Mashadiruna: Jurnal Ilmu Al-Quran dan Tafsir
Vol. 5, No. 3 (2026), pp. 279~290
DOI: https://doi.org/10.15575/mjiat.v5i3.58402

Constructing Moral Values in Tafsir Yasin by Sheikh Hamami Zadah: A Constructivist Analysis

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ARTICLE INFO

Keywords:

Constructivism;
Moral Values Reconstruction;
Tafsir Methodology;
Tazkiyat al-Nafs.

Article history:

Received 2025-08-18
Revised 2026-10-29
Accepted 2026-11-11

ABSTRACT

This study examines the construction of moral values in the Tafsir Surat Yasin (Mau'iẓah al-Ḥamīmiyyah) by Sheikh Hamami Zadah Afandi, an Ottoman scholar whose work remains a required text in Indonesian pesantren for centuries. Using a constructivist paradigm and library research with close reading and content analysis, this study addresses three questions: (1) Hamami Zadah's exegetical methodology; (2) conceptual reconstruction of moral values encompassing structure, hierarchy, inter-concept relationships, argumentation, and narrative patterns; and (3) why the moral value construction carries a dominant Sufi character. Findings reveal that the methodology is grounded in a Sufi-irshadi paradigm manifested in six parameters, producing twelve moral values across three dimensions: *ilahiyyah* (God-oriented), *ijtima'iyyah* (social), and *nafsiyyah* (self-related), forming an organic system with tawhid as root and *mahabbah* as pinnacle. The Sufi character emerges causally from the dominant citation of Sufi scholars, tazkiyat al-nafs approach, irshadi interpretation, and emphasis on the inner dimension.

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1. INTRODUCTION

The Islamic da'wah movement in Indonesia cannot be separated from the cultural traditions that are deeply embedded in Indonesian society. Islamic da'wah in Indonesia has developed a distinctive character through a cultural da'wah approach, namely a strategy of Islamic propagation that does not seek to eliminate local cultural traditions but rather embraces and transforms them to remain compatible with Islamic values and principles. Cultural da'wah, or culture-based da'wah, refers to an approach that articulates Islamic values within the social and cultural life of communities, thereby making these values more contextual, practical, and accessible in everyday life. One manifestation of this approach is the incorporation of local cultural practices as a medium for conveying and internalizing Islamic teachings (Yahya, 2020). In terms of its model, cultural da'wah is characterized by an approach that is receptive and accommodating toward the traditions and cultural practices of the communities it seeks to reach. It therefore acknowledges and preserves the existence and continuity of cultural traditions within a particular community. In Indonesia, this approach was successfully exemplified by the Wali Songo, who played a significant role in disseminating Islamic teachings while maintaining the continuity of local cultural identities and traditions (D. A. Rohman, 2018). Therefore, culture-based da'wah takes place when Islamic values are integrated into the social life of communities, with the aim of facilitating the effective transmission and understanding of Islamic teachings within society.

This cultural approach demonstrates that the effectiveness of Islamic da'wah is not determined solely by the transmission of religious doctrines, but also by the ability to contextualize Islamic values within the social and cultural realities of the communities being addressed. In this context, culture functions not merely as a medium of communication but also as a space for the internalization and negotiation of religious values. The integration of Islamic teachings with local traditions enables da'wah to develop through gradual processes of adaptation, habituation, and social interaction, allowing religious values to become embedded in everyday practices. Consequently, cultural da'wah represents a dialogical model of religious propagation in which Islamic teachings are communicated through culturally familiar forms while maintaining their substantive theological and ethical principles. This model is particularly relevant to the Indonesian context, where religious traditions have historically developed through dynamic interactions between Islam and diverse local cultures.

One form of cultural da'wah that has become deeply rooted in Indonesian society is Yasinan, a communal gathering centered on the recitation of Surah Yasin. Yasinan is conducted as a weekly *majelis taklim* and dhikr gathering, serving as a medium of da'wah to strengthen the community's relationship with God. Beyond its religious function, Yasinan also serves as a means of strengthening social cohesion among community members. Through these gatherings, individuals who previously did not know one another can establish social connections, thereby fostering closer relationships and strengthening *silaturrahmi* (social bonds) among members of the community` (Rodin, 2013). Therefore, this form of cultural da'wah has become deeply rooted in Indonesian society. Surah Yasin itself is highly popular among Indonesian Muslims and has become part of a cultural practice that continues to be preserved through *Yasinan* gatherings. Indirectly, these gatherings also serve as a communal setting for memorizing and reinforcing the recitation of Surah Yasini (Nursalim et al., 2024). In addition, some Muslims believe that certain Qur'anic chapters or verses possess particular virtues, such as serving as a means of healing or facilitating the attainment of sustenance. This can be seen in the practice of reciting *Surat Yāsīn Fadīlah*, which was initially intended to strengthen *ukhuwwah* (brotherhood) but later developed into a practice associated with various beliefs regarding its spiritual merits, particularly because Surah Yāsīn is regarded as the *Qalb al-Qur'ān* (the heart of the Qur'an) (A'yun & Khotimah, 2025; Islamiati & Musthofa, 2024; Rahayu et al., 2019).

The persistence of *Yasinan* demonstrates that cultural da'wah in Indonesia operates not merely through the transmission of religious knowledge, but also through the formation of communal religious practices that integrate spiritual, educational, and social functions. The recitation of Surah Yasin provides a shared religious framework through which Islamic values are repeatedly encountered, practiced, and internalized within everyday community life. Its communal character simultaneously strengthens social solidarity, preserves local religious traditions, and creates a space for the intergenerational transmission of Qur'anic literacy and devotional practices. Moreover, the various beliefs concerning the virtues of Surah Yasin indicate that its reception extends beyond textual interpretation to encompass lived religious experience (*living Qur'an*), in which the Qur'an is perceived, practiced, and given meaning within specific socio-cultural contexts. Thus, *Yasinan* can be understood as a significant manifestation of cultural da'wah that connects Qur'anic engagement with communal identity, spiritual formation, and social cohesion, while demonstrating how Islamic teachings can become deeply embedded in Indonesian cultural life without being detached from their religious significance.

As a surah that has become deeply embedded in Indonesian social and religious life, Surah Yasin has been extensively studied in Islamic boarding schools (*pesantren*) across Indonesia. Among the popular commentaries on Surah Yasin studied in Indonesian *pesantren* is the work written by Hamami Zadah Afandi, entitled *Mau'iẓah al-Ḥamīmiyyah* (Dhofier, 1982; Van Bruinessen, 1995). Previous research has found that *Tafsir Yasin* by Shaikh Hamami Zadah contains forms of *al-Dakhīl* (exegetical infiltration), including: (a) *mawḍū'* (fabricated) hadiths; (b) *ḍa'īf* (weak) hadiths; (c) reports from the Companions and Followers (*athār al-Ṣaḥābah wa al-Tābi'īn*) that lack valid foundations in terms of both chains of transmission and content; (d) unsupported interpretations attributed to the people of Antioch (*Antāqiyah*); and (e) interpretations based on imaginative or fictional narratives (Anas, 2020). In addition, a hadith takhrīj process conducted on the hadiths cited in the interpretation of verses 1–33 of Surah Yasin in Hamami Zadah's *Tafsir* identified five authentic (*ṣaḥīḥ*) hadiths, two weak (*ḍa'īf*) hadiths, two fabricated (*mawḍū'*) hadiths, one sound (*ḥasan*) hadith, and four hadiths whose authenticity could not be determined (Maisyarah, 2020). nother characteristic of Hamami Zadah's *Tafsir Yasin* is the presence of exegetical infiltration (*al-dakhīl*), which includes both transmitted-based infiltration (*al-dakhīl bi al-ma'thūr*) and rational/theoretical infiltration (*al-dakhīl bi al-ra'y*). The work also contains *Isrā'īliyyāt* reports whose chains of transmission include narrators whose reliability is disputed, as well as arguments concerning the solar system—particularly the position of the sun and the relative sizes of the sun, Earth, and moon—that are difficult to accept because they conflict with established empirical and scientific findings (M. J. Sholeh &

Rohmah, 2022). However, it has also been noted that Hamami Zadah's *Tafsir Yasin* possesses a distinctive character in its treatment of eschatological themes. Its accessible presentation makes the interpretation relatively easy to understand for those who study it, while its discussion of eschatology serves as material for reflection on the metaphysics of the afterlife and as motivation and moral education to live a better life and adequately prepare for the hereafter (Husna & Somad, 2022; A. Sholeh et al., 2022).

This study seeks to analyze the moral values contained in Hamami Zadah's *Tafsir Surah Yasin*. This distinguishes the present study from previous research, which has primarily focused on the themes or content discussed in the work without examining how moral values are systematically constructed through its exegetical methodology, particularly from a constructivist perspective. This gap is significant because understanding how moral values are constructed, not merely identified can reveal the paradigmatic foundation underlying the text and explain why this construction exhibits a predominantly Sufi character.

Theoretically, this study contributes to the enrichment of Qur'anic exegesis epistemology in the Nusantara tradition and the integration of cultural da'wah by conceptually mapping the construction of Sufi-oriented moral values within a local exegetical methodology, particularly in Hamami Zadah's *Mau'iẓah al-Ḥamīmiyyah*. It also addresses a research gap in previous scholarship, which has predominantly focused on textual criticism, *al-dakhīl* (exegetical infiltration), or the substantive content of interpretation. Practically, the findings may serve as a reference for *pesantren* leaders, *dai*, and cultural da'wah practitioners in guiding communities, particularly *Yasinan* congregations and *santri*, to understand and internalize the substantive moral and spiritual values derived from the interpretation of Surah Yasin while maintaining attention to the validity of Islamic sources. In this way, established religious traditions can be preserved while simultaneously strengthening the community's understanding of *aqidah* and *akhlaq*..

This study employs a constructivist paradigm (Berger, 1966; Lincoln, 1985; Lincoln et al., 2011; Schwandt, 1994), to address three research questions: (1) What is Hamami Zadah's exegetical methodology? (2) How are moral values conceptually reconstructed across six dimensions — structure, hierarchy, inter-concept relationships, argumentation, narrative patterns, and thought orientation? (3) Why does the moral value construction carry a dominant Sufi character? The research uses library research (Zed, 2014), with close reading and content analysis of the primary source yaitu tafsir surah Yasin karya Hamami Zadah, supported by classical texts seperti karya Al-Ghazali, Ibnu Maskawaih dan Al- Qusyairi and contemporary literature. Moral values are categorized using al-Ghazali's three-dimensional framework: ilāhiyyah (God-oriented), ijtimā'iyyah (social), and nafsiyyah (self-related). Exegetical methodology is analyzed using Baidan's six parameters: sources, method, coloring, systematics, language style, and originality (Baidan, 2005, 2012).

2. RESULTS AND DISCUSSION

2.1. Exegetical Methodology: The Sufi-Irshadi Paradigm

Hamami Zādah's exegetical epistemology is rooted in the harmonious integration of bayānī, 'irfānī, and burhānī modes of reasoning within an enriched ijmālī format. This approach manifests a moderate ishārī hermeneutic, exemplified by Sahl al-Tustarī, in which inner understanding (kashf) and Sufi legitimacy are firmly anchored in the authority of transmitted reports (riwāyah) and the rigor of linguistic analysis (ijtihād lughawī), thereby minimizing the risk of deviation from the boundaries of Islamic law. This epistemic structure is processed through a rational and systematic four-layered sequence: linguistic analysis, examination of scholarly opinions, tarjīḥ (weighing and assessing arguments), and the formulation of pedagogical narratives. From an ontological perspective, this Sufi-irsyādī paradigm views the text of Surah Yāsīn not merely as a verbal articulation of legal doctrines, but as irsyād al-arwāḥ (guidance for the healing of the soul) that connects human inner existence with eschatological reality. Worldly and afterlife existence are thus situated within a continuum of spiritual reality that requires continuous inner purification (tazkiyat al-nafs) (Al-Ghazali, 2004; HM, 2011).

From an axiological perspective, this exegetical methodology is oriented toward ethical transformation and spiritual purification, shifting the focus of interpretation from mere cognitive mastery ('ilm) toward spiritual experience (ḥāl) and the embodiment of virtuous character ('amal). Through a concise yet dramatic irsyādī style, Hamami Zādah effectively democratizes Sufi ethics, making profound spiritual values such as taubah, zuhd, muḥāsabah, and maḥabbah accessible and relevant to both ordinary Muslims and novice santri within the traditions of yasinan and majlis taklim in the Nusantara (Husna & Somad, 2022; A. Sholeh et al., 2022). Accordingly, the axiological dimension of this exegesis not only maintains a balance between normative legal rigor (fiqhiyyah) and spiritual depth, but also positions Qur'anic interpretation as a practical instrument for cultivating moral consciousness and sustaining character formation within Muslim communities.

The epistemological, ontological, and axiological dimensions demonstrate that Hamami Zādah's *Mau'iẓah al-Ḥamīmiyyah* represents an integrated model of *Sufi-irsyādī* exegesis in which the production of meaning is inseparable from the formation of the reader's spiritual and moral disposition. The integration of *bayānī*, *'irfānī*, and *burhānī* reasoning ensures that spiritual interpretation remains grounded in transmitted authority and linguistic rigor, while the *ijmālī* structure enables complex theological and Sufi ideas to be communicated in an accessible form. Ontologically, the Qur'an is positioned as a source of spiritual guidance that addresses both the inner dimensions of human existence and the eschatological horizon of life. This epistemological and ontological foundation subsequently determines the axiological orientation of the tafsir: interpretation is directed not merely toward understanding the text, but toward transforming the reader through *tazkiyat al-nafs*, spiritual awareness, and moral practice. In this sense, Hamami Zādah's methodology establishes a continuous relationship between knowledge, spiritual experience, and ethical action (*'ilm–ḥāl–'amal*), making Qur'anic interpretation function simultaneously as an intellectual activity, a process of spiritual formation, and a pedagogical instrument for cultivating individual and communal morality.

Analysis of the six Baidan parameters reveals that Hamami Zadah's methodology is grounded in a coherent Sufi-irshadi paradigm, a system of belief that views the Qur'an primarily as a guide for the soul (irshad al-arwah) and views the mufassir's task as facilitating moral and spiritual guidance. In terms of sources, he predominantly cites Prophetic hadith and Sufi scholars' opinions, creating a three-layered source structure: riwayah authority (hadith), linguistic rigor (ijtihad lughawi), and Sufi legitimacy (Sufi scholars' views). The method is enriched ijmali, global in format yet enriched with four systematic layers: linguistic analysis, scholarly opinions, tarjih (preponderance), and supporting hadith/stories. Three synergistic colorings are present: dominant lughawi (linguistic), strong eschatological, and deep Sufi. The four-layer systematics is applied with absolute consistency across all 55 pages. Language style combines clarity, elegance, dramatic eschatological narrative, and direct irshadi address to the reader. Originality lies in harmoniously integrating all three colorings in one compact ijmali format a rare achievement in tafsir tradition (Al-Dhahabi, 1976).

these six parameters demonstrate that Hamami Zadah's exegetical methodology is not an eclectic combination of interpretive elements, but a coherent and deliberately structured *Sufi-irsyādī* paradigm. The integration of *riwāyah*, linguistic analysis, scholarly authority, *tarjīḥ*, and supporting narratives provides a layered epistemic foundation, while the combination of *lughawī*, eschatological, and Sufi orientations determines the direction of meaning toward moral and spiritual guidance. The consistency of this four-layered structure throughout the text further indicates that the methodological pattern is systematic rather than incidental. Moreover, the accessible yet rhetorically evocative language enables complex theological and spiritual meanings to be communicated effectively to readers with varying levels of religious literacy. Therefore, the distinctive contribution of *Mau'iẓah al-Ḥamīmiyyah* lies not merely in the individual interpretive techniques it employs, but in its ability to synthesize them into a compact, coherent, and pedagogically oriented model of Qur'anic interpretation in which textual explanation ultimately serves the broader purpose of spiritual guidance and moral formation.

The affirmation of the *Sufi-irshadi* paradigm is consistent with broader trends in local Qur'anic interpretation across the Nusantara and Malay-Muslim regions, where concise exegetical texts have often functioned not merely as instruments of linguistic explanation (*linguistic explication*), but also as media for moral education and the spiritual transformation of society (Azmin, 2023; Basit & Nawawi, 2019). In the context of *Tafsir Mau'iẓah al-Ḥamīmiyyah*, Hamami Zadah's reconstruction of meaning positions the linguistic dimension merely as an entry point (*madkhal*), while the primary objective of interpretation is directed toward cultivating the reader's eschatological-Sufi consciousness. The use of dramatic eschatological narratives within a concise format effectively engages the religious emotions of the congregation while making the Qur'an more dynamic and experientially relevant in guiding everyday moral conduct (Husna & Somad, 2022).

This pattern further indicates that the *Sufi-irsyādī* paradigm should be understood not simply as an interpretive style, but as a pedagogical strategy for translating Qur'anic meanings into lived religious experience. By placing linguistic explanation as a *madkhal* rather than the final objective of interpretation, Hamami Zadah shifts the function of tafsir from textual comprehension toward the cultivation of spiritual awareness and ethical disposition. The concise presentation, combined with emotionally evocative eschatological narratives, allows theological and moral messages to be internalized through reflection, affective engagement, and repeated communal practice. In this respect, *Mau'iẓah al-Ḥamīmiyyah* demonstrates how local tafsir traditions can mediate between the intellectual authority of classical Qur'anic scholarship and the practical religious needs of

Muslim communities, particularly in contexts where tafsir serves simultaneously as a source of knowledge, spiritual guidance, and moral education.

Taken as a whole, the synthesis of the three-layered source structure, the enriched ijmālī presentation, and the harmonization of the three aforementioned interpretive orientations reinforces Hamami Zadah's work as an effective model of Sufi-pedagogical exegesis for strengthening the moral and spiritual dimensions of society. The integration of a dramatic linguistic style and an *irshādī* orientation demonstrates that this exegetical approach is not merely intended to transmit textual knowledge (*al-ta'līm*), but is fundamentally oriented toward spiritual transformation and moral formation (*al-tarbiyah wa al-tazkiyah*). As explained at (Gumilang et al., 2026; Nabila et al., 2025; Nurhamidah et al., 2026) who argue that eschatologically and Sufi-oriented interpretations presented in an accessible format can address the metaphysical dimensions of eschatology while simultaneously serving as instruments of motivation and practical moral education in everyday life. Thus, this methodological distinctiveness successfully bridges the esoteric depth of Sufism with the practical accessibility of religious literacy within the tradition of Islamic education in the Nusantara.

The integration of three interpretive orientations—*lughawī*, eschatological, and Sufi—within an *ijmālī* format also reflects a deliberate methodological strategy (*by design*) to respond to the religious literacy needs of ordinary Muslims and elementary-level *santri*. As Sholeh and Rohmah explain (M. J. Sholeh & Rohmah, 2022), the flexibility of an interpretive approach that combines the depth of Sufi meaning with a concise textual structure makes this work highly adaptable as teaching material in traditional educational institutions such as *pesantren*. This characteristic further demonstrates that the Sufi exegetical tradition developed in the region is not exclusively esoteric (*ishārī/bāṭinī*), but is instead grounded in an inclusive and accessible narrative-pedagogical (*irsyādī*) framework that can be readily understood by a broader audience (A. Rohman et al., 2025; Salamah et al., 2025). Thus, Hamami Zadah's exegetical methodology demonstrates how a Qur'anic commentary can maintain a balance between rigorous linguistic analysis, the authority of transmitted sources, and the depth of spiritual guidance. The four-layered systematic format employed throughout the work not only demonstrates the exegete's methodological consistency but also establishes the commentary as an important blueprint within the tradition of Sufi-oriented Qur'anic exegesis that emphasizes practical spiritual guidance in the Nusantara.

Furthermore, this methodological synergy reinforces the idea that Hamami Zadah's commentary operates not merely as an academic text, but as a functional instrument of spiritual transformation and moral education (*tazkiyat al-nafs*). By synthesizing rigorous linguistic exposition and Sufi spiritual insights within a streamlined *ijmālī* structure, the work successfully bridges the gap between high-level esoteric Sufism (*taṣawwuf*) and the everyday moral needs of lay readers. The inclusion of vivid eschatological narratives serves a dual purpose: it grounds abstract metaphysical doctrines in concrete moral stakes, while simultaneously serving as an emotionally resonant catalyst for ethical reform. Consequently, this balanced approach ensures that Qur'anic exegesis in the Nusantara tradition remains intellectually grounded, spiritually profound, and above all, practically actionable for community-building and personal character development.

These findings demonstrate that Hamami Zādah's exegetical methodology constitutes a coherent Sufi-irshādī system that operates simultaneously at the epistemological, ontological, and axiological levels. Epistemologically, the integration of *bayānī*, *'irfānī*, and *burhānī* modes of reasoning within an enriched *ijmālī* framework enables the interpretation to combine the authority of *riwāyah*, linguistic precision, rational argumentation, and Sufi legitimacy. Ontologically, the Qur'an is understood as a source of irshād al-arwāḥ that connects worldly existence to the hereafter and directs human beings toward *tazkiyat al-nafs*. Axiologically, meanwhile, the entire methodological apparatus is oriented toward transforming *'ilm* into *ḥāl* and subsequently into *'amal*. Thus, the exegetical process does not merely culminate in textual comprehension but is directed toward the formation of spiritual consciousness and moral conduct.

The Baidan's six parameters demonstrate that this construction is not an eclectic combination of exegetical elements, but rather a consistent and deliberate methodological pattern. The layered structure of sources, the enriched *ijmālī* method, the four-stage exegetical system, and the simultaneous integration of *lughawī*, eschatological, and Sufi dimensions collectively constitute a mechanism that directs the meaning of Qur'anic verses toward an *irshādī* function. Linguistic precision serves as the *madkhal* or entry point; the authority of transmitted reports provides textual legitimacy; eschatological narratives cultivate transcendental awareness; and the Sufi perspective guides readers toward the inner dimensions of Qur'anic meaning. The consistency of this pattern indicates that the Sufi character of *Mau'iẓah al-Ḥamīmiyyah* is not merely a consequence of its reliance on Sufi sources, but rather the methodological outcome of how Hamami Zādah selects, processes, connects, and communicates Qur'anic meanings.

Ultimately, the *Sufi-irshādī* character of Hamami Zādah's exegesis assumes broader significance when situated within the tradition of Qur'anic interpretation and Islamic education in the Indonesian archipelago. Its concise *ijmālī* format, accessible language, and extensive use of eschatological narratives enable profound Sufi values to be translated into moral guidance readily understood by both lay readers and *santri*. In this respect, *Mau'iẓah al-Ḥamīmiyyah* functions not merely as an exegetical work but also as a pedagogical medium that bridges classical scholarly authority with the religious experiences of Muslim communities. In contexts such as yasinan, majlis taklim, and pesantren, this tafsir can connect Qur'anic recitation to the internalization of values, moral formation, and spiritual transformation. Accordingly, the principal contribution of Hamami Zādah's methodology lies in its ability to integrate scholarly rigor, spiritual depth, and pedagogical effectiveness within a unified exegetical model, thereby positioning the Qur'an not merely as a text to be understood, but as divine guidance to be internalized, embodied, and actualized in everyday moral life.

2.2. Conceptual Reconstruction of Moral Values

Reconstruction through six analytical dimensions reveals that Hamami Zadah constructs a structured and interconnected system of moral values. Structurally, this construction follows three principal frameworks, beginning with the narrative trajectory of Surah Yasin, which progresses from foundation to development and culminates in its climax. When integrated with al-Ghazali's three-dimensional framework of moral values, this construction encompasses the ilahiyyah, ijtima'iyyah, and nafsiyyah dimensions (Asy'arie et al., 2023; Holik et al., 2026; Sumarni & Rochbani, 2025). Within this hierarchical structure, tawhid and eschatological consciousness serve as the primary foundations for the formation of ethical conduct. From these foundations emerge practical moral values such as honesty, social concern, self-restraint, and taubah, ultimately culminating in mahabbah as the highest moral orientation. Thus, the moral values presented in this exegesis do not constitute a collection of isolated teachings; rather, they form an integrated system that demonstrates a progressive relationship between belief, spiritual consciousness, self-formation, and social conduct.

The interconnections among these values are reinforced through four patterns of conceptual relationships: foundation-building, balance, cause and effect, and application. *Tawhid*, for instance, serves as the foundation for the emergence of *tawakkul*, gratitude (*shukur*), *khauf-raja'* (fear and hope), and eschatological consciousness, while awareness of the hereafter encourages *muhasabah*, *taubah*, self-restraint, and concern for others. In establishing these relationships, Hamami Zadah employs four forms of argumentation: linguistic argumentation, eschatological-narrative argumentation, scholarly authority, and prophetic exemplification. Meanwhile, the construction of moral values is conveyed through five narrative patterns: continuous eschatological narration, contrastive patterns between good and evil, exemplary narratives, reflection on natural phenomena, and dialogical patterns. These patterns demonstrate that argumentation and narrative serve not merely to explain the meaning of the verses, but also to guide readers toward the internalization of moral values. Accordingly, the underlying orientation of the entire construction can be understood as *tazkiyat al-nafs* (purification of the soul), namely a process of inner transformation that connects religious knowledge with character formation and moral conduct (Nabila et al., 2025; Suhartawan, 2025; Utomo, 2026).

This structural orchestration of conceptual patterns, argumentative modes, and narrative techniques serves a critical pedagogical function by bridging cognitive comprehension with affective moral internalization. By weaving together linguistic analysis with vivid eschatological storytelling and prophetic exemplification, Hamami Zadah engages both the intellectual capacity (*'aql*) and spiritual heart (*qalb*) of the reader. The four conceptual relationships operate as a cognitive scaffolding, helping readers map out how foundational theological truths directly generate practical virtues like repentance (*taubah*), self-reflection (*muḥāsabah*), and social empathy. Consequently, this multi-layered framework transforms the exegetical reading experience into an active exercise of soul purification (*tazkiyat al-nafs*), ensuring that scriptural knowledge is not merely intellectually processed, but intrinsically absorbed into everyday character formation and lived ethical conduct

The structural integration of narrative trajectories, triadic moral dimensions, and distinct argumentative forms demonstrates that Hamami Zadah's exegesis operates as a dynamic pedagogical blueprint for character transformation. Rather than treating moral virtues as passive ethical categories, the text strategically leverages the interplay of *ilahiyyah* (divine-oriented), *nafsiyyah* (intrapersonal), and *ijtima'iyyah* (interpersonal) dimensions to create an internal motivational drive within the reader. By anchoring social ethics (*ijtima'iyyah*) and self-discipline (*nafsiyyah*) directly in *tawhid* and eschatological accountability, the construction ensures that external moral conduct remains inextricably linked to inner spiritual purity (*tazkiyat al-nafs*). Consequently, the narrative mechanisms and conceptual relationships identified across Surah Yasin do not merely serve a hermeneutical

purpose, but actively transform abstract theological principles into experiential, actionable virtues that bridge individual faith with collective social responsibility

Based on al-Ghazali's three-dimensional framework, the moral values identified form an organic and interconnected system. The *ilahiyyah* dimension encompasses *tawhid*, *tawakkul*, gratitude, *khauf-raja'* (fear and hope), and awareness of the hereafter. The *ijtima'iyyah* dimension includes honesty and integrity, respect for the messengers of Allah, social concern, and justice. Meanwhile, the *nafsiyyah* dimension comprises *muhasabah* (self-reflection), restraint of desires, *zuhud* (detachment from worldly attachments), *taubah* (repentance), and awareness of the realities of life and death. Taken together, these values form a structure in which *tawhid* serves as the root and *mahabbah* as the highest moral orientation. Between these two poles operate several internal reinforcing cycles, including *tawhid–muhasabah*, eschatological consciousness–*taubah*, and gratitude–social concern. Furthermore, five distinctive patterns of moral construction are identified: contrastive, gradational, narrative contextualization, soul-transformation orientation, and layered motivational integration. These patterns demonstrate that Hamami Zadah's moral construction does not merely convey normative principles but is directed toward transforming the reader's consciousness and behavior. Accordingly, the system of values constructed in *Mau'iẓah al-Ḥamīmiyyah* exhibits a strong Sufi character, as the entire moral process ultimately culminates in the purification of the soul and the strengthening of the human being's spiritual relationship with Allah.

To fully comprehend this integrated value system, Hamami Zadah's moral construction can be theoretically anchored in Al-Ghazali's classical ethics of *tazkiyat al-nafs*, alongside contemporary models of holistic Islamic moral development. Theoretically, Al-Ghazali asserts that authentic character transformation (*makhārij al-akhlāq*) requires a progressive movement starting from foundational belief (*'aqīdah*), advancing through inner psychological purification (*tazkiyah*), and manifesting in social righteousness (*mu'āmalah*) (Masykur et al., 2024). The structural alignment observed in *Mau'iẓah al-Ḥamīmiyyah* directly operationalizes this paradigm: *tawḥīd* and eschatological consciousness act as the epistemological root (*usūl*), which feeds the psychological (*nafsiyyah*) virtues of *muḥāsabah*, *taubah*, and *zuhd*, ultimately blooming into social (*ijtimā'iyyah*) ethics such as justice and social concern, with *maḥabbah* serving as the ultimate spiritual climax (Rahmat, 2025). This triadic interdependence confirms that moral values in Islamic exegesis do not function as isolated normative imperatives, but rather as an organic ecosystem where inner spiritual state and outer behavioral conduct mutually reinforce each other (Arsyad & Sauri, 2024).

Furthermore, the pedagogical efficiency of this moral construction aligns with structural-functional theories of religious narrative and moral internalization. According to narrative pedagogy in Islamic studies, the strategic use of contrastive patterns, eschatological storytelling, and natural reflection acts as an affective mechanism that bridge cognitive understanding (*'ilm*) with experiential realization (*ḥāl*) (Bukhari & Rahmi, 2026; Jumiatmoko et al., 2025). Hamami Zadah's fourfold argumentation with blending linguistic precision, prophetic exemplification, scholarly authority, and dramatic eschatology and provides a multi-layered motivational structure that appeals to both rational intellect (*'aql*) and emotional sensibility (*qalb*). Consequently, this integrative framework demonstrates that Sufi-oriented exegesis (*tafsīr sūfī-irsyādī*) serves a vital structural function in Nusantara's Islamic education: it transforms abstract theological principles into accessible, actionable, and soul-purifying moral guidance that shapes both individual character and collective social consciousness (Payung & Medi, 2026).

This synthesis underscores the transformative utility of Hamami Zadah's moral framework when operationalized within contemporary educational and social spheres. By establishing a direct causal chain from internal spiritual purification (*tazkiyat al-nafs*) to active social engagement (*mu'āmalah*), *Mau'iẓah al-Ḥamīmiyyah* effectively refutes the misconception that Sufi-oriented exegesis is inherently quietist or detached from worldly reality. Instead, the text operates as an affective pedagogical instrument: the dynamic interplay of eschatological narrative, *bayānī* precision, and *'irfānī* insights acts as an emotional and intellectual bridge that turns abstract dogma (*'aqīdah*) into living, compassionate conduct (*akhlāq*). Within the broader context of Nusantara's Islamic scholarship, this integrative structure serves a vital axiological role, offering a time-tested blueprint for character building (*pendidikan karakter*) that harmonizes orthodox theological rigor with heart-centered, socially responsible ethics.

In summary, the conceptual reconstruction of moral values in Hamami Zadah's *Mau'iẓah al-Ḥamīmiyyah* reveals a highly sophisticated, organic, and interconnected ethical system that transcends the mere conveyance of isolated normative commands. By synthesizing the narrative trajectory of Surah Yasin with Al-Ghazali's triadic moral framework—encompassing the *ilāhiyyah* (divine-oriented), *nafsiyyah*

(intrapersonal/psychological), and *ijtimā'iyyah* (interpersonal/social) dimensions and the text establishes a progressive hierarchy of character development. At the foundation of this system lie *tawḥīd* and eschatological consciousness, serving as the essential epistemological and spiritual roots (*uṣūl*) from which all ethical conduct emerges. From these foundational pillars, self-regulatory and psychological virtues such as *muḥāsabah* (self-reflection), *taubah* (repentance), *zuhd* (world-detachment), and *khauf-rajā'* (fear and hope) naturally germinate. These internal state refinements subsequently bloom into active social ethics, including honesty, justice, and social empathy, ultimately culminating in *maḥabbah* (divine love) as the highest spiritual and moral orientation (RAHMAN et al., 2026).

The structural integrity of this value system is reinforced through four distinct patterns of conceptual relationships—foundation-building, balance, cause and effect, and practical application—which are communicated via a multi-layered hermeneutical design. Hamami Zadah skillfully blends four modes of argumentation (linguistic precision, eschatological storytelling, scholarly authority, and prophetic exemplification) with five narrative patterns, including contrastive depictions of virtue and vice, exemplary accounts, and dialogical engagements. This methodological orchestration performs a vital cognitive and pedagogical function: it transforms abstract theological doctrines into affective, experiential virtues. By engaging both the intellectual capacity (*'aql*) and the emotional sensibility (*qalb*) of the reader, the exegesis creates a cognitive scaffolding that bridges intellectual understanding (*'ilm*) with spiritual state (*ḥāl*) and lived behavioral manifestation (*'amal*).

Ultimately, this integrative framework grounds Hamami Zadah's work firmly within Al-Ghazali's classical paradigm of *tazkiyat al-nafs* (purification of the soul), providing an authentic operational model for holistic character formation (*pendidikan karakter*). By establishing an explicit, causal trajectory from inner spiritual refinement to outer social righteousness (*mu'āmalah*), the text refutes the conventional misconception that Sufi-oriented commentary (*tafsīr sūfī-irsyādī*) is inherently quietist or detached from social reality. On the contrary, within the broader context of Nusantara's Islamic scholarship and traditional educational institutions (*pesantren*), *Mau'iẓah al-Ḥamīmiyyah* functions as a dynamic, time-tested pedagogical instrument. It democratizes high-level Sufi ethics, rendering profound spiritual guidance accessible, actionable, and soul-purifying for ordinary believers and students alike. In doing so, it successfully harmonizes rigorous orthodox theology with heart-centered, socially responsible ethics, offering a comprehensive blueprint for individual moral elevation and collective socio-spiritual transformation.

2.3. Why the Sufi Character? Causal Analysis

Four methodological evidences confirm the causal relationship between methodology and Sufi-characterized moral value construction. First, the dominant citation of Sufi scholars creates Sufi authority for every constructed value. Second, the tazkiyat al-nafs approach frames all values within soul purification rather than legal obligation. Third, irshadi interpretation extracts soul-guidance dimensions from every verse. Fourth, consistent emphasis on the inner dimension over the outer confirms the Sufi-irshadi paradigm (Al-Ghazali, 2004; Al-Qusyairi, 1989). These four indicators demonstrate that the Sufi character of Hamami Zadah's moral construction is not merely a consequence of his reliance on Sufi sources, but rather the result of a particular methodological process through which meaning is produced and oriented. The authority of Sufi scholars provides legitimacy to the values being articulated, while the *tazkiyat al-nafs* approach shifts the exegetical orientation from mere normative understanding toward the cultivation of inner spiritual qualities. At the same time, the *irshadi* orientation positions the Qur'anic verses as a means of guiding readers toward self-reflection, self-evaluation, and behavioral transformation. Thus, the relationship between exegetical methodology and Sufi character can be understood as a sequential process: the sources establish authority, the method organizes the message, the exegetical orientation directs the meaning, and the entire process ultimately culminates in the spiritual transformation of the reader.

Furthermore, the emphasis on the inner dimension indicates that morality in *Mau'iẓah al-Ḥamīmiyyah* is understood not merely as adherence to a set of external rules, but as a manifestation of a soul that has undergone a process of purification. Values such as *taubah*, *muhasabah*, *zuhud*, *khauf-raja'*, and *mahabbah* demonstrate that behavioral transformation is closely associated with changes in inner consciousness. Within this framework, moral action acquires meaning when it is rooted in spiritual awareness and oriented toward Allah. This pattern further reinforces the *Sufi-irshadi* character of the work, as its exegesis does not merely convey the meanings of Qur'anic verses but is directed toward cultivating consciousness, purifying the soul, and guiding readers toward a more virtuous moral life.

In addition, this methodological causality highlights how the sequential progression of Hamami Zadah's framework operates as a functional mechanism for sustainable ethical development. By systematically prioritizing inner transformation over mere external compliance, the text ensures that moral actions are not treated as isolated, mechanical duties, but as natural expressions of a purified spiritual state (*ḥāl*). The four methodological evidences Sufi authority, *tazkiyat al-nafs*, *irsyādī* orientation, and inner-dimension emphasis to collectively construct a self-reinforcing loop where scriptural engagement continuously deepens spiritual awareness. Consequently, this Sufi-*irsyādī* process bridges the gap between hermeneutical theory and lived morality, demonstrating that the ultimate objective of *Mau'iẓah al-Ḥamīmiyyah* is to transform Qur'anic interpretation into an active, heart-centered journey of moral and spiritual refinement

From an axio-pedagogical perspective, the urgency of Hamami Zadah's Sufi-irshadi methodology lies in its ability to offer a transformative counter-narrative to modern legalistic and hyper-literalist approaches to Qur'anic interpretation. In contemporary Islamic discourse, exegesis is frequently reduced to normative legal mechanics (*fiqhiyyah*) or abstract theological polemics, which often fail to cultivate deep emotional resonance or intrinsic moral motivation among lay believers (Abdul Aziz, 2025; Firna, 2025). By prioritizing *tazkiyat al-nafs* and inner spiritual consciousness, this Sufi-oriented exegesis reinstates the Qur'an as a dynamic *irsyād* (spiritual therapy) that directly addresses modern psychological angst, moral fragmentation, and spiritual alienation. Theoretically, this aligns with contemporary socio-religious values theories, which posit that enduring ethical behavior is achieved not through external legal enforcement, but through internal character transformation and affective spiritual engagement (Amanda et al., 2026; Nasrudin, 2021).

The axio-social significance of this interpretive framework is acutely manifested in its role as a socio-spiritual anchor within Nusantara's traditional educational and communal institutions, particularly through practices like *yasinan* and *pesantren* study circles. By embedding a structured system of inner virtues—such as *muḥāsabah*, *taubah*, *zuhd*, and *maḥabbah*—into the widespread, everyday recitation of Surah Yasin, Hamami Zadah's work democratizes Sufi ethics, making high-level spiritual purification accessible to ordinary Muslims and novice students (*santri*) (Jazuli, 2025). Consequently, the axiological value of this text extends far beyond textual hermeneutics; it serves as a vital pedagogical engine for community character-building, fostering a compassionate, socially conscious, and spiritually grounded society that harmonizes religious orthodoxy with inclusive, heart-centered ethics (Suryana & Kurnia, 2025).

Five causal mechanisms explain how the paradigm generates Sufi character: sources produce Sufi authority; ijmali method focuses on essential Sufi values; eschatological coloring builds transcendental motivation; Sufi coloring adds the inner dimension; and the four-layer systematics implements Sufi epistemology ('ilm al-yaqin → 'ayn al-yaqin → haqq al-yaqin). The synthesis reveals four reinforcing factors: deeply embedded paradigm from Istanbul's Sufi intellectual environment; systemic consistency across all six parameters; suitability of Surat Yasin's content; and the specific mau'iẓah (soul-guidance) purpose of the work (Berger et al., 1967; Lincoln & Guba, 1988).

These findings confirm the core thesis: exegetical methodology is not a neutral technical choice it is an expression of paradigm with substantive consequences for the moral values constructed. Hamami Zadah's Tafsir Yasin functions as a moral education project packaged in tafsir format, demonstrating that classical pesantren scholarship contains profound pedagogical wisdom highly relevant to contemporary Islamic moral education. the preceding analysis demonstrates that the Sufi character of Hamami Zadah's moral construction emerges from a coherent interaction between exegetical sources, methodological procedures, interpretive orientations, and pedagogical objectives. The authority of Sufi scholarship provides the epistemological foundation, while *tazkiyat al-nafs* and *irshadi* interpretation transform Qur'anic meanings into a process of inner purification and moral formation. This orientation is further reinforced by the emphasis on values such as *taubah*, *muhasabah*, *zuhd*, *khauf-raja'*, and *mahabbah*, which connect inner spiritual transformation with ethical behavior. At the axiological and pedagogical levels, this construction enables *Mau'iẓah al-Ḥamīmiyyah* to function not merely as an exegetical text but also as a medium for moral education that translates Sufi spirituality into accessible guidance for Muslim communities, particularly within the cultural and educational contexts of *yasinan* and *pesantren*. The five causal mechanisms and four reinforcing factors identified further demonstrate that this Sufi character is systematically produced rather than incidental. Therefore, Hamami Zadah's *Tafsir Yasin* can be understood as a Sufi-irshadi model of Qur'anic interpretation in which methodology operates as an expression of an underlying paradigm and simultaneously determines the structure, orientation, and transformative function of the moral values constructed.

3. CONCLUSION

Hadaf tafsir is the intention or goal that a mufassir wants to achieve when interpreting the verses of the Quran. To find out the hadaf of a tafsir book, you can refer to the explanation in the introduction or see the results of other people's research. Meanwhile, Tsaqafah al-Mufassirin is the background (khalfiyah) of the mufassir himself, including his intelligence, knowledge, education, teachers, madzhab and ideology, social and cultural environment, and so on. Based on the description and data presented by the author above, it can be concluded that it is very important for readers and students to know the hadaf of the exegetes when interpreting the Qur'an so that readers can understand the motives and goals that the exegetes want to achieve in interpreting the Qur'an so that we can choose the book of interpretation according to the motives and interests of the reader because each interpretation has a different orientation or style depending on the hadaf of the interpreter itself. If you need a book of interpretation with a fiqh nuance, look for an exegete whose background is fuqoha/faqih, if we are from the Shafi'i school of thought, look for an exegete whose background is in the Shafi'i school of thought and so on. However, the orientation of an interpretation starting from the background of its writing, its purpose, the style and methodology used by the exegete depends on the exegete's tsaqafah, starting from his scientific background, his education, his teachers, his ideology/madzhab, as well as the cultural culture and environmental conditions where the exegete lives and socializes. So by knowing the tsaqafah al-mufassirin not only makes it easier for readers to find interpretations according to their needs, but also has a plus value, namely it can make us more critical in assessing and analyzing which interpretations are still relevant and which are not, which interpretations are written purely to respond to the challenges of the times and which are written solely to defend the interests of their schools (li nushrah al-madzhab) or which interpretations are written for personal interests, besides that it can also make readers more mature and appreciate the efforts of exegetes in interpreting verses with different analytical tools, because it can add to the treasury of Islamic knowledge.

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