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Integrating Tawakkul, Rajā', and Khawf through Riyāḍah in the Tijaniyyah Sufi Order: A Model for Internalizing Spiritual Values in the Formation of Students' Religious Character

Jamal Abdul Nasir[1], Selamet[2], Kholilur Rohman Kholilurrohman[3], Hobir Asyari[4], Yanti Nurdiyanti[5]
[1]Universitas Islam Darussalam, Indonesia
[2]Universitas Islam Darussalam, Indonesia
[3]Universitas Islam Darussalam, Indonesia
[4]Universitas Islam Negeri Sunan Gunung Djati, Indonesia
[5]Institut Nasional Nusantara Al Farabi, Indonesia

ABSTRACT

Background. Spiritual education plays a pivotal role in shaping students' religious character through the internalization of Sufi values. However, how tawakkul (reliance upon God), rajā' (hope in God), and khawf (fear of God) are integrated through the riyāḍah practices of the Tijaniyyah Sufi Order and manifested in religious character has received limited systematic scholarly attention.

Purpose: This study analyzes the integration of these values through riyāḍah in shaping students' religious character and constructs a model of spiritual value internalization. It examines the values internalized, riyāḍah as a medium, the stages of value transformation, and the roles of the kiai/muqaddam, habituation, and the pesantren environment.

Method: This qualitative ethnographic study was conducted at Az-Zawiyah Islamic Boarding School, Garut, Indonesia, from July to December 2025. Data were collected from 22 participants through interviews, observations, and documentation, and analyzed using Miles, Huberman, and Saldaña's interactive model, with trustworthiness ensured through triangulation and reflexive analysis.

Results: Riyāḍah shapes students' religious character through a gradual transformative process of knowing, practicing, experiencing, habituating, internalizing, and living the values. Tawakkul develops into steadfastness and surrender to God, rajā' into spiritual optimism, and khawf into self-regulation and religious responsibility. Riyāḍah is conceptualized as transformative experiential spiritual education, comprising riyāḍah as an experiential mechanism, istiqāmah as a continuity mechanism, the kiai/mursyid as a guidance mechanism, and the pesantren environment as a reinforcement mechanism.

Conclusion: Developing students' religious character requires integrating spiritual experience, continuity of practice, sustained guidance, and a supportive educational environment. The study conceptualizes riyāḍah as a transformative pedagogical mechanism that bridges Sufi values from cognitive knowledge to inner dispositions and religious conduct.

KEYWORDS

Pesantren, Religious Character, Riyāḍah, Spiritual Value Internalization, Tijaniyyah Sufi Order.

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Correspondence:

Jamal Abdul Nasir,
jamalabdulnasir@uidc.ac.id

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INTRODUCTION

Islamic boarding school education (pesantren) is oriented not only toward the acquisition of Islamic knowledge but also toward character formation through the internalization

of values, exemplary conduct, habituation, and spiritual experience. Previous scholarship suggests that cognitive transmission alone may not fully explain how religious knowledge develops into sustained religious attitudes and practices. This highlights the importance of examining how cognitive understanding interacts with affective, spiritual, and behavioral experiences in Islamic education (Ni'mah et al., 2023; Suyadi, 2022). However, the processes through which spiritual practices facilitate the internalization of religious values within pesantren contexts require further empirical investigation. Within the pesantren context, this process takes place intensively through religious culture, the exemplary conduct of the kiai, habitual religious practices, and everyday spiritual practices that support the holistic development of students' character (Firmansyah & Abidin, 2024). The reinforcement of these values is also essential for maintaining students' moral and religious identity amid contemporary social change (Munawarsyah, 2023). Thus, pesantren constitutes a spiritual educational ecosystem that transforms Islamic values from knowledge and spiritual understanding into habituated practices and religious character.

One of the foundations of spiritual education in Islam is Sufism, which places tazkiyat al-nafs at the center of the process of purifying the soul, fostering closeness to God, and cultivating moral maturity. From an educational perspective, Sufi values serve as a means of internalization that connects religious knowledge with inner transformation and behavioral change through self-regulation, habitual religious practices, and character formation (Mutholingah & Zain, 2021). Within the pesantren environment, this process is facilitated through spiritual practices, kiai-led guidance, and sustained religious habituation (Hadi, 2023). The internalization of Sufi values has also been shown to contribute to the development of students' spiritual intelligence and character through learning activities, dhikr, wird, and tarekat practices (Abidin & Sirojuddin, 2024; Jumhur et al., 2024). Accordingly, religious character is formed through a process of spiritual value internalization that integrates understanding, experience, guidance, and sustained habituation.

The conceptual framework illustrates the process of internalizing three Sufi spiritual values *tawakkul* (reliance on God), rajā' (hope in God's mercy), and *khawf* (God-consciousness) through *riyāḍah* practices within the Tijaniyyah tradition at Az-Zawiyah Islamic Boarding School. Grounded in classical Sufi teachings of al-Ghazālī and al-Qushayrī, these complementary values represent spiritual surrender, hope, and moral responsibility. Their internalization is examined through six interconnected stages: spiritual values, riyāḍah, spiritual experience and meaning-making, habituation, internalization, and religious character formation. Devotional practices, including wirid lazimah, wadzifah, hailalah, and spiritual mentoring, provide opportunities for students to experience, interpret, and reinforce religious values through repeated practices and everyday social interactions. These processes may facilitate the development of patience, optimism, self-regulation, responsibility, and moral awareness. However, character formation is understood as a dynamic and context-dependent process rather than an automatic outcome of ritual participation. The framework therefore provides an analytical foundation for examining how spiritual practices, personal experiences, and the sociocultural environment of the pesantren interact in shaping students' religious character.

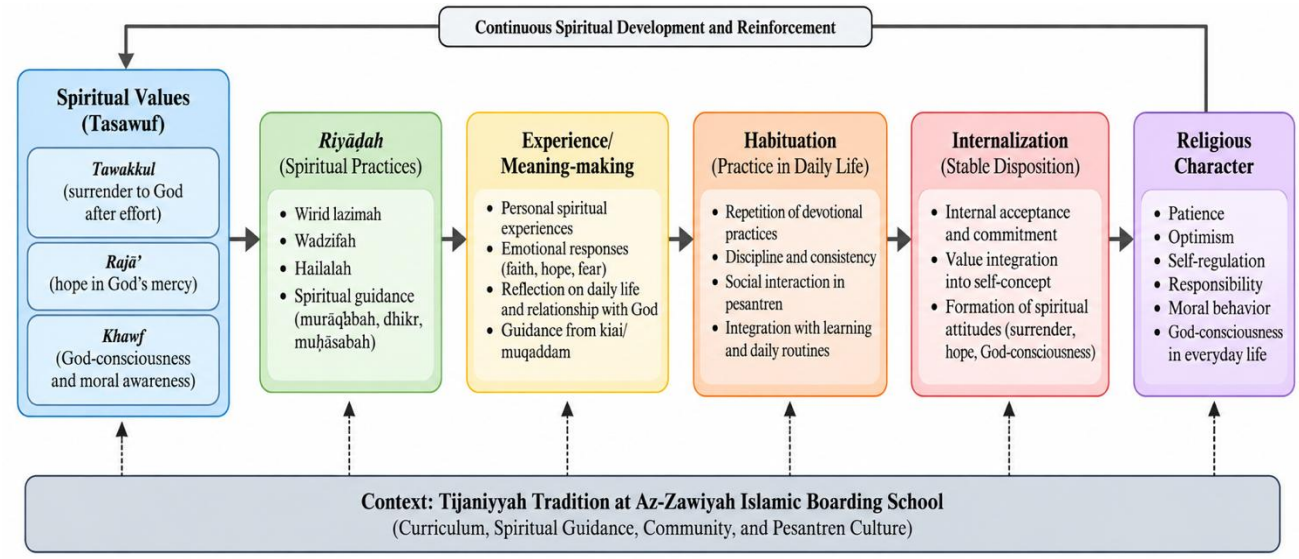


Figure 1. Conceptual Framework of Spiritual Value Internalization through Riyāḍah Practices and Religious Character Formation

The internalization of spiritual values does not occur automatically through an intellectual understanding of Sufi concepts; rather, it requires sustained experience, practice, reflection, habituation, and guidance. In the pesantren tradition, this process is manifested through riyāḍah, namely spiritual training aimed at disciplining the soul and strengthening God-oriented dispositions. Practices such as dhikr, congregational worship, Qur'anic recitation, and night prayers have been shown to support students' spiritual and character development (Fadhilah & Surur, 2024; Ridwanulloh & Yusep, 2023). This is consistent with experiential approaches to religious education that connect religious knowledge with personal experience and everyday practice. Accordingly, riyāḍah can be understood as experiential spiritual education that transforms spiritual values from cognitive understanding into lived experience, habituation, and religious conduct.

Within the tarekat tradition, riyāḍah constitutes an integral component of spiritual education through dhikr, disciplined worship, adab, exemplary conduct, and spiritual guidance. In the Tijaniyyah Sufi Order, this process is associated with tarbiyah rūḥāniyyah, which facilitates the spiritual experiences and transformation of disciples (murīd) (Wright, 2022). Practices of dhikr, habituation, and the exemplary conduct of the muqaddam also contribute to value internalization and the development of students' religiosity (Kuswandi, 2024; Mursyid et al., 2022). Thus, the Tijaniyyah Sufi Order can be understood as a spiritual educational system grounded in disciplined practice, guidance, and the habituation of values.

Previous studies on the Tijaniyyah Sufi Order have identified several orientations relevant to the development of students' spirituality and character. First, Jannah and Wahidin (2021) found that moral development among students through the Tijaniyyah Sufi Order occurs through the roles of the kiai, spiritual guidance, and habituation of dhikr-based practices, which encourage consistency in worship and courteous behavior. Second, Pratiwi et al. (2022) demonstrated that interaction and communication within the Tijaniyyah community contribute to the development of followers' personalities and their social-spiritual experiences. Third, Setiawan (2022) revealed that Tijaniyyah practices are integrated into pesantren life through various spiritual practices that develop in accordance with the characteristics and institutional contexts of individual pesantren. Fourth, Fitriono (2024) showed that Tijaniyyah practices function as a means of spiritual development that guide sāliks toward closeness to God through regular spiritual exercises and devotional practices. Fifth, Kuswandi (Kuswandi, 2024) found that the internalization of Tijaniyyah values takes place through

the exemplary conduct of the muqaddam and the integration of tarekat practices into pesantren life. Collectively, these studies affirm the contribution of the Tijaniyyah Sufi Order to the development of morality, personality, and spirituality. However, they have not specifically examined the integration of tawakkul, rajā', and khawf through riyāḍah and the mechanisms through which these values are transformed into students' religious character. This constitutes a significant research gap and provides the specific focus of the present study.

Based on the preceding literature, the research gap lies primarily in the focus of values, the mechanism of internalization, and the construction of an integrative model. Previous studies have predominantly examined the Tijaniyyah Sufi Order in terms of moral development, dhikr, spiritual interaction, tarekat practices, and the exemplary conduct of the muqaddam (Fitriono, 2024; Jannah & Wahidin, 2021; Kuswandi, 2024; Pratiwi et al., 2022; Setiawan et al., 2022). However, they have not specifically explained the integration of tawakkul, rajā', and khawf through riyāḍah or the process through which these values are transformed into students' religious character. This gap provides the basis for the present study to conceptualize riyāḍah within the Tijaniyyah Sufi Order as a model of spiritual value internalization for the formation of students' religious character.

The novelty of this study lies in three aspects. First, it positions the Tijaniyyah Sufi Order as an educational process and a mechanism for the internalization of spiri tual values. Second, it integrates tawakkul, rajā', and khawf as core values in the formation of religious character. Third, it conceptualizes riyāḍah as a transformative pedagogical mechanism operating through six sequential stages: knowing → practicing → experiencing → habituating → internalizing → actualizing the values. Accordingly, this study offers a model that explains how spiritual values are transformed into students' religious character.

This study aims to analyze the integration of tawakkul, rajā', and khawf through riyāḍah within the Tijaniyyah Sufi Order in shaping students' religious character and to construct a model of spiritual value internalization. Specifically, the study examines the forms of values internalized, riyāḍah practices as a medium of internalization, the stages of value transformation, and the roles of the kiai/muqaddam, habituation, and the pesantren environment in translating these values into religious character.

Based on the research objectives and focus, this study addresses three research questions: (1) How are the values of tawakkul, rajā', and khawf understood and internalized through the riyāḍah practices of the Tijaniyyah Sufi Order among students? (2) How does the transformation of tawakkul, rajā', and khawf values through Tijaniyyah riyāḍah practices contribute to the formation of students' religious character? (3) How can a riyāḍah-based model of spiritual value internalization within the Tijaniyyah Sufi Order be constructed for the formation of students' religious character?

RESEARCH METHODOLOGY

This study employed a qualitative ethnographic approach to examine the internalization of tawakkul, rajā', and khawf through riyāḍah practices within the Tijaniyyah Sufi Order and their contribution to students' religious character. Ethnography was selected to explore religious values as culturally embedded practices shaped by spiritual guidance, ritual participation, and everyday social interactions (Creswell & Poth, 2018; Hammersley & Atkinson, 2019). Fieldwork was conducted during from July to December 2025, by conducting field visits, interviews, observations, and document analysis. Researchers adopted a observer role and maintained descriptive and reflective field notes to document religious activities, social interactions, and emerging interpretations.

This research was conducted at the Az-Zawiyah Islamic Boarding School (Pondok Pesantren) in Samarang, Garut, West Java, Indonesia. This location was selected purposively due to the well-

established Tijaniyyah spiritual tradition practiced there, which specifically includes wirid lazimah, wadzifah, and hailalah (Setiawan et al., 2022). The boarding school accommodates approximately 650 students, aged 11 to 30, who are pursuing education ranging from the junior high school (SMP) and vocational high school (SMK) levels to higher education; all of these students participate in Tijaniyyah practices. Participation is mandatory, and this tradition has been observed since [year]. This environment provides an opportunity to examine the relationship between spiritual discipline, religious instruction, and the daily behavior of the students.

Informants were selected using purposive and snowball sampling techniques, based on their knowledge of and direct involvement in Tijaniyyah practices. The study involved 22 participants, consisting of one head of an Islamic boarding school, three muqaddam (authorized representatives/leaders), five spiritual guides, and 13 students (santri). The participants represented a diverse range of ages, genders, religious responsibilities, and lengths of involvement. Inclusion criteria required participants to have been actively engaged in the relevant devotional practices for at least [duration] and to have expressed a willingness to participate. Data adequacy was assessed based on the richness of information, diversity of perspectives, and thematic saturation indicated by the absence of any substantial new information during the ongoing interview and observation process.

Data were collected through participant observation, semi-structured interviews, and documentation during from July to December 2025. A total of 20 in-depth interviews were planned, alongside 24 observation sessions conducted over a three-month fieldwork period. The interviews were designed to involve purposively selected participants, including pesantren leaders, Tijaniyyah spiritual mentors, religious teachers, and students actively engaged in riyāḍah practices. Each interview was expected to last approximately 45–60 minutes, while observation sessions were planned for 60–120 minutes, depending on the nature of the religious activities. Interview guidelines explored participants' understanding of tawakkul, rajā', and khawf, their experiences of riyāḍah, and perceived changes in religious behavior. Observation protocols focused on devotional participation, spiritual mentoring, patience, optimism, self-regulation, and interpersonal interactions, particularly during wirid lazimah, wadzifah, hailalah, and everyday pesantren activities. Documents included religious guidelines, devotional schedules, institutional records, and relevant teaching materials. Data collection was designed to continue until sufficient information richness and thematic depth were achieved, with triangulation across interviews, observations, and documentary sources.

The research proceeded through institutional permission, preliminary field observation, informant selection, intensive data collection, and verification. Initial observations identified relevant religious activities and key participants, followed by repeated observations and interviews examining spiritual practices and behavioral expressions. Field notes documented ritual sequences, participant interactions, and contextual circumstances. This iterative process supported the contextual understanding of spiritual value internalization (Spradley, 1980).

Data analysis was conducted using the interactive model of Miles, Huberman, and Saldaña (2020) through several interconnected stages. The first stage involved data condensation by repeatedly reviewing interview transcripts, field notes, and institutional documents to identify information relevant to tawakkul, rajā', khawf, and riyāḍah practices. The second stage applied a combination of deductive and inductive coding to identify predefined spiritual values and emerging patterns of religious behavior. The third stage organized related codes into categories and developed themes reflecting spiritual guidance, ritual habituation, value internalization, and religious character formation. The fourth stage involved data display through thematic matrices to compare participants' accounts, observed practices, and documentary evidence. The final stage focused on drawing and verifying conclusions by examining relationships between spiritual values, devotional practices, and

behavioral manifestations, including patience, optimism, and self-regulation. This iterative process enabled the development of an interpretive understanding of spiritual internalization within the cultural context of the Tijaniyyah tradition.

Trustworthiness was addressed through methodological triangulation, contextual description, and reflexive analysis, following the criteria of credibility, transferability, dependability, and confirmability (Lincoln & Guba, 1985). Triangulation involved comparing interview statements, observations of devotional activities, and institutional documents to identify convergent and divergent evidence. Contextual descriptions supported the interpretation of findings within the pesantren's religious environment, while documentation of analytical decisions and reflection on researcher assumptions provided a basis for evaluating the consistency and confirmability of interpretations.

Ethical considerations emphasized voluntary participation, informed consent, confidentiality, and respect for religious practices. Participants were informed of the research objectives and their right to withdraw without consequences. Informant identities were protected through anonymized codes, and sensitive spiritual experiences were presented without unnecessary personal information. For participants under 18 years of age, parental or guardian consent and student assent were required. The analysis avoided treating religious participation as automatic evidence of character transformation and distinguished participants' reported experiences from observable behavioral manifestations.

RESULT AND DISCUSSION

Internalization of Tawakkul, Rajā', and Khawf Values through Riyāḍah Practices of the Tijaniyyah Sufi Order

The analysis identifies three interconnected mechanisms of spiritual value internalization within the Tijaniyyah Sufi Order at Az-Zawiyah Islamic Boarding School: sharia-based discipline, devotional habituation, and spiritual guidance. These mechanisms operate through wirid lazimah, wadzifah, and hailalah, incorporating istighfār, ṣalawāt, and dhikr. Interviews with the pesantren leader (PL-01), students (ST-01–ST-13), muqaddam (MQ-01–MQ-03), and spiritual guides (SG-01–SG-05), alongside observations, provide a framework for examining how repeated religious practices and spiritual mentoring contribute to the internalization of tawakkul, rajā', and khawf. However, these relationships require verification through direct empirical evidence.

Table 1. Thematic Evidence Matrix for Riyāḍah Practices and Spiritual Value Internalization

Theme	Informant codes	Empirical evidence to include	Analytical focus
Sharia-based discipline	PL-01, MQ-01–MQ-03, ST-01–ST-13	Verbatim interview quotations on religious obligations, congregational prayer, adab, and repentance; relevant observation excerpts	Religious discipline and moral responsibility
Consistent devotional habituation	ST-01–ST-13, SG-01–SG-05	Students' accounts of devotional routines; dated field notes on wirid lazimah, wadzifah, and hailalah	Repetition, self-regulation, and spiritual consistency
Spiritual guidance	MQ-01–MQ-03, SG-01–SG-05, PL-01	Verbatim accounts of mentoring, spiritual instruction, correction, and reflection; observation excerpts	Spiritual authority, meaning-making, and value internalization

This pattern is consistent with findings that riyāḍah al-nafs, through self-discipline, muḥāsabah, and spiritual exercises, can strengthen moral awareness and self-regulation (Nihayah et al., 2025), as well as research showing that the habituation of ritual practices in pesantren contributes to the deepening of students' spiritual experiences (Ayubi & Masruri, 2025).

The value of tawakkul is internalized through the integration of spiritual effort, obedience, istiqāmah, and surrender to God. In Tijaniyyah practices at Zawiyah, students are habituated to observing religious principles, engaging in riyāḍah and tazkiyat al-nafs, and maintaining consistency in wirid. Consequently, tawakkul does not develop as passive resignation but as an active form of surrender following sincere effort. This understanding is consistent with the conceptualization of tawakkul as reliance upon God while continuing to make active efforts and accepting the outcomes of those efforts (Gondal et al., 2022). Tawakkul is also associated with intrinsic religious orientation, the capacity to cope with psychological stress, and enhanced personal well-being (Gondal et al., 2024). In Muslim contexts, tawakkul and ikhtiyār constitute components of religious coping strategies for dealing with difficulties and strengthening psychological well-being (Daulay et al., 2025; Ikhwanisifa & Raudatussalamah, 2022). Thus, tawakkul can be understood as an active spiritual disposition cultivated through effort, istiqāmah, and surrender to God.

The internalization of rajā' at Az-Zawiyah Islamic Boarding School was examined in September 2025 through Wirid Lazimah, Wadifah, and Hailalah, involving repeated recitations of istighfār, ṣalawāt, and dhikr. These structured devotional practices emphasize spiritual discipline and habituation, providing opportunities for students to cultivate hope in God's mercy, forgiveness, and closeness. While documentary evidence supports the presence of regular devotional practices, their contribution to spiritual optimism and inner tranquility requires further validation through interviews and observations. This finding is consistent with research indicating that riyāḍah contributes to character formation through continuous spiritual exercises (Sunarno et al., 2022). Previous studies highlight rajā' as spiritual hope rooted in trust in Allah, divine mercy, forgiveness, and obedience, fostering inner tranquility and resilience (Husna & Ni'mah, 2023). Spiritual hope is also associated with psychological well-being, optimism, and reduced vulnerability to anxiety and depression (Haque, 2024; Rassool & Khan, 2024; Tee et al., 2022). Within Tijaniyyah riyāḍah, rajā' can therefore be understood as active spiritual hope cultivated through repeated devotional practices, strengthening students' spiritual motivation and inner orientation toward Allah.

Other studies emphasize that al-rajā' represents an orientation of hope toward God expressed through supplication, tawakkul, hope for forgiveness, obedience, and divine guidance, thereby serving as a source of strength and tranquility in confronting various challenges of life. Hope from a spiritual perspective is also positively associated with well-being and strengthened by spirituality, while Islamic hope oriented toward divine mercy can enhance spiritual motivation and optimism. Furthermore, hope within the framework of Islamic psychotherapy is cultivated through an orientation toward God's mercy, the strengthening of meaning and purpose in life, and trust in Him, thereby enhancing spiritual motivation while helping reduce vulnerability to anxiety and depression Thus, rajā' within Tijaniyyah riyāḍah can be understood as an active form of spiritual hope cultivated through repeated religious practices and gradually developed into an inner orientation among students.

The internalization of khawf at Az-Zawiyah Islamic Boarding School was examined during September–November 2025 through congregational prayers, observance of adab, repentance, and regular Wirid Lazimah and Wadifah. These practices reflect khawf as God-consciousness associated with moral responsibility, self-discipline, and behavioral regulation. Consistent with research on riyāḍah al-nafs, these practices may strengthen moral awareness and self-regulation, although their

internalization requires further verification through interviews and field observations (Nihayah et al., 2025). Conceptually, khawf represents spiritual awareness of God that functions as a form of moral regulation by encouraging individuals to restrain their desires, avoid prohibited actions, increase obedience, and cultivate virtuous character (Dzakiyyah Rahmi, 2024; Utami et al., 2023). Empirically, the regulatory function of khawf is also reflected in its contribution to enhanced self-control among adolescents in pesantren (Almadina et al., 2022). Furthermore, khawf has been found to strengthen the self-control of pesantren adolescents and contribute to academic integrity through awareness of divine observation and accountability before God (Almadina et al., 2022; Darsih & Suralaga, 2024). Thus, khawf within Tijaniyyah riyāḍah can be understood as spiritual awareness that transforms fear of God into self-regulation, discipline, moral prudence, and consistency in religious conduct.

The findings suggest that tawakkul, rajā', and khawf are internalized through interconnected processes of riyāḍah, istiqāmah, and spiritual guidance, strengthening students' spiritual awareness, religious commitment, and character formation (Ayubi & Masruri, 2025; Nihayah et al., 2025). Previous studies confirm that dhikr, wirid, and guidance from spiritual mentors foster discipline, emotional balance, honesty, and moral responsibility (Jumhur et al., 2024; Subaidi & Noh, 2023). These practices reflect the role of Sufi education in integrating spiritual purification with moral character development (Baharuddin et al., 2024).

Nevertheless, changes in students' religious character cannot be attributed solely to the riyāḍah practices of the Tijaniyyah Sufi Order. Students are also situated within a broader pesantren educational ecosystem that encompasses kitab learning, dormitory regulations, the exemplary conduct of the kiai, congregational prayers, peer interactions, tarbiyah, and mudzakarah. The data indicate that tarekat practices operate alongside these various educational activities. This suggests that the formation of religious character results from the interaction of multiple educational experiences rather than from a single factor. This finding is consistent with research showing that the character of tarekat practitioners develops through a combination of spiritual exercises, educational environments, and social interactions (Sunarno et al., 2022). Therefore, the relationship between riyāḍah and religious character is more appropriately understood as contributory and interactive, with riyāḍah functioning as an important mechanism that strengthens the internalization of tawakkul, rajā', and khawf in students' everyday lives.

Transformation of Tawakkul, Rajā', and Khawf Values through Riyāḍah Practices of the Tijaniyyah Sufi Order in Shaping Students' Religious Character

The findings identify three interconnected dimensions of spiritual education at Pondok Pesantren Az-Zawiyah: sharia-based discipline, devotional habituation, and spiritual guidance. These dimensions are reflected in Wirid Lazimah, Wadifah, and Hailalah, which incorporate istighfār, ṣalawāt, dhikr, and expressions of tawḥīd. Religious discipline emphasizes punctual prayers, observance of adab, repentance, and consistency in fulfilling devotional obligations.

The educational approach places religious obligations alongside spiritual exercises, positioning riyāḍah as an integral component of pesantren education. The mursyid and kiai provide guidance concerning devotional procedures, religious understanding, and consistency in worship. The institutional emphasis on discipline and spiritual guidance is consistent with the documented organization of Tijaniyyah practices at the pesantren.

The October 2025 research account highlights sharia-based discipline, devotional habituation, and spiritual guidance as central components of education at Pondok Pesantren Az-Zawiyah. The pesantren leadership's educational perspective emphasizes that spiritual development involves not

only fulfilling obligatory prayers but also maintaining istiqāmah through Wirid Lazimah, Wadifah, and Hailalah, alongside observing adab and religious responsibilities. Within this framework, the kiai and muqaddam provide guidance intended to connect devotional practices with everyday moral conduct. These findings illustrate how religious discipline and spiritual mentoring provide an educational foundation for cultivating tawakkul, rajā', and khawf (PL-01, interview evidence to be verified, October 2025).

These practices establish the institutional context for spiritual education. Their contribution to students' personal religious development, however, must be evaluated through evidence of individual understanding and behavior rather than ritual participation alone. The findings associate tawakkul with personal effort (ikhtiyār), devotional consistency (istiqāmah), and reliance on God. The regular performance of Wirid Lazimah and Wadifah, including the obligation to compensate for missed recitations, reflects an educational emphasis on religious commitment and responsibility. Within this framework, tawakkul is presented as active reliance on God accompanied by personal effort rather than passive resignation.

The distinction between normative teaching and internalized belief is important. Religious instruction establishes how tawakkul should be understood, but students' personal accounts are needed to demonstrate whether this understanding influences their responses to academic difficulties, personal uncertainty, or everyday responsibilities.

Research account identifies tawakkul as a spiritual orientation combining personal effort (ikhtiyār), consistency (istiqāmah), and reliance on God. Within the pesantren's educational practices, students are encouraged to maintain Wirid Lazimah and Wadifah while fulfilling their academic and religious responsibilities. This understanding positions tawakkul not as passive resignation but as continued effort accompanied by acceptance of divine will. The reported educational emphasis suggests that devotional discipline provides a context for cultivating perseverance and spiritual trust. However, confirmation that students personally apply these values when facing difficulties requires their verified interview statements and corroborating observations (ST informants, September 2025).

Accordingly, the findings establish the educational orientation of tawakkul while leaving the extent of its personal internalization dependent on verified interview and observational evidence. The findings identify rajā' as an orientation toward divine mercy, forgiveness, and spiritual hope. The incorporation of istighfār, ṣalawāt, and dhikr within Wirid Lazimah, Wadifah, and Hailalah provides recurring opportunities for reflection on repentance and closeness to God.

The devotional content of these practices emphasizes hope in divine forgiveness and continued religious commitment. Nevertheless, ritual repetition and personal spiritual experience represent different forms of evidence. Demonstrating that students have internalized rajā' requires their own descriptions of how devotional practices relate to hope, reassurance, and responses to personal difficulties.

Research account identifies rajā' as a spiritual orientation associated with hope in Allah's mercy and forgiveness. Within Tijaniyyah spiritual education at Pondok Pesantren Az-Zawiyah, students are encouraged to engage consistently in istighfār and dhikr through Wirid Lazimah, Wadifah, and Hailalah. The student interview component focuses on how these devotional practices are personally understood in relation to repentance, spiritual reassurance, and hope in divine mercy. Guidance from the muqaddam reinforces the understanding that rajā' involves maintaining spiritual hope while consistently fulfilling religious obligations. These findings identify devotional habituation and spiritual guidance as interconnected contexts for cultivating rajā', although evidence of students' personal experiences and changes in spiritual attitudes must be corroborated through their original interview statements and dated field observations (ST informants, September 2025).The findings

therefore support the relevance of Tijaniyyah devotional practices to the cultivation of spiritual hope, but do not establish a predetermined progression from ritual repetition to psychological optimism.

The findings associate khawf with awareness of divine accountability, religious discipline, and moral responsibility. Punctual congregational prayers, observance of adab, repentance, and consistent devotional participation provide the educational context in which these values are emphasized. Within this framework, khawf is understood as awareness of religious obligations and moral boundaries rather than fear alone. However, compliance with pesantren regulations must be distinguished from personal moral conviction. Students may follow religious requirements because of institutional expectations, spiritual commitment, or a combination of motivations.

From the students' perspective, the cultivation of khawf is linked to the educational emphasis on avoiding prohibited behavior, observing adab, and practicing repentance when religious obligations are neglected. Spiritual guidance emphasizes that khawf should encourage responsible conduct and awareness of accountability before Allah rather than fear alone. Regular congregational prayers and participation in Wirid Lazimah and Wadifah provide opportunities to reinforce these teachings through devotional discipline. Together, these educational perspectives suggest that khawf is cultivated through religious instruction, habituation, and spiritual mentoring, although its internalization as personal moral conviction requires confirmation through students' original interview accounts and observed conduct (ST and SG informants, November 2025).

The findings thus identify moral discipline as an important feature of the pesantren's spiritual education, while the extent of internalized self-regulation remains a question requiring direct evidence. The findings indicate that tawakkul, rajā', and khawf are addressed within a shared framework of Tijaniyyah spiritual education. Tawakkul emphasizes responsible effort and reliance on God, rajā' concerns hope in divine mercy, and khawf reinforces religious accountability and moral caution. These orientations are cultivated through devotional activities, religious instruction, and guidance from the mursyid and kiai.

The integration of these values is reflected in the educational organization of the pesantren, where devotional discipline and spiritual mentoring operate alongside formal religious learning and everyday social interactions. This suggests that spiritual education involves more than isolated ritual activities, although the relationship between these practices and students' individual character development remains interpretive.

Overall, the findings identify devotional discipline, habituation, and spiritual guidance as interconnected conditions for cultivating tawakkul, rajā', and khawf. These relationships are best understood as complementary dimensions of spiritual education rather than a verified temporal sequence of character transformation. Stronger conclusions concerning internalization require triangulated evidence of students' personal interpretations, motivations, and behavior across different contexts.

The findings indicate that *riyāḍah* within the Tijaniyyah tradition at Pondok Pesantren Az-Zawiyah provides an experiential framework for cultivating *tawakkul*, *rajā'*, and *khawf* through sharia-based discipline, devotional habituation, and spiritual guidance. The regular implementation of *Wirid Lazimah*, *Wadifah*, and *Hailalah* integrates religious teachings with repeated spiritual practices, emphasizing *istiqāmah*, personal responsibility, and moral awareness. Within this framework, *tawakkul* combines personal effort (*ikhtiyār*) with reliance on God, *rajā'* emphasizes hope in divine mercy and forgiveness, while *khawf* reinforces religious accountability and moral caution. These values represent complementary dimensions of spiritual education rather than sequential stages of transformation. Their cultivation is consistent with Sufi educational approaches

emphasizing self-discipline, moral agency, and spiritual formation through sustained religious practice (Deighton-Mohammed, 2024; Wright, 2022).

The relationship between devotional practices and spiritual internalization is mediated by religious understanding, personal interpretation, and guidance from the *mursyid* and *kiai*. Repeated *istighfār*, *ṣalawāt*, and *dhikr* provide opportunities for spiritual reflection, while religious mentoring connects devotional obligations with moral expectations and everyday conduct. *Tawakkul* may support constructive responses to difficulties, *rajā'* provides a religious orientation toward hope, and *khawf* emphasizes responsibility and self-regulation. However, ritual participation does not necessarily demonstrate that these values have become stable personal dispositions, as students' behavior may also reflect institutional supervision and social expectations. Furthermore, the findings do not establish a fixed temporal progression from devotional repetition to spiritual optimism or character transformation. This interpretation aligns with scholarship emphasizing the relationships among religious coping, meaning-making, spiritual guidance, and emotional regulation difficulties (Brandão, 2025; Pankowski & Wytrychiewicz-Pankowska, 2023; Wnuk, 2024).

The contribution of Tijaniyyah *riyāḍah* to religious character formation should therefore be understood as contextual, integrative, and potentially iterative rather than exclusively causal. Spiritual development occurs within a broader pesantren environment involving *kitab kuning* learning, *tarbiyah*, *mudzakarah*, institutional regulations, peer interactions, and the exemplary conduct of religious leaders. These educational experiences may collectively reinforce religious discipline, spiritual understanding, and moral responsibility. Accordingly, this study proposes an analytical framework connecting devotional habituation, spiritual mentoring, and religious reflection with the cultivation of *tawakkul*, *rajā'*, and *khawf*, while distinguishing institutional religious practices from demonstrated individual internalization. Its theoretical contribution lies in conceptualizing Sufi spiritual education as an interconnected process shaped by religious practice, interpersonal guidance, and institutional culture, rather than as a universally established sequence of character transformation (Deighton-Mohammed, 2024; Ma'arif et al., 2024; Nursalim et al., 2023; Wright, 2022)

Based on the overall findings, this study proposes that the transformation of religious character occurs when tawakkul, rajā', and khawf are not merely known (knowing the values), but practiced through riyāḍah (practicing the values), experienced and deeply engaged with (experiencing the values), consistently habituated through istiqāmah (habituating the values), and subsequently embedded as inner orientations (internalizing the values), before ultimately being manifested in students' everyday lives (character actualization). Thus, riyāḍah within the Tijaniyyah Sufi Order can be conceptualized as transformative experiential spiritual education, namely a form of experience-based spiritual education that transforms Sufi values from the normative level into inner dispositions and embodied religious character. This formulation constitutes the study's principal conceptual contribution because it explains how and through which mechanisms tawakkul, rajā', and khawf are transformed into students' religious character.

Riyāḍah-Based Spiritual Value Internalization Model of the Tijaniyyah Sufi Order in the Formation of Students' Religious Character

The findings indicate that sharia-based discipline constitutes a fundamental component of spiritual education within the Tijaniyyah tradition at Pondok Pesantren Az-Zawiyah. Religious practices, including punctual obligatory prayers, congregational worship, observance of adab, and repentance, establish a foundation for cultivating spiritual awareness and moral responsibility. The pesantren leadership emphasizes the interconnectedness of outward religious observance and inward

spiritual development, supported by guidance from the kiai and muqaddam (PL-01 and MQ-01, November 2025).

The muqaddam identifies Wirid Lazimah, Wadifah, and Hailalah as central forms of riyāḍah incorporating istighfār, ṣalawāt, dhikr, and expressions of tawḥīd. These recurring practices integrate devotional discipline with spiritual guidance. Spiritual mentors explain that istighfār emphasizes repentance, ṣalawāt expresses devotion to the Prophet, and dhikr reinforces remembrance of Allah. However, consistent ritual participation does not necessarily indicate identical spiritual experiences or internalization among students (MQ and SG, November 2025).

Regarding tawakkul, the findings emphasize the integration of personal effort (ikhtiyār), consistency (istiqāmah), and reliance on Allah. Students are encouraged to maintain academic responsibilities, religious obligations, and perseverance when facing difficulties. Spiritual guidance reinforces the understanding that tawakkul requires responsible action accompanied by trust in divine guidance rather than passive resignation (MQ and SG, November 2025).

The findings further identify rajā' as an orientation toward divine mercy, forgiveness, and spiritual hope. Students associate istighfār, ṣalawāt, and dhikr with repentance and spiritual self-improvement, while spiritual mentors emphasize maintaining hope alongside religious responsibility. Nevertheless, the findings do not establish a fixed progression from devotional repetition to spiritual optimism; these dimensions are better understood as interconnected aspects of spiritual education (ST and SG, November 2025).

Meanwhile, khawf is understood as awareness of divine accountability, religious boundaries, and moral responsibility. Spiritual guides emphasize that khawf encourages repentance, observance of adab, and responsible conduct. However, observable religious discipline cannot independently establish whether students' behavior originates from personal conviction or institutional expectations (SG, November 2025).

Finally, spiritual mentoring, istiqāmah, and the pesantren environment emerge as interconnected educational components. The kiai, mursyid, and muqaddam provide religious instruction, devotional guidance, and moral direction, while kitab kuning learning, tarbiyah, mudzakarah, institutional regulations, and peer interactions reinforce religious practices. Thus, the cultivation of students' religious character is understood as a multidimensional educational process in which Tijaniyyah riyāḍah contributes alongside other institutional and social influences (MQ, November 2025).

The findings suggest that Tijaniyyah riyāḍah provides an experiential context for cultivating tawakkul, rajā', and khawf through the integration of sharia-based discipline, devotional practices, and spiritual guidance. Unlike approaches relying exclusively on conceptual instruction, the pesantren incorporates religious values into recurring spiritual activities. Within this framework, riyāḍah can be interpreted as an experiential educational mechanism connecting religious knowledge with devotional engagement and opportunities for moral reflection. This interpretation is consistent with scholarship emphasizing mujāhadah and riyāḍah as important practices in Sufi spiritual formation and the cultivation of closeness to God (Fadhil & Sebgag, 2021; Subaidi & Noh, 2023).

The relationship between devotional repetition and religious character can be understood through the educational significance of istiqāmah. Regular participation in Wirid Lazimah, Wadifah, and Hailalah provides continuity in religious practice and opportunities for students to engage repeatedly with spiritual values. Research on habit formation suggests that consistent behavioral repetition within stable contexts can support the development of habitual patterns. Nevertheless, behavioral consistency should not be equated automatically with spiritual internalization. Although devotional repetition may support religious reflection and meaning-making, the present findings do

not establish a universal temporal sequence from ritual participation to spiritual experience, internalization, and character transformation (Cappellen et al., 2023; Keller et al., 2021).

The integration of tawakkul, rajā', and khawf offers a multidimensional interpretation of Sufi-based religious character education. Tawakkul emphasizes responsible effort and reliance on God, rajā' sustains hope in divine mercy and forgiveness, while khawf reinforces awareness of moral accountability and religious obligations. Conceptually, these values may complement one another by connecting spiritual commitment, religious hope, and moral responsibility. However, their integration into stable personal dispositions cannot be assumed from ritual participation alone. The findings therefore support a framework of potentially interconnected spiritual orientations rather than a demonstrated causal pathway of character transformation (Muhlison, 2025).

The role of the kiai, mursyid, and muqaddam is particularly significant because spiritual guidance connects devotional practices with religious interpretation, ethical expectations, and everyday conduct. Spiritual mentoring may help students understand the meaning of religious practices beyond procedural compliance, while the pesantren environment provides opportunities for consistent religious engagement. Nevertheless, character development also occurs through formal learning, institutional regulations, peer relationships, and the exemplary conduct of educators. The contribution of Tijaniyyah riyāḍah should therefore be interpreted as interactive and context-dependent rather than as the sole determinant of religious character. This interpretation is consistent with studies emphasizing the roles of educational guidance, institutional culture, and social environments in religious character formation (A'liyah & Muzakki, 2023; Ma'arif et al., 2024).

Based on the relationships identified in the findings, this study proposes an integrated framework in which sharia-based discipline, riyāḍah, istiqāmah, spiritual guidance, and religious reflection provide interconnected educational conditions for cultivating tawakkul, rajā', and khawf. Within this framework, riyāḍah represents experiential engagement, istiqāmah supports continuity, spiritual mentors facilitate religious understanding, and the pesantren environment reinforces devotional and moral expectations. These dimensions may collectively support students' movement from religious understanding toward personal appropriation and everyday expression of spiritual values. The proposed framework constitutes an analytical contribution rather than an empirically verified sequence of transformation, particularly because longitudinal evidence of individual internalization remains limited (Abdullah et al., 2026; Ma'arif et al., 2024).

Accordingly, the Riyāḍah-Based Spiritual Value Internalization Model of the Tijaniyyah Sufi Order can be formulated through the following sequence: Tawakkul–Rajā', Khawf, Sharia-Based Discipline, Riyāḍah, Repetition/Istiqāmah, Spiritual Experience, Engagement/Meaning-Making, Habituation, Internalization, Character Actualization, Religious Character/Istiqāmah. The novelty of this model lies in its explanation of the gradual mechanisms through which riyāḍah, istiqāmah, guidance by the mursyid, and the pesantren environment operate integratively to transform spiritual values into religious character. Thus, riyāḍah can be conceptualized as transformative experiential spiritual education, namely experience-based spiritual education that transforms Sufi values from the normative level into inner dispositions and religious behavior through sustained practice and habituation (Fadhil & Sebgag, 2021; Ma'arif et al., 2024).

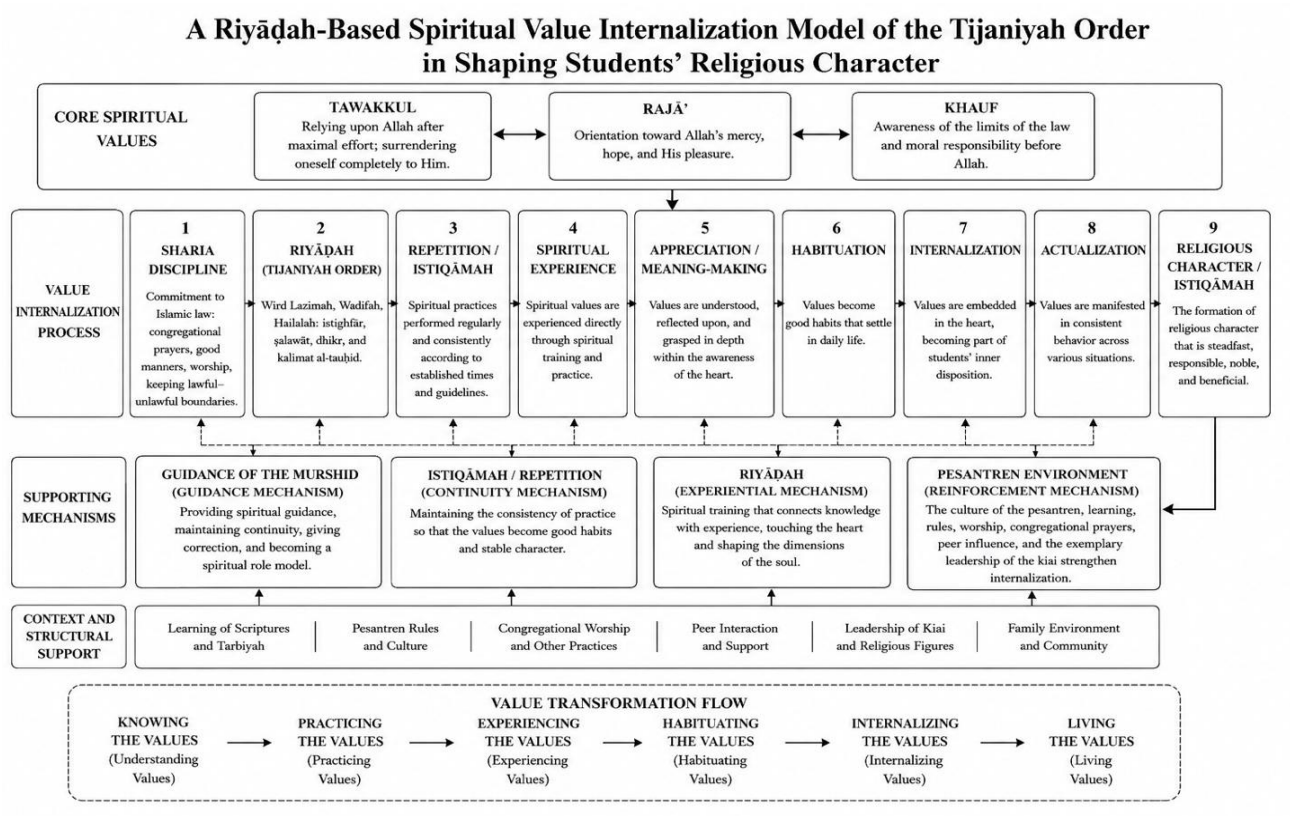


Figure 2. Model of Spiritual Value Internalization through Riyāḍah Practices of the Tijaniyyah Sufi Order in the Formation of Students' Religious Character

This study offers practical recommendations for strengthening Sufi-based religious character education in pesantren. First, pesantren administrators should integrate the values of tawakkul, rajā', and khawf into structured spiritual education programs combining religious instruction with regular riyāḍah practices, including Wirid Lazimah, Wadifah, and Hailalah. Second, kiai, mursyid, and spiritual mentors should provide consistent guidance, reflective discussions, and individual mentoring to help students connect devotional practices with everyday moral decisions. Third, pesantren should promote istiqāmah through supportive routines, positive role models, and peer engagement. Finally, character development should be evaluated through student reflections, interviews, and observable behavior rather than ritual attendance alone. These recommendations should be adapted to each institution's religious tradition and educational context, while further longitudinal research is needed to assess their effectiveness and sustainability.

CONCLUSION

This study demonstrates that the formation of students' religious character through riyāḍah of the Tijaniyyah Sufi Order at Pondok Pesantren Zawiyah, Garut, constitutes a gradual, integrative, and sustained process of spiritual transformation. Tawakkul, rajā', and khawf do not remain merely as normative values to be cognitively understood but progress from knowing the values to practicing the values, experiencing the values, habituating the values, internalizing the values, and ultimately achieving character actualization. This transformation occurs through the integration of sharia-based discipline, riyāḍah, istiqāmah, spiritual experience, engagement and meaning-making, habituation, internalization, and character actualization. Consequently, tawakkul develops into steadfastness, active effort, and surrender to God; rajā' develops into spiritual optimism and motivation for self-improvement; while khawf develops into self-regulation, moral prudence, discipline, and religious responsibility. The principal contribution of this study lies in conceptualizing riyāḍah as

transformative experiential spiritual education, in which riyāḍah functions as an experiential mechanism, istiqāmah as a continuity mechanism, the kiai/mursyid as a guidance mechanism, and the pesantren environment as a reinforcement mechanism. This conceptualization extends current understandings of Islamic character education by elucidating the mechanisms through which Sufi values are transformed from the domain of knowledge into spiritual experience, inner dispositions, and relatively stable religious behavior. Accordingly, the significance of this study for Islamic education lies in demonstrating that religious character formation cannot be adequately achieved through value instruction alone but requires structured spiritual experience, continuity of practice, meaningful guidance, and a supportive educational environment. The resulting model therefore offers a conceptual framework for the development of Sufi-based religious character education while positioning riyāḍah not merely as a ritual practice but as a transformative pedagogical mechanism that connects the spiritual, moral, and behavioral dimensions of students' religious character formation.

DECLARATION OF AI AND AI ASSISTED TECHNOLOGIES IN THE WRITING PROCESS

During the preparation of this manuscript, the authors used ChatGPT solely for language editing and grammatical refinement. All AI-assisted content was reviewed, edited, and validated by the authors, who retain full responsibility for the accuracy, integrity, and final content of the manuscript.

AUTHORS' CONTRIBUTION

Author 1: Conceptualization; Project administration; Supervision; Validation; Writing – review and editing.

Author 2: Conceptualization; Data curation; Investigation; Resources.

Author 3: Data curation; Investigation; Validation.

Author 4: Formal analysis; Methodology; Visualization; Writing – original draft.

Author 5: Formal analysis; Investigation; Writing – review and editing.

DECLARATION OF COMPETING INTEREST

The authors declare that there are no conflicts of interest, financial or personal, that could have influenced the conduct, interpretation, or reporting of this research.

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