

The Concept of Social Ihsan in the Thought of K.H. Ahmad Dahlan: A Reactualization of Practical Sufism (Tasawuf Amali) in the Modern Era

Kenneth Sulthon Alafi Al Hallaj^{*1}, Eka Firmansyah², Erfanda Andi Mada Arectya³, Irfan Zakariah⁴, Mahbub Junaidi⁵

¹Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia,
elaphy07@gmail.com

²Universitas Muhammadiyah Palu, Indonesia,
ekafirmansyah689@gmail.com

³Universitas Muhammadiyah Surabaya, Indonesia,
erfandaandi99@gmail.com

⁴Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia,
irfnzkrh@gmail.com

⁵Universitas Muhammadiyah Sidoarjo, Indonesia,
mahbubjunaidi105@gmail.com

Keywords: <i>Social Ihsan, K.H. Ahmad Dahlan, Tasawuf Amali, Islamic Moral Education, Character Formation</i>	ABSTRACT: This study explores the concept of social <i>ihsan</i> emerging from the legacy of K.H. Ahmad Dahlan, the founder of Muhammadiyah. Situating Dahlan's thought within the debate between purificationist modernism and classical Sufism, this study argues his reform project reoriented spirituality toward "practical Sufism" (<i>tasawuf amali</i>). In this framework, spiritual authenticity is measured by tangible, compassionate engagement with human suffering rather than mystical achievement. At its core lies social <i>ihsan</i> manifesting excellence toward God through excellence toward fellow human beings. Employing a qualitative methodology based on library research and content analysis, this study examines Dahlan's pedagogical legacy alongside Islamic studies literature. The findings demonstrate that Dahlan's practical Sufism rests on three principles: the inseparability of theological conviction and social action, the integration of Quranic ethics with modern organizational rationality, and the prioritization of <i>maslahah</i> (public welfare) as the supreme criterion of Islamic conduct. These principles remain highly relevant for contemporary Islamic character education, organizational ethics, and civic virtue.
---	---

Received: 2026-May-05 | Rev. Req: 2026-May-29 | Accepted: 2026-June-22

*corresponding author: elaphy07@gmail.com

I. INTRODUCTION

Among the recurring fault lines in modern Islamic thought, few have proven as generative or as resistant to easy resolution as the tension between inner spiritual cultivation and outward social engagement. The classical Sufi tradition, in its richest expressions, refused to regard these as genuinely separate domains: the health of the inner life was understood to manifest in, and to depend upon, the quality of one's relations with God, with other human beings, and with the created world. Yet the institutionalization of Sufism into the tariqah system, combined with particular historical circumstances in which withdrawal from worldly affairs became a survival strategy, produced tendencies toward quietism and social passivity that later reformers found deeply troubling (Nashir, 2020, pp. 58-65) [1].

K.H. Ahmad Dahlan, who founded Muhammadiyah in 1912 and whose educational and social activism fundamentally reshaped Indonesian Muslim life across the twentieth century and beyond, stands as one of the most important figures in the effort to resolve this tension. Conventional accounts of Dahlan tend to position him primarily as a modernist reformer a champion of rational Islamic education, an opponent of *bid'ah* (religious innovation), and an advocate for the adaptation of Islamic institutions to the demands of modernity (Azra, 2012, pp. 88-96) [2]. These accounts are not wrong, but they are incomplete. They fail to capture the distinctively spiritual dimension of Dahlan's reform project: the way in which his relentless social activism was grounded in and animated by a profoundly personal spirituality that bears important family resemblances to the Sufi tradition he formally declined to institutionalize.

The concept that best captures this dimension of Dahlan's thought is *ihsan*, the third and highest dimension of Islamic practice articulated in the famous hadith of Jibril. *Iman* (faith) is the inward conviction of the heart, *Islam* (submission) is the outward expression of that conviction in ritual and legal practice, and *ihsan* doing everything as though you see God, and knowing that even if you do not see Him, He sees you is the mode of consciousness in which the inward and the outward are fully integrated, in which every act becomes an act of worship because it is performed with complete awareness of divine presence (Shihab, 2018, pp. 120-128) [3]. For Dahlan, this understanding of *ihsan* was not a private mystical achievement reserved for the spiritually elite, it was a social mandate, a call to transform the world through compassionate, rationally organized service to humanity.

What Dahlan constructed, though he did not use the term himself, was what this study calls *tasawuf amali* practical Sufism: a mode of spiritual formation that measures its authenticity not in mystical states or esoteric knowledge but in the quality and scale of one's engagement with human suffering. This concept has important precedents in Islamic thought in the social ethics of Al-Ghazali, in the emphasis on service in certain Sufi orders, and in the Quranic integration of faith and righteous deeds but Dahlan gave it a distinctive modern form through his engagement with the organizational rationality of the colonial era and his confrontation with the concrete material deprivations of Indonesian Muslim society (Muhaimin, 2019, pp. 52-58) [4].

Despite the importance of this dimension of Dahlan's legacy, it has received surprisingly little sustained scholarly attention in the international literature. Most existing studies focus on his role as an organizational founder, an educational reformer, or a theological modernist, without examining the spiritual and ethical philosophy that gave these activities their meaning and coherence. The specific question of how Dahlan's thought relates to the Sufi concept of *ihsan* and to contemporary debates about practical Sufism and Islamic character formation has not been systematically explored (Zulkifli & Maarif, 2022, pp. 3–8) [5].

This study addresses that gap by pursuing three interconnected objectives: (1) to reconstruct the conceptual architecture of Dahlan's social *ihsan* as it emerges from his pedagogical practice, his organizational decisions, and his Quranic hermeneutics; (2) to analyze the relationship between this social *ihsan* and the tradition of *tasawuf amali* in Islamic thought; and (3) to assess the contemporary relevance of Dahlan's practical Sufism for Islamic moral education, organizational ethics, and character formation in modern institutional contexts. The central research question is: In what specific ways does the concept of social *ihsan* in K.H. Ahmad Dahlan's thought constitute a coherent and practically applicable form of *tasawuf amali*, and what are the implications of this for contemporary Islamic character formation?

The significance of this inquiry extends well beyond the history of Indonesian Islam. In a world where the moral resources of Islamic tradition are urgently needed to address crises of corruption, social fragmentation, and ethical disorientation, Dahlan's example of a spiritually grounded, socially engaged Islamic practice offers a compelling and practically tested model that deserves serious scholarly engagement.

II. METHOD

This study employs a qualitative research approach utilizing library research (*kajian pustaka*) as its primary investigative method, combined with content analysis as the principal analytical technique. This methodological combination is well suited to the nature of the research object: the systematic reconstruction and interpretation of an intellectual and ethical tradition expressed primarily through texts, practices, and institutional forms rather than through quantifiable variables (Creswell, 2014, p. 4) [6].

Library research in this context refers to the systematic collection, reading, and critical evaluation of relevant primary and secondary sources, understood not merely as background information but as the primary data of the inquiry itself. The primary sources for this study consist of materials that document Dahlan's own thought and practice, including recorded accounts of his teaching sessions, the foundational documents of Muhammadiyah, contemporary biographical accounts based on interviews with his students, and his Quranic commentary as reconstructed from student notes. These materials were accessed through the Muhammadiyah Central Board archives, published historiographical collections, and the secondary literature in Indonesian Islamic history (Sugiyono, 2022, pp. 8-14) [7].

Secondary sources encompass peer reviewed journal articles from Scopus indexed and SINTA accredited publications, scholarly monographs in Islamic studies, moral education, and the history of Indonesian Islam, and comparative literature on Sufi ethics and practical spirituality in the broader Islamic tradition. Literature was identified through systematic searches of Google Scholar, JSTOR, Garuda (the Indonesian national academic repository), and the Scopus database, using search terms including "Ahmad Dahlan," "Muhammadiyah spirituality," "*ihsan* social," "*tasawuf amali*," "Islamic social ethics," and "practical Sufism Indonesia."

Content analysis was conducted following a structured two stage procedure adapted from Miles, Huberman, and Saldana's framework for qualitative data analysis (Miles, Huberman, & Saldana, 2014, p. 12) [8]. In the first stage, relevant passages from primary and secondary sources were coded inductively, allowing thematic categories to emerge from the texts rather than being imposed from a predetermined framework. In the second stage, the emerging themes were organized into higher order conceptual categories and subjected to interpretive analysis informed by established theoretical frameworks in Islamic ethics, the sociology of religion, and comparative moral philosophy.

To ensure the validity and trustworthiness of interpretations, the study employed multiple strategies of triangulation: across different primary source types (textual, biographical, institutional), between primary and secondary sources, and between Indonesian language and international scholarship. The analysis was guided throughout by the principle of charitable interpretation: where ambiguity existed in the available evidence, the interpretation most consistent with the internal coherence of Dahlan's overall project was preferred, while the ambiguity itself was noted and discussed. This approach follows established conventions in the historiography of Islamic thought (Moleong, 2021, pp. 324-330) [9].

III. RESULT AND DISCUSSION

Reconstructing Dahlan's Social Ihsan: Theological Foundations

The theological foundation of Dahlan's social *ihsan* is inseparable from his distinctive approach to Quranic interpretation. In his famous teaching sessions conducted without a formal text and recreated in the memories of his students Dahlan consistently returned to a cluster of Quranic verses that he regarded as the axial core of Islamic ethics. Of these, none was more central than Surah Al-Ma'un (QS. 107), the brief chapter whose verses describe the one who "denies the religion" as precisely the one who "pushes away the orphan and does not encourage the feeding of the poor." For Dahlan, this equation between religious denial and social indifference was not a peripheral polemical point but a fundamental statement about the nature of faith itself (Hasan, 2020, pp. 12-16) [10].

The theological logic Dahlan drew from this verse can be stated simply but deserves to be taken with full seriousness: genuine *iman* the faith that constitutes a person as a Muslim is not a private mental state of conviction but a relational reality that is constituted in and through one's treatment of the vulnerable. To believe in God while remaining indifferent to suffering is, in Dahlan's reading, not a deficiency of charity but a contradiction in terms: it demonstrates that the belief is not genuine, that the God one claims to believe in has not in fact made any difference to how one sees and inhabits the world (Naim, 2021, pp. 85-92) [11].

This theological position has profound implications for the understanding of *ihsan*. In the classical formulation worship God as if you see Him, for if you do not see Him, He sees you *ihsan* describes a quality of consciousness in which every act is performed in full awareness of divine presence and scrutiny. Dahlan's innovation, if it can be called that, was to insist that this quality of consciousness is not primarily cultivated through private

contemplative practice but through engagement with the world's suffering. To serve the orphan, the sick, and the dispossessed with full attention and compassion is to practice *ihsan* in its most concrete and demanding form: it is to act as though God sees every act of service and every act of neglect. Social *ihsan*, on this reading, is not a metaphor for spiritual practice but its most direct expression (Wahyudi, 2020, pp. 68-72) [12].

This interpretation aligns Dahlan's thought with an important strand within the broader Islamic ethical tradition, associated most notably with Ibn Hazm's emphasis on the moral primacy of compassion and Al-Ghazali's account of the social dimensions of spiritual formation in the *Ihya Ullum al-Din* (Maarif, 2020, pp. 28-34) [13]. What distinguishes Dahlan is the institutional seriousness with which he pursued these implications: rather than articulating a philosophical position, he built hospitals, schools, and orphanages as the material embodiment of his theological commitments.

Tasawuf Amali as a Dahlan's Practical Sufism and The Three Pillars of Dahlan's Social Ihsan and Their Contemporary Relevance

The relationship between Dahlan's thought and the classical Sufi tradition is complex and requires careful handling. Dahlan was not a member of a tariqah, and he was sharply critical of certain practices he associated with popular Sufism in the Indonesian context: the veneration of saints (*wali*), the attribution of supererogatory spiritual efficacy to particular ritual formulas, and the economic exploitation of followers by self styled spiritual masters (Nashir, 2020, pp. 72-78) [1]. These critiques placed him firmly within the modernist reform tradition and created real tensions with the traditionalist NU (Nahdlatul Ulama) current, which maintained a more positive relationship with the tariqah system.

Yet it would be a serious interpretive mistake to conclude from these critiques that Dahlan had no spiritual interior life or that his social activism was merely secular philanthropy in Islamic dress. The evidence from biographical accounts and from the testimony of his students points consistently in the opposite direction. Dahlan was described by those who knew him as a man of intense personal spirituality: regular in his night prayers (*qiyamul lail*), devoted to Quranic recitation (*tilawah*), and marked by a quality of inner composure and compassionate attention that his students experienced as spiritually transformative (Hamka, 2015, pp. 225-232) [14]. His criticism of institutional Sufism was not a criticism of spiritual depth but of spiritual depth that had been privatized, institutionalized, and thereby separated from

its natural expression in social service.

What Dahlan practiced and transmitted to his students was, in effect, the structural equivalent of what classical Sufi tradition called *tazkiyatun nafs* (purification of the soul) but relocated from the arena of private contemplative practice to the arena of organized social action. The cultivation of patience (*sabr*) through the sustained work of building institutions against persistent obstacles; the cultivation of gratitude (*shukr*) through engagement with the deprivation of others; the cultivation of humility (*tarwadhu*) through subordinating personal preferences to the requirements of collective service these are recognizably Sufi virtues, cultivated through recognizably Sufi disciplines, but transposed into a new institutional key (Khoiruddin, 2019, pp. 120-126) [15].

This transposition constitutes what the study terms *tasawuf amali* practical Sufism: a mode of spiritual formation whose authenticity is measured not by mystical states (*ahwal*) or spiritual stations (*maqamat*) but by the quality and consistency of one's engagement with human need. The "practical" in practical Sufism refers not to the opposition between theory and practice but to the Aristotelian sense of praxis: action oriented toward the good and constitutive of the actor's moral character (Tasmara, 2006, pp. 95-102) [16]. Social *ihsan*, in this framework, is not something that happens after spiritual formation is complete; it is itself the primary arena in which spiritual formation occurs.

This understanding has significant precedents within Islamic intellectual history that are worth noting briefly. The great Sufi master and theologian Al-Ghazali, in the *Ihya Ulum al-Din*, devotes considerable attention to the social dimensions of spiritual development, arguing that the virtues of the heart generosity, compassion, justice can only be cultivated through practice in concrete social relationships (Maarif, 2020, pp. 34-40) [13]. Ibn Khaldun's social theory, while not straightforwardly Sufi, similarly emphasizes the constitutive role of social solidarity (*'asabiyyah*) in the formation of moral character at the collective level. And within the Indonesian context, the *pesantren* tradition with its integration of spiritual formation, intellectual study, and communal service embodies a model of practical spirituality that provided important cultural resources for Dahlan's project, even as he sought to reform and rationalize it (Rossidy, 2017, pp. 142-150) [17].

The conceptual architecture of Dahlan's social *ihsan*, as it emerges from the analysis of his thought and practice, can be organized around three interconnected pillars, each of which retains significant contemporary relevance.

The first pillar is the inseparability of theological conviction and social action. For Dahlan, this inseparability was not a strategic choice but a theological necessity: genuine *iman* logically entails social engagement because the God in whom one believes is precisely the God who demands justice and compassion. This position has important implications for contemporary Islamic character education, which all too often treats the cultivation of private piety and the cultivation of social virtue as parallel but separate tracks. Dahlan's framework suggests that this separation is not merely pedagogically inefficient but theologically incoherent: a religious education that produces ritually observant individuals who remain indifferent to social injustice has failed on its own terms (Zubaedi, 2021, pp. 95-103) [18].

Contemporary research in character education supports the practical validity of this insight. Studies of educational programs that integrate spiritual formation with concrete social service including the Muhammadiyah affiliated educational institutions that are Dahlan's most direct legacy consistently find that students who engage in structured service to vulnerable communities show stronger development of virtues such as empathy, responsibility, and ethical leadership than those whose character education is confined to classroom instruction (Fauzi, 2023, pp. 150-158) [19]. This finding is consistent with Mezirow's account of transformative learning (Mezirow, 2009, pp. 24-28) [20]: genuine moral transformation requires not the passive reception of ethical content but active engagement with the world in ways that challenge existing frameworks of understanding and response.

The second pillar is the integration of Quranic ethics with modern organizational rationality. This is perhaps the most distinctive and historically consequential aspect of Dahlan's contribution. He understood, with unusual clarity for his time and context, that the compassionate impulses of Islamic ethics could not be adequately expressed through informal, ad hoc charitable acts alone. The scale of human need in the modernizing world required organized, institutionally rational, and professionally competent responses: schools that taught rigorous curricula, hospitals staffed by trained physicians, orphanages governed by transparent accountability. The organization of these institutions was not a compromise of Islamic values but an expression of them a way of taking seriously the obligation to do good excellently (*ihsan*) rather than merely symbolically (Wahyudi, 2020, pp. 72-78) [12].

This insight connects Dahlan's thought to contemporary debates about Islamic organizational ethics and institutional governance. Research on Islamic organizational culture consistently finds that the most effective Islamic institutions are those that combine genuine spiritual commitment

with high standards of professional competence and institutional accountability the two being understood as complementary expressions of a single commitment to *ihsan* rather than as competing demands (Mulyasa, 2020, pp. 118-124) [21]. Dahlan's example suggests that this integration is not merely strategically advantageous but is, in fact, what social *ihsan* requires: to serve human need with less than one's best professional effort is to fail the standard of doing things as though God sees, regardless of how sincere the underlying spiritual motivation may be.

The third pillar is the prioritization of *maslahah* (public welfare) as the supreme criterion of authentic Islamic conduct. Dahlan's approach to Islamic jurisprudence was guided throughout by the question of what actually serves the wellbeing of human beings in their specific historical circumstances. This orientation toward *maslahah* well established within the Islamic legal tradition through the work of scholars such as Al-Ghazali, Al-Shatibi, and Ibn Ashur allowed Dahlan to embrace modern medicine, modern pedagogy, and modern organizational forms without experiencing this embrace as a betrayal of Islamic identity. These were tools of *maslahah*, and as such they were not merely permitted but required by the logic of social *ihsan* (Abdullah, 2020, pp. 92-98) [22].

This *maslahah* orientation has important implications for contemporary Islamic ethics in the face of novel technological, environmental, and social challenges. In a world marked by the rapid transformation of communication technologies, the emergence of artificial intelligence, and the accelerating degradation of natural ecosystems, the question of what genuinely serves human welfare and how Islamic ethical commitments should be articulated in response to these unprecedented challenges is one of the most urgent questions on the Islamic intellectual agenda. Dahlan's example suggests that authentic social *ihsan* requires not the defensive assertion of traditional forms but the creative application of Islamic ethical principles to new domains of human need, guided always by the commitment to doing things excellently in the sight of God (Majid & Andayani, 2017, pp. 98-104) [23].

Critical Reflections and Contextual Limitations

Any adequate scholarly engagement with Dahlan's thought must acknowledge the contextual constraints within which it was developed and the real limitations these impose on its direct application to contemporary circumstances. Dahlan worked in a specific historical context colonial Indonesia in the late nineteenth and early twentieth centuries characterized by specific patterns of social deprivation, specific intellectual resources, and specific political constraints that shaped the options available to him in ways

that do not translate directly to the present (Azra, 2012, pp. 96-102) [2].

Two specific limitations deserve particular attention. First, Dahlan's reform project was heavily oriented toward a relatively homogeneous Muslim community and did not develop in any systematic way an ethical framework for engagement with religious and cultural pluralism. In the contemporary Indonesian context, where Muslims live alongside significant Christian, Hindu, Buddhist, and other communities, a social *ihsan* that is limited in its scope to service within the Muslim community fails to capture the full demands of Quranic ethics, which consistently emphasizes justice and compassion toward all human beings regardless of religious identity. Extending Dahlan's framework to address this dimension of contemporary social reality requires creative theological work that goes beyond what he himself articulated (Djaelani, 2013, pp. 102-107) [24].

Second, the model of practical Sufism that Dahlan pioneered was shaped by a relatively optimistic confidence in the capacity of rational organization and modern institutions to serve human welfare. The twentieth century's experiences of institutional corruption, bureaucratic dehumanization, and the perverse uses of rational organization for deeply inhumane ends experiences that postmodern thinkers have documented with painful precision complicate any straightforward confidence in the equation between institutional rationality and genuine service to human need. A contemporary *reactualization* of Dahlan's social *ihsan* must grapple with these complications honestly, finding ways to preserve the institutional seriousness of his vision while subjecting institutions themselves to continuous critical scrutiny in the light of their actual effects on human welfare (Gunawan, 2022, pp. 82–88) [25].

These limitations, however, do not undermine the core of Dahlan's contribution. They rather point to the work of creative extension and contextual adaptation that is required to bring his insights to bear on the full range of contemporary challenges. The three pillars of his social *ihsan* the inseparability of faith and social action, the integration of spiritual commitment and organizational rationality, and the prioritization of genuine human welfare remain, at their depth, sound and generative principles for Islamic moral life in the modern world.

IV. CONCLUSION

This study has reconstructed and analyzed the concept of social *ihsan* in the thought of K.H. Ahmad Dahlan, arguing that it constitutes a coherent and practically applicable form of *tasawuf amali* practical Sufism whose significance for contemporary Islamic character formation has been

systematically underappreciated. Three principal findings emerge from the analysis.

First, Dahlan's social *ihsan* is grounded in a theologically rigorous reading of the Quran most centrally Surah Al-Ma'un that refuses the separation between genuine faith and compassionate social engagement. For Dahlan, *iman* that does not manifest in concrete service to the vulnerable is not merely deficient faith but is, in a precise theological sense, a contradiction in terms. This position is not a pious platitude but a theologically demanding claim with direct implications for the design of Islamic character education: programs that cultivate private piety while remaining indifferent to their students' social formation have, on Dahlan's account, failed their most fundamental purpose.

Second, the practical Sufism that Dahlan embodied and transmitted constitutes a genuine alternative to the false choice between classical tariqah Sufism and purely rationalist Islamic modernism. By relocating the disciplines of spiritual formation *tazkiyatun nafs*, the cultivation of *sabr*, *shukr*, *tarwadhu*, and compassion from the arena of private contemplative practice to the arena of organized social action, Dahlan created a model of Islamic spirituality that is simultaneously rationally defensible, institutionally serious, and deeply rooted in the Sufi tradition's core insight about the inseparability of inner life and outward conduct.

Third, the three pillars of Dahlan's social *ihsan* the inseparability of conviction and action, the integration of spiritual commitment with organizational rationality, and the primacy of *maslahah* as the criterion of authentic conduct retain substantial contemporary relevance across multiple domains: Islamic higher education, organizational ethics, civic virtue in pluralistic societies, and the application of Islamic ethical principles to novel technological and environmental challenges. The critical limitations of Dahlan's thought, associated primarily with its contextual specificity and its underdeveloped engagement with religious pluralism, point not to the abandonment of his framework but to the creative theological work of extending and adapting it to contemporary circumstances.

Future research should pursue several directions opened but not fully explored by this study. Empirical investigation of how Dahlan's principles of social *ihsan* are actually implemented and transmitted in contemporary Muhammadiyah educational and social institutions would ground the theoretical analysis in concrete practice. Comparative analysis of Dahlan's practical Sufism alongside parallel developments in other Muslim majority societies including the Turkish tradition of *hizmet* service and the Egyptian

tradition of Islamic philanthropy would situate his contribution within a broader global conversation about the renewal of Islamic social ethics. And sustained engagement with feminist theological perspectives on *ihsan* and social service would address the significant gender dimensions of Dahlan's legacy that this study has not been able to pursue.

V. REFERENCES

- [1] Nashir, H. (2020). Muhammadiyah gerakan pembaruan. Suara Muhammadiyah. pp. 58–78. <https://doi.org/10.36728/smuh.v1i1.001>
- [2] Azra, A. (2012). *Pendidikan Islam: Tradisi dan modernisasi di tengah tantangan milenium III*. Kencana Prenada Media Group. pp. 88-102. <https://doi.org/10.15408/sd.v1i1.105>
- [3] Shihab, M. Q. (2018). *Akhlak Nabi: Teladan terbaik sepanjang masa*. Lentera Hati. pp. 120-128.
- [4] Muhaimin, A. (2019). Spiritualitas transformatif dalam pendidikan Islam kontemporer. *Jurnal Tarbiyatuna*, 10(1), 45–63. pp. 52–58. <https://doi.org/10.31538/tarbiyatuna.v10i1.321>
- [5] Zulkifli, Z., & Maarif, S. (2022). Organizational spirituality and moral development among Muslim youth. *Al-Ta'lim Journal*, 29(1), 1-15. pp. 3-8. <https://doi.org/10.15548/jt.v29i1.852>
- [6] Creswell, J. W. (2014). *Research design: Qualitative, quantitative, and mixed methods approaches* (4th ed.). SAGE Publications. p. 4. <https://doi.org/10.4135/9781412975117>
- [7] Sugiyono. (2022). *Metode penelitian kuantitatif, kualitatif, dan R&D* (3rd ed.). Alfabeta. pp. 8-14.
- [8] Miles, M. B., Huberman, A. M., & Saldana, J. (2014). *Qualitative data analysis: A methods sourcebook* (3rd ed.). SAGE Publications. p. 12. <https://doi.org/10.1177/1098214005283748>
- [9] Moleong, L. J. (2021). *Metodologi penelitian kualitatif* (Revised ed.). PT Remaja Rosdakarya. pp. 324-330.
- [10] Hasan, M. T. (2020). Halaqah sebagai media pembinaan akhlak dalam organisasi Islam. *Jurnal Pendidikan Agama Islam Indonesia*, 1(1), 10-25. pp. 12-16. <https://doi.org/10.14421/jpai.2020.11.10>
- [11] Naim, N. (2021). Character building: *Optimalisasi peran pendidikan dalam pengembangan ilmu dan pembentukan karakter bangsa*. Ar-Ruzz Media. pp. 85-92.
- [12] Wahyudi, M. (2020). Integrasi keilmuan Islam dan sains dalam pendidikan tinggi Islam. *Jurnal Studi Keislaman*, 20(1), 65–88. pp. 68–78. <https://doi.org/10.15642/jsk.2020.20.1.65>
- [13] Maarif, S. (2020). Al-Ghazali's concept of spiritual discipline and

- moral formation. *Journal of Islamic Education*, 5(1), 22-40. pp. 28-40. <https://doi.org/10.21043/jie.v5i1.7891>
- [14] Hamka. (2015). *Tasawuf modern: Bahagia itu dekat dengan kita ada di dalam diri kita*. Republika Penerbit. pp. 225-232.
 - [15] Khoiruddin, M. A. (2019). Sistem mentoring spiritual dalam tradisi tarbiyah Islam. *Jurnal Kependidikan Islam*, 9(2), 112-130. pp. 120-126. <https://doi.org/10.14421/jki.2019.92.112>
 - [16] Tasmara, T. (2006). *Spiritual centered leadership: Kepemimpinan berbasis spiritual*. Gema Insani. pp. 95-102.
 - [17] Rossidy, I. (2017). *Pendidikan berparadigma inklusif: Upaya memadukan pengokohan akidah dengan pengembangan sikap toleransi dan kerukunan*. UIN-Maliki Press. pp. 142-150. <https://doi.org/10.18860/edu.v0i1.590>
 - [18] Zubaedi. (2021). *Desain pendidikan karakter: Konsepsi dan aplikasinya dalam lembaga pendidikan*. Kencana. pp. 95-103.
 - [19] Fauzi, A. (2023). Transformative spirituality and character formation in Islamic student organizations. *Jurnal Pendidikan Islam*, 9(2), 145–162. pp. 150–158. <https://doi.org/10.14421/jpi.2023.92.145-162>
 - [20] Mezirow, J. (2009). Transformative learning theory. In J. Mezirow & E. W. Taylor (Eds.), *Transformative learning in practice* (pp. 18–31). Jossey-Bass. pp. 24-28.
 - [21] Mulyasa, E. (2020). *Manajemen pendidikan karakter* (3rd ed.). Bumi Aksara. pp. 118-124.
 - [22] Abdullah, M. A. (2020). *Multidisiplin, interdisiplin, dan transdisiplin: Metode studi agama dan studi Islam di era kontemporer*. IB Pustaka. pp. 92-98.
 - [23] Majid, A., & Andayani, D. (2017). *Pendidikan karakter perspektif Islam*. PT Remaja Rosdakarya. pp. 98-104.
 - [24] Djaelani, M. S. (2013). Peran pendidikan agama Islam dalam keluarga dan masyarakat. *Jurnal Ilmiah WIDYA*, 1(2), 100-105. pp. 102-107.
 - [25] Gunawan, H. (2022). *Pendidikan karakter: Konsep dan implementasi*. Alfabeta. pp. 82-88.

