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Islamic Religious Education Values in the Teachings of the Shadhili-Darqawi Tariqa at the Majelis Nuzulus Sakinah, Mojokerto

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Abstract

The internalization of Islamic Religious Education (PAI) values is an important aspect of developing religious character and spiritual awareness in Muslim society. The Syadziliyah Darqowiyah Sufi Order represents a form of non-formal Islamic education that emphasizes spiritual development through religious practices, habituation, and the exemplary role of the spiritual teacher. This study aims to describe the content, implementation, and transformation of Islamic Religious Education values within the teachings of the Syadziliyah Darqowiyah Sufi Order at Majelis Nuzulus Sakinah Mojokerto. This study employed a qualitative approach with an educational ethnographic design. Data were collected through participant observation, in-depth interviews, and documentation and analyzed using the interactive model of Miles, Huberman, and Saldaña, consisting of data condensation, data display, and conclusion drawing. Data validity was ensured through source, technique, and time triangulation. The findings reveal that the teachings of the Syadziliyah Darqowiyah Sufi Order contain three primary Islamic Religious Education values: *tawhid*, worship, and morality. These values are implemented through mujahadah, dhikr, ratib, hizib, religious studies, habituation of worship, and the exemplary role of the spiritual teacher (Guru Mursyid). The internalization of these values contributes to transformations among the congregation, particularly in strengthening faith, improving discipline in worship, developing noble character, and increasing spiritual awareness. The study concludes that the Syadziliyah Darqowiyah Sufi Order at Majelis Nuzulus Sakinah serves as an effective medium of non-formal Islamic education for internalizing and transforming Islamic Religious Education values into the daily lives of its congregation.

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Introduction

In essence, Islamic Religious Education is not merely oriented toward the transmission of religious knowledge; rather, it is directed toward the process of character formation through the instilling and internalizing of Islamic values. The values within Islamic Religious Education possess distinctive characteristics, as they are derived from the Qur'an and Sunnah and serve as a guide for Muslims in navigating life. Consequently, Islamic Religious Education aims to instill faith, piety, noble character, and an awareness of worship, as well as the ability to practice religious teachings in daily life (Daradjat, 2020). It is insufficient to merely comprehend these values cognitively; they must be internalized to shape attitudes and be manifested in tangible behavior.In the context of Islamic education, values are an important part in forming humans who have a balanced relationship with Allah SWT, fellow humans, and their living environment. Islamic education not only emphasizes aspects of religious knowledge and rituals, but also the formation of morals and personality. Aris (2022) explains that the value of Islamic education is a set of principles that originate from Islamic teachings and color the entire educational process, starting from objectives, materials, methods to evaluation. Thus, the value of Islamic education has a transformational function because it is directed at changing human thought patterns and behavior in accordance with Islamic teachings.

Islamic religious education values encompass various interconnected dimensions that shape a Muslim's personality. This study focuses primarily on the values of *tawhid* (monotheism), *ibadah* (acts of worship), and *akhlaq* (moral character). *Tawhid* serves as the foundation, guiding individuals to make Allah (SWT) the central focus of their lives; *ibadah* acts as a manifestation of servitude to Allah (SWT); and *akhlaq* represents the actualization of faith and worship in daily life. These three values do not exist in isolation but are interconnected in shaping a holistic religious life (Ramayulis, 2015). However, modern life presents increasingly complex challenges for the process of internalizing religious values. Advancements in science and technology, social changes, and an increasingly materialistic outlook can impact the spiritual lives of the community. These conditions require Islamic religious education to go beyond the mere delivery of religious content; it must be capable of linking religious knowledge with real-life experiences and behaviors. Halimatussa'diyah (2022) explains that Islamic religious education values are normative principles serving as the basis for cultivating the character and spirituality of Muslims. Consequently, the religious education process requires an approach that strengthens both the deep internalization and the practical application of Islamic values.

Instilling Islamic religious education values cannot be achieved instantly; rather, it requires a gradual and continuous process. Uccang, Buhaerah, and Aras (2022) explain that this process unfolds through the stages of value transformation, value transaction, and value trans-internalization. Transformation is the stage of introducing and conveying values, transaction occurs through interactions involving the application of values, and trans-internalization is the stage where values become integrated into one's personality and manifested in behavior. Thus, the success of religious education is evident when Islamic teachings are not merely known but have become an integral part of an individual's life. This perspective is reinforced by Novanshah (2022), who explains that the internalization of values in Islamic religious education occurs through a progression involving value introduction, habituation, role modeling, and actual practice. Habituation and role modeling play pivotal roles, as they bridge the gap between theoretical knowledge and concrete action.

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Consequently, value education requires repeated religious experiences and a supportive environment to allow these values to evolve into an intrinsic part of an individual's personality.

One form of Islamic education characterized by continuous spiritual cultivation and the fostering of habitual practices is the *tariqa* (Sufi order). The *tariqa* represents a system of spiritual development within the Sufi tradition, structured around the guidance of a *murshid* (spiritual master) and various religious practices. In this context, *tariqa* gatherings serve as a space for non-formal education for adherents, facilitating activities such as *dhikr* (remembrance of God), *mujahadah* (spiritual striving), the study of religious texts, and spiritual guidance. These activities aim to cultivate both spiritual depth and moral character among the adherents (Munandar, 2022). Thus, the *tariqa* should be viewed not merely as a set of religious rituals, but as an educational process involving the cultivation of habits, the setting of examples, guidance, and the internalization of values. The existence of the *tariqa* is also relevant to the spiritual needs of contemporary society. Hasanah, Samad, and Zulheldi (2024) found that the *tariqa* plays a role in fostering the spirituality of Muslims by strengthening moral character, education, patience, obedience, and relationships with both God and fellow human beings. These findings indicate that *tariqa* activities encompass a broader dimension than the mere performance of rituals, as they contribute to shaping the spiritual and social lives of their followers.

One of the Sufi orders that has flourished within Muslim society is the Shadhiliyya (*Tarekat Syadziliyah*). Studies regarding the Shadhiliyya order have been conducted from various perspectives. Ahmad Imam Baili (2016), for instance, examined the Shadhiliyya order in terms of its history and development in Jakarta between 1997 and 2007. That study employed a historical approach, focusing primarily on reconstructing the order's development. While the research provided valuable insights into the order's evolution, it did not specifically center its analysis on the values of Islamic religious education. Meanwhile, Mudlofar (2020) examined educational values *tarbiyah* within the Shadhiliyya order through a literature review. The study analyzed educational concepts in Shadhiliyya teachings through the dimensions of Sufism *tasawuf*, the Sufi order *tarekat*, and acts of worship *ubudiyah*, identifying values related to faith, religious practice, knowledge, ethics, and social interaction. This research established a crucial foundation by demonstrating that the Shadhiliyya order encompasses educational dimensions. However, the literature-based approach employed did not empirically illustrate how these values are implemented and transformed within the lives of the order's adherents during their gatherings *majelis* (Mudlofar, 2020).

Another study was conducted by Munandar et al. (2020), examining the role of the Syadziliyah Order in the moral education of the younger generation at the Darussalam Islamic Boarding School in Magelang. Activities such as lectures, *dhikr* (remembrance of God), *mujahadah* (spiritual striving), religious study sessions, pilgrimages, and interactions between the *mursyid* (spiritual guide) and disciples positively influenced religious life manifesting as improved worship practices, patience, discipline, and humility. The study demonstrated the Order's potential as a medium for moral education, though it differed in focus by centering specifically on shaping the morality of the youth. Research regarding the instilling of values within the Syadziliyah Order was also conducted by Alawiyah (2024), who investigated the inculcation of the Order's educational *tarbiyah* values among members of MATAN UNU Cirebon. Meanwhile, Irwanti & Hum (2021) examined shifts in religious attitudes within the Syadziliyah community in Muntilan District, Magelang Regency, between 1990 and 2021. That study revealed a link between the Order's practices and changes in the community's religious attitudes, yet its focus differed from the present study, which specifically adopts the values of Islamic Religious Education as its analytical perspective.

Other research highlights different dimensions of the Syadziliyah Order. Fadhilah Irsyad (2024) examined the Sufi thought of Abu Said al-Baji and Abu Hasan al-Syadzili, focusing on the emergence of the Syadziliyah School and the balance between the dimensions of *Sharia* (religious law), *Haqiqah* (spiritual truth/essence), and *Akhlaq* (moral character). Badrus Zaman (2019) investigated the internalization of socio-religious values among the congregation of the Syadziliyah Order. These studies enrich the scholarship on the Shadhiliyya order—covering both its Sufi thought and its socio-religious internalization—yet they have not adopted Islamic Religious Education as the primary perspective for examining the entire educational process taking place within the order's gatherings. Based on the aforementioned studies, it is evident that previous research on the Shadhiliyya (Syadziliyah) Order has primarily focused on the order's historical development, concepts of *tarbiyah* (spiritual upbringing), moral formation, socio-religious changes, spirituality, and the thought of prominent Sufi figures. To date, no research has specifically and comprehensively linked three key aspects: the content of Islamic religious education values, the implementation of these values within the practices of the Shadhiliyya-Darqawiyya Order, and their transformation in the lives of the congregation members within a specific order assembly *majlis*. This constitutes the research gap addressed by the present study.

The Nuzulus Sakinah Assembly in Mojokerto serves as a relevant context for examining these issues. This assembly acts as a venue for *dhikr* (remembrance of God), religious study sessions, *mujahadah* (spiritual striving), the cultivation of worship habits, and spiritual guidance led by the *Murshid* (spiritual master). These activities can be viewed as an educational process that guides the congregation from the stage of merely knowing values to internalizing and practicing them. Practices such as *dhikr*, *mujahadah*, religious study, the habituation of worship, and the *Murshid's* exemplary conduct serve as vehicles enabling values related to *tawhid* (divine oneness), worship, and *akhlaq* (moral character) to become integral parts of the congregation members' lives. Value transformation within this context is a crucial aspect, as Islamic religious education should not stop at the mere transfer of knowledge. The educational process must evolve into the internalization of values capable of influencing mindsets, attitudes, and behaviors. Muhaimin (2017) explains that Islamic religious education is a transformative process that develops not only cognitive aspects but also touches upon affective and psychomotor dimensions through habituation, role modeling, and the creation of a religious culture. Similarly, Daradjat (2020) emphasizes that religious values become part of one's personality when internalized through continuous life experiences.

Based on the foregoing, this study was conducted to examine the values of Islamic religious education within the teachings of the Syadziliyah Darqowiyah Sufi order at the Majelis Nuzulus Sakinah in Mojokerto. The research focuses on three key aspects: the content of these Islamic religious education values, their implementation, and their transformation within the lives of the congregation members. This study is expected to enrich the field of Islamic religious education by offering the perspective that a Sufi order serves not merely as a vehicle for spiritual development but can also be understood as a form of non-formal, Sufism-based Islamic education one that integrates instruction, habituation, role modeling, and spiritual experience to shape the religious character of the congregation.

Methods

This study employs a qualitative approach, specifically an ethnographic research design. A qualitative approach was selected because the study focuses on the values, meanings, religious experiences, and social practices of the *Tarekat Syadziliyah Darqowiyah* congregation at the Majelis

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Nuzulus Sakinah in Mojokerto. Qualitative research enables the researcher to gain an in-depth understanding of a phenomenon within its natural context through data comprising words, actions, experiences, and social interactions. Through an ethnographic design, the researcher can directly engage with the community's social and religious life to comprehend its symbols, rituals, interaction patterns, and living values from the perspective of the community members themselves—the *emic* perspective (Creswell, 2018). The research was conducted at the Majelis Nuzulus Sakinah, located within the Darul Hikmah Islamic Boarding School complex in Sawahan Village, Mojosari District, Mojokerto Regency, East Java. This location was chosen because it is an active *Tarekat Syadziliyah Darqowiyah* assembly that regularly conducts religious guidance activities, including *mujahadah* (spiritual striving) on *Rabu Wage*, religious text study sessions *pengajian kitab*, *ratib* (litany recitations), and *maulid* (commemoration of the Prophet's birthday). The assembly is led by KH. Aly Mas'adi, serving as the *Guru Mursyid* (spiritual guide), and functions as a space for spiritual guidance and the internalization of Islamic religious education values among the congregation.

The data sources for this study consist of both primary and secondary data. Primary data were obtained directly from the field through in-depth interviews with key informants and participant observation of various religious activities. Informants were selected using purposive sampling based on their level of knowledge, experience, and involvement in the activities of the Majelis Nuzulus Sakinah. Key informants included the *Guru Mursyid* (spiritual guide), administrators, the guide's assistants, and senior congregation members. Meanwhile, secondary data were obtained from assembly documents, activity archives, photographs, study materials, reference texts, and other literature relevant to the research focus (Arikunto, 2013; Sugiyono, 2019). Data collection was carried out using three primary methods: participant observation, in-depth interviews, and documentation. Participant observation involved the researcher's direct engagement in the assembly's activities, such as the *Mujahadah Rabu Wage*, *ratib* (litany recitations), scripture study sessions, and *Maulid* (Prophet's birthday celebrations). Through this observation, the researcher examined the conduct of activities, interaction patterns between the *Guru Mursyid* and the congregation, the spiritual atmosphere, and behaviors reflecting Islamic religious education values. Observations were recorded as field notes for subsequent analysis alongside other data. The participant observation technique enabled the researcher to gain a direct understanding of behaviors and cultural meanings within the life of the community under study (Spradley, 1980).

In-depth interviews were conducted in a semi-structured manner, utilizing an interview guide developed based on the research focus. However, the researcher allowed informants the flexibility to elaborate on their answers based on their individual experiences and perspectives. The interviews aimed to elicit information regarding the teachings of the *Tarekat Syadziliyah Darqowiyah* (Sufi order), the Islamic religious education values embedded within it, the practice of the order's rituals, spiritual experiences, and changes in the congregation members' attitudes and behaviors following their participation in the guidance program. A flexible interview approach enables researchers to obtain more open, in-depth, and contextual information regarding the religious experiences of the congregation members. Documentation is used to complement data obtained from observations and interviews. The collected documents include the profile of the *Guru Mursyid* (spiritual guide), the history of the Majelis Nuzulus Sakinah, activity schedules, reference texts, photographs of activities, study materials, and various archives related to the assembly's activities. This documentary data serves as empirical evidence and a means to verify the consistency of information gathered through interviews and observations. The documents are subsequently classified based on their relevance to the research focus, thereby supporting a more systematic analysis process (Arikunto, 2013).

Data analysis employs the interactive model developed by Miles, Huberman, and Saldaña, which comprises three stages: data condensation, data display, and conclusion drawing/verification. This analysis process is conducted interactively and continuously from the data collection phase through to the completion of the research (Miles et al., 2020). Data condensation: This involves selecting, focusing, simplifying, abstracting, and transforming data obtained through interviews, observations, and documentation. Data are categorized based on the research focus: the value content of Islamic Religious Education, value implementation, and value transformation among the congregation members. At this stage, the researcher performs summarization, thematic coding, category formation, and the selection of relevant data to ensure the information obtained is focused and meaningful (Miles et al., 2020). Data display: This involves organizing the condensed data into narrative descriptions, matrices, tables, or representations of relationships between themes. The display aims to facilitate a systematic understanding of patterns related to the values of *Tawhid* (monotheism), *ibadah* (worship), and *akhlaq* (morality), as well as the forms of *tariqa* (Sufi order) practice implementation and the transformations experienced by the congregation. A structured display also assists the researcher in identifying inter-phenomenal connections and determining which data require further exploration. Conclusion drawing and verification: This is achieved through the interpretation of patterns, themes, relationships, and meanings emerging from the data. Initial conclusions are tentative and undergo continuous verification by cross-referencing interview data, observation results, and documentation. This verification process is iterative, ensuring that the final conclusions are firmly grounded in empirical data and provide a credible, well-substantiated depiction of the realities within Majelis Nuzulus Sakinah.

Data validation was conducted through triangulation by comparing various sources and data collection techniques. Information obtained from interviews was cross-referenced with observational data and documentary evidence to assess consistency and alignment. The use of triangulation in qualitative research is crucial for enhancing data credibility and ensuring that findings are not based on a single source of information. This approach aligns with the principles of naturalistic research, which emphasize credibility and the continuous verification of data (Lincoln & Guba, 1985). Thus, the ethnographic method was employed in this study to gain an in-depth understanding of how Islamic religious education values are embedded in the teachings of the Syadziliyah Darqowiyah *tariqa* (Sufi order), how these values are implemented through the *Majelis* (assembly) activities, and how this process of spiritual guidance transforms the religious lives of the congregation members. The combination of participant observation, in-depth interviews, documentation, and interactive data analysis enabled the study to produce a comprehensive picture of the non-formal Islamic educational process taking place at Majelis Nuzulus Sakinah.

Results and Discussions

1. Islamic Religious Educational Values in the Teachings of the Syadziliyah Darqowiyah Tariqa

Research findings indicate that the teachings of the Syadziliyah Darqowiyah Tariqa at Majelis Nuzulus Sakinah in Mojokerto encompass three core Islamic religious educational values: *Tawhid* (divine oneness), *ibadah* (worship), and *akhlaq* (moral character). These three values do not stand in isolation but form a unified whole in spiritual education. *Tawhid* serves as the foundation of belief and life orientation, *ibadah* represents the expression of servitude to Allah grounded in *sharia*; and *akhlaq* manifests religious values within the conduct of the congregation members. These findings demonstrate that the teachings of the *tariqa* comprise more than mere religious rituals; they possess

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an educational dimension that guides the shaping of the Muslim personality. This aligns with the view of Daradjat (2020) that Islamic religious education aims to instill values of faith, worship, and morality, ensuring that religious values are not merely understood cognitively but are also internalized and embodied in daily life. The value of *Tawhid* is the most fundamental element in the spiritual development of the congregation. Based on an interview with KH. Aly Mas'adi, the essence of the *tariqa* is fundamentally *Tawhid*. The *dhikr* (remembrance) of *lā ilāha illā Allāh* is understood not merely as a verbal recitation but as an awareness that nothing else is worthy of absolute hope, fear, or love other than Allah SWT. Observations of the *mujahadah* (spiritual striving) activities held on *Rabu Wage* further reveal that the repetition of the *Tawhid* phrase—whether performed aloud *jahr* or silently *sirr* is intended to strengthen the orientation of the congregation members' hearts toward Allah SWT.

These findings demonstrate that *Tawhid* within the Syadziliyah Darqowiyah Tariqa extends beyond the mastery of theological knowledge, evolving instead into a guiding principle that shapes one's life orientation. Daradjat (2020) asserts that values of faith must be instilled through habituation, exemplary conduct, and deep internalization so that they become an integral part of an individual's personality. In the context of Islamic education, the value of *Tawhid* (divine oneness) serves as the foundation guiding a person to establish a proper relationship with Allah, subsequently forming the basis for the cultivation of acts of worship and moral character (*akhlaq*) (Daradjat, 2020). Beyond *Tawhid*, the teachings of the Syadziliyah Darqowiyah *tariqa* (Sufi order) also encompass values related to acts of worship. Research findings indicate that *sharia* (Islamic law) and *tariqa* are understood as inseparable elements. The *Guru Mursyid* (spiritual master) emphasizes that "a *tariqa* without *sharia* is empty, and *sharia* without *tariqa* is dry." This principle is reflected in a range of activities, including congregational prayers, *tawassul* (seeking intercession), *wirid* and *ratib* (litanies), *hizib* (specific prayers), *dhikr* (remembrance of Allah), *mujahadah* (spiritual striving), and voluntary *sunnah* prayers. Such practices demonstrate that the spiritual lives of the congregation members remain grounded within the framework of obedience to *sharia*.

In the context of Islamic Religious Education, the value of *ibadah* (worship) relates not only to the ability to perform rituals but also to the cultivation of an awareness regarding the human relationship with Allah. Ramayulis (2015) explains that education in worship aims to ensure individuals do not merely know the procedural aspects of worship but are also able to internalize the spiritual values within them, thereby allowing worship to shape a religious personality. Thus, the practices of the Syadziliyah Darqowiyah Order demonstrate an integration between the outward dimensions of *sharia* and inner depth achieved through spiritual practices. The next value is *akhlak* (moral character). Findings from interviews, observations, and documentation indicate that the guidance provided at Majelis Nuzulus Sakinah places strong emphasis on *adab* (proper conduct). Members are accustomed to respecting the *Guru Mursyid* (spiritual guide), watching their speech, and embodying politeness, humility, and patience, while avoiding spiritual arrogance. During the assembly's activities, members participate in religious study and *dhikr* (remembrance of Allah) in an orderly manner; they greet one another, shake hands, and interact without regard for social status. This demonstrates that moral values are not merely taught as theoretical material but are actively practiced within the culture of the assembly.

These findings align with Nata (2020), who explains that moral education from a Sufi perspective is closely linked to the process of purifying the soul of reprehensible traits and adorning it with praiseworthy ones. Similarly, Al-Ghazali (2019) explains that *akhlak* is a state of the soul that spontaneously gives rise to behavior and can be cultivated through continuous practice and

habituation. Therefore, the emphasis on humility *tawaduk*, self-control, respect for the *mursyid*, and the prohibition of arrogance demonstrates that the Syadziliyah Darqowiyah Order serves as a living and functional space for moral education (Al-Ghazali, 2019; Nata, 2020). These three values demonstrate an integral relationship. *Tawhid* serves as the foundation, and acts of worship constitute the form of servitude to Allah, while moral character (*akhlaq*) represents the fruit of internalized faith and worship. This aligns with Suradi (2022), who explains that Islamic education is a process of human personality development aimed at the integrated manifestation of the dimensions of creed (*aqidah*), religious law (*sharia*), and moral character in daily life. Thus, the teachings of the Shadhiliyya-Darqawiyya Order can be understood as a form of spiritual education that integrates theological, ritual, and moral dimensions in shaping the personalities of its adherents.

2. Implementation of Islamic Religious Education Values at Majelis Nuzulus Sakinah

Research findings indicate that the implementation of Islamic Religious Education values at Majelis Nuzulus Sakinah occurs through spiritual activities and guidance conducted in a structured and continuous manner. This implementation is realized through mujahadah (spiritual striving) on Rabu Wage, dhikr (remembrance of God), tawassul (seeking intercession), ratib and hizib (litanies), religious text study, the cultivation of worship habits, tausiyah (religious counsel), personal guidance, and the exemplary conduct of the Guru Mursyid (spiritual guide). This pattern demonstrates that Islamic Religious Education values do not stop at the conceptual level but are enacted through direct religious experience. The implementation of the value of Tawhid (divine oneness) primarily takes place through the dhikr of lā ilāha illā Allāh, tawassul, ratib, hizib, and spiritual guidance that directs the congregation to anchor their hearts in Allah SWT. The Guru Mursyid emphasizes that dhikr should not merely be uttered verbally but must be enlivened within the heart, thereby fostering an awareness that Allah constantly observes human life. This awareness constitutes a form of murāqabah (spiritual vigilance) that encourages the congregation to guard their speech and behavior.

This process demonstrates that the cultivation of Tawhid at Majelis Nuzulus Sakinah is practical in nature. The value of Tawhid is instilled through a combination of religious instruction, dhikr, tazkiyah al-nafs (purification of the soul), the habituation of wirid (regular litanies), and continuous spiritual experiences. This aligns with the view of Uccang & Aras (2022) that the internalization of Islamic Religious Education values requires a process involving transformation, transaction, and finally trans-internalization, ensuring that the values taught are not merely known but truly become an integral part of an individual's life. The implementation of the value of ibadah (worship) is evident in the consistent practice of various religious acts. The congregation is accustomed to performing congregational prayers, dhikr, wirid, ratib, hizib, mujahadah, and various sunnah (voluntary) acts of worship. Observations and documentation indicate that these activities are systematically structured and continuously implemented, thereby fostering habits of worship within the lives of the congregation members.

This process of habituation aligns with Novanshah (2022), who explains that the internalization of values proceeds through stages ranging from the introduction of values, habituation, and the setting of examples, to actual practice. Values that are consistently reinforced through habituation shift from mere knowledge to deep internalization, ultimately manifesting in behavior. Consequently, activities such as mujahadah, dhikr, ratib, wirid, religious study sessions, and the cultivation of worship habits at Majelis Nuzulus Sakinah can be viewed as an educational process that guides the congregation from understanding values to internalizing and practicing them. Moral values are instilled through the cultivation of proper conduct adab and the setting of examples. Congregation members are

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encouraged to cultivate habits of respecting the Guru Mursyid (spiritual guide), guarding their speech, and practicing humility, patience, courtesy, and mutual respect. The Guru Mursyid holds a pivotal role, as they do not merely convey teachings verbally but also serve as a figure who provides a direct example through their conduct within the assembly. According to Al-Ghazali (2019), the formation of moral character requires a process of continuous practice and habituation until virtuous behavior becomes an ingrained trait within the individual.

Furthermore, the culture of the Majelis Nuzulus Sakinah embodies the principle of equality. Although the congregants come from diverse social backgrounds, they sit together during the assembly's activities without regard for status. This demonstrates that character cultivation is not limited to the individual's relationship with God but also extends to social interactions with others. Rohmah (2021) explains that Tasawuf (Sufism) and ethical values are directed toward shaping individuals who can maintain their relationship with God while simultaneously exhibiting good conduct toward fellow human beings. Thus, the implementation of Islamic Religious Education (PAI) values within the Tarekat Syadziliyah Darqowiyah occurs through a combination of instruction, habituation, role modeling, and spiritual experience. This approach ensures that religious values are not merely understood at a cognitive level but are also internalized affectively and manifested in action. These findings align with Muhaimin (2019) view that Islamic Religious Education is a transformative process engaging cognitive, affective, and psychomotor aspects through habituation, role modeling, and the cultivation of a religious environment.

3. Transformation of Islamic Religious Education Values Among the Congregation

Research findings indicate that the guidance process within the Syadziliyah Darqowiyah tariqa (Sufi order) fosters a transformation in the lives of the congregation members, encompassing spiritual, devotional, and ethical dimensions. This transformation does not occur instantaneously but evolves through the consistent practice of tariqa rituals, the exemplary conduct of the Murshid (spiritual guide), religious study sessions, and sustained spiritual experiences. Consequently, the education provided at the Majelis Nuzulus Sakinah transcends mere knowledge transfer, developing instead into a process of value internalization that reshapes the congregation's mindset, attitudes, and behaviors. This aligns with Muhaimin (2019), who asserts that Islamic religious education must address cognitive, affective, and psychomotor aspects to effectively shape an Islamic personality. The transformation of Tawhid (monotheistic) values is evident in the congregation's deepening orientation toward Allah SWT. Members experience greater inner peace, improved emotional control, a growing sense of tawakkul (reliance on God), and heightened spiritual awareness following their participation in dhikr, wirid, ratib, and mujahadah (spiritual striving) sessions, as well as guidance from the Murshid. These changes demonstrate that Tawhid is no longer merely a conceptually understood belief but has evolved into a lived spiritual experience that influences daily life.

These findings are consistent with Al-Ghazali (2019), who explains that dhikr serves as a means for purifying the heart and drawing closer to Allah. Practicing dhikr consistently helps an individual attain inner peace while strengthening self-control. In the context of this study, the presence of tranquility, emotional regulation, and growing tawakkul indicates that the value of Tawhid has been internalized within the congregation's spiritual dimension. The transformation of worship values is reflected in a shift in how acts of worship are performed: what was once viewed merely as a normative obligation has evolved into a spiritual necessity. The congregation members have become more disciplined in observing their prayers, more steadfast in their practice of dhikr and wirid, consistent in participating in ratib and mujahadah sessions, and more diligent in performing voluntary acts of

worship sunnah. This demonstrates that sustained habituation has shaped the religious lifestyle of the congregation.

Ramayulis (2015) explains that education regarding acts of worship aims not only to teach the procedural aspects of these rituals but also to instill spiritual meaning, thereby transforming worship into a spiritual necessity capable of shaping religious character. Muhaimin (2017) further emphasizes that the internalization of the values of worship occurs most effectively through sustained habituation and the power of example. In this study, the religious culture and routine activities of Majelis Nuzulus Sakinah provide an environment that enables the values of worship to evolve into relatively ingrained behaviors. The subsequent transformation occurs in the realm of moral values (akhlak). Members of the congregation exhibit changes—becoming more courteous, patient, and humble—while demonstrating the ability to guard their speech, respect the Murshid (spiritual guide) and their peers, and exercise greater self-control. Morality no longer remains merely a matter of intellectual knowledge regarding right and wrong; instead, it evolves into a character manifested in daily behavior.

These findings align with Al-Ghazali (2019), who explains that morality is a state of the soul that spontaneously gives rise to action. Virtuous character can only be cultivated through continuous practice, habituation, and the emulation of role models. Daradjat (2020) also emphasizes that Islamic education aims to establish a balance among intellectual, spiritual, and moral aspects, thereby fostering a holistic personality. In the context of the Majelis Nuzulus Sakinah, the success of spiritual guidance is measured not merely by the volume of religious practices performed, but also by the transformation of the congregation members' character in real life. Overall, the transformation of Islamic religious education values demonstrates that the Tarekat Syadziliyah Darqowiyah functions as a holistic and transformative medium for non-formal Islamic education. The value of tauhid (monotheism) shapes one's life orientation toward Allah; the value of ibadah (worship) fosters discipline and steadfastness istiqamah; and the value of akhlak (morality) molds an Islamic character. This transformative process unfolds through the integration of instruction, habituation, role modeling, and spiritual experience. These findings reinforce the view that Islamic religious education should not focus solely on the comprehension of religious knowledge but must also succeed in embedding these values into an individual's personality and behavior (Daradjat, 2020; Muhaimin, 2017).

Conclusion

The teachings of the Syadziliyah Darqowiyah Sufi order at Majelis Nuzulus Sakinah in Mojokerto play a pivotal role in internalizing Islamic Religious Education (PAI) values through spiritual guidance that integrates the principles of *tauhid* (divine oneness), *ibadah* (worship), and *akhlaq* (moral character). *Tawhid* serves as the fundamental basis orienting the congregation's lives toward Allah SWT; *ibadah* constitutes an act of servitude grounded in Sharia; and *akhlaq* represents the embodiment of religious values in daily conduct. These values are not merely imparted as religious knowledge but are implemented through practices such as *dhikr* (remembrance of God), *mujahadah* (spiritual striving), *ratib* and *hizib* (litanies), scriptural study sessions, the cultivation of worship habits and proper etiquette *adab*, and the exemplary conduct of the *Guru Mursyid* (spiritual guide). This approach establishes the Sufi order as a medium for non-formal Islamic education that seamlessly blends knowledge, spiritual internalization, and the sustained practice of religious values.

The implementation of these PAI values fosters a transformation in the lives of the congregation members, particularly by strengthening their orientation toward Allah, enhancing discipline and steadfastness *istiqamah* in worship, improving self-control, and cultivating Islamic moral character. This transformation unfolds through the continuous cultivation of habits, the influence of

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exemplary role models, and ongoing spiritual experiences, allowing religious values to become an integral part of the members' personalities. Thus, the Syadziliyah Darqowiyah order at Majelis Nuzulus Sakinah functions not only as a path for spiritual development but also as a holistic and transformative Islamic educational process, capable of elevating PAI values from the level of intellectual understanding to genuine internalization and tangible practice in daily life.

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