This phenomenon highlights the need to develop a model for internalizing moral values rooted in the wisdom of the tarekat (Islamic order) within the educational realm. (Muhsin, 2009; Rifqi, 2018). The goal is to purify the essence of education and free humanity from the shackles of materialism and pragmatism that have become the "diseases" of modern humanity. (Kadir, 2016; Ulum, 2022).

Within the diverse spectrum of Sufi orders, each school has its own distinctive uniqueness, particularly in its methodology for instilling moral values in its followers. (Ahmadi, 2023; Hidayati, 2019). The Qadiriyah and Naqsabandiyah orders have demonstrated striking effectiveness in shaping the spiritual habits of students in related institutions. (Rohmat et al., 2024b; Solich & Agama, 2024; St Arnaud & Sharpe, 2023). Pesantren administrators view the order as an optimal path for educators and learners to calibrate their speech, actions, characteristics, and spiritual condition; some even interpret it as a medium to bring the Divine presence into their hearts. (S. Haidar Amuli, 2009).

This research compilation examines in depth the process of assimilating Islamic moral and spiritual values within the Indonesian educational landscape. Several studies underscore the importance of behavioral modeling, habituation, and religious routines in cultivating teachers' moral character and spiritual dimensions. (Ningrum & Muchamad Suradji, 2023).

Integrating Islamic values into madrasah environmental activities as a means to increase spiritual intelligence and personality development of the madrasah community. Ultimately, it plays a crucial role in the internalization of Islamic values and the development of genuine morals through various religious practices and learning strategies. The internalization process often involves three stages: transformation, transaction, and transinternalization, which are implemented through religious activities, cultural practices, and comprehensive educational programs. (Muhaimin, 2008). These approaches aim to strengthen the spiritual foundation of teachers, which has direct implications for the character of students as they face modern challenges.

Various studies on moral education with diverse perspectives have been conducted, resulting in a range of strategies, methods, approaches, and models

of moral internalization. This study aims to explore the implications of internalizing moral values based on the tarekat for improving teachers' spiritual practices through the riyadlah and mujahadah methods. To avoid the logical consequences of formal ritual worship and the aridity of true spirituality (Sayyid Hosein Nasr, 1983). It is in this context that this study takes its locus at MA Darul Ulum Karangpandan Rejoso Pasuruan, which integrates the formal school education system with tarekat practices based on *al-Tariqah al-Qodiriyah wa Naqsabandiyah* as a means of strengthening teachers' spirituality.

In the Islamic world, Sufism is understood not only as the inner dimension of religious teachings but also as a spiritual path that brings a servant closer to Allah SWT through self-purification, control of desires, and appreciation of the Divine Presence. One of the main instruments in Sufism for strengthening spirituality is the tarekat, a special path or method passed down by *murshid* (spiritual teachers) to students in order to draw closer to God. Spiritual strengthening through tarekat is not merely a formal ritual, but a process of profound and ongoing spiritual transformation.

RESEARCH METHODS

The qualitative research approach is an attempt to interpret the phenomenon of transmission of moral and cultural values through a case study research type, revealing *symbolic cultural meanings* with *paradigmatic reflection.* (Khotib & Mubin, 2019; Linnaja, 2018a). (Wignyosoebroto, 2013)The researcher describes the social conditions explicitly according to the setting. (Muchtar, 2014; Sholikhin, 2018), behavioral aspects, and views of the research subjects in depth about the focus of the research. The research design of this case study uses a single case design of one unit of analysis (*single case holistic design*) (Maimun, 2020). The researcher conducted initial observations by meeting key informants (boarding school caretakers) as an orientation and initial study to find the uniqueness and distinctiveness of the data. The design of this research case study is based on the tarekat applied in the institution. (Fahrowi, 2023; Linnaja, 2018b), namely the qodiriyah wa naqsandiyah tarekat.

Researchers interact and communicate directly with research subjects at the institution to understand (*apprehension) and explore (exploration) the research field, which encompasses various activities, interactions between subjects, and the activities of each subject. This is achieved* by conducting participatory observations, intensive interviews, and collecting documents at the research locus.

The second stage involves the researcher cooperating and participating in the field by being directly involved in activities and through participant observation to obtain data naturally, without manipulation (Faisal, 1989). Tarîqoh has a high degree of subjectivity in this situation; therefore, the researcher employs phenomenological reduction to set aside (filter) the experience in the initial observation (Hinayatulohi, 2024; A. Y. Lubis, 2016; Syaifullah & Anwar, 2021). The researcher conducts transformative data processing of the information obtained from participants to obtain a comprehensive and accurate picture of the phenomenon.

The researcher examines and reveals the sociological, psychological, and spiritual relationships experienced by teachers in the institution, to find the relationship and urgency of implementing tariqoh in internalizing moral values to students as a fundamental social structure. The locus of this research is interesting and unique to study because the implementation of tariqoh is so strong in intervening in improving the spiritual practices of teachers at MA Darul Ulum Karangpandan. The researcher involves all key informants, caregivers, teachers, students, and TQN administrators in this internalization activity, along with other supporting research data in the form of words, sentences, gestures, facial expressions, charts, pictures, and photos. (Sugiyono, 2013). As data that contributes to answering the focus of the research (Rahardjo, 2015).

In this study, the data comes from the results of interviews with key informants, namely the Islamic Boarding School Caretaker, principal, educators, and students of MA Darul Ulum Karangpandan Rejoso Pasuruan, which are described with paradigmatic reflection and direct observation to add dimensions of understanding to the phenomenon and research context: activities, administrative activity books.

In collecting data, researchers followed natural procedures and everyday situations to avoid manipulation of circumstances and conditions. (Arikunto, 2006). Researchers conducted *open-ended interviews* as a data collection step, followed by *participant observation* of all research subjects, and supplemented the data with documentary materials.

Researchers conduct observations to collect data, which is then gathered through either direct or indirect observation. (Kaelan, 2012). Researchers involve themselves by participating in activities carried out by research subjects in their daily lives where they live. Data collection is carried out systematically *in* the form of field notes; for this reason, researchers adhere to three principles of data collection, namely, using multiple sources of evidence, creating basic data for case studies, and maintaining a series of evidence. Researchers analyzed data from MA Darul Ulum Karangpandan Rejoso Pasuruan. To obtain valid data, researchers collected and reduced the data, presented it to draw preliminary conclusions, and then re-verified the data to produce final results in the form of findings.

RESEARCH RESULTS AND DISCUSSION
The Concept of Moral Values in Tarekat Science

In Abdur Rauf al-Singkili's perspective, noble moral values are structured in four main dimensions. First, the *rabbāniyyah dimension*, which is the dimension that frees humans from all forms of servitude to anything other than God (Damanhuri, 2013). Within the Sufi framework, this dimension refers to moral absolutism, specifically the principle of behaving according to God's moral standards, which is the inner aspect of moral perfection. Second, the insāniyyah dimension, which contextualizes divine morals within the realm of humanity. The relationship between the rabbāniyyah and insāniyyah dimensions can be likened to the relationship between revelation and reason: to realize

transcendental guidance in human reality, reason serves as a bridge that translates divine values into immanent and sensory forms.

Third, the dimension *of syumūliyyah* is an expression of the universalism of Islamic moral values, which encompasses all aspects of human life without exception, including the personal, social, and cosmic dimensions. Fourth, the dimension of wāqi'iyyah emphasizes the importance of moral contextuality, namely, Islam's attention to the real conditions of nature and the surrounding community, necessitating the relevance of these values in every era and situation.

These four dimensions, when integrated into an educational system, enable the development of a holistic, tarekat-based educational model. This type of education emphasizes not only cognitive and ritual aspects but also deepens the internalization of moral values as part of the students' spiritual transformation.

As a religion with a formal ritual dimension, Islam is deeply internalized through worship practices passed down from generation to generation. This integration of knowledge and ritual practice synergizes with the process of trans-internalization of moral values, becoming a crucial foundation for building and maintaining Islamic civilization.

In the Sufi tradition, moral values are not only understood as behavioral norms, but also as a structured spiritual path, known as maqāmāt or levels, and ḥāl, or spiritual states. (Widayani, 2019). In this study, the researcher employs a conceptual approach to maqāmāt, as formulated by al-Kalābādhī, who identifies seven maqāms as phases of the spiritual journey that a disciple (sālik) must undertake. Maqāmāt and a ḥ w ā l can be positioned as a value structure that originates directly from divine values, which contain absolute truth and manifestations of existential beauty. (Ihwan et al., 2024).

Through this journey of maqāmāt and aḥwāl, a student not only undergoes an ethical transformation but also attains spiritual pleasure that gives birth to true love. This love is essential, surpassing worldly love that is temporary and insubstantial. Thus, maqāmāt and aḥ wā l function not only as a map of the spiritual journey, but also as a framework for the formation of noble morals rooted in the divine dimension of human beings (Murata, 1997).

In its effort to cultivate spirituality, the Qadiriyah and Naqsyabandiyah Orders apply a strict spiritual discipline as inherited from their founders. Salik or seekers of God's path are trained to always bring God's presence into their hearts with full awareness (*yaqazah*) and deep reverence. One of its main practices is the continuous repetition of dhikr, which serves not only as a means of verbal worship but also as a contemplative exercise (muraqabah) to refine inner awareness. (Nizami, 2003).

The integration of the teachings of the Qadiriyah wa Naqsyabandiyah Order into the formal education system represents a significant breakthrough in the innovation of moral education in the modern era. This approach goes beyond simply instilling norms of good behavior, but further aims to strengthen the internalization of moral values in students and educators. One institution implementing this model is the Darul Ulum Karangpandan Rejoso Pasuruan Islamic High School (MA), which consistently strives to build the spiritual

dimension of teachers and students by instilling Sufi values derived from the legacy of the teachings of Sheikh Abdul Qadir al-Jailani.

This tarekat-based education emphasizes the importance of inner transformation as the foundation for character development. The moral values taught do not emerge instantly, but rather are the result of a long process of *riyadhoh* (religious practice) carefully formulated by the tarekat's murshids (guiding teachers). These values include humility, sincerity, patience, obedience, and love for God, all of which are directed toward the formation of a perfect human being (insan kamil) in accordance with Sufi ideals.

The formulation of moral values that focuses on the development of teachers at MA Darul Ulum Karangpandan Rejoso Pasuruan encompasses four main pillars: tazkiyatun nafs (purification of the soul), istiqāmah (consistency in goodness), muḥāsabah (self-evaluation), and ḥubb (divine love). These four values are designed to foster a strong moral and spiritual awareness as a foundation for Sufism-based teaching and professional practice.

The transformation of these values is realized through two main mechanisms. First, through active participation in various tarekat activities that are an integral part of spiritual life within the madrasah environment, such as congregational dhikr (remembrance of God), riyāḍah (religious meditation), and special religious studies. Second, through the concrete example demonstrated by the madrasah caretaker, who also acts as the imam *khushū ṣiyyah* (exceptional spiritual leader) within the tarekat. The caretaker's role is not merely that of a formal educator, but also as a model of spiritual life who embodies these values in daily actions.

This approach reinforces the assumption that effective values education does not rely solely on cognitive transmission, but relies heavily on affective experiences and learning by example. (Solich & Agama, 2024). In this context, the value of *tazkiyatun nafs* prepares teachers to cleanse the heart of inner ills, *istiqāmah* strengthens moral resilience amidst various worldly challenges, *muḥāsabah encourages critical self-reflection, and ḥubb* fosters love for God, which is the source of the highest spiritual motivation.

This value transformation model not only enriches individual teachers' personalities but also has a systemic impact, fostering a school culture with strong, religious, and humanistic character. Thus, the tarekat-based education at MA Darul Ulum Karangpandan goes beyond simply educating but also shaping educators as agents of spiritual change in society.
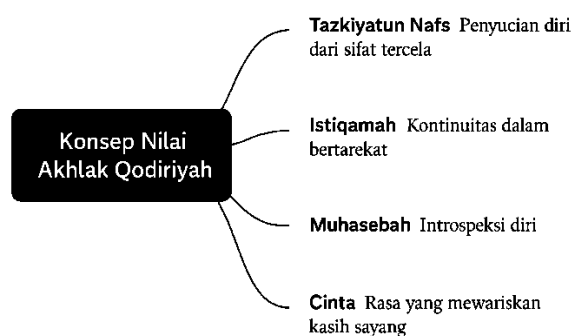
Figure 1Concept of Moral Values of the Qodiriyah wa Naqsabandiyah Tarekat

Implementation of moral education from the perspective of the Qadiriyah wa Naqsabandiyah order in improving teachers' spirituality

Educational institutions have unique characteristics that serve as the basis for formulating their development strategies. These strategies are not formed haphazardly, but rather the result of a deep understanding of the institution's internal context and its essential goals. Therefore, a structured and transcendent vision is needed as a primary reference. Raihani suggests that in developing an effective educational strategy, five central themes must be considered: preconditional, academic, non-academic, supportive, and evaluative. (Raihani, 2012).

First, the preconditional aspect refers to efforts to build a solid structural foundation and organizational culture, encompassing the readiness of all elements of the institution to support the achievement of the established vision. This includes a disciplinary commitment from all parties involved in the education system. Second, the academic aspect consists of aligning the national curriculum with the institution's characteristics, resulting in harmonization between state policy and the institution's identity. Third, the non-academic domain is emphasized as a forum for character development and spiritual awareness, which are the strengths of the institution, rooted in Sufi values. Fourth, the supportive element involves the provision and optimization of supporting infrastructure, both physical and psychological. Fifth, the evaluative dimension plays a crucial role as a reflection tool to ensure a continuous improvement process in the quality of education. (Ridwan, 2022).

In this context, MA Darul Ulum Karangpandan Rejoso Pasuruan formulated a unique strategy based on divine consciousness, in line with the Sufi mission of the order that is the soul of the institution. One of the primary approaches employed is an affective strategy, which positions the inner dimension as the primary orientation of the educational process. This is in line with Suhrawardi's view, as quoted by Sayyed Hossein Nasr, that spiritual education cannot be separated from the process of soul illumination, namely the direct connection between humans and the source of ultimate truth, which in

Islamic philosophy is known as nūr al-ḥaqqīqah, the light of truth (Sayyid Hossein Nasr, 1994).

In the spirit of Sufi education, this institution adopted the principles of the Qadiriyah order as the foundation for the practice of spiritual transformation, particularly through the *takhallī* (self-emptying) approach and taḥallī (self-adornment). *Ta ḥ all ī* is the process of instilling noble moral values in students through the internalization of commendable traits. This is not merely an imitation of exemplary figures, but a conscious effort to develop an authentic personality based on a noble will *(tamannī)* to become a better person. (Kharisuddin Aqib, 2013).

On the other hand, takhallī is a process of deconstructing worldly elements that hinder spiritual attainment. Four critical dimensions in takhallī include: (1) releasing attachment to the world and overcoming greed for material things; (2) eliminating the orientation solely on the rewards of the afterlife, by focusing intentions only on Allah SWT; (3) avoiding all forms of waste and filling time with meaningful deeds; and (4) building a conducive social environment with pious people who support *the process of tazkiyatun nafs* (Atceh, 1993; Kharisuddin Aqib, 2013).

The dominant role of the mursyid in the tarekat institution extends beyond teaching to encompass the internalization of moral values through exemplary behavior in every aspect of life. *Kun ma'a man ma'a Allah* serves as a transformative approach for those who have not yet experienced God's presence directly, by connecting their hearts with someone who has achieved that awareness. In this context, the mursyid's presence is understood as a spiritual extension that can channel divine light to his students.

Nevertheless, *the student-centered learning* (SCL) approach can be integrated into modern education as a complementary approach. SCL provides students with the space to actively and independently actualize their potential. In tarekat-based education, SCL can be contextualized as the freedom of students to pursue a spiritual path while remaining under the auspices of a spiritual guide (murshid). This suggests that the development of spiritual potential within a tarekat is not merely passive and dogmatic, but also creates space for active exploration rooted in authoritative spiritual guidance. (lutfi, 2021).

Furthermore, in the practice of dhikr within the tarekat environment, spiritual success is not only determined by the routine of lafaz, but also by the inner awareness of tawassul, or connecting intentions and deeds through the presence of the mursyid in the senses. The spiritual presence of the mursyid is believed to provide energy and direction for the dhikr being performed, thereby having a profound impact on cleansing the soul and fostering closeness to God. The doctrine of *kun ma'a man ma'a Allah* becomes a legitimate basis that, without a spiritual intermediary, a transcendent relationship with God and His Messenger is challenging to build deeply, so that the dhikr being done can lose its essence. (Al-Jailani, 1973).

In the context of character education, the position of the mursyid even surpasses the traditional role of the teacher, as described by Thomas Lickona, who refers to the teacher as a caregiver, mentor, and moral role model. (Lickona,

2012). In the tarekat tradition, the mursyid is not only a fosterer of ethical values but also a spiritual guide who facilitates the transformation of the soul from a profane state to spiritual enlightenment (ma'rifah). Thus, the *kun ma'a man ma'a Allah method* is not just a method, but rather a holistic educational model that unites cognitive, affective, and transcendental dimensions in an integrated and dynamic manner. With this view, the process of internalizing the tarekat's akhlak at MA Darul Ulum Karangpandan, based on TQN, utilizes Bai'at, Tawajjuhan, Riyadloh, and Qudwah.

Bai'at

Bai'at is not only a symbol of outward loyalty, but also signifies an unbroken spiritual commitment throughout all phases of the student's life. Through this initiation, the student is obligated to adhere fully to all teachings and guidance of the tarekat and to believe that the murshid is the khalīfat al-rasūl, the representative of the Prophet Muhammad in spiritual matters. This belief is not merely symbolic; rather, it serves as the epistemological and methodological basis for a student's inner transformation. In fact, in the tarekat's understanding, bai'at goes beyond the formal meaning of the shahada as defined by Islamic law, because it represents a renewal and reaffirmation of the existential relationship between the servant and God. (Al-Jailani, 2007).

The bai'at procession consists of several meaningful ritual stages. The first stage is talqīn al-dhikr, namely the teaching and repetition of dhikr phrases transmitted directly from the murshid to the murid. This is the initial moment of spiritual transfer, believed to have a direct influence on the purity of the heart and spiritual readiness to receive divine light. The second stage is known as al-akhdh bi al-'ahd (taking the oath or sacred promise), which symbolically binds the murid to a long-term spiritual commitment, with various processions according to the traditions of each tarekat. The third stage is libs al-khirqah, namely the wearing of Sufi robes that are not merely symbolic attributes, but also represent the murid's entry into the inner circle of the tarekat.

These three stages serve not only as a medium for transmitting moral and spiritual values, but also contain pedagogical aspects that are unique to Sufi education. Through this ritual, education in the tarekat is not only based on intellectual reasoning, but rather on a process of inner transformation that is substantial and continuous. The relationship between murshid and murid is built on the foundation of *al-maḥabbah* (love), *al-ta ẓ ī m* (glorification), and *al-iltizām* (commitment), all of which are the main pillars in achieving the degree of *ma'rifah* (intuitive knowledge of God) (Nasr, 2013).

In the local context, MA Darul Ulum Karangpandan Rejoso Pasuruan has made the bai'at of the tarekat an integral part of its spiritual development system for teachers. Under the guidance of the murshid of the Qadiriyah wa Naqsyabandiyah tarekat, who has an authoritative and clear sanad dating back to the Prophet Muhammad (peace be upon him), the bai'at process is carried out with complete sanctity, not merely as a tradition, but as a structured moral and spiritual education.

Every teacher at MA Darul Ulum, before embarking on further spiritual development, is required to take the bai'at tarekat (Islamic order oath), accompanied by special dhikr (remembrance of God) teachings passed down directly from the spiritual leader. This creates a vibrant religious climate, where every student's activity, both in learning and social interaction, is rooted in a transcendental orientation to Allah SWT, guided by the spiritual leader.

Bai'at to murshid, based on the Sunnah, not only has spiritual implications but also shapes the ethics of students in the educational context. He trains in obedience, humility, and sincerity in seeking knowledge, and educates the soul to be focused and not reckless in seeking the truth. Mursyid not only functions as a teacher, but also as a spiritual guide who purifies the heart, so that students not only become intellectually intelligent, but also have clear minds, noble morals, and a strong monotheistic orientation. (Ihwan et al., 2024).

Tawajjuhan

Based on research findings conducted at MA Darul Ulum Karangpandan, the practice of tawajjuhan among teachers is carried out routinely every Friday afternoon, led by KH Ishomuddin. The continuity of this tawajjuhan routine demonstrates a strong commitment to strengthening the teachers' spirituality and closeness to God. In accordance with the narrative outlined previously, tawajjuhan is not merely a ritual activity. Still, more than that, it is a means to foster a quality inner relationship with God through the intercession of Sheikh Mursyid, who in this case is represented by KH Ishomuddin as the special imam.

The solemn and reverent tawajjuhan process demonstrates that the teachers at MA Darul Ulum Karangpandan live every moment of this worship with full awareness and sincerity. The depth of feeling reflected in this tawajjuhan proves that they are not simply performing dhikr as a routine, but rather a sincere effort to bring God into every movement of their hearts and minds. This aligns with the concept of *religious feeling* discussed earlier, where love and awareness of God are the epicenter of all spiritual activity. When tawajjuhan is performed with complete reverence, the quality of their inner connection with God is strengthened, which in turn reinforces their faith in every aspect of life, including teaching and development at school.

A closer analysis of these findings reveals that the tawajjuhan practice at MA Darul Ulum Karangpandan is not merely a form of social worship performed in groups, but an integral part of efforts to foster a deep spiritual awareness among teachers. Under the guidance of KH Ishomuddin, tawajjuhan serves as a means to strengthen their inner connection with God and, at the same time, to reinforce their sense of religiosity in everyday life. Thus, tawajjuhan not only strengthens the teachers' personal spirituality but also creates a deeply spiritual atmosphere within the educational environment, ultimately contributing to the development of students' character and morals.

The concept of *religious knowledge* is a fundamental component in the foundation of religion for every individual. Awareness of the practice of tawajjuhan, carried out with a correct understanding, plays a crucial role in guiding the heart to develop a strong sense of religiosity and belief in its truth,

or what is known in this context as a religious feeling. Systematically, the practice of dhikr in the tarekat plays a crucial role in guiding the brothers on a profound *spiritual journey, culminating in a peak experience.* In achieving this *peak experience,* students are always under the guidance and supervision of Sheikh Mursyid, who provides direction and guidance directly and astrally.

This concept underscores the importance of the relationship between knowledge and experience in cultivating genuine religiosity. *Religious knowledge is not merely intellectual understanding, but also a profound experience that brings one closer* to God. In the context of the tarekat, the practice of dhikr involves not only ritualistic aspects but also creates a space for experiencing an authentic spiritual journey, leading one to experience the peak of spirituality itself. This peak experience, as a form of enlightenment, is not a random occurrence but rather a directed and continuous process with intensive guidance from Sheikh Mursyid, who serves as a spiritual guide throughout the journey.

Riyadh

The inner battle within humans will never end as long as they remain trapped in the realms of hayawaniyah and syaithoniyah. This is where the function of the divine spirit as God's caliph shows its very significant role. The spirit, as an essence that comes directly from the realm of God's power, is distinct from everything else that comes from the realm of creation. Therefore, the heart's resistance to these two despicable behaviors is none other than continually turning the heart to face the divine spirit. This process will guide a servant toward true servanthood and lead them to a higher divine consciousness, which is the essential goal of spiritual life. (Najib & Fata, 2020).

Turning your heart's gaze towards worldly pleasures is a form of distortion of the nature of humanity and divinity. When the divine spirit is at the center of attention in every soul and heart, the heart will continue to live and develop, because it has come to understand and realize the existence of the Almighty God. (Waliyuddin, 2022). From the perspective of Sufism, those who are trapped in the darkness of worldly ignorance and greed will fall into complacency with earthly life, even to the point of loving it excessively. This phenomenon was explained by Sirrus Saqathi, who described how the love of the world can close the heart to divine light, so that the soul loses its direction and is trapped in the temporary illusion of worldly happiness. Only by focusing the heart on God can humans achieve true life, which originates from the Almighty (Siraj, 2006).

Research conducted at MA Darul Ulum Karangpandan on the practice *of riyadloh* within the context of tarekat teachings shows that teachers at the institution strive to maintain consistency and sincerity in implementing tarekat teachings as part of their students' spiritual development. The results of this study describe three main aspects that tarekat teachers focus on in their practice of *riyadloh.*

First, the teachers at MA Darul Ulum Karangpandan demonstrate a strong commitment to consistently upholding the teachings of the tarekat, particularly in practicing dhikr and tawajjuhan (remembrance of God). Dhikr, as a crucial element of the tarekat, is not only a routine practice but also a means of drawing

closer to God. In this regard, tawajjuhan, which directs total attention to God, is an integral part of the spiritual discipline they apply. By maintaining consistency in these two practices, the teachers aim to cultivate a profound spiritual awareness and utilize dhikr as a tool for purifying the heart for each individual.

Second, teachers at MA Darul Ulum Karangpandan also focus on fostering students' morals through training them to practice all of the tarekat's morals, which aim to cultivate the heart. As a discipline that prioritizes more than just knowledge, the tarekat also emphasizes the importance of inner purification and the formation of good character. In this context, the tarekat's morals include patience, humility, compassion, and other noble qualities that serve as the foundation for social interaction. By instilling these morals, the teachers strive to cultivate students' hearts and behaviors that align with the more profound and more integral teachings of Islam.

Third, the practice *of riyadloh* at MA Darul Ulum Karangpandan also involves a sincere effort by teachers to restrain their desires, both individually and in social relationships. Restraining oneself here does not only mean controlling personal desires, but also includes a willingness to control emotions and actions in interactions with others. The tarekat teachers strive to set an example in restraining these desires, hoping that their students will emulate their patience and wisdom in facing life's various temptations and challenges. This approach is expected to help students develop self-awareness and direct themselves toward virtuous behavior, thereby avoiding reprehensible behavior.

Based on observations and in-depth interviews, the practice of *riyadloh* implemented at MA Darul Ulum Karangpandan focuses not only on the individual's spiritual aspects but also on broader social dimensions. By maintaining sincerity in worship, cultivating good morals, and restraining desires, the tarekat teachers there strive to shape a generation that possesses not only extensive knowledge but also noble character and high spiritual awareness. These efforts demonstrate that *riyadloh,* as a tarekat practice, is a path to a perfect life that aligns with religious teachings and can guide one to achieve balance between the spiritual and social dimensions of their lives.

Qudwah

Qudwah or exemplary in the realm of spiritual praxis, the Qadiriyah wa Naqsyabandiyah Order becomes a concrete model that makes the figure of the pole guardian the axis of exemplary behavior. The figure of Sheikh Abdul Qadir al-Jailani is the primary inspiration for achieving spiritual piety, both through the internalization of his thoughts and the emulation of his attitudes and behavior. This phenomenon, often regarded as a form of cult, is part of the order's mechanism to maintain spiritual integrity and foster the complete trust of the students (ikhwan) in their spiritual guide, Abil Qosim Abd Karim bin Huzan al-Qusyairy al-Nisabury (n.d.).

Love for Sheikh Mursyid is the primary driving force in the process of internalizing divine morality. From a Sufi perspective, love (mahabbah) plays a central role in every dimension of spiritual life. Love is the ontological basis of all creation: God's love for His creatures, creatures' love for the Creator, and love for

each other. Within this framework, love is positioned as both the starting point (sangkan) and the ultimate goal (paran) of existence. Therefore, to realize this love on an empirical level, a structured spiritual system such as a tarekat is required so that its manifestation process is not merely subjective but also produces tangible and measurable moral and spiritual transformation.

In the view of Sheikh Abdul Qadir al-Jailani, the role of a murshid holds a fundamental position, especially in the initial phases of a salik's spiritual journey on the Sufi path. (Al-Jailani, n.d.). Mursyid is not only a formal teacher but also a spiritual guide who serves as the primary compass in guiding students toward spiritual perfection. When a student pledges allegiance, then at that moment he places himself in a position of total submission and attachment to the murshid, both in the outer dimension in the form of good deeds and wirid, which are practiced in istiqamah, as well as in the deeper inner dimension, namely the connection of the heart and spirit. (Atceh, 1993).

In the context of tarekat-based spiritual education, the relationship between student and master is not only based on mastery of knowledge and ritual practices. Still, it is also supported by a strong, transcendental spiritual bond. This relationship forms the ontological foundation that shapes the tarekat's distinctive spirituality, where the master acts as a crucial intermediary in conveying the abundance of divine light to his student. Without this inner connection, the process of tazkiyat al-nafs, or purification of the soul, will not be effective, as the master functions as a mirror of spiritual clarity and a guardian of the path to knowledge of God. (Ridwan, 2022).

Spiritual intimacy (*ittisal ruhani*) between the mursyid and the murid is essential in guiding the ikhwan to cleanse their hearts from inner ailments such as riya', hasad, ujub, takabbur, and others. In the process of *takhalli* (cleansing oneself from despicable traits), the mursyid's role is not only to observe, but also to inspect and evaluate all aspects of his murid's life intensely, both visible and hidden. This is where the mursyid acts as a spiritual companion who actively monitors and guides the spiritual development of the murid with love, patience, and deep intuition. (Marzuki, 2009).

Implications of Moral Education from the Perspective of the Qadiriyah wa Naqsabandiyah Order in Strengthening Teachers' Spirituality

Based on the observations, it can be concluded that there are consistent individual attitudes and behaviors in carrying out religious commands. Integrating the tarekat model into the process of internalizing divine moral values is not merely a possibility, but a proven, practical necessity. History has provided evidence that the tarekat's existence has been able to survive amidst the development of civilization, particularly in maintaining and strengthening moral values for its followers. This demonstrates that the tarekat is not only a spiritual practice but also a force capable of maintaining moral integrity in the face of the challenges of the times.

The implications of this moral education extend far beyond the approaches of modern educational systems and theories, which are heavily influenced by Western paradigms such as constructivism and empiricism. These approaches

often diminish the meaning and dignity of humans as spiritual beings, emphasizing rationality and empiricism to the exclusion of other aspects of their nature. In contrast, the tarekat model directs us to a deeper dimension of education: the trans-internalization of divine moral values. This process encompasses not only cognitive reflection on the process of interpreting and consolidating acquired knowledge but also a much higher and deeper spiritual dimension. This spiritual dimension encompasses the spiritual changes experienced by students, leading to an inner transformation that cognitive measures alone cannot capture.

In Maslow's view, spiritual experience is considered the pinnacle of human experience, transcending the hierarchy of basic human needs and penetrating the boundaries of humanity. (Yusuf & Rohmaniyah, 2025). With mature determination and strong intentions, they have been given allegiance to enter the world of the tarekat with the hope of achieving the primary goal of internalizing the values of the tarekat itself. This goal encompasses three fundamental aspects: divine knowledge, divine awareness, and acting in accordance with Allah's morals. These three aspects are not just the final goal, but are also direct implications of the internalization of moral values based on the tarekat. Thus, the tarekat is not only a spiritual path, but also an educational system that directs individuals towards inner nobility and higher divine consciousness.

Al-Ma'rifah al-Ilahiah: The Teacher's divine knowledge

The teaching of Sufism at Madrasah Aliyah Darul Ulum Karangpandan significantly contributes to shaping the ethical and spiritual foundations of educators. The internalization of Sufi values acquired through direct experience enables a profound transformation of consciousness, not only in the cognitive dimension but also in the affective and existential aspects. This process enhances the integrity of teachers' personalities in fulfilling their pedagogical responsibilities and has a positive impact on students' spiritual development in various aspects of life.

Direct spiritual experience plays a crucial role as an epistemological medium in Sufism. Al-Ghazali stated that "true knowledge is the light that God casts into the heart." (Al-Ghazali, 1995). Thus, the internalization of values relies not merely on memorizing concepts, but on a deep inner engagement. In this context, moral values are not understood formally but instead experienced existentially through a connection with the transcendent divine dimension.

Amidst the rapid flow of secularism and the spiritual crisis in the modern era, strengthening values through the tarekat approach has become relevant as a transcendence-based character education strategy. The daily istighotsah and tawassulan practices carried out before learning activities in madrasas represent a form of actualization of tarekat doctrine in the educational environment. Although not all students formally participate in the talqin process or become official members of a particular tarekat, the transmission of values continues through the spiritual example of teachers.

In Ibn 'Arabi's perspective, a spiritual teacher is a mirror in which the student sees himself. (Ibn 'Arabi, 108 C.E.). This means that the teacher is not

merely a learning facilitator, but rather a role model who displays a tangible reflection of spiritual values. This role model serves as a bridge between the outer and inner dimensions of education, enabling what Al-Qusyairi calls munāwala, the process of imparting inner knowledge subtly and spiritually. (Abil Qosim Abd Karim bin Huzan AL Qusyairy AN Nisabury, n.d.).

Belief in these Sufi values fosters a readiness to practice them consistently through spiritual practice (riyadhah) and spiritual struggle (mujahadah). As al-Hujwiri emphasized, "the path to truth cannot be traversed without mujahadah." (Al-Hujwiri, 2015). These two practices shape a spiritual character that not only persists as a routine but becomes part of the continuous process of the soul's development toward perfection (kamāl).

Al-Wa'yu al-Ilahi: **The Divine Consciousness of the Master**

Direct experience in the practice of Sufism education has been shown to play a vital role in shaping divine awareness in students. This awareness cannot be equated with the model of consciousness developed in the Western philosophical tradition, which tends to reduce consciousness to merely mental or rational aspects. Within the Western framework, consciousness is understood as an individual's reflective ability towards themselves (*self-referencing*) or as an introspective awareness of personal existence (*inner sense of self*) (Zahavi, 2005). This conception is egocentric and limited to the psychological domain alone.

In contrast, in the Islamic Sufi tradition, divine consciousness transcends psychological awareness. It is a form of transcendental consciousness that transcends the boundaries of the self (nafs) and reaches the Divine reality as the center of all meaning and existence. In Ibn 'Arabi's view, true consciousness can only be achieved when one passes through the phase of fana' and reaches baqa', where the subject is no longer aware of himself autonomously, but is instead immersed in the consciousness of God. (Ibn 'Arabi, 108 C.E.).

This difference highlights the ontological distinction between two paradigms of consciousness: modern consciousness, characterized by materialism and reductionism, and Sufi consciousness, which is holistic and spiritual in nature. Julian Jaynes Baldick, in his theory of the bicameral mind, argues that consciousness in the modern world has shifted to being merely a mechanistic neurological phenomenon. Jaynes even states that what is called "will" or "will" is only seen as a neurophysiological activity that has no spiritual standing. In this context, rational reason is no longer a tool for recognizing the transcendent, but instead becomes a barrier to the opening of higher spiritual awareness (Baldick, 1989).

Sufism holds that proper awareness does not arise from contemplation of the self, but rather from an awareness of God's presence in every aspect of life. This awareness is a form of ma'rifah, specifically intuitive knowledge gained through the purification of the soul and inner exploration. As stated by Al-Ghazali, the Divine Light that enters the heart of a purified person will reveal to him the secrets of divinity that cannot be reached by reason alone. Therefore, direct experience in the process of Sufi education is not only a method, but a

transformative means to lead the seeker to a higher awareness, which in Sufi terms is called shuhud (Solich & Agama, 2024).

Therefore, the Sufi approach to consciousness not only fills the spiritual void in modern education, but also offers an alternative paradigm of human consciousness: that the highest essence of consciousness is not "I think, therefore I am" (Cogito ergo sum), but "I know God, therefore I live truly." (Wilcox, 2012)

Research conducted at MA Darul Ulum Karangpandan indicates that teachers are capable of fulfilling their professional duties while simultaneously upholding their spiritual responsibilities with high integrity. They do not separate pedagogical duties from religious service, but rather view both as forms of worship based on divine commandments. This demonstrates that their professional awareness stems from a transcendental consciousness developed through a Sufi approach.

Teachers' willingness to carry out their educational mandate responsibly, not merely due to administrative or institutional demands, but out of a deep-rooted spiritual drive, demonstrates a strong internalization of divine values. They recognize that the educational process is part of their devotion to God. As affirmed in Sufism, all worldly activities undertaken with sincere intentions and spiritual awareness can transform into *taqarrub ilallah,* or drawing closer to God.

This awareness is part of *the divine consciousness* that has been holistically awakened within the teachers. They have undergone a spiritual journey (suluk) that enables the integration of heart, self, and soul, as discussed in the framework of the perfect human being. Field findings indicate that teachers at MA Darul Ulum teach not only using cognitive methods but also transmit deeply rooted moral values, exemplary behavior, and spirituality. They emerge as complete individuals, both *murabbi (leader)* and *murshid (leader)*, who guide teachers not only toward intellectual intelligence but also toward spiritual maturity.

This research reveals that the teachers' awareness in carrying out their duties has gone beyond the boundaries of ordinary professional awareness. This awareness is *meta-psychological*, because it arises from the depth of spiritual experience and consistent spiritual practices, such as wirid, dhikr, and participation in tarekat study groups. The teachers believe that every action they take in the classroom, whether providing material, offering advice, or setting an example of morality, is part of worship. This awareness is what Ibn 'Arabi, according to him, characterizes the perfect human: he does not see himself as a doer, but as an instrument of the Divine Will (Ibn' Arabi, 108 C.E.).

Takhalluq bi Akhlâq Allâh: having morals with Allah's morals

In Ibn 'Arabi's perspective, the entire cosmos is a tajalli (appearance) of God, and therefore, "to know God means to know Him through everything." This view suggests that the experience of God is not an escape from the world, but rather a deep immersion into existence, with an open heart and an enlightened soul. Thus, the tarekat, as a spiritual practice, enables one to return to its origin, namely God, through the union of knowledge, ethics, and feeling. (Ibn 'Arabi, n.d.).

In the context of Sufi education, this phase of the tarekat can also be read as an alternative epistemological model to a purely rationalistic approach.

(ROSYADI, 2022; Suteja et al., 2022). The tarekat positions spirituality not as an accessory to religiosity, but as the heart of an integral existential experience. In the Islamic spiritual tradition, God is not merely an entity to be recognized through conceptual contemplation or theological reasoning, but rather a reality to be *experienced* existentially. (Afandi et al., 2020; Ashlih Lidini et al., 2025; Krisdiantoro & Tabaika, 2023). The experience of God (*tajribah Ilahiyyah*) is at the heart of Sufi practice, where knowledge of Him is not merely theoretical but manifests in real life through the implementation of His names, attributes, and will in every aspect of human existence. In other words, authentic spiritual experience necessitates the integration of transcendental awareness and everyday practice.

In the view of the arifin, genuine religiosity does not stop at the stage *of ta'allum*, but must reach *ta ḥ aqquq* (existential proof) in actions and life orientation. (Mulyono & Tamami, 2022; Saito et al., 1999). God becomes the center of gravity of life, serving as both the origin (sangkan) and the final goal (paraning) of existence, as known in Javanese spiritual philosophy as sangkan paraning dumadi. This expression has not only a cosmological meaning, but also a spiritual one, namely that humans come from God and will return to Him, and should make their entire life a journey towards the unification of consciousness with the source of all meaning. (Arifin, 1993; Damonte & Boelens, 2020; Hadi et al., 2018).

To achieve ontological closeness with God, a deep contemplative process and introspective reflection on the essence of the self are required. In Sufism, this process is known as muraqabah, which involves the continuous inner monitoring of oneself to remain in a state of Divine presence. (Ma'ruf, 2018; Suherdiana, 2009). Its culmination is the attainment of *fana'* (the disappearance of egoistic consciousness), where the self's existence as an autonomous subject disappears, replaced by the manifestation of God's names and attributes in daily life.

Within the framework of Sufi education, the figure *of the mursyid* plays a fundamental role as a life model (*uswah hasanah*) in the process of internalizing moral values in students. The existence of a mursyid is not only symbolic or organizational, but also *ontological* and *existential*, namely as an intermediary between the student and the divine reality they wish to achieve. The guidance of the mursyid is needed both physically and spiritually, because he is a guardian of the path (thariq) who has already traversed the phases of soul purification and divine witness (maqamat and ahwal).

In daily practice, the spiritual practices and asceticism undertaken by the spiritual leader often serve as a concrete source of inspiration for the students. This phenomenon is evident in the life of the MA Darul Ulum Karangpandan Rejoso Pasuruan teacher community, where teachers fully engage in spiritual activities, such as the asceticism practiced by the spiritual leader. This relationship creates a transformative interaction, not merely teaching, but also the transmission of values through living examples (transmission through embodiment).

The moral values prominent within the community of Sufi teachers at the institution encompass several key elements of Sufism: *tazkiyatun nafs*

(purification of the soul), *muhasabah* (transcendental reflection on the self), *istiqamah* (steadfastness in the spiritual path), and *mahabbah* (spiritual love for God and creatures). These values are creatively summarized by the teachers with the term *Tanmu-Isbah*, an acronym that reflects the internalization of Sufi teachings in the context of modern education. This approach demonstrates an active effort to actualize transcendent values into a down-to-earth pedagogical system.

This research produces significant conceptual findings in the development of Islamic educational theory and practice, particularly in the field of moral education. The novelty value *of* the Integrated System of Moral Education of the Tarekat (SIFAT) can be traced to three main aspects that indicate paradigmatic breakthroughs and new conceptual constructions that have not been widely explored in the contemporary academic realm. These three aspects include: (1) the integration of two moral education systems, (2) modeling teachers as *saliks*, and (3) the formulation of a contextual theory of Sufi moral education in formal institutions.

CONCLUSION

The concept of moral values implemented in tarekat-based moral education encompasses several main dimensions, including: *tazkiyatun nafs* (purification of the soul), *muhasabah* (self-introspection), *istiqamah* (consistency in goodness), and *mahabbah* (divine love). The application of these values does not explicitly refer to the levels of *maqamat* (spiritual stages) or *ahwal* (temporary spiritual states) as in classical Sufism. Instead, the approach used is contextual and adaptive to the students' competencies and readiness, making these values more easily accepted and internalized.

The implementation of tarekat-based moral education integrates two main approaches. First, the model of internalizing values through tarekat-specific methods such as *bai'at*, *qudwah* (exemplary behavior), *tawajjuhan* (spiritual connection with the mursyid), and *riyadhah* (spiritual training). This approach is commonly used in tarekat environments, with the primary strategies of takhalli (self-purification from reprehensible morals) and tahalli (self-enrichment with commendable morals). At the same time, *tajalli* is not applied explicitly because it is adjusted to the spiritual capacity of the subjects, namely the teachers at MA Darul Ulum Karangpandan. Second, the approach through habituation in the formal madrasah system, supported by institutional policies and culture, enables the sustainable internalization of tarekat values within the educational environment.

The implications of tarekat-based moral education in spiritual strengthening are reflected in three main aspects: ma'rifatullah (deep knowledge of God), al-wa'yu al-ilahiy (divine awareness), and al-takhalluq bi akhlaq Allah (morality in accordance with God's morality). Awareness of the Divine presence in every aspect of life is the fruit of ma'rifah experienced existentially. In this context, the teachers' aspiration to emulate divine morality is not merely a spiritual vision. However, a necessity for those who have consistently and with commitment tread the path of salik.

The results of this research lead to the formulation of a conceptual finding, known as the Integrated System of Moral Education of the Sufi Order (SIFAT), which is a model of moral education that combines the Sufi values of the Sufi order with a pedagogical approach in a formal educational environment in an integrated manner.

REFERENCES

Abil Qosim Abd Karim bin Huzan AL Qusyairy AN Nisabury. (n.d.). *Ar Risalah Al Qusyairiyah fi Ilmu Tashowwuf*. Al Maktabah Al Asyriyah.

Adibussholih, M., Subandi, S., Jaenullah, J., & Indrianis, Y. (2023). Moral Formation: How is religious self-actualization at the Al-Qudsi Tulang Bawang Islamic Boarding School? *Assyfa Journal of Islamic Studies*, *1*, 87–98.

Afandi, A. H., Wisadirana, D., Kanto, S., & Mochtar, H. (2020). Social conflict of kyai tarekat qodiriyah wa naqsabandiyah in jombang regency. *International Journal of Scientific and Technology Research*, *9*(2).

Ahmadi, A. (2023). A spiritual journey of an Indonesian woman: The evidence through literature from a psychospiritual perspective. *Cogent Arts and Humanities*, *10*(2). https://doi.org/10.1080/23311983.2023.2270789

Al-Ghazali, A. H. (1995). *Ihya' Ulum al-Din. Beirut: Dar al-Fikr*.

Al-Hujwiri, A. bin U. (2015). *Kasful Mahjub: Buku Daras Tasawuf Tertua. Terj.* Mizan.

Al-Jailani. (n.d.). *Abdul Qâdir bin Abî Sâleh. al-Futûh al-Ghaib. Mesir: al-Mustofa al-Bab*.

Al-Jailani. (1973). *Abdul Qâdir bin Abî Sâleh. al-Futûh al-Ghaib*. al-Mustofa al-Bab.

Al-Jailani. (2007). *al-Fath al-Rabbani wa al-Faid al-Rahmani*. kulunia.

Arifin, H. M. (1993). *Ilmu Pendidikan Islam*. Bumi Aksara.

Arikunto, S. (2006). *Prosedur Penelitian: Suatu Pendekatan Praktik*. Rineka Cipta.

Ashlih Lidini, Nuraida, & Selvia Assoburu. (2025). Tradisi Manaqiban Kelompok Tarekat Qodiriyah Wa Naqsabandiyah Dalam Penyebaran Islam Di Desa Pulau Semambu Indralaya Utara Ogan Ilir. *Indonesian Culture and Religion Issues*, *2*(1). https://doi.org/10.47134/diksima.v2i1.156

Assyfa, A., & Budiarti, E. (2024). Utilization of Smart Telephone Technology in Exploration Activities to Increase Early Childhood Creativity: Case Study at RA Al-Islam Petalabumi. *Available at SSRN 5375534*.

Atceh, A. B. (1993). *Tarekat Dalam Tasawuf*. Pustaka Aman Press.

Baldick, J. (1989). *Mystical Islam; An Introduction to Sufism*. I.B. Tauris & Co Ltd.

Damanhuri. (2013). *Akhlak Perspektif Taswuf: Syeikh Abdurrauf Singkel*. Lecture Press.

Damonte, G., & Boelens, R. (2020). Hydrosocial territories, agro-export and water scarcity: capitalist territorial transformations and water governance in Peru's coastal valleys. In *Rural–Urban Water Struggles*. https://doi.org/10.4324/9780429354427-8

Fahrowi, A. (2023). Nilai-Nilai Pendidikan Agama Islam Dalam Tarekat Ajaran. *MAQOLAT: Jurnal Studi Islam*, *1*(1).

Faisal, S. (1989). *Penelitian Kualitatif dasar-dasar dan Aplikasi*. Yayasan Asah, Asih.

Ghofururrohim, A., Karim, A., Mukaromah, N., Romly, A. W., & Jaenullah, J. (2024). The Position of Humans in Islamic Educational Philosophy. *Assyfa Journal of Islamic Studies*, 2, 131–140.

Hadi, S., Wahyudi, M. I., Hazmi, M., & Prayuginingsih, H. (2018). Assessment of value added and development opportunity of agroindustry activity based on marine resources in Sub District of Panarukan, District of Situbondo. *E3S Web of Conferences*, 52. https://doi.org/10.1051/e3sconf/20185200046

Hidayati, Y. (2019). PENGARUH METODE HAFALAN AL-QUR'AN TERHADAP TINGKAT KECERDASAN SPIRITUAL SANTRI DI PONDOK PESANTREN DAARUL-ANBA. *THORIQOTUNA: Jurnal Pendidikan Islam*, 2(1). https://doi.org/10.47971/tjpi.v2i1.119

Hinayatulohi, A. (2024). Eksistensi Jamaah Tarekat Qodiriyah Wa Naqsabadiyah Di Yayasan Pendidikan Islam Al-Hidayah Satron. *Mazalat: Jurnal Pemikiran Islam*, 6(1). https://doi.org/10.64367/m-jpi.v6i1.15

Hotimah, L. H., Hasyim, U. A. A., & Dewi, Y. A. S. (2023). Implementation of Islamic religious education in cultivating morals in elementary school students. *Assyfa Journal of Multidisciplinary Education*, 1, 5–9.

Hussain, N., Xi, W., Saifullah, S., & Shumaila, S. (2023a). Islam and International Standards of Human Rights: An Analysis of Domestic Implementation of International Human Rights in Islamic Culture. *Assyfa Journal of Islamic Studies*, 1, 1–12.

Hussain, N., Xi, W., Saifullah, S., & Shumaila, S. (2023b). Islam and International Standards of Human Rights: An Analysis of Domestic Implementation of International Human Rights in Islamic Culture. *Assyfa Journal of Islamic Studies*, 1, 1–12.

Ibn 'Arabi. (n.d.). *Fusūs al-Hikam, Beirut: Dar al-Kutub al-'Ilmiyyah*. Dar al-Kutub al-'Ilmiyyah.

Ibn 'Arabi. (108 C.E.). *Futûhât al-Makkiyah*. Dar al-Kutub al-'Ilmiyah.

Ihwan, A., Mahmutarom, M., & Hernawati, S. (2024). Pendidikan Tarekat pada Santri di Era Milenial. *Al-Fikri: Jurnal Studi Dan Penelitian Pendidikan Islam*, 7(2), 56. https://doi.org/10.30659/jspi.7.2.56-70

Irmawati, I., Mispani, M., Suadi, S., & Amirudin, A. (2024). Teachers in Learning Islamic Religious Education Post the Covid-19 Pandemic at Mutiara Bangsa Elementary School Pringsewu Lampung. *Assyfa Journal of Islamic Studies*, 2(2), 107–116.

Kadir, A. (2016). Visi Spiritual dalam Islam: Pengembangan Implementatif Kepribadian Muslim. In *Surabaya:UIN Sunan Ampel*. Surabaya:UIN Sunan Ampel.

Kaelan. (2012). *Metode Penelitian Kualitatif Interdisipliner*. Paradigma.

Kharisuddin Aqib. (2013). Memahami Teosofi Tarekat Qadiriyah Wa Naqsyabandiyah. In *Journal of Chemical Information and Modeling* (Vol. 01, Issue 01).

Khotib, K., & Mubin, M. U. (2019). TAZKIYÄ€T AL-NAFS MELALUI PENDEKATAN TASAWUF DAN FIKIH DALAM MEMBANGUN KESALEHAN SOSIAL DAN RELEGIOSITAS MASYARAKAT. *IBDA`:*

Jurnal Kajian Islam Dan Budaya, *17*(2). https://doi.org/10.24090/ibda.v17i2.2257

Krisdiantoro, & Tabaika, M. A. (2023). Strategi Dakwah Tarekat Qadiriyah wa Naqsabandiyah di Desa Bluto Kec. Bluto Kab. Sumenep. *Journal of Islamic Communication Studies*, *1*(2). https://doi.org/10.15642/jicos.2023.1.2.40-50

Lickona, T. C. M. (2012). *Terjemahan: Juma Abdu Wamaungo dan Jean Antunes Rudolf Zein*. Bumi Aksara.

Linnaja, N. (2018a). Internalisasi Nilai-Nilai Pendidikan Karakter dalam Ajaran Tarekat Qadiriyah Wa Naqsyabandiyah di Pondok Pesantren An-Nawawi Berjan Purworejo. *Paramurobi: Jurnal Pendidikan Agama Islam*, *1*(2).

Linnaja, N. (2018b). Internalisasi Nilai-Nilai Pendidikan Karakter Dalam Pesantren an-Nawawi Berjan Purworejo. *Jurnal Paramurrobi*, *1*(2).

Listiyanti, G., & Hasyim, U. A. A. (2024). The Role of Islamic Religious Education Teachers in Fostering Student Learning Discipline at SMK N 1 Pekalongan. *Assyfa Journal of Islamic Studies*, *1*, 11–18.

Lubis, A. Y. (2016). *Filsafat Ilmu Klasik Hingga Kontemporer*. Rajawali Perss.

Lubis, M. (2024). How is exploring social media's potential to promote Islamic understanding in the digital age? *Assyfa Journal of Islamic Studies*, *1*.

lutfi, muhammad khoirul. (2021). PENDIDIKAN KELUARGA PERSPEKTIF AL-QUR'AN HADITS DALAM MENJAWAB TANTANGAN KELAS MENENGAH KAUM MILENIAL. *Tarbawi : Jurnal Studi Pendidikan Islami*, *9*(01), 43–57.

Maimun, A. (2020). *Penelitian Studi Kasus Bidang Pendidikan Islam*. UIN Malang Press.

Ma'ruf, Muh. S. (2018). Tasawuf Amali Qodiriyah (Syaikh Abd. Qadir Al-Jailani). *Journal Multicultural of Islamic Edication*, *2*(1).

Marzuki, M. (2009). PEMBINAAN AKHLAK MULIA DALAM BERHUBUNGAN ANTAR SESAMA MANUSIA DALAM PERSPEKTIF ISLAM. *HUMANIKA*, *9*(1). https://doi.org/10.21831/HUM.V9I1.3781

Muchtar, M. (2014). PENDEKATAN SPIRITUAL DALAM REHABILITASI SOSIAL KORBAN PENYALAHGUNAAN NARKOBA DI PESANTREN INABAH SURABAYA. *Sosio Informa*, *19*(3). https://doi.org/10.33007/inf.v19i3.103

Muhaimin, A. G. (2008). *Paradigma Pendidikan Islam*. Remaja Rosdakarya.

Muhsin, N. A. (2009). Bisnis dalam Pandangan Tarekat (Study Kasus Jam'iyyah Tharekat Qodiriyah An-Naqsabandiyah di Kabupaten Pelalawan Propinsi Riau). *Universitas Muhammadiyah Surakarta*.

Mulyono, J., & Tamami, M. (2022). Eksistensi dan Disiplin Tubuh Salik: Fenomenologi Tarekat Qadiriyah Wa Naqsabandiyah di Kabupaten Jember. *E-Sospol*, *9*(4). https://doi.org/10.19184/e-sos.v9i4.36375

Murata, S. dan W. C. C. (1997). *Trilogi Islam: Iman, Islam, Ihsan*. Raja Grfindo Persada.

Najib, M. A., & Fata, A. K. (2020). Islam Wasatiyah dan Kontestasi Wacana Moderatisme Islam di Indonesia. *Jurnal THEOLOGIA*, *31*(1), 115. https://doi.org/10.21580/teo.2020.31.1.5764

Nasr, S. H. (1983). *Islam dan Nestapa Manusia Modern*. Penerbit Pustaka.

Nasr, S. H. (1994). *Islam Tradisi di Tengah Kancah Dunia Modern*. Bandung:Penerbit Pustaka.

Nasr, S. H. (2002). *Lifing Sufism. Jakarta:Pustaka Firdaus*.

Nasr, S. H. (2013). Islamic Spirituality: Foundations. In *Islamic Spirituality: Foundations*. https://doi.org/10.4324/9781315888200

Ningrum & Muchamad Suradji. (2023). *Pendidikan Akhlak*.

Nizami, K. A. (2003). *Tarekat Qaditiyah, dalam, Ensiklopedi Tematis Spiritualitas Islam* (M. S. dkk Sayyed Hossein Nasr. Terjemahan, Ed.). Mizan.

odi, M. M., Hakim, M. N., Darmayanti, R., & Amien, S. (2024). Weaving Muhammadiyah educational hope: Implementation of behavior theory in the curriculum. *AMCA Journal of Education and Behavioral Change*, 4(1), 6–16.

Pandia, W. S. S., & Drew, A. (2023). Identifying and solving Islamic religious education challenges for special needs children. *Assyfa Journal of Islamic Studies*, 2, 178–190.

Pandia, W. S. S., Lee, S., & Khan, S. (2024). The fundamentals of Islamic religious education in inclusive schools meet special needs children's PAI issues. *Assyfa Journal of Islamic Studies*, 1, 77–86.

Rahardjo, M. (2015). *Kumpulan Artikel Metodologi Penelitian*. Pascasarjana UIN-Malang.

Raihani. (2012). *Kepemimpinan Sekolah Transformatif*. LkiS.

Ridwan, A. (2022). Telaah Spirit Islam dalam Tasawuf. *EDU-RILIGIA: Jurnal Ilmu Pendidikan Islam Dan Keagamaan*, 6(3), 277–285. https://doi.org/10.47006/er.v6i3.13262

Rifai, A. Z., Tufani, A., Yani, A., Mulyadi, A., & Jaenullah, J. (2024). The Concept of Society in the Perspective of Islamic Education Philosophy. *Assyfa Journal of Multidisciplinary Education*, 2, 31–43.

Rifqi, M. R. R. (2018). STRATEGI DAKWAH PADA MASYARAKAT TAREKAT (STUDI KASUS PADA KEGIATAN TAREKAT QODIRIYAH WA NAQSYABANDIYAH DI PONPES FUTUHIYYAH MRANGGEN DEMAK). *LENTERA: Jurnal Ilmu Dakwah Dan Komunikasi*, 2(1). https://doi.org/10.21093/lentera.v1i3.1152

Rohmat, R., Yusuf, M., Fathurrohman, A., & Choirudin, C. (2024a). The Influence Of Islamic Parenting Patterns and Parents Religious Understanding On Children€TMs Spiritual Intelligence In Muslim Families In Metro City. *Assyfa Journal of Islamic Studies*, 2, 117–126.

Rohmat, R., Yusuf, M., Fathurrohman, A., & Choirudin, C. (2024b). The Influence Of Islamic Parenting Patterns and Parents Religious Understanding On Children's Spiritual Intelligence In Muslim Families In Metro City. *Assyfa Journal of Islamic Studies*, 2(2), 117–126.

ROSYADI, M. H. (2022). "HISTORIOGRAFI TQN KOTA TEMBAKAU" Sejarah Tarekat Qodiriyah Wa Naqsabandiyah Al-Mandhuriyah Temanggung Tahun 1950-1980. In *Fakultas Adab Dan Bahasa*.

S. Haidar Amuli. (2009). *Menembus Batas Langit, beragama menurut Ahli Syariat, Tarekat, dan Hakikat, terj. Irwan Kurniawan*. Pustaka Hidayah.

Saito, I., Yagasaki, N., & Suyama, S. (1999). Reviving latifundios and agribusiness in the coastal cashew-melon belt of Northeast Brazil. *Tsukuba Daigaku Jinbun Chirigaku Kenkyu*, *23*(3).

Sayyid Hosein Nasr. (1983). *Islam dan Nestapa Manusia Modern*. Penerbit Pustaka.

Sayyid Hosein Nasr. (1994). *Islam Tradisi di Tengah Kancah Dunia Modern*. Penerbit Pustaka.

Sholikhin, A. (2018). TAREKAT SEBAGAI SISTEM PENDIDIKAN TASAWUF. *Conciencia*, *18*(2). https://doi.org/10.19109/conciencia.v18i2.2760

Siraj, S. A. (2006). *Tasawuf Sebagai kritik Sosial*. Mizan.

Solich, M., & Agama, S. T. (2024). The Influence of the Teachings – Rituals of the Tarekat on the Management of Mental Education of the Young Generation: (Study on the Sufism-Tarekat of Syaikh Abi Hasan As-Syadzily at the Pesantren PETA Tulungagung). *Ats-Tsaqofi: Jurnal Pendidikan Dan Manajemen Islam*, *6*(2), 61–69. https://doi.org/10.61181/ATS-TSAQOFI.V6I2.482

St Arnaud, K. O., & Sharpe, D. (2023). Entheogens and spiritual seeking: The quest for self-transcendence, psychological well-being, and psychospiritual growth. *Journal of Psychedelic Studies*, *7*(1). https://doi.org/10.1556/2054.2023.00263

Sugiyono. (2013). *Metode Penelitian Pendidikan*. Alfabeta.

Suharsiwi, S., Lestari, J. T., & Karim, S. (2024). Islamic content-based learning: Kindergarten illustrated narrative song" Lulu and Tom". *Assyfa Journal of Islamic Studies*, *1*, 36–46.

Suherdiana, D. (2009). Model dakwah fardiyah Tarekat Qodiriyah wa Naqsabandiyah. *Ilmu Dakwah: Academic Journal for Homiletic Studies*, *4*(14).

Suteja, M. Sugeng Sholehuddin, & Hania, I. (2022). The Value of Social Care Character Education through Zikir Tarekat Qadiriyah Wa Naqsyabandiyah. *Edukasia Islamika*, *7*(1). https://doi.org/10.28918/jei.v7i1.5097

Syaifullah, A., & Anwar, K. (2021). Peran Tarekat Qodiriyah Wa Naqsabandiyah Terhadap Pemahaman Keagamaan dan Kesadaran Sosial Di Dusun Panyeretan Desa Sidamukti Kecamatan Patimuan Kabupaten Cilacap. *Jurnal Syntax Admiration*, *2*(12). https://doi.org/10.46799/jsa.v2i12.356

Ulum, W. (2022). Sejarah Tarekat Qodiriyah Wa Naqsabandiyah dan Pengaruhnya terhadap Kehidupan Sosial Masyarakat Desa Gandrungmangu Kabupaten Cilacap (1980-2010). In *Repository.Uinsaizu.Ac.Id*.

Waliyuddin, M. N. (2022). SPIRITUALITAS DALAM PERSPEKTIF TASAWUF DAN NEUROSAINS: RELASI KOMPLEMENTER ATAU KOMPARTEMEN? *Refleksi Jurnal Filsafat Dan Pemikiran Islam*, *21*(2), 263–283. https://doi.org/10.14421/ref.v21i2.3239

Widayani, H. (2019). MAQAMAT (TINGKATAN SPIRITUALITAS DALAM PROSES BERTASAWUF). *EL-AFKAR : Jurnal Pemikiran Keislaman Dan Tafsir Hadis*, *8*(1), 11. https://doi.org/10.29300/jpkth.v8i1.2023

Wignyosoebroto, S. (2013). *Paradigma Penelitian Kualitatif dan Konsekuensinya dalam Strategi Pelaksanaannya, dalam Metode Penelitian Kualitatif Tinjauan Teoritis dan Praktis* (M. Bakri, Ed.). Visipress.

Wilcox, L. (2012). *Psikologi Kepribadian*. IRCiSoD.

Yusuf, A., & Rohmaniyah, V. (2025). Implications of The Philosophy of Materialism on Education in Indonesia. *Indonesian Journal of Teaching and Learning (INTEL)*, 4(1), 54–61. https://doi.org/10.56855/intel.v4i1.1350

Zahavi, Dan. (2005). *Subjectivity and Selfhood: Investigating the First-Person Perspective*. MIT Press.