

DISCUSSING RESEARCH METHODS IN SUFISM

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Abstract

This article discusses three things; first, the paradigm of the study of research methods in Sufism; second, the factors that influence it; and third, its implications for the thoughts of Muslims. The method used in this research is library research with a text research approach based on Harold Lasswell's theory. The data collection is done using literature analysis (content analysis technique). Some of the research findings found include: First, the paradigm of Sufism research methods has three forms: bayani method, burhani method, irfani method. Second, internally, three factors influence it: first, the desire to understand and practice Sufism; second, the need to answer theoretical and practical questions, and third, the desire to preserve Sufism knowledge. Externally, three factors influence it: first, culture and politics; second, science and technology, and third, intellectual tradition and globalization.damage. The conclusion that this article shows is that the Sufism Research Method serves to enrich the treasures of the Islamic community.

Keywords: *Methods, Research, Sufism.*

Abstrak

Artikel ini mendiskusikan tiga hal; pertama, paradigma mengenai kajian metode penelitian dalam tasawuf; kedua, faktor yang mempengaruhinya; dan ketiga, implikasinya terhadap pemikiran umat Islam. Metode yang digunakan dalam riset ini adalah library research dengan pendekatan penelitian teks berlandaskan teori Harold Lasswell. Adapun pengumpulan data dengan cara analisis kepustakaan (teknik analisis konten). Beberapa temuan riset yang ditemukan antara lain: Pertama, paradigma metode penelitian tasawuf terdapat tiga bentuk: metode bayani, metode burhani, metode irfani. Kedua, secara internal yang mempengaruhinya ada tiga faktor : pertama, keinginan memahami dan mengamalkan tasawuf; kedua, kebutuhan untuk menjawab pertanyaan teoritis dan praktis, dan ketiga, keinginan untuk melestarikan pengetahuan tasawuf. Adapun secara eksternal yang mempengaruhinya pun ada tiga faktor: pertama, budaya dan politik; kedua, ilmu pengetahuan dan teknologi, serta ketiga, tradisi intelektual dan globalisasi.

Kata-kata Kunci: *Metode, Riset, Tasawuf*

A. INTRODUCTION

The study of research methods in Sufism is interesting for debate. This is because this theme contains elements of Controversial, Conflict, Trending, Viral and Emergency (CCTVE). There are 3 things that show the urgency of the title being discussed: First, conceptually the study of research methods in Sufism is a way or means of researching various research in Sufism with a technical approach and certain stages.(Rozali, 2022); Second, functionally the study of research methods in Sufism functions as an alternative in understanding Sufism research methods with approaches and techniques in Sufism research(Saepullah, 2021); Third, the study of research methods in Sufism contributes theoretically in the form of opening up new views and insights about approaches, research techniques in Sufism and practical contributions in the form of developing theories about research methods and providing a new understanding of research methods in Sufism systematically and scientifically so that it can applied(T. Hidayat & Asyafah, 1970). The three things mentioned above show how important it is for this theme to be studied in more depth.

Previous studies related to the theme of this article apparently have 3 tendencies: First, writings on the theme of research methods in Sufism tend to only be discussed from a historical perspective so that they focus on chronological descriptions of the development of Sufism methods from time to time without carrying out critical analysis of their relevance and application today.(Alparizi, 2010)Second, writings on the theme of research methods in Sufism tend to only be discussed from the perspective of the characters so that they focus on the biographies and thoughts of the figures without carrying out critical analysis of the methods used;(Chasani, 2021); Third, writings on the theme of research methods in Sufism tend to only be discussed from a conceptual perspective, so they are trapped in definitions of theoretical conceptions without paying attention to how these methods are applied in real life and tend to be less relevant to contemporary reality.(Meliniar, 2023). Meanwhile, this article tends to discuss 3 things: the form of research methods in Sufism, the factors that influence it and the implications for research methods in Sufism so that this article is clearly different from previous articles.

The aim of this article is to understand 3 things: First, the paradigm regarding the study of research methods in Sufism. This relates to forms with themes of approaches, methods, and research techniques in Sufism that can understand the basic framework and assumptions underlying the study of research methods in Sufism, thereby producing a more comprehensive and in-depth understanding of Sufism and human spiritual experience. Second, the factors that influence it. This is related to internal and external factors that support or hinder, including (1) understanding and practicing Sufism teachings (2) the need to answer theoretical and practical questions (3) the desire to preserve and disseminate Sufism knowledge (4) influence culture and politics (5) development of science and technology (6) intellectual traditions and globalization. This is related to the positive impact, namely increasing a deeper and more systematic understanding of Sufism, as a cure for modernization, improving the quality of spiritual experience and the

negative resulting, namely, abuse research methods, incompatibility with a particular cultural context, moral and spiritual damage.

There are 3 arguments that strengthen this article, namely: First, historically the theme of research methods in Sufism has been studied over a long period of history so that there is no doubt that its historical traces start from the classical period (8th-13th centuries), the medieval period (20th century 14th-18th), and the modern period (9th century until now (<https://id.wikipedia.org/wiki/Sufisme>)). Second, philosophically the theme of research methods in Sufism has been tested in Sufism science, both epistemological and axiological ontology, the study of research methods in Sufism provides a point of view and provides in-depth insight into how research methods in Sufism are based on strong philosophical assumptions about reality, knowledge and values, this study is important for understanding Sufism research methods and to ensure that Sufism research is conducted in a valid, reliable and ethical manner(Yufi, 2023). Third, methodologically, the theme of research methods in Sufism can be proven by research methods that have validity and reliability as well as triangulation which shows that Sufism research methods have a strong methodological basis.(Rafli Kahfi, 2023).

B. RESEARCH METHODS

The focus of the study is limited to only 3 things: First, related to the forms of research methods in Sufism. This in detail includes various forms that illustrate the above themes. Second, the factors that influence the emergence of this form. This in detail includes various factors, both internal and external, which illustrate the themes above, both supporting and hindering the emergence of these forms. Third, the various implications of research methods in Sufism on the thinking of Muslims. This in detail includes various implications or impacts that arise directly or indirectly, both positive and

negative, which illustrate the theme above. These three things are discussed in this article so that the study does not expand to other things.

The research used is a type of library research or Library Research to search and analyze various written sources to study the theme of Sufism with the right approach and credible sources, namely by looking for relevant sources, reading and analyzing sources from books and articles critically based on theory. library research to strengthen studies with this theme. Library Research is library research by examining sources in the form of books, manuscripts, notes, etc. Researchers can gain an in-depth understanding of a topic. This approach allows them to understand various aspects from different points of view, which can ultimately make a significant contribution to knowledge in the field. This method also allows researchers to evaluate and synthesize information from relevant sources, helping them develop a strong argument or hypothesis, as well as establishing a framework for further research. By using the right approach in library research, researchers can ensure that their work is based on a solid and in-depth foundation.

The data on the theme of research methods in Sufism was taken from primary books entitled Introduction to Sufism written by Dr. H. Badruddin. M.Ag was published by publisher A-Empat in 2015 which provides direct information from research objects and secondary entitled Basic theory of Islamic Sufism by Suteja which was published in Cv Elsi Pro in 2006 in the form of an article from an international journal entitled Journal of Sufi studies which was written by: Dr. Daphna Ephrat, Mark Sedgwick, and Prof. Cyrus Ali Zargar in 2024 and nationally entitled Islamic paradigm in research methodology and its implications for Islamic religious education research written by Abas Asyafah, Tatang Hidayat in 2018. Meanwhile, the encyclopedia source entitled Sufism on the website <https://id.wikipedia.org/wiki/Sufism>. The data sources in this research are quite diverse and credible, including books from Sufism

experts, scientific journals and online encyclopedias, this will help in gaining a deeper and more comprehensive understanding of Sufism research methods.

Articles 1-10 to answer the first question/purpose regarding real forms/paradigms. Research methods in Sufism. The titles are as follows; (1) Scientific grouping in Islam: Bayani, Burhani and Irfani: Julita & Selfiana, 2023; (2) Methodology for understanding Islam: Anis Ilai, Cindy Laura Widiawati, Afipa Indah Gemsari Sudirman, Wajyu Hidayat: 2023; (3) Methods and approaches in Islamic studies: Suparlan: 2019; (5) Islamic paradigm in research methodology and its implications for Islamic religious education research: Abas Asyafah, Tatang Hidayat: 2018; (6) Islamic epistemology (Bayani, Burhani, Irfani); Mochamad Hasyim, 2018; (7) Islamic epistemology as a research methodology; Husnul Hatimah, Unti Ludigdo, M. Ahsin, 2017; (4) Approaches in Islamic studies: Syamsul Bakri: 2014; (8) Sufism approach in Islamic studies and its application in the modern era: Sugeng Wanto: 2014; (9) Research methodology in Islamic studies (an attempt to iktisyaf classical Muslim methods): Duski Ibrahim: 2014; (10) Sufism approach in Islamic studies: Ahmad Salman Alparizi: 2010

Articles 11-20 to answer the second question/objective regarding influencing factors. Research methods in Sufism. The titles are as follows; 11) Critical philosophical and epistemological analysis of Irfani in the tradition of Islamic spiritualism; Muhammad adres state officer; 2022; 12) Sufism, irfani, and the dialectics of Islamic knowledge, Ahmad Tajuddin Arafat, Ibnu Farhan, (2021); 13) Islamic education, Sufism and the challenges of the era of society 5.0, Rifa Hazim Rustam Fuady, 2021); (14) Modern Sufism according to Hamka: analytical study of classical Sufism, Achmad Reza Hutama al Faruqi, Muhammad Izzudin al-Qossam, (2021); 15) The relevance of Sufism to science and technology, Vika fitrotul uyun, (2021); 16) The relationship between Sufism and culture Fatkhul Wahab: (2020) 17) Toward God through tarekat (study of Sufism thought), AR Idham Kholid: (2018); 18) The embodiment of

an ascetic attitude in life, Tri Wahid Hidayati (2016); 19) Sufism and cultural alticuration (study of Sufism from a culture and education perspective), Akhiyat, (2016); 20) Sufism amidst social change (study of the role of tarekat in socio-political dynamics in Indonesia), Syamsun Ni'am: (2016);

Articles 21-30 to answer the third question/objective regarding the implications. Research methods in Sufism. The titles are as follows; 21) The role of Sufism in solving modern human problems, Yauma Fajriyanti meliniar: 2023, 22) Sufism and modernity (eroding ordinary people's misunderstanding of Sufism, Muh Gitosaro: 2021, 23) Sufism as the essence of Islamic teachings and its relevance to the life of modern society, Asep Saepullah : 2021 24) The method of purifying the soul (tazkiyatun al-Nafs) and its implications for Islamic religious education, Siti Mutholingah, 2021, 25) Reconstructing the methodology of Sufism at PTAI, Ahmad Amir Aziz: 2021, 26) The role of Sufism in the era of modern society: opportunities and challenges, Ghulam falach, ridhatullah Assya'bani: 2021, 27) Sufism concepts and their relevance in life, Arrasyid (2020): 28) Philosophical Sufism and its implications in Islamic education, Muhammad Anas Ma'arif: 2018, 29) journey living in Sufism (Qualitative Study with Interpretative Phenomenological Analysis on Sufism Actors), Akhmad Bahril Mukasif Afin, Frieda NRH, 2016, 30) The role of Sufism in modern life, Nilyati: 2015,

The data collection using the library research technique is as follows: First, identify the data source, this is done to make it easier to find the data that is needed and relevant to the topic to be researched, ensuring that in this process the data used is accurate and trustworthy.(Ridwan et al., 2021), Second, collect data, data that becomes research material related to the topic will be collected and recorded by researchers, data can be obtained from various sources such as books, journals and existing research(Sari & Asmendri, 2020), Third, data analysis after the required data has been collected, the next step is to carry out analysis using predetermined rules,

methods and theories so that conclusions can be found to answer the objectives of the research.(Kurniawati, 2017), Data collection in qualitative research needs to be paid attention to, because the quality of the research really depends on the quality and completeness of the data that has been obtained. The questions that are always considered in data collection are what, where, when, and how. Qualitative research usually relies on triangulation of the data obtained(Darmalaksana, 2020)

C. RESULTS AND DISCUSSION

1. Sufism Research Methods

Study Regarding research methods in Sufism, it has an etymology, terminology and certain characteristics. As for etymology, the study with the theme of research methods in Sufism states that the word method comes from the Greek, namely *methodos*, which means the way or way or path taken.(Syarbani, Sokon, 2018)Meanwhile, in terms of terminology, a study with the theme of Sufism research methods is a study that discusses methodology or appropriate and systematic ways to study and understand various aspects of Sufism.(Alparizi, 2010). Studies with the theme of research methods in Islamic Sufism have the following characteristics: (1) Focus on Sufism research methodology, (2) combine theoretical and practical aspects, (3) integrate scientific disciplines, (4) emphasize research ethics, (5) have a goal clear(Husen et al., 2014).

Study Regarding research methods, they are divided into certain types, types and patterns according to the categories used. The classification of research method themes in Sufism is divided into 5 types, namely the Tahqiqi method (investigation), the *istinbat* method (drawing conclusions), the *muqabalah* method (comparison), the *Tahrir* method (explanation), and the ethnographic method.(Z. Hidayat, 2014). In terms of research methods in Sufism, there are 5 types, namely, in terms of objectives, approach, research design, type of data and research focus.(annis illahi, 2023). Meanwhile, in

terms of research methods in Sufism, there are 4 patterns, namely burhani, bayani, irfani and tajribi (T. Hidayat & Asyafah, 1970).

2. Sufism

The study of Sufism has an etymology, terminology and certain characteristics. As for etymology, the study with the theme Research methods in Sufism states that the word Sufism comes from Arabic from the words "tashowwafa-yatashowwafy-tashowwuf" (Al Munawir Arabic Dictionary 2013). Meanwhile, in terms of terminology, the study with the theme of research methods in Sufism is that the term is a spiritual path to God that originates from the Koran and Sunnah, has noble morals as its core, brings humans closer to God, emphasizes balance between physical and physical, material and spiritual, worldly aspects. and ukhrawi through various methods, approaches and techniques existing in Sufism (Noer, 2006). Studies with the theme of Sufism have the following characteristics: 1) the school has an obsession with peace and eternal spiritual happiness, 2) it appears that Sufism is knowledge obtained through intuitive responses, 3) that every Sufi journey is for improving moral quality, 4) fusion with the will, the attributes of God and uniting oneself with Him in a single reality, 5) the use of symbolic words in expressing experiences (Akhmad Bahril Mukasif Afif, 2016).

Study Regarding Sufism, it is divided into several types, kinds and certain patterns according to the categories used. The classification of Sufism themes is divided into 5 types of Sufism concepts, Sufism teachings, Sufism history, Sufism practices, Sufism research methodology (Qisom, 2023). As for sects, there are 3 types, namely Sunni Sufism (Zuhdiyyah school, Facediyah school, Syahdzilyah school, Naqsabandiyah school, Qadariyah school), Shia (Haidariyah school, Ghuliyah school, Imamiyah school, Ismailiyah school) and philosophy (Ikhwaniyah school, Suhrawardiyah school, ibn Arabiyah school) (Komarudin, 2019). Meanwhile, from the perspective of Sufism, there are 4 patterns, namely the pattern of relationship with Allah SWT (tauhid,

mahabbah, fana' and baqa', makrifat, mujahadah), the pattern of relationship with oneself (muqarabah, muhasabah, tazkiyatun Nafs, riyadhah), the pattern of relationship with others and universe (ihsan, tawadhu, tasamuh, Khidmah, khalifah), pattern of achieving the grave (spiritual level) (syariat, tariqat, haqiqat, makrifat, ihsan)(Z. Hidayat, 2014).

3. Results

In this section the three results will be explored: First, the forms of research methods in Sufism. Second, internal and external factors that influence research methods in Sufism. Third, the positive and negative implications of research methods in Sufism in the form of descriptions, explanations and relationships. Description is carried out by presenting data that is relevant to the focus/objective of the research, reliable and valid, in the form of statements, graphs, pictures, tables or in other forms. Explanation is carried out by explaining the data that has been presented so that it is clearly understood by anyone so that it does not give rise to misinterpretations and misunderstandings. Relationships are carried out by connecting the data with other data so that it appears that there is a significant relationship between one data and other data which can produce complete data in accordance with the research objectives.

Result 1: Forms/Paradigms of research methods in Sufism

Table 1: Forms/Paradigms of research methods in Sufism

Article number	Article Title	Description/substance of the article	Coding/keywords
1	Islamic understanding	In this section the author will try to explore methods of	Bayani, Burhani

	methodology: (annis illahi, 2023)	understanding Islam as far as can be found from sharing Islamic literature. ;There are various methods that can be studied as a whole which will produce a comprehensive understanding of Islam which will be explained in this discussion; The final result in discussing this material is that to study Islamic methods it is not enough just to understand the scientific method, but it needs to be equipped with the bayani and burhani methods.	
2	Scientific groupings in Islam: Bayani, Burhani and Irfani: (Julita, 2023)	This research discusses scientific groupings in Islam, especially from the perspective of Bayani,	Bayani, Burhani, Irfani

		Burhani and Irfani. Through a literature review and conceptual analysis, this study provides an in-depth understanding of the approach	
3	Methods and approaches in Islamic studies: (Suparlan, 2019)	Islamic studies is one of the studies that has received attention among scientists. An approach is a perspective or paradigm used by a researcher in analyzing an Islamic religious object using certain sciences or theories.	Bayani, Burhani, Irfani
4	Islamic paradigm in research methodology and its implications for Islamic religious education research: (T. Hidayat & Asyafah, 1970)	The aim of this research is to investigate the Islamic paradigm in research methodology and its implications for the study of Islamic Education.	bayani, burhani, tajribi, and 'irfani

		Specifically, the research methodology in this case includes the bayani, burhani, tajribi, and 'irfani methods.	
5	Islamic epistemology (Bayani, Burhani, Irfani); (Hasyim, 2018)	In principle, Islam has a comprehensive epistemology as the key to gaining knowledge. It's just that of the three existing epistemological tendencies (bayani, irfani and burhani), in its development it has been dominated by the bayani style of thinking which is very textual and the irfani (kasyf) style of thinking which is very Sufistic. These two tendencies pay little attention to the optimal use of ratios (burhani).	Bayani, Irfani, Burhani

6	<p>Islamic epistemology as a research methodology;(Hati mah et al., 2019)</p>	<p>This research is included in the library research category using the content analysis method. Research findings show that Islamic epistemology can be used as a research methodology that can be operationalized into a method with three approaches, namely bayani (text), burhani (context), and irfani (intuition).</p>	<p>Burhani, Irfani, Bayani</p>
7	<p>Approaches in Islamic studies;(Bakri, 2014)</p>	<p>In the Islamic world, all Muslims believe that Islam is an absolute doctrine. It means Islamic doctrine will be able to answer the social and religious problems that have arisen during this time. Apart from that, there is a connection</p>	<p>Bayani, Burhani, Irfani</p>

		between the relationship between Muslim beliefs and social reality.	
8	Sufism's approach to Islamic studies and its application in the modern era:(Wanto, 2014)	Sufism is a field of Islamic study that focuses on the development of cleansing human spiritual aspects that can give rise to human morals. Studying and practicing Sufism as offered by the Sufis seems to be one way to revive global Islam like the golden age of Islam.	Bayani, Burhani Tajribi
9	Research methodology in Islamic studies (an effort to iktisyaf classical Muslim methods):(Ibrahim, 2014)	The emergence of thinking which is claimed to be a dichotomous understanding of religious and worldly knowledge, historically, seems to be one of the consequences of the era of disintegration.	Bayani, Burhani, Tajribi, Irfani.

		<p>Continuing, a statement emerged that religious knowledge (religious sciences) should receive more attention than worldly knowledge (world sciences). Then, the rewards of religious knowledge are seen to be greater than those of worldly knowledge.</p> <p>Statements and views like this of course do not have a clear basis or proposition. Meanwhile, there are four types of research methods in Islamic studies, namely: bayani method, burhani method, tajribi method, 'irfani method.</p>	
10	Sufism approach in Islamic studies:	This article examines the Sufism Approach in Islamic Studies.	Bayani, Burhani, Tajribi

	<p>Ahmad Salman Alparizi: 2010</p>	<p>Through the study of Sufism, a person can find out how to cleanse themselves and practice it correctly. The role of Sufism in the survival of humanity as a whole, it is not surprising that Sufism is so familiar with the life of Islamic society, after that society has developed its beliefs and worship, through the science of monotheism and the science of fiqh.</p>	
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The results found in this paper are about the paradigm of research methods in Sufism, there are 3 forms: (1) Bayani method (2) Burhani method (3) Irfani method. Article 1 explains the methods of understanding Islam, namely the Bayani and Burhani methods. Article 2 explains scientific grouping in Islam: Bayani, Burhani and Irfani, article 3 describes methods and approaches in Islamic studies, Yani Bayani, Burhani and Irfani. Article 4 explains the Islamic paradigm in research methodology, namely Bayani, Burhani, Tajribi and Irfani. Article 5 explains Islamic epistemology: Bayani, Burhani, irfani); article 6 explains Islamic epistemology as a research methodology, namely Burhani, Bayani, Irfani. Article 7 explains approaches in

Islamic studies; Bayani, Burhani, Irfani Article 8 describes the Sufism approach in Islamic studies: Bayani, Burhani, Tajribi Article 9 describes research methodology in Islamic studies: Bayani, Burhani, Irfani, Tajribi Article 10 describes the Sufism approach in Islamic studies; Bayani, Burhani, Taribi

The data consists of 3 things, namely the form (1) Bayani method (2) Burhani method (3) Irfani method. These forms include: Article 1 explains the Bayani and Burhani methods in Islamic understanding methodology. Article 2 explains the Bayani, Burhani and Irfani methods in Islamic scientific grouping. Article 3 explains Bayani, Burhani and Irfani in methods and approaches in Islamic studies. Article 4 explains about the Islamic paradigm in research methodology, namely Bayani, Burhani, Tajribi and Irfani. Article 5 explains about Islamic epistemology, namely Bayani, Burhani, Irfani. Article 6 explains about Islamic epistemology as a research methodology, namely Burhani, Bayani, Irfani. Article 7 explains approaches in Islamic studies; Bayani, Burhani, Irfani Article 8 explains the Sufism approach in Islamic studies: Bayani, Burhani, Tajribi Article 9 explains research methodology in Islamic studies: Bayani, Burhani, Irfani, Tajribi Article 10 explains the Sufism approach in Islamic studies, namely Bayani, Burhani, Tarib

The relationship between the three data regarding the form of research methods in Sufism, the factors that influence it and their implications, turns out to have a close relationship with each other and cannot be separated. This shows that each form has a background that influences its formation and can have implications for something, both positive and negative. Articles 1 and 2 are related to articles regarding grouping and methods of understanding Islam, namely the bayani, burhani and irfani methods. Articles 3 and 4 are related in terms of the Islamic paradigm in Islamic research in research methods, namely: bayani, burhani, irfani and tajribi. Articles 5 and 6 have a relationship in Islamic epistemology in research methodology, namely: burhani, bayani, irfani. Articles 7 and 8 are related in terms of approaches in

Islamic studies, namely: bayani, burhani, irfani, and tajribi. Articles 9 and 10 are related in terms of methodology and approach to Sufism in Islamic studies, namely Burhani, Bayani, Irfani and Tajribi.

Result 2: Factors influencing the emergence of forms of research methods in Sufism

Table 2: Factors influencing the emergence of forms of research methods in Sufism

Article number	Article title (author's name and year)	Description/substance of the article	Coding/keywords
11	Critical philosophical and epistemological analysis of Irfani in the tradition of Islamic spiritualism; (State, 2022)	Science is currently one of the factors that causes human progress. The aim of this research is to examine the epistemology of irfani in the Islamic tradition. The results of this research explain the source of knowledge in Islam, namely irfani, in depth. When a person has reached the peak of the stages of obtaining irfani knowledge, it can be	Science

		confirmed that a person's heart is pure.	
12	Sufism, Irfani, and the dialectic of Islamic knowledge: (Farhan & Arafat, 2021)	There is a famous expression among Sufis, namely takhallaq bi akhlaq Allah (behave like Allah). From the perspective of Islamic epistemology, Sufism is included in the realm of Irfani's reasoning. This epistemology is a direct knowledge (al-ru'yah al-mubasyirah) obtained through intuitive experience through the kashf approach (illumination of reality by God). Sufism has provided many benefits for the development and maturity of the Islamic intellectual	Islamic intellectual tradition

		tradition. Although this tradition is often considered a tradition that deviates from Islam.	
13	Islamic education, Sufism and the challenges of the era of society 5.0:(Fuady, 2021)	The progress of information and communication technology in the era of the industrial revolution demands a culture of society that integrates technology in its life to become a super smart society in the era of society 5.0. This article aims to reveal the challenges of the era of society that will be faced by Islamic education and the relevance of Islamic education with a Sufism approach in answering these challenges.	desire to understand Sufism

14	<p>The relevance of Sufism to science and technology:(Uyun, 2021)</p>	<p>The birth of Sufism as a manifestation of the understanding of the Koran and Al-Hadith according to the context of its time. Sufism existed in order to balance morals and technology. Humans are equipped with reason and can create unlimited creativity and with a heart, humans can control the results of the brain's very powerful work. So, the relevance of Sufism in the development of science and technology with its emphasis on moral aspects and their use as well as maintaining environmental balance.</p>	<p>morals and technology</p>
15	<p>Modern Sufism according to Hamka:</p>	<p>Initially, Sufism emerged as a</p>	<p>culture and traditions</p>

	<p>an analytical study of classical Sufism:(Al Faruqi & Al-Qossam, 2021)</p>	<p>criticism of various problems that occurred in life. Whether it's the nobles' excessive love for wealth, or the endless debates of religious experts about trivial matters. So there are some groups who want to stay away from worldly problems to be alone and get closer to Allah SWT. Their initial intentions were good. However, as time went by, with the mixing of culture, traditions and thoughts from non-Arab civilizations, the practice of Sufism began to change. It is no longer running according to Islamic law, it is even starting to deviate far. And that is the kind of</p>	
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		Sufism that is understood by Muslims around the world today.	
16	The relationship between Sufism and culture: (Wahab, 2020)	Taśawŭf and culture are two concepts that cannot be separated. They must be affiliated to create synergy in complementing each other. Taśawŭf guides humans towards the right path according to their natural tendencies as desired by Allah swt. Technology. Progress has mediated human culture with the spectacular. It not only makes people's lives easier, but also makes people's lives dependent. We cannot easily escape from this technological culture that is creating a huge	Culture and technology

		disaster called convenience.	
17	Toward God through tarekat (study of Sufism thought): (Kholid, 2018)	In a global era like today, where the world is increasingly filled with various scientific developments and technological developments which, apart from having a positive impact on human life, also have a negative impact on human life.	technology and modernization
18	Manifestation of zuhud attitude in life: (Hidayati, 2016)	According to some people, asceticism is an anti-world attitude, avoiding wealth and position. So according to some people's assumption that asceticism is a person who looks shabby, even shabby. This article is important in providing a new paradigm regarding	multidimensional crisis

		the concept of asceticism and its application in modern life, especially for the Indonesian nation which is experiencing a multidimensional crisis.	
19	Sufism and cultural alticuration (study of Sufism from a culture and education perspective): (Akhiya t, 2016)	The trend towards Islamic spirituality, in this case Sufism, both formally bound in the context of tarekat for example, and informally, will continue, both in rural and urban areas. Civilization and religious interpretations always develop over time, and humans deserve to respect both.	Civilization and religious interpretation
20	Sufism amidst social change (study of the role of tarekat in socio-political	In the early days of its development, Sufism aimed to lead humans towards personal	socio-political and economic conditions

	<p>dynamics in Indonesia):(Ni'am, 2016)</p>	<p>piety to get closer only to God, as a response and criticism to the rampant deviations from socio-political conditions carried out by the rulers.</p>	
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The results found in this paper are about the factors that influence the forms of research methods in Sufism. Internally, there are 3 factors that influence it: (1) understanding and practicing the teachings of Sufism (2) to answer theoretical and practical questions (3)) to preserve and disseminate knowledge of Sufism. Meanwhile, externally there are 3 factors that influence it: (1) culture and politics (2) science and technology (3) intellectual traditions and globalization. Article 11 explains the epistemological analysis of irfani in the tradition of Islamic spiritualism. Article 12 explains Sufism, Irfani, and the dialectics of Islamic knowledge. Article 13 explains Sufism and the challenges of the era of society 5.0. Article 14 explains the relevance of Sufism to science and technology. Article 15 explains modern Sufism according to Hamka. Article 16 explains the relationship between Sufism and culture. Article 17 explains about getting to God through tarekat. Article 18 explains about the manifestation of an ascetic attitude in life. Article 19 explains about Sufism and cultural alticuration. Article 20 explains about Sufism amidst social change.

The data consists of 2 things, namely internal and external factors that influence the emergence of forms of research methods in Sufism. The factors that influence it are those that are supportive, including the need to answer theoretical and practical questions, understand and practice Sufism teachings and preserve and disseminate Sufism knowledge. and obstacles include

culture and politics, science, technology and globalization. Article 11 explains the influence of science and communication in Sufism research methods. Article 12 explains the intellectual influence of the Islamic intellectual tradition. Article 13 explains the methodological challenges of Sufism research in the era of society 5.0. Article 14 explains about positive impacts, including humans experiencing a significant leap. Article 15 explains about the mixing of cultures and traditions. Article 16 explains about Sufism as having a role in guiding people to find their God. Article 17 explains about multidimensional crises. Article 18 explains about Sufism, which balances morals and technology. Article 17 explains about Sufism, which balances morals and technology. 19 explains about civilization and the interpretation of Sufism. Article 20 explains socio-political and economic conditions

The relationship between the three data regarding the form of research methods in Sufism, the factors that influence it and their implications, turns out to be closely related to each other and cannot be separated. This shows that each form has a background that influences its formation and can have implications for something, both positive and negative. Articles 12 and 19 are related in terms of increasing understanding of Sufism research methodology and the influence of civilization and Islamic intellectual traditions and interpretations in Sufism research. Articles 14 and 20 relate to the influence of technological advances in understanding Sufism research methodology and several positive impacts in understanding Sufism research methods. Articles 13 and 17 relate to multidimensional crises that influence social, political and economic matters, articles 11 and 5 relate to science and cultural influences, articles 18 and 19 relate to balancing human morals and guiding humans to know God.

Result 3: Positive and negative implications for research methods in Sufism

Table 3: Positive and negative implications of research methods in Sufism

Article number	Article title (author's name and year)	Description/substance of the article	Coding/keywords
21	The role of Sufism in solving modern human problems: (Meliniar, 2023)	Modern life as it is today often displays traits that are not commendable, especially in dealing with shiny materials. The results of this research show that the role of Sufism functions as a cure for the disease of modernization with all its negative impacts.	modern disease medicine
22	Reconstructing the methodology of Sufism at PTAI: (AA Aziz, nd)2021	Most researchers understand Sufism only as a means of approaching humans to Allah SWT through repentance, asceticism, dhikr, patience, sincerity, and a series of other maqamat. Sufism is more sought after and intended to simply seek peace, tranquility and true human happiness,	a means of approaching humans to Allah SWT

		in the midst of the uncertain struggles of worldly life.	
23	Sufism and modernity (erode the general public's misunderstanding of Sufism): (Gitosaroso, 2015)	Sufism is the esoteric dimension of Islam. He was born from the three pillars of Islam through Ihsan. Sufism means trying to realize al-Ihsan. Sufism succeeded in solving various spiritual problems of society, while modernity was able to solve its material problems.	realizing al-Ihsan
24	Sufism as the essence of Islamic teachings and its relevance to the life of modern society: (Saepullah, 2021)	There are at least two functions of religion in human life, namely as a norm and as knowledge. Islam is no exception, which has three aspects of sharia, namely faith, Islam, and Ihsan. Faith and Islam are easy to explain and understand by most Muslims around the world, because they	as a norm and as science

		talk about monotheism and practical sciences.	
25	The method of purifying the soul (tazkiyatun al-Nafs) and its implications for Islamic religious education: (Mutholingah & Zain, 2021)	Humans are creatures that have a physical dimension and a soul dimension (nafs). This dimension of the soul is what makes humans more noble than angels, but also more despicable than animals. Therefore, the human soul must be purified so that humans can become noble creatures.	make people believer, pious and have noble character
26	The role of Sufism in the era of modern society: opportunities and challenges: (Falach & Assya'bani, 2022)	Modernity has given rise to industrialization, increasingly rapid science and technology has had an influence on life, resulting in a shift in lifestyle patterns and lifestyles, where moral values, ethics and teachings are starting to be abandoned because they are considered	overcome various problems of modern society

		incompatible with modern values.	
27	Sufism concepts and their relevance in life: (Arrasyid, 2020)	The rapid development of the times has both positive and negative impacts on life. Moral and spiritual damage is one of the negative impacts that arises from humans living without clear goals. The relevance of the concepts of Sufism to today's life is that these concepts will be a guide to achieving the right approach to God.	Moral, spiritual damage
28	Philosophical Sufism and its implications in Islamic education: (Ma'arif, 2018)	Philosophical Sufism itself has significant implications for Islamic education. This can be seen from the aim of Islamic education, namely to form a noble human being. kaffah and perfect.	form a human being

29	The life journey of Sufism (Qualitative Study with Interpretative Phenomenological Analysis among Sufism practitioners):(Akhmad Bahril Mukasif Afin, 2016)	The increasing number of people who fall into worldly valleys makes people increasingly distant from Allah SWT. The further away from Allah SWT makes their souls thirsty for divine light. The results of this research are that Sufism is a noble moral, both having good morals towards Allah SWT in worship and having good morals towards fellow humans regardless of the human's background.	close to Allah SWT, get pleasure from Allah SWT.
30	The role of Sufism in modern life: (Nilyati, 2015)	In the form of certain orders or in modified forms, Sufism has become a cure for the disease of modernization with all its negative impacts. Sufism with its spiritual teachings and noble morals plays an increasingly important role.	modern disease medicine

The results found in this paper are about the positive and negative implications of research methods in Sufism. There are 3 positive implications: (1) a deeper and more systematic understanding of Sufism (2) medicine from modernization (3) increasing the quality of spiritual experience. Meanwhile, the implications There are 3 negative things: (1) misuse of research methods (2) incompatibility with the cultural context (3) moral and spiritual damage. Article 21 explains the role of Sufism in solving modern human problems. Article 22 explains the Reconstruction of the methodology of Sufism, Article 23 explains Sufism and modernity. Article 24 explains about Sufism as the essence of Islamic teachings and its relevance to the life of modern society. Article 25 explains about Sufism making people believer, devout and have noble character about the concepts of Sufism and their relevance in life. Article 28 explains philosophical Sufism and its implications in Islamic education. Article 29 explains the journey of a life of Sufism. Article 30 explains the role of Sufism in modern life

The data consists of 2 things, namely the implications for research methods in Sufism, some of which are positive, namely a deeper and more systematic understanding of Sufism, a source of spiritual inspiration and motivation, increasing the quality of spiritual experience and some are negative, namely the potential for misuse of research methods, incompatibility with the context. culture, moral and spiritual damage. Article 21 explains Sufism as a cure for the disease of modernization. Article 22 explains the methodology of Sufism as a means of approaching humans to Allah SWT. Article 23 explains about realizing al-Ihsan. Article 24 explains Sufism as a norm and as a science. Article 25 explains that Sufism makes people believer, pious and have noble character. Article 26 explains that Sufism can overcome various problems of modern society. Article 27 explains how Sufism research methods cause moral and spiritual damage. Article 28 explains about Sufism

forming a perfect human being. Article 29 explains about Sufism as a suggestion to be close to Allah SWT. Article 30 explains that Sufism functions as a cure for the diseases of modernization

The relationship between the three data regarding the form of research methods in Sufism, the factors that influence it and their implications, turns out to have a close relationship with each other and cannot be separated. This article shows that each form has a background that influences its formation and can have implications for something, both positive and negative. Article 21 is related to article 30 in Sufism as a cure for the disease of modernization. Articles 22 and 28 relate to Sufism as a means of approaching oneself to Allah so as to form a perfect human being. Articles 23 and 25 relate to Sufism in forming believers and realizing al-ihsan. Articles 26 and 27 relate to Sufism in overcoming the problems of modern society which cause moral and spiritual damage. Articles 24 and 29 relate to Sufism as a science for getting close to Allah SWT

5. Discussion

This article can be summarized into 3 things: First, the Sufism research method paradigm has 3 forms: (1) Bayani method (2) Burhani method (3) Irfani method. Second, internally, there are 3 factors that influence research methods in Sufism: (1) the desire to understand and practice the teachings of Sufism (2) the need to answer theoretical and practical questions (3) the desire to preserve and disseminate Sufism knowledge. Externally, there are 3 factors that influence research methods in Sufism: (1) the influence of culture and politics (2) the influence of developments in science and technology (3) the influence of intellectual traditions and globalization. Third, the positive implications of research methods in Sufism for Muslims are 3 things: (1) a deep and systematic understanding of Sufism (2) a source of inspiration and spiritual motivation for Muslims (3) increasing the quality of spiritual experience. Meanwhile, there are 3 negative implications for Muslims: (1)

misuse of research methods (2) incompatibility with certain cultural contexts (3) moral and spiritual damage to Muslims.

This article can be reflected in 3 things: First, the various forms of Sufism research methods, apparently not only the bayani method but the burhani method and the irfani method, show that the form is not single, but is very varied, thus refuting the existence of only one finding in terms of this form. The form turns out to be not only the bayani method but also the burhani and irfani methods. Second, the factors that influence its emergence show that the factors are not single, but are very diverse, both internal and external, thus strengthening the existence of factors in forming this matter. The factors that influence it internally, it turns out are not only the desire to understand Sufism but also the need to answer theoretical and practical questions and the desire to spread knowledge of Sufism, while externally the factors that influence it, it turns out are not only the influence of culture, politics but also science and technology. technology as well as intellectual traditions and globalization. Third, the various implications show that the impact is not only negative, but also has a positive impact. The positive implications are not only a deeper understanding of Sufism, but also a source of inspiration and spiritual motivation for Muslims and increasing the quality of spiritual experience for Muslims. The negative implications are not only misuse of research methods, but also incompatibility with certain cultural contexts as well as moral and spiritual damage.

This article can be interpreted into 3 things: First, there is a form of research method in Sufism which implies that there are not only 3, namely the Bayani method, Burhani method and Irfani method. I agree with this method, but in my opinion there is another method, namely the Tajribi method, because Sufism is a scientific discipline. complex and rich and requires various methods to understand it thoroughly. Second, the existence of factors that influence its birth implies that it is not only the dominant factor, namely the

desire to understand the teachings of Sufism, to answer theoretical and practical questions, to spread knowledge of Sufism. And the external factors are the influence of culture and politics, the development of science and technology, intellectual traditions and globalization. I agree with these factors, but in my opinion there are other factors that are dominant, namely the needs of society, the role of teachers and the differences in schools of thought in Sufism by considering various research method factors. Sufism can develop research methods that are more relevant and can answer various spiritual and social challenges faced by humans in the modern era.

Third, the implication implies that there are not only positive implications for Muslims, namely a deep understanding of Sufism, a source of inspiration and spiritual motivation, increasing the quality of spiritual experience and negative implications, namely misuse of research methods, inappropriateness of certain cultures, moral and spiritual damage. I agree with these implications. However, there are other implications, namely building a harmonious society, misuse of Sufism and an attitude of exclusivism because Sufism research can make positive and negative contributions to human life, not only regarding theories and concepts but also about inner experiences and spiritual transformation. This interpretation can be subjective, but based on the data above it shows closeness to something objective. This article has a weakness, namely that it only focuses on three research methods, namely the Burhani, Bayani, and Irfani methods, thus providing an incomplete picture of Sufism research methods as a whole. Then this article does not provide concrete examples of how research methods in Sufism are applied in real research so that readers do not understand how Sufism research is used in real life.

This article can have a positive impact. The positive impact is divided into 3 things: First, increasing deeper understanding of research methodology in Sufism including the principles, techniques and approaches used. Second,

enrich the body of knowledge regarding Sufism research methodology for Muslims so that it continues to develop and provide benefits for Muslims in understanding and practicing Sufism teachings better. Third, encourage further research. The more research is carried out, the deeper and more applicable the understanding of Sufism research methodology will be, thus providing wider benefits for Muslims. Meanwhile, the negative impacts are also divided into 3 things: First, misinterpretation of research methods in Sufism. This article can be misinterpreted by readers who do not understand Sufism well. Second, the misuse of research methods in Sufism by certain parties for personal or group interests such as manipulation, exploitation and radicalism. Third, divisions among Sufism method researchers, if differences of opinion are not examined critically and objectively, can trigger conflicts between researchers.

This writing can be compared with other writings with similar themes, but not the same. There are 3 things that can be compared: First, in terms of the form of research methods in Sufism, this article contains elements of similarities and differences, when compared with the article on the differences in the epistemologies of bayani, irfani and burhani in Islamic thought.(Ulliyah et al., 2024). This journal compares three different methods, namely the bayani, burhani and irfani methods. Second, in terms of research method factors in Sufism, this article contains elements of similarities and differences, when compared with the article Building the Trilogy of Epistemology in the Integration of Abid Al Jabiri's Science.(Qoyyim, 2024). This journal focuses more on the trilogy to integrate methodological knowledge in Sufism research methods. Third, in terms of the implications of research methods in Sufism, this article contains elements of similarities and differences, when compared with the article on the role of Sufism for modern public health.(A. Aziz, 2024). The journal discusses broader implications for public health policy.

This article can be followed up with actions related to the above themes in 3 things: First, conducting research on Sufism with the aim of helping the wider community understand Sufism better and developing research methods in Sufism. Second, translating articles on Sufism research methods into English. others with the aim of helping to reach people throughout the world who want to learn about Sufism research methods. Third, spreading ideas by means of socialization to provide solutions to Islamic problems, by holding workshops or seminars to discuss further about research methods in Sufism by inviting experts. Sufism experts, research methodologists and Sufism practitioners to share their knowledge and experiences.

D. Conclusion

The most important findings in this paper are the various forms of research methods in Sufism, the variety of factors that influence research methods in Sufism and the varying implications of research methods in Sufism show that this provides new views and insights into research methods in Sufism that require implementation. in all areas of life so that benefits can be taken. The fields of life include ideology, politics, social, culture, economics, defense and security, education and the environment as well as various other fields that require research methodology in Sufism, especially Sufism. In its implementation it is certainly influenced by many factors, sometimes these factors are very dominant in influencing the implementation processes so that Sufism cannot be implemented optimally, these factors can influence it by inhibiting the implementation of Sufism in a negative, even destructive/destructive way. It is hoped that research methods in Sufism can help Muslims to conduct better Sufism research and be useful for the development of Sufism and the lives of Muslims as a whole and can then help Muslims to understand Sufism comprehensively.

This paper can make contributions both theoretically, methodologically and practically. Theoretically, these findings enrich the theory building

regarding research methods in Sufism, offering new perspectives and bridging theory with practice. The existence of research methods in Sufism can broaden and deepen understanding of aspects of Sufism that have not been widely studied in addition to presenting viewpoints and different interpretations of Sufism thereby enriching the treasures and new thoughts in this field. Meanwhile, methodologically, these findings add to the treasures of research methods that are more varied and applicable by presenting more diverse methods, Sufism research can become more comprehensive and in-depth so that it can be applied effectively in Sufism studies. Finally, practically, these findings can also be put into practice in everyday life. Research methods in Sufism can help individuals to better understand themselves, their potential and their relationship with God and others, besides that they can be solutions and strategies for dealing with various life problems such as anxiety, conflict and depression.

This article only discusses 3 things, namely: forms, factors and implications of research methods in Sufism. Meanwhile, these three things certainly have limitations in the context of the study theme and methodology as well as the findings produced, so they require further in-depth and detailed research. This article only discusses the implementation of Sufism in limited to 3 things: forms, factors and implications for Muslim thinking, even though there are still many themes related to Sufism that need to be explored and elaborated more deeply. As for methodologically, this paper only uses library research methods so it is less varied even though there are many other methods that are alternative and can be carried out combinatively. Likewise, the analysis used is only content analysis. However, there are still many other analyzes that can be used to look more critically and analytically at this theme. As for the limitations of data sources, in this article it is only taken from 30 national articles, even though there are many other articles which may be more relevant or relevant which discuss the theme of research methods in Sufism and also from references on an international scale.

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