

Islamic Educational Values in the Implementation of the Ngarosul Tradition among the Community of Margabakti Village, Cibereum District, Tasikmalaya

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Abstract

Etymologically the ngarosul ritual is a local tradition that centers on appointing an individual deemed religiously competent to lead prayers for a person who is approaching death. The core of this tradition lies in the community's spiritual supplication: if the person being prayed for is still granted the opportunity to live, it is hoped that they will be swiftly restored to health; however, if their time has come, it is expected that their passing will occur peacefully and without obstacles. This study aims to provide an in-depth description of the Islamic educational values embedded within the practice of the ngarosul tradition in Cibereum, Tasikmalaya. The researcher employed a qualitative approach through field research to examine this phenomenon empirically. Data were collected comprehensively through observation and in-depth interviews with informants, as well as direct engagement with the research setting and the ritual activities taking place. Based on the analysis, the study found that the ngarosul practice embodies strong religious and educational values that significantly influence the spiritual life of the local community. This tradition not only functions as a ritual expression but also serves as a medium for internalizing Islamic teachings, particularly those relating to tawakkul (trust in God), sincere effort, respect for the processes of life and death, and the reinforcement of social solidarity within the community.

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1. INTRODUCTION

Tradition constitutes a set of habituated practices or customs inherited continuously from one generation to the next (Alqadri et al., 2021). This phenomenon encompasses a broad spectrum, ranging from various ritual practices and belief systems to the internalization of Islamic values that are consistently preserved within certain communities. More than mere habitual actions, tradition functions as a fundamental element in shaping cultural identity and plays a crucial role in maintaining social stability and cohesion (Arianti et al., 2025). In many cases, the existence of a tradition results from the adoption and assimilation of deeply rooted local values within the daily lives of a society.

Culture can be understood as a collective construct that includes systems of belief, value standards, social regulations, symbolism, and customary practices internalized by a community (Kusno, 2023). The unique dimension of cultural studies lies in the diversity of societal characteristics and the originality embedded in each traditional activity they perform. In essence, the concept of culture does not merely refer to patterns of behavior or

modes of human survival; it delves deeper into the paradigms or worldviews through which individuals interpret the meaning of life itself.

Within this framework, Islamic education serves as an instrument of cultural transformation (Pratiwi et al., 2025). This role manifests through the transmission and inheritance of Islamic transcendental values that are subtly integrated into traditional practices. Through this mechanism, Islamic education ensures that religious values remain enduring and harmoniously embedded in community culture across generations.

Tasikmalaya, one of the regions in West Java, contains a rich repository of cultural heritage and customary practices that exhibit distinctive characteristics compared to other areas (Village & Subdistrict, 2017). One cultural manifestation that continues to be preserved today is the *ngarosul* ritual. This tradition emerges as a form of spiritual effort undertaken by families confronted with a deeply challenging situation, particularly when a family member suffers from prolonged critical illness wherein recovery seems unlikely, yet death has not yet arrived.

It is essential to underscore that tradition is not merely a repetitive behavior devoid of meaning; rather, it constitutes a mechanism through which noble values are preserved amid the pressures of globalization. The *ngarosul* tradition in Tasikmalaya provides compelling evidence of how local identity can adapt to Islamic transcendental values without losing its regional distinctiveness. This collective cultural practice reflects the worldview of Sundanese society, which places strong emphasis on the human life cycle, especially the critical transition toward death.

From the perspective of the sociology of education, this ritual functions as an emotional bond that unites individuals despite everyday disagreements or conflicts, directing them toward a shared spiritual purpose. Islamic values are not imposed in a doctrinal manner; instead, they are introduced through cultural expressions already familiar within the community's daily life. This ensures that Islamic religious education does not remain confined within formal schooling but lives and resonates within sacred communal activities in rural areas.

The existence of the *ngarosul* ritual represents a sociocultural response to the anxiety experienced by Sundanese communities when facing uncertainty about the condition of a gravely ill family member. At its core, this ritual is a collective prayer seeking well-being for both the patient and the accompanying family. Theologically, the ritual is intended to request divine intervention: if the person still has remaining lifespan decreed by God, it is hoped that they will be granted complete recovery; however, if death is imminent, prayers are offered for ease and serenity in passing through the final moments of life.

This study is projected to contribute both theoretically and practically to the body of knowledge, particularly within the discipline of Islamic Education (PAI). Its primary focus lies in exploring and interpreting the Islamic educational values embedded within the structure of the *ngarosul* tradition as practiced by the community of Cibereum, Tasikmalaya. Through this analysis, it is expected that new insights will emerge regarding the ways in which religious values can acculturate with local wisdom without diminishing the essence of Islamic teachings.

2. RESEARCH METHODS

This study employs a qualitative approach with a field research design to examine in depth the internalization of Islamic educational values within the ritual practices of the Cibereum community in Tasikmalaya. This methodological choice is grounded in the need to present descriptive interpretive data that emphasize meaning, context, and the lived experiences of tradition bearers, rather than numerical measurement (Creswell & Poth, 2018). Strategically, this design is not only intended to describe phenomena holistically but

also to offer theoretical and practical contributions to contemporary scholarship particularly within the field of Islamic Education and local cultural studies thus providing an empirical reference for scholars examining the integration of religious educational systems with indigenous wisdom embedded in traditional practices (Patton, 2015).

Data collection was conducted through a combination of in-depth interviews and participatory observation, strengthened by documentation as a secondary source for corroboration. The interviews were semi-structured, allowing the researcher to follow thematic guidelines while maintaining flexibility to explore the lived experiences, practical rationalities, and meaning-making processes of key informants namely local elders, religious leaders, ritual practitioners, and families involved in the Ngarosul ceremony (Tahir et al., 2023). Observation was carried out by monitoring all stages of the ritual from preparation to execution and completion and by documenting supporting artifacts such as spatial arrangements, symbols, and recited texts or prayers. This enabled the researcher to capture nonverbal dimensions, role coordination, and communal interaction dynamics that often remain unspoken during interviews (Hasanah, 2016).

The trustworthiness of the findings was ensured through the application of credibility, transferability, dependability, and confirmability criteria, implemented via source method time triangulation, member checking, an audit trail, and researcher reflexivity to minimize bias (Birt et al., 2016). Data analysis employed an inductive thematic analysis consisting of familiarization, initial coding, theme generation, reviewing, defining, and reporting phases, complemented by the logic of data reduction, display, and verification to ensure analytical transparency and traceability. In another source Huberman & Saldaña (2014). Ethical considerations included informed consent, confidentiality and anonymization of identities, the right of participants to withdraw, and the principle of *do no harm* supported by cultural sensitivity, given the delicate context of critical illness and end-of-life rituals.

3. RESULTS AND DISCUSSION

The Cibereum region, located in the eastern part of Tatar Sunda, Tasikmalaya City, is known as an area that remains steadfast in preserving its local wisdom and ancestral heritage. Amid the currents of modernization, the Ngarosul tradition continues to be upheld as an integral part of local cultural identity. Although in social reality not all community members practice this ritual, the existence of Ngarosul remains preserved and has never truly disappeared. This continuity allows the transmission of its traditional values to proceed steadily from one generation to the next.

The traditional Ngarosul ritual is a spiritual manifestation intended for individuals who are in a critical phase approaching the end of life. This ceremony is typically performed when a person is in a medically stagnant condition where recovery seems difficult, yet death has not occurred. Therefore, the primary orientation of this tradition is to pray for ease and smoothness for the individual in facing the process of *sakaratul maut* (the final moments before death). On the other hand, the essence of the prayers also includes an element of hope, as the community pleads to God to grant healing if the person is still destined to have a longer lifespan.

a. Actualization of Ngarosul Ritual Tradition

The Actualization of Ngarosul tradition is generally divided into three core ritual activities that are performed sequentially. These include:

1) Tawasul

Tawasul is a ritual act of connecting prayers with the ancestors and pious predecessors who have passed away, functioning as a crucial spiritual instrument (Athifah & Kharir, 2025). This stage is led by a religious figure or *ustad* who recites supplications directed to the Prophets, their companions, and ancestral

predecessors. Theologically, this practice serves as a *wasilah*, or an intermediary, to seek divine blessings (Nurmayanti & Rofi'i, 2025), with the expectation that such mediated supplications will be granted more swiftly by Allah SWT.

The community's belief in the efficacy of *tawasul* is grounded in the principle of invoking the names of righteous individuals who are believed to possess spiritual proximity to the Creator. Furthermore, the practice reflects an attitude of *tawadhu* (humility) before God an acknowledgment of human limitations and the need to seek intercession through God's devout servants. Hence, *tawasul* is not merely a symbolic formality, but an essential component that determines the spiritual weight of the entire Ngarosul procession.

The implementation of *tawasul* in the Ngarosul ritual is essentially similar to its performance in other religious gatherings, such as *tahlilan* or communal religious feasts. During the ritual, supplications are directed specifically to the Prophets and Messengers, their companions, and the revered saints (*wali Allah*). Additionally, the community includes prayers for pious figures who are collectively recognized for their spiritual dignity. This demonstrates the community's consistency in integrating common devotional practices into a specialized ritual for individuals in critical medical conditions.

Tawasul within Ngarosul also represents a deeply rooted theological concept of *wasilah* in the local community's spiritual worldview. Psychologically, families experiencing grief or anxiety often feel that their personal prayers are "obstructed" by emotional distress. By entrusting a religious leader to guide the *tawasul*, families feel that a spiritually competent intermediary is presenting their plea to the divine realm.

The educational value embedded in this stage is the transmission of spiritual history. The recitation of the names of Prophets and Saints implicitly educates the community about the genealogies of Islamic devotion (spiritual *sanad*). This becomes a form of historical knowledge transfer embedded within communal prayer. Additionally, the humility cultivated through *tawasul* teaches individuals not to rely solely on their personal acts of worship, but to appreciate the virtues of those who preceded them.

2) Recitation of the Qur'an

The recitation of selected Qur'anic verses within the Ngarosul tradition serves as a spiritual medium (*wasilah*) to invoke inner peace for the individual suffering from illness (Raodatul, 2024). As is common in various religious traditions within Muslim communities, Surah Yasin becomes the central component most frequently recited. Its recitation functions not merely as a routine religious act, but as a manifestation of Muslim identity and an educational effort to cultivate affection for the Qur'an among younger generations.

Surah Yasin is believed to possess profound spiritual significance beyond its textual content (Ariza et al., 2025). It is thought to hold a special metaphysical potency for critical circumstances. Consequently, nearly all customary ceremonies linked with religious values include Qur'anic recitation particularly Surah Yasin as a fundamental and indispensable element.

The communal recitation of Surah Yasin in the Ngarosul ritual generates an "auditory therapeutic effect" for the ill individual and their family members. In the field of Islamic education, this method is known as *sama'i* (learning by listening), wherein the internalization of values does not always require independent reading, but can occur through the absorption of sacred sounds into the inner consciousness.

Over time, this process builds habituation. Children who witness their parents gathering to recite the Qur'an in moments of crisis subconsciously absorb a powerful message: the Qur'an is the first refuge when life becomes uncertain. This forms a strong moral foundation in which one's Muslim identity is strengthened through lived practice rather than theoretical knowledge. The Qur'an becomes not merely a decorative object on a shelf, but an active spiritual instrument present during life's most pivotal moments.

Within the context of the Ngarosul ritual, the recitation of Qur'anic verses symbolizes a spiritual endeavor to seek healing and to ease the condition of the critically ill individual. A notable aspect of this stage is the communal participation of all attendees, who recite the verses collectively and synchronously. Such collective recitation not only amplifies the vibrational strength of the prayer, but also reflects the community's spiritual solidarity in confronting the hardship experienced by one of its members.

3) Collective Prayer

Amid social transformations marked by growing individualism due to technological influences, the Ngarosul tradition provides an irreplaceable space for physical communal engagement. The value of *silaturahmi* in this context extends beyond "meeting" and embodies the act of "sharing burdens." When neighbors gather and participate in prayer, a process of social bonding occurs that helps alleviate the family's anxiety.

Islamic moral education teaches that social concern is a tangible manifestation of faith. This tradition cultivates empathy within the community, encouraging individuals to share the sorrow of others. It demonstrates the concept of sharia-based social resilience an informal support system ensuring that no individual faces the ordeal of *sakaratul maut* alone.

The entire Ngarosul sequence concludes with the recitation of a collective prayer. This sacred moment is led by a local religious authority who is regarded as possessing spiritual legitimacy within the community (Asror et al., 2024). Attendees respond with solemn *amens*, participating wholeheartedly in this collective supplication for the well-being of the ailing individual.

The primary intention of this final prayer focuses on two possible divine decrees: seeking complete recovery if the individual is still granted life, or requesting ease and tranquility in facing the final moments of life (*sakaratul maut*) if death is imminent. Thus, the concluding prayer becomes an expression of communal surrender and hope offered to God concerning the critical condition faced by their fellow community member.

b. Islamic Educational Values within the Ngarosul Tradition

The Islamic educational values embedded in the Ngarosul tradition are highly diverse and encompass various fundamental dimensions. For instance, within the recitation of Qur'anic verses, there emerges an educational value of *habituation*, which serves as a formative effort to cultivate consistent interaction with the Divine Scripture (*Kalamullah*). Additionally, this practice contains doctrinal or *aqidah*-based educational values, reflecting the depth of faith and the community's conviction in God's power over human destiny.

The primary aim of this study is to extract and formulate these Islamic educational values so that they may be comprehensively understood. Through the Ngarosul ritual, the community is not merely observing customary practice but is simultaneously engaging in a process of transmitting religious values concerning human relations with

the Creator (*hablum minallah*) and upholding the principles of faith amid critical situations.

1) Beliefs Related to Faith

The dimension of faith constitutes the foremost fundamental value internalized within the Ngarosul tradition. Explicitly, the existence of this practice reflects a profound commitment to *tawhid*, wherein the entire sequence from Qur'anic recitation to the concluding supplication is grounded in unwavering belief in divine authority.

The community believes that spiritual involvement through the *wasilah* of sacred verses and collective prayer will lead to outcomes deemed best by God (Firda, 2023). In this context, faith is not merely conceptual; rather, it is enacted as a form of optimism and submission, grounded in the belief that any supplication rooted in steadfast conviction will bring forth divine benefit, whether in the form of healing or tranquility in the face of death.

All elements within the Ngarosul ritual are oriented toward strengthening one's faith. Beginning with *tawasul*, followed by Qur'anic recitation, and culminating in communal prayer, each component represents a tangible manifestation of the community's monotheistic commitment.

Theologically, these practices serve as a spiritual bridge connecting human limitations with divine omnipotence. *Tawasul* teaches reverence toward God's beloved servants (Laily & Sopingi, 2025), Qur'anic recitation offers serenity through divine revelation, and communal prayer reinforces total surrender (Yusup, 2024). The integration of these components demonstrates that Ngarosul is not merely a social ceremony but an applied instrument of *tawhid*-based education in confronting life's most critical moments.

2) Habituation of Qur'anic Recitation

The practice of habitual engagement with the Qur'an represents a crucial form of positive education to be transmitted across generations. Considering the Qur'an's status as the Muslim way of life and primary source of guidance (Anjani, 2023), its presence within the Ngarosul tradition serves as a highly strategic educational instrument. In practice, the recitation of sacred verses maintains harmony and adheres to the principles of Islamic law.

From a normative-historical perspective, although the specific term "Ngarosul Tradition" is not found in the Prophetic era, its substantive elements do not conflict with Islamic teachings. This is because its core activities prayer, *tawasul*, and Qur'anic recitation are righteous deeds firmly grounded in religious tradition. Thus, Ngarosul can be classified as a form of local wisdom consistent with religious values, so long as its intentions remain purely directed toward seeking divine benefit.

In practice, even when children do not actively participate in reciting the Qur'an, their presence within the ritual circle yields significant educational impact. Value transmission occurs through listening, as children naturally absorb the resonance of Qur'anic recitation voiced by adults and community leaders.

This passive yet continuous interaction represents an indirect form of internalization. By being consistently exposed to a religious environment from an early age, children's auditory memory develops a positive habit of associating Qur'anic recitation with meaningful spiritual experiences. This demonstrates that Ngarosul functions as a social laboratory for character education, wherein the habituation of loving the Qur'an is instilled through the concrete example set by adults for the younger generation.

3) Symbolism of Surrender to God

Within the structure of the Ngarosul tradition lies a profound symbolic representation of total surrender (*tawakkal*), experienced both by the ill individual and the accompanying family. This symbolic submission is explicitly manifested during the communal prayer, where the collective sincerity of the community signifies an abandonment of ego and an acknowledgment of human helplessness before divine will.

For families, the ritual becomes a medium through which they learn to accept whatever decree may unfold. For the ill individual, the prayer serves as a spiritual anchor during a critical phase (Ulya & Effendy, 2023). Thus, communal prayer within Ngarosul is not merely composed of spoken phrases; it is a moral educational instrument that conveys a positive religious fatalism, teaching that after all worldly efforts are undertaken, the final outcome must be entrusted fully to God for the sake of mutual well-being.

4) Strengthening Social Bonds

In modern life, the practice of *silaturahmi* often faces challenges of accessibility when not supported by formal spaces or collective activities (Shobirin et al., 2025). However, through participation in religiously imbued traditions, interpersonal relationships can develop more naturally and consistently. Within the Ngarosul context, all community members gather in a unified physical space, automatically reactivating social networks that may have weakened over time.

Such gatherings not only serve religious purposes but also function as mechanisms of social cohesion. The collective act of praying for the afflicted fosters *social bonding*, strengthens solidarity, and nurtures communal empathy (Saindra, 2025). Therefore, the Ngarosul tradition carries crucial social-educational value in safeguarding community harmony and cohesion amid societal change.

Reinforcing *silaturahmi* whether among relatives or neighbors is not merely a social recommendation but a religious imperative. From an Islamic perspective, maintaining harmonious interpersonal relations represents an explicit command from God and His Messenger (Dzulfikar & Romdloni, 2019). Accordingly, Ngarosul becomes a practical medium for fulfilling this divine injunction within communal life.

This reinforcement of fraternity holds a central role in Islamic moral education. Through interactions occurring during collective prayer, the community does not solely fulfill the obligation of *ukhuwah*, but also constructs social resilience grounded in religious principles. Thus, *silaturahmi* within Ngarosul manifests devotion to God through genuine concern for fellow human beings.

5) Remembering Death

Remembering death is a universal spiritual and ethical practice that transcends religious boundaries. Awareness of life's impermanence serves as an essential instrument for individuals to reassess and improve the quality of their lives. Fundamentally, death is an absolute certainty that will be faced by all living beings (Badi'ati, 2020).

The educational value of remembering death (*dzikrul maut*) emerges vividly through direct interaction with illness and the process of dying. When the community gathers to pray for an individual in critical condition, they engage in implicit self-reflection. Witnessing the decline of the ill fosters collective awareness that health and death are inseparably close to human existence. This experiential encounter cultivates empathy and serves as a reminder that every

individual must prepare through righteous deeds before the inevitable moment arrives individuals.

4. CONCLUSION

The Ngarosul tradition in Cibeureum Village, Tasikmalaya City, represents a form of local wisdom that harmoniously integrates Islamic educational values amid the pressures of modernization. This tradition functions as a spiritual manifestation intended for individuals in critical condition, consisting of ritual sequences that include *tawasul* as an intermediary for supplication, the recitation of Qur'anic verses particularly Surah Yasin as a medium for spiritual tranquility, and collective prayer as the culmination of surrender to Allah SWT.

Ngarosul encompasses theological values that reinforce monotheism (*tawhid*) and foster the family's attitude of *tawakkal* in confronting divine destiny. It also conveys devotional values through the habituation of Qur'anic recitation among younger generations, both actively and through auditory exposure. In addition, this tradition plays a strategic role as a medium for strengthening *silaturahmi* and social solidarity in accordance with Islamic teachings, while simultaneously serving as a universal moment of contemplating death (*dzikrul maut*), which motivates individuals to improve the quality of their moral and spiritual lives. Although rooted in ancestral heritage, the substantive elements of Ngarosul align with Islamic law due to their foundation in righteous deeds, rendering it a significant instrument of character education and a cultural safeguard for the Sundanese community.

The dimension of *dzikrul maut* within the Ngarosul ceremony generates an existential impact on those present. Witnessing an individual struggle through the final stages of life *sakaratul maut* acts as a powerful visual reminder of the transience and impermanence of worldly existence. This educational value functions reflectively, prompting individuals to question themselves What provisions have I prepared for the hereafter Such reflection naturally encourages moral refinement without requiring lengthy verbal admonitions. Awareness of life's temporality leads individuals to exercise greater caution in their actions and to demonstrate renewed enthusiasm in worship. Thus, Ngarosul transforms from a mere farewell ritual into a laboratory of life, imparting wisdom and spiritual preparation for the inevitable future that awaits every living being.

6. BIBLIOGRAPHY

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