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Research Article

From Pepaosan to Pedagogy: Reconstructing a Tuan Guru's Living Sufism into a Humanist-Spiritual Model of Islamic Education

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ABSTRACT

Purpose of the study: This study aims to reconstruct the Sufi (tasawuf) educational thought of Tuan Guru Haji (TGH.) Muhammad Mutawalli (1921–1984), explain how it is implemented in Islamic education, and assess its relevance to contemporary challenges facing Islamic education.

Methodology: This qualitative study used a phenomenological design. The study collected data through moderate participant observation, semi-structured in-depth interviews with purposively and snowball-selected informants from four categories (successor teachers, educators, family heirs, and congregation members), and documentation of pesantren archives and oral literature. Data were analyzed using the Miles and Huberman interactive model (data reduction, data display, and conclusion drawing/verification) and checked through source and method triangulation.

Main Findings: The teaching rests on seven interlocking values (tazkiyat al-nafs, mahabbah ilallah, dzikir, muraqabah, muhasabah, zuhud, and qana'ah) transmitted through three mechanisms: a value-integrated curriculum, graduated habituation, and the deliberate repurposing of the Sasak pepaosan oral tradition as a pedagogical medium. These mechanisms respond to seven dimensions of contemporary challenge and converge in a Humanist-Spiritual Islamic Education Model built on three pillars (tazkiyah, ta'dib, ta'lim) and four instruments (the teacher as murabbi, a value-integrated curriculum, a religious institutional culture, and exemplary conduct).

Novelty/Originality of this study: This study is among the first to reconstruct a single tuan guru's living Sufism into a transferable conceptual model and to show that local oral tradition can function as a deliberate instrument of Sufi pedagogy rather than merely as folk entertainment.

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1. INTRODUCTION

Islamic education in Indonesia has always carried a dual mandate: to transmit religious knowledge and to form the moral and spiritual character of the learner. Contemporary discussions of Islamic education, however, tend to privilege the cognitive and administrative dimensions of schooling, such as curriculum

standardization, digital learning infrastructure, and accreditation, over the cultivation of spiritual depth [1], [2]. Recent evaluations of religious moderation programs show that values are still taught largely as textual content within limited classroom time rather than as lived dispositions [3], [4], and analyses of Islamic textbooks reveal that cognitive transmission alone does not guarantee tolerant or ethical conduct [5]. Indonesian Muslim communities consequently report a widening gap between religious formality and religious interiority: students may perform ritual obligations correctly while remaining vulnerable to dishonesty, low empathy, and susceptibility to extremist or nihilistic currents circulating through digital media [6], [7]. Character degradation among the young, declining attention spans, achievement pressure, and an intellect-dominant model of learning are increasingly cited as symptoms of a spiritual vacuum in modern schooling [8], [9].

This is not a new observation, but its persistence across successive waves of curricular reform suggests that the problem is structural rather than merely a matter of insufficient policy attention. Indonesian Islamic education has, since the early twentieth century, oscillated between two institutional poles: the traditional pesantren, oriented toward classical textual mastery and personal formation under a kyai or tuan guru, and the modernizing madrasah or Islamic school, oriented toward integrating religious instruction with the subject structure of general education [10], [11]. Each pole carries its own vulnerability. Where pesantren retain strong spiritual and moral formation but under-integrate contemporary competencies, their graduates may struggle to translate deep religious learning into the practical, technical, and digital literacies increasingly demanded by economic and civic life [12]. Where modernized Islamic schools successfully integrate general subject matter, they risk reproducing the fragmentation critiqued by reformist Muslim scholars, in which religious knowledge becomes one subject among many rather than the integrating frame for all learning [13]–[15]. Neither pole, taken alone, has proven sufficient to resolve the underlying tension between intellectual competence and spiritual depth that motivates the present study.

Sufism (tasawuf) has historically supplied Islamic education with the conceptual and practical resources to address exactly this vacuum. As a branch of Islamic scholarship oriented toward the purification of the soul (tazkiyat al-nafs), Sufism reframes learning as a transformation of character rather than a transfer of information [16], [17]. Contemporary research across the Muslim world has revisited this proposition. Studies grounded in al-Ghazali's thought reconstruct moral education as an integration of moral reasoning, feeling, action, and purification rooted in tazkiyat al-nafs, riyadah (spiritual exercise), and mujahadah (spiritual struggle) [16], [18]. Empirical work in Indonesian pesantren documents Sufi-based character education led by the kiai [19], students' receptive engagement with Sufism and tarekat [20], Sufi-motivated ecological practice [21], and Sufi values transmitted through devotional traditions such as manaqib [22]. Conceptual studies further revisit zuhd and mahabbah as remedies for spiritual desolation and moral decadence [23], [24], while bibliometric evidence shows growing interest in integrating tasawuf into digital learning [25]. Taken together, this body of scholarship suggests a consistent pattern: whenever researchers have sought conceptual resources to correct an intellect-dominant model of Islamic education, they have converged, across quite different contexts, on the same classical Sufi vocabulary of purification, exemplary conduct, and inner discipline. This convergence strengthens the case for treating tasawuf not as a historical curiosity internal to Islamic mysticism but as a living and exportable pedagogical resource.

Recent work extends this argument to the mental-health and identity challenges of Generation Z. Islamic psychology increasingly models the soul as the locus of human flourishing [26], [27] and treats muraqabah and dzikir as contemplative practices with demonstrable psychological benefit [28]–[31]. At the same time, studies of Indonesian Muslim youth show that digital media reshape religious authority and piety, producing forms of religiosity that are highly visible yet often fragmented or 'formless' [32]–[34]. These findings suggest that classical frameworks of spiritual nurturing require deliberate contemporary reconstruction rather than nostalgic restatement.

Indonesia offers a particularly rich site for this reconstruction because Sufi-inflected education did not arrive through formal institutions alone. Historical scholarship on Kerinci in Sumatra shows that, before formal pesantren and madrasah existed, Sufi networks operating through recitation, imitation, and manuscript transmission already functioned as a coherent non-formal educational system [35]. Contemporary studies likewise show that Sufi orders continue to shape social change [36], [37], counter religious radicalism through dzikir and mahabbah [38]–[40], sustain disciplined ritual practice [41], mobilize ecological action [42], enhance quality of life [43], attract professionals seeking spiritual formation [44], and negotiate authority and politics [45], [46], while reformist movements have developed their own exemplary forms of Sufism [47]. A parallel dynamic unfolds on the island of Lombok, Nusa Tenggara Barat, where the tuan guru, a religious scholar who is simultaneously teacher, spiritual guide, and community leader, has for more than a century been the primary conduit through which Islamic knowledge, Sufi discipline, and local Sasak custom have been woven together [48], [49]. Scholarship on Lombok's tuan guru tradition has documented their role in shaping religious moderation [50], their political and institutional influence [51]–[54], their moral authority over everyday religiosity [55], [56], and the role of tarekat in cultivating individual and social piety among Sasak Muslims [57]–[59]. Related work has examined urban Sufism in eastern Indonesia [60], the culture-based da'wah of a

Central Lombok tuan guru [61], the symbolism of pepaosan [62], and the negotiation of religion through Lombok's performing arts [63].

A close reading of this literature reveals three gaps. First, a conceptual gap: studies of Sufism and Islamic education are predominantly normative or library-based [16], [23], [25], or they describe Sufi values as curricular content within a single institution [19], [20], [22], without reconstructing an integrated, transferable pedagogical model that links values, transmission mechanisms, and contemporary challenges. Second, a contextual gap: research on Lombok's tuan guru concentrates on political, institutional, and moderating roles [48], [50], [52], [54], and where it addresses education, it analyzes written da'wah [61], theological thought [64], or pepaosan as cultural communication [62], rather than the deliberate pedagogical use of oral tradition. Third, a methodological gap: few studies trace how a Sufi teaching is understood and transmitted across successive generations of a living community through a phenomenological design. What therefore remains unexamined is how a single tuan guru's Sufi thought can be reconstructed as a coherent pedagogical model that can be evaluated against, and potentially applied to, the concrete challenges facing Islamic education today.

This study addresses this gap through a phenomenological case study of Tuan Guru Haji (TGH) Muhammad Mutawalli (1921 to 1984), a Sasak religious scholar from Kampung Direk, Jerowaru, East Lombok, who studied under TGH. Lalu Abdul Hafidz in Kediri, West Lombok, before continuing religious study in Makkah al-Mukarramah, and who subsequently founded the Nahdlatul Awam educational institution and the Darul Yatama wal Masakin (DAYAMA) pesantren. TGH. Muhammad Mutawalli's teachings drew on the Naqshbandiyah wal-Qadiriyah tariqah as its structural backbone while remaining explicitly non-sectarian, incorporating ethical and spiritual emphases associated with al-Ghazali's tradition of akhlak and tazkiyah. His pedagogical signature was the deliberate use of local Sasak oral tradition, most notably pepaosan, the communal chanting or recitation of morally and spiritually laden texts, as a vehicle for transmitting Sufi values in a register the community could absorb without feeling that its cultural identity was being displaced. Four decades after his death, his teachings continue to circulate through majelis dzikir (dzikir congregations), family successors (zuriat), and the pesantren tradition he founded, offering a living case of Sufism functioning as an operative rather than merely textual pedagogy.

The urgency of revisiting this case lies in the specific configuration of challenges facing Islamic education in Lombok today. Fieldwork and documentary review for this study, discussed further below, converge with prior scholarship in identifying at least seven persistent tensions: (a) the long-standing dichotomy between religious knowledge (centered on kitab kuning, the classical Arabic textual canon) and modern scientific and technical knowledge [13], [14]; (b) uneven professional capacity among educators, particularly limited access to pedagogical training that integrates digital competence with spiritual formation [65], [66]; (c) the tension between preserving pesantren tradition and adopting modernization [12]; (d) the psychological and moral pressures of unfiltered digital culture on adolescents [6], [32]; (e) infrastructural and access disparities between urban and rural pesantren [67]; (f) a curriculum only loosely connected to twenty-first-century life skills such as digital literacy and entrepreneurship [68]; and (g) a persistent gap between formal religious observance and the depth of interior spiritual life, precisely the space in which al-Ghazali situates the purpose of education as tazkiyat al-nafs rather than the mere accumulation of knowledge [16], [17].

This configuration of challenges is not unique to Lombok, but it takes a distinctive shape there because of the island's particular educational ecology. Pesantren in Lombok have historically functioned simultaneously as centers of religious instruction, hubs of social welfare, and platforms for community leadership, with the tuan guru occupying all three roles at once [11], [48]. This concentration of authority has produced real educational strength, since communities trust the tuan guru's guidance in a way that abstract curricular reform rarely achieves on its own, but it has also meant that pedagogical innovation in Lombok's Islamic education has tended to travel through individual charismatic figures rather than through systematized, transferable models [49], [52]. When a tuan guru's teaching is not deliberately reconstructed into an explicit pedagogical framework, much of its practical wisdom risks being lost to living memory once that individual's direct disciples pass from active teaching roles. This risk is especially pressing given that intellectual-historical documentation of many tuan guru remains thin, with existing studies focusing on a small number of prominent figures [61], [64]. TGH. Muhammad Mutawalli's case is illustrative of this documentation gap: while his institutional legacy, the Nahdlatul Awam and DAYAMA pesantren, remains active, and while oral memory of his teaching persists strongly among his direct successors and congregation, no prior study has systematically reconstructed the pedagogical logic underlying that teaching or evaluated its bearing on present-day educational challenges.

To address these gaps, this study adopts a three-step problem-solving strategy. It first reconstructs the substantive values of TGH. Muhammad Mutawalli's Sufism from documentary sources, oral history, and field observation; it then maps the mechanisms through which those values are transmitted in educational and community settings, with particular attention to local Sasak oral tradition; and finally it tests the relevance of those values and mechanisms against the seven challenges identified above in order to synthesize a generalizable conceptual model. This strategy moves the literature from describing Sufi values toward explaining how they are

enacted pedagogically, and from documenting the tuan guru as a socio-political actor toward reconstructing the tuan guru as a pedagogical innovator.

Accordingly, this study aims (1) to reconstruct the core values of TGH. Muhammad Mutawalli's Sufi thought as they bear on education, (2) to explain the mechanisms through which these values are implemented in Islamic education and community life, and (3) to analyze their relevance to contemporary challenges of Islamic education and formulate a transferable conceptual model. The study is guided by three research questions: RQ1, what are the core values of TGH. Muhammad Mutawalli's Sufism and their doctrinal foundations? RQ2, through which pedagogical mechanisms are these values transmitted and internalized? RQ3, how relevant are these values and mechanisms to the contemporary challenges of Islamic education, and what model can be derived from them?

2. RESEARCH METHOD

This study employed a qualitative approach with a phenomenological research design [69], [70]. A phenomenological design was selected because the central research problem, how TGH. Muhammad Mutawalli's Sufi thought is understood, internalized, and enacted, it is a question of lived meaning rather than of measurable frequency. Phenomenology treats reality as constituted through the subjective experience of individuals directly involved in a phenomenon [69]; accordingly, the study sought to understand how informants themselves interpret, practice, and transmit tasawuf within Islamic education and community life in East Lombok, rather than to test a predetermined hypothesis about that process.

Two conceptual commitments guided the design of this study and merit explicit statement before the procedural details are presented. The first is a commitment to methodological honesty regarding the nature of the available evidence: this study does not claim to offer a randomized, representative, or statistically generalizable account of tasawuf-based education in Lombok, nor does it treat interview material as verified historical fact in every particular. Rather, it treats the accumulated observation, interview, and documentary record as the basis for an interpretive reconstruction of a living pedagogical tradition, an approach consistent with the epistemological commitments of phenomenological inquiry generally [69], [70]. The second commitment concerns the treatment of informant testimony: because several potential informants for a study of this kind are elderly, because the tradition under study is transmitted partly through oral memory that may vary in precision across tellings, and because protecting the dignity and privacy of contributors matters independently of any single quotation's evidentiary weight, this study deliberately reports informant material in aggregated, thematic form rather than as a set of individually attributed verbatim quotations. This decision is discussed further in subsection 2.2 below.

The research was conducted in East Lombok and Central Lombok Regencies, Nusa Tenggara Barat, focusing on the pesantren and majelis dzikir communities historically associated with TGH. Muhammad Mutawalli's teachings, together with the family successors (zuriat) who continue to lead aspects of that tradition. Informants were selected through purposive sampling, on the criterion of direct, sustained involvement with the teaching, followed by snowball sampling in which existing informants recommended additional sources with relevant knowledge [71], [72]. Four broad informant categories were engaged: (a) religious leaders and successor teachers (tuan guru penerus) with direct doctrinal knowledge of the TGH. Muhammad Mutawalli's teachings; (b) managers and educators at Islamic educational institutions implementing tasawuf-based values; (c) family heirs (zuriat) who inherited and continue to transmit the teachings within family and community structures; and (d) long-standing congregation members (jamaah) of the majelis pengajian associated with the tradition, whose ages in this study ranged from the mid-fifties to ninety years, reflecting multiple decades of familiarity with the teachings' practice and reception. In total, structured interview sessions were completed with informants from these four categories, supplemented by informal conversations during observation. Informants' ages spanned roughly five decades, from religious leaders and educators in mid-career to congregation elders in their eighties and nineties, providing a range of temporal distance from TGH. Muhammad Mutawalli's own lifetime (1921 to 1984): the oldest congregation informants had direct childhood or early-adulthood memories of the tuan guru's own teaching sessions, while younger informants, including several family successors, received the tradition at one remove, through parents, teachers, or successor tuan guru who had themselves studied directly under him. This temporal spread was treated as an analytic resource rather than a limitation, since it allowed the study to examine how the teaching's core values persist, and where they are reinterpreted, across a transmission chain rather than only within a single generational snapshot.

Access to informants was negotiated through the researcher's existing relationships with the pesantren and majelis community associated with the tradition, following customary protocols of introduction through a respected intermediary, a common and appropriate practice in Sasak religious-community research given the social weight attached to the tuan guru institution [48]. Verbal informed consent was obtained from all informants prior to interviewing, including an explanation of the study's academic purpose and an assurance that identifying details would be handled with discretion appropriate to the sensitivity of religious testimony.

Three data collection techniques were used in combination to allow triangulation [73], [74]. Participant observation, conducted at a moderate level of participation to preserve analytic distance, was used to document religious learning activities, dzikir congregations, pesantren religious culture, and the everyday interaction between teachers, students, and community members. Semi-structured in-depth interviews were conducted with the informant categories described above to elicit experience, interpretation, and evaluative reflection on the implementation of Sufi values in education and social life; interview guides covered informants' personal history with the teaching, their understanding of its doctrinal basis (particularly the Naqsyabandiyah wal-Qadiriyah framework and its openness to other Sufi currents), the practices through which love of God (mahabbah ilallah) and inner discipline (muraqabah) are cultivated, the function of local oral tradition such as pepaosan, observed changes in community behavior, and the challenges encountered in sustaining the teaching. Documentation was used to complement observation and interview data, drawing on pesantren archival materials, teaching notes, organizational records, and photographic documentation of religious and educational activities, as well as available secondary written accounts of TGH. Muhammad Mutawalli's biography and teaching.

Consistent with the interpretive character of phenomenological inquiry, this study treats the interview material as a source of thematic and illustrative insight into how the tradition is understood and practiced by its adherents, rather than as a set of verifiable factual propositions in the manner of survey data; where interview material is drawn upon in the discussion below, it is therefore presented and analyzed in aggregated, thematic form rather than as attributed verbatim testimony, in keeping with standard practice for protecting informant identity and avoiding overreliance on any single account.

Data were analyzed using the interactive model developed by Miles and Huberman, comprising three concurrent, cyclical stages: data reduction, data display, and conclusion drawing and verification [74], [75]. Data reduction involved selecting, focusing, and simplifying material generated through observation, interview, and documentation so that only information relevant to the research focus was retained; this process was conducted continuously throughout fieldwork rather than only after data collection concluded. Data display involved organizing reduced data into narrative summaries, thematic matrices, and comparative tables to reveal relationships across categories of value, practice, and informant perspective. Conclusion drawing and verification involved interpreting the displayed data to identify patterns and meanings, with conclusions treated as provisional and repeatedly checked against the field data until they achieved an adequate level of credibility. Figure 1 summarizes this analytic workflow as applied in the present study.

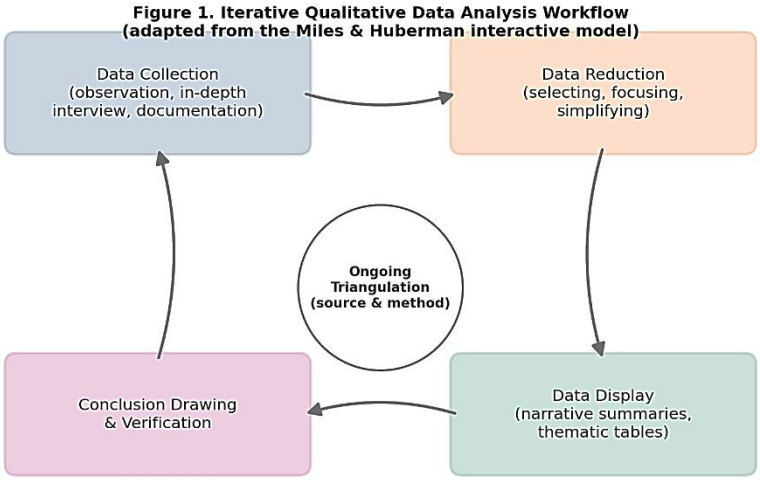


Figure 1. Iterative Qualitative Data Analysis Workflow (adapted from the Miles & Huberman interactive model)

To strengthen trustworthiness, the study employed source triangulation (cross-checking findings across the four informant categories) and method triangulation (cross-checking observation, interview, and documentary findings against one another) [76], [77]. Given that the study rests on a qualitative, single-tradition case, its findings are presented as an analytically generalizable conceptual model rather than as statistically generalizable claims.

3. RESULTS AND DISCUSSION

This section presents the final results of the interactive analysis described in Section 2.3, following the cycle of data reduction, data display, and conclusion drawing/verification, and it is organized around the three research questions. Sections 3.1 and 3.2 answer RQ1 by reconstructing the biographical foundations and core values of the teaching; Sections 3.3 and 3.4 answer RQ2 by describing the implementation mechanisms and the

convergences and tensions among informant categories; Sections 3.5 and 3.6 answer RQ3 by analyzing relevance to contemporary challenges and deriving a conceptual model. Sections 3.7 to 3.9 then discuss the meaning of these results, compare them with prior studies, and set out their implications, novelty, limitations, and recommendations.

3.1 Biographical and Intellectual Foundations

TGH. Muhammad Mutawalli, whose childhood name was Imran, was born in 1921 in Kampung Direk, Desa Jerowaru, East Lombok, to Guru Yahya, a locally respected religious teacher, and Inaq Nasar. His early education combined formal instruction at a Dutch-administered Volk School (1927 to 1930) with religious studies at the pesantren of TGH. Lalu Abdul Hafidz in Kediri, West Lombok, where he studied nahwu, sharaf, usul fiqh, tauhid, and fiqh in the classical kitab kuning tradition. In early adulthood he performed the hajj and pursued further religious study in Makkah al-Mukarramah before returning to Lombok to found the Nahdlatul Awam educational institution and the Darul Yatama wal Masakin (DAYAMA) pesantren, at a time when significant segments of the Sasak population still practiced a syncretic mixture of animism, dynamism, and the local Wetu Telu tradition. He died on 4 Rajab 1403 H, corresponding to 4 April 1984, in Kampung Direk, Jerowaru; his funeral drew a large gathering of congregants and community leaders, a pattern of enduring public regard that field observation for this study confirms persists among his followers four decades later.

The DAYAMA pesantren and the educational institutions he founded were not conceived merely as vehicles for transmitting classical religious texts. Documentary materials and informant testimony converge in describing them as sites of holistic formation, combining shari'ah instruction with riyadah (spiritual exercise) and devotional practice such as dzikir and muhasabah, oriented toward cultivating adab, self-awareness, and social compassion in equal measure with textual competence. This holistic orientation situates TGH. Muhammad Mutawalli within a wider current of twentieth-century Indonesian Muslim educational reform that sought to overcome the perceived narrowness of purely textual pesantren instruction without abandoning the pesantren form itself, a tension that recurs, in different registers, in contemporaneous efforts elsewhere in the archipelago to integrate religious and general education [10], [11]. What distinguishes the Lombok case, as this study's findings elaborate below, is less the aspiration toward holistic formation, which is widely shared across reformist and traditionalist pesantren alike, than the specific spiritual-pedagogical apparatus, centered on tasawuf amali and local cultural mediation, through which that aspiration was pursued.

Doctrinally, TGH. Muhammad Mutawalli's teaching was structured around the Naqshbandiyah wal-Qadiriyah tariqah, which supplied its framework of disciplined dzikir, adab toward the teacher, and graduated spiritual exercises (riyadah). Informants across all four categories in this study consistently described this tariqah affiliation as foundational, while simultaneously emphasizing that the teaching was never presented as sectarian or exclusive; rather, elements associated with other Sufi lineages, particularly the al-Ghazalian emphasis on akhlak, tazkiyat al-nafs, and the classification of spiritual "diseases of the heart," were absorbed into the teaching as reinforcing rather than competing resources. This pattern is consistent with the broader historical observation that Sufi orders in the Malay-Indonesian world have long functioned less as closed institutional silos than as flexible frameworks capable of absorbing complementary ethical material [35], [41]. His conceptual architecture rested on a classical triadic relationship between syariat (which supplies structure), tarekat (which cultivates inner discipline), and hakikat (which opens the space for spiritual depth and meaning) [78], an integration reflected in his own description of tasawuf as necessarily amali, that is, enacted in behavior rather than confined to discourse.

This syariat-tarekat-hakikat architecture carries direct pedagogical consequences that recur throughout the findings reported below. Because syariat is treated as providing an indispensable structure rather than as a stage to be transcended, the teachings never license antinomian or purely esoteric interpretations of spiritual attainment; ritual obligation, correct conduct, and textual literacy remain non-negotiable even as the teachings insist that these alone are insufficient. Because tarekat is treated as the disciplining of the inner life through sustained practice rather than as a badge of affiliation, initiation into the Naqsyabandiyah wal-Qadiriyah order functions less as a marker of exclusive identity than as a training regimen available, in graduated form, to any committed participant, a point informants across all categories emphasized when explaining why the teachings never developed the closed, sectarian character sometimes associated with tarekat communities elsewhere. And because hakikat is treated as the fruit rather than the starting point of practice, the teaching consistently resists any shortcut that would substitute claimed spiritual insight for demonstrated ethical conduct, a safeguard that recurs in informants' accounts of how the tradition evaluates spiritual progress: not by self-report of inner states, but by observable changes in honesty, humility, and social responsibility.

3.2 Core Values of TGH. Muhammad Mutawalli's Sufism

Across documentary sources, observation, and informant accounts, seven interlocking values recur as the substantive core of the teaching. Table 1 summarizes these values together with their operational expression as reported by informants and documented in pesantren practice.

Table 1. Core Values of TGH. Muhammad Mutawalli's Sufism and Their Operational Expression

Value	Conceptual Meaning	Operational Expression
Tazkiyat al-Nafs (Soul Purification)	Cleansing the heart from destructive traits (riya, hasad, arrogance) as the foundation of ethical life	Habitual self-examination is paired with disciplined worship; treated as a prerequisite to, not a byproduct of, ritual practice.
Mahabbah Ilallah (Love of God)	Worship undertaken as an expression of love rather than obligation alone	Congregational dzikir, supplication, and teaching sessions framed around cultivating closeness to God
Dzikir (Remembrance)	Sustained, disciplined invocation as the central devotional technology of the Naqsyabandiyah wal-Qadiriyah order	Structured daily and congregational dzikir, graduated by participants' spiritual capacity
Muraqabah (Vigilant Self-Awareness)	Sustained awareness that God observes every action, cultivating internal accountability	Taught as a continuous disciplinary practice linked to ethical restraint in daily conduct
Muhasabah (Self-Reflection)	Regular, honest evaluation of one's own conduct as a corrective mechanism	practiced individually and collectively, often paired with dzikir, as an ongoing character correction
Zuhud (Detachment)	Restrained attachment to worldly possessions and status	Modeled through the Tuan Guru's own simplicity of living; reinforced through teaching on non-ostentation
Qana'ah (Contentment)	Inner satisfaction with what one has, reducing susceptibility to greed and envy	Taught as the practical companion to zuhud, applied to everyday economic and social conduct

The centrality of tazkiyat al-nafs in this configuration situates the TGH. Muhammad Mutawalli's teaching within a well-established current of Islamic educational thought in which the purification of the soul, rather than the accumulation of knowledge, constitutes the ultimate educational objective, an emphasis most closely associated with al-Ghazali's Ihya' Ulum al-Din [16], [17] and echoed in contemporary reconstructions of character education around moral purification alongside moral knowing, feeling, and action [18]. What is distinctive in the Lombok case is less the doctrinal content of these values, which is broadly continuous with the wider Sufi-educational tradition, than the specific pedagogical infrastructure through which they were transmitted, discussed next. In answer to RQ1, therefore, the core of the teaching is a seven-value configuration anchored in a syariat-tarekat-hakikat architecture, in which inner purification is treated as the precondition, rather than the by-product, of ethical and ritual life.

3.3 Implementation: Curriculum, Habituation, and Local Culture as Pedagogical Media

Field observations and documentary review identify three overlapping mechanisms through which these values were, and continue to be, implemented in Islamic education associated with TGH. Muhammad Mutawalli's teaching.

3.3.1 Value-integrated curriculum and reflective pedagogy

Within the pesantren and majelis taklim (religious study circles) associated with the tradition, values such as ikhlas, sabar, tawakal, and dzikir are not confined to a discrete "akhlak" subject but are woven into the structure of learning itself: sessions typically combine textual study with wirid recitation, reflection on the meaning of worship, and structured discussion of moral conduct. Teachers are expected to embody, not merely explain, the values under discussion; informants across categories converged in describing the teacher's personal conduct, rather than formal instruction alone, as the decisive channel through which students absorb these values, a pattern consistent with the concept of uswah hasanah (exemplary conduct) as the primary pedagogical method in Sufi-oriented education [19], [79].

3.3.2 Habituation as a contextual pedagogy

Congregational dzikir, muhasabah (self-reflection), and graduated riyadah form a second mechanism, functioning less as isolated devotional events than as a sustained behavioral pedagogy. Field observations indicate that these practices are calibrated to the capacity of participants: newer congregation members are guided through foundational adab and basic dzikir, while longer-standing members progress toward more demanding spiritual exercises, evaluation, and self-examination. Across informant accounts, this habituation is consistently linked to observable dispositional changes: greater equanimity, reduced ostentation (riya), stronger self-restraint in speech and anger, and heightened attentiveness to social obligations, though such reports should

be read as informants' own retrospective interpretations of change rather than as independently verified behavioral measures.

3.3.3 Local culture, especially pepaosan, as a pedagogical medium

The most distinctive feature of TGH is Muhammad Mutawalli's pedagogy is his treatment of Sasak local tradition, notably practices such as gotong royong (mutual cooperation), tahlilan, selametan, maulid commemorations, and above all pepaosan, the communal chanting of morally and spiritually laden texts, not as obstacles to be removed but as media to be redirected. Rather than rejecting these customary forms, he retained what informants describe as their beneficial ethical and social content while reorienting their spiritual emphasis toward tauhid and adab. Pepaosan in particular, originally a form of communal recitation with entertainment and commemorative functions [62], was repurposed as a vehicle for transmitting themes of divine love, self-examination, respect for teachers and parents, and remembrance of mortality, delivered through language and imagery already familiar and emotionally resonant to the audience. Informants consistently described this approach as central to the teaching's local acceptance: because it did not require community members to sever ties with inherited cultural practices, it was received as an invitation to refine rather than to abandon local identity. This finding extends existing accounts of Islamic education among the Sasak, which document the general social authority of the tuan guru [48], [61] and the historical entrenchment of tarekat practice in Lombok [57], [58], by identifying a specific pedagogical mechanism, the deliberate repurposing of oral custom, through which that authority was translated into durable value transmission. It also resonates with historical findings from Kerinci, where non-formal Sufi transmission likewise relied on locally rooted media, manuscripts, recitation, and apprenticeship, that were embedded in, rather than imposed upon, existing community practice [35].

Figure 2 represents this three-mechanism implementation structure and its relationship to the seven core values identified in Table 1.

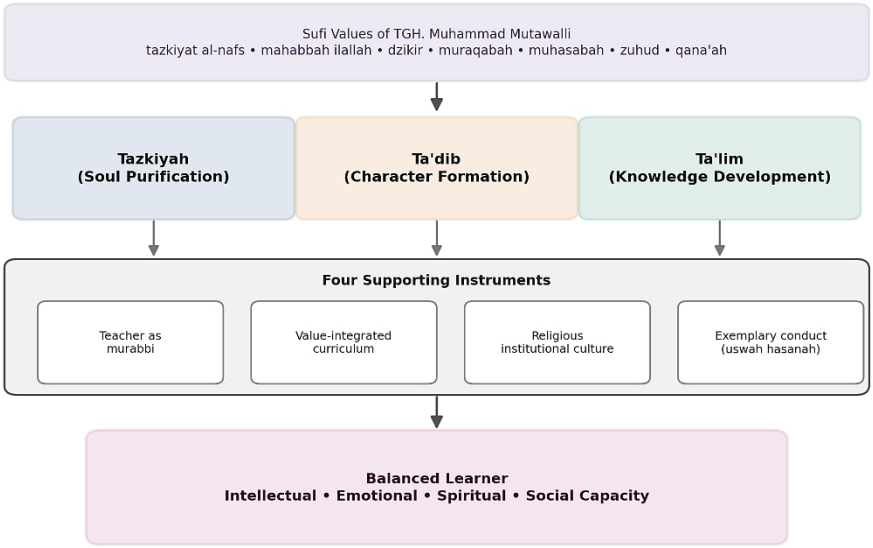


Figure 2. The Humanist-Spiritual Islamic Education Model

3.4 Informant Perspectives: Convergences and Tensions

Table 2 summarizes the informant categories engaged in this study and the principal thematic emphases that recurred within each, drawn from aggregated field notes and interview material rather than from individually attributed statements.

Table 2. Informant Categories and Principal Thematic Emphases

Informant Category	Role in the Tradition	Principal Thematic Emphases
Religious leaders / successor teachers	Doctrinal custodians of the teaching; lead congregational practice	Naqsyabandiyah wal-Qadiriyah as structural framework; openness to other Sufi ethical currents; primacy of akhlak over ritual form
Educators and institutional managers	Implement values within pesantren and majelis taklim curricula	Value-integrated curriculum design; teacher's exemplary conduct as the decisive pedagogical channel
Family heirs (zuriat)	Inherit and sustain the teachings	Transmission through domestic

Informant Category	Role in the Tradition	Principal Thematic Emphases
	within family and community leadership	habituation and lived example prior to formal instruction
Congregation members (jamaah)	practicing adherents, some with multi-decade familiarity	Pepaosan as entry point into disciplined practice; istiqamah as the central practical challenge

Reading across the four informant categories also clarifies why this tradition has proven durable across the four decades since its founder's death, a durability that is not a foregone conclusion for charismatically led religious movements, which not infrequently fragment or fade once their founding figure is no longer present to arbitrate doctrine and practice directly. Part of the explanation, evident in the pattern of responses summarized in Table 2, is structural rather than purely doctrinal: because the teaching was never institutionally centralized around a single successor claiming exclusive authority, but instead distributed across family heirs, successor teachers, and an ongoing congregational culture, its continuity did not depend on any one individual's capacity to replicate the founder's personal charisma. Because its core practices, dzikir, muhasabah, and graduated riyadah, are procedurally specifiable rather than dependent on esoteric transmission available only to a narrow initiatic elite, new congregation members could be, and continue to be, inducted into the practice without requiring direct contact with the founder himself. And because its principal cultural medium, pepaosan, is itself a durable community art form with intergenerational transmission mechanisms of its own, the values it carries benefit from that medium's independent cultural durability rather than resting solely on the teaching's own institutional apparatus. Several convergences and one significant tension emerge from the detailed comparison in Table 2. Across all four categories, informants converged on describing the teaching's inner disciplines (dzikir, muraqabah, muhasabah) as inseparable from its outward ethical demands (honesty, restraint of anger, generosity, hospitality), rejecting any reading of tasawuf as merely ritual or esoteric. Informants also converged on identifying istiqamah, or consistency in devotional practice over time, as the primary practical challenge, alongside a generational tension in how younger community members receive the teaching relative to older congregants. Family heirs (zuriat) placed distinctive emphasis on transmission through domestic habituation, that is, on the teaching being absorbed through lived example within the family before it is formally taught, whereas congregation members emphasized the communal and oral-cultural channels, particularly pepaosan, through which the teaching reached them as adult converts to more disciplined practice. This divergence suggests that the tradition operates through at least two distinguishable transmission pathways, familial-experiential and communal-cultural, that converge on a common value core but differ in their entry points, a distinction with practical implications for how comparable institutions might design complementary transmission strategies for insiders and newcomers alike. In answer to RQ2, the analysis therefore identifies three implementation mechanisms (value-integrated curriculum, graduated habituation, and culturally embedded oral media) operating through two transmission pathways (familial-experiential and communal-cultural), with exemplary conduct functioning as the common channel across all of them [80].

3.5 Relevance to Contemporary Challenges of Islamic Education in Lombok

Islamic education on Lombok Island today operates within a configuration of structural, cultural, and pedagogical pressures that both preserve and complicate the tuan guru tradition's continuing authority. The persistence of a sharp dichotomy between kitab kuning-centered religious instruction and modern scientific or technical curricula remains, as noted in the Introduction, a structural constraint inherited from the historical division of labor between pesantren and government schools; many pesantren continue to treat mastery of the classical canon as their primary mission, leaving general science, technology, and applied skills underdeveloped, while general schools that emphasize academic and technical competence often under-resource spiritual formation, a pattern that risks producing graduates who are either intellectually capable but spiritually undernourished or religiously literate but poorly equipped for contemporary economic and civic life [14], [15]. Compounding this, the readiness of educators to combine deep religious learning with contemporary pedagogical competence, including basic digital fluency, remains uneven: not all teachers in rural pesantren settings have access to training in innovative or technology-supported instructional methods, even as twenty-first-century educational expectations increasingly presuppose such competence.

A related tension concerns the relationship between modernization and the preservation of the pesantren tradition itself. Because pesantren represent Lombok's oldest continuous form of Islamic education, proposals for curricular or institutional modernization are sometimes received, not without cause, as implicit threats to institutional authenticity, producing a defensive conservatism that can inhibit needed reform even when the underlying case for change is sound. Where this tension is not managed deliberately, it risks freezing pesantren education in an increasingly poor fit with the economic and informational environment their graduates must navigate. That environment has itself been transformed by pervasive digital access: unmediated exposure to global information and social media reshapes adolescent learning and social interaction in ways that, absent

adequate digital literacy and inner self-regulation, can leave young people vulnerable to identity confusion and moral drift, a concern documented in studies of Indonesian online piety and youth religiosity, which describe a meaning-crisis produced by modernity uncoupled from spiritual grounding [6], [7]. Infrastructural disparity sharpens this vulnerability in rural areas specifically: uneven access to libraries, laboratories, and stable internet connectivity constrains both the depth of instruction rural pesantren can offer and their graduates' subsequent competitiveness in national or global settings, a disparity that in turn feeds back into curricular relevance, since pesantren graduates strong in religious learning but weak in practical competencies such as digital literacy, communication, and entrepreneurship face a widening gap between their formation and the demands of contemporary economic life.

Perhaps the most consequential tension, however, concerns the depth rather than the extent of religious practice. Lombok's popular identification as the "island of a thousand mosques" reflects genuine and widespread ritual observance, yet informants across this study's four categories repeatedly distinguished formal religiosity from what they described as its inner counterpart, cautioning that outward observance does not automatically yield the inner transformation, honesty, humility, restraint of anger, and generosity that the teaching treats as religion's actual purpose. This is precisely the space TGH. Muhammad Mutawalli's tasawuf amali was designed to address, and it is precisely here, this study argues, that his teaching retains its sharpest contemporary relevance: not as a supplement to formal religious education, but as a corrective to the risk that formal religious education mistakes ritual competence for spiritual attainment, a risk al-Ghazali himself identified centuries earlier in insisting that the purification of the soul, rather than the accumulation of knowledge, constitutes education's true end [16].

Building on the documentary and field evidence above, this study constructs the relevance of TGH. Muhammad Mutawalli's Sufism to contemporary Islamic education in Lombok across seven dimensions, summarized in Table 3.

Table 3. Seven Dimensions of Relevance to Contemporary Challenges in Islamic Education

Dimension	Mechanism of Relevance	Challenges Addressed
Epistemological	An integrative framework linking religious and general knowledge under a single orientation toward God	Dichotomy between kitab kuning-centered and modern curricula
Axiological	Source values for character formation: honesty, sincerity, patience, responsibility	Erosion of youth moral character
Spiritual	Strengthens one's God-consciousness through dzikir, muraqabah, muhasabah	Spiritual vacuum from unfiltered digital culture
Pedagogical	repositions the teacher as a murabbi rather than only a knowledge-transmitter	Crisis of exemplary role modeling
Sociological	Reinforce Islamic identity and cohesion through pesantren traditions and ukhuwah	Risk of social fragmentation
Psychological	Instrument for inner calm through disciplined dzikir and self-restraint	Psychological pressure among young learners
Culture	Anchors religious identity within local Sasak cultural forms (e.g., pepaosan)	Tension between religious authenticity and cultural belonging

Read together, these seven dimensions indicate that the relevance of this Sufi-pedagogical tradition to contemporary Islamic education is not confined to a single register, whether purely doctrinal, purely psychological, or purely cultural, but operates simultaneously across intellectual, moral, spiritual, pedagogical, social, psychological, and cultural registers. This multidimensionality helps explain a pattern noted by several informants: that congregations exposed to this teaching report improved religious observance, and, in their own account, stronger social cohesion and less inter-communal friction, an outcome consistent with the broader literature connecting tuan guru authority to religious moderation in Lombok [38], [50] and with theoretical accounts of Sufism as a resource against the meaning-crisis of modernity [43].

3.6 Toward a Humanist-Spiritual Islamic Education Model

Synthesizing the preceding findings, this study proposes the following theoretical proposition: the stronger the internalization of TGH. Muhammad Mutawalli's Sufi values within the process of Islamic education, the stronger the resulting formation of character, spirituality, mental well-being, and Islamic identity among learners confronting the pressures of modernity. From this proposition, the study derives a Humanist-Spiritual Islamic Education Model, built on three interlocking pillars, tazkiyah (soul purification), ta'dib (character and character formation), and ta'lim (knowledge development), each elaborated through specific components, their implementation in Islamic education, and their developmental aim. Table 4 sets out this model.

Table 4. The Humanist-Spiritual Islamic Education Model: Pillars, Components, and Aims

Pillar	Core Components	Implementation	Developmental Aim
Tazkiyah (Soul Purification)	Tazkiyat al-nafs; dzikir; muraqabah; muhasabah	Habituated worship and structured self-examination in daily institutional routine	A spiritually and morally cleansed self
Ta'dib (Character Formation)	Honesty; discipline; responsibility; adab; religious moderation	Consistent modeling of conduct; cultivation of tolerance and inclusivity	A trustworthy, disciplined, socially responsible character
Ta'lim (Knowledge Development)	Integration of religious/general knowledge; value-based instruction; 21st-century competencies	Curriculum treats knowledge as nearness to God while building digital literacy	A religiously literate learner equipped for contemporary life

None of these three pillars functions effectively in isolation; the findings indicate that their integration depends on four supporting instruments that recur throughout the case: the teacher positioned not merely as mu'allim (instructor) but as murabbi, a holistic guide responsible for students' intellectual, moral, and spiritual development; a curriculum that integrates spiritual value into subject content rather than isolating it in a separate module; an institutional religious culture, congregational worship, dzikir, Qur'anic recitation, mutual respect, that provides the lived context in which values are practiced rather than merely discussed; and exemplary conduct (uswah hasanah), which this study's informants identified, with notable consistency, as the single most decisive instrument, since values are absorbed through observed example more readily than through verbal instruction. Figure 2, presented above, situates these instruments within the model's overall structure.

The intended outcome of this model is a learner who achieves balance across intellectual, emotional, spiritual, and social capacities, corresponding loosely to the popular constructs of intellectual, emotional, spiritual, and social quotient, without treating these as separable technical competencies to be optimized independently. Rather, consistent with the teachings' own logic, these capacities are understood as different expressions of a single underlying process of soul purification and character formation. This positions the model as an alternative, though not a replacement, to purely competency-based or purely knowledge-transmission approaches to Islamic education: it does not reject modern pedagogical techniques, digital literacy, or twenty-first-century competencies, but insists that these be anchored in, rather than substituted for, spiritual and moral formation. In answer to RQ3, the final result of the analysis is thus a three-pillar, four-instrument model whose relevance spans seven dimensions of contemporary challenge.

3.7 Institutional and Instructional Implications

Translating this model into institutional practice, the findings suggest several concrete directions that pesantren, madrasah, and Islamic higher-education institutions in culturally distinct regions might consider, without implying that any single implementation pathway is prescribed by the case examined here. At the curricular level, institutions might audit existing subjects for opportunities to integrate reflective and habituation-based elements, brief structured muhasabah, and guided reflection on the ethical content of a lesson, rather than confining spiritual formation to a discrete akhlak period disconnected from the rest of the curriculum. At the level of teacher formation, the finding that exemplary conduct outweighs formal instruction as the primary channel of value transmission suggests that teacher recruitment, mentoring, and evaluation criteria might give explicit weight to demonstrated personal conduct and not only to subject-matter credentials, alongside deliberate structures, senior-teacher mentoring, regular collective muhasabah among staff, that support teachers in sustaining the consistency (istiqamah) that this study's informants identified as the central practical challenge for even advanced practitioners. At the level of community engagement, the finding that locally rooted oral traditions can function as an effective pedagogical medium, rather than as a competing or extraneous cultural practice, suggests that institutions operating in regions with strong indigenous oral or performative traditions, whether pepaosan in Lombok or comparable forms elsewhere in the archipelago, might productively inventory those traditions for their pedagogical potential rather than treating them as outside the proper scope of religious education.

These implications should be read as hypotheses for institutional experimentation rather than as validated prescriptions, since, as noted in the Limitations subsection below, this study did not measure implementation outcomes directly. They are nonetheless grounded in a documented, still-active case rather than in abstract theorizing alone, which this study takes to be a meaningful, if modest, basis for practical consideration by institutions facing comparable tensions between tradition, modernization, and spiritual depth.

The results acquire their full meaning when read as a pattern rather than as a list. The seven values, three mechanisms, and two transmission pathways indicate that TGH. Muhammad Mutawalli's Sufism functions as an enacted pedagogy in which learning is understood as the gradual formation of dispositions through

exemplarity, repetition, and culturally resonant media, rather than as the transfer of doctrinal information. Interpreted in this way, the decisive role of uswah hasanah, the calibration of riyadah to participants' capacity, and the redirection of pepaosan are not separate techniques but expressions of a single pedagogical logic: values are internalized when they are seen, practiced, and felt within a familiar cultural idiom. This interpretation is consistent with evidence that habituation programs and school culture carry much of the burden of value integration in formal schooling [2], that dialogical and reflective methods strengthen students' emotional self-disclosure [9], and that arts-based and devotional traditions in pesantren can serve as effective instruments of religious character formation [22], [81].

Compared with earlier research, the findings both confirm and extend existing scholarship. First, they confirm that tazkiyat al-nafs can function as an organizing principle integrating cognitive, affective, behavioral, and spiritual dimensions of learning [16]–[18], and that Sufi values cultivated in pesantren shape students' character, ecological awareness, and quality of life [19]–[21], [43]. They also corroborate studies of Sufi orders, including the Qadiriyah wa Naqsyabandiyah, showing that dzikir and mahabbah ground tolerant, moderate religiosity [38], [40]. Second, they extend scholarship on Lombok's tuan guru, which has emphasized political influence, institutional authority, conflict, and religious moderation [48], [50], [52]–[54], by providing a systematic account of the pedagogical values and mechanisms through which one tuan guru's authority was translated into durable educational practice. Third, and most distinctively, the findings diverge from studies that read Sasak oral and ritual traditions primarily as communication with God or as cultural heritage [62], [63] and from studies that locate a tuan guru's educational influence chiefly in written da'wah [61]: in this case, pepaosan is consciously repurposed as a value-transmission technology. This complements historical evidence of non-formal Sufi education in Kerinci [35] and suggests a mechanism that may also operate in other Indonesian Muslim communities whose oral traditions have not yet been analyzed through a pedagogical lens.

The findings also speak, more indirectly, to an ongoing debate within Islamic studies about the relationship between institutionalized Sufi orders (tarekat) and vernacular, non-order-affiliated spirituality. Some scholarship treats tarekat affiliation and localized folk religiosity as competing, even antagonistic, currents within Muslim Southeast Asia, the former associated with disciplined, textually anchored practice, the latter with looser, culturally syncretic devotion. The case examined here complicates that opposition. TGH. Muhammad Mutawalli's teaching was simultaneously, and without apparent tension, anchored in formal Naqsyabandiyah wal-Qadiriyah affiliation and deeply enmeshed in vernacular Sasak cultural practice, with the latter functioning not as a dilution of the former but as its delivery mechanism. This suggests that the analytic distinction between "orthodox" tarekat practice and "folk" or "syncretic" religiosity, while useful for some historical and doctrinal purposes, may obscure rather than illuminate cases where a single teaching tradition deliberately, and successfully, operates across both registers at once. Future comparative research explicitly designed around this question, examining multiple tuan guru or Sufi-order traditions side by side for the degree to which they integrate versus separate formal tarekat structure and vernacular cultural practice, could test whether the integrative pattern observed here is distinctive to the TGH. Muhammad Mutawalli's teaching, or reflects a broader, under-documented pattern among Lombok's other tuan guru and their communities.

From these comparisons, a cautious analytic generalization can be formulated. In communities where religious authority is charismatic and culture is predominantly oral, Sufi values appear to be transmitted most durably when three conditions converge: exemplary conduct by the teacher, graduated and procedurally specifiable habituation, and a culturally embedded medium that allows learners to deepen rather than abandon their inherited identity. When one of these conditions is absent, value transmission tends either to remain textual, as recent evaluations of religious moderation programs indicate [3], [4], or to depend on the personal charisma of a single figure, as the documentation gap in Lombok illustrates [64]. This proposition, which this study terms living Sufism as pedagogy, is consistent with research showing that contemplative practices such as muraqabah and dzikir support psychological regulation [28]–[30], and it offers a testable framework for comparative studies across tuan guru, kiai, and Sufi-order traditions [37], [82].

At the same time, the findings should be read with appropriate caution regarding their scope. Because this study centers on a single, historically significant figure and his continuing community of practice, its findings describe how this particular tradition constructs and transmits Sufi pedagogy; they do not establish, and this study does not claim to establish, that the same mechanisms operate identically across other tuan guru traditions in Lombok or elsewhere in Indonesia, nor do they provide a quantitative estimate of the model's effect on measurable educational or psychological outcomes. These limitations, together with their implications for future research, are addressed in Section 3.9.

The novelty of this study lies in three contributions. Conceptually, it reconstructs a single tuan guru's living Sufism into a transferable model (three pillars, four instruments, seven dimensions of relevance) rather than describing Sufi values in isolation. Empirically, it identifies the deliberate pedagogical repurposing of a local oral tradition, pepaosan, as a mechanism of Sufi value transmission. Methodologically, it traces the teaching across a multi-generational chain of informants, showing how core values persist while their entry points diverge into familial-experiential and communal-cultural pathways.

Theoretically, the findings imply that tazkiyat al-nafs can be operationalized as an organizing pedagogical principle rather than treated only as a devotional concept, and that local oral tradition deserves a place in theories of Islamic character education. Practically, pesantren and madrasah may (a) integrate brief reflective and habituation-based elements, such as structured muhasabah, into ordinary subjects rather than confining spiritual formation to a separate akhlak period; (b) give explicit weight to demonstrated personal conduct in teacher recruitment, mentoring, and evaluation, consistent with evidence on the importance of teachers' spiritual competence [65]; and (c) inventory local oral and performative traditions for their pedagogical potential. For policymakers, particularly regional education offices and the Ministry of Religious Affairs, the findings suggest that character and moderation education can build on locally rooted spiritual-pedagogical resources rather than relying solely on top-down, text-centered programs [3]–[5], and that pesantren can serve as hubs for community empowerment [68].

This study has several limitations. First, as a qualitative phenomenological study centered on one tuan guru and his continuing community of practice, its findings are analytically rather than statistically generalizable. Second, informant accounts of behavioral and dispositional change are retrospective self-reports rather than independently measured outcomes. Third, the study did not measure student learning outcomes, character indicators, or institutional performance; the proposed model is therefore a conceptual synthesis grounded in qualitative evidence rather than a validated intervention. Fourth, informant material was reported in aggregated form to protect participants, which limits the granularity of individual-level interpretation.

Future research is recommended to (a) conduct comparative phenomenological studies of other tuan guru and Sufi-order traditions in Lombok and beyond, testing whether the pedagogical repurposing of oral tradition recurs; (b) strengthen trustworthiness through member checking [83] and explicit assessment of thematic saturation and information power [72], [84]; (c) develop mixed-methods or quantitative designs that operationalize the character, spiritual, and psychological outcomes reported by informants, drawing on conceptual frameworks from Islamic psychology [26], [27]; and (d) pilot the Humanist-Spiritual Islamic Education Model through design-based research in pesantren and madrasah, documenting implementation challenges and outcomes over time.

4. CONCLUSION

This study set out to reconstruct the Sufi thought of TGH. Muhammad Mutawalli, explain how it is implemented in Islamic education, and assess its relevance to contemporary challenges. In answer to RQ1, the teaching consists of seven interlocking values (tazkiyat al-nafs, mahabbah ilallah, dzikir, muraqabah, muhasabah, zuhud, and qana'ah) structured by a non-exclusive Naqshbandiyah wal-Qadiriyah framework and a syariat-tarekat-hakikat architecture. In answer to RQ2, these values are transmitted through a value-integrated curriculum, graduated habituation, and the deliberate repurposing of pepaosan, with exemplary conduct as the decisive channel. In answer to RQ3, the tradition is relevant across seven dimensions of contemporary challenge and yields a Humanist-Spiritual Islamic Education Model built on tazkiyah, ta'dib, and ta'lim. On this basis, the study advances the concept of living Sufism as pedagogy: Sufi values are internalized most durably when exemplary conduct, graduated habituation, and culturally embedded media operate together.

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AUTHOR CONTRIBUTIONS

Riska Adelia contributed to conceptualization, methodology, investigation, data curation, visualization, and preparation of the original draft. Tanti contributed to validation, supervision, project administration, and review and editing. Jerfi contributed to validation, formal analysis, and review and editing. All authors read and approved the final manuscript.

CONFLICTS OF INTEREST

The author(s) declare no conflict of interest.

INFORMED CONSENT STATEMENT

Informed consent was obtained from all participants before data collection. Because the participants were Grade XI students, student assent and permission from parents or legal guardians were obtained where

required by school policy. Participation was voluntary, and participant confidentiality was maintained. All images in this article have been authorized and are the property of the authors.

USE OF ARTIFICIAL INTELLIGENCE (AI)-ASSISTED TECHNOLOGY

The authors declare that no artificial intelligence (AI) tools were used in the generation, analysis, or writing of this manuscript. All aspects of the research, including data collection, interpretation, and manuscript preparation, were carried out entirely by the authors without the assistance of AI-based technologies.

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