



The Educational Value of Contextual Sufism in Kaca Benggala Films

Agus Sholikhin^{1*}, Naila Rohmaniyah², Siti Wulan Asih³, Ahmad Yaim⁴, Sugiyanto⁵, Muhib Ali Hasan Ristia⁶

¹IAI Nusantara Ash-Shiddiqiyah Sumatera Selatan, Indonesia

²S3 Peradaban Islam UIN Raden Fatah Palembang, Indonesia

³Chariyathamsuksa Foundation School, Thailand

⁴S2 Pendidikan Agama Islam UIN Raden Fatah Palembang, Indonesia

^{5&6} IAI Nusantara Ash-Shiddiqiyah Sumatera Selatan, Indonesia

^aagsusholikhinmag@gmail.com, ^bEla.Naila@gmail.com, ^csitiwulanasih006@gmail.com,
^dahmadyaim@gmail.com, ^esugiyantoppi@gmail.com, ^fmuhibalihasa990@gmail.com

Article History:

Received:

03-07-2023

Revised:

05-08-2023

Accepted:

07-09-2023

Keywords:

Educational Value, Contextual Sufism, Film

*Correspondence Address:

aagsusholikhinmag@gmail.com

Abstract:

This research aims to explain the educational value of Sufism contextual in the film Kaca Benggala. The researchers used content analysis and interviews to obtain information of the content Kaca Benggala film. There are two contextual values of Sufism educational in the film Kaca Benggala as follows; the first, the value of *takhliatul qolbi* (puring the heart from reprehensible traits), someone who does not have a pure heart and commits a disgraceful act, then they will receive recompense and destruction, therefore someone who has a clean heart and stay away from despicable acts they will get mercy from Allah SWT. Second, the value of *tahliatul qolbi* (heart with *dzikrullah*), someone who has a pure heart and riyadhah will receive grace from Allah SWT and will be elevated in rank both in the life of the world and the hereafter. The values of contextual Sufism educational in the film Kaca Benggala can be a reflection of education today, considering that in the modern era many people are greedy, arrogant and revengeful towards others.

This is an open-access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.



Introduction (مقدمة)

In essence, achieving happiness is one of the human values, and humans have other ideals as well (Muttaqin, 2023). Humans have a variety of perspectives on how to live happily, either as a consequence of their own thoughts or as a result of being inspired by particular (Snell et al., 2005)s. There are values associated with both of these items that are taken to be true (Jalaluddin, 2017). Views of life in the framework of the nation are connected to educational objectives, where education plays a significant role in forming and developing societal values and works to bring them to fruition in everyday life.

As stated in the al-Qur'an Ar-rum 30: "(Always Fitrah) God's nature that has made humans according to that nature" (QS 30:30), humans are created in a fitrah situation. This

means that they are both an exploratory creature and an alternate entity. Humans are the only creatures that can grow and develop on their own; other creatures do not reach adulthood at birth. It also isn't an instinctual entity capable of fully realizing and developing his own potential from the moment of birth. Humans have the ability to be both good and wicked beings (Jalaluddin, 2017).

Humans are curious beings that go through several stages of growth and development depending on their maturity. Mental and spiritual development are also a part of human potential (Hamre & Kragh, 2023). Humans, however, require outside assistance in the form of direction and guidance for self-growth and development. Education is the provision of guidance and direction through deliberate actions (Jalaluddin, 2017). Hasan Langgulung (1986: 32) in (Jalaluddin, 2017) assesses from two perspectives, namely individual and social. From an individual point of view, education is defined as the development of individual potential. Meanwhile, from a social perspective, education is interpreted as the inheritance of cultural values by the older generation to the younger generation (Ibnu Fitrianto, 2018), so that these values can be maintained and preserved.

Currently, the development of culture and the arts in society can be observed as a result of social education (Mahfud, 2019). both in the form of conserved culture and art, as well as culture and art that have been packaged via film media (Razali et al., 2022). The audience can be effectively reached with moral, spiritual, and philosophical teachings through movies (Fitrianto et al., 2023), which can serve as more than just entertainment (Mardhiah et al., 2021). The movie *Kaca Benggala* is one of those made with the intention of becoming more than just an entertainment vehicle. *Kaca Benggala* offers a profound insight of human life and its connection to God.

There are many ways to establish human relations with God, one of which is through Sufism education. One of the tenets of Sufism is what is known as "Religious Internalization," which refers to the internalization of religious principles through *Dzikrullah* (*Dzikir Darajah* and *Khasanah*), using the *Takhalli*, *Tahalli*, and *Tajalli* methods in the *Qadiriyyah wa Naqsabandiyah* order, and which aims to bring followers of the tarekat closer to their God (Sholikhin, 2019). The *Naqsabandiyah-Khalidiyyah* order also provides tips for enhancing *dhikr*, reining in passions, guarding against heart vices, enhancing worship, and drawing nearer to Allah SWT (Nasrullah, 2017).

Sufism education today can be obtained in more places than just the tarekat's teachings. Contextual Sufism education is a Sufi concept that mixes Sufi teachings with the reality of everyday life so that people can readily understand them, making it an engaging topic for debate (Suryadarma & Fitriyanto, 2020). The phrase prophetic-based psychology or prophetic psychology is used by KH. Hamdani Bakran Adz-Dzakiey al-Banjari to contextualize Sufism rather than the more well-known term Sufism, which is well-known in the ancient tradition of Islamic academia. In addition to self-sterilization, self-identification, and self-development, he also employed other prophetic intelligence techniques. His plan aims to make *tasawuf* applicable to contemporary people (M. Zainal Abidin, 2009).

As an Islamic science that is relevant to the needs of the people, Sufism can be a solution to various modern problems. worship to Allah and various (solidarity) for fellow creatures of Allah SWT and always remember (*adz zikr*) to Allah SWT. The problem solving is solved by Sufism through the *ma`rifah* Allah method which is obtained through the steps of *ma`rifah al-nafs*, *ma`rifah al-nas*, and *ma`rifah al-kawn* (Thohir, 2016). Likewise in other discussions mentioning *tasawwuf* as an alternative solution to the problems of modernity, namely through the education of Islamic teachings about spiritual values to the nation's generation (Saefulloh, 2014).

According to another explanation of the fundamentals of akhlaqi tasawuf in the contemporary age, moral decay in the modern period can be reduced by a person's bad traits being eliminated by growing faith and worship, attempting to remove vile traits, and learning to regulate passions. Fighting lust is known as riyadhah (practice) and mujahadah (serious) in the Sufi tradition. This is intended to direct individuals toward a path that is acceptable to Allah SWT. The essence of akhlaqi tasawuf in contemporary culture is social, personality, and spiritual education (Mannan, 2018).

The contribution of higher education thinking to integrative Islamic education for older people based on tasawuf-ecospiritualism is discussed in another discussion about tasawuf (Nashihin, Ali, et al., 2022). Islamic education for older people should cover spiritual, psychological, socio-cultural, health, and economic aspects of the elderly. Islamic boarding schools also use sufism-ecospiritualism, particularly when it comes to environmental concerns in an effort to lessen environmental damage. The actions of khalifah (managing), taskhir (utilizing), amanah (safeguarding), and 'abd (caring for) nature are created in this debate to foster tasawuf-ecospiritualism education, which results in thankfulness to Allah SWT (Nashihin, Aziz, et al., 2022).

Tasawuf education, which has a direct connection to daily life, is a particularly interesting aspect of sufism education. The values of contextual Sufism education found in the movie Kaca Benggala will be discussed in this essay by researchers. The characters and plot lines of the movie will be examined by researchers to determine how this potent medium is used to communicate spiritual messages to the audience. In-depth Sufi teachings are used in this movie to illustrate a spiritual journey and character change, which will also be a topic of research. It is believed that by comprehending the principles of contextual Sufism education in the movie Kaca Benggala, we will be able to recognize the significance of education in forming a person's personality and giving them a thorough grasp of their ties with God and the cosmos.

Method (منهج)

In order to explain how Sufism's educational value is contextualized in the movie Kaca Benggala, researchers chose descriptive qualitative research as their research methodology. Using content analysis, the researcher identified and examined the contextual tasawuf educational values present in the movie Kaca Benggala. To do this, the researcher looked at the characters, plot, dialogue, symbolism, and themes that were present in the movie (White & Marsh, 2006) and (Hsieh & Shannon, 2005). Primary data was collected through interviews and context analysis, whereas secondary data came from secondary sources. The researcher conducted interviews to learn more about the opinions and experiences of the audience who had viewed the movie and to get their feedback on the educational lessons it included. In order to build a solid foundation for understanding the values presented in the movie Kaca Benggala, researchers gathered secondary data through literature reviews of numerous theoretical sources, including books, journals, and research linked to contextual Sufism education. Researchers may compare the research produced and gain a deeper knowledge of it with the help of this literature review. The collected data was then evaluated to determine and comprehend the contextual Sufism education messages that were delivered in the form of qualitative narratives in the films produced by researchers in order to produce research findings.

Result (نتائج)

The colossal film Kaca Benggala is a film that has been broadcast on private TV since

December 28, 1994. This film is a historical and fictional genre with the backdrop of the fall of the Mataram kingdom. Bengal glass itself means a large mirror, which has the meaning of reflecting an event to be used as a life lesson in the future. From the results of interviews with filmgoers, he stated that the film depicts the emergence of one's ambition of worldly lust to change one's destiny from the bitter taste of various sufferings in life to become a ruler with the motivation of revenge and greed.

The storyline of the film *Kaca Benggala* is as follows: it starts with a horseman in a Kademangan/Village named Mandasia conspires with the young wife of a Demang named Basingah to seize Kademangan Kalisengara. Mandasiya is a groomsman who has a grumpy temper, but has extraordinary supernatural powers. Mandasiya's extraordinary supernatural powers were obtained from a teacher named Surodipo who was previously a dignitary of the Mataram Kingdom. While Basingah herself, Demang's young wife, is a 'teledhek jw' dancer who has a vengeful nature as well as black magic abilities.

The meeting between the groom and Demang's young wife eventually causes the two to fall in love with each other and plan to get rid of Demang Kalisengara by means of evil and heinous means. With their cunning and evil plans, they finally managed to take Kademangan Kalisengara. After the Kalisengara Kademangan had been taken over by Mandasiya and Basingah, they finally got married and became Dema in Kalisengara. However, because of the evil nature that they both had, in the end, pride and greed overtook those who wanted to control the land of Java by overthrowing the Mataram kingdom. In the end they were defeated by officers from the Mataram Kingdom, which made them die horribly.

Besides Mandasiya, Surodipo also has a student named Kundalini whose supernatural powers are also extraordinary, but different from Mandasiya, Kundalini has good qualities such as: *ta'dhim* to teachers, compassion, and generous nature, finally Kundalini manages to gain good knowledge True knowledge is knowledge that can provide benefits to society and in the end the Kundalini can fight and God's grace descends on Kundalini so that it can elevate Kundalini to become a dignitary in the Mataram Kingdom.

In another episode, it also tells about the exile of Tumenggung Mayang (one of the princes in the Sultanate of Pajang) to Semarang by Sultan Hadi Wijaya (Jaka Tingkir) in 1582. This was done because Tumenggung Mayang helped his son, namely Raden Pabelan, to infiltrate the princess (*kaputren, jw*) and seduces the daughter of Sekar Kedaton, the youngest daughter of Sultan Hadi Wijaya. Raden Pabelan himself was eventually sentenced to death and his body was thrown into the Laweyan River. Meanwhile, Raden Pabelan's mother was the younger sister of Panembahan Senopati, the ruler of the Mataram Kingdom, who was the adopted daughter of Sultan Hadi Wijaya. The incident of the murder of Raden Pabelan and the disposal of Tumenggung Mayang caused the wrath of Panembahan Senopati, which in the end he decided to seize Tumenggung Mayang's exile on the way, but this made Sultan Hadi Wijaya angry. This incident became the cause of the battle between the Kingdom of Pajang and the Kingdom of Mataram. However, Sultan Hadi Wijaya seemed hesitant to punish Panembahan Senopati's actions, so he did not immediately decide to attack Mataram. When it was decided to attack the Mataram kingdom and the entourage arrived in the Prambanan area, suddenly a natural disaster occurred, namely the sudden eruption of Mount Merapi. The community believed that this mini-style disaster was the deployment of an army of genies who ruled Mount Merapi and the southern sea, which they said were subject to Panembahan Senopati's rule.

According to the audience of *Kaca Benggala*, the film has a meaning that is in accordance with human life and can be used as a basis for humans in everyday life. Even though it has a fictional plot, the film can open the audience's perspective that greed and arrogance can lead to

destruction, as did Mandasiya and Basingah. In addition, even though there are family ties between the Kingdom of Pajang and Mataram, a king must be wise in acting. Because it is an example for the people. The submission of the jinn to Panembahan Senopati cannot be separated from his sincerity in helping the husband of his beloved sister. Although in essence the one who creates natural disasters is not the jinn but Allah SWT. In the Kaca Benggala films, it is also told that the cleanliness of a student's heart, such as Kundalini, can lead students to gain glory in their lives. The Kaca Benggala film can be likened to a mirror for humans to introspect themselves in acting so that humans do not enter into destruction caused by human actions themselves.

He also stated that the storyline in the film Kaca Benggala was very easy for the audience to understand, so that the audience could easily get the gist of the film and be able to retell the contents of the film to other people who had not seen the film. The plot that is told in the film Kaca Benggala is a description of how people's daily lives did not only happen in the past but also happen in the future.

From the results of interviews with the audience and analysis of the contents of the film Kaca Benggala above, researchers can take the lesson that pride and greed are the sources of human destruction, especially if humans do not want to introspect on their actions. Apart from that, the film Kaca Benggala tells of the existence of a student who has a clean heart so that the student can be elevated to the rank of a dignitary in the Mataram Kingdom. If this is studied in the context of contextual tasawuf education, the researcher believes it will become a very interesting discussion study for the development of tasawuf studies which combines Sufi teachings by prioritizing the realities of everyday life so that they are easily understood by the public.



Discussion (مناقشة)

Sufism is part of Islamic law, in which tasawuf teaches methods of achieving closeness or union of a servant with his God. Apart from that, Sufism also teaches the method of attaining truth or knowledge that is authentic (*ma`rifat*) which is known as the essence of religion (Mashar, 2015). As a method, Sufism is a way to improve morals (both inner and outer), *mujahadah*, contemplation, *ishq*, and *mahabbah* by following the teachings recommended by the Prophet (his sunnahs), purification of the soul (*riyadhoh*, *tirakat*, *juw*), as well as by other ways according to the abilities and inclinations of each human being.

Along with the times, the science of Sufism has developed, as in Mujammil Qomar's research on the variety of the development of Sufism in Indonesia, he offers 8 (eight) proposals for the development of Sufism, namely: 1) contextual Sufism; 2) social Sufism; 3) philosophical Sufism; 4) positive Sufism; 5) urban Sufism; 6) Irfani Sufism; 7) Javanese Sufism; and 8) Muhammadiyah Sufism (Qomar, 2014).

In this modern era, it requires the concept of contextual Sufism education. In which the education taught has been adapted to the conditions of modernist society, as M. Abdul Syakur's thought stated that contextual Sufism can be used as a solution to the problems faced by people in the modernization era (M. Amin Syakur, 2014). Contextual Sufism tries to incorporate Sufi teachings by prioritizing the realities of everyday life so that modern society can easily understand them.

The contextualization of Sufism education was also initiated by KH. Hamdani Bakran Adz-Dzakiey al-Banjari, where he contextualizes Sufism using the term prophetic-based psychology or prophetic psychology instead of the term Sufism which is widely known in the

long tradition of Islamic scholarship. Some of the prophetic intelligence methods that he uses include: 1) Self sterilization; 2) Self identification (identity discovery); and 3) Self development (self development). His idea is an attempt to make tasawuf relevant to modern humans (M. Zainal Abidin, 2009).

The contextualization of Sufism education can be seen in the storyline of the colossal film *Kaca Benggala*, where in the film which is like a mirror for humans, it tells of the problems of modern humans such as greed, arrogance, and being unable to restrain their lust. So there was a very heinous war and killing. However, this did not happen to holy humans like Panembahan Senopati, who in the story in the *Kaca Benggala* films, Panembahan Senopati was helped by the genie nation with the sudden eruption of Mount Merapi, which made Sultan Hadi Wijaya (Joko Tingkir) to attack the Mataram Kingdom again. Likewise, Sultan Hadi Wijaya's hesitation to strike back at the Mataram Kingdom was also due to Panembahan Senopati's attachment as the adopted son of Sultan Hadi Wijaya.

The character possessed by Panembahan Senopati is in accordance with Buya Hamka's character education thinking that the nature of every human being basically leads to always do good and submit to serve his Khaliq (Rofi et al., 2019). Even though Panembahan Senopati had a grandson Raden Pabelan who could not hold back his lust by entering the princess to seduce Sultan Hadi Wijaya's youngest daughter named Sekar Kedaton, the behavior carried out by Panembahan Senopati to help Tumenggung Mayang, the husband of his beloved sister, so that his exile to Semarang failed, is a sincere intention in doing good. However, revenge for the killing of Raden Pabelan was not justified and deviated from this fitrah.

The presence of the Kundalini figure who has commendable qualities is also proof that human kindness can lead humans to become someone who is noble both in terms of humans and their God. As a servant, you should always serve Allah SWT and obey the teacher, so that you can play the role of *khalifatullah* who always provides welfare and goodness to the community he leads (Chasanah, 2021).

In the context of the film *Kaca Benggala*, the values of contextual Sufism education are reflected in the complex characters and the life journey they live. This film presents characters who face challenges, inner conflicts, and search for meaning in their lives. Through the journey of its characters, the film *Kaca Benggala* teaches several important values in contextual Sufism, such as love, self-awareness, and human relations with the universe. Among the educational values of contextual Sufism in the film *Kaca Benggala*, according to the data the researcher obtained, there are 2 (two) very important values, namely; first, the value of *takhliatul qolbi* (cleansing the heart from despicable traits), the presence of greed, arrogance and revenge in the film *Kaca Benggala* can lead to destruction for humans who have these qualities, such as Mandasiya and Basingah. Besides that, Sultan Hadi Wijaya's lack of wisdom in deciding a problem, in the end led to a split between the Kingdom of Pajang and the Kingdom of Mataram. Therefore, in order for humans to receive grace from Allah SWT, humans must have a clean heart and clean the heart from reprehensible traits, especially for someone who has a worldly position.

Second, the value of *tahliatul qolbi* (filling the heart with *dhikrullah*), when the heart is empty it is easy to enter demonic qualities, seen from a Mandasiya teacher named Surodipo the success of students is not because of one's abilities but because of the grace of Allah SWT, this can be seen from the Kundalini which is a fellow teacher of Mandasiya who has good qualities; ta`dhim to teachers, compassion and benefactors, this can make Kundalini gain true knowledge and benefit society so that it elevates the status of the student and becomes a dignitary in the Mataram Kingdom. This is in line with what was done by Panembahan Senopati who committed acts on the basis of cleanliness of the soul and always did *riyadhah* even though he

made mistakes did not reduce his wisdom and enthusiasm for doing good so that the Mataram Kingdom became great and Penembahan Senopati became a figure in royal institutions at that time.

The two educational values of Sufism in the film Kaca Benggala can be used as a basis for humans in living their daily lives, because the story in the film is very appropriate to human life at this time. Humans who are greedy, arrogant and vindictive will one day be rewarded according to their actions. Likewise with humans who have a clean heart and are always *riyadhah* also get grace from Allah SWT both in this world and in the hereafter.



Conclusion (خاتمة)

The value of contextual Sufism education cannot only be obtained from educational institutions. However, the stories packaged through films also have contextual tasawuf educational value. As in the film Kaca Benggala there are two contextual Sufism education values that are in accordance with human life today. The two values of contextual tasawuf education are first, the value of *takhliatul qolbi* (cleansing the heart from despicable traits), that is, someone who does not have a clean heart and commits a disgraceful act, then they will be rewarded and destroyed, while someone who has a clean heart and stays away from bad deeds disgraceful, they will obtain mercy from Allah SWT. Second, the value of *tahliatul qolbi* (filling the heart with *dzikrullah*), namely someone who has a clean heart and *riyadhah* will receive grace from Allah SWT and will be elevated in rank both in the life of the world and the hereafter. The values of contextual Sufism education in the film Kaca Benggala can be a reflection of education today, considering that in the modern era many people are greedy, arrogant and revengeful towards others.



Acknowledgment (شكرو تقدير)

By saying alhamdulillah, this research can be completed on time. Researchers are very grateful to all parties who have helped complete this research. The researcher is aware of the limitations of the researcher in completing this research, for this reason the researcher hopes that the themes in the research can become a reference and can be developed through more interesting research so that the concept of contextual Sufism education can be seen from various perspectives.



Bibliography (مراجع)

- Chasanah, U. (2021). Nilai-Nilai Pendidikan Agama Islam Multikultural Berbasis Tasawuf (Studi Fenomenologis Pada Seloasoan Di Pesantren Ngalah). *Journal Multicultural of Islamic Education*, 5(19), 167-175.
- Fitrianto, I., Hamid, R., & Mulalic, A. (2023). The effectiveness of the learning strategy" think, talk, write" and snowball for improving learning achievement in lessons insya'at Islamic Boarding School Arisalah. *International Journal of Post Axial: Futuristic Teaching and Learning*, 13-22.
- Hamre, B. F., & Kragh, J. V. (2023). Writing the history of Nordic disability and mental disorders. In R. J. Tierney, F. Rizvi, & K. Ercikan (Eds.), *International Encyclopedia of Education (Fourth Edition)* (Fourth Edi, pp. 435-445). Elsevier. <https://doi.org/https://doi.org/10.1016/B978-0-12-818630-5.12046-9>
- Hsieh, H. F., & Shannon, S. E. (2005). Three Approaches to Qualitative Content Analysis. *Qualitative Health Research*, 15(9), 1277-1288. <https://doi.org/10.1177/1049732305276687>
- Ibnu Fitrianto, F. M. A. (2018). MODEL PEMBELAJARAN PROGAM PEMANTAPAN BAHASA ARAB

DAN SHAHSIAH (KEMBARA) KE 4 MAHASISWA KOLEJ UNIVERSITI ISLAM ANTAR BANGSA SELANGOR (KUIS) TAHUN 2018. *Nasional Conference on Islamic Civilization University of Darussalam Gontor*, 1(First Publishing), 121–135.

- Jalaluddin, H. (2017). *Filsafat Pendidikan Islam dari Zaman ke Zaman*. PT RajaGrafindo Persada.
- M. Amin Syakur. (2014). *Tasawuf Kontekstual; Solusi Problem Manusia Modern*. Pustaka Pelajar.
- M. Zainal Abidin. (2009). Gagasan Tasawuf Konstekstual K.H. Hamdani Bakran Adz Dzakiey Al Banjari. *Al-Banjari*, 8(2), 133–150.
- Mahfud, C. (2019). Evaluation of Islamic Education Curriculum Policy in Indonesia. *Premiere Educandum : Jurnal Pendidikan Dasar Dan Pembelajaran*, 9(1), 34. <https://doi.org/10.25273/pe.v9i1.4016>
- Mannan, A. (2018). Esensi Tasawuf Akhlaki Di Era Modernisasi. *Aqidah-Ta : Jurnal Ilmu Aqidah*, 4(1), 36–56. <https://doi.org/10.24252/aqidahta.v4i1.5172>
- Mardhiah, Amaliyah, H., & Hakam. (2021). Developing Learning Competencies of Multicultural and Local Wisdom Values-Based Islamic Religious Education in Higher Education in Indonesia. *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies*, 5(1), 81–92.
- Mashar, A. (2015). TASAWUF : Sejarah, Madzhab, dan Inti Ajarannya. *Al-A'raf : Jurnal Pemikiran Islam Dan Filsafat*, 12(1), 97–117. <https://doi.org/10.22515/ajpif.v12i1.1186>
- Muttaqin, I. (2023). CHALLENGES OF ISLAMIC EDUCATION MANAGEMENT IN THE DIGITAL ERA. *Ta'allum: Jurnal Pendidikan Islam*, 10(2), 343–364. <https://doi.org/10.21274/taalum.2022.10.2.343-364>
- Nashihin, H., Ali, M., Siregar, M., & ... (2022). Kontribusi Pemikiran Perguruan Tinggi: Pendidikan Islam Lansia Integratif berbasis Tasawuf-Ecospiritualism. *The 4th International Conference on University-Community Engagement (ICON-UCE)*, 300–309.
- Nashihin, H., Aziz, N., Adibah, I. Z., Triana, N., & Robbaniyah, Q. (2022). Konstruksi Pendidikan Pesantren Berbasis Tasawuf-Ecospiritualism Dan Isu Lingkungan Hidup. *Jurnal Pendidikan Islam*, 11(1), 1163–1176. <https://doi.org/10.30868/ei.v11i01.2794>
- Nasrullah. (2017). Mempertahankan Tradisi Tasawuf: Tafsir Tekstual dan Kontekstual Tarekat Menurut Kaum Tua di Minangkabau. *Jurnal Syhadah*, 5(2), 27–59.
- Qomar, M. (2014). Ragam Pengembangan Pemikiran Tasawuf Di Indonesia. *Epistemé: Jurnal Pengembangan Ilmu Keislaman*, 9(2), 250–284. <https://doi.org/10.21274/epis.2014.9.2.249-284>
- Razali, F., Sulaiman, T., Ayub, A. F. M., & Majid, N. A. (2022). Effects of Learning Accessibility as a Mediator between Learning Styles and Blended Learning in Higher Education Institutions during the Covid-19 Pandemic. *Asian Journal of University Education*, 18(2), 569–584.
- Rofi, S., Prasetya, B., Setiawan, B. A., Jember, U. M., Jember, U. M., & Info, A. (2019). Pendidikan Karakter Dengan Pendekatan Tasawuf Modern Hamka dan Transformatif Kontemporer. *INTIQAD: Jurnal Agama Dan Pendidikan Islam*, 11(2), 396–414.
- Saefullah, M. (2014). Tasawuf sebagai Solusi Alternatif dalam Problematika Modernitas. *ISLAMICA: Jurnal Studi Keislaman*, 2(2), 207–216. <https://doi.org/10.15642/islamica.2008.2.2.207-216>
- Sholikhin, A. (2019). Tarekat Sebagai Sistem Pendidikan Tasawuf (Studi Karakteristik Sistem Pendidikan Tarekat Qodiriyah Qo wa Naqsabandiya iyah di Kabupaten Ogan Komering ing Ilir). *Conciencia; Jurnal Pendidikan Islam*, 1–13.
- Snell, S. A., Shadur, M. A., & Wright, P. M. (2005). Human Resources Strategy. In *The Blackwell Handbook of Strategic Management* (pp. 631–653). Wiley. <https://doi.org/10.1111/b.9780631218616.2006.00024.x>
- Suryadarma, Y., & Fitriyanto, I. (2020). Ta'â¹-bÄ«q Al-Manhaj Al-DirÄsi fi Taâ€™TM1Ä«m Al-Lughah Al-Arabiyyah li Al-Daurah Al-Mukaâ¹;jâ¹;af bi Markaz Al-DaurÄt wa Al-TadribÄt JÄmiâ€™TMah DÄr Al-Salam Gontor. *ALSINATUNA*, 5(1), 72–87. <https://doi.org/10.28918/alsinatuna.v5i1.2467>
- Thohir, U. F. (2016). Tasawuf Sebagai Solusi Bagi Problematika Kemodernan: Studi Pemikiran Tasawuf M. Amin Syukur. *Jurnal THEOLOGIA*, 24(2), 43–68. <https://doi.org/10.21580/teo.2013.24.2.327>
- White, M. D., & Marsh, E. E. (2006). Content analysis: A flexible methodology. *Library Trends*, 55(1), 22–45. <https://doi.org/10.1353/lib.2006.0053>