



Sufism and Religious Moderation: The Internalization Process in Thoriqoh Syadziliyah Al Masudiyah Jombang

Moch. Sya'roni Hasan¹, Mujahidin²
STIT Al-Urwatul Wutsqo Jombang
mochsyaronihasan@gmail.com¹,

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Abstract

This research explores the internalization of Sufism values in forming an attitude of religious moderation in the Thoriqoh Syadziliyah Al Masudiyah Jombang Congregation. Using a qualitative case study approach, this research analyzes the recitation of Selapanan Ahad Legi to deepen religious understanding and practice of Sufism values. The main values taught in Sufism include zuhud, tawakkal, sincerity, patience, gratitude, love, willingness, tolerance, and non-violence. The internalization process is done through active learning methods such as lectures, group discussions, sharing experiences, direct demonstrations, and personal advice from ustadz/murshid. These methods involve the congregation's cognitive, affective, and psychomotor domains to form complete and permanent behavioral changes. By internalizing the values of Sufism, it is hoped that the congregation will develop a moderate attitude toward religion, reflected in a simple lifestyle, optimism, sincere quality of worship, strong fighting power, not easily provoked, grateful, loving others, and tolerant of diversity. Recitation activities have proven effective in internalizing Sufism values and forming moderate attitudes in the congregation. Therefore, recitation activities must be developed as an agent of social change towards a moderate Muslim society.

Keywords: Fostering, Moderate Attitude, Sufism, Islamic Boarding School

Abstrak

Penelitian ini mengeksplorasi internalisasi nilai-nilai tasawuf dalam membentuk sikap moderasi beragama pada Jemaah Thoriqoh Syadziliyah Al Masudiyah Jombang. Dengan pendekatan kualitatif studi kasus, penelitian ini menganalisis pengajian Selapanan Ahad Legi sebagai sarana untuk memperdalam pemahaman agama dan mempraktikkan nilai-nilai tasawuf. Nilai-nilai utama tasawuf yang diajarkan meliputi zuhud, tawakkal, ikhlas, sabar, syukur, cinta kasih, kerelaan, toleransi, dan anti kekerasan. Proses internalisasinya dilakukan melalui metode pembelajaran aktif seperti ceramah, diskusi kelompok, sharing pengalaman, demonstrasi langsung, serta nasihat personal dari ustadz/mursyid. Metode-metode ini melibatkan ranah kognitif, afektif, dan psikomotorik jamaah untuk membentuk perubahan perilaku yang utuh dan permanen. Dengan terinternalisasinya nilai-nilai tasawuf, diharapkan jamaah mengembangkan sikap moderat dalam beragama, tercermin dalam gaya hidup sederhana, optimisme, kualitas ibadah ikhlas, daya juang kuat, tidak mudah terprovokasi, bersyukur, mencintai sesama, dan toleran terhadap keragaman. Kegiatan pengajian terbukti efektif menjadi sarana internalisasi nilai-nilai tasawuf dan pembentukan sikap moderat pada jamaah. Oleh karena itu, kegiatan pengajian perlu dikembangkan sebagai agen perubahan sosial menuju masyarakat Muslim yang moderat.

Kata kunci: Menumbuhkan, Sikap Moderat, Sufisme.

INTRODUCTION

In this complex modern era, issues of religion and diversity often become a major concern in many societies.¹ The phenomena of extremism, intolerance and religious radicalization are increasing,² which can endanger social peace and harmony.³ In a context like this, it is important to understand how religious values and spirituality can play a role in forming attitudes of moderation in religion.

In religious life, it is important to understand how spiritual values and religious practices can shape individual attitudes and behavior. One religious tradition that focuses on developing spiritual values in Islam is Sufi.⁴ According to Carl W. Ernst, Sufism is a branch of mysticism in the Islamic religion that emphasizes the importance of spiritual improvement and a personal relationship with God.⁵ In Sufism, values such as sincerity, simplicity, love, tolerance, and patience are taught and applied.⁶ These values are intended to form moderate religious attitudes and behavior by prioritizing peace, brotherhood and social harmony.⁷ Therefore, it is important to see how the values of Sufism, with an inclusive and tolerant approach, can help shape attitudes toward religious moderation.

Islamic boarding schools, as traditional Islamic educational institutions in Indonesia, have played an important role in forming the character and morality of Indonesian Muslims for centuries.⁸ Apart from that, Islamic boarding schools also contribute to building a harmonious and tolerant Muslim social order through teaching moderate Islamic values.⁹ One of the characteristics of teaching in most Islamic boarding schools in Indonesia is its strong Sufism roots. Sufism or Sufism is an esoteric dimension in Islam that emphasizes spiritual and moral aspects.¹⁰ Sufism aims to cleanse the heart of despicable qualities and draw closer to Allah SWT. The main method of Sufism is through riyadhah or spiritual practices such as

¹ Muhammad Anas Maarif et al., 'Implementation of PAI Learning Design in Developing Religious Tolerance in Public High Schools', *Tafkir: Interdisciplinary Journal of Islamic Education* 4, no. 4 (23 September 2023): 547–58, <https://doi.org/10.31538/tijie.v4i4.712>.

² Amanah Nurish, 'Dari Fanatisme Ke Ekstremisme: Ilusi, Kecemasan, Dan Tindakan Kekerasan', *Jurnal Masyarakat dan Budaya*, 1 September 2019, 31–40, <https://doi.org/10.14203/jmb.v21i1.829>.

³ Dudung Abdul Rohman, *Moderasi Beragama Dalam Bingkai Keislaman Di Indonesia* (Lekkas, 2021).

⁴ M. Afif Anshori, Zaenuddin Hudi Prasajo, and Lailial Muhtifah, 'Contribution of Sufism to the Development of Moderate Islam in Nusantara', *International Journal of Islamic Thought* 19 (2021): 40–48.

⁵ Carl W. Ernst, *Sufism: An Introduction to the Mystical Tradition of Islam* (Shambhala Publications, 2017).

⁶ Murtasyadatul Laili and Moch Sya'roni Hasan, 'Konsep Pendidikan Islam Dalam Pembentukan Pribadi Kafah Menurut Ibnu Athaillah: Analisis Kitab Al-Hikam', *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman* 11, no. 2 (1 October 2022): 217–35, <https://doi.org/10.54437/urwatulwutsqo.v11i2.597>.

⁷ Sahri Sahri and Ali Usman Hali, 'Building Character in Sufism-Based Students in Madrasah West Kalimantan', *Nazhruna: Jurnal Pendidikan Islam* 6, no. 2 (1 April 2023): 240–52, <https://doi.org/10.31538/nzh.v6i2.2974>.

⁸ Muhammad Anas Maarif et al., 'Developing Pesantren Educator Resources through Optimizing the Learning Organization', *Nazhruna: Jurnal Pendidikan Islam* 6, no. 3 (19 December 2023): 475–92, <https://doi.org/10.31538/nzh.v6i3.4415>.

⁹ Muhaemin Latif and Erwin Hafid, 'Multicultural Attitudes in an Islamic Boarding School of South Sulawesi – Indonesia', ed. Luis Tinoca, *Cogent Education* 8, no. 1 (1 January 2021): 1968736, <https://doi.org/10.1080/2331186X.2021.1968736>.

¹⁰ Muhammad Maroof Shah, 'Mysticism, Sufism, and Practical Spirituality', in *Practical Spirituality and Human Development: Transformations in Religions and Societies*, ed. Ananta Kumar Giri (Singapore: Springer, 2018), 257–76, https://doi.org/10.1007/978-981-13-0803-1_16.

dhikr, wirid, contemplation and feeling.¹¹ Therefore, Islamic boarding schools must strengthen and maintain the moderate Islamic traditions that have long been their hallmark. One vital aspect is to foster a tolerant and inclusive understanding and appreciation of Sufism among Islamic students as a pacifier for potential radicalism.

Several previous studies have been conducted regarding the role of Sufism and Islamic boarding schools in forming moderate attitudes. For example, research by Maghfur Ahmad et al.¹² shows that Sufism emphasizes the principles of forgiveness, compassion and non-violence, which are important for suppressing the seeds of extremism. Apart from that, Yusuf Et.al.¹³ also found that the internalization of the values of religious moderation in the students of the At-Tamur Street Children's Islamic Boarding School was successful, reflected in the attitude of nationalism, tolerance, anti-radicalism and accommodating towards local culture, which was supported by inter-religious dialogue activities and the broad, open views of the boarding school leadership and prioritize morality in education. Another study by Fathurrahman¹⁴ highlighted that amidst the negative stigma of radicalism, managing Islamic boarding schools based on Islamic moderation is very important.

However, these studies have not comprehensively explored the role and practical implementation of Sufism in the field to form a moderate attitude. There is still a research gap regarding how Sufism is actualized in Islamic boarding schools as an 'antivirus' for radicalism among students in a concrete and real way. Therefore, this study attempts to fill the 'gap' in the literature by conducting an in-depth investigation of the practice of Sufism at the Al Urwatul Wutsqo Islamic Boarding School in Jombang in fostering attitudes of moderation and tolerance in students.

Specifically, this research analyzes the Selapanan Ahad Legi Jamaah Thoriqoh Syadziliyah Al Masudiyah recitation in Jombang. This recitation is a religious tradition that already exists and is practiced continuously by the Thoriqoh Syadziliyah congregation in the area. This recitation is a forum for deepening religious understanding and practicing Sufism values daily. The congregation involved in this recitation tries to internalize the values of Sufism and implement them in their attitudes and behavior. The Thoriqoh Syadziliyah Al Masudiyah congregation, actively involved in the recitation, represents a heterogeneous group of people with various social and educational backgrounds. Through this research, we can gain in-depth insight into how Sufism and Selapanan Ahad Legi recitation values influence the attitudes and behavior of individuals from these diverse backgrounds.

Hopefully, this research can provide theoretical and practical contributions to forming moderate attitudes based on Sufism values. Theoretically, this study will enrich empirical

¹¹ M. Agus Kurniawan, Munir Munir, and Cholidi Cholidi, 'Suluk Gus Dur Reconstruction of Local Culture in the Context of Sufism', *International Journal of Multicultural and Multireligious Understanding* 8, no. 9 (8 September 2021): 308–12, <https://doi.org/10.18415/ijmmu.v8i9.3029>.

¹² Maghfur Ahmad et al., 'The Sufi Order against Religious Radicalism in Indonesia', *HTS Theologiese Studies / Theological Studies* 77, no. 4 (3 August 2021), <https://www.ajol.info/index.php/hts/article/view/211718>.

¹³ Muhamad Yusuf et al., 'The Role Of Anak Jalanan At-Tamur Islamic Boarding School In Internalizing The Values Of Religious Moderation To College Students In Bandung', *Jurnal Ilmiah Islam Futura* 23, no. 1 (20 February 2023): 132–56, <https://doi.org/10.22373/jiif.v23i1.15358>.

¹⁴ Irwan Fathurrochman, Dina Hajja Ristianti, and Mohamad Aziz Shah bin Mohamed Arif, 'Revitalization of Islamic Boarding School Management to Foster the Spirit of Islamic Moderation in Indonesia', *Jurnal Pendidikan Islam* 8, no. 2 (2019): 239–58, <https://doi.org/10.14421/jpi.2019.82.239-258>.

studies on implementing Sufism to prevent radicalism in Islamic boarding schools. The research will produce a fairly comprehensive description of the 'workings' of Syadziliyah Sufism in forming moderate character in students. Meanwhile, practically, it is hoped that the research results can become a reference for other Islamic boarding schools to develop effective methods for fostering religious tolerance in students, especially through strengthening the dimensions of Sufism. In this way, the role of Islamic boarding schools as a bastion of Islamic moderation amidst the wave of global extremism can continue to be strengthened. More broadly, this research contributes to efforts to prevent the spread of the seeds of intolerance and radicalism among the young generation of Indonesian Muslims. By internalizing the universal values of Sufism from an early age, it is hoped that they will later become agents of peace and moderate religion in society.

METHOD

This research uses a qualitative approach with a case study design¹⁵ to explore the internalization of Sufism values in forming an attitude of religious moderation in the Thoriqoh Syadziliyah Al Masudiyah Jombang Congregation. A qualitative approach was chosen because it aims to understand the phenomenon from the participant's perspective, emphasizing depth of meaning.¹⁶ The case study design was chosen so that researchers could thoroughly explore a single case, in this case, the Al Urwatul Wutsqo Jombang Islamic Boarding School, to produce a detailed and complete description. The case study design is most appropriate to research questions that focus on 'how' (how) and raise contemporary issues in real-life contexts.¹⁷

The research subject is Mursyid Thoriqoh, Ustadz, Jamaah Thoqiroh at Sunday night Legi recitation at the Al Urwatul Wutsqo Islamic Boarding School, Jombang, selected using purposive sample selection techniques (*purposive sampling*) and total sampling. The data collection technique was triangulation, consisting of in-depth interviews, participant observation and documentation studies. In-depth interviews were conducted to explore data and information about participants' experiences and views regarding the phenomenon under study.¹⁸ Interviews were used to explore the Sufism values taught, the process of internalizing Sufism in forming an attitude of religious moderation and the relevance of internalizing Sufism values in forming an attitude of religious moderation in the Thoriqoh Syadziliyah Al Masudiyah Jombang Congregation. Meanwhile, the people interviewed in this research are Mursyid thoriqoh, Ustadz, and recitation congregations. Participant observation is carried out to observe participants' daily lives that are relevant to the research focus, namely the Sufism values taught, the process of internalizing Sufism in forming an attitude of religious moderation and the relevance of internalizing Sufism values in forming an attitude of religious moderation in the Thoriqoh Syadziliyah Al Masudiyah Jombang Congregation—documentation studies, such as Islamic boarding school profiles and activity schedules, function as supporting data.

¹⁵ Sugiyono, *Metode Penelitian Pendidikan: (Pendekatan Kuantitatif, Kualitatif Dan R & D)*. (Bandung: Alfabeta, 2017).

¹⁶ Lexy J. Moeleong, *Metodologi Penelitian Kualitatif* (Bandung: PT. Remaja Rosdakarya, 2017).

¹⁷ Agus Maimun, *Penelitian Studi Kasus Bidang Pendidikan Islam* (Malang: UIN Maliki Press, 2020).

¹⁸ Emzir, *Metodologi Penelitian Kualitatif: Analisis Data* (Depok: PT Raja Grafindo, 2014).

To ensure the validity of research findings, several efforts were made, including extending the participation of researchers in the field, detailed and in-depth observations, triangulation of data sources and data collection methods, and member checking with participants. Data analysis uses the Miles and Huberman model,¹⁹ which consists of data reduction, data presentation, and concluding/verification interactively and repeatedly during the research process. Data reduction is done by summarizing, selecting the main things, focusing on certain themes and discarding irrelevant data.²⁰ Data is presented in narrative text enriched with matrices, graphs, or charts to sharpen understanding of the reduced data so that researchers can draw initial conclusions and verification, which will then become research findings.

RESULTS AND DISCUSSION

Findings

The values of Sufism were taught in the Sunday Selapanan Recitation of Legi Thoriqoh Syadziliyah Al Masudiyah Congregation in Jombang.

The results of interviews and observations show that the main values of Sufism taught in the Selapanan Ahad Legi Jamaah Thoriqoh Syadziliyah Al Masudiyah recitation include asceticism, tawakkal, sincerity, patience, gratitude, love (mahabbah), willingness (ridha), tasamuh (tolerance), establishing friendship and brotherhood, as well as non-violence. Based on interviews with Mursyid Thoriqoh and several congregation members, it is known that the value of asceticism taught and internalized does not mean antipathy or cutting oneself off from world affairs. Zuhud does not mean leaving your profession or job and retreating into a forest or cave. However, asceticism is interpreted as not being too attached to temporary worldly material things, not being greedy for hoarding wealth beyond what is needed, and not being greedy for position, position or relative human praise. In essence, asceticism is simplicity in lifestyle to maintain clarity of heart in worshiping Allah SWT.

"We emphasize asceticism as a principle of simple living, not being greedy for wealth and being greedy for the world. But asceticism does not mean total antipathy to world affairs. "We must continue to work and work for the common good actively," explained a congregation when interviewed.

A concrete form of implementing zuhud is, for example, not exaggerating lifestyles such as luxurious clothes, expensive jewelry, premium vehicles or glamorous residences just for the sake of prestige. Enough to fulfill basic and primary needs. Apart from that, asceticism is also actualized by not being greedy in accumulating wealth beyond what is needed. "We just need enough wealth as long as we have enough for ourselves and share with relatives and the poor," added a key informant.

Furthermore, field observations also show the simplicity of the daily lifestyle of the Tariqah congregation. They continue to work and carry out normal activities like most people, not the type who is antipathetic to the world and chooses to live in solitude. However, in

¹⁹ Michael Huberman and Matthew B. Miles, *The Qualitative Researcher's Companion* (sage, 2002).

²⁰ John W. Creswell, *Research Design: Pendekatan Kualitatif, Kuantitatif Dan Mixed* (Yogyakarta: Pustaka Pelajar, 2010).

fulfilling your needs and lifestyle, you can see an element of simplicity, even though you can afford something more glamorous and luxurious financially.

Next is Tawakkal. The value of tawakkal, or surrendering oneself to Allah, is also highly emphasized. However, the tawakkal taught is a balanced concept, not fatalistic and deterministic. This means you must still work as hard as possible and optimize all your potential, then surrender to Allah regarding the final result. This is evident from the lifestyle of the pilgrims, who are very active and productive in working in their respective fields as farmers, traders, entrepreneurs, civil servants, academics and other professions. They still strive and pray optimally; only after that do they put their trust in God as the absolute decider of all matters.

"We were taught to keep working hard and develop our potential to the maximum. But after trying and praying, we were told to leave the results 100 percent to Allah alone. "Tawakkal does not mean fatalism, which justifies a lazy and passive attitude," said Mursyid Thoriqoh when interviewed by researchers.

This is also supported by documentation in the form of photos when Mursyid gave a recitation to the Thoriqoh congregation:



Figure 1. Mursyid giving a study to thoriqoh congregation

So, the value of tawakkal is highly emphasized in this Tariqah Syadziliyah, but not the fatalist model of tawakkal, which is contrary to the spirit of hard work and progress of civilization. Tawakkal remains balanced with an optimally productive work ethic as an actualization of individual and social holiness.

Furthermore, the value of patience is also highly emphasized in Tariqah Syadziliyah's version of Sufism. Patience is being steadfast and tough in facing life's problems, economic challenges and other life difficulties. Patience also means refraining from emotional outbursts of anger or revenge due to unfair treatment from other people.

"What we mean by patience does not mean being silent and disturbed by people. Patience means being strong in facing trials, even the most difficult ones. Apart from that, patience also means refraining from negative emotions that flare up due to the

unjust treatment of other people," explained Mursyid Thoriqoh regarding the concept. Patience is taught.

Furthermore, the implementation of the value of patience can be seen from the grit and mental toughness of the congregation in facing daily problems, such as economic difficulties, chronic illnesses, business failures or natural disasters. They continued to fight hard without complaining much, let alone falling into a prolonged depression. Likewise, when they receive unfair treatment from other people, they tend to restrain themselves and forgive, not being carried away by emotions of revenge. This concretely manifests the value of patience in the Tariqah Syadziliyah congregation.

Next, Ikhlas is also a core value in the Tariqah Syadziliyah version of Sufism. Sincerity is interpreted as a sincere intention to worship and do good deeds solely to seek the pleasure of Allah SWT, not for the sake of human praise, let alone temporary worldly material rewards.

"Sincerity is the key to accepting every act of worship. We emphasize true sincerity, namely doing good for the sake of Allah alone, not for other reasons. This is not an easy matter, so it requires practice and habituation," said Mursyid Thoriqoh.

This sincere attitude can be seen from the high intensity of the congregation's sunnah worship, such as evening prayers, fasting Monday-Thursday, morning and evening dhikr, and other spiritual activities. They do it sincerely and with *istiqamah* even though it feels heavy and defeats their desires, simply to get closer to the Creator. This is the real implementation of the sincere value instilled in the Tariqah Syadziliyah congregation.

Gratitude is also the main value in Tariqah Syadziliyah-style Sufism. Gratitude is interpreted as accepting happily and being grateful for all the blessings and gifts that Allah SWT has given physically and spiritually. Gratitude is also manifested by using these blessings for obedience to worship and virtue.

"A small form of gratitude, for example, is always saying *Alhamdulillah* when you receive any gift from God or avoid a disaster. Meanwhile, the real form of gratitude is using God's pleasure to obey Him," said one informant

This attitude of gratitude can be seen in the daily lives of the congregation, who always practice the phrase "*Alhamdulillah*" in various situations, both difficult and happy. They are also actively sharing their good fortune and helping others as an implementation of gratitude for the material gifts received. The congregation is also diligent in performing sunnah worship, which is not obligatory but is an expression of gratitude to the Almighty, who gives blessings. This is a form of gratitude that is reflected in the Tariqah congregation. *Mahabbah*, or love, is also highly emphasized. *Mahabbah* means deep love and compassion for Allah, the Messenger of Allah, and all creatures, especially fellow Muslims. Concrete manifestations include practicing sunnah worship, doing dhikr, reading prayers, and loving and helping others.

"We show our love for Allah through various sunnah worship practices such as evening prayers, fasting Monday-Thursday, morning and evening dhikr, and so on. "As for the forms of love between fellow creatures, for example, helping each other, giving each other gifts, friendship and alms," explained a wise informant.

Through direct observation, the Tariqah Syadziliyah congregation appears very strong in this nuance of love. They are very close, even like family, love each other, are friendly and like

to help each other. It is a warm and familial community because a deep sense of mahabbah or love binds it.

Next, Ridha or being willing to accept God's provisions, is another important value in the Tariqah Syadziliyah version of Sufism. Ridha means accepting with grace and sincerity all the fates Allah SWT determines, including trials and disasters, no matter how serious. According to Mursyid Thoriqoh, the pleasure taught does not mean a fatalistic attitude of just giving up. Ridha must be accompanied by solutions, prayer and patience in facing every difficulty. However, after making maximum efforts, the congregation is taught to be happy, willingly accept these provisions and be grateful for everything.

The application of this blessing can be seen from the open-hearted attitude of the congregation in accepting various calamities such as disease outbreaks, property fires, and even the death of those closest to them. They endure all trials without getting lost in sadness, let alone depression or prolonged stress. The mental toughness of the Tariqah Syadziliyah congregation is truly extraordinary.

The value of tasamuh or tolerance is also emphasized in Thariqah Syadziliyah's teachings on Sufism. Tasamuh is an open, inclusive attitude accepting differences of opinion and diversity. According to the informants, this sense of tolerance is always instilled so that they do not disbelieve, blame or look down on those who have different understandings and sects in Islam. The differences are only a matter of point of view and methodology, but all remain under the umbrella of Islam's universal and universal teachings. This tolerant attitude can be seen in the congregation's daily lives, which are respectful and inclusive of diversity. They are very accommodating to diversity, even mingling without class boxes. It is a pluralist and humanist Muslim society because deep tasamuh values bind it.

Table 1. Research Findings on Sufism Values Taught to the Thoriqoh Syadziliyah Al Mas'udiyah Congregation

Values of Sufism	Meaning	Implementation
Asceticism	Simplicity, not bound by the world.	No exaggeration in lifestyle, no greedy accumulation of wealth, no greed for position and position
Tawakkal	Surrender to God	Keep trying and praying as hard as possible, then leave the results to Allah.
Be patient	Resilient and tough in the face of trials	I am refraining from negative emotions to face problems, economic challenges, and other life difficulties.
Sincere	The sincere intention in worship and good deeds	Carrying out worship and doing good deeds is solely for the sake of Allah, not for the sake of human praise.
Gratitude	Receive the favors and gifts of Allah. happily	Always say Alhamdulillah, actively share your good fortune and help others, and diligently worship the Sunnah

love	Love for God, the Messenger of God, and others	Practicing sunnah worship, dhikr, reciting prayers, loving and helping others.
Rida	Accept God's provisions with open arms.	Persevere in trials and tribulations, and be thankful for everything.
Tasamuh	An open, inclusive and open attitude accepting differences	Very respectful and inclusive of diversity, accommodating to diversity

The Process of Internalizing Sufism Values in Forming an Attitude of Religious Moderation in the Thoriqoh Congregation

Based on the results of interviews, it was found that the method of internalizing Zuhud values was carried out through various activities such as lectures, group discussions, sharing experiences, and direct demonstrations. Group members are actively involved in self-reflection, reassessing materialistic values, and committing to distance themselves from a life of excess. The method of internalizing Tawakkal values is implemented through interactive lectures, exemplary stories, the practice of dhikr, and congregational prayer. This is the results of an interview with Mursyid Thoriqoh Syadziliyah:

We use various methods, such as lectures, group discussions, and direct practice. Through lectures, we provide an in-depth understanding of the values of Sufism, while group discussions allow members to share personal understanding and experiences. Direct practices, such as dhikr and congregational prayer, strengthen the internalization of these values in daily life.

Observation results show increased optimism and fortitude of group members in facing life's challenges and a stronger belief in Allah. Apart from that, documentation is also supported when the congregation follows.

The process of internalizing the value of Ikhlas is carried out through various activities such as lectures, discussions and personal advice. The results of the interviews illustrate the group members' efforts to stay away from *riya'* and *sum'ah* and avoid piety that is superficial and related to lust. Through internalizing the value of Patience, group members utilize the ustad's personal experience, personal advice, and the practice of forgiveness to form strong fighting power to achieve their goals. Observations show that emotions do not easily provoke group members or act in extreme ways that can damage social harmony. This is the results of an interview with the Thoriqoh congregation:

By internalizing the values of Tawakkal and Patience, I feel more optimistic and steadfast in facing all of life's trials. I learned not to give up easily and always look for solutions by trusting Allah. Also, the value of Gratitude helps me remain grateful in every situation.

This is also supported by the results of an interview with one of the ustadz who took part in the Thoriqoh recitation:

The impact is very positive. Congregation members become wiser in managing their assets and are less attached to the material world. They also show optimism and fortitude in facing life's trials. Applying the value of Ikhlas helps them avoid riya' and superficial piety so that their deeds of worship are more sincere.

In internalizing the value of gratitude, group members carry out devotional activities and create a gratitude journal to appreciate the blessings received. The results of the interviews showed that group members became more grateful and did not complain easily when facing life's trials. Through internalizing Mahabbah values, group members take examples from the stories and deeds of the Prophet and involve themselves in dhikr and wirid. This is directed at avoiding attitudes of intolerance, hatred and acts of violence against others, as well as establishing a harmonious life in diversity. This is the results of an interview with one of the mothers of the Thoriqoh Congregation:

The process is very meaningful for me. Through lectures, questions, and answers, I deeply understood the importance of living simply and avoiding greed. The practice of dhikr and prayer also helps me increase my trust in Allah.

This is also supported by documentation in the form of photos when the congregation participated in the dhikr istighosah during the Selapanan Ahad Pahing recitation:



Figure 2: Congregation while performing Istighosah Dhikr

The process of internalizing the value of Rida is carried out by accepting God's provisions with grace. The results of the interviews showed that group members became more steadfast in facing trials and disasters and were able to be grateful for everything. In internalizing Tasamuh values, group members involve themselves in discussions and lectures to accept differences in views and beliefs in a pluralistic society. Observation results show that this group can live harmoniously in a plural society.

Overall, the results of this research provide a detailed picture of the process of internalizing Sufism values and their impact on forming moderate attitudes in the Thoriqoh Syadziliyah Al Mas'udiyah Jombang Congregation. Various internalization methods involving various activities, such as lectures, discussions and direct practice, have succeeded in forming a moderate attitude which includes distancing oneself from worldly desires, increasing optimism, staying away from *riya'* and *sum'ah*, forming fighting power, reducing complaints, staying away from negative attitudes. Intolerance, accepting God's provisions, and living harmoniously in a pluralistic society.

Table 2. Research Findings on the Process of Internalizing Sufism Values and Their Impact on the Formation of Moderate Attitudes

Values of Sufism	Internalization Method	Impact on Forming Moderate Attitudes
Asceticism	Lectures, group discussions, sharing experiences, live demonstrations	Avoiding materialistic desires, living simply, not being greedy, and not exaggerating in fulfilling worldly needs
Tawakkal	Interactive lectures, exemplary stories, dhikr and congregational prayer	Increasing optimism and fortitude in facing life's difficulties, not easily giving up hope or thinking negatively
Sincere	Lectures, discussions, personal advice	Avoiding the nature of <i>riya'</i> and <i>sum'ah</i> , which can damage acts of worship, avoiding getting trapped in shallow piety and following one's desires
Be patient	Ustadz's personal experience, personal advice, forgiveness	Have a strong fighting spirit in achieving goals, not easily provoked by emotions or taking extreme actions that can damage social harmony
Gratitude	Devotional, gratitude journal	It is not easy to complain and despair in the face of life's trials; it is not easy to envy, envy and hate others.
love	Stories and examples of the Prophet, dhikr and wirid	Avoid attitudes of intolerance, hatred and acts of violence against others, live in harmony in diversity
Rida	Accept God's provisions with open arms.	Persevere in trials and tribulations, and be thankful for everything.
Tasamuh	Discussion, lecture	Accepting differences in views and beliefs in a pluralistic society, living harmoniously in a pluralistic society

Discussion

The values of Sufism were taught in the Sunday Selapanan Recitation of Legi Thoriqoh Syadziliyah Al Masudiyah Congregation in Jombang.

Based on the research results that have been presented, it appears that the values of Sufism taught in the Selapanan Ahad Legi Jamaah Thoriqoh Syadziliyah Al Mas'udiyah recitation in Jombang include zuhud, tawakkal, sincerity, patience, gratitude, mahabbah (love), ridha (willingness), tasamuh (tolerance), establishing friendship and brotherhood, and non-violence. These values are instilled through various methods, such as lectures, discussions, the practice of Sufism, and the example of murshids or spiritual leaders.

This finding aligns with the concept of Sufism in the Islamic tradition, which emphasizes the importance of moral development and purification of the soul (tazkiyah al-nafs) as the core of Sufism.²¹ The values taught by Jamaah Thoriqoh Syadziliyah Al Mas'udiyah, such as asceticism, tawakkal, sincerity, patience, gratitude, mahabbah, ridha, and tasamuh, are the main values in Sufism that aim to guide people towards spiritual perfection and noble morals.²²

The cultivation of the values of zuhud (simplicity) and tawakkal (submission to Allah) in this research is in line with the concept of Sufism, which emphasizes the importance of releasing oneself from dependence on the material world and surrendering oneself completely to Allah's will.²³ Asceticism in Sufism does not mean rejecting worldly life completely but rather refers to an attitude of simplicity and moderation in pursuing worldly pleasures.²⁴ The findings of this research show that the Thoriqoh Syadziliyah Al Mas'udiyah Congregation teaches asceticism as a principle of simple living, not being greedy for wealth and being jealous of the world, but still actively working and creating for the common good.

Meanwhile, the value of tawakkal taught in the Thoriqoh Syadziliyah Al Mas'udiyah Congregation is also in line with the concept of Sufism, which emphasizes the importance of completely surrendering to Allah's provisions after making maximum efforts.²⁵ This research shows that congregation members are taught to keep working hard and develop their potential to the maximum. Then, after making efforts and praying, they are told to surrender the results 100 percent to Allah alone. This is by the view of Sufism, which rejects fatalistic and passive attitudes but instead recommends continuing to try your best before surrendering to Allah.²⁶

²¹ Che Zarrina Sa'ari, 'A Purification of Soul According to Sufis: A Study of al-Ghazali's Theory', *Afkar: Jurnal Akidah & Pemikiran Islam* 3, no. 1 (1 June 2002): 95–112, <https://adum.um.edu.my/index.php/afkar/article/view/6020>.

²² Widia Astuti et al., 'Interpretation Of Tasawwuf In Islamic Education To Improve Religious Tolerance', *Islamuna: Jurnal Studi Islam* 10, no. 1 (20 August 2023): 35–58, <https://doi.org/10.19105/islamuna.v10i1.9053>.

²³ Wael Hegazy, 'The Saliency of Saintliness in Islam: A Sufi Perspective', *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 11, no. 1 (1 June 2021): 1–19, <https://doi.org/10.15642/teosofi.2021.11.1.1-19>.

²⁴ Imam Feisal Abdul Rauf, 'Asceticism in Islam', *CrossCurrents* 57, no. 4 (2008): 591–602, <https://www.jstor.org/stable/24461394>.

²⁵ Ardiansyah Tammar, Achmad Abubakar, and Muhsin Mahfudz, 'KAJIAN LITERATUR TENTANG KONSEP TAWAKAL SERTA RELEVANSINYA DALAM KEHIDUPAN SOSIAL', *Farabi* 20, no. 2 (1 December 2023): 157–79, <https://doi.org/10.30603/jf.v20i2.4247>.

²⁶ Cucu Setiawan, M. Maulani, and B. Busro, 'Sufism as The Core of Islam: A Review of Imam Junayd Al-Baghdadi's Concept of Tasawwuf', *Teosofia: Indonesian Journal of Islamic Mysticism* 9, no. 2 (2020): 171–92.

The findings of this research are also in line with research conducted by Muhammad Hifni Najih Yasak et al., who found that the internalization of the concept of Zuhud in forming religious character was carried out using lecture methods, discussions and direct practice in everyday life.²⁷ These methods are in line with the approach used by the Thoriqoh Syadziliyah Al Mas'udiyah Congregation in instilling the value of asceticism in its members.

The values of sincerity (sincerity of intention) and patience taught in the Thoriqoh Syadziliyah Al Mas'udiyah Congregation are also in line with the principles of Sufism, which emphasize the importance of sincere intentions in worship and patience in facing life's trials.²⁸ The findings of this research show that congregation members are taught to increase sincerity in worship and stay away from *riya'* (wanting to be praised by people) and *sum'ah* (following one's desires).²⁹ They are also taught to be patient when facing various life problems, such as economic difficulties, chronic illnesses, business failures, or natural disasters. This finding is supported by research conducted by Ahmad Sholeh et al., who found that the dynamics of interaction between Islamic religious teachers and students in developing religious values in the Islamic boarding school environment was carried out through lecture methods, discussions and the example of *kya*.³⁰ This research also highlights the importance of instilling the values of sincerity and patience in forming moderate behavior in students, which is in line with the findings in this research.

The values of gratitude and *mahabbah* (love) taught in the Thoriqoh Syadziliyah Al Mas'udiyah Congregation are also in line with the teachings of Sufism, which emphasize the importance of gratitude to Allah and love of Allah, the Messenger of Allah, and fellow creatures.³¹ The findings of this research show that congregation members are taught always to be grateful for the blessings received from Allah, both physically and spiritually. They are also taught to practice *sunnah* worship, such as evening prayers, fasting Monday-Thursday, morning and evening *dhikr*, and reciting prayers as a form of love for Allah and the Messenger of Allah. This finding is supported by research conducted by Neni Triana et al., who found that the implementation of Sufism values, such as gratitude and *mahabbah*, in the development of character education in Islamic boarding schools was carried out through lecture methods, discussions and the practice of Sufism.³² This research emphasizes the importance of instilling the values of gratitude and *mahabbah* in forming noble morals in students, which is in line with the findings of this research.

²⁷ Muhammad Hifni Najih Yasak, Ali Mas'ud, and Muhibbin Zuhri, 'Internalisasi Konsep Zuhud Dalam Membentuk Karakter Religius Siswa Pendidikan Dasar Islam', *AL-ASASIYYA: Journal Of Basic Education* 6, no. 2 (29 June 2022): 158–73, <https://doi.org/10.24269/ajbe.v6i2.5972>.

²⁸ Nikmah Royani Harahap et al., 'Penerapan Nilai-Nilai Tasawuf Upaya Meningkatkan Akhlak Dalam Mengatasi Kenakalan Remaja Masa Kini', *Jurnal Pendidikan Dan Konseling (JPDK)* 4, no. 6 (31 December 2022): 13455–65, <https://doi.org/10.31004/jpdk.v4i6.13955>.

²⁹ Rahmah Rahmah, 'Urgensi Tasawuf Di Tengah Pandemi Covid', *Alhadharah: Jurnal Ilmu Dakwah* 19, no. 2 (2020): 74–90, <https://doi.org/10.18592/alhadharah.v19i2.4052>.

³⁰ Ahmad Sholeh, Abd Ghafur, and Nurul Yaqien, 'The Pattern of Interpersonal Relationship between Islamic Teachers and Students for Instilling Religious Values in Boarding School System', *Edukasi Islami: Jurnal Pendidikan Islam* 10, no. 01 (2021), <https://doi.org/10.30868/ei.v10i01.1278>.

³¹ Muhammad Basyrul Muvid, *Tipologi Aliran-Aliran Tasawuf* (BILDUNG, 2019).

³² Neni Triana et al., 'Integrasi Tasawuf Dalam Pendidikan Islam di Pondok Pesantren', *Edukasi Islami: Jurnal Pendidikan Islam* 12, no. 01 (27 February 2023), <https://doi.org/10.30868/ei.v12i01.2917>.

The values of *Ridha* (willingness) and *tasamuh* (tolerance) taught in the *Thoriqoh Syadziliyah Al Mas'udiyah* Congregation are also in line with the teachings of Sufism, which emphasizes the importance of accepting God's provisions with grace and a tolerant attitude towards differences.³³ This research shows that congregation members are taught to accept with grace and sincerity all fate determined by Allah SWT, including trials and disasters, no matter how serious. Apart from that, they are also taught to apply an attitude of *tasamuh* or tolerance, namely being open, inclusive and open-minded in accepting differences of opinion and diversity in society.

This finding is supported by research conducted by Yusuf, who found that education in Sufism values, such as *ridha* and *tasamuh*, in forming a tolerant attitude in students at the *Ngalah Pasuruan Islamic Boarding School* was carried out through lecture methods, discussions and the practice of Sufism.³⁴ This research emphasizes the importance of instilling the values of *ridha* and *tasamuh* in forming tolerant and moderate attitudes in students, which is in line with the findings in this research. Overall, the findings of this research indicate that the values of Sufism taught in the *Thoriqoh Syadziliyah Al Mas'udiyah* Congregation in Jombang are in line with the concept of Sufism in the Islamic tradition and are supported by previous research. However, further criticism is needed regarding the methods used to internalize these values.

This research states that the methods used in internalizing Sufism values include lectures, discussions, Sufism practices, and the example of *murshids* or spiritual leaders. Although these methods align with previous theories and research, it is necessary to study the effectiveness of each method in instilling certain values in more depth. For example, are lecture and discussion methods effective enough in instilling the value of asceticism (simplicity), or does direct daily practice play a more important role in instilling this value? Likewise, with the value of *tawakkal* (surrendering oneself to Allah), is the *murshid's* exemplary method more effective than other methods? It is also necessary to study the factors that can influence the success or failure of internalizing Sufism values. Is there a difference in the acceptance and appreciation of these values between more senior members of the congregation and those who have just joined? Does congregation members' educational background, age, or socio-economic status also influence the value internalization process?

It is also necessary to further explore the impact of the internalization of Sufism values on social life and society at large. For example, how can values such as *tasamuh* (tolerance), *mahabbah* (love), and non-violence contribute to realizing harmony and peace in a plural society? It is also necessary to study the potential for negative impacts from the internalization of Sufism values if a comprehensive and proportional understanding does not accompany it. For example, can the values of asceticism (simplicity) and *tawakkal* (submission to Allah) be misinterpreted into a fatalistic attitude that hinders progress and development? Therefore, further research needs to explore in more depth the most effective methods in instilling certain Sufism values, the factors that influence the success or failure of the internalization process, the positive and negative impacts of internalizing Sufism values on social life and

³³ Ahmad Syarif Yahya, *Ngaji Toleransi* (Elex Media Komputindo, 2017).

³⁴ Achmad Yusuf, *Pesantren Multikultural Model Pendidikan Karakter Humanis-Religius Di Pesantren Ngalah Pasuruan-Rajawali Pers* (PT. RajaGrafindo Persada, 2021).

society, as well as efforts to prevent deviations or misunderstandings in the application of Sufism values.

The Process of Internalizing Sufism Values in Forming an Attitude of Religious Moderation in the Congregation

Based on the research results that have been presented, the process of internalizing the values of Sufism in Jamaah Thoriqoh Syadziliyah Al Mas'udiyah Jombang was carried out using various methods, such as lectures, group discussions, sharing experiences, live demonstrations, interactive lectures, exemplary stories, practice of dhikr. And congregational prayer, personal advice, reflection, and gratitude journaling. The use of these methods is in line with the value internalization theory put forward by several experts.

Arifin states that internalization of values is the process of instilling and appreciating certain values within an individual so that they become part of his personality.³⁵ The process of internalizing values can be carried out through various methods, such as example, advice, habituation, and direct practice in daily life.³⁶ The methods used by the Thoriqoh Syadziliyah Al Mas'udiyah Jombang Congregation, such as lectures, discussions, sharing experiences, direct demonstrations, exemplary stories, the practice of dhikr and prayer, as well as personal advice, are in line with the theory put forward by Arifin.

Furthermore, Sholikin emphasized the importance of teaching methods in the Sufism tradition that involve direct spiritual experience, such as dhikr, muraqabah, and khalwat.³⁷ This is reflected in the value internalization method carried out by the Thoriqoh Syadziliyah Al Mas'udiyah Jombang Congregation, which uses the practice of dhikr and congregational prayer, as well as reflection as a means of internalizing the values of Sufism. These methods allow congregation members to experience and appreciate the values of Sufism directly so that they can be internalized more effectively.

The findings of this research are also in line with research conducted by Hakim regarding the internalization of Islamic religious values in the formation of student attitudes and behavior at the Al-Muttaqin Integrated Islamic Elementary School, Tasikmalaya City.³⁸ The judge found that methods such as example, habituation, advice and direct practice in daily life play an important role in internalizing Islamic religious values in students. This then impacts students' positive attitudes and behavior, such as discipline, responsibility and social awareness.

³⁵ Johan Arifin and Heri Susanto, 'The Internalization of Multiculturalism Values Through Literature Learning', in *Proceedings of the 1st International Conference on Social Sciences Education - 'Multicultural Transformation in Education, Social Sciences and Wetland Environment' (ICSSE 2017)* (1st International Conference on Social Sciences Education - 'Multicultural Transformation in Education, Social Sciences and Wetland Environment' (ICSSE 2017), Banjarmasin, Indonesia: Atlantis Press, 2018), <https://doi.org/10.2991/icsse-17.2018.38>.

³⁶ Siti Fatimah, Eliyanto Eliyanto, and Alfi Nurul Huda, 'Internalisasi Nilai-Nilai Religius Melalui Blended Learning', *Alhamra Jurnal Studi Islam* 3, no. 2 (12 October 2022): 169–79, <https://doi.org/10.30595/ajsi.v3i2.14569>.

³⁷ Agus Sholikhin, 'Tarekat Sebagai Sistem Pendidikan Tasawuf', *Jurnal Pendidikan Islam*, 2018.

³⁸ Lukman Hakim, 'Internalisasi Nilai-Nilai Agama Islam Dalam Pembentukan Sikap Dan Perilaku Siswa Sekolah Dasar Islam Terpadu Al-Muttaqin Kota Tasikmalaya', *Jurnal Pendidikan Agama Islam-Ta'lim* 10, no. 1 (2012): 67–77.

In line with Hakim's findings, this research also shows that the methods used by Jamaah Thoriqoh Syadzilyah Al Mas'udiyah Jombang, such as lectures, discussions, sharing experiences, direct demonstrations, exemplary stories, the practice of dhikr and prayer, as well as personal advice, play a role in internalize Sufism values in congregation members. This then has an impact on the formation of moderate attitudes in congregation members, such as distancing themselves from worldly desires, increasing optimism, staying away from *riya'* and *sum'ah*, forming fighting power, reducing complaints, staying away from intolerance, accepting God's provisions, and living in harmony. In a pluralistic society.³⁹

Research conducted by Purwanto also supports the findings of this research. Amin highlighted the importance of internalizing the spiritual values of Sufism in forming moderate attitudes in students at tertiary institutions.⁴⁰ In his research, Purwanto found that methods such as lectures, discussions, book studies, and Sufism practices played a role in internalizing Sufism values in students. This then impacts moderate student attitudes, such as tolerance, inclusiveness, and respect for differences.

The findings of this research are also supported by research conducted by Hanan regarding the internalization of Sufism values in the formation of moderate Santri behavior.⁴¹ Hanan found that methods such as lectures, discussions, Sufism practices, and the example of *kyai* played an important role in internalizing Sufism values in students. This then impacts the formation of moderate behavior in students, such as avoiding extremism, respecting differences, and living harmoniously in society.

Although this research's findings align with several theories and previous research, there are still several gaps that need to be considered. First, this research only focuses on one particular Thoriqoh group, Jamaah Thoriqoh Syadzilyah Al Mas'udiyah Jombang. Many other Thoriqoh groups in Indonesia have different characteristics and methods of internalizing values. To obtain a more comprehensive picture, research involving other Thoriqoh groups is needed so that more in-depth comparisons and analyses can be carried out.

Second, this research does not present quantitative data that can provide a numerical picture of the effectiveness of the value internalization method. The use of mixed methods, which combine qualitative and quantitative data, can provide a complete perspective and enable a statistical analysis to be carried out to measure the significance of the impact of the value internalization method on the formation of moderate attitudes. Third, this research does not present the perspectives of congregation members who may have different views or not fully agree with the value internalization method. By involving more diverse perspectives, future research can provide a more balanced and critical picture of the value internalization process in the Thoriqoh group.

³⁹ Hadiat and Rinda Fauzian, 'Perkembangan Pemikiran Tasawuf Dari Periode Klasik Modern Dan Kontemporer', *SALIHA: Jurnal Pendidikan & Agama Islam* 5, no. 1 (2022): 41–60, <https://doi.org/10.54396/saliha.v5i1.232>.

⁴⁰ Yedi Purwanto, Qowaid Qowaid, and Ridwan Fauzi, 'Internalisasi Nilai Moderasi Melalui Pendidikan Agama Islam Di Perguruan Tinggi Umum', *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 17, no. 2 (2019): 110–24.

⁴¹ Aisyah Hanan and Acep Rahmat, 'Internalisasi Moderasi Beragama dalam Pendidikan Agama Islam', *Jurnal Pendidikan Agama Islam* 1, no. 2 (2 June 2023): 55–66, <https://doi.org/10.52434/jpai.v1i2.2691>.

Fourth, this research did not explore the influence of external factors, such as the social, cultural and political environment, on internalizing values and forming moderate attitudes in congregation members. These external factors can significantly influence and need further exploration to understand the more complex dynamics in the value internalization process.

To overcome these gaps, further research can be carried out by involving a more diverse Thoriqoh group, using mixed methods that combine qualitative and quantitative data, involving more diverse perspectives from congregation members, and exploring the influence of external factors on internalizing values and forming moderate attitudes. In this way, a more comprehensive and in-depth understanding of internalizing Sufism values and their impact on forming moderate attitudes in a broader context can be obtained.

CONCLUSION

This research found that Sufism values such as asceticism, tawakkal, sincerity, patience, gratitude, mahabbah, ridha, and tasamuh were taught and internalized in Selapanan Ahad Legi Jamaah Thoriqoh Syadziliyah Al Mas'udiyah recitations in Jombang. Internalizing these values uses various methods such as lectures, group discussions, sharing experiences, direct demonstrations, exemplary stories, practice of dhikr and congregational prayer, personal advice, reflection, and gratitude journals. This internalization of Sufism values has an impact on the formation of moderate attitudes in congregation members, such as distancing themselves from worldly desires, increasing optimism, staying away from *riya'* and *sum'ah*, forming fighting power, reducing complaints, staying away from intolerance, accepting God's provisions, and live in harmony in a pluralistic society. This research's findings align with the theory of internalization of values and previous research, which emphasizes the importance of teaching methods that involve direct spiritual experiences in the Sufism tradition. The methods used by the Thoriqoh Syadziliyah Al Mas'udiyah Jombang Congregation enable congregation members to experience and appreciate the values of Sufism directly so that they can be internalized more effectively.

However, this research has several limitations. First, this research only focuses on one particular Thoriqoh group, Jamaah Thoriqoh Syadziliyah Al Mas'udiyah Jombang, so it is not representative enough to generalize to other Thoriqoh groups. Second, this research does not present quantitative data that can provide a numerical picture of the effectiveness of the value internalization method. Third, this research does not present the perspectives of congregation members who may have different views or not fully agree with the value internalization method. Fourth, this research did not explore the influence of external factors, such as the social, cultural and political environment, on internalizing values and forming moderate attitudes in congregation members.

To overcome these limitations, future research could involve a more diverse Thoriqoh group, use mixed methods, involve more diverse perspectives from congregation members, and explore the influence of external factors on internalizing values and forming moderate attitudes. In this way, a more comprehensive and in-depth understanding of internalizing Sufism values and their impact on forming moderate attitudes in a broader context can be obtained.

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