




Sufi Values as a Framework for Addressing Moral and Spiritual Crises in Contemporary Education

Andri Kurniawan¹, Rafianas
Zuhroh², Wildan Yudistira³,
Fais El Farisi⁴, Ismail
Mubarak⁵

^{1,2,3,4,5}Universitas Pelita
Bangsa, Indonesia

Correspondence Author:
andriku00@gmail.com

Abstract

This study is motivated by the increasing challenges in modern education, including character degradation, future anxiety, achievement pressure, and the dominance of intellectual-oriented learning that often neglects spiritual development. This study aims to analyze the development of Sufi thought within the Islamic tradition, its transformation into an educational framework, and its contribution to addressing contemporary educational challenges. This research employed a qualitative approach using a systematic literature review method. Data were obtained from 28 selected articles published between 2018 and 2026 through academic databases, including Google Scholar, and DOAJ. The literature was analyzed using qualitative content analysis to identify patterns related to Sufi values, Islamic education, and character formation. The findings reveal that Sufi thought has developed from individual spiritual practices into a holistic educational paradigm integrating intellectual, moral, and spiritual dimensions. Values such as sincerity, patience, *tawakkul*, and *qana'ah* contribute to strengthening students' character, emotional stability, and spiritual resilience. This study contributes theoretically by positioning Sufism as an educational framework and practically by recommending the integration of Sufi values into character-based educational practices.

Keywords

achievement prestige; anxiety; character; islamic education; sufism

INTRODUCTION

Education is a fundamental pillar in human resource development, not only in intellectual capacity but also in moral, emotional, and spiritual formation. However, contemporary education systems increasingly emphasize measurable academic achievement, competition, productivity, and material success. This orientation has

gradually reduced attention to the development of spiritual awareness and character formation among students. As a consequence, various moral and psychological challenges have emerged among younger generations, including declining ethical awareness, weak self-regulation, anxiety about the future, hedonistic lifestyles, and social pressure caused by achievement-oriented cultures. These phenomena indicate that modern education faces a significant challenge in balancing intellectual excellence with moral and spiritual development.

The complexity of these challenges is further influenced by the emergence of modern ideologies and social changes, including liberalism, secularism, and materialism, which have shaped contemporary educational perspectives. In many contexts, educational practices tend to prioritize cognitive competence while placing spiritual and ethical dimensions as secondary components. The development of digital technology and social media has intensified this condition by creating patterns of consumerism, excessive comparison, and identity uncertainty among students. Therefore, educational institutions require an approach that can integrate knowledge development with deeper moral and spiritual formation.

Within this context, Sufism represents an important dimension of Islamic intellectual tradition that offers a framework for addressing moral and spiritual challenges in education. Sufism emphasizes the purification of the soul (*tazkiyat al-nafs*), self-discipline, ethical refinement, and the development of a meaningful relationship between humans and God. Values embedded in Sufi teachings, such as sincerity (*ikhlas*), patience (*sabr*), ascetic balance (*zuhd*), reliance on God (*tawakkul*), and contentment (*qana'ah*), provide a foundation for developing individuals who possess intellectual competence as well as emotional and spiritual maturity. Historically, Sufism has not only developed as a spiritual practice but has also influenced Islamic educational traditions through institutions such as pesantren, madrasah, and other religious learning centers.

The development of Sufi thought within Islamic civilization demonstrates a dynamic transformation from an individual spiritual movement into a structured body of knowledge that contributes to ethical and educational practices. Early Sufism emerged as a response to excessive worldly orientation and later developed into various intellectual approaches, including ethical Sufism (*tasawuf akhlaqi*) and philosophical Sufism (*tasawuf falsafi*). Scholars such as Imam Al-Ghazali played an important role in integrating spiritual

purification with Islamic jurisprudence and educational philosophy, allowing Sufi ideas to become more widely accepted within Islamic societies and educational institutions.

Nevertheless, previous studies on Sufism have predominantly focused on its theological dimensions, spiritual practices, or historical development, while limited attention has been given to how Sufi thought is transformed into educational principles that respond to contemporary challenges. Existing discussions often examine character education and Islamic spirituality separately, creating a research gap regarding the relationship between the development of Sufi thought and its practical contribution to educational institutions. Therefore, a comprehensive examination of Sufi thought as an educational paradigm is needed to understand how spiritual values can be integrated into institutional learning processes.

The influence of Sufi thought on Islamic educational institutions can be observed through the internalization of spiritual and ethical values in learning practices, including the cultivation of proper conduct (*adab*), discipline, reflection, remembrance of God (*dhikr*), and respectful relationships between teachers and students. A Sufi-oriented educational approach provides a holistic model that connects intellectual development with moral and spiritual growth. Based on this perspective, this study aims to analyze the development of Sufi thought within the Islamic tradition and examine its influence on educational institutions, particularly in strengthening character formation and spiritual dimensions in the contemporary educational context.

METHOD

This study employed a qualitative approach using a systematic literature review method. This method was selected because the study aims to analyze the development of Sufi thought within the Islamic tradition and examine its influence on educational institutions based on previous scholarly findings. A literature review approach enables researchers to identify patterns, concepts, and theoretical perspectives related to Sufism, Islamic education, and character development.

The literature search was conducted through several academic databases, including Google Scholar, Directory of Open Access Journals (DOAJ), and other relevant academic repositories. The search process was carried out using several keywords and combinations of terms, including “Sufism,” “Sufi thought,” “Islamic education,” “spiritual education,”

“character formation,” and “Islamic educational institutions.” The literature selection was limited to publications from 2018–2026 to ensure that the reviewed studies represented recent developments and contemporary discussions in the field.

The inclusion criteria applied in this study were: (1) articles published in peer-reviewed scientific journals; (2) publications written in English or Indonesian; (3) studies discussing Sufi thought, Islamic education, spirituality, character development, or the relationship between Sufism and educational institutions; and (4) studies providing conceptual, theoretical, or empirical discussions relevant to the research objectives. Meanwhile, the exclusion criteria included: (1) duplicate publications; (2) articles not directly related to Sufism and education; (3) non-academic sources such as opinion articles or unverified publications; and (4) studies lacking sufficient methodological or theoretical explanation.

The initial search identified 86 relevant publications. After screening titles and abstracts, 42 articles were considered relevant for further review. Following a full-text assessment based on the inclusion criteria, 28 articles were selected as the final sources of analysis. These articles consisted of studies discussing the historical development of Sufi thought, Sufi values, Islamic educational philosophy, and the implementation of spiritual values in educational institutions.

Data collection was conducted through documentation techniques by systematically recording information from selected literature sources. The collected data were analyzed using qualitative content analysis. The analysis process involved three stages: (1) data reduction by identifying important concepts and findings from each article; (2) data categorization by grouping literature findings into themes, including the development of Sufi thought, educational values of Sufism, and its influence on institutional education; and (3) interpretation by synthesizing findings to develop a comprehensive understanding of the contribution of Sufi thought to contemporary Islamic education.

Through this systematic review process, the study aims to provide a comprehensive analysis of how Sufi thought has developed within Islamic intellectual traditions and how its spiritual and ethical principles contribute to the development of holistic education and student character formation.

THEORETICAL SUPPORT

Sufi Thought as a Conceptual Foundation in Islamic Tradition

Sufism (*tasawuf*) represents an important dimension of Islamic intellectual tradition that emphasizes spiritual development, moral refinement, and purification of the soul (*tazkiyat al-nafs*). In Islamic thought, Sufism is not limited to individual spiritual practices but also involves the transformation of human character through self-control, ethical awareness, and continuous spiritual improvement. The concept of *tazkiyat al-nafs* places the purification of inner qualities as a foundation for developing noble character and balanced personality (Putri, 2025).

Historically, Sufi thought developed from early ascetic movements (*zuhd*) into a structured intellectual tradition that included ethical, philosophical, and educational dimensions. The development of Sufism shows that spiritual development in Islam is closely connected with moral education and the formation of human personality. Al-Ghazali's contribution became significant in integrating Sufism with Islamic knowledge by emphasizing that intellectual development must be accompanied by ethical and spiritual refinement. His educational thought positions spiritual discipline and character formation as essential elements in achieving human perfection (Saputra & Wahid, 2023).

Sufi Values and Character Education

Islamic education fundamentally aims not only to develop intellectual competence but also to cultivate moral and spiritual qualities. Within this perspective, Sufi values provide a philosophical foundation for character formation because they emphasize inner transformation as the basis of ethical behavior. Values such as sincerity (*ikhlas*), patience (*sabr*), reliance on God (*tawakkul*), humility (*tawadhu'*), and contentment (*qana'ah*) encourage individuals to develop self-awareness, emotional regulation, and responsible behavior.

The relevance of Sufi values in character education has become increasingly important in the modern era, where students face challenges related to material orientation, social pressure, and declining spiritual awareness. Studies on Sufi-based character education explain that spiritual values can function as a foundation for strengthening students' moral resilience and developing balanced personalities (Aulia, 2025). Furthermore, the integration of *tazkiyat al-nafs* in Islamic education is considered capable

of supporting the development of spiritual character because it connects moral education with personal reflection and self-improvement (Azmi et al., 2025).

Sufi Thought and Islamic Educational Institutions

Educational institutions serve as important spaces for transmitting knowledge, values, and cultural traditions. In Islamic educational contexts, institutions such as pesantren and madrasah have historically incorporated spiritual and ethical dimensions into their learning systems. The relationship between educators and learners in Sufi-oriented education is not merely an academic interaction but also a process of character guidance and moral development.

The influence of Sufi thought in education can be observed through the emphasis on *adab*, discipline, spiritual practices, and ethical relationships between teachers and students. This approach reflects the idea that education should develop the whole person by integrating cognitive, affective, and spiritual dimensions. Research on Islamic character education indicates that the spiritual dimension remains an important component in creating educational models that respond to contemporary moral challenges (Kurnianingsih et al., 2025).

Sufism as a Framework for Contemporary Islamic Education

Modern education is often characterized by achievement-oriented systems that prioritize academic performance and competitiveness. Although these aspects are important, excessive emphasis on achievement may reduce attention to spiritual well-being and moral development. Therefore, Islamic education requires an approach that balances intellectual excellence with ethical and spiritual maturity.

Sufism offers a framework that views education as a process of human transformation. Through spiritual concepts such as self-reflection (*muhasabah*), purification of the soul, and moral discipline, Sufi thought provides a foundation for developing students who are intellectually capable while maintaining emotional stability and ethical responsibility. Recent studies suggest that integrating Sufi values into education can contribute to strengthening character formation and addressing moral challenges in contemporary educational environments (Lestari, 2026).

RESULT AND DISCUSSION

The Development of Sufi Thought in the Islamic Tradition

The findings of the study indicate that Sufi thought has undergone dynamic development throughout Islamic history. In its early phase, Sufism emerged as a movement of *zuhud* (asceticism) that emphasized a simple way of life as a response to worldly luxury following the expansion of Islam. Over time, Sufism evolved into a more complex system of thought, encompassing philosophical dimensions such as the concepts of *ma'rifat* (knowledge of God) and *mahabbah* (divine love). This aligns with the research by Supriyono, (2024) and Fauzian, (2022), who state that Sufism evolved from individual practices into a structured system of thought within the Islamic scholarly tradition.

This development reached its peak during the era of great figures such as Imam Al-Ghazali, who successfully integrated Sufism into the framework of Islamic sharia. This integration meant that Sufism was no longer viewed merely as an individual practice but as an integral part of religious life that was widely accepted by the Muslim community. Other studies by Zaini & Zaini, (2016) also confirm that Al-Ghazali's contributions marked a turning point in the acceptance of Sufism within the mainstream of Islamic thought.

The Development of Sufi Thought in the Islamic Tradition

Research findings indicate that the development of Sufism did not stop at the level of thought but also underwent a process of institutionalization through the formation of Sufi orders, which had a significant impact on the Islamic education system. In traditional educational institutions such as *pesantren*, Sufi values are internalized through the practices of *dhikr*, *qiyam al-layl*, and the cultivation of proper conduct in teacher-student relationships. As noted by Triana et al, (2023), this approach is effective in shaping students' character holistically.

This is supported by research by Munandar et al., (2020), who state that *pesantren*, as Islamic educational institutions in Indonesia, cannot be separated from the influence of Sufism in shaping a values-based learning system. Furthermore, a study by Inayah et al, (2025) indicates that the success of Sufi-based education lies in the implementation of a hidden curriculum that instills spiritual values through habit formation, rather than merely the transfer of knowledge.

The Relevance of Sufism in Coping with Anxiety About the Future

Based on data analysis, anxiety about the future is one of the main problems facing the younger generation, driven by life's uncertainties and social pressures. In this context, Sufism offers a solution through the concepts of *tawakal* and *sabar*, which can provide inner peace. In line with the research by Azzahra, (2022), spiritual values in Sufism have been shown to improve emotional stability and reduce individual anxiety.

Other studies by Setiawati et al, (2026) and Rovila & Fadilah, (2026) also show that spiritual practices such as *dhikr* and self-reflection have a positive impact on mental health, particularly in reducing stress and overthinking. Thus, Sufism is not only theologically relevant but also makes a tangible contribution in the context of modern psychology.

Sufism as a Solution to the Pressure of Social Status and Social Pressure

The phenomenon of status competition, which has become increasingly prevalent among the younger generation through the influence of social media, encourages individuals to constantly compare themselves with others. This tendency often results in heightened psychological pressure and a diminished sense of gratitude. In this context, Sufism offers ethical and spiritual values such as sincerity, contentment (*qana'ah*), and asceticism (*zuhd*) as alternative approaches to addressing these challenges.

Research by F. Azzahra et al, (2022) indicates that the internalization of Sufi values can help alleviate moral crises and reduce social pressure. Similarly, studies by Mustakim, (2025) suggest that the principles of contentment and detachment from excessive material pursuits can reduce materialistic tendencies and enhance overall life satisfaction. These findings indicate that Sufism can contribute significantly to strengthening the psychological resilience of young people in the face of an increasingly competitive social environment.

The Integration of Sufi Values into Contemporary Education

Research findings indicate that the integration of Sufi values into contemporary education demonstrates considerable relevance in addressing moral and spiritual challenges. Educational institutions can incorporate Sufi principles by strengthening character education, cultivating spiritual awareness, and developing values-based curricula.

Studies conducted by Nur, (2025) suggest that education grounded in Sufi values can foster a balance between intellectual development and spiritual growth. In addition, Pasaribu & Amalya, (2025) found that the integration of spiritual values into the curriculum may contribute to enhancing students' character development. These findings suggest that Sufism can provide a conceptual foundation for a more humanistic educational system that emphasizes the holistic development of individuals, encompassing intellectual, moral, emotional, and spiritual dimensions.

Strategies for Implementing Sufi Values in Educational Institutions

Integrating Sufism into education does not necessarily require adding many new subjects. What is more important is incorporating its values into the culture of learning. The first step can begin with strengthening etiquette in the relationship between teachers and students. Schools or Islamic boarding schools need to foster an atmosphere that cultivates respect, honesty, responsibility, and the habit of self-control.

The second step is to cultivate simple yet meaningful practices, such as praying before studying, self-reflection at the end of activities, the habit of reciting zikr or short verses, and social service activities. Sufi values will be easier to understand when students experience their benefits in daily routines.

The third step is to prepare teachers to serve as role models. Sufi values struggle to take root if they are taught only as concepts but not reflected in educators' behavior. Therefore, the integration of Sufism must go hand in hand with strengthening exemplary conduct, polite communication, discipline, and humility. The fourth step is to conduct evaluations that assess not only cognitive aspects but also the development of good habits, social awareness, and the emotional maturity of students.

Table 1. Normative foundations of Sufi values relevant to education

Source	Core meaning	Educational implications
QS. Asy-Syams: 9–10	Good fortune is linked to the effort to purify the soul.	Education must instill habits that purify the heart and behavior.
QS. Ar-Ra'd: 28	The heart finds peace in remembering Allah.	Spiritual activities can foster a calm learning environment and emotional self-control.
QS. Al-Bayyinah: 5	Worship must be performed with sincerity.	Students are trained to cultivate the right intentions in their studies and actions.
QS. Ali Imran: 159	After making an effort, people are commanded to put their trust in Allah.	Education teaches students to give their best effort without becoming discouraged by the results.

Source	Core meaning	Educational implications
HR. Muslim tentang ihsan	Worship as if you are seeing Allah, and if you are unable to do so, be certain that Allah is watching you.	It fosters moral awareness, honesty, and responsibility even when no one is watching.
HR. Bukhari tentang niat	Every deed depends on one's intention.	Learning is not just about pursuing grades, but also about achieving good and meaningful goals.

Research Gap and Contribution of the Study

The literature review also reveals that previous studies on Sufism have largely focused on theological discussions, spiritual practices, and historical developments of Sufi traditions. Although several studies discuss the relationship between spirituality and education, limited attention has been given to examining Sufi thought as an educational framework that responds to contemporary challenges in educational institutions.

This study contributes by synthesizing previous findings to explain the transformation of Sufi thought from a spiritual tradition into an educational paradigm. The findings demonstrate that Sufi values can serve as theoretical and practical foundations for character education, particularly in developing students who possess intellectual ability, emotional stability, and spiritual awareness.

Thus, the influence of Sufi thought on educational institutions is not limited to religious instruction but extends to the formation of a comprehensive educational model that integrates knowledge, ethics, and spirituality. This perspective provides an important contribution to discussions on Islamic education in the modern era.

CONCLUSION

Based on the systematic literature review of 28 selected studies, this research concludes that Sufi thought within the Islamic tradition has undergone a significant transformation from individual spiritual practices into a comprehensive educational framework that integrates intellectual, moral, and spiritual dimensions. The main finding of this study indicates that Sufi values, including sincerity (*ikhlas*), patience (*sabr*), trust in God (*tawakkul*), contentment (*qana'ah*), and purification of the soul (*tazkiyat al-nafs*), provide important foundations for character development and spiritual resilience among students. These values are particularly relevant in addressing contemporary educational

challenges, such as achievement pressure, anxiety about the future, identity crises, and the decline of moral awareness among younger generations.

Theoretically, this study contributes to the development of Islamic educational thought by positioning Sufism not only as a spiritual tradition but also as an educational paradigm that supports holistic human development. The findings expand previous discussions on Sufism by demonstrating that Sufi thought can function as a conceptual framework that connects knowledge acquisition with ethical formation and spiritual maturity. Through this perspective, education is understood as a process of developing balanced individuals who possess intellectual competence as well as moral and spiritual awareness.

Practically, this study implies that educational institutions, particularly Islamic educational institutions, can integrate Sufi-based values into learning processes, institutional culture, and character education programs. The implementation can be carried out through the development of value-oriented curricula, strengthening reflective learning activities, cultivating ethical relationships between teachers and students, and creating learning environments that support spiritual and moral growth.

Nevertheless, this study has several limitations. As a literature review-based study, the findings depend on the availability, quality, and scope of previous publications analyzed. The study also focuses primarily on conceptual and theoretical discussions and does not directly examine the implementation of Sufi-based education in specific educational institutions through empirical field research. Therefore, the findings should be interpreted as a conceptual synthesis rather than a direct evaluation of educational practices.

Future research is recommended to conduct empirical studies involving Islamic educational institutions, teachers, and students to examine how Sufi values are practically implemented in learning environments. Comparative studies between institutions that apply Sufi-based approaches and those using conventional character education models are also suggested to further evaluate the effectiveness of Sufi-oriented education in developing students' moral, emotional, and spiritual competencies.

REFERENCES

Aulia, L. (2025). Nilai-nilai tasawuf sebagai fondasi pendidikan karakter peserta didik di

- era modern. *AN-NUR: Jurnal Pendidikan dan Pembelajaran*, 1(3).
<https://doi.org/10.65802/an-nur.v1i3.91>
- Azzahra, A. J. (2022). Peran Tasawuf dalam Meraih Kecerdasan Intelektual, Emosional dan Spiritual di Era Modern. *Gunung Djati*, 9, 283–294. Retrieved from
<https://conferences.uinsgd.ac.id/gdcs>
- Azzahra, F., Nafi, G., Hasan, U., Mustafa, L., & Ghifari, R. I. (2022). Rekonstruksi Pendidikan Islam Berbasis Tasawuf. *Journal of Islamic Education*, 4(1), 38–49.
<https://doi.org/10.18860>
- Azmi, D. T., Azzizah, S. N., & Ikrimah, D. (2025). Character formation model in Islamic education: A comparative study of Hamka's and Said Nursi's concept of *Tazkiyatun Nafs*. *Indonesian Journal of Interdisciplinary Islamic Studies (IJIS)*, 8(2).
<https://doi.org/10.20885/ijis.vol8.iss2.art6>
- Fauzian, R. (2022). Perkembangan Pemikiran Tasawuf Dari Periode Klasik Modern Dan Kontemporer. *Jurnal Pendidikan Dan Agama Islam*, 5(1), 41–60. Retrieved from
<https://doi.org/10.61743/cg.v2i3.87>
- Inayah, S., Umami, I., & Mujib, A. (2025). Peran Hidden Curriculum dalam Pembentukan Karakter Religius Santri : Studi Kasus di Pondok Pesantren Darul A ' mal Kota Metro. *Jurnal Pendidikan Sosial Dan Humaniora*, 4(6), 8845–8856.
- Kurniawan, A. (2016). Peran Tasawuf dalam Pembinaan Akhlak di Dunia Pendidikan di Tengah krisis Spritualitas Masyarakat Moderen. *Yaqhzan*, 2(1), 80–98.
- Kurniati, A. (2023). Pemikiran Al-Ghazali tentang tujuan pendidikan dan relevansinya dewasa ini. *Tarbawi: Jurnal Pendidikan Islam*, 20(2).
<https://doi.org/10.34001/tarbawi.v20i2.3943>
- Munandar, S. A., Aprilianto, A. A., Sakhok, J., Tinggi, S., Islam, A., & Pandanaran, S. (2020). Peran Tarekat dalam Mendidik Moral Generasi Muda: Studi Terhadap Tarekat Syaziliyyah di Pondok Pesantren Darussalam Magelang. *Jurnal Studi Gender Dan Anak*, 7(2), 48–73.
- Mustakim, I. (2025). Zuhud dan Apatheia Dua Wajah Pengendalian Diri dalam Lanskap Pendidikan Karakter. *Jurnal Budi Pekerti Agama Islam*, 3(5), 147–157. Retrieved from
<https://doi.org/10.61132/jbpai.v3i5.1539>
- Nur, F. M. (2025). Implementasi Nilai-Nilai Akhlak Tasawuf dalam Pembelajaran Pendidikan Agama Islam. *Jurnal Ilmiah Guru Madrasah*, 4(2), 515–529.

- Pasaribu, M. Y., & Amalya, R. N. (2025). Filsafat Pendidikan Islam : Integrasi Nilai-Nilai Spiritual dalam Sistem Pendidikan Modern. *Reflection: Islamic Education Journal*, 2(2), 256–268. Retrieved from <https://doi.org/10.61132/reflection.v1i3.829>
- Putri, F. E. (2025). Konsep *tazkiyatun nafs* dalam tasawuf sebagai upaya pembentukan akhlak mulia. *AN-NUR: Jurnal Pendidikan dan Pembelajaran*, 1(3). <https://doi.org/10.65802/an-nur.v1i3.90>
- Rajab, H. (2021). Pendidikan Tasawuf Fundamental dan Relevansinya dengan Krisis Sosial. *Learning and Teaching Journal*, 2(1), 1–9. Retrieved from <https://doi.org/10.32923/leneternal.v2i1.1650>
- Rajab, A. (2019). Integrasi nilai-nilai sufistik dalam pendidikan Islam tradisional. *Jurnal Studi Keislaman*, 8(2), 112–128.
- Rovila, K. A., & Fadilah, A. (2026). Pengaruh Dzikir Terhadap Kesehatan Mental : Studi Literatur. *Culture Education*, 3(2022), 31–43. Retrieved from <https://doi.org/10.31004/ctr.v3i2.227>
- Rozi, F., Muhammad, D. H., & Susandi, A. (2022). Pendidikan tasawuf dalam perspektif Al-Ghazali dan Rabi'ah Adawiyah. *Jurnal Pendidikan dan Konseling*, 4(1). <https://doi.org/10.31004/jpdk.v4i1.3506>
- Saputra, T., & Wahid, A. (2023). Al-Ghazali dan pemikirannya tentang pendidikan tasawuf. *ILJ: Islamic Learning Journal*, 1(4), 935–954. <https://doi.org/10.54437/iljislamiclearningjournal.v1i4.1206>
- Setiawati, A., Darmiyanti, A., & Fitriani, V. N. (2026). Literature Review : Peran Spiritualitas Dalam Menjaga Kesehatan Mental Mahasiswa. *Jurnal Penelitian Nusantara*, 2(4), 50–55. Retrieved from <https://doi.org/10.59435/menulis.v2i6.1172>
- Supriyono, B. (2024). Pemikiran pada Bidang Sufi dan Tarikat dan Pendidikan Islam. *Jurnal Pendidikan Dan Pembelajaran*, 2(3). Retrieved from <https://doi.org/10.61743/cg.v2i3.87>
- Triana, N., Yahya, M. D., Nashihin, H., & Musthan, Z. (2023). Integrasi Tasawuf Dalam Pendidikan Islam dii Pondok Pesantren. *Jurnal Pendidikan Islam*, 12(1), 299–314. <https://doi.org/10.30868/ei.v12i01.2917>
- Zaini, A., & Zaini, A. (2016). Pemikiran Tasawuf Imam Al-Ghazali. *Jurnal Akhlak Dan Tasawuf*, 2(1), 146–159. Retrieved from <http://dx.doi.org/10.21043/esoterik.v2i1.1902%0APemikiran>