Nizham
Jurnal Studi Keislaman

Vol. 14. No. 02, Tahun 2026
P-ISSN: 2339-1235 E-ISSN 2541-7061
https://e-journal.metrouniv.ac.id/index.php/nizham

Reconstructing Marginal Pedagogy: Banjar Sufi Epistemology as Critique and Theory in Islamic Education

[*]Ahmad Rida[1], Zahratun Nisa[2], Asikinnor[3]
[12]Universitas Islam Negeri Palangkaraya, Indonesia
[3]Universitas Islam Negeri Antasari Banjarmasin, Indonesia
Corresponding author:[*] bintusaidul.pz@gmail.com

DOI: https://doi.org/10.32332/nizham.v14i02.15098

Received: 27-09-2026	Revised: 10-10-2026	Accepted: 12-11-2026

Abstract

This conceptual library study reconstructs Islamic educational theory by drawing on the neglected epistemic legacy of Banjar Sufism in South Kalimantan, Indonesia. Using a critical–constructive approach, it interprets documented textual and narrative representations of *Kitab Barencong*, *Ilmu Sabuku*, and broader Banjar mystical traditions alongside contemporary scholarship on Islamic educational epistemology and character education. The study argues that formal, state-regulated Islamic education in Indonesia, while retaining *adab*, character education, and pesantren-based holistic traditions, is structured by rational-legal mechanisms that tend to treat interior transformation as content rather than as a criterion of learning. Banjar Sufi epistemology, grounded in spiritual discipline, close teacher–disciple relations, and a lived awareness of divine presence, offers an alternative pedagogical framework centered on *ma'rifah*, *adab*, and communal memory. The article formulates these categories into a theoretical model that both critiques prevailing approaches to Islamic education and proposes a constructive reorientation of curricula, teacher roles, and learning outcomes toward holistic spiritual–intellectual formation. This model contributes to the development of more contextually grounded, ethically oriented, and spiritually integrated Islamic education in madrasahs and pesantrens.

Keywords: Banjar sufism, epistemology, ilmu sabuku, islamic education, kitab barencong.

Copyright © 2026. Ahmad Rida, et.al.
This work is licensed under Attribution-ShareAlike 4.0 International

Abstrak

Studi kepustakaan konseptual ini merekonstruksi teori pendidikan Islam dengan bertolak dari warisan epistemik tasawuf Banjar di Kalimantan Selatan, Indonesia, yang selama ini kurang mendapat perhatian. Dengan menggunakan pendekatan kritis-konstruktif, penelitian ini menafsirkan representasi tekstual dan naratif yang terdokumentasi mengenai *Kitab Barencong*, *Ilmu Sabuku*, serta tradisi mistik Banjar yang lebih luas, dengan mengaitkannya pada kajian kontemporer tentang epistemologi pendidikan Islam dan pendidikan karakter. Penelitian ini berargumen bahwa pendidikan Islam formal yang diatur oleh negara di Indonesia, meskipun tetap mempertahankan nilai adab, pendidikan karakter, dan tradisi holistik berbasis pesantren, masih dibentuk oleh mekanisme rasional-legal yang cenderung menempatkan transformasi batiniah sebagai materi pembelajaran, bukan sebagai tolok ukur keberhasilan pembelajaran. Epistemologi tasawuf Banjar, yang berlandaskan disiplin spiritual, hubungan erat antara guru dan murid, serta kesadaran akan kehadiran Tuhan dalam kehidupan, menawarkan kerangka pedagogis alternatif yang berpusat pada *ma'rifah*, adab, dan memori kolektif masyarakat. Artikel ini merumuskan berbagai kategori tersebut ke dalam sebuah model teoretis yang tidak hanya mengkritisi pendekatan pendidikan Islam yang berlaku, tetapi juga menawarkan reorientasi konstruktif terhadap kurikulum, peran guru, dan capaian pembelajaran menuju pembentukan manusia secara utuh, baik dari dimensi spiritual maupun intelektual. Model ini memberikan kontribusi bagi pengembangan pendidikan Islam yang lebih berakar pada konteks lokal, berorientasi pada nilai-nilai etis, serta terintegrasi secara spiritual di lingkungan madrasah dan pesantren.

Kata Kunci: Tasawuf banjar, epistemologi, ilmu sabuku, pendidikan islam, kitab barencong.

Introduction

Islamic education in Indonesia faces an unresolved paradox: it has become administratively well-organized and rich in information, yet, at the level of its formal and regulatory structures, increasingly thin in spiritual depth. Reform discourse has largely followed Muhammad Abduh, who called for integrating religious and modern knowledge,[1] and national policy still speaks of

[1] Nurisman and Iqbal Haraka Mahendra, "Dynamic Community And Modern Islamic Applications: The Study Of Muhammad Abduh's Epistemology," *International Journal of Environmental, Sustainability and Social Science* 3, no. 3 (2022): 677–90, none, https://doi.org/10.38142/ijesss.v3i3.269.

modernization, integration of knowledge, and character building, but its regulatory and assessment structures remain largely anchored in a rational-legal, cognitivist epistemology that measures students' success cognitively. This does not mean spirituality is absent: *adab* and character education are embedded in madrasah curricula,[2] and pesantren routines carry spiritual aims at the level of practice.[3]

This paradox has intensified in the digital era. Religious content circulates abundantly, yet abundance does not yield spiritual depth, and Sufism itself is sometimes reduced to content consumed in passing, detached from the teacher–student relationship that traditionally accompanied it. How can Islamic education foster spiritual depth amid digital information while documenting nearly extinct local religious sources?

Critiques of secular Western epistemology have led Muslim thinkers to revive Sufi epistemology as an alternative that unifies reason, ethics, and inner experience, but this scholarship concentrates on universal figures and concepts, such as al-Ghazali, al-Attas, *ma'rifah*, and *tazkiyah al-nafs* (purification of the soul), and rarely treats local Sufi epistemologies as sources of educational theory. Yet local Sufism in the archipelago has long shaped learning habits and teacher–student relationships,[4] well before the language of "character education" emerged.[5] This article contributes to the theme of Sufism and contemporary religious challenges in a bounded way: it uses Banjar Sufi epistemology as a critical lens on the tendency of rational-legal mechanisms in formal Islamic education to treat spiritual dimensions as content to be delivered rather than as criteria of learning.

By "rational-legal paradigm" we mean three structural mechanisms that make religious knowledge administratively legible: *codification* (learning specified as standardized competencies and subject boundaries), *verification* (learning recognized only when externally observed and scored, so that what cannot be itemized is displaced into proxies), and *professionalization* (the teacher defined by certification and accountability rather than spiritual authority). These are analytical constructs of this article, contextualized by work on the institutionalization of moral education[6] and on the negotiation of pesantren and

[2] Mohammad Fahri Husaeni, "Critical Literature Review on Moral Education System in Indonesia: How Islamic Education and Pancasila Education Monopolize Morality in Schools," *Muslim Education Review* 2, no. 1 (2023): 65–98, https://doi.org/10.56529/mer.v2i1.163.

[3] Ahmad Sulton, "The Educational Epistemology Of Traditional Pesantren," *TADRIS: Jurnal Pendidikan Islam* 17, no. 2 (2022): 379–93, https://doi.org/10.19105/tjpi.v17i2.7044.

[4] Martin van Bruinessen, *Kitab Kuning, Pesantren, dan Tarekat: Tradisi-Tradisi Islam Di Indonesia* (Mizan, 1995).

[5] Sulaiman Sihombing and Muawwalul Bahafi Alamsyah, "Integrasi Nilai-Nilai Tasawuf Dalam Mengembangkan Pendidikan Karakter : (Studi Pemikiran Buya Hamka)," *Jurnal Man-Anaa* 1, no. 1 (2024): 66–77, https://doi.org/10.58326/man.v1i1.260.

[6] Husaeni, "Critical Literature Review on Moral Education System in Indonesia."

madrasah within the national system.[7] The critique is therefore targeted: it concerns what these mechanisms recognize as evidence of learning, not whether spirituality is present. Where pesantren practice already embeds *adab* and mentoring, it converges with, rather than contradicts, the epistemology reconstructed here.

South Kalimantan is the case study. Its Sufi tradition comprises a network of scholars and texts,[8] from Sheikh Muhammad Arsyad al-Banjari to Datu Abulung and Datu Sanggul, who expressed philosophical Sufism through manuscripts, poetry, and practice; the Ambulung manuscript is reported to have been studied only within a restricted circle of teachers.[9] Central is the *Kitab Barencong*, a mystical text regarded as the pinnacle of Banjar Sufism that survives mainly through collective memory and informal transcription,[10] alongside Ilmu Sabuku, a local Sufism teaching the unity of servant and God that has persisted despite stigma and prohibition, emphasizing inner experience and an intense teacher–student bond.[11]

Existing studies describe the history, teachings, and social dynamics of Banjar Sufism but do not treat it as a resource for educational theory. Recent work reframes Sufi orders as systems of spiritual education[12] and documents staged tarekat pedagogy in a pesantren,[13] but, to our knowledge, neither takes the Banjar corpus as its object. This article therefore (1) reconstructs, as an interpretive model, a Banjar Sufi epistemology from documented textual and narrative traces; (2) uses it to critique the dominant paradigm; and (3) formulates a theoretical model of transferable principles for Islamic pedagogy.

Three questions guide the study, (1) how can Banjar Sufi epistemology be reconstructed from textual and narrative traces; (2) how far does it illuminate

---

[7] Azyumardi Azra dkk., "Chapter 8. Pesantren and Madrasa: Muslim Schools and National Ideals in Indonesia," dalam *Schooling Islam* (Princeton University Press, 2010), https://www.degruyterbrill.com/document/doi/10.1515/9781400837458.172/html?lang=en.

[8] Azyumardi Azra, *The Origins of Islamic Reformism in Southeast Asia: Networks of Malay-Indonesian and Middle Eastern "Ulam?" in the Seventeenth and Eighteenth Centuries* (University of Hawaii Press, 2004).

[9] Nur Kolis, "Konstruksi Pemikiran Tasawuf Wujudiyah Dalam Naskah Ambulung Di Kalimantan Selatan," *Al-A'raf : Jurnal Pemikiran Islam dan Filsafat*, no. Vol. 17 No. 1 (2020) (2020): 158–86, https://ejournal.uinsaid.ac.id/index.php/al-araf/article/view/1956/921.

[10] Nur Hadi Ihsan dkk., "Bridging the Epistemological Divide: Arsyad Al-Banjari's Ma'rifah as a Response to Western Epistemological Dilemmas," *Al-Qalam* 31, no. 1 (2025): 71–84, https://doi.org/10.31969/alq.v31i1.1596.

[11] Ahmad, "Ilmu Sabuku, a Local Tarekat Practiced for Centuries by the Banjar Society, Southern Kalimantan," *Al-A'raf : Jurnal Pemikiran Islam Dan Filsafat* 20, no. 2 (2023): 287–312, https://doi.org/10.22515/ajpif.v20i2.8669.

[12] M. Agus Wahyudi dkk., "The Epistemology of Ṭarīqa: Reframing Sufi Orders as Systems of Spiritual Education," *JISRev: Journal of Islamic Studies Review* 2, no. 1 (2026): 82–92, https://doi.org/10.69548/jisrev.2.1.77.

[13] Bahrul Ulum dkk., "Tarbiyah Ruhiyah as Islamic Pedagogy: Spiritual Mechanism and Moral Formation in Tarekat Naqsyabandiyah Al-Ahmadi," *J-PAI: Jurnal Pendidikan Agama Islam* 13, no. 1 (2026), https://doi.org/10.18860/jpai.v13i1.45385.

the limits of rational-legal mechanisms in formal Islamic education; and (3) how can it be formulated into a model of transferable epistemic principleswithout curricularizing its esoteric core? The study is a conceptual-critical review of documented representations of the tradition (philological descriptions, ethnographic studies, journalistic reports, academic analyses), not of the manuscripts or oral transmission themselves, and it does not judge the validity of these practices but uses them as a long-marginalized epistemic resource. It distinguishes throughout between epistemic principles, which can be discussed in public educational terms, and esoteric content, which is neither reproduced nor proposed as curriculum.

Literature Review

Epistemology and the Reform of Islamic Education

Twentieth-century renewal of Islamic education was shaped by Abduh's project of eliminating the dichotomy between religious and secular knowledge,[14] whose influence persists in integration-of-knowledge policies. Yet Arbani and colleagues show that, long before Abduh, the epistemology of Islamic education in the archipelago already incorporated *riyadhah* and *maqamat* in the thought of Muhammad Sholeh Darat,[15] a reminder that rational-legal modernization is not the only path to renewal.

Contemporary scholars criticize the results. Khasanah argues that the epistemology of Islamic education should integrate revelation, reason, experience, and intuition, but stops at static discussion of knowledge sources without implications for teacher–student relationships;[16] Habibi describes it as dogmatic and slow to renew its interpretation of reality.[17] The first camp thus treats rational-legal modernization as an achievement to preserve; the second sees it as the source of a system that is orderly but cognitivistic and spiritually thin. Both remain at the level of conceptual critique. This article leans toward the second but offers a concrete local alternative.

A third line, associated with al-Attas, locates the crisis in the loss of *adab*: education is *ta'dib*, the instilling of the right recognition of the proper place of

[14] Andik Wahyun Muqoyyidin, "Pembaruan Pendidikan Islam Menurut Muhammad Abduh," Articles, *Jurnal Pendidikan Islam* 28, no. 2 (2016): 287–306, https://doi.org/10.15575/jpi.v28i2.549.

[15] Wahid Arbani dkk., "Epistemology of Islamic Education in the View of Muhammad Sholeh Darat," *Tadbir: Jurnal Studi Manajemen Pendidikan* 6, no. 2 (2022): 231–40, https://doi.org/10.29240/jsmp.v6i2.4718.

[16] Kharismatul Khasanah dkk., "Epistemology Of Islamic Education Philosophy: A Conceptual Study Of The Scientific Foundations And Their Implications For Modern Learning," *AJIRSS: Asian Journal of Innovative Research in Social Science* 4, no. 4 (2025): 195–201, https://doi.org/10.53866/ajirss.v4i4.1102.

[17] Hasbi Habibi, "Revitalization of the Islamic Education Paradigm: An Islamic Epistemological Perspective," *Bestari* 21, no. 2 (2024): 102, https://doi.org/10.36667/bestari.v21i2.1532.

things, rather than the transfer of information.[18] This supplies a vocabulary shared by pesantren practice and Banjar Sufi sources, and it supports the cautious reading adopted here: the issue is not assessment as such but the extension of its logic to domains where what is formed cannot be reduced to what can be verified.

Sufi Pedagogy and Character Education

Al-Ghazali's epistemology treats knowledge as divine light obtained through rational effort and *mujahadah*, with exemplary conduct, habit, and *muhasabah* as methods.[19] Sya'bani extends this through *irfani* Sufism, which favors experience and contemplation over transmission.[20] Other studies examine Sufi values in character education in the digital age,[21] Sufism and sharia in Islamic boarding schools,[22] Buya Hamka's thought,[23] and eco-Sufism in elementary education.[24]

Yet most of these studies treat Sufism as a source of values or teaching material; only the al-Ghazali and *irfani* studies treat it as an epistemology. This article follows that epistemological reading and deepens it with local data on how knowledge is transmitted, validated, and guarded within a tradition.

From Historical Object to Neglected Epistemic Source

Ahmad's study of Sabuku as a local order enduring despite stigma,[25] and Ihsan et al.'s study of al-Banjari's *ma'rifah*,[26] show the epistemological richness of Banjar Sufism, but both are historical, textual, and descriptive; neither translates its findings into pedagogical categories for curricula, teacher roles, or learning outcomes. These studies sit within Malay-Indonesian networks in which Sufism

---

[18] Syed Muhammad Naquib Al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education* (Dar Ul Thaqafah, 2023).

[19] Muhammad Yusuf Fadhil and Saliha Sebgag, "Sufi Approaches to Education: The Epistemology of Imam Al-Ghazali," *Nazhruna: Jurnal Pendidikan Islam* 4, no. 1 (2021): 91–107, https://doi.org/10.31538/nzh.v4i1.834.

[20] Mohammad Ahyan Yusuf Sya'bani, "Sufism Irfani and Its Implications for Islamic Religious Education in Indonesia," *Muaddib : Studi Kependidikan Dan Keislaman* 13, no. 1 (2023): 1–15, https://doi.org/10.24269/muaddib.v13i1.6821.

[21] Aulia Rahmi dan Arisnaini Arisnaini, "Revitalisasi Nilai-Nilai Tasawuf Dalam Pendidikan Karakter Islam Di Era Digital," *Edu Journal Innovation in Learning and Education* 3, no. 1 (2025): 48–57, https://doi.org/10.55352/edu.v3i1.1666.

[22] Ahmad Rivauzi dkk., "Integration of Sufi Epistemology and Adherence to the Sharia: A Model for Mainstreaming the Moderation of Islamization at Madrasah Tarbiyah Islamiyah, Indonesia," *JURIS (Jurnal Ilmiah Syariah)* 24, no. 2 (2025): 311–30, https://doi.org/10.31958/juris.v24i2.15756.

[23] Sihombing and Alamsyah, "Integrasi Nilai-Nilai Tasawuf Dalam Mengembangkan Pendidikan Karakter."

[24] Achmad Junaidi dan Khairil Anwar, "The Integration of Eco-Sufism in Islamic Education at the Elementary Level," Articles, *Tunas: Jurnal Pendidikan Guru Sekolah Dasar* 10, no. 2 (2025): 178–83, https://doi.org/10.33084/tunas.v10i2.9813.

[25] Ahmad, "Ilmu Sabuku, a Local Tarekat Practiced for Centuries by the Banjar Society, Southern Kalimantan."

[26] Ihsan dkk., "Bridging the Epistemological Divide."

was cultivated together with sharia learning[27] and in which pesantren and tarekat were intertwined settings for transmitting texts.[28] Philological methods make local manuscripts usable as sources for Islamic thought;[29] Banjar examples include work on the *Naskah Ilmu Ma'rifatullah*,[30] the Ambulung manuscript,[31] and an educational text by the Banjar-born scholar Shaykh Abdurrahman Siddiq al-Banjari.[32] Doctrines of *wahdat al-wujud* were also contested: a comparative study finds that accepted doctrine in the Acehnese and Banjar kingdoms shifted toward *wahdat al-shuhud*.[33]

The debate over where Islamic education's epistemological foundation should come from (Abduh's reform, al-Ghazali's universal Sufism, or marginalized local traditions) remains unresolved. This article bridges them through Banjar Sufi epistemology, operationalized in three concepts. *Ma'rifah* names knowing as lived realization rather than accumulated propositions; *adab* names the ethical ordering of the learner's relation to knowledge, teacher, and community; and communal memory names the mechanism by which a community, rather than an institution, witnesses and validates knowledge across generations.[34] They are used not to romanticize tradition but as a critical lens on the assumptions of modern Islamic education.

Methodology

This study is conceptual-critical library research: it reads, maps, and reconstructs ideas scattered through Banjar Sufi texts and Islamic educational literature and formulates them into a framework for pedagogical reconstruction. The tradition is treated as an object of epistemological analysis and a source of analytical categories, without any claim about its doctrinal truth.

[27] Azra, *The Origins of Islamic Reformism in Southeast Asia*.

[28] Bruinessen, *Kitab Kuning, Pesantren, Dan Tarekat*.

[29] Oman Fathurahman, *Filologi Indonesia: Teori dan Metode Edisi Revisi* (Prenada Media, 2022).

[30] Dede Hidayatullah, "Naskah Ilmu Ma'rifatullah: Kodikologi, Suntingan, Struktur, dan Isi Teks," *Metasastra: Jurnal Penelitian Sastra* 9 (Januari 2017): 161, https://doi.org/10.26610/metasastra.2016.v9i2.161-172.

[31] Nur Kolis, "Konstruksi Pemikiran Tasawuf Wujudiyah Dalam Naskah Ambulung Di Kalimantan Selatan."

[32] Ridhoul Wahidi dkk., "Islamic Educational Epistemology in Twentieth-Century Indragiri Hilir: A Philological Study of Majmû' al-Âyât Wa al-Aḥâdîth," *Ulul Albab: Jurnal Studi Islam* 27, no. 1 (2026): 51–76, https://doi.org/10.18860/ua.v27i1.41380.

[33] Noor Syahidah Mohamad Akhir and Ahmad Zaki Berahim@Ibahim, "Pattern of Sufis Thoughts in the Kingdoms of Aceh and Banjar," *Jurnal Usuluddin* 37 (Juni 2013): 151–64, https://ejournal.um.edu.my/index.php/JUD/article/view/7464.

[34] Jan Vansina, *Oral Tradition as History* (1988).

Methodologically, it is a theory-synthesis conceptual article,[35] combining an integrative literature review[36] with hermeneutic interpretation.[37]

The data are entirely written documents, which is a methodological limitation. The *Kitab Barencong* survives mainly in collective memory, informal transcriptions, and oral accounts, so this study analyzes its textual representations as recorded by researchers and local reporters (philological descriptions of the Naskah Negara corpus, ethnographic studies of Ilmu Sabuku, journalistic accounts of interviews with *zuriat ulama*). Claims about Barencong and Sabuku are therefore claims about these representations, not the lived tradition (see the Conclusion). Secondary sources cover Banjar Sufism, scholars such as al-Banjari, and the epistemology and reform of Islamic education, and were selected for thematic relevance and argumentative depth.

Three safeguards govern oral and informal materials. First, sources are graded by distance from the tradition: philological descriptions and academic fieldwork anchor the categories, while journalistic reports only document disputes. Second, oral-derived claims receive source criticism: as messages shaped by their chain of transmission,[38] and given the mnemonic, formulaic features of oral material,[39] the analysis relies on recurrent patterns (the teacher–student bond, conditions of access, communal testimony) rather than wording or doctrine. Third, written witnesses are judged by philological standards,[40] and manuscript-based work on a Banjar scholar is strongest when the text is accessible and triangulated with descendants' testimony,[41] which this study lacks; its conclusions are therefore interpretive.

Earlier studies use different frameworks: historical-sociological (Ahmad),[42] philosophical (Ihsan et al.),[43] codicological,[44] and values-oriented (Rahmi and Arisnaini).[45] This article differs in three ways. Its unit of analysis is

---

[35] Elina Jaakkola, "Designing Conceptual Articles: Four Approaches," *AMS Review* 10, no. 1 (2020): 18–26, https://doi.org/10.1007/s13162-020-00161-0.

[36] Hannah Snyder, "Literature review as a research methodology: An overview and guidelines," *Journal of Business Research* 104 (November 2019): 333–39, https://doi.org/10.1016/j.jbusres.2019.07.039.

[37] Cynthia R. Nielsen dan Greg Lynch, *Gadamer's Truth and Method: A Polyphonic Commentary* (Bloomsbury Publishing PLC, 2022).

[38] Vansina, *Oral Tradition as History*.

[39] Walter J. Ong dan John Hartley, *Orality and Literacy: The Technologizing of the Word* (Routledge, 2012).

[40] Fathurahman, *Filologi Indonesia*.

[41] Wahidi dkk., "Islamic Educational Epistemology in Twentieth-Century Indragiri Hilir."

[42] Ahmad, "Ilmu Sabuku di Kalangan Urang Banjar: Studi tentang Perkembangan, Daya Tarik, dan Pengaruhnya" (doctoralThesis, 2022), https://repository.uinjkt.ac.id/dspace/handle/123456789/68857.

[43] Ihsan dkk., "Bridging the Epistemological Divide."

[44] Hidayatullah, "Naskah Ilmu Ma'rifatullah."

[45] Rahmi dan Arisnaini, "Revitalisasi Nilai-Nilai Tasawuf Dalam Pendidikan Karakter Islam Di Era Digital."

the epistemic structure (what counts as knowledge, who transmits it, how it is validated, what transformation it produces), not history or doctrine. It translates these structures into educational categories (aims, teacher role, learning community, criteria of learning). And it places them in dialogue with Islamic educational epistemology and debates on assessment. The contribution is a conceptual reorganization of existing evidence, not new empirical evidence.

Literature was searched in scientific databases and repositories using combined local and theoretical keywords (e.g., "Banjar Sufism," "Kitab Barencong," "Ilmu Sabuku," "epistemology of Islamic education"), and each document was summarized for arguments, concepts, epistemological assumptions, and educational implications.

Analysis had two phases. Content analysis identified epistemological themes in both literatures: from Banjar Sufism, the nature of knowledge, teacher authority, *ma'rifah*, the outward–inward relation, and collective memory; from Islamic education, assumptions about the learner, aims, knowledge, and learning design. Conceptual-critical analysis then contrasted the two to (1) formulate an educationally operational Banjar Sufi epistemology, (2) identify tensions in the contemporary paradigm, and (3) develop a model for reformulating aims, curriculum, and pedagogical relationships.

The process followed data reduction, presentation, and conceptual conclusions, each linked to references so that the analytical trail can be re-examined. Trustworthiness rests on two strategies, neither presented as empirical validation. First, conceptual consistency is checked by comparing how different authors and document types describe the tradition, so that each claim is supported by more than one perspective. This establishes agreement among scholarly representations, a form of hermeneutic consensus,[46] not that they capture the lived tradition; because accounts may rest on the same informants or manuscripts, convergence is not independent confirmation, and divergence is reported rather than harmonized. Second, the analytical trail is transparent. The study avoids romanticizing tradition and acknowledges that limited access to oral sources makes the reconstruction interpretive and open to field testing.

Discussion

Formulating Banjar Sufi Epistemology

Analysis of the texts and narratives around the Barencong and Sabuku leads to the interpretive conclusion that Banjar Sufi epistemology, as represented in these sources, views knowledge as inner transformation rather than accumulation of information: divine light illuminating the heart, received through self-purification, closeness to the teacher, and experience of God's presence in daily life.

This is anchored in philological descriptions of the Naskah Negara corpus, sixteenth- to seventeenth-century *tasawuf* and *tauhid* texts compiled at

[46] Nielsen dan Lynch, *Gadamer's Truth and Method.*

Nagara. Its central doctrine is *shalat daim*, a single interior prayer performed once for a lifetime rather than a repeated ritual, and the negation formula of *wahdat al-wujud* attributed to Abulung and Datu Sanggul functions less as doctrinal assertion than as a meditative technique for dissolving the ego before genuine knowing.[47] The *Naskah Ilmu Ma'rifatullah* elaborates *ma'rifatullah* teaching specific to this tradition,[48] and the journey toward divine knowledge presupposes self-knowledge, following the Prophetic dictum that knowing oneself is knowing the Lord.[49] Knowledge as illumination is thus an interpretation grounded in how the corpus's doctrinal architecture is reported, not a vocabulary imported from al-Ghazali.

The teacher is a conduit of blessing and witness to the student's transformation; success is measured by changes in attitude and depth of spiritual experience. Ahmad's ethnography shows Sabuku still transmitted through intimate teacher–student relationships in teachers' homes, combining oral instruction, written texts, and spiritual practice, through open channels (religious meetings, oral and written learning) and covert ones (traditional medicine and exorcism); some students no longer study with other teachers.[50] A regional news investigation involving the local branch of the Indonesian Ulema Council (MUI Pulang Pisau) reports that *zuriat ulama* (descendants of al-Banjari) debate the existence and content of the Barencong, with some cautioning against teaching it without a *murabbi mursyid*.[51] So although the textual basis is contested, the pedagogical patterns persist.

Banjar Sufi epistemology is thus integrative, combining text, reason, and spiritual intuition in one process of knowing (the corpus layers Qur'anic and hadith citation, *wahdat al-wujud* meditation, and *shalat daim* instruction),[52] and relational, since the validity of knowledge is tied to community testimony, the ulama's charisma, and continuity of tradition. Studies on al-Ghazali similarly treat knowledge as divine light acquired through effort and *mujahadah*, culminating in *ma'rifah* that transforms morality,[53] and stress that ideal education

[47] Muhammad Iqbal Noor, "Nalar Keislaman Urang Banjar," *Al-Banjari : Jurnal Ilmiah Ilmu-Ilmu Keislaman* 12, no. 1 (2013), https://doi.org/10.18592/al-banjari.v12i1.455.

[48] Hidayatullah, "Naskah Ilmu Ma'rifatullah."

[49] Bastian Rauf, *Isi Kitab Barencong Datu Sanggul*, t.t., diakses 31 Agustus 2026, https://www.academia.edu/16199246/ISI_KITAB_BARENCONG_DATU_SANGGUL.

[50] Ahmad, "Ilmu Sabuku, a Local Tarekat Practiced for Centuries by the Banjar Society, Southern Kalimantan."

[51] Tim Nusa Kalimantan, "Penelusuran MUI Pulpis Mengungkap Misteri Kitab Barencong (Bag-1)," *NusaKalimantan.Com*, 29 Agustus 2021, https://nusakalimantan.com/2021/08/29/penelusuran-mui-pulpis-mengungkap-misteri-kitab-barencong-bag-1/.

[52] Hidayatullah, "Naskah Ilmu Ma'rifatullah."

[53] Fadhil dan Sebgag, "Sufi Approaches to Education."

unifies reason, heart, and behavior through example, habit, and *muhasabah*,[54] consistent with Banjar Sufi epistemology. The Banjar case differs in being liturgical as well as conceptual: in the corpus as described, *shalat daim* collapses ritual repetition into a single interior event. In the sources it is a practice for advanced seekers, not a public method; it is treated here as an epistemic indicator of what the tradition regards as the end of knowing, not as a technique schools could adopt.

Studies on Islamic educational epistemology identify integrating revelation, reason, and intuition (*'irfan*) as a key issue,[55] and Banjar Sufism illustrates how this integration is lived locally. These studies still focus on major figures or universal concepts; the few based on local manuscripts, such as a philological study of an educational text by Shaykh Abdurrahman Siddiq al-Banjari,[56] treat a normative, revelation-centered compilation rather than the experiential strand of local Sufism. This study expands them by taking local epistemology as raw material for pedagogical reconstruction.

Criticism of the Contemporary Islamic Education Paradigm

Based on this framework, the study identifies an imbalance in the formal, state-regulated layers of Islamic education in Indonesia. Where codification, verification, and professionalization dominate, students tend to be treated as objects for measuring cognitive competencies while spiritual and moral dimensions are supplements. This does not describe Indonesian Islamic education as a whole: pesantren tradition and *adab*-centered practice rest on different assumptions,[57] and the imbalance is a tension at the interface between these traditions and the national regulatory system.[58] In these layers, ethics or character education often adds content without changing the epistemology of learning, so knowledge tends to be information mastered for examinations rather than a path of self-transformation.

Teachers are also affected. In the Banjar Sufi traditions the teacher connects with students through etiquette, blessing, and the example of life; in modern education this role is often displaced by administrative and reporting burdens and technical standards of professionalism, and competition, certification, and efficiency erode pedagogical intimacy and spiritual care.

Studies on Sufi-based education, including character education in the digital age,[59] Hamka's thought,[60] and Sufi moderation in boarding schools,[61]

---

[54] Mukromin Mukromin, "Pemikiran Imam Al-Ghazali Dalam Pendidikan Islam," *Paramurobi: Jurnal Pendidikan Agama Islam* 2, no. 1 (2019): 33–42, https://doi.org/10.32699/paramurobi.v2i1.814.

[55] Khasanah dkk., "Epistemology Of Islamic Education Philosophy."

[56] Wahidi dkk., "Islamic Educational Epistemology in Twentieth-Century Indragiri Hilir."

[57] Sulton, "The Educational Epistemology Of Traditional Pesantren."

[58] Azra dkk., "Chapter 8. Pesantren and Madrasa."

[59] Rahmi dan Arisnaini, "Revitalisasi Nilai-Nilai Tasawuf Dalam Pendidikan Karakter Islam Di Era Digital."

show that Sufi values can enrich students' spiritual dimension, but most treat Sufism as content rather than as a foundation for how knowledge is understood and practiced. This study calls for a shift from "Sufism as content" to "Sufism as an epistemology and pedagogical model," as eco-Sufism already begins to do for students' relation to nature.[62]

The contrast with the Barencong–Sabuku material must be drawn at the right level. *Shalat daim* is an esoteric practice reserved for advanced seekers (*khawas*); it is not proposed as a curricular object or a standard for public schooling, which is legitimately designed for the general cognitive and ethical formation of the ordinary learner (*'awam*), where standards and assessment are appropriate. It is a limiting case that exposes an assumption of rational-legal regimes: that learning is incremental and must be externally verified at every stage, whereas in the tradition's terms the culmination of knowing is an interior event no instrument can certify. The critique therefore targets the extension of assessment into the formation of interior dispositions (*adab*, sincerity, orientation toward God), where measurable proxies replace what is being formed. The literature on Islamic educational epistemology gestures toward this distinction without naming it,[63] and the naming, grounded in a manuscript tradition, is this study's contribution.

Formulating a Theoretical Model of Islamic Pedagogy Based on Banjar Sufi Epistemology

The outcome is a theoretical model of Islamic pedagogy inspired by Banjar Sufi epistemology, formulated as three principles: (1) integration of *ilmu–adab–ma'rifah* as educational orientation; (2) a pedagogical relationship based on *barokah* that positions the teacher as a spiritual and ethical figure, not merely an administrator of knowledge; and (3) the community as an epistemic space where knowledge is formed, tested, and lived. They are formulated at the level of the general learner (*'awam*), separate from the tradition's esoteric practices.

Integration implies that curriculum, learning, and assessment cultivate emotional sensitivity, ethical awareness, and an intimate relationship with God, not only cognition. The blessing-based relationship repositions the teacher as moral and spiritual center and requires institutions to support teachers' spiritual development. The community principle calls for using living traditions such as *halaqah*, *manaqib*, and local Sufi study circles as part of the learning ecosystem, resonating with situated-learning theory, in which knowledge is acquired through graduated participation in a community of practice.[64]

---

[60] Sihombing dan Alamsyah, "Integrasi Nilai-Nilai Tasawuf Dalam Mengembangkan Pendidikan Karakter."

[61] Rivauzi dkk., "Integration of Sufi Epistemology and Adherence to the Sharia."

[62] Junaidi dan Anwar, "The Integration of Eco-Sufism in Islamic Education at the Elementary Level."

[63] Habibi, "Revitalization of the Islamic Education Paradigm."

[64] Jean Lave, *Situated Learning: Legitimate Peripheral Participation* (Cambridge University Press, 2008).

The model resonates with other Sufi-oriented efforts: al-Ghazali's pedagogy aims at the *insan kamil* through integrating reason, heart, and action, rejecting cognitive reductionism,[65] and *irfani* studies emphasize experience and contemplation.[66] The Banjar model concretizes these ideas in a specific cultural and historical context.

The distinctive emphasis here is "from the margin": treating local Sufi traditions as legitimate epistemic sources, whereas scholarship on Islamic education revolves around global figures such as al-Ghazali or Ibn 'Arabi. By translating epistemic principles from the Barencong and Sabuku material, not their esoteric doctrines, into pedagogical theory, the study argues that the margins deserve a voice; the model can be tested and revised through empirical research.

A note on scope: the survival of Ilmu Sabuku despite stigma, sustained by healing (*batatamba*) and *rukyah* services for followers and non-followers[67] and by intergenerational transmission,[68] indicates that a marginalized tradition's legitimacy is negotiated through community need rather than institutional endorsement, illustrating the third principle. It is a social fact, not an epistemology of religious pluralism, and interfaith or tolerance questions fall outside this model.

Operationalizing the Model Without Reducing Its Esoteric Core

How can a guarded esoteric tradition inform public education without caricature or theological objection? We distinguish three layers. The *esoteric core* comprises practices and doctrines transmitted in initiatory teacher–student relations: *shalat daim*, *wahdat al-wujud* meditation formulas, and the Barencong's content. It is not an input to the model. The sources show graduated access: the Ambulung manuscript was studied only in a limited circle,[69] secrecy in Sufi initiation can function as pedagogical and spiritual authority,[70] and local ulama caution against the Barencong without a *murabbi mursyid*.[71] Curricularizing it would reduce guided realization to transmissible information and breach the tradition's own conditions. The *epistemic grammar* comprises principles governing how knowing is entered and validated: knowledge as illumination, the priority of

[65] Hidayatullah, "Naskah Ilmu Ma'rifatullah."

[66] Sya'bani, "Sufism Irfani and Its Implications for Islamic Religious Education in Indonesia."

[67] Muhammad Zainal Abidin dkk., "The Dimensions of Sufi Healing in Traditional Medication of the Islamic-Banjar Community," *Teosofia: Indonesian Journal of Islamic Mysticism* 11, no. 2 (2022): 163–82, https://doi.org/10.21580/tos.v11i2.13721.

[68] Ahmad, "Ilmu Sabuku di Kalangan Urang Banjar."

[69] Nur Kolis, "Konstruksi Pemikiran Tasawuf Wujudiyah Dalam Naskah Ambulung Di Kalimantan Selatan."

[70] Paulo G. Pinto, "Metaphors and Paradoxes: Secrecy, Power and Subjectification in Sufi Initiation in Aleppo, Syria," *Contemporary Islam* 13, no. 1 (2019): 67–83, https://doi.org/10.1007/s11562-017-0401-y.

[71] Tim Nusa Kalimantan, "Penelusuran MUI Pulpis Mengungkap Misteri Kitab Barencong (Bag-1)."

adab and readiness, the teacher as exemplar, and communal testimony. These are the Section 4.3 principles, and they can be discussed publicly because they appear in mainstream thought, from al-Ghazali's emphasis on exemplary conduct and self-reflection[72] to al-Attas's *ta'dib*.[73] *Public pedagogical practice* at the *'awam* level (*adab* toward teacher and knowledge, *muhasabah*, mentoring, *halaqah* and *manaqib*) is where the model applies.

Two features keep the layers distinct. *Graduated access*: tarekat pedagogy in a pesantren proceeds through successive phases, with advancement after mastering earlier ones,[74] and situated-learning theory describes movement from peripheral to fuller participation.[75] Institutions can honor this by letting relationships, responsibilities, and practices expand with maturity, leaving advanced inner training to guided settings such as tarekat communities and teachers' *majelis*. And *assessed versus witnessed*: *'awam*-level cognitive and ethical outcomes remain legitimate objects of standards, while sincerity or God-consciousness are matters of formative observation, mentoring, and testimony rather than scoring.

Theological backlash cannot be eliminated but can be reduced. The model is neutral on the contested doctrines; its public layer rests on the mainstream strand, namely al-Banjari's *ma'rifah* scholarship[76] within a Malay-Indonesian pattern of combining Sufism with sharia,[77] and a doctrine that moved from *wahdat al-wujud* toward *wahdat al-shuhud*;[78] and adoption should proceed in consultation with local ulama and spiritual guides. These safeguards delimit what the model claims; they do not settle questions that only empirical work can answer.

Conclusion

Banjar Sufi epistemology, as reflected in the Kitab Barencong narratives, Ilmu Sabuku, and the network of South Kalimantan Sufi scholars, differs in important respects from the assumptions embedded in the rational-legal mechanisms of formal Islamic education. Knowledge is inner transformation requiring *tazkiyah*, closeness to the *murshid*, and internalization of values, and its validity is determined by the learner's moral and spiritual transformation. The study has limitations. Its data are written documents, with no direct manuscript examination or ethnographic data, so the reconstruction is interpretive and convergence among sources shows consistency, not validation. The esoteric core is deliberately excluded, and the model is no endorsement or evaluation of the Barencong's or Sabuku's doctrines. It is untested in institutions, and

[72] Fadhil and Sebgag, "Sufi Approaches to Education."

[73] Al-Attas, *The Concept of Education in Islam*.

[74] Ulum dkk., "Tarbiyah Ruhiyah as Islamic Pedagogy."

[75] Lave, *Situated Learning*.

[76] Ihsan dkk., "Bridging the Epistemological Divide."

[77] Azra, *The Origins of Islamic Reformism in Southeast Asia*.

[78] Akhir and Berahim@Ibahim, "Pattern of Sufis Thoughts in the Kingdoms of Aceh and Banjar."

evidence of Ilmu Sabuku's coexistence with the wider community is descriptive and does not support claims about pluralism. Future research should pursue philological work on available manuscripts with the safeguards guarded access requires, conduct ethnographic and oral-history studies triangulated with descendants' testimony, compare other local tarekat traditions, and test the three principles through action research in madrasahs and pesantren.

References

Abidin, Muhammad Zainal, Ridhatullah Assya'bani, Arni Arni, dan Mulyani Mulyani. "The Dimensions of Sufi Healing in Traditional Medication of the Islamic-Banjar Community." *Teosofia: Indonesian Journal of Islamic Mysticism* 11, no. 2 (2022): 163–82. https://doi.org/10.21580/tos.v11i2.13721.

Ahmad. "Ilmu Sabuku, a Local Tarekat Practiced for Centuries by the Banjar Society, Southern Kalimantan." *Al-A'raf: Jurnal Pemikiran Islam Dan Filsafat* 20, no. 2 (2023): 287–312. https://doi.org/10.22515/ajpif.v20i2.8669.

Ahmad. "Ilmu Sabuku di Kalangan Urang Banjar: Studi tentang Perkembangan, Daya Tarik, dan Pengaruhnya." doctoralThesis, 2022. https://repository.uinjkt.ac.id/dspace/handle/123456789/68857.

Akhir, Noor Syahidah Mohamad, dan Ahmad Zaki Berahim@Ibahim. "Pattern of Sufis Thoughts in the Kingdoms of Aceh and Banjar." *Jurnal Usuluddin* 37 (Juni 2013): 151–64. https://ejournal.um.edu.my/index.php/JUD/article/view/7464.

Al-Attas, Syed Muhammad Naquib. *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education*. Dar Ul Thaqafah, 2023.

Arbani, Wahid, Khoiruddin Nasution, dan Dardiri Hasyim. "Epistemology of Islamic Education in the View of Muhammad Sholeh Darat." *Tadbir : Jurnal Studi Manajemen Pendidikan* 6, no. 2 (2022): 231–40. https://doi.org/10.29240/jsmp.v6i2.4718.

Azra, Azyumardi. *The Origins of Islamic Reformism in Southeast Asia: Networks of Malay-Indonesian and Middle Eastern "Ulam?" in the Seventeenth and Eighteenth Centuries*. University of Hawaii Press, 2004.

Azra, Azyumardi, Dina Afrianty, dan Robert W. Hefner. "Chapter 8. Pesantren and Madrasa: Muslim Schools and National Ideals in Indonesia." Dalam *Schooling Islam*. Princeton University Press, 2010. https://www.degruyterbrill.com/document/doi/10.1515/9781400837458.172/html?lang=en.

Bruinessen, Martin van. *Kitab Kuning, Pesantren, dan Tarekat: Tradisi-Tradisi Islam Di Indonesia*. Mizan, 1995.

Fadhil, Muhammad Yusuf, dan Saliha Sebgag. "Sufi Approaches to Education: The Epistemology of Imam Al-Ghazali." *Nazhruna: Jurnal Pendidikan Islam* 4, no. 1 (2021): 91–107. https://doi.org/10.31538/nzh.v4i1.834.

Fathurahman, Oman. *Filologi Indonesia: Teori dan Metode Edisi Revisi*. Prenada Media, 2022.

Habibi, Hasbi. "Revitalization of the Islamic Education Paradigm: An Islamic Epistemological Perspective." *Bestari* 21, no. 2 (2024): 102. https://doi.org/10.36667/bestari.v21i2.1532.

Hidayatullah, Dede. "Naskah Ilmu Ma'rifatullah: Kodikologi, Suntingan, Struktur, dan Isi Teks." *Metasastra: Jurnal Penelitian Sastra* 9 (Januari 2017): 161. https://doi.org/10.26610/metasastra.2016.v9i2.161-172.

Husaeni, Mohammad Fahri. "Critical Literature Review on Moral Education System in Indonesia: How Islamic Education and Pancasila Education Monopolize Morality in Schools." *Muslim Education Review* 2, no. 1 (2023): 65–98. https://doi.org/10.56529/mer.v2i1.163.

Ihsan, Nur Hadi, Wan Mohd Azam Mohd Amin, Muhammad Ammar Tsaqib, dan Jusmidar Jusmidar. "Bridging the Epistemological Divide: Arsyad Al-Banjari's Ma'rifah as a Response to Western Epistemological Dilemmas." *Al-Qalam* 31, no. 1 (2025): 71–84. https://doi.org/10.31969/alq.v31i1.1596.

Jaakkola, Elina. "Designing Conceptual Articles: Four Approaches." *AMS Review* 10, no. 1 (2020): 18–26. https://doi.org/10.1007/s13162-020-00161-0.

Junaidi, Achmad, dan Khairil Anwar. "The Integration of Eco-Sufism in Islamic Education at the Elementary Level." Articles. *Tunas: Jurnal Pendidikan Guru Sekolah Dasar* 10, no. 2 (2025): 178–83. https://doi.org/10.33084/tunas.v10i2.9813.

Khasanah, Kharismatul, Abdul Khobir, Ceren Desta Joina, Arsya Ma'wa Ni'matul Izzati, dan Nida Fadhila Safitri. "Epistemology Of Islamic Education Philosophy: A Conceptual Study Of The Scientific Foundations And Their Implications For Modern Learning." *AJIRSS: Asian Journal of Innovative Research in Social Science* 4, no. 4 (2025): 195–201. https://doi.org/10.53866/ajirss.v4i4.1102.

Lave, Jean. *Situated Learning: Legitimate Peripheral Participation*. Cambridge University Press, 2008.

Mukromin, Mukromin. "Pemikiran Imam Al-Ghazali Dalam Pendidikan Islam." *Paramurobi: Jurnal Pendidikan Agama Islam* 2, no. 1 (2019): 33–42. https://doi.org/10.32699/paramurobi.v2i1.814.

Muqoyyidin, Andik Wahyun. "Pembaruan Pendidikan Islam Menurut Muhammad Abduh." Articles. *Jurnal Pendidikan Islam* 28, no. 2 (2016): 287–306. https://doi.org/10.15575/jpi.v28i2.549.

Nielsen, Cynthia R., dan Greg Lynch. *Gadamer's Truth and Method: A Polyphonic Commentary*. Bloomsbury Publishing PLC, 2022.

Noor, Muhammad Iqbal. "Nalar Keislaman Urang Banjar." *Al-Banjari : Jurnal Ilmiah Ilmu-Ilmu Keislaman* 12, no. 1 (2013). https://doi.org/10.18592/al-banjari.v12i1.455.

Nur Kolis. "Konstruksi Pemikiran Tasawuf Wujudiyah Dalam Naskah Ambulung Di Kalimantan Selatan." *Al-A'raf : Jurnal Pemikiran Islam dan Filsafat*, no. Vol. 17 No. 1 (2020) (2020): 158–86. https://ejournal.uinsaid.ac.id/index.php/al-araf/article/view/1956/921.

Nurisman, dan Iqbal Haraka Mahendra. "Dynamic Community And Modern Islamic Applications: The Study Of Muhammad Abduh's Epistemology." *International Journal of Environmental, Sustainability and Social Science* 3, no. 3 (2022): 677–90. None. https://doi.org/10.38142/ijesss.v3i3.269.

Ong, Walter J., dan John Hartley. *Orality and Literacy: The Technologizing of the Word*. Routledge, 2012.

Pinto, Paulo G. "Metaphors and Paradoxes: Secrecy, Power and Subjectification in Sufi Initiation in Aleppo, Syria." *Contemporary Islam* 13, no. 1 (2019): 67–83. https://doi.org/10.1007/s11562-017-0401-y.

Rahmi, Aulia, dan Arisnaini Arisnaini. "Revitalisasi Nilai-Nilai Tasawuf Dalam Pendidikan Karakter Islam Di Era Digital." *Edu Journal Innovation in Learning and Education* 3, no. 1 (2025): 48–57. https://doi.org/10.55352/edu.v3i1.1666.

Rauf, Bastian. *Isi Kitab Barencong Datu Sanggul*. t.t. Diakses 31 Agustus 2026. https://www.academia.edu/16199246/ISI_KITAB_BARENCONG_DATU_SANGGUL.

Rivauzi, Ahmad, Halomoan, Muhammad Yusuf, Etri Wahyuni, dan Cici Nur Azizah. "Integration of Sufi Epistemology and Adherence to the Sharia: A Model for Mainstreaming the Moderation of Islamization at Madrasah Tarbiyah Islamiyah, Indonesia." *JURIS (Jurnal Ilmiah Syariah)* 24, no. 2 (2025): 311–30. https://doi.org/10.31958/juris.v24i2.15756.

Sihombing, Sulaiman, dan Muawwalul Bahafi Alamsyah. "Integrasi Nilai-Nilai Tasawuf Dalam Mengembangkan Pendidikan Karakter : (Studi Pemikiran Buya Hamka)." *Jurnal Man-Anaa* 1, no. 1 (2024): 66–77. https://doi.org/10.58326/man.v1i1.260.

Snyder, Hannah. "Literature review as a research methodology: An overview and guidelines." *Journal of Business Research* 104 (November 2019): 333–39. https://doi.org/10.1016/j.jbusres.2019.07.039.

Sulton, Ahmad. "The Educational Epistemology Of Traditional Pesantren." *TADRIS: Jurnal Pendidikan Islam* 17, no. 2 (2022): 379–93. https://doi.org/10.19105/tjpi.v17i2.7044.

Sya'bani, Mohammad Ahyan Yusuf. "Sufism Irfani and Its Implications for Islamic Religious Education in Indonesia." *Muaddib : Studi Kependidikan Dan Keislaman* 13, no. 1 (2023): 1–15. https://doi.org/10.24269/muaddib.v13i1.6821.

Tim Nusa Kalimantan. "Penelusuran MUI Pulpis Mengungkap Misteri Kitab Barencong (Bag-1)." *NusaKalimantan.Com*, 29 Agustus 2021. https://nusakalimantan.com/2021/08/29/penelusuran-mui-pulpis-mengungkap-misteri-kitab-barencong-bag-1/.

Ulum, Bahrul, Ahmad Barizi, Zulfi Mubaraq, dan Abd Rahman Ambo' Dalle. "Tarbiyah Ruhiyah as Islamic Pedagogy: Spiritual Mechanism and Moral Formation in Tarekat Naqsyabandiyah Al-Ahmadi." *J-PAI: Jurnal Pendidikan Agama Islam* 13, no. 1 (2026). https://doi.org/10.18860/jpai.v13i1.45385.

Vansina, Jan. *Oral Tradition as History*. 1988.

Wahidi, Ridhoul, Benny Afwadzi, Nasrullah Nasrullah, dan Siti Sarah Maidin. "Islamic Educational Epistemology in Twentieth-Century Indragiri Hilir: A Philological Study of Majmû' al-Âyât Wa al-Aḥâdîth." *Ulul Albab: Jurnal Studi Islam* 27, no. 1 (2026): 51–76. https://doi.org/10.18860/ua.v27i1.41380.

Wahyudi, M. Agus, Ady Muh Zainul Mustofa, Muhaimin Abdillah, dan Nur Sidik. "The Epistemology of Ṭarīqa: Reframing Sufi Orders as Systems of Spiritual Education." *JISRev: Journal of Islamic Studies Review* 2, no. 1 (2026): 82–92. https://doi.org/10.69548/jisrev.2.1.77.