



The Role of Sufi Ethics in Modern Life

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Abstract

Sufism is considered a teaching that contradicts modern values, which prioritize rational and material aspects. However, Sufism's values are not always synonymous with old-fashioned beliefs, pessimism, and resignation to fate without attempting to change one's life path. Instead, they can foster optimism and dynamism. This mindset makes Sufism dynamic, enabling it to act as a "guardian of the times" and provide solutions to every problem in modern society. Therefore, the importance of Sufism's morals in modern society is highlighted. This research approach utilizes a literature review. (*library research*). The results of this research show that by applying Sufi values, noble human values and morals that are close to God will ultimately be reflected, even amidst the inevitable progress of the times. Grounding Sufi values involves combating hedonism with a spiritual life. Humans who have entered into a spiritual life will possess values that become...*wara'* (*tawadu'*), simple, *worship* (devoted), *asceticism*, (not bound by luxury).

INTRODUCTION

The currents of modernization and globalization will create a system that can free humans from the shackles and attachments of religious teachings, spiritual values, customs, and so on. This paradigm allows individuals to feel entitled to everything and free to rationally determine their own destiny without the constraints of religion or societal norms (Alwi, 2024)

In the modern era, the enthusiasm and passion of modern society for integrating religion and spirituality into their daily routines has increased dramatically. While the modern era is considered to be characterized by cutting-edge technological advancements, religion no longer plays a significant role in life. They believe that technology will be able to address or solve all of human problems. However, religion has now become the primary reference point for those seeking inner meaning in their lives. This relates to the purpose and meaning of life, and some turn to spirituality to find solutions to their problems (Rahayu, 2019).

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The present era is called the modern era, where human life has been encompassed by the development of science and technology. Advances in science and technology have greatly assisted human life, such as facilitating transportation, communication, and many other areas. Consequently, human life seems more enjoyable. Modern life has made humans see themselves as a force capable of solving their problems with the sophistication of the science and technology they have developed. Humans view themselves as extraordinary beings. With all the progress and material luxuries they have achieved, humans should have reached the living conditions they aspire to, such as security, peace, tranquility, and happiness (Nuraini, 2019).

In the modern era, people face various challenges stemming from technological advances, rapid social change, and increasing pressures from work and lifestyle demands. Fast-paced city life and a consumerist lifestyle often leave people feeling isolated, lonely, and dissatisfied, even when they are materially successful. This condition triggers various psychological problems such as stress, anxiety, and depression, which are increasingly prevalent in urban communities. In this situation, Sufism plays a crucial role as a spiritual path to finding inner peace and tranquility, which cannot be achieved through material satisfaction alone.

Sufism is a crucial element in Islam. If this element is removed, religion is like a body without a soul. This needs to be socialized; Islam is not only legalistic and formalistic, but also has an esoteric dimension. Western advances in the modern era, which have succeeded in developing intellectual intelligence in various areas of life, including science and technology, whose progress cannot be stopped, have nevertheless been devoid of spirituality and will cause disaster in various fields. This occurs because their souls are empty of spiritual values, due to a lack of clear orientation for navigating life in this world (Zar, 2019).

Modernization, followed by unstoppable globalization, has given rise to new challenges in life. Globalization has not only dominated the economy but has also gripped and transformed social, cultural, and environmental life. Society has become trapped in a rational mindset and abandoned the spiritual dimension. They think solely of worldly life, ignoring the afterlife. Such perspectives, attitudes, and actions contradict Sufism, which encourages people to live modestly and simply, shunning the glamorous. The fundamental teachings of Sufism are controlling desires, eliminating greed, controlling bodily tendencies, and detaching oneself from the future (Fadlantunnisa, 2022).

The essence of Sufism is the shifting of mental attitudes and states of mind from one state to another, better, higher, and more perfect one. Sufism is no longer a temporary escape for humans, but a genuine necessity, ensuring its continued existence amidst the modern world (Anjar, 2020).

Muslims must need relevant ways to maintain their religious identity and principles in utilizing technology, understanding how to use social media and platform. Other digital platforms serve as persuasive media for preaching and disseminating positive information. Muslims must engage in inclusive global discussions, enabling them to share positive Islamic values and understand others' perspectives (Hidayati & Muzaiyana, 2024).

Modern society needs to embrace Sufism as a remedy for overcoming spiritual crises caused by inner wounds stemming from ignorance about the purpose and meaning of life. Spirituality, even union with the Creator, is a key force in fulfilling human life today (Azizah & Jannah, 2022).

The following are some previous studies on themes similar to this study: first in the article by Hosnul Abrori and Nurjannah entitled "*A Critical Review of Reality Therapy with the Concept of Modern Happiness of Hamka's Sufism*". The results of this study indicate that counselors should instill concepts of happiness such as contentment, asceticism, tawakkal, and ikhlas as forms of devotion to Allah SWT (Abrori &

Nurjannah, 2023). Second, in the article by Olivia et al. "*The Role of Sufism in Overcoming the Problems of Modern Society*", explaining that peace of mind can only be obtained by prioritizing God's commands above all else, following Sufi principles which ultimately makes life easier to carry out His commands (Anjeli, 2023).

This study seeks to explain the role of Sufism in modern life. Sufism, as a legacy and teaching of the prophets, can be used as an effective remedy for the ailments experienced by modern society, especially mental illness. Furthermore, this study seeks to implement Sufism's teachings, especially in the modern era, which is full of demands and challenges. Therefore, a discussion regarding the relationship between Sufism and modernity is relevant and interesting to explore, so that observers no longer misunderstand the concept of Sufism. Likewise, this discussion can serve as a mediator in addressing current issues.

METHODS

This research uses a literature study approach. (*Library Research*). Literature study is a study used to collect information and data with the help of various materials available in the library such as documents, books, magazines, historical stories (Cahyono, 2020). Literature study is a data collection technique by reviewing books, literature, notes, and various reports related to the problem being solved (Khaesarani & Hasibuan, 2016).

The method used in this research is a literature study research. (*literature study*). The literature study in this research is a series of activities related to the method of collecting library data, reading and recording, and managing research data objectively, systematically, analytically, and critically about the role of Sufism in modern life. Research with this literature study has the same preparation as other research, but the sources and methods of data collection include taking data from the library, reading, recording, and processing research materials from research articles on the variables in this study.

This literature study conducted a thorough and in-depth analysis to obtain objective results regarding the function of Sufism in modern society. The data collected and analyzed were secondary data, consisting of research findings such as books, journals, articles, websites, and other sources relevant to the learning model. *the power of two* and critical thinking skills. Furthermore, the data analysis technique in this study uses content analysis data analysis techniques (*content analysis*).

Data analysis begins by analyzing research results from the most relevant, relevant, and somewhat relevant. Then, by looking at the year of the research, starting with the most recent, and gradually working backward to older years. The researcher then reads the abstracts of each previous study to assess whether the problem discussed aligns with the one to be addressed in the research. Next, note important and relevant sections related to the research problem.

A literature study is a series of studies related to library data collection methods or research where the research object is explored through various sources of library information, including books, encyclopedias, scientific journals, newspapers, magazines, and documents. The data sources used in this study are secondary data. Secondary data is data obtained not from direct observation but from the results of research conducted by previous researchers. The data collection method used in this study is the documentation method, which collects data obtained from various literature and compiles it into a single document used to answer the formulated problem (Ramadani & Herdi, 2021).

RESULT AND DISCUSSION

The Origin of Sufism in Islam

The term Sufism was not yet known in the early days of Islam (the time of the Prophet and the Companions) because all followers of the Prophet were given the title of Companion. Later, in the 2nd period of AH, this term was changed to the term Tabi'in until the title Tabi'ut Tabi'in (Nata, 2011).

Ahl al-Suffah is a term to refer to "A group of people during the time of the Prophet Muhammad SAW whose lives were filled with a lot of staying in the porches of the mosque." (Soilihin & Anwar, 2008). They have a tendency to always devote their lives to worshipping Allah SWT. Ahl al-Suffah also describes simplicity and perseverance in worship. The word ahl al-Suffah itself actually "represents a setting in the form of a room or room next to the Medina mosque which is provided for the companions who are active in the scientific field. They are the companions of the Prophet Muhammad SAW who are poor but strong in faith. Their food and drink are covered by those who are able. The person who once lived here is Abu Darda", Abu Dharr, Abu Hurairah, and other companions.

Sufism experts differ on the origin of the word "tasawuf." Some say it comes from the word "al-Shafa," meaning clean, pure, and clear. This view is represented by Abu Bakr al-Kalabadzi in his book "al-Ta'aruf li Mazhab Ahli Tasawuf." He explains that the goal of Sufism is to cleanse the human heart of the contents of basic desires through various physical and spiritual training. Another opinion says it comes from the word "al-Suffah," which is a simple mosque porch made of earth with a slightly raised structure. This porch is located east of the Prophet Muhammad's mosque in the city of Medina. It was inhabited by the companions of the Muhajirin who were going to Medina but had no family or relatives. Among their activities in this noble place were worshipping Allah and memorizing the Quran and Hadith. The Sufis follow in the footsteps of the AlSuffah experts, their friends are people who are experts in worship and make friends who are sincere, sincere, respect each other even though they don't know each other.

The difference in the origin of the word Sufism is closely related to the meaning of the word itself. Sufism is defined as the process of approaching God by purifying the heart (Tasfiat al-Qalbi). The Most Holy God cannot be approached except by a pure person. It can also be understood that the term Sufi is related to two aspects: the external (outer) and the internal (inner). For example, a person in the mosque porch, as well as clothing made of sheep's wool, both reflect the external aspects of Sufism. Sufis are considered to be people who have turned away from the glitz and glamour of the world and physical desires. For them, clothing is used as a means of covering the genitals and protecting from hot and cold weather, not as a way to boast about luxurious clothing. Meanwhile, when viewed from an internal aspect, Sufis are special people in the sight of their God (Alba, 2012).

Terminologically, Sufism has been defined in various ways by Mutashawwifah (Sufism experts). To achieve a universal and comprehensive definition, Dr. Ibrahim Basyuni classifies Sufism into three categories. The first focuses on al-bidayah (elementary Sufism), the second on al-Mujahadah (intermediate Sufism), and the third on al-Madzaqat (advanced Sufism).

Understanding Modern Society

Modern society consists of two words: society and modern. In the General Indonesian Dictionary, society is defined as human interaction (a group of people living together in one place with certain rules). Meanwhile, modern means the latest, fresh, and cutting-edge. Thus, literally, modern society means a group of people living together in one place with certain, cutting-edge ties.

Etymologically, the general meaning of the word "modern" is anything related to the present. The opposite of modern is ancient, which is anything related to the past. Therefore, the modern era is a period of life built on attitudes related to present-day life. The structure encompassing the systems of life in this era is called modern civilization (Sitika, 2024).

The modern era is marked by various changes in society. These changes are caused by factors as according to Astrid S. Susanto, namely: the development of science and technology (iptek), human mentality, techniques and their use in society, communication and transportation, urbanization, changes in the increase in human expectations and demands (the rising demands). All of these have a joint influence and have a joint effect on society in a surprising way, and this is what then gives rise to societal change.

Modern society is often referred to as the opposite of traditional society. Deliar Noer, for example, often describes modern society as having the following characteristics:

Being rational: prioritizing rational judgment over emotional judgment. Before undertaking a task, the pros and cons are always considered. The task is logically considered profitable. Thinking about the longer term. Don't just focus on immediate problems, but always consider their broader social impact. Valuing time. This means always seeing that time is something very valuable and should be used as best as possible. Be open, that is, be willing to accept suggestions, input, whether in the form of criticism, ideas and improvements, wherever they come from. Thinking objectively means seeing everything from the perspective of its function and usefulness for society.

A society that has advanced thinking regarding the information revolution is a blessing for humanity, because the information revolution will cause the emergence of decentralization, therefore it will give birth to a more democratic society. Meanwhile, for a society that stutters and is anxious in facing technological progress, it will result in negative impacts, because those who are afraid of the flow of scientific and technological developments will remain in uncertain uncertainty, while for those who are able to face the flow of scientific and technological developments, it will provide benefits and convenience for them in carrying out their activities and work.

Problems of Modern Society.

Modern life is characterized by a scientific and technological revolution with increasing control over matter, space and time, giving rise to evolution in the fields of economics, lifestyle, thought patterns and reference systems.

According to (Nuraini, 2019), the following are the problems of modern society:

The disintegration of science and modernization has fragmented various disciplines, meaning each discipline has its own perspective on a problem. These include Sufism, Islamic jurisprudence, politics, psychology, philosophy, theology, and others. This fragmentation has led to differing understandings within each discipline, leading to human confusion.

A fragmented personality, a modern life patterned by science and technology that erodes noble human and moral values, has left humans fragmented and divided by specific interests. A depletion of human and spiritual values has become the formula created by this modern life. This has the potential to erase spiritual and divine values if left unchecked by religion, leaving us merely spectators in the destruction of modern humanity.

The misuse of science and technology by certain groups, which is unable to keep pace, leads to misuse of scientific and technological developments, resulting in

negative consequences that lead to unfavorable and even self-defeating behavior. This situation will erode the nation's morals and erode its noble values.

Stress and frustration are also among the ailments of modern humans today. The challenges of a fast-paced and competitive life force people to work and move without recognizing the limits of their abilities. They become puppets played by their puppeteers as they please. For them, it's about how humans can provide the best they can according to demands without regard for the condition of the puppeteer, in this case, modern humans themselves. These kinds of obstacles distance humans from a sense of gratitude. Consequently, when circumstances don't go according to their wishes, they will feel pressured and stressed when faced with the reality of life, due to this lack of acceptance.

The never-ending demand for material goods. The dynamics of society, often lulled into luxury, ultimately lead people to abandon a sound understanding of religion. Secularism, which erases the vision of divinity, results in a void of spiritual values, distancing humans from the Creator, abandoning the religious commands contained in the teachings of that religion. Consequently, in modern society, many people often feel anxious, insecure, and without a foundation in life. This anxiety stems from the fear of losing everything they have, anxiety about a future that cannot be achieved according to expectations, and intense competitiveness in meeting life's needs, ultimately resulting in various violations of societal and even religious norms.

The Role of Sufism in Overcoming the Problems of Millennial Society in the Era of Globalization

Modernity, in reality, brings not only positive impacts but also negative ones. Meanwhile, modernity inevitably continues to move forward, regardless of whether its movements harbor negative biases. Modernity, the crystallization of human cultivation, is an undeniable historical necessity. Therefore, the only thing that can be done is to actively participate in the flow of modern change, while simultaneously protecting ourselves from the negative influences that will emerge. John Naisbitt and Patricia Aburdene argue that in such conditions, religion offers a solution to the aridity and emptiness of modern human spirituality. Current conditions have led people far from God. Therefore, the path to bringing them back is to internalize spiritual values (called Sufism in Islam) or ground them in contemporary life.

The modern lifestyle is indeed beneficial for humans, as it allows for easy fulfillment of all aspects of life. However, it is also synonymous with materialism and individualism, as mentioned previously. If examined more broadly, Furthermore, this moral and humanitarian crisis can be observed in what is happening in the Middle East and Palestine, where human rights violations seem commonplace. The brutal slaughter of children and women seems to have become a common sight. All forms of abuse, massacres, and other forms of violence have become a daily occurrence for them. The human rights violations currently affecting humanity include violence, both within the home and against others, which harms others physically, psychologically, and sexually, and can lead to trauma for humanity globally (Nuraini, 2019).

Applying Sufism's teachings in daily life will create a conducive and moral environment. *on purposenamely*, cleansing oneself of reprehensible behavior and traits. This concept can serve as a means to cleanse the soul of inner ills. If we look at the concept *asceticism* In Sufism, it is also a medicine for the spiritual diseases of modern society, with the concept *asceticism* which has the meaning of freeing oneself from material attachments. In the current context, the application of the concept *asceticism* is very relevant to the materialistic conditions of modern humanity. However, it's important to emphasize that this concept doesn't mean completely separating ourselves from the world, but rather eliminating excessive love for it. In today's modern world, we can't avoid these needs. What we need to consider is how to balance our worldly and afterlife (Nulyani, 2015).

Islam possesses a complete and unified religious system, but through the human mind, Islam has been transformed into books of Islamic jurisprudence (fiqh), because its spiritual essence is often neglected. The current climate has shaken the values of formality as a guide to life. As stated by several figures regarding the spiritual changes of modern humans, the human mind has indeed experienced rapid development, but the human heart remains weak. Therefore, humans need support for spiritual strength. They then seek Sufism. In modern society, especially in urban society today, Sufism is actually needed by them, it's just that they think Sufism is not important in their lives.

The importance of Sufism in people's lives is as a balance of life, because based on the existing reality, the lives of urban communities have been colored by various behaviors resulting from the misuse of technological advances and the busyness of worldly activities alone. Meanwhile, in real life, Sufism is considered unnecessary because it does not provide benefits in their lives which are mostly materialistic, which only benefits for a moment, whether that moment has benefits or not for him, and vice versa (Kertanegara, 2016).

In this modern era, practicing Sufism is essential, even recommended, to control oneself from the currents of globalization. Sufism trains the soul and mind through various activities that free oneself from worldly influences, thus reflecting noble behavior and closeness to God. In other words, Sufism is spiritual mental development to maintain a closeness to God.

In essence, Sufism is an Islamic teaching that aims to guide humans to be closer to God, maintain good relationships with fellow humans, demonstrate a moral person and full of human values, so that a person can feel calm, a good and stable mental condition will provide encouragement in interacting with the modern world and responding to developments in the times while still adhering to religious teachings.

Grounding the Moral Values of Sufism in the Midst of the Crisis in Modern Society

The emergence of behavior *hedonism* Or materialistic life and the pressures of lust mean that no part of the world can be considered isolated. Everything moves and revolves at breakneck speed. Progress in materialistic life brings not only benefits but also disadvantages. If someone is even slightly late in keeping pace with progress, they will be left far behind. Materialistic life, in fact, only breeds hatred and envy among humans. One group of people gains many things, while the other group gains only a few (Nuraini, 2019).

The influence of material life or hedonism always damages the relationship of a servant with the Almighty God, and of course a servant like this always singles out his goals. As for spiritual life, it is full of awareness of nature. Through understanding the verses of the Qur'an "which encourages contemplation of nature and guides humans to show concern for nature, then the beauty of creation from the formation of nature will be visible, namely the Creator-God of the Universe. Therefore, over time, it began to grow *'Tsyq* (Longing) for the Creator. As a result, he will sink (*give*) the human self into *remained*-His divine essence.

When spiritual life has become a longing, then naturally man will have his own view of the meaning of rich or poor, high or low, luxurious or hut. Man who has entered into spiritual life will not change himself, whether when wearing clothes made of fur or clothes made of symbols of power. Man who has entered into spiritual life will become *wara'* (*tawadu'*), simple, *worship* (devoted), *asceticism*, (not bound by luxury).

If there is a servant of God whose original spiritual life is solely to control the soul through life seeking God's pleasure, so as not to be deceived by material things, then over time that spiritual life will become one of the tools to obtain a purer, greater and deeper purpose. That purpose is to see the face of God, and witness the beauty

that *Is*. Furthermore, the servant of Allah was still not satisfied and wanted to rise to a higher level, namely *give-self* (annihilate self) and unite with God (*Union*) by doing various kinds of things *mujahid* (inner struggle) and *riyadhab* (training).

Ultimately, it can be said that overcoming materialistic life in this millennium is through cultivating a spiritual life. This is because spirituality is the primary foundation for humans in viewing and facing all of life's complex and complex issues. These range from economic and social matters, politics, household affairs, business, and charitable endeavors. From small problems to major ones, Islam, in the Muslim faith, is a single purpose for life based on spirituality.

CONCLUSION

Sufism is considered a teaching that contradicts modern values, which prioritize rationality and materialism. However, Sufism's values aren't always synonymous with antiquity, pessimism, and resignation to fate without attempting to change one's life path. Instead, it can foster optimism and dynamism. This mindset makes Sufism dynamic, enabling it to act as a "guardian of the times" and provide solutions to every problem in modern society.

Sufism is an effort to train the soul and mind through various activities that can free humans from the influence of a sophisticated and instant world. Sufism also plays a role in restoring human spiritual values that have been mortgaged due to the development of science and technology that is not balanced with noble morals and religion as the main guideline for humans in life. By applying the values of Sufism, ultimately will be reflected the values of humanity and noble morals and closeness to God, even in the midst of the progress of the times that we can not avoid. Grounding the values of Sufism is by fighting a hedonistic lifestyle with a spiritual life. People who have entered into a spiritual life will have the value of becoming *wara'* (*tawadu'*), simple, *worship* (devoted), *asceticism*, (not bound by luxury).

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