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## Santri's Spiritual Resilience at Pesantren Mahasiswa of the Institut Daarul Qur'an Jakarta: Capturing Living Sufism amid Modern Society

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**Abstract:** This study aims to explore living Sufism practices in Pesantren Mahasiswa Institut Daarul Qur'an Jakarta that can develop santri spiritual resilience in facing modern challenges and problems. Using a phenomenological approach, this qualitative study describes the natural situation concerning spiritual resilience in Pesantren Mahasiswa Institut Daarul Qur'an and tries to capture its living Sufism teaching and practices. The results show that the Daqu Method is the basic principle of learning in all Daarul Qur'an institutions. There are seven pillar of the Daqu Method; they are: 1) congregational prayer, maintaining the heart and attitude, 2) *tahajjud*, *ḍuḥā*, *qabliyyah* and *ba'diyyah*, 3) memorizing and reflecting al-Qur'an, 4) *sadaqah* and recommended fasting, 5) learning and teaching, 6) pray, pray for, and ask for prayed 7) sincere, gratitude, patient, and willingness. Living Sufism practiced by Santri involves internalizing the Daqu Method and applying it to manifest their love for Allah SWT. This study contributes to helping them in fostering well-being and peace in modern society.

**Contribution:** This research contributes to developing spiritual resilience among santri in the context of modern society that helps them foster well-being and peace by living Sufism teachings and practices based on the Daqu Method integrated into the daily lives of santri.

**Keywords:** Daqu Method, Spiritual Resilience, Living Sufism, Santri.

## Introduction

Students are an age group with unstable emotional resilience and are at risk of experiencing a decrease in emotional resilience. Spiritual activity is one of the coping mechanisms for students who have experienced stress due to negative emotional resilience.<sup>1</sup> However, several studies show that students not only have low emotional resilience but also have profound spiritual resilience problems that lead to declining academic performance, a risk of mental health disorders, and interpersonal conflict.<sup>2</sup> Moreover, the modern era brings various problems and challenges for humans, including teenagers.

Spiritual resilience can be developed through religious education, which is expected to result in positive changes in student behaviour. Religious education can also be used to reduce the harmful effects of traumatic events through prayer as a spiritual routine. The role of religious education is significant in developing students' intellectual, emotional, moral, and social intelligence. Religious education has the function of teaching spiritual values and shaping students' personalities and attitudes. Thus, students need religious education to strengthen spirituality and build emotional and spiritual resilience.<sup>3</sup>

Based on the researcher's search, the study of spiritual resilience discusses three things. *First* is the problem of spiritual resilience in students.<sup>4</sup> *Second*,

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<sup>1</sup> Rahel Priskila Nauli and Sigit Mulyono, 'The Correlation between Spirituality Level and Emotional Resilience in School-Aged Children in SDN Kayuringin Jaya South Bekasi', *Comprehensive Child and Adolescent Nursing* 42, no. suppl (29 March 2019): 135–46, <https://doi.org/10.1080/24694193.2019.1578434>.

<sup>2</sup> Muhamad Rozikan et al., 'Students' Spiritual Well-Being Landscape: Insights from Indonesian Islamic Universities', *International Journal of Religion* 5, no. 10 (22 June 2024): 1752–69, <https://doi.org/10.61707/jvs37m46>; Gulzhaina Kassymova et al., 'Building Resilience in Students: Managed and Minimized Stress in Students', *OBM Neurobiology* 07, no. 04 (7 November 2023): 1–28, <https://doi.org/10.21926/obm.neurobiol.2304193>; Agnes Au, Nerina Jane Caltabiano, and Oleg Vaksman, 'The Impact of Sense of Belonging, Resilience, Time Management Skills and Academic Performance on Psychological Well-Being among University Students', *Cogent Education* 10, no. 1 (31 December 2023): 2215594, <https://doi.org/10.1080/2331186X.2023.2215594>.

<sup>3</sup> Lydia Manning et al., 'Spiritual Resilience: Understanding the Protection and Promotion of Well-Being in the Later Life.', *Journal of Religion, Spirituality & Aging* 31, no. 2 (2019): 168–86, <https://doi.org/10.1080/15528030.2018.1532859>; Gulden Esat et al., 'Integration of Religion and Spirituality Into Culturally Responsible School Psychology Practice', *School Psychology Review*, 29 February 2024, 1–16, <https://doi.org/10.1080/2372966X.2024.2317699>.

<sup>4</sup> Mitra Borji et al., 'Spiritual Health and Resilience Among University Students: The Mediating Role of Self-Esteem', *Pastoral Psychology* 69, no. 1 (February 2020): 1–10,

strategies for developing spiritual resilience in students.<sup>5</sup> *Third*, the challenge of developing spiritual resilience.<sup>6</sup> Although several studies show that religious education can build and improve students' spiritual resilience, the fact is that religious education in Indonesia is still not able to overcome emotional and spiritual problems in students. Therefore, studies conducted by researchers show that a Sufism approach is needed in building and increasing spiritual resilience as strategies for developing spiritual resilience in students. In various spiritual education activities, there are aspects of living sufism that create closeness to God through awareness of God's presence (*ihsān*), Love of God (*maḥabbah*) and cleansing of the soul (*tazkiyat al-nafs*).<sup>7</sup> Generally, sufism teaches morality or ethics towards God, humans, and the universe.<sup>8</sup>

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<https://doi.org/10.1007/s11089-019-00889-y>; Laura O'Sullivan and Nicole Lindsay, 'The Relationship between Spiritual Intelligence, Resilience, and Well-Being in an Aotearoa New Zealand Sample', *Journal of Spirituality in Mental Health* 25, no. 4 (2 October 2023): 277–97, <https://doi.org/10.1080/19349637.2022.2086840>; Kala Chakradhar, Packiaraj Arumugham, and Meenakshi Venkataraman, 'The Relationship between Spirituality, Resilience, and Perceived Stress among Social Work Students: Implications for Educators', *Social Work Education* 42, no. 8 (17 November 2023): 1163–80, <https://doi.org/10.1080/02615479.2022.2072482>.

<sup>5</sup> Çiğdem Sarı Öztürk and Çiğdem Ceylan, 'Psychological Resilience and Spiritual Well-Being of Undergraduate Students in A Pediatric Nursing Course', *Sağlık Bilimlerinde İleri Araştırmalar Dergisi / Journal of Advanced Research in Health Sciences* 6, no. 2 (26 June 2023): 179–85, <https://doi.org/10.26650/JARHS2023-1209072>; Saeed Hatami and Hajar Shekarchizadeh, 'Relationship between Spiritual Health, Resilience, and Happiness among a Group of Dental Students: A Cross-Sectional Study with Structural Equation Modeling Method', *BMC Medical Education* 22, no. 1 (December 2022): 184, <https://doi.org/10.1186/s12909-022-03243-8>; Imron Imron, Imam Mawardi, and Ayşenur Şen, 'The Influence of Spirituality on Academic Engagement through Achievement Motivation and Resilience', *International Journal of Islamic Educational Psychology* 4, no. 2 (30 December 2023): progres, <https://doi.org/10.18196/ijiep.v4i2.19428>.

<sup>6</sup> Holly Nelson-Becker and Michael Thomas, 'Religious/Spiritual Struggles and Spiritual Resilience in Marginalised Older Adults', *Religions* 11, no. 9 (23 August 2020): 431, <https://doi.org/10.3390/rel11090431>; Manal Ali Ahmd, Sahabuddin Hashim, and Nik Rosila Nik Yaacob, 'Islamic Spirituality, Resilience and Achievement Motivation of Yemeni Refugee Students: A Proposed Conceptual Framework', *International Journal of Learning, Teaching and Educational Research* 19, no. 4 (30 April 2020): 322–42, <https://doi.org/10.26803/ijlter.19.4.19>;

<sup>7</sup> M. Agus Wahyudi, *Tasawuf Akhlaki* (Sukoharjo: EFUDEPRESS, 2022).; Sahri, 'The Role of Tharīqat in Strengthening Nationalism in Indonesia', *Cogent Social Sciences* 10, no. 1 (2024), <https://doi.org/10.1080/23311886.2024.2347010>.

<sup>8</sup> M Khikamuddin, Mahfudhoh Ainiyah, and Moh. Kamil Anwar, 'Al-Ghazali's Eco-Sufism for Environmental Preservation: Living Sufism at Pesantren Al-Anwar 3 of Central Java',

Religious education should become a solution to develop universal morals in its religious values and teach peace and conflict resolution.<sup>9</sup> Pesantren Mahasiswa Institut Daarul Qur'an Jakarta is a religious education institution under the Daarul Qur'an Foundation founded by Ustadz Yusuf Mansur. *Santri* (Muslim student) of Pesantren Mahasiswa Institut Daarul Qur'an Jakarta to memorize the Qur'an using the Daqu Methods and *Riyāḍah*, the basis of learning in the Daarul Qur'an. The use of the Daqu Methods and *Riyāḍah* methods is believed to be a solution to building the spiritual resilience of *santri*. Even though it is located in the middle of Jakarta, Pesantren Mahasiswa in Daarul Qur'an teaches Sufism as a mission to bring *santri* close to Allah.<sup>10</sup>

Based on the practice of religious education at Institut Daarul Qur'an, the researcher is interested in looking deeper into how Pesantren Mahasiswa Institut Daarul Qur'an develops spiritual resilience in *santri* amid modern society, as well as how the practice of living sufism in every learning and practice is integrated into daily life. This research aims to see how to develop the spiritual resilience of *santri* and the practice of living sufism in learning and daily life in fostering well-being in contemporary Muslim communities.

## Literature Review

Spiritual resilience is very important for humans when facing various life problems. Building spiritual resilience can be done through religious activities, such as reading the Holy Qur'an, worship, *dhikr* (remembering God), and others. In addition to providing peace and inner strength, it will also help with human life problems.<sup>11</sup> Developing an intense spirituality can improve mental health and solve various problems. One way to increase the resilience of spirituality is through the Sufism approach.<sup>12</sup> The teachings and doctrines of Sufism are about

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*Teosofia: Indonesian Journal of Islamic Mysticism* 13, no. 1 (4 September 2024): 133–60, <https://doi.org/10.21580/tos.v13i1.22139>.

<sup>9</sup> Muhammad Alqadri Burga and Muljono Damopolii, 'Reinforcing Religious Moderation Through Local Culture-Based Pesantren', *Jurnal Pendidikan Islam* 8, no. 2 (2022): 145–62, <https://doi.org/10.15575/jpi.v8i2.19879>.

<sup>10</sup> Wahyudi, *Tasawuf Akhlaki*.

<sup>11</sup> Lindsay Smith, Ruth Webber, and John DeFrain, 'Spiritual Well-Being and Its Relationship to Resilience in Young People: A Mixed Methods Case Study', *SAGE Open* 3, no. 2 (2013): 1–16, <https://doi.org/10.1177/2158244013485582>.

<sup>12</sup> Michelle Theodora, Riana Sahrani, and Roswiyani Roswiyani, 'The Mediating Effect of Forgiveness on the Relationship between Spirituality and Psychological Well-Being in Adults with History of Childhood Bullying', *Psikohumaniora: Jurnal Penelitian Psikologi* 8, no. 2 (30 November 2023): 241–58, <https://doi.org/10.21580/pjpp.v8i2.17829>.

purifying the soul to get closer to God. Sufism has three forms of activity: a mechanism for cleansing the soul of the *sālik* (traveller to God), behaviour in the mystics, and Sufi movements.<sup>13</sup>

Sufism and spirituality are intertwined because the three major elements of Islamic spirituality are purification, remembrance (dhikr), and prayer. According to the Sufis, *rūh* is the bird inside the prison or cage that is the body. So, spirituality is defined as an effort to free oneself from worldly attachments and imperfections and reach the level of spirit.<sup>14</sup> Thus, spiritual resilience can be carried out through a Sufism-based religious approach because it has a relevance between spirituality and Sufism.

Spiritual resilience in students can be implemented through the teachings of Sufism, practically and contextually, or living Sufism. Living Sufism involves ritual worship and applies Sufism values in education<sup>15</sup>, socio-cultural<sup>16</sup>, and politics.<sup>17</sup> Several followers of Sufism improved spirituality through *ṭarīqa*

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<sup>13</sup> Maghfur Ahmad et al., 'The Sufi Order against Religious Radicalism in Indonesia', *HTS Teologiese Studies / Theological Studies* 77, no. 4 (18 May 2021), <https://doi.org/10.4102/hts.v77i4.6417>.

<sup>14</sup> Arikhah Arikhah and Imam Taufiq, 'Spirituality and Survivorship: Dealing with COVID-19', *HTS Teologiese Studies / Theological Studies* 79, no. 1 (17 July 2023), <https://doi.org/10.4102/hts.v79i1.8782>.

<sup>15</sup> Sahri Sahri and Ali Usman Hali, 'Building Character in Sufism-Based Students in Madrasah West Kalimantan', *Nazhruna: Jurnal Pendidikan Islam* 6, no. 2 (1 April 2023): 240–52, <https://doi.org/10.31538/nzh.v6i2.2974>; Farhad Muhammad, Amir Maliki Abitolkha, and Limas Dodi, 'Dimensions of Sufism Within The Islamic Religious Education Curriculum in Higher Education', *Nazhruna: Jurnal Pendidikan Islam* 7, no. 1 (22 February 2024): 40–58, <https://doi.org/10.31538/nzh.v7i1.4525>.

<sup>16</sup> Elmansyah Elmansyah et al., 'The Contribution of West Kalimantan Sufi Scholars In Promoting Community Resilience: The Great Works of The Sufis to Fulfill the Basic Needs of Societies', *Jurnal Theologia* 35, no. 1 (20 June 2024): 109–32, <https://doi.org/10.21580/teo.2024.35.1.21490>; Fathul Mufid and Abd Hakim Mohad, 'Indigenous Theosophy in Indonesia: Conception and Meaning of Mystical Philosophy in the Naqshabandiyyah Al Mrikiyah Text', *QIJIS (Qudus International Journal of Islamic Studies)* 10, no. 2 (20 December 2022): 357, <https://doi.org/10.21043/qijis.v10i2.16415>.

<sup>17</sup> Muhammad Rahmatullah et al., 'Sufism and Politics: Internalization of Political Piety in Young Sufi in Indonesia', *Revista de Gestão Social e Ambiental* 18, no. 1 (26 June 2024): e07339, <https://doi.org/10.24857/rgsa.v18n1-195>; Mukhammad Zamzami, Fikri Mahzumi, and Abd A'la, 'Tarekat and Politics in Indonesia: Contested Authority between Murshids in the Tarekat Qadiriyyah Wa Naqsyabandiyah in East Java', *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 12, no. 2 (1 December 2022): 187–208, <https://doi.org/10.15642/teosofi.2022.12.2.187-208>; Tasmuji Tasmuji et al., 'Becoming a "Fortress of Love" for the Motherland: The Role of Local Sufi Order in Indonesia',

(religious order).<sup>18</sup> Many dhikr and prayer groups convey spiritual and religious messages through the tradition of Sufism in Indonesia, not only among rural people but also among urban people.<sup>19</sup>

The trend of living Sufism in Indonesia is essential in forming the Islamic Sufi identity.<sup>20</sup> Living Sufism emphasizes ethical principles and balance of life, both vertical (God's pleasure) and horizontal (harmony with nature, society, and local wisdom).<sup>21</sup> Therefore, living Sufism can increase the resilience of spirituality as part of an alternative effort to rediscover spiritual elements that cannot be ignored to complement human spiritual life.<sup>22</sup> Spiritual resilience through Sufism will undoubtedly impact a person's health, welfare, and religious awareness.

## Method

This study applied a qualitative method with a phenomenological approach. A phenomenological approach ensures the importance of giving space to data as a phenomenon. Phenomenology in this study is an approach that seeks to break away from the initial assumptions built by the researcher. Therefore, a phenomenological approach is fundamental to prevent researchers' initial assumptions when analyzing *santri* spiritual resilience. So, the data were

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*Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 14, no. 1 (1 June 2024): 73–95, <https://doi.org/10.15642/teosofi.2024.14.1.73-95>.

<sup>18</sup> Ruslan Ruslan, Muhammad A. Burga, and Muli U. Noer, 'Theological Belief towards Islamic Spiritual Belief: Evidence from South Sulawesi, Indonesia', *HTS Teologiese Studies / Theological Studies* 78, no. 4 (19 December 2022), <https://doi.org/10.4102/hts.v78i4.8009>; Rudy Kurniawan et al., 'The Ulama of Palembang Sammaniyah Order: Survival in the Middle of the Regime of Power in the 20th Century', *HTS Teologiese Studies / Theological Studies* 78, no. 4 (15 August 2022), <https://doi.org/10.4102/hts.v78i1.7542>.

<sup>19</sup> Mochamad Sodik and B.J. Sujibto, 'AGAINST RELIGIOUS FORMALISM: The Dynamics of Young Urban Sufism in Yogyakarta', *JOURNAL OF INDONESIAN ISLAM* 17, no. 1 (1 June 2023): 1, <https://doi.org/10.15642/JIIS.2023.17.1.1-26>.

<sup>20</sup> Muhammad Y. Anis et al., 'The Thematic System in the Construction of Arabic Sufism Communities and Islamic Identity', *HTS Teologiese Studies / Theological Studies* 78, no. 4 (6 June 2022), <https://doi.org/10.4102/hts.v78i1.7469>.

<sup>21</sup> Suwito Suwito et al., 'Hybrid Sufism for Enhancing Quality of Life: Ethnographic Perspective in Indonesia', *HTS Teologiese Studies / Theological Studies* 78, no. 4 (30 March 2022), <https://doi.org/10.4102/hts.v78i4.7198>.

<sup>22</sup> Muzakkir Syahrul and Ziaulhaq Hidayat, 'New Face of Contemporary Sufism in Southeast Asia: Experience of Indonesia and Malaysia', *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 11, no. 2 (29 September 2021): 270–92, <https://doi.org/10.15642/teosofi.2021.11.2.270-292>.

collected to describe the natural situation concerning spiritual resilience in Pesantren Mahasiswa Institut Daarul Qur'an and to try to capture its living Sufism teaching and practices integrated into the daily life of *santri*.

The study was conducted at Pesantren Mahasiswa Institut Daarul Qur'an Jakarta. It is located at Cipondoh Makmur Raya Street, RT.003/RW.009, Cipondoh Makmur, Cipondoh District, Tangerang City, Banten Province. The collected data in this study consisted of two types: primary and secondary data. The primary data were obtained from interviews with *kiai* (pesantren leader), *pengasuh* (pesantren caregiver), and *santri* (pesantren students); the researcher also made direct observations on activities related to it. Secondary data were obtained from books, journals, previous studies, and various concepts regarding the Daqu Method and *Riyāḍah*.

The data collection methods applied in this study are observation, interviews, and documentation.<sup>23</sup> Observations were carried out openly so that all *pesantren* (Islamic college) stakeholders could provide information freely about spiritual resilience and its living Sufism teaching and practices daily. Interviews were conducted on primary data sources in the form of conversations that aimed to obtain information about the focus of the study. The documentation process was conducted to collect various documents in the form of concepts and theories relevant to the problem under study as a theoretical basis and material for confrontation with research results.<sup>24</sup>

After the data from the field was collected, they were processed and analyzed in three stages: 1) data reduction, 2) data display, and 3) verification.<sup>25</sup> These three components were interactive and interrelated. Significant, meaningful, and relevant data were categorized and grouped at the data reduction stage. After that, the data were presented with a good writing framework so readers could understand them. Then, conclusions were drawn.<sup>26</sup>

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<sup>23</sup> J.W. Cresswell, *Research Design: Pendekatan Kualitatif, Kuantitatif, Dan Campuran* (Yogyakarta: Pustaka Pelajar, 2016).

<sup>24</sup> J.W. Cresswell, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches* (California: CA: Sage Publication Inc., 2017).

<sup>25</sup> Sugiyono, *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif, Dan R&D* (Bandung: Alfabeta, 2015).

<sup>26</sup> J.W. Cresswell, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*.

## Results and Discussion

### Developing Spiritual Resilience Through Spiritual Education

In this crisis and stressful world, spiritual resilience becomes significance as a vital component of well-being and mental health. It gives a framework for coping with uncertainty, finding hope in challenging circumstances, and cultivating a sense of interconnectedness with others. Spiritual Resilience is the ability to carry out the teachings of religion adopted by implementing religious values as the basis for acting and behaving. Implementing religious teachings becomes a solid foundation for dealing with various life problems and finding the best solution by following God's teachings.<sup>27</sup> Spiritual Resilience is a contemporary paradigm defined as the ability to sustain one's sense of self and purpose through a set of beliefs, principles, or values while encountering adversity, stress, and trauma using internal and external spiritual resources.<sup>28</sup> The emergence of spiritual resilience begins with life transformation to improve self-awareness and self-understanding.<sup>29</sup> The importance of developing an understanding of spiritual resilience through direct and continuous practice must continue to be cultivated, which is expected to improve spiritual health.<sup>30</sup> Besides that, spiritual resilience is also used as a shield to reduce negative behaviour, such as suicide, stress, and psychological suffering. Spiritual resilience can be developed through religious education, which is expected to result in positive behavioural changes.<sup>31</sup>

The urgency of developing spiritual resilience is to be ready to face every challenge in life. So, religious education must provide the right curriculum to teach character education in religious education institutions. Character education is essential and can be used as a solution, especially to overcome problems related

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<sup>27</sup> Sri Sarjana, Mahsa Amira Anindya Najib, and Nur Khayati, 'Knowledge Development of Spiritual Resilience Concepts Faced During the Covid-19 Pandemic in Meta-Analysis', *Proceedings of the 5th International Conference on Islamic Studies*, 2022, 261–72.

<sup>28</sup> Manning et al., 'Spiritual Resilience: Understanding the Protection and Promotion of Well-Being in the Later Life.'

<sup>29</sup> H E Whitson and C Colon-Emeric, 'Physical Resilience after Health Stressors: Emerging Concept and A Case Example', *Innovation in Aging* 2, no. suppl\_1 (1 November 2018): 803–803, <https://doi.org/10.1093/geroni/igy023.2982>.

<sup>30</sup> Sarjana, Najib, and Khayati, 'Knowledge Development of Spiritual Resilience Concepts Faced During the Covid-19 Pandemic in Meta-Analysis'.

<sup>31</sup> Kailash Chandra Barmola and KC Barmola Associate Professor, 'Sanātanadharma Based Model of Spiritual Resilience', n.d.



to character crises.<sup>32</sup> It can be concluded that the goals of religious education are not only building spiritual resilience but also student's character.

Spiritual resilience can be achieved by developing spiritual intelligence. This spiritual intelligence will later form resilience, which impacts the ability to deal with various problems in life and well-being. According to Jones et al., Spirituality is a construct of meaning-making that goes beyond religious beliefs and is characterized by a dynamic connection to oneself, others, nature, or God.<sup>33</sup> Understanding spirituality as a source of resilience extends past the moral guidance or belief system. According to Ramsey and Blieszner, finding meaning in life, reframing loss narratives, and building community are ways spirituality reinforces resilience and supports individuals as they age.<sup>34</sup> From the definitions above, we can conclude that spirituality is a construct of meaning-making that goes beyond religious beliefs and connects to oneself, others, nature, and God, which later forms resilience. Efforts to improve spirituality are carried out through prayer, fasting, sharing behaviour, helping others, having more patience, reciting *ṣalawāt*, and applying the Qur'an and Sunnah in daily life. We can conclude that spirituality is a source of resilience created by practising spiritual practices in daily life.

Resilience is an important thing that humans need in this turbulent life. Resilience is seen as hope, perseverance, and faith.<sup>35</sup> According to Masten, Moon, and Supkoff, Resilience is a dynamic process by which individuals utilize available personal characteristics and ecological resources to reflect on and negotiate life as it is faced successfully.<sup>36</sup> Resilience is the capacity of an individual to recover and reestablish a stable psychological and physical state in the face of significant adverse life events. Being resilient enables us to continue living successfully even under trying situations. According to Mguni, resilient

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<sup>32</sup> Syamsul Kurniawan and Feny Nida Fitriyani, 'Al-Tadzkiyyah: Thomas Lickona's Idea on Character Education Which Builds Multicultural Awareness: Its Relevance for School/Madrasah in Indonesia', *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 14, no. 1 (2023).

<sup>33</sup> Chandra Barmola and Barmola Associate Professor, 'Sanātanadharma Based Model of Spiritual Resilience'.

<sup>34</sup> Manning et al., 'Spiritual Resilience: Understanding the Protection and Promotion of Well-Being in the Later Life.'

<sup>35</sup> Sindhu Varghese, 'Spiritual Resilience and the Intervention of Holy Scripture' (Indian Journal of Research Anthropology, 2022).

<sup>36</sup> Lindsay Smith, Ruth Webber, and John DeFrain, 'Spiritual Well-Being and Its Relationship to Resilience in Young People: A Mixed Methods Case Study', *SAGE Open* 3, no. 2 (2013): 1–16, <https://doi.org/10.1177/2158244013485582>.

people consider both the past and the future and develop resilience before a crisis arises. Resilience and well-being go hand in hand.<sup>37</sup>

Concerning the importance of spiritual resilience in living life, everyone must understand how to obtain and develop it. Spiritual resilience can be achieved by developing spiritual intelligence. This spiritual intelligence will later form resilience, which impacts the ability to deal with various life problems and well-being. Spiritual Resilience is the ability to carry out the teachings of religion adopted by implementing religious values as the basis for acting and behaving. Spiritual resilience can be developed through religious education. This means that institutions that teach religious education have a significant role in developing their students' spiritual resilience.<sup>38</sup>

Education is all activities or conscious efforts made by teachers towards students in all aspects of personality development, both physical and spiritual.<sup>39</sup> Education in Arabic is called *tarbiyah*, a derivation of the word *rabb*, as stated in QS. Fatihah [1]:2 Allah, as the Lord of the universe (*rabb al-‘ālamīn*), namely God, regulates and educates the entire universe. Humans are always expected to praise God, who educates the universe; therefore, humans must be educated so that they can understand the universe that has been educated by Allah and is able to get closer to Allah. Ideally, humans carry out continuous internalization (*istiqāmah*) of divine values to achieve the status of a perfect human (*insān kāmīl*). A perfect human is a human who understands God, himself, and his environment.<sup>40</sup> A deep understanding of Islamic teachings based on the Qur'an, hadith, and ijtihad as provisions and guidelines in living life so that humans know how to behave in this life, both with God, themselves, and their environment.

In this life, there will always be small and large problems. Therefore, humans must have spiritual resilience, which is a shield in facing every life problem. Several verses of the Qur'an mention the key to facing problems, such as Surah Al-Baqarah (2:286)- '*Allah does not burden a person except according to his ability.*' This verse teaches that Allah does not give trials beyond the ability

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<sup>37</sup> Chandra Barmola and Barmola Associate Professor, 'Sanātānadharma Based Model of Spiritual Resilience'.

<sup>38</sup> Mary Raftopoulos and Glen Bates, "It's That Knowing That You Are Not Alone": The Role of Spirituality in Adolescent Resilience', *International Journal of Children's Spirituality* 16, no. 2 (May 2011): 151–67, <https://doi.org/10.1080/1364436X.2011.580729>.

<sup>39</sup> Syamsul Kurniawan, *Pendidikan Karakter Di Sekolah*, 1st ed. (DI Yogyakarta: Penerbit Samudra Biru, 2017).

<sup>40</sup> Moh. Roqib, *Ilmu Pendidikan Islam*, ed. Fuad Mustafid, 1st ed. (Yogyakarta, 2009).

of His servants. Surah Al-Baqarah (2:152) - '*Therefore, remember Me, and I will remember you, and give thanks to Me, and do not deny My favours.*' Facing problems by remembering Allah and being grateful for His favours can provide calmness and strength. Surah Al-Baqarah (2:286) - '*Rabbanā lā tu'ākhidhnā in nasīnā aw akhṭa'nā.*' (*O our Lord, do not impose on us a heavy burden as You imposed on those before us.*). Surah Ash-Sharh (94:5-6) - '*Then surely after hardship there is ease.*'. Surah Al-Baqarah (2:286) - '*O our Lord, do not punish us if we forget or err.*'. Surah Al-Baqarah (2:153) - '*O you who believe, seek help (from Allah) with patience and prayer. Verily, Allah is with those who are patient.*'. Surah Al-Ankabut (29:69) - '*And those who strive for us, surely, we will show them our ways. Verily, Allah is indeed with those who do good.*'. Surah Al-Baqarah (2:286) - '*Say they (the righteous): 'Verily we belong to Allah and Him alone do we return.'*' Reminding us that everything, including problems, is part of Allah's destiny, and we will return to Him. A strong understanding of religion will lead humans to understand that whatever happens in life is the will of Allah SWT so that humans can only make efforts and believe that Allah will help and provide solutions. A strong understanding and belief will make humans commendable or *insān kāmil*.

### **Developing *Santri's* Spiritual Resilience through *Daqu* Method in *Pesantren Mahasiswa* of the Institut Daarul Qur'an Jakarta**

Pesantren Mahasiswa Institut Daarul Qur'an Jakarta is one of the institutions under the Daarul Qur'an Foundation led by Ustadz Yusuf Mansur. Daarul Qur'an was established in 2003. From its establishment, the Daarul Qur'an relied on the spirit of self-improvement, improving relations with Allah SWT and other humans. This spirit is formulated in the *Daqu* Method, which consists of seven points, namely: 1) congregational prayer, maintaining the heart and attitude, 2) *tahajjud*, *dūhā*, *qabliyyah* and *ba'diyyah*, 3) memorizing and reflecting al-Qur'an, 4) *ṣadaqah* and recommended fasting, 5) learning and teaching, 6) pray, pray for, and ask for prayed 7) sincere, gratitude, patient, and willingness. The great spirit of the Daarul Qur'an is to improve their souls and be pious to Allah SWT. Problems come from Allah, and people can solve their problems with Allah's guidance.<sup>41</sup> The *Daqu* Method, as the Daarul Qur'an's way of life, is critical for taking steps and achieving the goal of prosperity hereafter.

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<sup>41</sup> Tarmizi As Shidiq et al., *Daqu Method* (Tangerang: DBN, 2020).

Pesantren Mahasiswa Institut Daarul Qur'an, established in 2020, also has the same basis, namely the Daqu Method. The students in this pesantren are students of the Daarul Qur'an Institute, which contains young people who learn to study while memorizing the Qur'an. The caregivers of the Student Islamic Boarding School are *ustādh* (male teacher) and *ustādhah* (female teacher) who memorize the Qur'an. This pesantren also applies the Daqu Method as a foothold in internalizing the education curriculum for its students. The following is a description of the seven pillars of *the* Daqu Method that are internalized as a driver of developing spiritual resilience in students.

#### 1. Congregational Prayer: Maintaining the Heart and Attitude.

The function and virtue of congregational prayer are pillars of religion, which means that whoever does the prayer upholds the religion, and whoever leaves the prayer knocks down the religion.<sup>42</sup> Prayer is the first practice that will be judged in the afterlife. If the prayer is good, then the other good deeds of worship, and vice versa. Prayers performed sincerely and solemnly will result in good and praiseworthy behaviour and be kept away from evil actions (*munkar*). In congregational prayer, a Muslim must present his heart in prayer so that awareness of action and speech is always in line with action and speech.

Take care of your heart and your attitude. The heart in Arabic is *qalb*, the most important part of the body Allah has given to humans. The intention resides in the heart, determining the value of a person's actions, valuable or useless and noble. The mind then processes the intention so that the body can realize it through deeds. Based on the hadith of the Prophet, the heart has a significant role in determining one's character. Even the Prophet PBUH characterized that whether someone's character is good or bad depends on his heart. In QS. Ash-Shamsy:8

فَالْهَمَّهَا فَجُورَهَا وَتَقْوَاهَا ۚ

*'So Allah inspired in the soul (the way) of wickedness and piety'.*

The heart is the controller of human life and behaviour. If a man gives knowledge and faith to his soul or heart, with the pleasure of Allah, then he will be safe with goodness. But if it is empty of knowledge and faith, it will go astray with lousy behaviour and ugliness.

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<sup>42</sup> Nur Hafizah Mohamad Yassin et al., 'Exploring Spiritual Engagement Among Youth In High-Risk Areas', *Educational Administration: Theory and Practice* 30, no. 5 (2024): 12084–97, <https://doi.org/10.53555/kuvey.v30i5.5065>.

In the hadith of the Prophet PBUH: “*know that in the human body there is a clot of blood. If a clot of blood is good, then the whole body is good. But if the blood clot is damaged, then damaged the whole body, no other blood clot is but the heart*” (Hadīth narrated by Bukhārī).<sup>43</sup> The hadith explains that the heart determines students' good and bad character. Thus, educating the heart is the starting point that must be done before educating morals because it will be very difficult to instill moral education in students whose hearts are still sick. A safe heart (*qalbun salīm*) is a heart that is safe from all desires or desires that violate the decrees of Allah SWT. A sick heart can be treated with *istighfār* and also prayer. Rasūlullāh, when facing worries, he took refuge in Allah by praying. So, if the prayer is good, humans can maintain their hearts and attitudes.

## 2. Tahajjud, Dūḥā, Qabliyyah and Ba'diyyah

Islam teaches one of the means of establishing communication with Allah SWT by prayer. The closer one is to Allah, the more able one will deal with disappointments and difficulties in life. Conversely, the further one is from religion, the more difficult it will be for him to find inner peace. In QS. Ar-Rad: 28

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٨﴾

Those who believe and their hearts are calmed by the remembrance of Allah. Remember, that only with the remembrance of Allah will the heart always be at peace.

Prayer can reduce anxiety because there are five elements in it, namely: a) meditation or regular prayer at least five times a day, b) relaxation through prayer movements, c) hetero or auto-suggestion in prayer recitation, d) group therapy in congregational prayer, or prayer alone at least there is me and Allah SWT, and e) hydro-therapy in bathing or ablution before prayer.<sup>44</sup>

*Tahajjud* prayer is performed in the silence of the night; the night prayer is one of the *mustajab* prayers offered by a servant to the Creator. *Tahajjud* prayer is a *sunnah mu'akkad* or sunnah prayer that is highly recommended. The benefits of *tahajjud* prayer touch our inner self and mentality, physical strength, and

<sup>43</sup> Safria Andy, 'Konsep Hati Dalam Wacana Al-Quran Dan Al-Hadis', *Jurnal Ushuluddin* 17, no. 1 (2018).

<sup>44</sup> Amin Syukur, Nidhomun Ni'am, and Sri Rejeki, 'Mentoring The Troubled Women Workers at The Indonesian Embassy in Singapore: Integration of Sufism and Psychology', *Teosofia: Indonesian Journal of Islamic Mysticism* 5, no. 2 (24 October 2016): 81–102, <https://doi.org/10.21580/tos.v5i2.1721>.

appearance. The benefits of *tahajjud* prayer are: a) Increase the worldly and *ukhrawi* degrees of humans, b) open the door to sustenance, c) declare yourself to Allah SWT, d) erase sins and avoid disobedience, provide light on the Day of Judgment.<sup>45</sup> The best time to pray *tahajjud* is in the last third of the night.

*Ḍuḥā* prayer is a *sunnah* prayer performed at *ḍuḥā* time, namely when the sun rises as high as one or two spears until the time before noon or halfway between sunrise and noon.<sup>46</sup> The law of *ḍuḥā* prayer is *sunnah muakkad* or highly recommended. The number of *raka'at* of *ḍuḥā* prayer is a minimum of two *raka'at* and a maximum of twelve *raka'at* with one *salām* every two *raka'at*. Some of the privileges of *ḍuḥā* prayer is as a way to ask for *maghfirah* (forgiveness from Allah SWT), seek the peace of life, and ask for widened sustenance. *Qabliyyah* and *ba'diyyah* prayer is a type of *muqayyad sunnah* prayer that accompanies the five obligatory prayers: before (*qabliyyah*) and after (*ba'diyyah*).

### 3. Memorizing and Reflecting the Qur'an

Reflecting (*tadabbur*) Al-Qur'an is a sincere human effort that combines the mind, emotional, and spiritual carried out solemnly to contemplate the content of the verses of the Qur'an so that the heart can capture messages of more profound value behind the implied verses of the Qur'an. Meanwhile, the Qur'an is a guide for mankind, the light of life, and the principles of living life in the world. Everything humans need is explicitly, implicitly, and by hint in the Qur'an. Practising the Qur'an is nothing but knowing and *tadabbur*. Abdullah Basfar explained that there are several methods of *tadabbur* al-Qur'an, namely: a) reading the Qur'an with *tartīl* (slowly), b) reading the Qur'an with a beautiful voice, c) understanding the Qur'an, d) crying when reading the Qur'an, e) repeating the recitation of the Qur'an, and f) reading the Qur'an at night. The virtue of *tadabbur* Al Qur'an is to inherit love, longing, fear, hope, return to Him, *tawakal* (trust to Allah), *ridā* (satisfaction to Allah destiny), resignation, gratitude, patience, and all conditions that make the heart alive and perfect, and eliminate the despicable traits and actions that cause the heart to be damaged and wretched. Meanwhile, the purpose of *tadabbur* Qur'an is to change mental attitudes and behavior to align with what the Qur'an expects.

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<sup>45</sup> '5 Keutamaan Shalat Tahajud Yang Disarikan Dari Alquran Dan Hadits', MUI Digital, 2024, <https://mui.or.id/baca/berita/5-keutamaan-shalat-tahajud-yang-disarikan-dari-alquran-dan-hadits>.

<sup>46</sup> Muhammad Akmal Falah, 'Urban Sufism: A Case Study of Tasawuf Practices in The UICCI Students of Sulaimaniyah Ciputat', *Teosofia: Indonesian Journal of Islamic Mysticism* 8, no. 2 (26 March 2020): 145–58, <https://doi.org/10.21580/tos.v8i2.5304>.

#### 4. *Ṣadaqah* and *Sunnah* Fasting

*Ṣadaqah* (charity) is not limited to material but non-material things. Charity is a flexible act of worship, so all forms of good deeds are charitable. Alms are given with the aim of *taqarrub* (getting closer) to Allah SWT. Things that must be considered in almsgiving are straightening the intention and alms from something good (*tayyib*). The benefits of alms are: a) as the perfection of faith and *iḥsān* means that Islam is a religion that brings Grace to the universe; therefore, Islam not only teaches how to relate to God but also how to establish good relationships with family, neighbors, and society.

Fasting is from Arabic '*ṣaum*', which means refraining from everything, such as eating, drinking, lust, refraining from useless speech, and so on. Fasting is an education and straightening of the soul and a cure for various mental and physical illnesses in the body. Some of the recommended fastings are: a) *Shawwal fasting*, b) *Monday and Thursday fasting*, c) '*Arafat* fasting, d) '*Ashūrā* fasting, e) *Ayyām al bīd* fasting, f) *Daud* fasting, and g) *Sha'bān* fasting. Some of the wisdom of fasting is as a sign of gratitude to Allah SWT, the upbringing of trust, compassion for the poor, maintaining health, and cleansing the soul.

#### 5. Learning and Teaching

Learning is a process of effort made by a person to obtain a new change in behavior due to his experience interacting with the environment. Learning is a humanizing process, learning time is lifelong, and learning is used to obtain behavior changes. From an Islamic perspective, learning is an obligation for every Muslim to gain knowledge to increase their degree of life. Meanwhile, teaching is an effort to create conditions conducive to student learning activities. Teaching is also a form of transferring knowledge and values to students, so teaching is essential to provide insight and instill values in students.

#### 6. Pray, Pray for, and Ask for Prayed

*Du'ā* (Pray) comes from Arabic, which means calling, inviting, requesting, pleading, praying, and others. At the same time, praying is calling and asking for help from Allah SWT for everything desired. Praying is begging, hoping, and praising God for others to get goodness from Allah SWT and give the impact of goodness and peace of mind.<sup>47</sup> Prays are quickly answered by praying for others.

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<sup>47</sup> Hasyim Muhammad et al., 'The Qur'anic Mantras Recited by Shamanic Santri in Java, Indonesia', *HTS Teologiese Studies / Theological Studies* 77, no. 4 (17 December 2021), <https://doi.org/10.4102/hts.v77i4.7059>.

By praying for others, we will get similar prayers from angels. To be prayed for is to ask others to pray to Allah for our good so that he will also get the goodness or benefits of the person being prayed for. In everyday life, the relationship between prayer and life is very close. On the one hand, prayer is a way for humans to achieve their desires; on the other hand, prayer is a hope for humans not to despair in every challenge of life.

#### 7. Sincere, Gratitude, Patient, and Willingness

Sincere is when all actions are done solely because of Allah, and *taqarrub* to Allah SWT. Signs of sincerity are: a) oriented towards Allah or seeking the pleasure of Allah SWT, b) happy to do charity secretly, c) choosing not to be recognized, and d) not expecting the praise of creatures. According to M. Quraish Shihab, patience is refraining or limiting the soul from its desires to achieve something good or better. Patience demands steadfastness in the face of something complex, heavy, and bitter that must be accepted and faced with full responsibility. A patient believer will not complain in the face of all the hardships that befall him and will not become weak or fall because of the calamities and disasters that afflict him. Gratitude is an acknowledgment of the favors given by Allah SWT accompanied by submission to Him and using these favors according to the will of Allah SWT. The benefits of gratitude are purifying the soul, encouraging the soul to do good deeds, pleasing others, and improving and facilitating social interactions. The ways of expressing gratitude are by *tasbīh*, *dhikr*, *ḥamdalah* and *istighfār*, prayer, or through doing good actions. Willingness is the happy acceptance of everything given by Allah SWT. Various forms of it, namely: a) Willingness towards Allah's commands and prohibitions, b) Willingness towards Allah's destiny, c) Willingness towards parents' orders, and d) Willingness towards state regulations and laws.<sup>48</sup>

The seven points of the Daqu Method are: 1) congregational prayer, maintaining the heart and attitude, 2) *tahajjud*, *ḍuḥā*, *qabliyyah* and *ba'diyyah*, 3) memorizing and reflecting al-Qur'an, 4) *ṣadaqah* and recommended fasting, 5) learning and teaching, 6) pray, pray for, and ask for prayed 7) sincere, gratitude, patient, and willingness. They contribute to giving Sufi values that are internalized in learning activities. Students who practice these seven points will feel closer to Allah SWT. The habit of running the Daqu Method will move their hearts to love to worship and leave what Allah SWT forbids and do good habits. This habit brings a person closer to Allah and increases the level of love for Allah

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<sup>48</sup> As Shidiq et al., *Daqu Method*.



SWT. This love will give someone good spiritual resilience, whatever obstacles and problems are in front of them. They will consider this a form of love Allah SWT gives his servants. This spiritual resilience will help him become a human with a good personality, a strong heart, and always gratitude. This will impact fostering well-being and peace in his life despite living in the middle of a city and facing many challenges.

### **Spiritual Resilience of *Santri* in Living Sufism amidst Modern Society**

Pesantren Mahasiswa Institut Qur'an is a special boarding school for students of Institut Daarul Qur'an who want to memorize or recite the Qur'an. This pesantren is located within the campus area and is still in the Tangerang City area directly adjacent to West Jakarta. Various programs are provided for *santri*, including daily, weekly, monthly, and annual. The purpose of this pesantren is not only to help students memorize the Qur'an but also to shape the character of good students. This pesantren has male and female caregivers, each of whom has memorized the Qur'an; besides that, there are also *ustādh* and *ustādhah* who teach students in various activities, and the Daqu Method is a guideline in various programs in this pesantren.

Every day, students are required to do *tahajjud* prayers and continue with dawn prayer in congregation, then read *sūrah al-rahmān* and *sūrah al-wāqī'ah* and followed by *tahfidh ḥalaqah*. After finishing, they can continue their lectures or other activities. *Dhuhr* and *Asr* prayers are in the congregation in the mosque because, at Institut Daarul Qur'an, it is always recommended that prayers be made on time. Then maghrib prayer in congregation and reading *sūrah yāsīn*, *ḥalaqah tahfidh* after *maghrib prayer*, doing *'isyā* prayer in congregation and reading *sūrah al-mulk*, and *taḥsīn* to improve reading. There are book studies, hadith studies, and recitation of *ṣalawāt* for weekly activities. As for the monthly agenda, there is a self-healing and *muḥāsabah* activity. Annual activities in the form of *daurah tahfidh* or quarantine for approximately two weeks memorizing the Qur'an without holding a cell phone, and holiday activities after *daurah*. Not forgetting every day always to read SIT (*Ṣalawāt, Istighfār, Tasbīḥ, Taḥmīd, and Tahlīl*) and AYM (*Amalan Yusuf Mansur*), which is every day reading four special *sūrahs* namely *Yāsīn, Al-Mulk, Al-Rahmān and Al-Wāqī'ah* which are read after prayer.

The students feel calm, comfortable, and peaceful by doing various activities in pesantren. They also feel that what happens to them is the will of Allah SWT, so humans are obliged to make efforts, pray, and strive for the best

in a good environment. One of the students explained the reasons for living in pesantren and not choosing to live in a boarding house and how students solve their life problems.

“I used to live in a boarding house, but my heart felt uncomfortable or something was missing. So, I decided to enter a pesantren and *alḥamdulillāh*, because I felt comfortable and safe. This pesantren environment makes me comfortable, and my parents are also happy and not worried about my situation here. If I have a problem, then I try to solve it myself, but if it feels heavy, then I will tell a friend or caregiver to provide a solution”<sup>49</sup>

Several students experience various problems at a young age, but by asking for Allah's help accompanied by dhikr, *ṣalawāt*, and other worship, there will be a way out. They also believe that after difficulty, there is ease; besides that, there will definitely be wisdom that can be taken as a life lesson in youth. In addition, at the Pesantren Mahasiswa Institut Daarul Qur'an, Allah will grant what is desired by Allah by applying *riyāḍah* for 40 days. *Riyāḍah* is an activity carried out continuously in the Daqu method. One of the participants revealed that this *santri* wanted to win the MTQ, so he did the *riyāḍah* in the Daqu method for 40 days without breaking, and finally, he became a champion. The belief that *santri* has is a provision for them to face various life challenges.

The pesantren caregivers also provide good examples; they are also *ḥafīdh* and continuing their higher-level studies. They also always remind and motivate their *santri* to worship well and get closer to Allah so that what they hope for will be granted by Allah SWT, and if not, surely Allah SWT will replace it with something better. So, suppose there are problems and various anxieties that must be addressed by continuing to get closer to Allah SWT by carrying out worship and staying away from Allah's prohibitions. In that case, this religious environment supports every *santri* to think positively and face various problems calmly.

Sufism is one of the ways taken by Muslims to worship Allah by emphasizing the inner aspects. Cleaning the soul (*Tazkiyatun Nafis*) is one of the keys offered by Sufism to get closer to Allah SWT. Sufism is a manifestation of *iḥsān* in Islam. Sufism has a mission to obtain divine closeness in various ways, as taught in the Qur'an and in what the Prophet and the Companions practiced. The values taught by Sufism, such as *zuhd*, patience, sincerity, *tawwakal*, and

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<sup>49</sup> Della Amanda, Interview, 25 September 2024.

humility, can be used as a filter in dealing with the problems of modern life.<sup>50</sup> Living Sufism practiced by *santri* refers to how the spiritual values of Sufism are not only learned theoretically but are internalized and applied in the daily life of *santri*. In this context, *santri* are taught the Daqu Method and practice daily to manifest their love for Allah SWT.

Sufi practices are integrated into *santri* daily life through *dhikr* (remembrance of God), meditation and contemplation, ethical behavior and moral conduct, asceticism, and self-discipline. These practices contribute to spiritual resilience by: a) strengthening faith and connection to the divine, b) developing inner peace and emotional stability, c) fostering a sense of community and support, and d) providing coping mechanisms for stress and adversity. Santri faces several challenges in modern society, such as technological distractions, economic and cultural shifts, changing social norms, and academic and career pressures. The role of pesantren in fostering spiritual resilience is by curriculum integration of Sufi teachings, creating supportive environments for spiritual growth, and providing mentorship and guidance

## Conclusion

Spiritual resilience is a contemporary paradigm defined as the ability to sustain one's sense of self and purpose through beliefs, principles, or values while encountering adversity, stress, and trauma using internal and external spiritual resources. Spiritual resilience can only be developed through religious education, which results in positive behavioral changes and reduces the adverse effects of traumatic events through prayer as a spiritual routine. It can be used to increase resilience and is perceived to overcome various challenges in life and foster well-being in modern society. Pesantren Mahasiswa Daarul Qur'an makes the Daqu method the basis of learning in all Daarul Qur'an institutions. There are seven pillar of the Daqu method; they are: 1) congregational prayer, maintaining the heart and attitude, 2) *tahajjud*, *ḍuḥā*, *qabliyyah* and *ba'diyyah*, 3) memorizing and reflecting al-Qur'an, 4) *ṣadaqah* and recommended fasting, 5) learning and teaching, 6) pray, pray for, and ask for prayed 7) sincere, gratitude, patient, and willingness. They contribute to giving Sufi values that are internalized in learning activities. Students who practice these seven points will feel closer to Allah SWT. The habit of running the Daqu Method will move their hearts to love

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<sup>50</sup> Wahyudi, *Tasawuf Akhlaki*.

to worship and leave what Allah SWT forbids and do good habits. This habit brings a person closer to Allah and increases the level of love for Allah SWT. This love will give someone good spiritual resilience, whatever obstacles and problems are in front of them. They will consider this a form of love Allah SWT gives his servants. This spiritual resilience will help him become a human being with a good personality, a strong heart, and who is always grateful, so this will have an impact on fostering well-being and peace in his life. Living Sufism practiced by *santri* is internalizing and applying the Daqu Method and practicing it in daily life as a manifestation of their love for Allah SWT. This study contributes to understanding *santri* spiritual resilience, which helps them face many problems and adversity amid modern society and fosters well-being and peace.

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