



SUFISTIC APPROACH IN ISLAMIC EDUCATION

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Abstrac

Islamic education is essentially a process that is always associated with the values of vertical transcendence (piety). Therefore, the meaning of education is a combination of spiritual excellence and culture. In an effort to maximize the process of Islamic education, the learning process is carried out with a Sufistic approach. The problem in this paper are what is the Sufistic approach? What are the core teachings of Sufism (Sufistic) in education? What are the sufistic roles in education as well as the Sufistic education paradigm towards the Islamic education process. The word Sufi is taken from the word suf which means wool or a more accepted opinion. By dressing modestly, they feel spared from riya' nature and show more zuhd. There are three points of Sufi teachings that can be developed in the world of education: Sufi Ahklaqi. Tasawuf Amali, Tasawuf Falsafi.

Key Word: : Sufistic approach, Islamic education.

Abstrak

Pendidikan Islam hakekatnya adalah proses yang terkait nilai-nilai transendensi (ketauhidan). Karena, pemaknaan pendidikan yaitu perpaduan antara keunggulan spiritual dengan kultural. Sebagai upaya memaksimalkan pendidikan Agama Islam proses pembelajaran dengan pendekatan sufistik. Rumusan masalah dalam ini yaitu apa pendekatan sufistik? Apa saja inti ajaran tasawuf (sufistik) dalam pendidikan/? Apa saja peran sufistik dalam pendidikan serta paradigma pendidikan sufistik terhadap proses pendidikan Islam. kata *sufi* diambil dari kata *suf* yang berarti wool adalah pendapat yang lebih diterima. Karena berpakaian sederhana, mereka merasa terhindar dari sifat riya' dan lebih menunjukkan kezuhudan. Ada tiga pokok ajaran tasawuf yang dapat dikembangkan dalam dunia pendidikan : Tasawuf Ahklaqi. Tasawuf Amali, Tasawuf Falsafi.

Kata Kunci : Pendekatan Sufistik, Pendidikan Islam.

A. Introduction

The process of Islamic religious education is a structured effort to form a human character in accordance with its consequences as a Muslim. Based on the National Education System Law on Education, Education is a conscious and planned effort to actualize the learning atmosphere and learning process so that learners actively develop their potential to have religious spiritual power, self-control, personality, intelligence, noble morals, as well as the necessary skills of themselves, society, nation, and state.¹

Then the basic goal of education is to develop the potential of students: cognitive, affective, and psychomotor. In other words, there are 3 intelligences; intellectual, emotional, and spiritual that must be developed through educational steps.²

The essence of Islamic education is actually a process that is always associated with the values of vertical transcendence (monotheism). Therefore, the meaning of education is a combination of spirit and cultural excellence. As an effort to maximize the islamic education process is carried out the learning process with a Sufistic approach in the sense of putting forward a balance between intellectual, emotional and spiritual. Thus, this paper is intended to describe the sufistic approach, the core teachings of Sufism (Sufistics) in education, the role of Sufistics in education and the paradigm of Sufistic education towards the Islamic education process.

The purpose of the educational process is the emergence of knowledgeable and excellent spiritual people who use his mind pretty well and use his heart straightly. They are a great hope of organizing an education. Because if someone only bears cleverness, he will be controlled by his lust. Whereas if he only bears righteousness, then the truth cannot penetrate the careful rational world. So it is expected seriously that cleverness and truth can be owned by the people who become educational aspiration.

Munir Mul Khan, Sufistic education can be realized by redefining and reconceptualizing Islamic religious education. Islamic religious education is only patchy or follows the national education system or general education. As a result, education almost always fails to produce creative humans who have a passion for the discovery of science and technology theory or the development of the theory. The reconceptualization includes Islamic religious education ranging from

¹ *Undang-Undang Sistem Pendidikan Nasional* (Bandung: Citra Umbara, 2010), 2.

² Lihat Nur Hakim, "Kecerdasan Intelektual, Emosional, Dan Spiritual Dalam Perspektif Bidayatul Hidayah," *Indonesian Journal of Islamic Education Studies (IJIES)* 1, no. 2 (December 27, 2018): 218–33, <https://doi.org/10.33367/ijies.v1i2.639>.

elementary education to the college level. Significance of reconceptualization and/or redefinition of Islamic religious education that Islamic religious education has always tended to be cognitively doctrinal. Islamic religious education must focus more on the affective side: how students through experiences obtained from teachers or personal experiences outside the school can form the awareness to God and the religious values in Islamic thought.³

In fact, the purpose of Islamic education is to build mankind in order to become perfect human beings (*insan kamil*). This is intended so that humans can avoid various kinds of shackles of human life, and achieve happiness in the afterlife. However, the ideal goal is still far from expectations, due to several things, one of which is Islamic education that still prioritizes a lifestyle that is more closely related to God and rules out the existence of a side of world life, so that a person will become a creature that stutters with technology. The image of a person in this case can be said that there are people who can feel with his heart, but he is not careful in utilizing the ratio. In this case, an educational step that pays attention to the potential of taste and ratio is needed.

In addition, in modern times, science develops very rapidly but it lacks of senses, which can be seen from the many occurrences of decadence of life, emotions, and morals. This makes the disappearance of spiritual wealth that can be used as a tool to strengthen the noble degree of human being.⁴

According to Syafiq A. Mughni, this crisis of spirituality has indeed become a feature of modern civilization, and that modernity has entered the Islamic world. However, according to him, Islamic society still holds the potential to avoid the crisis by maintaining the foundations of Islamic spiritualism so that a balanced life is still maintained. Islam, in relation to this, has a very valuable treasure of spiritualism, namely Sufism/ *Tasawuf*. The spirituality of this model initially appeared in the form of zuhd life when Muslims enjoyed luxury due to the creation of a vast empire. Zuhd life has been a reaction to the secular life and attitude of the rulers of the Umayyad dynasty in their palaces which are mostly in stark contrast to the piety and simplicity of al-Khulafâ' al-Râshidûn IV. At that

³ Munirah Munirah, "Implementasi Pendidikan Sufisme dalam Pendidikan Islam," *Farabi (e-Journal)* 16, no. 2 (December 30, 2019): 92, <https://doi.org/10.30603/jf.v16i2.1103>.

⁴ Lihat tulisan Tri Astutik Haryati, "MODERNITAS DALAM PERSPEKTIF SEYYED HOSSEIN NASR," *JURNAL PENELITIAN* 8, no. 2 (October 19, 2012), <https://doi.org/10.28918/jupe.v8i2.84>.

time, for two centuries since the birth of Islam, Sufism was an individual phenomenon of a spontaneous nature.⁵

As result, in the world of education particularly Islamic education, a thought towards the integration of science and religion is needed, namely religion approached with sufistic views, which is intended as a step to make learners a clever and responsible towards Allah swt.

B. Method

Based on the background of the research, this study uses the hermeneutics approach. Hermeneutics is the process of turning something or situation of ignorance into understanding.⁶ The Hermeneutic approach is through interpretation or interpretation of language.

Hence, this type of research falls into the category of qualitative research because the research is carried out under natural conditions.⁷ Bogdan and Taylor define qualitative methods as research procedures that produce descriptive data in the form of written or spoken words from observable people and behaviors.⁸

In this type of research used descriptive methods. Its function is to make a systematic, factual and accurate description of the facts, properties, and relationships between the studied phenomena.⁹ In practice, researchers collect and analyze the contents of data that are in accordance with the research object. This type of research is library research. Activities are carried out by reviewing various written sources related to the subject matter.

The type of data used in qualitative research is in the form of data that can be heard and seen such as written objects, photos or pictures, videotape or film.¹⁰

⁵ Sutoyo Sutoyo, "Tasawuf Hamka dan Rekonstruksi Spiritualitas Manusia Modern," *Islamica: Jurnal Studi Keislaman* 10, no. 1 (September 7, 2015): 110, <https://doi.org/10.15642/islamica.2015.10.1.108-136>.

⁶ E Sumaryono, *Hermeneutik (Sebuah Metode Filsafat)* (Yogyakarta: Kanisus, 2011), 23–24.

⁷ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif Dan R & D* (Bandung: Alfabeta, 2014), 52.

⁸ Lexy J Meleong, *Metologi Penelitian Kualitatif* (Bandung: PT Remaja Rosdakarya, 1989), 4.

⁹ Nazir Moh., *Metode Penelitian* (Bogor: Ghalia Indonesia, n.d.), 55.

¹⁰ John W. Creswell, *Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative Research*, 4th ed (Boston: Pearson, 2012), 270.

The data source is divided into two, namely primary and secondary data. They are:

1. Primary Data, which is data from the main references of various tasawwuf books, including; Kitab Mi'rāj al-Shālikhīn, Ihya' 'Ulumudin, Rauḍahhal-Ṭhālibīn waa 'Umdat al-Shālikhīn, the work of Imam Al-Ghazali, nuances of Islamic Psychology by Abdul Mujib, and others.
2. Secondary data are obtained from books, journals, and scientific papers related to the studied problem. Data collection techniques are ways of collecting the data needed to answer the formulation of research problems. The data collection technique used in this research is text study / text analysis. Data analysis is the process of arranging the order of data, organizing them into a pattern, categorizing and deciphering them. The data is collected from various sources, selected, classified into certain patterns and then analyzed. The analysis of data uses content analysis. This method is a method used in a normative type of research, by analyzing certain sources.

C. Results and Discussions

1. Sufistic Approach Patterns in Islamic Education

The approach of Sufistic psychology in Islamic education can be undertaken with these three stages;¹¹

a. The Stage of “*al-Bidayah*” (*Takhalli*)

In this early stage, human feels very longing for his God. However, he realizes that the veil (*al-hijâb*) that hinder his interaction and communication to Allah was very thick, the sin and the immoral act were numerous, that he tried to repent to break the veil of the barrier. This stage is called *takhallî*.¹² Immorality, sin and spiritual illness such as *riya*, arrogant, angry, lies, *thama'*, despair and so on are black *nuktahs* that hinder the acquisition of happiness and well-being. Even in the hadith of the Prophet muslim history and Ahmad of al-Nawas ibn Sim'an al-Anshari stated: "Sin is a worrying

¹¹ Ibrahim Basyuni, *Nasy'at al-Tashawwuf al-Islam* (Mesir: Darul Ma'rifat, tt), 17–25.

¹² Mustofa Zahri, *Kunci Memahami Ilmu Tashawwuf* (Surabaya: Bina Ilmu, 1984), 5.

emotional state in the soul and someone feels bad if the act is known by others. For the discussion of this aspect Al-Ghazali wrote a quarter passage in his book *Ihya' Ulumal-Din*. It is asserted that "Bad morals are liver disease and mental illness."¹³

Takhallî is an attempt to cleanse and remove all despicable traits (*madzmûmah*) from the body such as indulgence, envy, greed, envy, *hasud*, grudges, and being materialistic.

In the view of *taṣhawwuf* science, there are two despicable or immoral traits committed by humans, namely; (1) outward immorality, various acts carried out by members of the agency which result in damage to themselves and others, so that they have an impact on victims of property, thoughts and feelings; (2) inner immorality, which is a more dangerous immorality, because the perpetrator is often not aware of it, so it is difficult to eliminate it. The relationship between inner immorality and outward immorality is very strong, because it is inner immorality that drives outward immorality. If the mind has not been cleaned, it will always interfere the safety, welfare and happiness of human life, because the essence of immoral acts pollutes the human soul so that it becomes a *hijab* that prevents him from being with Allah SWT.

The following are some instructions to open the *hijab* provided by Sufism scholars:¹⁴

- (a) Purification from *najis* and hadats, is by doing *istinja*, either with water or soil. If it is heavy hadats, it is done by bathing, and if it is small hadats, it is done with wash ritual. The point is that a person must be pure physically and mentally if he wants to have a relationship with Allah SWT.
- (b) Purification from external sin, namely by purifying the seven limbs that make sin exist; 1) Mouth from lying and *ghîbah*, 2) Eyes from seeing what is forbidden, 3) Ears from hearing things that are useless, 4) Nose from smelling hateful things, 5) Hands

¹³ Evita Yuliatul Wahidah, "RESILIENSI PERSPEKTIF AL QURAN," *JURNAL ISLAM NUSANTARA* 2, no. 1 (January 13, 2020): 116–17, <https://doi.org/10.33852/jurnalin.v2i1.73>.

¹⁴ al Hajwiri, *Kasyf Al-Mahjûb* (Bandung: Mizan, 1993), 345.

from destroying things, 6) Feet from walking around doing immorality, 7) Pubic from lust and adultery and also the stomach from haram food.

(c) Purification from inner sins, which is done by praying. Tasawuf scholars explain seven kinds of zikr to purify oneself from inner sins, namely; recite "Allah" between 1000 to 5000 times at certain places in our body. For example;

- 1) *Laṭīfah al-Qalb*, by placing two fingers under the left chest, in connection with the physical heart. The qualities of shirk, kufr, superstition, and other devilish qualities are here. At this level, the heart is filled with faith, Islam, ihsan, monotheism, and ma'rifat. The light is yellow, and if it comes out from the front of the shoulder and goes up, or there is a strong vibration or movement, lead it with *laṭīfah ar-ruh*.
- 2) *Laṭīfah ar-rūh*, by placing two fingers under the right chest, in connection with the physical spirit. Here there is the nature of someone who likes to indulge his desires, or often called the nature of bahîmiyyah (tame animals), the light is red and when it moves or lights up, guide it with *Laṭīfah al-sirr*.
- 3) *Laṭīfah al-sirr*, by placing two fingers on the left chest. The nature of wild animals (syabâ'iyah) such as holim, angry, vindictive, the place is here. But there are also good qualities, such as affection and friendliness. The light is white and when it lights up, guide it with *Laṭīfah al-khafī*.
- 4) *Laṭīfah al-Khafī*, by placing two fingers on the right chest, in connection with the physical spleen. Here the characteristics of Satan are collected such as envy, betrayal, pride, *ujub* and others. However, there are also good qualities, such as gratitude and patience. The light is black, and when it is lit, guide it with *lafah al-akhfā*.
- 5) *laṭīfah al-akhfā*, by placing a finger in the center of the chest, its connection with the physical bile. The nature of riya', takabbur, ujub, sum'ah, and so on are here, but there are also good qualities, such as sincere, solemn, taḍharu, tawâḍhu, tafakkur.

- 6) *Laṭīfah nafs al-nāṭiqah*, located between the two foreheads. This is where the lust of anger is and is a big obstacle to the moral improvement of society. Here, human nature has many fantasies and long dreams, but there are also good qualities, such as peaceful and a calm mind.
- 7) *Laṭīfah Kulli Jasad* located throughout the physical body. The qualities of *jahl* and *ghaflah* (ignorance and negligence) are here, but there are also good qualities, such as knowledge and charity.¹⁵

b. The Stage of “*al-Mujāhadah*” or *Tahalli*

This stage, or we call it *tahalli*, is a serious stage as an effort to decorate oneself with noble qualities (*mahmūdah*).¹⁶ *Tahalli* also means adorning oneself by getting used to good traits, attitudes and deeds, trying at all times to behave in accordance with religious provisions, both external and spiritual obligations. External observance is a formal obligation such as performing prayers, Ramadan fasting, issuing *zakat*, performing *Hajj* and so on. Inner obedience is faith, sincerity and so on. *Tahalli* is done by adorning or filling one's self with commendable qualities by being completely obedient physically and mentally. At this stage it is part of the filler of the soul that has been emptied from despicable qualities. In other words, after the stage of cleansing oneself from all reprehensible qualities (*takhalli*) can be passed then this effort must continue to the next stage, namely *tahalli* to obtain all commendable qualities. Among them are *zuhud*, *qona'ah*, patience, *tawakkal*, *mujahadah*, pleasure, gratitude, sincerity and others.¹⁷

After all the bad qualities have been removed, then the second stage can be pursued. *Tahalli* is an effort to fill the soul with all commendable qualities (*mahmūdah*), such as: repentance, *qanâ'ahh* (accepting what is given by Allah, *tawâḍlû'* (low self-esteem),

¹⁵ Moch Saifulloh al Aziz Senali, *Risalah Memahami Ilmu Taṣhawwuf* (Surabaya: Terbit Terang, 1998), 92–93.

¹⁶ Imam Ghazali, *Ihya Ulum Al-Din* (Beirut: Daar al Fikr, n.d.), 414–17.

¹⁷ M. Arif Khoiruddin, “PERAN TASAWUF DALAM KEHIDUPAN MASYARAKAT MODERN,” *Tribakti: Jurnal Pemikiran Keislaman* 27, no. 1 (January 5, 2016): 122, <https://doi.org/10.33367/tribakti.v27i1.261>.

gratitude , patience, trustworthiness, *istiqâmah*, *khauf* (only fear Allah), *raja'* (only hope in Allah), *zuhûd*, *wara'* and others.

There are two terms in *tahalli* namely the terms *maqâmatt* and *nahwâl* which are commonly used in explaining the stages that must be passed in taking the spiritual path to fill his soul with commendable qualities.

Abu Nasr al-Sarrâ, in his book *al-Lumâ'*, mentions that there are seven *maqmat* that must be taken by the *sâlik*, namely:

- 1) *Taubah*; a regret from deviant actions, promises not to do it again, and returns to Allah.
- 2) *Wara'*; avoid sin and refrain from doubtful and immoral things.
- 3) *Zuhd*; disinterest the world, or seclusion from the pleasures of the world for worship.
- 4) *Faqr*; always need Allah.
- 5) *Şabr*; a state of calm, unhurried, and strong mind against suffering and adversity, and persistent in the face of various trials.
- 6) *Tawakal*; surrender completely to Allah for all the problems of life.
- 7) *Riḍha*; sincere attitude with mercy on whatever decision and destiny of Allah he receives, whether pleasant or not.

In simpler terms, *tahalli* is a person's effort to fill or adorn himself with various qualities or commendable actions and the spirit of obedience in carrying out various religious teachings. This second stage is taken after someone has carried out the previous stage, namely *tahalli*. Various qualities or commendable actions in this stage of *tahalli*, among others, repentance, asceticism, patience, pleasure, fairness, kindness, generosity, helper, guide to the truth and various other commendable traits and actions.¹⁸

Aḥwâl or *hal* is a mental or spiritual state, such as feelings pleasure, sadness, fear, and so on. *Abū Naṣr al-Sarrāj* mentions that there are 10 *Aḥwâl* felt by the *salik*, namely;¹⁹

- 1) *Murâqabah*; His heart always feels under the supervision and observation of Allah; Allah sees all the movements of human work.
- 2) *Qurb*; a servant feels close to Allah, so he increases his obedience by remembering it constantly.

¹⁸ Athoillah Islamy and Nurul Istiani, "Pendidikan Spritual Ibadah Puasa : Perspektif Andragogi Sufistik," *Studi Multidisipliner: Jurnal Kajian Keislaman* 8, no. 1 (August 9, 2021): 8, <https://doi.org/10.24952/multidisipliner.v8i1.3794>.

¹⁹ *Abū Naṣr al-Sarrāj, Al Luma* (Mesir: Dar al-Kutub al-Ḥadiṣah, 1960), 82–104.

- 3) *Maḥabbah*; feelings of deep love in the form of body and soul towards Allah SWT.
- 4) *Khawf*; a deep fear of something that is displeasing to Allah; and felt that God would punish people who violated His laws.
- 5) *Raja'*; return to Allah by His mercy.
- 6) *Ẓawq*; Very deep understanding or knowledge and introduction to Allah will cause feelings of pleasure and passion.
- 7) *Uns*; spiritual conversation with Allah in very close conditions.
- 8) *Ṭuma'nīnah*; there is no feeling of anxiety or worry, the mind and feeling are calm, because it has reached the highest level of mental cleanliness.
- 9) *Musyāhadah*; Seeing God with the eyes of a heart or mind, without the slightest doubt, is like seeing Him with the eyes of *azhohir*.
- 10) *Yaqīn*; a deep and steady feeling that is embedded in the soul as a combination of extensive knowledge and a passionate love and longing for a face-to-face meeting.

c. The Stage of “*al-Munzīqat*” (*tajalli*)

Tajalli is also a Sufism term which means "God's appearance" which is absolute in a limited form of nature. This term comes from the word *tajalla* or *yatajalla*, which means "to declare oneself". Tajali is the pivot point in Ibn 'Arabi's thought. Actually, the concept of tajali is the basic foundation of Ibn Arobi's view of reality. All of Ibn 'Arabi's thoughts on the ontological structure of nature revolve around this axis, and from there it develops into a far-reaching cosmic system. No part of Ibn Arobi's view of reality can be understood without reference to this main concept. His whole philosophy, in a nutshell, is *tajalli* theory.²⁰

The stages of *al-munzīqât* are the salik feel pleasure or delicacy as well as closeness, longing for Him. This stage is also called *tajalli*, meaning a Sufi by revealing the attributes of Allah SWT to himself after the bad qualities that exist in him are removed and a barrier for

²⁰ Ismail Hasan, "Tasawuf: Jalan Rumpil Menuju Tuhan," *An-Nuha : Jurnal Kajian Islam, Pendidikan, Budaya dan Sosial* 1, no. 1 (July 2, 2014): 58, <http://ejournal.staimadiun.ac.id/index.php/annuha/article/view/15>.

him to go to Allah's path has disappeared. Tajalli has 4 (four) levels, namely;

- 1) *Tajallī Af'āl* (Deed); the disappearance of human bad deeds and there is only the actions of Allah.
- 2) *Tajallī Asmā'*; the disappearance of a servant from himself, his freedom from the qualities of huduth, and the release of his attachment from his gross body, when he is mortal in the baqa' of Allah, because he is pure, he is aware of the qualities of huduth.
- 3) *Tajallī Şifāt* ; acceptance of divine qualities in a servant. When a servant accepts Allah's attributes, he can hear all sound forms, such as animals, wood, stones, and so on.
- 4) *Tajallī Zāt* ; when Allah wills His servant who devours him so that Allah gives him the gift of divinity (*laţīfah al-ilāhiyah*). When that happens to a servant, then there is a "Perfect Singleness (*al-Fard al-Kāmil*) which makes a servant in a *māsiwāllāh* situation, there is no absolute existence except Allah (*lā maujūd 'alaaal-iţlāqqillallāh*).

According to Mustafa Zahri, tajalli is the disappearance of *hija* (barrier) from *bashariyyah* (humanity) traits. It is clear that Nur, who has been invisible all this time, becomes visible or disappears when he sees the face of Allah swt. Tajalli is also divided into four namely *tajalli af'al*, *asthma*, *nature* and *dhat*. So, with this *tajalli* process, the Sufi reaches the peak of his spirituality, namely *mukashafah*, the revelation of unseen things because of the light emitted by Allah into his heart. This light radiates by the will of Allah at certain times, in which one must always be prepared to receive it.²¹

Thus, Sufistic education in Islamic education is actually the inclusion of Sufism values in Islamic education so that these values affect the daily life of its practitioners.

²¹ Nia Indah Purnamasari, "TASAWUF 'AMALI SEBAGAI MODEL TASAWUF SOSIAL," *Mukammil : Jurnal Kajian Keislaman* 1, no. 2 (2018): 187, <http://ejournal.alkhoziny.ac.id/index.php/mukammil/article/view/52>.

D. Conclusion

There are several things that the author concludes from the explanations above:

1. The Sufistic approach in Islamic education can be done through riyadloh (spirit exercises) gradually by paying attention to the condition of the students, this is done as a step towards perfection (closeness to Allah swt.).
2. The riyadloh process can be done by implementing several materials in Sufistic learning, which include akhlaqi Sufism, amali Sufism, and philosophical Sufism.
3. Sufi education is an integration between faith, knowledge and the realization of charity. The main knowledge is knowledge that is born from the impulse of faith.

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