RECONSTRUCTION OF SOCIAL SUFISM STUDIES: Quranic Sufism as the Basis of Internalizing Social Character and Identity

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Abstract: This scholarly investigation aims to elucidate and evaluate the manifestations of social Sufism, employing the framework of Social Representation Theory (SRT) in conjunction with the Quranic context. The analysis centers on Surah Al-Ma'idah:2, which is essential for comprehending the fundamental tenets of faith and ethical considerations in Islamic discourse. Adopting a qualitative descriptive research methodology, the inquiry undertakes an empirical investigation in Malang Regency, which is distinguished for its significant contribution to the social stuff of East Java, which is characterized by a profound cultural and traditional heritage. Findings indicate that the practices of social Sufism in Malang Regency are profoundly influenced by the exegetical understanding of Quranic Surah Al-Ma'idah:2. This research enriches the existing literature on Social Sufism, mainly through the interpretive lens of the al-Qur'an, providing an in-depth examination of the variables that contribute to character development and social identity within the frameworks of social Sufism studies. Moreover, the outcomes illuminate the quintessence of reality, revealing how individual behaviors are shaped by experiences aimed at attaining happiness and their ramifications on the social attributes of the Madurese-Santri community.

Keywords: Quranic Social Sufism, Living Qur'an, Social Representation Theory, Social Character, Social Identity

Introduction

FURTHERMORE, examining the Qur'ān within the Sufi paradigm is primarily confined to the analysis of interpretative texts produced

by Sufis,[1] or the exploration of interpretations by Muslim scholars aimed at elucidating the various stages of Sufi interpreter evolution.[2] In a more expansive framework, this study of the Qur'ān through the Sufism paradigm engages with the tradition of esoteric interpretation to reveal the deeper meanings embedded within the Qur'ān.[3]

In Sufism scholarship, investigations employing a sociological or anthropological framework concentrate on executing the *tarekat*.[4] Examining Sufism within social contexts across various domains of inquiry assesses the ramifications of Sufi doctrines on economic systems.[5] In pedagogical theory, Sufism studies underscore the cultivation of educational character,[6] the integration of Sufi principles within educational practices,[7] the advocacy for character education,[8] and the influence of Sufi

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[1]Ina Kiseliova El Marassy, "Qur'anic Sa'ada (Happiness) in the Philosophical Concepts of Miskawayh and Al-Ghazālī," *Logos (Lithuania)* 109 (2021): 180–86, https://doi.org/10.24101/logos.2021.89.

[2]Halim Calis, "The 'Four Aspects of the Qur'an' Ḥadīth and the Evolution of Ṣūfī Exegesis until Shams al-Dīn al-Fanārī (d. 834/1431)," *Journal of Qur'anic Studies* 22, no. 3 (2020): 1–34, https://doi.org/10.3366/jqs.2020.0438.

[3]Seyyed Hossein Nasr, "Esoteric Interpretation of the Quran in 'The Study Quran': A New Translation and Commentary," *Al-Bayan: Journal of Qur'an and Hadith Studies* 21, no. 2 (2015): 243–70, https://doi.org/10.1163/22321969-20230134.

[4]Golzar Sepehri, "Islamic Sufism in America: The Philosophy and Practices of the Oveyssi Tariqa" (Harvard University, 2019).

[5]Heba Mohammad Alshorman and Abdalnaser Abu Albasal, "Kitab Al-Kasb by Imam Al Ghazali Study and Analysis in Light of Contemporary Economic Application," *Islam Tetkikleri Dergisi* 11, no. 2 (2021): 987–1011, https://doi.org/10.26650/iuitd.2021.878420.

[6]Abdurahman, D (2018). Islam, Sufism, and Character Education in Indonesia History. *Tawarikh*, journals.mindamas.com, https://www.journals.mindamas.com/index.php/tawarikh/article/view/1013

[7]Fadhil, MY, & Sebgag, S (2021). Sufi approaches to education: The epistemology of Imam al-Ghazali. *Nazhruna: Journal of Islamic Education*, e-journal.uac.ac.id, https://e-journal.uac.ac.id/index.php/Nazhruna/article/view/834

[8]Munjin and Windariyati Dyah Kusumawanti, "The Educational Character Based on Islamic Spirituality," *Khazanah Pendidikan Islam* 5, no. 2 (2023): 122–36, https://doi.org/10.15575/kp.v5i2.

personalities on the evolution of educational philosophies.[9] This methodology for analyzing social Sufism has yet to thoroughly investigate the dynamics of constructing an Islamic social identity characterized by unique social attributes that differentiate it from other social identities.

Moreover, the academic discipline of Social Sufism Studies presently needs to integrate the ethical principles derived from the Qur'ān in formulating morality and social identity. Consequently, it must be more capable of illuminating the mechanisms underlying Islamic social development.[10] Furthermore, an investigation into Quranic Sufism, as suggested by Rouzi and Tumin,[11] may serve as a means to expand the breadth and fortify the advancement of Social Sufism Studies. Such an inquiry could elucidate the processes involved in forming identity and character within Islamic communities, particularly when examined through social psychology.

This academic article advocates for the reconstruction of Social Sufism Studies by applying the Living Qur'an Study. v differentiates itself from the majority of existing Living Qur'an studies, including those by Inayatussahara and Hasan,[12] and Heddy Shri Ahimsa-Putra.[13] The proposed research seeks to

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[9]Yedi Purwanto et al., "Tasawwuf Moderation in Higher Education : Empirical Study of Al-Ghazālī ' s Tasawwuf Contribution to Intellectual Society Tasawwuf Moderation in Higher Education : Empirical Study of Al-Ghazālī ' s Tasawwuf Contribution to Intellectual Society," *Cogent Social Sciences* 9, no. 1 (2023), https://doi.org/10.1080/23311886.2023.2192556.

[10]Andi Aderus et al., "HOW SALAFISM FORMS MILLENNIALS' RELIGIOUS UNDERSTANDING: A Case Study from an Indonesian University," *Ulumuna* 23, no. 1 (2023): 291–314, http://dx.doi.org/10.20414/ujis.v27i1.615 Introduction.

[11]Kana Safrina Rouzi and Tumin Tumin, "Spiritualization of Child Education in the Qur'anic Sufism Perspective in the Covid-19 Era 1," *International Journal of Islamic Educational Psychology* 2, no. 1 (2021): 53–66.

[12]Nur Azka Inayatussahara and Noorhaidi Hasan, "BETWEEN HALLYU AND THE QUR'AN: Everyday Life of Female Santri in Yogyakarta," *Ulumuna* 27, no. 2 (2023): 501–28.

[13]Heddy Shri Ahimsa-Putra, "The Living Al-Qur'an: Beberapa Perspektif Antropologi," *Walisongo: Jurnal Penelitian Sosial Keagamaan* 20, no. 1 (2012): 235, https://doi.org/10.21580/ws.20.1.198.

redefine the academic discourse surrounding Social Sufism by merging the Living Qur'an Study framework with the application of Social Representation Theory (SRT). This novel methodology aspires to elucidate the mechanisms by which social character and identity are internalized through the lens of Quranic Sufism. It provides significant insights into the processes underlying the development of Islamic social identity and character formation.

By synthesizing the Quranic Paradigm with the Social Representation Theory (SRT) framework, this research seeks to clarify the epistemological foundations of Social Sufism, particularly in comprehending the constructs of *ta'āwun* and *al-birr* about the Indonesian Islamic community. The outcomes of the theoretical reconstruction are employed in empirical social research for the integrative Islamic social sciences.[14]

This study explores the principles of Sufism as presented in the Quran, focusing on Quranic Sufism. It highlights the concepts of *ta'āwun* (cooperation) and *al-birr* (righteousness), emphasizing the role of collaboration in shaping social identity, particularly in the Indonesian Islamic community.[15] The research examines how Quranic Sufism interacts with social identity in the Madurese-Santri community, aiming to show how personal experiences influence broader social representations.[16] A qualitative descriptive design was used to gain deep insights into participants' lived experiences.[17] This approach allows for a

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[14]Nur Ali, "Integrating Science and Religion in the Curriculum of Indonesian Islamic Higher Education: A Case Study of UIN Malang," *International Journal of Innovation, Creativity and Change* 13, no. 9 (2020): 948–60.

[15]Hodriani et al., "The Culture of Gotong Royong the Multiethnic Society in North Sumatera: How to Introduce It to Students through Civic Education?," *Advances in Social Science, Education and Humanities Research (ASSEHR)* 208, no. Icssis 2018 (2019): 331–36, https://doi.org/10.2991/icssis-18.2019.69.

[16]Annamaria Silvana de Rosa and Laura Arhiri, "The Anthropological and Ethnographic Approaches to Social Representations Theory – an Empirical Meta-Theoretical Analysis," *Integrative Psychological and Behavioral Science*, 2020, https://doi.org/10.1007/s12124-020-09559-8.

[17]Mikey Biddlestone, Ricky Green, and Karen M. Douglas, "Cultural Orientation, Power, Belief in Conspiracy Theories, and Intentions to Reduce the

nuanced understanding of social Sufism in Malang. In-depth interviews with key informants, such as religious leaders and community figures, were conducted to analyze the impact of Sufi values on character development.[18] The study employs Social Representations Theory to identify patterns and meanings in the informants' stories.

Additionally, the research combines observations, interviews, and documentary evidence to analyze behavioral patterns related to *ta'āwun* , which signifies communal unity.[19] This mixed-method approach employs descriptive-narrative and diachronic techniques,[20] Revealing the community's emotional dimensions, motivations, and attitudes.[21] The study sheds light on observable behaviors related to *ta'āwun* within the community by examining foundational beliefs.

Living Qur'ān Inquiry within the SRT Paradigm: A Theoretical Reconstruction of the Social Sufism Studies

Advancing the Scholarly Examination of Social Sufism Artifacts

In Indonesia, Sufism began to spread in the 17th century, and Hamzah Fansuri and Syamsuddin in Sumatra introduced it. It can be divided into two main types: philosophical and Akhlaqi. Philosophical Sufism focuses on theory, while Akhlaqi Sufism

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Spread of COVID-19," *British Journal of Social Psychology* 59, no. 3 (2020): 663–73, https://doi.org/10.1111/bjso.12397.

[18]Shanti Bhushan Mishra and Shashi Alok, *Handbook of Research Methodology: A Compendium for Scholar and Reseachers*, *EDUCREATION PUBLISHING* (India: EDUCREATION PUBLISHING, 2011).

[19]Wolfgang Wagner, "Wagner, W. (2012). Social Representation Theory. In D. J. Christie (Ed.), Encyclopedia of Peace Psychology. Malden, MA: Wiley-Blackwell.," 2012.

[20]Francis G Gentry, *Medieval and Renaissance Authors and Texts*, ed. Harry Lönnroth, 19th ed. (Leiden: Brill, n.d.).

[21]Aloisius Arizendy Nugraha et al., "Cybercrime, Pancasila, and Society: Various Challenges in the Era of the Industrial Revolution 4.0," *Indonesian Journal of Pancasila and Global Constitutionalism* 1, no. 2 (2022): 307–90, https://doi.org/10.15294/ijpgc.v1i2.59802.

emphasizes social ethics to achieve closeness to Allah SWT. [22] The study of Sufism in Indonesia constantly evolves, reflecting changes in intellectual thought and society. It plays a vital role in shaping social dynamics,[23] by offering personal spiritual guidance, ethical frameworks,[24] and communal practices, [25] that address modern challenges.[26]

The study of Social Sufism focuses on the sociocultural aspects of Islamic Sufism, particularly the spiritual and ethical practices of individuals who shape society.[27] This research highlights how moral values and spiritual practices can bring people closer to Allah SWT.[28] Social Sufism builds on Amali Sufism despite their different foundations. Both approaches can work together to address societal issues and enhance social spirituality, emphasizing the importance of Islamic jurisprudence (Shariah) and the holistic development of behavior and mindset, known as Tarekat.[29] Ultimately, both fields aim to achieve *ma'rifah*

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[22]Suherman, "PERKEMBANGAN TASAWUF DAN KONTRIBUSINYA DI INDONESIA," *Jurnal Ilmiah Research Sains* 5, no. 1 (2019).

[23]Achmad Khudori Soleh, "Al-Ghazali's Concept of Happiness in The Alchemy of Happiness," *Journal of Islamic Thought and Civilization* 12, no. 2 (2022): 196–211, https://doi.org/10.32350/jitc.122.14.

[24]Kurt Gray, "How to Map Theory: Reliable Methods Are Fruitless Without Rigorous Theory," *Perspectives on Psychological Science* 12, no. 5 (2017): 731–41, https://doi.org/10.1177/1745691617691949.

[25]Hilman Latief, "Marketizing Piety through Charitable Work: Islamic Charities and the Islamization of Middle-Class Families in Indonesia," in *Religion and the Morality of the Market*, 2017, https://doi.org/10.1017/9781316888704.010.

[26]Muqtedar Khan et al., "Integrating Science and Religion in the Curriculum of Indonesian Islamic Higher Education: A Case Study of UIN Malang," *UFHRD Conference* 13, no. 2 (2015): 1–25, https://doi.org/10.1016/j.shpsc.2006.03.002.

[27]Surinder Singh, *The Making of Medieval Panjab: Politics, Society and Culture C. 1000–C. 1500*, *The Making of Medieval Panjab: Politics, Society and Culture c. 1000-c. 1500*, 2019, https://doi.org/10.4324/9781003005421.

[28]Sri Haryanto and Mohammad Muslih, "Integration of Sufism and Transpersonal Psychology," *International Journal of Religion* 5, no. 5 (2024): 1041–47, https://doi.org/10.61707/gwf1q264.

[29]Yulita Putri, Abid Nurhuda, and Ali Anhar, "History of Tasawuf and Tarekat in Indonesia," *International Journal of Integrated Science and Technology (IJIST)* 1, no. 1 (2023): 17–30.

(knowledge) and a deep connection to Allah SWT through the heart (*qalb*).[30]

Social Sufism Studies is primarily concerned with enhancing collective spirituality and social ethics instead of focusing on individual spiritual and ethical development.[31] It underscores the importance of fostering social ethics, compliance with Sharia law, pragmatic conduct, and nurturing communal spirituality and social representation.[32] This paradigm is deeply entrenched in the ideologies and practices espoused by Sufi luminaries such as 'Abd al-Qādīr al-Jīlanī[33] and Siti Jenar,[34] thereby influencing the construction of moral frameworks and social identities within the Indonesian context.

Studying the Living Quran within the Social Sufism Context: Analyzing the Epistemological Contributions of Quranic Sufism

The discipline of Quranic studies predominantly regards the Quran as an object of scholarly inquiry rather than a theoretical paradigm. This perspective is exemplified in the intellectual contributions of Bassam Arkok, Akram M. Zeki,[35] A. Adeleke,[36]

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[30]Abu Hamid Muhammad bin Muhammad Al-Ghazaliy, *Ihya' 'Ulum al-Din* (إحياء علوم الدين) (Bairut: Dar al-Ma'rifah, 1998).

[31]Ade Hidayat, Asep Sujana, and Henri Henriyan Al Gadri, "Representasi Sosial Komunitas Pesantren Tentang Makna Kedamaian," *INFERENSI: Jurnal Penelitian Sosial Keagamaan* 12, no. 1 (2018): 107–26, https://doi.org/10.18326/infsl3.v12i1.107-126.

[32]Carlos Guilherme Meister Arenhart et al., "Social Representations of the Right to Health on the Trinational Border," *Ciencia e Saude Coletiva* 27, no. 11 (2022): 4233–41, https://doi.org/10.1590/1413-812320222711.08702022EN.

[33]Jaenal Abidin, Abdul Kosim, and Umi Komalasari, "The Concept of Sufism Teaching According to Sheikh Abdul Qodir Jaelani and Its Implementation in Modern Learning," no. Icri 2018 (2020): 2399–2406, https://doi.org/10.5220/0009943323992406.

[34]Agus Arwani, "The Formulation of Islamic Accounting Views In Syekh Siti Jenar Nusantara Sufism," *Jurnal Akuntansi Dan Audit Syariah (JAAiS)* 1, no. 1 (2020): 1–20, https://doi.org/10.28918/jaais.v1i1.3241.

[35]Bassam Arkok and Akram M. Zeki, "Classification of Quranic Topics Using Ensemble Learning," *Proceedings of the 8th International Conference on Computer and Communication Engineering, ICCCE 2021*, 2021, 244–48, https://doi.org/10.1109/ICCCE50029.2021.9467178.

PAG Potter,[37] Anjad A Mahasneh, [38] and Kadir Akbulut.[39] Even within integrative studies employing a normative-theological framework, such as those conducted by Syaiful Anwar and Rifda Elfiah,[40] the Quran is perceived solely as a subject for investigation. In contrast, Ali Gobaili Saged's research, "Impact of the Quran in Treatment of Psychological Disorders and Spiritual Illness,"[41] Illustrates the feasibility of engaging with the Quran as a systematic academic endeavor.

The proposition that the Qur'ān may function as a paradigm for the sociological inquiry has yet to garner significant attention within the sociological analyses conducted by Zainul Milal Bizawie, Sanad, and the Ulama Network of The Quranic Studies in Nusantara.[42] Contemporary scholarship predominantly emphasizes the interconnections and authoritative status of science about Quranic studies, frequently seeking to validate the veracity of the Qur'ān within the sociocultural milieu.[43]

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[36]A. Adeleke et al., "Automating Quranic Verses Labeling Using Machine Learning Approach," *Indonesian Journal of Electrical Engineering and Computer Science* 16, no. 2 (2019): 925–31, https://doi.org/10.11591/ijeecs.v16.i2.pp925-931.

[37]P.A.G Potter et al., "Detecting Proper Nouns in Indonesian-Language Translation of the Quran Using a Guided Method," *Procedia - Social and Behavioral Sciences* 32, no. 3 (2020): 85–92, https://doi.org/10.1016/j.sbspro.2010.12.293.

[38]Anjad A Mahasneh, "The Translation of Jihad Verses After the Emergence of ISIS: Distortion or Reality," *Academic Journal of Interdisciplinary Studies* 10, no. 5 (2021): 129–40, https://doi.org/10.36941/ajis-2021-0128.

[39]Kadir Akbulut, "Science and The Quran as Two Sides of a Truth," *Journal of Quranic Studies and Modern Science* 1, no. 1 (2020): 33–85.

[40]Syaiful Anwar and Rifda Elfiah, "Science and Religious Integration (Implications for the Development at UIN Raden Intan Lampung)," *Journal of Physics: Conference Series* 1155, no. 1 (2019), https://doi.org/10.1088/1742-6596/1155/1/012095.

[41]Ali Ali Gobaili Saged et al., "Impact of Quran in Treatment of the Psychological Disorder and Spiritual Illness," *Journal of Religion and Health* 59, no. 4 (2020): 1824–37, https://doi.org/10.1007/s10943-018-0572-8.

[42]Zainul Milal Bizawie, "SANAD AND ULAMA NETWORK OF THE QURANIC STUDIES IN NUSANTARA," *Heritage of Nusantara* 4, no. 1 (2015): 23–44.

[43]Azniwati Abdul Aziz et al., "Teaching Technique of Islamic Studies in Higher Learning Institutions for Non-Arabic Speakers: Experience of Faculty of Quranic and Sunnah Studies and Tamhidi Centre, Universiti Sains Islam

Nonetheless, these investigations often merely skim the surface, failing to engage profoundly with the intrinsic substance and ethical values of the Qur'ān as a guiding framework for adherents.

Research that delineates the foundational significance of the Qur'an within sociocultural phenomena, examined through an anthropological lens as an articulation of the Qur'ān's significance,[44] can substantially enhance the progression of Living Qur'ān Studies. However, it is regrettable that numerous investigations concerning the concept of the Living Qur'ān need to adequately articulate the aims and objectives of their inquiries, thereby failing to effectively map the connection between the sacred text and its community.

The investigation of the Living Qur'an encompasses the exploration of various phenomena and trends in Islamic Religious Education that foster the engagement of children with the practice of the Qur'ān. This domain also includes an examination of the tradition of Qur'anic recitation,[45] which has its roots in communal practices as a societal response to the Qur'ān,[46] as well as an inquiry into diverse methodologies of taḥfīẓ al-Qur'ān,[47] and strategies for the retention of memorization.[48] Nonetheless, certain

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Malaysia," *Universal Journal of Educational Research* 4, no. 4 (2016): 755–60, https://doi.org/10.13189/ujer.2016.040412.

[44]Ahimsa-Putra, "The Living Al-Qur'an: Beberapa Perspektif Antropologi."

[45]Shinta Nurani, Luthfi Maulana, and Eni Purwati, "Living Qur'an as New Market Trends of Islamic Education in Indonesia," *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies* 6, no. 1 (2022): 1–18, https://doi.org/10.21009/hayula.006.01.01.

[46]Ahmad Zainuddin and Faiqotul Hikmah, "Tradisi Yasinan (Kajian Living Qur'an Di Ponpes Ngalah Pasuruan)," *Mafhum : Jurnal Ilmu al-Qur'an Dan Tafsir* 4, no. 1 (2019): 9–26.

[47]Ali Imran Sinaga, Rusydi Ananda, and Hairani Ananda Putri, "The Role of the Manager of the Qur'an House 'Aisyah Radhiyallahu' Anha in Applying the Living Qur'an Method in Bangun Sari Village, Tanjung Morawa District, Deli Serdang Regency North Sumatra," *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences* 3, no. 3 (2020): 1718–23, https://doi.org/10.33258/birci.v3i3.1103.

[48]Rifqatul Husna, "Program Majelisan Dalam Meningkatkan Kualitas Hafalan (Studi Living Qur'an Di Pusat Pendidikan Ilmu Al-Qur'an Pondok

studies within this realm do not prioritize the impact of Qur'anic values on social morality.

It has been noted that scholarly investigations concerning the allocation of inheritance within Muslim societies, utilizing the Qur'ān and hadith as legal references, have not produced substantial advancements in the field.[49] Likewise, inquiries into the comprehension of Quranic verses by the Muslim community have not sufficiently explored the extent of cultural progression within said community.[50] This particular dimension was addressed in the research conducted by Habibatul Mahtubah.[51] Fundamentally, the exploration of Quranic principles can be observed through analyzing traditional customs that exemplify the interpretation and embodiment of beliefs inherent in the Quranic teachings.[52] Moreover, there exist scholarly works that illustrate the essence of Islam in a manner that fully integrates tradition and culture.[53]

In this context, the examination of Social Sufism can be seamlessly integrated within the framework of the Living Quran, positioning the Quran as a foundational model for the study of Social Sufism. From an epistemological standpoint, these inquiries can further the understanding of Quranic Sufism, which

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Pesantren Nurul Jadid Paiton Probolinggo)," *Hamalatul Qur'an : Jurnal Ilmu Ilmu Alqur'an* 2, no. 2 (2021): 35–45, https://doi.org/10.37985/hq.v2i2.19.

[49]Halimah Basri et al., "Inheritance Rights of Women in Makassar Society: A Study of Living Qur'an and Its Implications for Islamic Law," *Samarah* 6, no. 2 (2022): 537–57, https://doi.org/10.22373/sjhk.v6i2.13882.

[50]Abdul Muiz et al., "Study Living Qur'an: The Analysis of Understanding Surah al-Nahl (125) against Demonstration-Based Communication Behavior," *IOP Conference Series: Earth and Environmental Science* 175, no. 1 (2018), https://doi.org/10.1088/1755-1315/175/1/012180.

[51]Habibatul Mahtubah, "Resepsi Masyarakat Madura Terhadap QS . AL-Ikhlas Dalam Tradisi," *Nun* 6, no. 2 (202AD): 241–67.

[52]Abd Basid, Luthviyah Romziana, and Iklimatus Sholeha, "Konstruksi Budaya Akikah Dan Sêlapan: Studi Living Qur'an Di Kabupaten Probolinggo," *Jurnal Islam Nusantara* 05, no. 02 (2021): 66–77, https://doi.org/10.33852/jurnalin.v5i2.309.

[53]Ali Ridho, "Tradisi Megengan Dalam Menyambut Ramadhan: Living Qur'an Sebagai Kearifan Lokal Menyemai Islam Di Jawa," *Jurnal Literasiologi* 1, no. 2 Juli-Desember2019 (2019): 24–50.

encompasses the mystical interpretation of the Qur'ān that has significantly shaped social conduct and traditions. [54]

Altruistic Behavior: Social Representation Theory and Social Sufism among Santri

The Social Representation Theory (SRT), conceptualized by Moscovici in 1961 as a component of his doctoral dissertation entitled "La psychoanalyses, son image et son public,"[55] is a foundational framework in social psychology. This theoretical paradigm provides a nuanced understanding of social influence by integrating insights from psychology, sociology, anthropology, and communication studies.

SRT primarily elucidates the mechanisms through which individuals construct knowledge and articulate it via interaction and communication and the implications of this representation for their lived experiences.[56] Social representation can be characterized as a systematic body of knowledge or a manifestation of collective common sense individuals employ to comprehend their surroundings and engage in purposeful actions.[57] Each individual possesses knowledge regarding those with whom they interact, encompassing beliefs about appropriate behaviors in specific

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[54]Senata Adi Prasetia and Siti Firqo Najiyah, "The Conception of Lā Ma'Būda in Tasawuf; a Quranic Interpretation," *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an Dan Tafsir*, 2021, https://doi.org/10.32505/at-tibyan.v6i1.2533.

[55] Roberto Fasanelli, Alfonso Piscitelli, and Ida Galli, "Social Representations of Covid-19 in the Framework of Risk Psychology," *Papers on Social Representations* 29, no. 2 (2021): 8.1-8.36.

[56] Annamaria Silvana De Rosa, "The Anthropological and Ethnographic Approaches to Social Representations Theory – an Empirical Meta-Theoretical Analysis," 2020.

[57] Terri Mannarini et al., "Understanding Political Participation in Media Discourse: A Social Representations Approach," *Papers on Social Representations* 29, no. 1 (2020): 8.1-8.34.

contexts.[58] This corpus of social values incorporates social representations reflecting the prevailing moral order.[59]

Within the framework of social Sufism, the notion of social morality emerges as a pivotal determinant in facilitating social transformation. A *Kyai*, as a prototypical member of the community, assumes a leadership role in advocating for social morality, thereby ensuring that collective movements are congruent with their intended objectives and trajectories.[60]

Furthermore, Social Representation Theory underscores the significance of social competence among individuals, particularly those occupying religious positions, who must exhibit a profound understanding of suitable conduct across diverse situations. In contrast, engagement in socially deviant behaviors may be attributed to an individual's deficiency in knowledge or a deliberate intention to act contrary to established norms.[61]

From this standpoint, various resources can be discerned from the domains of ethics and knowledge,[62] subsequently organized into a cognitive framework comprising four principal elements of social competence.[63] Within this framework, individuals

[58] Manfred Max Bergman, "A Theoretical Note on the Differences between Attitudes, Opinions, and Values," *Swiss Political Science Review* 4, no. 2 (1998): 81–93, https://doi.org/10.1002/j.1662-6370.1998.tb00239.x.

[59] Neusa Maria Kuester Vegini, Flávia Regina Souza Ramos, and Mirelle Finkler, "Social Representations of College Hazing: A Necessary Ethical Reflection," *Texto e Contexto Enfermagem* 28 (2019): 1–14, https://doi.org/10.1590/1980-265x-tce-2017-0359.

[60] Mibtadin Mibtadin, "THE URBAN SUFISM, SOCIAL MOVEMENT AND THE 'SMILING' ISLAM: A Case Study of 'Hubbun Nabi' Kartasura, Sukoharjo," *Analisa: Journal of Social Science and Religion* 3, no. 1 (2018): 93–112, https://doi.org/10.18784/analisa.v3i1.591.

[61] Victoria Williamson, Sharon A.M. Stevelink, and Neil Greenberg, "Occupational Moral Injury and Mental Health: Systematic Review and Meta-Analysis," *British Journal of Psychiatry* 212, no. 6 (2018): 339–46, https://doi.org/10.1192/bjp.2018.55.

[62] Luk Van Langenhove and Deborah Wise, "Introduction: The Relation between Social Representation Theory and Positioning Theory," *Papers on Social Representations* 28, no. 1 (2019): 1–9.

[63] David Scott Yeager and Carol S Dweck, "Mindsets That Promote Resilience : When Students Believe That Personal Characteristics Can Be Developed Mindsets That Promote Resilience : When Students Believe That

necessitate social support to acquire individual or collective assistance to bolster their psychological well-being when confronting specific challenges.

As conceptualized by Taylor, Peplau, and Sears, social support refers to interpersonal interactions involving emotional involvement, instrumental assistance, information sharing, and other forms of support.[64] It encompasses an individual's willingness to express their concerns and gratitude to others. The concept initially focused on the presence of others who assisted, but it subsequently expanded to encompass satisfaction assessments.[65] It signifies the presence of another individual or group who provides comfort, care, appreciation, or assistance, fostering feelings of love, worth, and integration within the community.[66]

Assisting entails engaging in actions that benefit others in need instead of serving one's interests.[67] The primary objective of such assistance is to cultivate favorable outcomes for others, fostering benevolence and enhancing the well-being of those who require aid.[68] Notably, acts of kindness do not inherently necessitate a direct advantage for the benefactor and may even introduce risks for the helper.[69] Within the Islamic boarding school

Personal Characteristics Can Be Developed," *EDUCATIONAL PSYCHOLOGIST,* 47, no. Oct 2012 (2012): 302–14, https://doi.org/10.1080/00461520.2012.722805.

[64] Elza Nurhalizah Rahmadini, Oktavia Amanda, and Tiara Vida Mulyanasari, "Analisis Proses Perekrutan Relawan Pada Aksi Cepat Tanggap-Masyarakat Relawan Indonesia (Act-Mri)," *KAIS Kajian Ilmu Sosial*, 2022, 25–36.

[65] Lalu Agustino, "Pengaruh Promosi, Persepsi Kemudahan Dan Persepsi Manfaat Terhadap Minat Penggunaan E-Wallet Dengan Kepercayaan Sebagai Variabel Mediasi Pada Pengguna E-Wallet Di Kota Banjarmasin," *Kindai* 17, no. 3 (2021): 401–22, https://doi.org/10.35972/kindai.v17i3.631.

[66] Melvin J. Lerner Theodore Millon, *Hand Book of Psychology: PERSONALITY AND SOCIAL PSYCHOLOGY*, ed. Irving B. Weiner, vol. 5 (New Jersey: John Wiley & Sons, Inc, 2003).

[67] Michael A Hogg, "Social Identity Theory," 2010, 3–17, https://doi.org/10.1007/978-3-319-29869-6.

[68] Helen Rose Ebaugh, *Handbook of Religion and Social Institutions*, *University ofHouston Houston, Texas* (Houston: Springer Science+Business Media, Inc., 2000).

[69] Harackiewic Carol Sansone; Judith M, *Lntrinsic and Extrinsic Motivation: The Search for Optimal Motivation and Performance* (Tokyo: Academic Press, 2000).

milieu, there exists a recognition and promotion of this selfless ethical framework, referred to in Imam al-Gazali's Sufi teachings as sincerity.[70] This altruistic assistance fosters the patron-client dynamic known as Kyai-Santri, which is pivotal in the social fabric of the students' lives.[71]

The impetus for helping behavior is often rooted in an empathetic impulse propelled by altruistic intentions. This empathetic reaction encompasses both an emotional dimension, which enables individuals to resonate with the feelings of others, and a cognitive aspect, which facilitates comprehension of others' emotions and the underlying motivations for altruistic behavior.[72] Within the context of Madurese social Sufism, empathy is regarded as a wellspring of altruism and constitutes a traditional value within the culture of *nyabis*.[73]

Conversely, assistance may also be perceived as a societal norm.[74] Societal constructs dictate specific rules and expectations regarding individual conduct, including norms of reciprocity whereby individuals are anticipated to offer assistance to those who have previously aided them.[75] Additionally, there exist principles of social responsibility that compel individuals to assist those in need without the expectation of reciprocation.[76]

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[70] Al-Ghazaliy, *Ihya' 'Ulum al-Din* (إحياء علوم الدين).

[71] Muhammad Misbah, "Relasi Patronase Kiai-Santri Dalam Ma'hadutholabah Babakan Tegal," *Jurnal SMaRT Studi Masyarakat, Religi Dan Tradisi* 05, no. 02 (2019): 213–28, https://doi.org/doi.org/10.18784/smart.v5i2.817.

[72] Deborah Cartmell, *A Companion to Crime Fiction (Blackwell Companions to Literature and Culture)*, vol. 1 (India: John Wiley & Sons Ltd, 2018).

[73] Moh Wardi and Ghozi Mubarok, "Pendidikan Karakter Islami Dalam Tradisi Nyabis Masyarakat Madura," *J-PAI: Jurnal Pendidikan Agama Islam* 8, no. 2 (2022): 76–84, https://doi.org/10.18860/jpai.v8i2.16936.

[74] Michael C Neale et al., "A Population-Based Twin Study of the Relationship Between Neuroticism and Internalizing Disorders," *Am J Psychiatry* 163, no. 5 (2006): 857–64.

[75] Themis Apostolidis, Fatima Santos, and Nikos Kalampalikis, "Society Against Covid-19: Challenges for the Socio-Genetic Point of View of Social Representations," *Papers on Social Representations* 29, no. 2 (2020): 3.1-3.14.

[76] John C Turner, "Social Comparison and Social Identity: Some Prospects for Intergroup Behaviour," *Eur. J. SOC. Pvchol* 5, no. 1 (n.d.): 5–34.

Quranic Sufism: Implementing the Reconstruction of Social Sufism Studies with the SRT Approach

Qur'anic Sufism: The Underpinning of Altruism as a Mechanism for Fostering Social Character

The Madurese, particularly the middle class, is distinguished by its valor and competitive ethos. These characteristics manifest in numerous dimensions of their existence, encompassing economic and political endeavors. They are deeply embedded within the Madurese identity and cultural framework, influenced by early formative education in *Langgar*. These attributes significantly contribute to the quotidian experiences of the Madurese community.[77]

> Heroism is regarded as an esteemed characteristic within the cultural stuff of the Madurese middle class. The Madurese individuals are recognized for their dedication and resolve in confronting adversities, whether in routine circumstances or more profound crises. This bravery is apparent in diverse facets of their lives, including commerce, nautical pursuits, and safeguarding their cultural heritage within political contexts.

These characteristics influence Madura's economic and commercial landscape and profoundly affect its cultural and social dimensions. The Madurese people frequently uphold values such as courage, integrity, and a competitive spirit across various spheres.[78] This is also manifested in their traditional performing arts, which feature dynamic and courageous dance forms, and their observance of religious and cultural customs, such as the Mamaca Tradition.[79] In this context, as confirmed in Bergman's social representation, each individual knows the people he

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[77] Mery Atika, "Penguatan Peran Langgar Sebagai Medium Keluarga Dalam Upaya Pembentukan Pendidikan Karakter Aanak Di Madura," *PERSONIFIKASI*, 10, no. 2 (2019): 141–57.

[78] Khofifatu Rohmah Adi, Idris, and Fatiya Rosyida, "Internalisasi Nilai-Nilai Kewirausahaan Etnis Madura," *Jurnal Teori Dan Praksis Pembelajaran IPS* 5, no. 1 (2020): 1–9, http://dx.doi.org/10.17977/um022v5i12020p001.

[79] Panakajaya Hidayatullah, "Mamaca: Sastra Lisan Masyarakat Madura," *Buletin Sastra*, 2018.

interacts with, including beliefs about appropriate behavior in a particular context.[80]

Even the Madurese populace is distinguished by a robust sense of community and social cohesion. Even in migration to different locales, this social disposition intensifies as they experience a collective sense of destiny and struggle.[81] This ethos of integrity and communal solidarity is evident in every gathering within the community.[82] Their communicative practices further reflect their commitment to upholding social harmony and fostering amicable relations among diverse groups.[83] Moreover, the Madurese middle-class community is recognized for its fidelity and deference towards authority figures, including educators and spiritual leaders.[84]

The principles of integrity, solidarity, and mutual assistance are imparted through the educational framework of Islamic boarding schools, which is derived from the doctrinal verses of QS Al-Maidah:1-5. It mandates that adherents assist one another predicated on devotion, serving as a mechanism for preserving virtuous values in alignment with legal stipulations.[85] In essence, the Qur'an delineates the criteria for human virtue, which is not

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[80] Bergman, "A Theoretical Note on the Differences between Attitudes, Opinions, and Values."

[81] Diana Maulida Rahman, "Representasi Keselarasan Masyarakat Madura Dalam Cerita Rakyat Madura: Kajian Antropologi Sastra," *Arif: Jurnal Sastra Dan Kearifan Loka* 1, no. 2 (2022): 189–206.

[82] Lukman Fajariyah, "The Social Stratification of the Madurese Society and Its Implications on the Usage of Bhasa Madhura," *Simulacra* 3, no. 2 (2020): 165–78.

[83] Alan M Stevens, "Language Levels in Madurese," *Linguistic Society of America* 41, no. 2 (2016): 294–302.

[84] Nikmah Suryandari, "Communication Pattern of Inter-Ethnic Groups In Madura (Study to the Communication Pattern of Madurese and Javanese Ethnic Students in University of Trunojoyo Madura)," *IOSR Journal Of Humanities And Social Science (IOSR-JHSS)* 22, no. 12 (2017): 87–98, https://doi.org/10.9790/0837-2212028798.

[85] Abu Muhammad al-Andalusiy Al-Qurthubiy, *Al-Mahalliy Bi al-Atsar* (Bairut: Dar al-Fikr, n.d.).

solely grounded in human reasoning but is instead defined through religious jurisprudence.[86]

Furthermore, the Qur'ān articulates the parameters of human virtue within the context of matrimonial law,[87] addressing societal requisites in the fulfillment of biological imperatives. Moreover, the Qur'ān explicitly forbids actions that inflict harm or malevolence upon humanity.[88]

> In the Madurese-Santri community, the entrepreneurial disposition of Madurese-Santri individuals is significantly influenced by their comprehension of ethical and unethical conduct. This encompasses an ingrained sense of accountability towards social and religious undertakings and prioritizing communal solidarity over pursuing financial gain within the business realm. Such values are imparted during their formative years in Islamic boarding schools, constituting the foundation of their social identity, distinguishing them from their entrepreneurial counterparts, and enabling them to secure social endorsement.

Even though it cannot consistently be found in several other social facts, the social reality of the Madurese-Santri community proves Neale's "societal norm."[89] However, I strongly assume that this fact does not support the pattern of societal construction that determines rules and expectations of reciprocity, as discovered by Apostolidis;[90] On the contrary, it is more valid than Turner's theory.[91] This is based on sincerity in helping others, as the Qur'ān teaches love. This provision of social support further amplifies the esteem that the middle economic class harbors for religious and political authority figures.

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[86] Abu al-Hasan Aliy bin Isma'il Al-Asy'ariy, *Risalah 'ala Ahli al-Tsaghar Bi Bab al-Abwab* (al-Mamlakah al-'Arabiyah al-Su'udiyah: 'Imadat al-Bahtz al-'Ilmiy bi al-Jami'ah al-Islamiyah, 1413).

[87] Waliyullah Al-Dahlawiy, *Hujjat Allah Al-Balighah* (Bairut: Dar al-Jayl, 2005).

[88] Izzuddin Al-Yamaniy, *Itsar Al-Haqq 'ala al-Khalq Fi Radd al-Khilafat Ila Madzhab al-Haqq Min Ushul al-Tawhid* (Bairut: Dar al-Kutub al-Ilmiyah, 1987).

[89] Neale et al., "A Population-Based Twin Study of the Relationship Between Neuroticism and Internalizing Disorders."

[90] Apostolidis, Santos, and Kalampalikis, "Society Against Covid-19: Challenges for the Socio-Genetic Point of View of Social Representations."

[91] Turner, "Social Comparison and Social Identity: Some Prospects for Intergroup Behaviour."

This esteem for figures of authority may significantly impact their communicative methodologies, which are distinguished by notable deference towards individuals in positions of authority, particularly in contexts involving religious leaders. In their interactions with religious authorities, members of the Madurese middle class typically demonstrate a notable degree of deference. In contrast, politicians from the middle class tend to engage in more straightforward communication than their counterparts within the middle-class economic sphere.

This communication fact further supports the Social Representation Theory, which posits that the mechanisms individuals use to construct and express their knowledge through interaction and communication are derived from their representation of their life experiences.[92] This communication pattern is also evidence of social representation, which characterizes a systematic body of knowledge and manifests collective common sense that individuals use to understand their environment and engage in action.[93]

This further supports the theory that each individual possesses knowledge about the people they interact with, including beliefs about appropriate behavior in a given context.[94] This corpus of social values comprises representations that reflect the dominant moral order.[95] The communication pattern of the Madurese-Santri community can be traced back to an awareness of the constructive values embedded in various Islamic educational texts, particularly regarding the importance of mutual assistance and collective action (تَعَاوَنُوا).

The term "تَعَاوَنُوا" appears in the Qur'an about the concepts of "الْبِرِّ" and "التَّقْوَى" which represent pivotal values within the Islamic

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[92] Rosa, "The Anthropological and Ethnographic Approaches to Social Representations Theory – an Empirical Meta-Theoretical Analysis."

[93] Mannarini et al., "Understanding Political Participation in Media Discourse: A Social Representations Approach."

[94] Bergman, "A Theoretical Note on the Differences between Attitudes, Opinions, and Values."

[95] Vegini, Ramos, and Finkler, "Social Representations of College Hazing: A Necessary Ethical Reflection."

social framework. This term is interpreted as "mutual assistance," [96] From the perspective of Imam al-Farra. [97] This underscores the notion that collaborative assistance among individuals is inherently intertwined with supplication and reliance on Allah SWT.[98] This elucidation is consistent with Sheikh Muḥammad Rashīd Riḍa's assertion that all human undertakings are contingent upon the decrees of Allah SWT.[99]

Qur'anic Sufism: The Value of Kindness as the Basis of Internalizing Social Identity

Social Identity Theory originates from Henri Tajfel's article "Cognitive Aspects of Prejudice" in 1969. Tajfel's research focused on categorization to understand how people perceive different groups. [100] In social identity research, the Crowd model emphasizes the flexibility and variety with which individuals define themselves. This occurs through various levels and dimensions of group membership, including social groups, religion, political beliefs, and gender. [101] The facts of the middle economic class, Madurese Santri's community, show how religion influences behavioral choices that differ from most of society's.

> The identity of the Madurese-Santri middle-class community is reflected in their dress and social interactions. They typically wear traditional Santri clothing, preferring sarongs and kopyah for everyday wear. However, their

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[96] Abu Ishaq, *Al-Kasyf Wa al-Bayan 'an Tafsir al-Qur'an*, ed. Muhammad bin 'Asyur (Bairut: Dar Ihya' al-Turats al-'Arabiy, 2002).

[97] Abu Hasan 'Aliy Al-Naysaburiy, *Al-Wasith Fi Tafsir al-Qur'an al-Majid* (Bairut: Dar al-Kutub al-'Ilmiyah, 1994).

[98] Ahmad bin Mushthofa Al-Maraghiy, *Tafsir Al-Maraghiy* (Mishr: Syirkah Maktabah wa Mathba'ah Mushthofa al-babiy al-Halabiy wa Awladih, 1946).

[99] Muhammad Rasyid bin Aliy Ridla, *Tafsir Al-Qur'an al-Karim (Tafsir al-Manar)* (al-Mishriyah: al-Hay'ah al-Mishriyah al-'Ammah li al-Kitab, 1990).

[100] Miles Hewstone and Henk A W Schut, *The Scope of Social Psychology Social: Theory and Applications*, ed. and Margaret S. Stroebe Miles Hewstone, Henk A. W. Schut, John B. F. de Wit, Kees van den Bos (New York: Psychology Press, 2007)., 88.

[101] Stephen T La Macchia and Winnifred R Louis, "Crowd Behaviour and Collective Action," in *Understanding Peace and Confl Ict Through Social Identity Theory*, ed. S. McKeown et al. (eds.), Peace Psyc (Switzerland: Springer International Publishing, 2016), 89–104, https://doi.org/10.1007/978-3-319-29869-6.

clothing distinguishes them from the lower classes, as they choose the BHS or Lamiri brand of sarong to cover their private parts and prefer branded silk batiks attached to their clothing, which signify their middle-class identity. In addition to their clothing, the social behavior and relationships of the middle-class community are different from those of the lower class. They have more fluid social interactions with, and easier access to, religious and political elites.

For the Madurese-Santri middle-class community, religion plays a central role in their daily lives and traditions. Islamic traditions are important in Madurese culture, especially during honorable months such as Ramadan and Eid al-Fitr, celebrated with cultural adornments to emphasize their solemnity. Good values are also emphasized during this noble month.

The Madurese people choose Islam Ahlus Sunnah wal Jama'ah as one of their social identities.[102] The fact is that Madura-Santri is seen as a role model for upholding the values that the Madurese-Santri middle-class economic community holds dear. They acquire knowledge about good values and the concept of goodness through the teachings of their religion. One such concept is "الْبِرّ," as mentioned in Alu 'Imran (3): 92.

Moreover, the implementation of Zakat demonstrates social concern.[103] Leading up to Eid al-Fitr, zakat or charitable donations are typically distributed to needy people. This tradition, when managed more efficiently,[104] is believed to improve the welfare of the lower class significantly[105] In the Madurese-Santri community, the enthusiasm for giving alms and zakat helps establish connections with other ethnic middle-class groups.

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[102] Masdar Hilmy, "The Political Economy of Sunni-Shi'ah Conflict in Sampang Madura," *Al-Jāmi'ah: Journal of Islamic Studies* 53, no. 1 (2015): 27–51, https://doi.org/10.14421/ajis.2015.531.27-51.

[103] Farid Septian, "Urban Society Philantrophy; Transformation of Philantropy by Islamic Movements in Yogyakarta, 1912-1931," *IJZIP: International Journal of Zakat and Islamic Philanthropy* 3, no. 3 (2021): 108–13.

[104] Nilda Susilawati and Andang Sunarto, "Implementasi Teknologi Informasi Berbasis Web Di Badan Amil Zakat Nasional (BAZNAS)," no. April (2020), https://doi.org/10.31539/costing.v3i2.956.

[105] Elleriz Aisha Khasandy and Rudy Badrudin, "The Influence of Zakat on Economic Growth and Welfare Society in Indonesia," *Integrated Journal of Business and Economics* 3, no. 1 (2019): 65, https://doi.org/10.33019/ijbe.v3i1.89.

> On July 15, 2023, a prominent middle-class figure returned from Umrah and received a warm reception. The event was attended by various community leaders, government officials, and local clerics. His strong relationship with the community was not solely due to his political involvement. It was also attributed to his charitable contribution of Rp—100,000,000 in zakat, which he donated a month earlier on June 1, 2023.

One way to maintain social solidarity and help the less fortunate is through the traditions that reflect Madura's strong religious and cultural values. These traditions also contribute significantly to maintaining a diverse national cultural identity and promoting moderate Islam and the popular traditions of Islamic boarding schools.[106] The concept of strengthening the value of goodness in the lives of the Madurese-Santri community aligns with the explanation of al-Asfihaniy.[107]

The internalization of virtuous values within the Madurese-Santri middle-class demographic renders religious observances, exemplified by the Month of *Maulud*, a catalyst for constructive social engagement and conduct. For the Madurese populace, celebrating the Month of *Maulud* epitomizes the profound importance of faith and cultural heritage. This period allows contemplating the teachings of Prophet Muhammad SAW, fortifying spiritual principles, and bolstering communal solidarity.[108] These observances not only serve to delineate the identity of the middle-class community but also reinforce interpersonal connections within the community and with external entities.[109]

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[106] Abd Hannan, "Islam Moderat Dan Tradisi Popular Pesantren: Strategi Penguatan Islam Moderat Di Kalangan Masyarakat Madura Melalui Nilai Tradisi Popular Islam Berbasis Pesantren," *Jurnal Sosiologi Dialektika* 13, no. 2 (2020): 152, https://doi.org/10.20473/jsd.v13i2.2018.152-168.

[107] Abu al-Qasim al-Raghib Al-Asfihaniy, *Tafsir Al-Raghib al-Asfihaniy* (al-Riyadl: Kulliyat al-Da'wah wa Ushul al-Din, 1999).

[108] Sri Endah Kinasih, "Indonesia: Encyclopedia of Women & Islamic Cultures," in *Encyclopedia of Women & Islamic Cultures* (Brill, 2006).

[109] Michael A. Hoog and Deborah J. Terry, "Social Identity and Self-Categorization Processes in Organizational Contexts," *Academy of Management Review* 25, no. January 2000 (2000): 121–40, https://doi.org/10.2307/259266.

The relational paradigm encapsulates ethical behavior in quotidian interactions by promoting commendable conduct while denouncing malevolence, particularly in disclosing confidential information about others.[110] As the Messenger of Allah articulated, virtuous deeds augment an individual's longevity; conversely, immoral actions detract from their prosperity.[111]

In commercial endeavors, adherence to the precepts of the Messenger of Allah necessitates the cultivation of a genuine disposition.[112] This prophetic tradition is referenced in 40 distinct instances by a multitude of Islamic scholars, including Imam al-Suyuthiy,[113] Imam al-Fayruz Abadiy,[114] Imam al-Ashbahaniy,[115] Imam al-Bayhaqiy,[116] and Imam al-Daylamiy,[117] each employing various textual editors.

Conclusion

Based on theoretical analyses, Social Sufism encompasses a minimum of three domains of knowledge: Sufism, Tafsir al-Qur'an, and the Social Sciences (specifically Social Psychology). The discipline of Sufism establishes the foundational framework essential for comprehending and elucidating the principles of social morality, which constitutes the principal emphasis of this investigation.

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[110] Muhammad bin Hibban Al-Tamimiy, *Al-Ihsan Fi Taqrib Shahih Ibn Hibban* (Bairut: Muassah al-Risalah, 1988).

[111] Ibn Majah, *Sunan Ibn Majah* (Bairut: Dar Ihya' al-Kutub al-'Arabiyah, n.d.).

[112] Sulayman Abu al-Qasim Al-Thabariy, *Al-Mu'jam al-Awsath* (al-Qahirah: Dar al-Haramayn, n.d.).

[113] Jalal al-Din Al-Suyuthiy, *Al-Durr al-Mantsur* (Bairut: Dar al-Fikr, n.d.).

[114] Majduddin al-Fayruz Abadiy, *Bashair Dzawi Al-Tamyiz Fi Lathaif al-Kitab al-'Aziz* (al-Qahirah: al-Majlis al-A'la li Syu'un al-Islamiyah, 1973).

[115] Abu Muhammad 'Abdiilah Abi Syaikh Al-Asbahaniy, *Kitab Al-Amtsal Fi Ahadits al-Nabawiy* (Bombay: al-Dar al-Salafiyah, 1987).

[116] Ahmad bin Al-Husyan Abu Bakr Al-Bayhaqiy, *Syu'b al-Iman* (al-Riyadl: Maktabah al-Risyd li al-Nasyr wa al-Tawzi', 2003).

[117] Abu Syuja' Al-Daylamiy, *Al-Firdaus Bi Ma'tsur al-Khithab* (Bairut: Dar al-Kutub al-'Arabiy, 1986).

The Tafsir of the Qur'an functions as a paradigmatic and theoretical underpinning for examining and interpreting the religious values that constitute the bedrock of social morality. The Social Sciences (Social Psychology) provide the theoretical framework for scrutinizing the outcomes of empirical studies, particularly those about the values and moral principles under consideration.

The synthesis of these three academic disciplines in confronting a shared issue yields comprehensive scientific theories, as evidenced by implementation research findings. The outcomes of implementation research reveal that the concepts of *ta'awun* and *al-birr*, which underscore individual and collective virtue in the pursuit of proximity to Allah (al-Taqwa), serve as the foundational elements in the cultivation of personal character and social identity within the Madurese-Santri community of the middle economic class.

Investigations into the application of values have demonstrated that the internalization of principles about goodness and communal harmony constitutes the cornerstone of the internalization process. This process is initiated through the practice of honesty, the comprehension of the essence of goodness (*al-birr*), and is subsequently elaborated upon through cooperative endeavors (*ta'āwun*) aimed at actualizing the values of goodness.

The study explores the influence of social Sufism on individual behaviors and community practices through the lens of Social Identity Theory. Participants articulated a profound sense of belonging within their community, with many indicating that their spiritual practices, such as communal prayers and rituals, reinforced their collective identity. This aligns with the theoretical assertion that social affiliations significantly shape individual self-conceptions, as Tajfel and Turner.[118]

Additionally, examining power dynamics within the community reveals complexities that impact individual experiences. For instance, some participants discussed how

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[118] Eva Jonas et al., *Threat and Defense : From Anxiety to Approach*, vol. 49 (Elsevier Inc., 2014), https://doi.org/10.1016/B978-0-12-800052-6.00004-4.

leadership roles, often held by more influential community members, can shape interpretations of Sufi teachings, potentially marginalizing dissenting voices. By incorporating Conflict Theory, we can better understand how these power structures influence the practice of Sufism and the social identities formed within the community, highlighting the interplay between spirituality and social hierarchy.

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