

The Implications of the Bai'at of the Sammaniyah Tarekat on the Competence of Educators, in Jambi, Indonesia

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Abstract

This study aims to explore the process of Bai'at of educators in the Sammaniyah Tariqah and its implications for changes in educator competence in Jambi Province, Indonesia. This study used a qualitative approach with phenomenological methods. The research participants consisted of four educators who had participated in the Bai'at process of Sammaniyah Tariqah. Data were collected through semi-structured and unstructured interviews. Data analysis was conducted using a thematic analysis approach that refers to Braun and Clarke's theory through six steps: data coding, theme identification, review, theme naming, and reporting. The results show that the Bai'at process involves two main stages: first, the process of commitment or agreement made by the educator to carry out his duties and responsibilities with full seriousness, covering aspects of ethics, morals, and dzikir practice according to the stages set by the murshid. Second, the implication of this Bai'at is an increase in confidence and deep knowledge in education. The recommendation from this study is the need for continuous training for educators to maximize the benefits of Bai'at in educational practice.

Keywords: Bai'at, Implication, Competence Educators, dan Tarekat Sammaniyah

Introduction

Educator competence is a crucial infrastructure for the optimal growth and development of educational values (Masrun et al., 2020). However, in Jambi Province, the phenomenon indicates that educator competence remains weak. Many educators have yet to maximize their abilities in fulfilling their roles, including aspects of pedagogy, personality, professionalism, social skills, and leadership (Hastuti et al., 2022; Machmud et al., 2021). This situation raises fundamental questions: Can the Bai'at of the tarekat help educators become more professional? Many educators still view competence as a formality rather than a noble responsibility. This perception leads to behaviors that do not reflect integrity, such as dishonesty, indiscipline, and a focus on personal gain, while values of humanity, ethics, and morality are often neglected.

As a result, the goals of education—namely, to develop students into individuals who are faithful and devoted to God, as well as possessing good character and responsibility—have not been fully achieved (Departemen Agama RI, 2006: 8-9). Many students have fallen into negative behaviors, such as dishonesty and violence, indicating a pressing need for collective attention and responsibility to improve this situation, particularly through enhancing educator competence. Previous research has shown that the teachings of the *tarekat* can bring about positive changes in the attitudes and behaviors of its followers (Heri Syahputra Simanjuntak, Maraimbang Daulay, 2022; Jainudin, 2016)

The issues surrounding educator competence can be categorized into four types: (1) pedagogical competence, (2) personality competence, (3) professional competence, and (4) social competence. Unfortunately, all four competencies are still viewed as theoretical and formalistic. Pedagogical competence, which encompasses knowledge of management and educational services in the classroom, is not yet optimal (Sarimanah, 2017). Educators often focus more on administrative tasks and struggle to meet the developmental needs of students in terms of values, ethics, and spirituality. Studies have shown that activities within the *tarekat* can contribute to changes in the social behavior of its members (Heri Syahputra Simanjuntak, Maraimbang Daulay, 2022).

The importance of the *Bai'at* of the *tarekat* in this context cannot be overlooked. *Bai'at*, which is a declaration of obedience to carry out God's teachings, can serve as a motivator for educators to strengthen their character and professionalism. By upholding the values contained in the *Bai'at*, educators are expected to become good role models and support students in achieving higher educational goals.

Several studies addressing the development of educator competence include: Shan Chen and Yuanzhao (2023), who assessed the psychometric properties of STEAM competence among elementary school students; Machmud et al. (2021), who discussed the competence of Indonesian educators in integrating information and communication technology for education; Ntaliani et al. (2023), who evaluated massive open online courses in developing digital competence among higher education educators; Mujiburrahman (2022), who examined the reformulation of lecturer competence development in state Islamic universities in Indonesia after COVID-19; and Hammer et al. (2023), who identified competencies that need to be developed in education for sustainable development in higher education institutions.

However, after reviewing these references, it is evident that there is still a limited number of studies focusing on the development of educator competence through the *Bai'at* of the Samaniyah *tarekat*. Therefore, this research offers a novel approach by integrating spiritual (transcendental) values into educator competence, which is expected to have a positive impact on the professionalism and ethics of educators in carrying out their duties. The aim of this research is to investigate the effects of the *Bai'at* of the *Sammaniyah tarekat* on the enhancement of educator competence in Jambi Province. Specifically, it seeks to: (1) understand the process of the *Bai'at* within the *Sammaniyah tarekat* and (2) identify how the *Bai'at* can contribute to the development of educator competence.

Methodology

This research employs a qualitative phenomenological approach (Creswell, 2003) to explore the implications of the *Sammaniyah tarekat Bai'at* on enhancing educator competence in educational institutions. The design of this research aligns with the goal of understanding human experiences and the benefits of the *Bai'at*. The study focuses on randomly selected educators loyal to the *Sammaniyah tarekat* in Jambi Province, including those from madrasahs and schools, and was conducted from June to August 2024.

The research utilizes a qualitative phenomenological design, which is appropriate for exploring the lived experiences of participants. The research process follows Newman's (2014) stages, including topic selection, focus clarification, organization of research steps, data collection, analysis, interpretation, and report writing.

The data collection procedure involves several steps. First, primary data were collected through observations and interviews with four educators who have participated in the *Sammaniyah tarekat Bai'at*. Secondary data includes documentation and literature relevant to the study. Participants were selected using purposive sampling to ensure alignment with the research topic (Kumar, 2011). The researcher believes that participants can provide comprehensive insights into their experiences and the implications of the *Bai'at* as educators. To maintain confidentiality, the four participants are referred to by pseudonyms., as in this table.

Table 1.
Participants' Demographic Information

Pseudonym	Mayor	Gender	Age
Mustofa	Islamic Education	male	60
Ahmad	Islamic Education	male	46
Fadil	Islamic Education	male	42
Zaid	Islamic Education	male	39

Data were collected through semi-structured and unstructured interview techniques. Prior to the research, the researcher informed participants about (1) the purpose and significance of the study, (2) interview confidentiality, (3) data collection procedures, and (4) interview preparation. Each participant underwent a semi-structured interview conducted via phone, lasting approximately 40 minutes, guided by questions focused on their experiences as educators and their participation in the *Bai'at* of the *Sammaniyah tarekat*. Unstructured interviews allowed for more open-ended questions to gather detailed insights. All interviews were digitally recorded, transcribed, and manually analyzed. The transcripts were carefully read and coded to ensure accurate data recognition.

This phenomenological research uses the Interpretive Phenomenological Analysis technique (IPA). Knowledge analysis is an analysis technique to recognize "what" and "understand" something from the perspective of the participant's experience so that cognition occurs in the middle position (Braun & Clarke, 2006). The analysis focuses on the exploration of experiences, events, and circumstances in *Bai'at* and their implications for their duties as educators, following six steps: data encoding, coding, identification, review, data naming, and reporting.

The validity of the data is focused on four criteria: (1) Credibility, achieved through triangulation of data by examining and comparing the reliability of information obtained through cross-examination from primary and secondary sources. The researcher uses member checks by reviewing the results of interviews and checking transcripts that follow the theme. (2) Checking the entire research process with fellow researchers through discussion. (3) Transferability involves making clear, detailed, and systematic research reports so that they are easy to understand. (4) Comfortability, which entails compiling and producing quality research results that reflect the circumstances that occur.

Findings and Discussion

1. The process of *Bai'at of the Sammaniyah Tarekat*

Bai'at is a process of activities that take place between educators and prospective students at a specified time by preparing several tools and methods that they do.

Tools used in Bai'at

Bai'at uses how many tools are required to carry it out, namely 3 *jeruk purut*, 3 *Jeruk Lemon*, 3 *Jeruk kunci*, 1 bottle of mermaid oil, and 1 tailor's needle (Mustafa, Guru *Tarekat*, interview, June 12, 2024). All of these tools are obligatory for prospective students to carry and hand them over to the educator to be used as tools in *Bai'at*. This tool is intended to be a testament for educators to instill intentions and goals in *Bai'at*.

Methods used in Bai'at

Method is the method or procedure used in delivering material to arrive at the goal set in the plan. Methods can function as a tool used to manage, guide, and lead education in the classroom. The method in the *Bai'at* of the *Sammaniyah tarekat* has several steps that are regular and systematic so that the *Bai'at* can be carried out properly and smoothly. The steps are as follows:

1. Prospective students prepare and bring tools that are a requirement for carrying out *Bai'at*, namely 3 *jeruk purut*, 3 *Jeruk Lemon*, 3 *Jeruk kunci*, 1 bottle of mermaid oil, and 1 tailor's needle
2. Prospective students submit to the educator the requirements to be prepared and made as a container for the *Bai'at* procession which is put into a basin filled with water.
3. Prospective students are asked to sit cross-legged in front of the educator while putting their hands in the water in the basin.
4. The educator puts his right hand in the water and begins to recite the *Bai'at* and is followed by prospective students until it is finished.
5. The educator gives the practice of dhikr to be practiced by students who have just finished *Bai'at*, namely *dhikr* Allah, and explains the purpose and how to practice it. Educators and students who have taken the *Bai'at* stated the same statement about the Steps to follow the *Bai'at* (Mustafa, *tarekat educator*, interview, June 12, 2024; Ahmad, *tarekat Student*, interview, June 18, 2024; Fadil, *tarekat Student*, interview, June 21, 2024; Zaid, *tarekat Student*, interview, June 28, 2024).

The implementation of this *Bai'at* can be carried out in two ways, namely individually and in groups (Mustafa, Educator of the *Tarekat*, interview, June 12, 2024). Prospective students after completing the five steps above, then they can only be called disciples in the *Sammaniyah tarekat*. The *Bai'at* carried out with the above steps is an effort by the educator to bring students to repent to Allah for all small and major sins that are intentional and those that are not, may Allah forgive them. And declare a covenant not to do it again, and promise to carry out His commandments and forsake what He forbids. Atceh (1993) Mentioned that *Bai'at* is to cleanse oneself to be close to Allah swt. Yani, (2011) also mentioned that *Bai'at* is the way back to Allah. Munir (Munir, 2016) mentioned that *Bai'at* in the *Sammâniyah tarekat* is the gate or door to the true self.

The continuous internalization of the *Bai'at* of the *tarekat* is *istighfar*, which is to ask Allah for forgiveness for all the big sins and small sins that he has committed (Khaeriyah et al., 2017). *Istighfar* trained and habituated every time after the obligatory prayer, and also at other times with full awareness and conviction. A student who has received *Bai'at* is encouraged to recite, train and get used to *istighfar* at all times. *Istighfar* is believed to be able to abort the sins that exist in him. *Bai'at* contains an agreement to fill and strengthen obedience, honesty, *ikhlas*, monotheism, and *tawakkal* to Allah SWT. Students are expected to have a broad and strong understanding of these covenants and practice and get used to applying them in life (Munir, 2016). *Bai'at* also gives special dhikr deeds to students to practice (Kau et al., 2023). The special *dzikir* given by the educator is *the dhikr of Allah*. This *dzikir* is practiced and accustomed to two events, namely: *the first, Jabar* (loud voice). The disciple mentions through his speech continuously and loudly to practice concentrating more on the dhikr and eliminate thoughts and feelings that hinder him from being close to Allah swt. *Second, Sir*, (hidden). This *dzikir* is practiced and habituated in a hidden way in the heart. The mind, attention, and belief are focused on the heart that speaks continuously with the *dzikir* of Allah.

2. Implications of the *Bai'at* of the Sammaniyah Order on the Development of Educator Competence in Educational Institutions

An educator is a person who guides, manages, and leads the multi-potential that students have to develop into more adults. An educator in education is a person who is imitated, emulated, and exemplified, and the knowledge he develops will be accepted and practiced by his students. The better his religious knowledge, monotheism, teaching

awareness, and competence, the more successful he will be in his duties as an educator. He can teach more values such as sincerity, obedience, discipline, *tawadhu'*, forgiveness, compassion, and others. Therefore, many educators choose to enter and take allegiance to the tarekat as a means to enhance their personal development. Educators who have been loyal in the tarekat have important implications for themselves as educators, namely:

Educators have improved cognitive and professional aspects, especially insight into Islamic religious science.

The broad and deep knowledge of Islamic religion for educators is a must to be sought and possessed. Because with that knowledge, he will become more professional and fun in carrying out educational tasks. The results of the researcher's interview with the participant explained: "After *Bai'at*, I learned a lot of Islamic religious knowledge through the educator in detail and depth about the essence of the *shari'a* learned (Ahmad, participant, interview, June 18, 2024). The *tarekat* teaches us about the path and the essence of something in more detail, such as learning the essence of monotheism, *aqidah*, worship, and *mu'amalah*. This is my guideline to become an educator (Fadil, participant, interview, June 21, 2024). I took part in *Bai'at* to get a very good experience to improve myself to continue to remember Allah swt (Zaid, participant, interview, June 28, 2024).

The results of the interview above show that educators who have been allegiant in the *tarekat*, have deepened the knowledge of Islam that they adhere to. He gained understanding, understanding, and value more broadly to the material learned in the *tarekat*. In addition, the teachings of *shari'a* that are still general can be explained by the *tarekat* as a technical implementation, rules, and rules set by Allah swt. Both those related to mandatory practices and sunnah practices. According to *Shar'i*, obligatory practices and sunnah have been learned since childhood, but we have not yet gained the pleasure and delicacy of practicing them correctly. Therefore, the *tarekat* is a forum to fill, heed, and glorify the practice of obligatory sunnah practices (Munir et al., 2023). People who have *Bai'at* and have practiced the *tarekat* guided by educators, then they will feel longing for Allah swt and their knowledge and worship will be more lively and meaningful (Zahroh, 2020). The followers of the *tarekat* admitted that every time they attended the recitation they provided self-awareness, increasing their love for religious science (Dodi & Abitolkha, 2022; Usman & Muhammad, 2023). They feel that the knowledge they have is still lacking. Therefore, there is no doubt that the institution

that can build Islamic religious knowledge from a deeper and more detailed spiritual session is the *tarekat*. This is the foundation for developing professional knowledge (Imran & Mardhiah, 2023).

Educators get personality competency development.

The personal competence of an educator is formed from the beginning of coaching, namely monotheism. Tawhid is the base for the growth and development of the personality of the educator. A solid and strong monotheism for educators is a must that they have. Why not, monotheism can affect the realization of the personality of Muslim educators who are obedient, obedient, patient, *tawakkal*, honest, disciplined, forgiving, and authoritative because of the integration of spiritual values with personality (Usman et al., 2024). Tawhid educators are those who base all their beliefs, attitudes, and behaviors on Allah swt. He has a monotheistic God in many dimensions, both real and hidden. Realize a strong and solid monotheism can be found in the education of the *tarekat*. The participant explained, namely: "I followed the *Bai'at* in the *tarekat* and felt a change in the importance of honesty, fairness, compassion, because I felt the watch of Allah (Ahmad, participant, interview, June 18, 2024). *Bai'at* taught me monotheism, patience, tawakal, and honesty which I must get used to in life and become a guideline in the development of personality competencies (Fadil, participant, interview, June 21, 2024). I feel that there is a change in participating in the *tarekat*, I can be calm, fair, and able to control my emotions in teaching (Zaid, participant, interview, June 28, 2024).

Based on the results of interviews with participants, it is indeed monotheism that is the foundation of all knowledge in Islam. Monotheism has a complete personality base and can build personal noble values (Atceh, 1993). When tauhid has been embedded, it will grow and develop a noble and noble personality, such as honesty, *tawakkal*, compassion, clean intentions, high tolerance, forgiveness, and clean inner birth (Zahrah et al., 2021). The educator who has followed the teachings of the tariqat can change their intentions, belief patterns, and thoughts from material orientation to worship orientation in learning He realizes and believes that teaching is worshipping Allah, and the issue of salary or wages is used as a reward for his good intentions and deeds. So an educator who are *tarekat* in their duties to educate prioritize the authenticity of worship as the main charity and material or salary as a reward for their goodness.

Educators can realize social competence

Social piety competence for educators is a responsibility that they must have. This competence is a manifestation of a harmonious relationship with everyone in educational institutions, both between educators, with students, between students, and other parties who have a relationship with educational duties, so that they can be recognized as having social piety. Relationships built on the foundation of monotheism are manifested with affection and love for others, in embracing all relationships. His attitude and behavior become, an example and an example that will be followed and embodied in life. Educators who have been loyal and have practiced the teachings of the *tarekat* certainly have the virtue of this relationship. The results of the researcher's interview with the participant stated: "After participating in the *Bai'at*, I find it easier to build social relationships with the educator, students, and other education personnel (Ahmad, participant, interview, July 18, 2024). *Bai'at* taught me to realize that Allah is almighty, so I have to improve communication in all environments (Fadhil, participant, interview, June 21, 2024). I feel a change in following the *Bai'at*, namely increased empathy, affection, and social concern for others (Zaid, participant, interview, June 29, 2024).

The results of the interview above show that good social piety competence can be built if monotheism is strong and firmly owned by the educator. He realizes and believes that all people come from the same source Allah swt. Therefore, it is an obligation between each other to love, love, help, and make a will to create a good social environment (Nurulloh, 2019). Educators who follow the *tarekat* have witnessed and felt the fame of educators in teaching, how they build good and noble relationships with their students, who do not know boredom, despair, pride, and injustice between fellow educators, with students, and other creatures. This principle of goodness and glory is always prioritized in building relationships between educators and students (Usman, 2020).

Educators have experienced a strengthening of paedagogic competence.

Paedagogic competence is very important for educators to have because with this competence they can carry out the task of educating well and correctly. This competency is related to the science of educating students on how to learn properly and correctly and is related to the science of teaching methods and techniques. The educator also knows their understanding and knowledge of the condition and character of their

students, because knowledge and understanding of students will make a positive contribution that facilitates the achievement of learning goals. The participant explained that: I have followed *Bai'at*, which can improve the integrity of monotheism-based teaching (Ahmad, participant, interview, June 18, 2024). *Bai'at* instilled in me discipline, empathy, and social concern in managing learning (Fadil, participant, interview, June 21, 2024). I follow the *Bai'at* can improve emotional control, and patience, and build communication that is conducive to learning (Zaid, participant, interview, June 28, 2024).

The results of the interview above explain that the *Bai'at* that participants participated in has implications for the development of pedagogical competence. *Bai'at*, which is essentially a spiritual or moral commitment to follow teaching or leadership, has a significant impact on the formation of their character and self-quality. For participants, the values contained in the *Bai'at* will form a personality and mindset oriented towards self-improvement, exemplary, and devotion to education to strengthen the value of pedagogic competence. Participants who take part in the *Bai'at* have a responsible attitude towards their tasks and try to give the best for the students.

In the context of education, the discipline gained from *Bai'at* will be reflected in the way an educator manages the classroom and creates a safe and comfortable learning environment for students (Susanto & Zasrianita, 2023). By having good self-quality, an educator can build a healthy and mutually supportive relationship with students. *Bai'at* is also associated with increased emotional and spiritual intelligence. In following the *Bai'at*, an educator is taught to develop patience, empathy, and a greater sense of responsibility toward students. Educators can help solve student problems (Hashim et al., 2023). The emotional intelligence possessed by an educator allows them to be more sensitive to students' feelings and needs, as well as be able to manage classroom dynamics more wisely, create a positive learning environment and support students' overall development, strive to improve themselves, and develop teaching skills.

Overall, following the *Bai'at* can have a profound impact on developing educator competence, especially better self-formation, accumulating in carrying out their duties as educators, developed and controlled emotional intelligence, and high commitment. Participants who follow the *Bai'at* will be more effective in educating and guiding students to success.

Conclusion

The findings can be concluded that; *First*, the *Bai'at* process is a commitment or agreement process carried out by an educator to carry out his duties and responsibilities with full seriousness, both in terms of ethics, morals, and dhikr practices. *Bai'at* functions as a spiritual and moral foundation for educators in carrying out their role as agents of change in the world of education, and *second*, the implication is to provide ease and depth of belief and knowledge for educators in integrating spiritual knowledge with the development of educator competencies such as the development of professional competencies that connect with deep religious and spiritual knowledge, personality based on monotheism, social and pedagogic that prioritizes empathy, affection, and concern for students.

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