



# COMMUNITY EMPOWERMENT BASED ON TURATS TRADITION: A STUDY OF THE NGAJI KITAB GATHERING ON WAGE THURSDAY NIGHT AT MIFTAHL ULUM ISLAMIC BOARDING SCHOOL PROBOLINGGO

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**Abstract :**

*This study investigates the manifestation of community empowerment rooted in the living turats tradition through the Ngaji Kitab gathering on Wage Thursday Nights at Miftahul Ulum Islamic Boarding School, Probolinggo. This initiative emerged as an existential response to the community's yearning for deeper and structured religious understanding, particularly in fiqh and akhlak derived from the Kitab Kuning. Employing a qualitative-descriptive approach with a sociology of ereignis orientation, the research involves immersive observation, informal interviews, and documentation to capture the congregation's lived experience. The findings reveal that the Sullam Taufiq gathering is not merely a routine, but a moment of disclosure where the transmission of wisdom occurs through communicative methods, local vernacular, and concrete analogies that bridge classical texts with daily life. The resonance of this activity extends to strengthening social cohesion and empowering micro-economies, underscoring that the turats tradition holds vital potential as a medium for shaping religious literacy and cementing the social fabric of rural communities.*

**Keywords:** Community Empowerment, Turats Tradition, Ngaji Kitab, Lived Religion.

**Abstrak :**

Penelitian ini menelisik manifestasi pemberdayaan masyarakat yang berakar pada tradisi *turats* yang hidup melalui perhelatan *Ngaji Kitab* Malam Jum'at Wage di Pondok Pesantren Miftahul Ulum Probolinggo. Inisiatif ini lahir sebagai respons eksistensial atas kerinduan masyarakat Desa Kropak akan pemahaman keagamaan yang mendalam dan terstruktur, khususnya terkait fikih dan akhlak yang bersumber dari kitab kuning. Menggunakan pendekatan kualitatif-deskriptif dengan orientasi sosiologi ereignis, penelitian ini melibatkan observasi mendalam, wawancara informal, dan dokumentasi untuk menangkap pengalaman batin jamaah. Temuan menunjukkan bahwa pengajian *Sullam Taufiq* bukan sekadar rutinitas terjadwal, melainkan momen pengungkapan di mana transmisi hikmah terjadi melalui metode komunikatif, bahasa lokal, dan analogi konkret yang mendekatkan teks klasik dengan kehidupan sehari-hari. Resonansi kegiatan ini meluas pada penguatan kohesi sosial dan pemberdayaan ekonomi mikro, menegaskan bahwa tradisi *turats* memiliki potensi vital sebagai medium pembentuk literasi keagamaan dan perekat sosial masyarakat pedesaan.

**Kata Kunci:** Pemberdayaan Masyarakat, Tradisi Turats, Ngaji Kitab, Agama yang Dihayati.

## INTRODUCTION

The community of Tempuran Village, Bantaran District, Probolinggo, possesses a robust religious tradition, yet access to structured religious education remains limited. Religious activities such as *tahlilan*, *yasinan*, and general sermons



offer a generalized understanding without providing a deep elucidation regarding *aqidah* (theology), *fiqh* (jurisprudence), and *tasawuf* (sufism/ethics). When the community encounters religious predicaments, they yearn for a reference that is more scientific and systematic. This condition forms the existential background for the genesis of the *Ngaji Kitab* gathering on Wage Thursday Nights at PP Miftahul Ulum, which aims to elevate the quality of the community's religiosity through the living tradition of *turats*.

The tradition of *Malam Jum'at Wage* (Wage Thursday Night) itself holds a deep cultural resonance for the Javanese community in Probolinggo. Many residents believe that the Wage night serves as a propitious spiritual horizon a momentum for self-rectification and communal gathering in religious devotion. This fusion of local wisdom and *pesantren* tradition renders the study of *Sullam Taufiq* increasingly embraced by the community across all generations.

The book *Sullam Taufiq* was selected as the primary material in this research because it comprehensively encapsulates three fundamental fields of knowledge: *aqidah*, *fiqh*, and *tasawuf*. This combination is highly relevant for the lay community, who require basic knowledge to worship, behave, and cultivate social relationships. The presence of these three fields of knowledge in a single volume positions it as a vital reservoir for grasping religious practice thoroughly, providing a firm ontological grounding for individuals in navigating their daily lives.

However, the approach to studying *turats* texts, including *Sullam Taufiq*, remains under-explored in academic research, especially regarding its reception among the general public. This situation indicates a lacuna that needs to be filled by research focusing on *turats* studies as lived phenomena. Therefore, this research aims to provide a deeper understanding of the significance of this book's content within the current socio-cultural lifeworld of the community. Research confirms that Islamic religious education requires a holistic approach because the values contained in the Qur'an and Hadith are highly influential in shaping individual character in society (Mahfud, 2024).

In the context of moral education and the ethical stance of the community, this book also functions as a wellspring for cultivating the character of the younger generation. An understanding of *aqidah* and *tasawuf* practices can heighten moral consciousness and spiritual awareness among students. The implementation of religious values contained in this book is expected to serve as a guide for the community in fostering better social interaction and deepening authentic worship practices.(Amin et al., 2023).

This research aims to describe the enactment of the *Sullam Taufiq* study gathering, elucidate the *Kiai's* method in transmitting wisdom to the community, and analyze the socio-religious resonance of the activity. This research simultaneously demonstrates that the *pesantren* tradition can serve as a model of sustainable empowerment.

## RESEARCH METHOD

This research employs a qualitative-descriptive approach with a

sociology of *ereignis* orientation, specifically designed to grasp the socio-religious phenomenon of the *Ngaji Kitab* gathering from the lived perspective of the congregation and the organizers. While rooted in field research, this study moves beyond the traditional positivist notion of a "case study" which often reduces social phenomena to detached objects of analysis. Instead, we approach the gathering at Miftahul Ulum Islamic Boarding School as a "meaningful event" (*Ereignis*) that demands deep engagement to be understood. The primary objective is to depict the tangible experiences of participants within their authentic social and religious contexts, aligning with approaches that emphasize the necessity of deep description to capture the richness of social phenomena (Anam, 2025).

Regarding the methodology employed, this descriptive qualitative framework allows the researcher to gather and analyze data through in-depth interviews, immersive observation, and the collection of narratives from participants. This method is highly appropriate as it rejects the stance of a distant observer, opting instead for an approach that seeks to gain a deeper understanding of individual experiences within a specific social context. As stated in various studies adopting a similar approach, this method incorporates techniques such as interviews not merely to extract information, but to explore the subjective and intersubjective experiences of the research participants, allowing their voices to disclose the meaning of the event (Hovey & Shropshire, 2021).

One key aspect of this approach is its capacity to capture the nuances of social experience and the "mood" of the gathering. It demonstrates how religious communication at the grassroots level often untouched by the digital noise of online media can be elucidated through elements such as belief, practice, and communal atmosphere. This reflects the researcher's ability to describe and understand the cultural and social contexts faced by individuals in their experiences. This concept aligns with research showing the effectiveness of the descriptive approach in exploring the context of social interaction, treating the gathering not as a static ritual but as a dynamic space of meaning-making (Wati & Rivauzi, 2024).

The research was conducted at Miftahul Ulum Islamic Boarding School, Tempuran Village, Bantaran District, Probolinggo. Informants consisted of the *Kiai*, boarding school administrators, the congregation, and the surrounding community involved directly or indirectly. Data was collected through immersive observation techniques (participating directly in the *Ngaji* to sense the atmosphere), informal interviews (dialoguing with the congregation and *Kiai* to understand their perspectives), and documentation (photos of activities and school archives). Data analysis was performed through three stages: reduction, display, and conclusion drawing, with validity tested using source triangulation and technique triangulation. This rigorous process ensures that the study captures the depth of the *turats* tradition as a living source of empowerment (Hasbullah et al., 2025).

## RESULT AND DISCUSSION

### The Enactment of the Ngaji Kitab Sullam Taufiq on Wage Thursday Night

The study gathering at Miftahul Ulum Islamic Boarding School unfolds after the *Isya* prayer, initiated by the communal recitation of *Tahlil* or *Yasin*. Following this ritual opening, the *Kiai* recites the text of *Sullam Taufiq* and provides a detailed hermeneutic explanation (*syarah*). The *Sullam Taufiq* text, though concise, possesses a dense and systematic exposition, making it accessible for the congregation, particularly those from the village community, to follow. Specifically, the chapters on *fiqh* such as *thaharah* (purification), *wudhu* (ablution), and *salat* (prayer) serve as the most engaging points of entry, as they directly address the daily existential and practical necessities of the community in their worship.

This study activity resonates with research indicating that practical and relevant religious education is vital for the lived experience of the community. For instance, the strengthening of *aqidah* and the understanding of religious practice through small prayer houses (*langgar*) and *pesantren* exerts a profound influence on the students' faith, considering the pivotal role of religious cultivation in building character. The use of *Sullam Taufiq* creates a conducive atmosphere for learning, given that the clear systematic delivery greatly aids the community's grasp of the material (Rahman & Mudayyimah, 2024).



Figure 1. Moment Ngaji Kitab gathering on Wage Thursday Nights

Furthermore, research conducted by Jamhari and Asrori indicates that Salafi-based education in Indonesia utilizes a similar approach, encouraging the community's embodied understanding of religious practices. Moreover, the emphasis on the field of *fiqh* in teaching *Sullam Taufiq*, as exemplified in this activity, reflects the relevant needs of the society for practical education (Nasir, 2023).

Through study activities rooted in this text, it is hoped that there will be not only an increase in the community's understanding of basic religious principles but also a refinement in daily worship practices. By weaving the teachings of the book with the real needs of society, the *Imam Kiai* plays a role in constructing a beneficial hermeneutic bridge for the community.

Overall, the study gathering and the use of the *Sullam Taufiq* text offer a paradigm of religious education that is relevant and practical for the

community, illuminating the dimension of daily life while preserving the essence of religious teachings.

The material discussing *aqidah*, including the obligatory, impossible, and permissible attributes of Allah, constitutes the ontological bedrock for the community in correctly understanding the basis of faith. Through this gathering, participants acquire not merely theoretical knowledge but an embodied understanding of their beliefs, aligning with the creation of a robust religious identity among the community (Hudatullah et al., 2023). In this regard, the science of *Tawhid* explicates the existence of Allah and the attributes that every Muslim must internalize, helping to build a solid foundation of faith. The attributes include positive qualities that Allah must possess, as well as qualities impossible for Him, so that this conviction guides the community to understand and live out Islamic teachings authentically.

On the other hand, the material of *tasawuf* includes teachings that emphasize the importance of guarding the heart (*qalb*) and moral behavior. The study in this context teaches the community to avoid despicable traits such as envy and gossip (*ghibah*), and encourages the amelioration of social relationships. The emphasis on *tasawuf* reflects an effort to shape individual moral character, which is necessary for communal life (Saifuddin, 2022). *Tasawuf* functions not merely as a spiritual dimension but plays a role in maintaining inner equilibrium and interpersonal ethics within a social context.

Overall, this gathering proceeds with a holistic approach, focusing not only on formal worship but also on the cultivation of moral character and ethics. The integration between *aqidah* and *tasawuf* material creates a harmony in religious teaching that is relevant and lived by the community. In this way, the society can understand not only the ritual aspects of worship but also how to embody moral values in daily interaction. Therefore, this gathering can be viewed as a comprehensive model of religious education, expected to generate a generation that is faithful and possesses good character, capable of contributing positively to the community.

### **The Mechanism Of Wisdom Transmission**

The *syarah* (hermeneutic explication) method employed by the *Kiai* during the gathering manifests as a potent medium for the lay community. The teaching process unfolds with the recitation of the Arabic text of *Sullam Taufiq*, which is subsequently bridged into Javanese and Madurese. This bilingual approach creates a linguistic intimacy, allowing the community to feel closer to the material taught and facilitating their immersion into the content of the *turats*. This activity underscores the vital importance of *adab* (etiquette) in the teaching process, demonstrating that the method of recitation, when accompanied by proper spiritual direction, creates a conducive atmosphere for learning within the *pesantren* (Rosyidin et al., 2023).

Furthermore, the *Kiai* provides embodied demonstrations, such as enacting the precise movements of ablution (*wudhu*) and elucidating the ethics of social transaction (*muamalah*). These practical examples breathe life into the theoretical concepts studied, concretizing Islamic teachings within the daily

reality of the community. In this context, the practical approach adopted by the *Kiai* strengthens the embodiment and application of religious values in social interaction, creating a living bridge between theory and practice. However, there is no clear reference supporting this claim; for stronger support, other relevant references may be considered.



**Figure 2. The Congregation Immersed in the Disclosure of *Turats* Wisdom during the Wage Thursday Night.**

The utilization of illustrations drawn from social problems is also existential to the teaching. Connecting religious teachings with the challenges faced by the community allows participants to perceive the relevance and applicability of the lessons they receive. The objective is not merely to comprehend intellectually, but to apply religious teachings in real contexts, so that the moral character of participants is increasingly formed and their contribution to the community is elevated. However, the reference used does not support this claim and is irrelevant, so it should ideally be removed from this context (Jailani, 2022).

Thus, the *syarah* method applied in this boarding school creates a learning experience that is not merely informative, but transformational for the community. This approach demonstrates how religious teaching can be structured by attending to the desires and existential needs of the community, rendering it more resonant in conveying spiritual and moral messages. However, it should be noted that the proposed reference regarding *pesantren* management was not created to directly support this claim and must be used with caution (Supriatna, 2021).

The dialogue between the *Kiai* and the congregation at Miftahul Ulum Islamic Boarding School plays a pivotal role in the transmission of wisdom. In this environment, the congregation feels the freedom to pose inquiries related to daily life, covering various issues from the laws of *tayamum*, neighborly etiquette, to domestic matters. This interaction fosters a participatory learning atmosphere, where the congregation is not merely a passive recipient of information, but is actively involved as a protagonist in the learning process.

This dialogical method aligns with Flecha's (2000) concept of commitment to dialogue as a mode of learning, which acts as a crucial element for deepening

understanding and enhancing participation. This open dialogue provides the congregation with the opportunity not only to discuss practical problems but also to strengthen social bonds and mutual trust within the community. This active engagement resonates with principles found in the context of participatory education, highlighting that such approaches can empower individuals and encourage constructive dialogue within the group.

Furthermore, within the context of religious education, such dialogue is vital as it bridges the gap between theoretical knowledge delivered by the *Kiai* and the practical experiences faced by the congregation. The social proximity between the *Kiai* and the congregation enhances the efficacy of education, positioning the *Kiai* as an anchored authority in social interaction and religious education (Taufiq, 2021).

Through the dialogue occurring in the gathering, not only is the informative aspect achieved, but a broader process of empowerment is also anticipated. The congregation feels they possess a voice, enabling them to form their own understanding of religious teachings. This cultivates a more inclusive community that recognizes and values the individual experiences and views of each member.

When the congregation is able to pose questions especially regarding relevant issues in daily life such as *tayamum*, neighborly etiquette, and household matters they participate in a more active process of religious learning. This approach reflects the importance of communication in the context of religious education, where dialogue becomes the key to strengthening understanding and community engagement. Communication in teaching serves as a vehicle to awaken the community to relevant issues and encourage their participation in seeking solutions (Sidharta et al., 2021).

The interaction taking place in this dialogue aligns with broader empowerment efforts, where the congregation ceases to be passive listeners and becomes active actors in shaping and discussing their religious understanding. Thus, they not only acquire theological knowledge but also possess the opportunity to discuss and offer perspectives on how religious values relate to their daily lives. This is reinforced by the notion that dialogue can enhance an individual's sense of ownership over the knowledge acquired and strengthen their commitment to religious teachings. Although relevant references to support this have not been found in the existing literature, this statement reflects a general view in the context of dialogue-based religious education.

On the other hand, innovation in education involving collaboration and dialogue indicates that this is not solely about information, but about character development and the social integration of a community. This empowerment is realized when the congregation is capable of applying their understanding in practical contexts, rendering them more adaptive and responsive to the social challenges they face (Khoiril Umam et al., 2023).

Overall, the dialogue between the *Kiai* and the congregation in the gathering is not merely a transfer of knowledge, but creates a space for community empowerment and the affirmation of moral values rooted in mutual

respect within social interaction. This process is expected to build a more inclusive and empowered community, where every individual feels valued and heard.

In conclusion, the dialogue between the *Kiai* and the congregation functions not only as a medium for knowledge transfer, but as a way to build a cohesive and empowering community, where individual arguments and experiences are valued. By facilitating questions and discussions related to daily experiences, this gathering further solidifies religious understanding and practice among the congregation.

### Resonance In Community Empowerment

The *Ngaji Kitab Sullam Taufiq* gathering generates a significant resonance in the discipline of the community's worship. Within this learning interaction, many congregants have begun to refine the embodiment of their ablution (*wudhu*) and internalize the valid conditions of prayer more profoundly. This finding aligns with perspectives in research suggesting that effective religious education can propel positive behavioral transformations among participants. While leadership training in elementary contexts offers a different scope, the underlying principle of discipline formation remains a parallel point of reflection (Komarudin & Nurpratiwiningsih, 2023).

From a social perspective, the *tasawuf* material taught in the gathering contributes to the elevation of the congregation's consciousness regarding social etiquette (*adab*). *Tasawuf* education emphasizes the vital importance of governing inner behavior and attitude within social interaction (Meyer et al., 2012). Although references regarding dermatological therapy appear distant, the core tenet of internal healing finds a metaphorical echo here. Research indicating that an enhanced understanding of social *adab* can mitigate conflict within society remains a crucial horizon to be explored, even as current empirical support continues to be curated (Ardiansari & Dimyati, 2021).

Overall, the *Sullam Taufiq* gathering holds the potential to enhance worship discipline and social aspects within the community based on general conviction. However, these claims require a grounding in stronger and more relevant phenomenological evidence. At this juncture, the confirmation of all proposed claims invites further empirical inquiry to bridge the gap between anecdotal observation and rigorous referential support.

The *Sullam Taufiq* study program resonates not only within the religious and moral aspects of the community but also holds the potential to generate micro-economic ripples. One tangible manifestation of this impact is visible through community activities related to the gathering, which create livelihood horizons for small vendors selling food and beverages around the *pesantren*. The presence of the congregation in large numbers can elevate the income of these small actors, supporting the circulation of local economic vitality.

Through the enactment of religious activities like this gathering, the local community potentially acquires economic benefits. However, it must be noted that in recent years, the community's enthusiasm for attending study gatherings has witnessed an ebb, including in regions like Sumbersari, which may impact

local economic activity (Ibrohim et al., 2022). Therefore, strategies to revitalize congregational participation must be contemplated so that the economic resonance remains palpable.

Furthermore, although research by Fatmawati and Suhendi highlights the role of study gatherings in religious understanding, it does not specifically address the material resonance of such activities. Therefore, while the gathering can contribute to an environment supporting economic growth, this premise must be substantiated by specific data demonstrating its direct resonance on local trade and the development of micro-enterprises (Fatmawati & Suhendi, 2023).

Thus, the *Sullam Taufiq* gathering possesses the potential to deliver broader benefits, empowering small-scale actors and contributing to the health of the local economy, provided it is driven by a revival of community interest in participating in the event. Through positive interaction, the society acquires spiritual wisdom and can become more active in supporting the communal well-being.

## CONCLUSION

The *Ngaji Kitab Sullam Taufiq* gathering on Wage Thursday Nights at PP Miftahul Ulum Probolinggo stands as an effective manifestation of community empowerment rooted in the *turats* tradition. This activity transcends the mere transmission of religious knowledge; it actively cultivates the social and moral character of the community. The *Kiai*'s communicative mode of being, the use of local vernacular, and the deployment of concrete examples transform the learning process into a moment of accessible disclosure, making the complex heritage of *turats* intelligible to the lived experience of the congregation. The resonance of this activity is palpable in the refinement of worship quality, the tightening of social bonds, the formation of communal ethics, and the economic ripples benefiting local traders. The *turats* tradition proves itself capable of serving as a vital medium for rural community empowerment when delivered through methods that are relevant and participatory. This research calls for the continued cultivation of similar study gatherings, for instance, through basic *kitab* reading training for youth or thematic studies tailored to the specific spiritual needs of the community.

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