



Differences between Faith and Practice in the Khawarij and Murji'ah Sects

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Abstract

Differences in understanding of faith and good deeds have given rise to several theological schools of thought in Islam, including the Khawarij and the Murji'ah schools. This article aims to explain the differences in the views of these two schools regarding the concepts of faith and good deeds. This study uses a qualitative research method with a library research approach, namely by reviewing classic books and journal articles relevant to the topic of discussion. The results show that the Khawarij school views faith and good deeds as an inseparable whole, so that those who commit major sins are considered outside the faith. In contrast, the Murji'ah school separates faith from good deeds and argues that those who commit major sins are still considered believers, while the judgment of their actions is left to Allah SWT. These differences in views demonstrate the diversity of thought in theology. Therefore, a balanced understanding of faith and good deeds is essential for Muslims to be moderate and wise in practicing religious teachings.

INTRODUCTION

Theology is a branch of Islamic knowledge that addresses the issue of divinity or tauhid, namely the belief in the oneness of Allah SWT. This science seeks to explain the basic teachings of Islam using reason and religious evidence, so that Muslims can understand their faith more deeply and rationally. Through the science of kalam, Muslims are invited to understand beliefs not only based on tradition, but also through directed thought. The development of the science of kalam is inseparable from the emergence of various religious issues in the lives of Muslims. Differences in perspectives on understanding religious teachings often give rise to debate, especially regarding issues of faith. One of the most frequently debated themes in the science of kalam is the relationship between faith and deeds, namely whether a person's deeds are part of faith or not.

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The debate over faith and good deeds has existed since the early days of Islam, particularly after the death of the Prophet Muhammad. During that time, Muslims faced various social and political issues that subsequently led to differing religious views. One of the main issues was how to assess the faith status of someone who committed a major sin. Differences in how to address this issue ultimately gave rise to various theological schools within Islam.

Among the well-known theological schools of thought in discussing faith and good deeds are the Khawarij and Murji'ah. The Khawarij are a group that broke away from Ali ibn Abi Talib's ranks after the tahkim (judgment). They believe that someone who commits a major sin is considered to have departed from the faith. Meanwhile, the Murji'ah are a school of Islamic theology that believe that judgment for those who commit major sins is deferred until the Day of Judgment, leaving the matter to Allah SWT.

Each school of thought has a different perspective on the meaning of faith and the role of good deeds in one's faith. These differences demonstrate the diversity of thought within Islam in explaining matters of faith. Therefore, studying the differing views on faith and good deeds according to various schools of Islamic theology is crucial so that Muslims can understand these differences wisely and cultivate mutual respect in their religious life.

METHODS

This study uses a qualitative approach with a library research approach. This method was chosen because it focuses on theological thinking and concepts found in scholarly works, both classical and contemporary, that discuss faith and good deeds within the Khawarij and Murji'ah sects.

The data sources in this study consist of primary data and secondary data. Primary data are books and journal articles that specifically discuss the teachings of the Khawarij and Murji'ah in the science of kalam. Meanwhile, secondary data are obtained from supporting books, Islamic encyclopedias and other scientific articles related to the history and development of Islamic theological schools.

RESULT AND DISCUSSION

i) Khawarij sect

History of the Khawarij

The assassination of Caliph Uthman ibn Affan caused instability among Muslims at that time. Therefore, a new leader was needed to replace Uthman. Ali ibn Abi Talib was appointed, as he was considered suitable for the leadership. Initially, Ali ibn Abi Talib refused to be caliph, but due to pressure from the Muslim community, he eventually agreed to become caliph, replacing Uthman. (Saniah & Sidik, 2020).

The appointment of Ali ibn Abi Thalib as caliph was not approved by the governor of Syria during the time of the Uthman caliph, Muawiyah ibn Abi Sufyan. Caliph Ali ibn Abi Thalib made several proposals for negotiations to Muawiyah but were rejected, thus erupting the Siffin War which lasted for months. When the final days of this war, Ali's side was on the verge of victory while Muawiyah's side was far from being in an advantageous position that was almost defeated by Muawiyah's troops, making them propose arbitration or tahkim to Ali's side and was approved by Ali's side (Karo-karo et al., 2024).

The acceptance of arbitration or tahkim by the Caliph Ali bin Abi Thalib was not approved by some of Ali bin Thalib's group, they finally decided to leave Ali bin Abi Thalib's group and even opposed Caliph Ali so they were called Khawarij. The Khawarij group separated from Caliph Ali and went to Harurah in a number of approximately 12,000 people and appointed Abdullah bin Wahab al-Rasibi as the supreme leader.

In the tahkim case, the Khawarij group blamed Caliph Ali for compromising with the rebels. According to sharia law, there should be no compromise with the rebels. They must be crushed. Thus, the Caliph's compromise with the rebels violated sharia law (Shaliadi, 2015). The tahkim incident had a very significant impact because it became the starting point for internal divisions within the camp supporting Caliph Ali ibn Abi Thalib. This tension escalated due to a conflict between two judges appointed by each side. Historians note that there had been deception or political manipulation by Muawiyah through his deputy, Amr ibn Ash, against Ali's deputy, Abu Musa al-Asy'ari.

Initially, Ali intended to appoint Ibn Abbas as his delegate in the arbitration, but this proposal was rejected by the Khawarij group on the grounds that Ibn Abbas was a close relative of Ali and was considered not objective. When Ali proposed the name of Malik al-Ashtar, they also rejected it again. Finally, Ali was forced to accommodate their wishes by appointing Abu Musa al-Ash'ari as his representative in the arbitration (Pratiwi & Mustafa, 2025). The Khawarij are also called Haruriyah which is attributed to the word Harura, which is the name of a place along the Euphrates River near the city of Riqah, which is where Ali lived after returning with troops from Siffin, on the grounds that they did not want to go to the city of Kufa. Another name often mentioned in this group is muhakkimah which means people who believe that there is no law other than the law of Allah (Ilham, 2019).

The Khawarij were generally composed of Bedouin Arabs. Their life in the barren desert made them simple in their lifestyle and thought patterns. They were known for their stubbornness, courage, and independence, not relying on others. As Bedouins, they were far from knowledge and only fully practiced Islamic teachings in accordance with the Quran. This was because faith was a simplistic concept, with its narrow thinking and fanaticism.

The Khawarij held very strict views on leaders. They believed that a leader must be completely just and obedient to God's law. If a leader committed a mistake or was deemed to deviate from Islamic teachings, they must be opposed and even fought. This view often led the Khawarij to engage in conflict and rebellion against the legitimate government of the time. Despite their reputation for harshness, the Khawarij actually possessed a strong religious spirit. They were known for their diligent worship, diligent recitation of the Quran, and zealous adherence to Islamic teachings. However, their narrow and rigid understanding of religion made them less wise in responding to differences and social conditions.

The reason for the emergence of this Khawarij group was due to tribal fanaticism, economic factors and religious fervor (Yusuf et al., 2021). Some indications of currents that can be categorized as current Khawarij currents are: i) It is easy to declare people who are not of the same sect as them to be infidels, even if that person is a follower of Islam. The true Islam according to them is the Islam that they understand and practice. While the Islam that others understand is considered wrong. ii) Muslims who have gone astray and become infidels must be returned to true Islam, namely the Islam that they understand and practice. iii) Scholars and governments who do not agree with them are heretical.

They are very fanatical about their beliefs and do not hesitate to use violence and murder to achieve their goals. Understanding Khawari Say *Khawarij* (Khawarij) comes from Arabic *Treasury* (out) which means "out" the singular form is *Kharij* (Outside), while the plural form *Khawarij*, which means people who leave. In terms of terminology, what is meant by Khawarij in theology is a sect/group/stream of followers of Ali bin Abi Thalib who left the ranks because they did not agree with Ali bin Abi Thalib who accepted arbitration or tahkim in the Siffin war in 37 H/648 AD with the rebel group of Muawiyah bin Abi Sufyan regarding the caliphate dispute. Initially, the Khawarij

group supported Ali bin Abi Thalib and his troops because according to them, Ali bin Abi Thalib's side was the right party because the legitimate caliph was sworn in by the majority of Muslims, while Muawiyah bin Abi Sufyan's side according to the Khawarij group was the wrong party because he rebelled against the legitimate caliph. However, what caused them to leave Ali bin Abi Thalib's ranks was because Ali accepted Muawiyah's invitation to tahkim/arbitration (Rubini, 2018).

Khawarij figures: i) The Al-Muhakkimah group, this group was originally the followers of Ali. And this group was (the original Khawarij). Its leader was Abdullah Al-Kawai Ibn Wahab al Rashyibi. ii) Al-Azariqah is led by Nafi' Ibn Azraq Al Tamimi (363 H/ 683 M). He was the greatest figure in the Khawarij community. iii) An Najdat led by Najdah Ibn Amir al-Tamuimi from Yamamah. iv) Al- Ajaridah. They were the followers of Abd al-Karim Ibn Ajrad, one of the students of Atiyah Ibnul Aswad from another group. v) Al-Shufriya, were followers of Ziyad bin al Ashfar. Abu Zahra viewed this group as less extreme compared to the other groups.

The Main Teachings of the Khawarij

Despite having many names, the Khawarij are the most popular, alongside the Hariri sect. They were the first theological sect to emerge in Islam. The Khawarij were renowned for their unwillingness and reluctance to compromise, considering themselves the only true Muslim community (Anis, 2016).

The main points of their school of thought are as follows (Ayun, 2024): i) Muslims who commit major sins are considered infidels. ii) People involved in the Jamal war, namely the war between Ali and Aisha and the perpetrators of arbitration between Ali and Muawiyah were sentenced as infidels. iii) According to them, the Caliph does not have to be a descendant of the Prophet or the Quraysh tribe believes that Muhammad bin Hanafiah was the leader after Hussein Ibn Ali died.

The Khawarij political doctrine arose from Muawiyah's theoretical inadequacy to lead the state because he was a former polytheist of Mecca, declared free after the Conquest of Mecca, or tulaqa. Furthermore, Muawiyah had recently converted to Islam, making him unsuitable for leadership. The political doctrines of the Khawarij group are (Karo-karo et al., 2024): i) The Caliph or Imam must be freely elected by all Muslims. ii) The caliph does not have to be from an Arab background, every Muslim has the right to become a caliph if they meet the requirements. iii) The Caliph is elected permanently as long as he is just and implements the sharia. "in Islam and will be overthrown or even killed if they commit injustice. iv) The caliphs before Ali were legitimate, but Usman bin Affan was considered deviant after seven years of his caliphate. v) Caliph Ali bin Abi Talib was valid before the arbitration, but was considered deviant after the arbitration. Muawiyah, Amr bin Ash, and Abu Musa al-Ash'Ari is also considered deviant and considered an infidel. vi) Jamal's army that fought against Ali was also infidel.

The Khawarij readily declared infidels anyone who committed major sins such as murder, adultery, or any other person who disagreed with them. The Khawarij were overly fanatical about their teachings.

Murji'ah sect History of Murji'ah

The emergence of this movement was motivated by political issues, namely the issue of the caliphate. After the assassination of Caliph Uthman ibn Affan, Muslims split into two large groups: Ali and Muawiyah. Ali's group then split into two groups: those who loyally defended Ali (called Shia) and those who broke away from Ali's side (called Khawarij). When they succeeded in defeating the other two groups, namely Shia and Khawarij, in seizing power, Muawiyah's group then formed the Umayyad dynasty. Shia and Khawarij together opposed his rule. Shia opposed Muawiyah for accusing Muawiyah. The Khawarij seized power that rightfully belonged to Ali and his descendants. Meanwhile, the Khawarij did not support Muawiyah because he was considered to

have deviated from Islamic teachings. Amidst the conflict between these three groups, a group emerged who declared themselves unwilling to get involved in the political conflict. This group later developed into the "Murji" group. "ah" (Hamsah & Asriadi, 2020).

The Murji'ah sect emerged as a reaction to their unwillingness to be involved in efforts to declare people who commit major sins as infidels, as was done by the Khawarij and Shi'a sects. This sect suspends the judgment of people involved in the event of tahkim (arbitration) before God, because only God knows the state of a person's faith. Similarly, believers who commit major sins are still considered believers before them (Hariyanto & Hidayat, 2025).

Early Murji'ah figures included Abu Hasan al-Salihi, Yunus ibn al-Namiri, Ghailan al-Dimashqi, and Muhammad ibn Karram. Their main doctrine was that a person who commits a major sin remains a believer as long as they believe in Allah, and the punishment for their sins is left to Allah in the afterlife (Wali et al., 2026).

This sect emerged in Damascus at the end of the first century of the Hijrah. It is called Murjiah because the phrase means to postpone or return. They believe that believers who commit major sins and who do not repent until they die cannot be punished now. It is up to them to postpone their actions, leaving their affairs to Allah after the Day of Judgment. Therefore, this view is the opposite of the Khawarij school (Wahyudi, 2022).

There are several theories about the emergence of Murji'ah.

i) The first theory states that the idea of irja or arja'a was developed by some of the companions to ensure the unity of the Muslim community during the political conflict between the Khawarij and Shi'a. It is estimated that the Murji'ah emerged simultaneously with the emergence of the Khawarij and Shi'a (Sobirin et al., 2020). ii) The second theory says that irja' is a Murjiah doctrine. Murjiah first appeared as a movement shown by Ali bin Abi Talib's grandson, Hasan bin Muhammad Al Hanafiyah (Hafiza & Mutrofin, 2023). iii) The third theory states that when a dispute arose between Muawiyah and Ali ibn Abi Thalib, Amr ibn Ash proposed holding a tahkim (arbitration). Amr ibn Ash was a subordinate of Muawiyah, while Ali ibn Abi Thalib's group was divided into two groups: the opposing group and the supporting group. The Khawarij were one of the opposing groups. The Khawarij considered carrying out tahkim a major sin and considered it punishable by infidelity, for example, adultery, usury, and murder without justification (Hafiza & Mutrofin, 2023).

Understanding Murji'ah

Number *murji'* taken from the word "*sloppy*" or "*air*" which means delay, postponement, and hope. the word *air* It also means giving hope, namely, giving hope to those who commit major sins to receive forgiveness and God's mercy. Terminologically, murji'ah refers to a group in Islam that believes that sin will not affect a Muslim's faith, just as disbelief does not affect obedience.

The definition of murji'ah is the suspension of punishment for one's actions until the judgment of Allah SWT. Therefore, they do not declare a Muslim who has committed a grave sin an infidel, as only Allah has the right to impose punishment on a grave offender. Therefore, even a Muslim who has committed a grave sin is still recognized by this group as a Muslim and has the hope of repentance.

The Murji'ah are a group that prioritizes faith over good deeds. They believe that faith, not actions, is the most important and authentic aspect of religion. According to the Murji'ah view, faith takes higher priority than good deeds. This is because a person's status as a believer or not is determined by their actions, not by their faith itself (Abdillah, 2024).

The Principles of Murji'ah Teachings; i) There are two pillars of faith, namely: faith in Allah and faith in Allah's messenger. ii) A person who commits a major sin

remains a believer as long as he has faith, and if he dies in a state of sin, then all his decisions depend on Allah in the hereafter.

iii) Sinful acts have no impact whatsoever on people who have faith. iv) The Murji'ah group does not want to declare people who have converted to Islam as infidels, even if the person is unjust, commits sins and so on, because they believe that no matter how great the sin, it cannot affect a person's faith as long as the person is still a Muslim (Harahap et al., 2025). v) The Murji'ah school also considers that if someone's outward appearance shows or displays disbelief, but if his inner expression is not, then that person cannot be judged as an infidel, because the assessment is whether someone is an infidel or not.

Based on the Murji'ah theological understanding, there are several opinions related to its main teachings, namely (Yusuf et al., 2021). 1) Postponing the punishment of Ali, Muawiyah, Amr bin Ash and Abu Musa Al Ash'ari who were involved in the arbitration and leaving it to Allah on the Day of Judgment. 2) Leave the decision to Allah alone regarding Muslims who commit major sins. 3) Consider that faith is more important than good deeds. 4) Giving appreciation to believers who have committed major sins to obtain forgiveness and mercy from Allah.

Because each group has a unique perspective derived from Ali, it is unclear how many sects there are within the Murji'ah movement. Al-Baghdadi divided them into three groups, namely (Abdillah, 2024): 1) Al Murjah which is influenced by the teachings of Al Qodariyyah 2) Al Murji'ah which was influenced by the teachings of al Jabariyyah 3) Al Murji'ah which is not influenced by the teachings of both (al-Yunusiyyah, al-Ghozaniyyah, al-Saubaniyyah, al-Tumaniyyah, and al-Murisiyyah)

From an epistemological perspective, the Murji'ah approach tends to be more theological and rational than the textual approach of the Khawarij. By separating faith from deeds, the Murji'ah seeks to maintain socio-religious stability while avoiding the practice of takfir, which could divide the Muslim community (Rinaldi & Prasetya, 2026). For this school of thought, faith is only utterance, belief and knowledge, so that when someone commits a sin after that, their faith will not be disturbed, because faith is separate from acts of worship (Khawarij et al., 2017). Even some hard-line Murjiahs say that faith is only believing in the heart, a person will remain a believer even if they die after uttering words of blasphemy, worshipping idols, helping the Jews and Christians in their hostility towards the Muslims, and believing in the Trinity.

Differences between Faith and Practice in the Khawarij and Murji'ah Sects

The discussion of the relationship between faith and good deeds is a crucial topic that has given rise to differing views among various sects, particularly between the Khawarij and the Murji'ah. These two sects emerged in a historical context of early Islam rife with political and social conflict, particularly after the Battle of Siffin. This event prompted scholars to reconsider the status of a Muslim's faith, especially for those who had committed major sins.

The Khawarij sect has a firm and harsh view. Understand the relationship between faith and good deeds. According to them, faith is not simply a conviction in the heart (tasdiq) and a verbal confession (iqrar), but must be proven through concrete actions. This means that good deeds are an essential part of faith itself. Therefore, if someone commits a major sin and does not repent, they are considered to have deviated from faith and are considered infidels. This view is based on the belief that faith must be visible in everyday actions. If someone fails in good deeds, it indicates that their faith is imperfect, and can even be lost. In the Khawarij view, there is no separation between what is believed in the heart and what is carried out in actions.

In contrast, the Murji'ah sect holds a more relaxed and moderate view. They believe that faith is a conviction in the heart and a confession by the tongue, while good deeds are not the main component of faith, but merely a complement. Therefore,

someone who commits a major sin does not immediately lose their faith and remains considered a Muslim. According to the Murji'ah, matters of sin and reward are entirely left to Allah in the afterlife. They also emphasize not easily accusing fellow Muslims of infidelity and maintaining hope for Allah's forgiveness.

This difference demonstrates two distinct, even contradictory, approaches. The Khawarij emphasize strict rules and a direct link between faith and deeds, thus tending to be harsh. Meanwhile, the Murji'ah emphasize tolerance and non-judgmentalism, leaving the final judgment to God. When examined critically, both views have positive and negative aspects. The Khawarij view can encourage people to be serious about good deeds and uphold their faith, but it can also lead to harshness and intolerance. On the other hand, the Murji'ah view offers peace and hope, but if misunderstood, it can lead people to underestimate the importance of good deeds.

Thus, the debate between the Khawarij and Murji'ah is not only about theological differences, but also demonstrates how Muslims try to understand faith in real life. Therefore, it is important to maintain a balanced stance, acknowledging that good deeds are an essential part of faith, while still understanding that the final judgment rests with God, the Most Just and Most Forgiving.

CONCLUSION

Based on the discussion above, it can be concluded that the differing views on the relationship between faith and deeds within the Khawarij and Murji'ah schools constitute a significant debate in classical theological studies. This difference is not only theological but also influenced by the social and political conditions of early Muslims, particularly after internal conflicts such as the Battle of Siffin. From this context, two distinct schools of thought emerged regarding the nature of faith and its relationship to deeds.

The Khawarij sect views faith and good deeds as inseparable. Faith is not merely understood as a conviction in the heart and a verbal confession, but must be concretely demonstrated through deeds. Therefore, those who commit major sins who do not repent are considered to have departed from the faith and are judged as infidels. This view demonstrates a firm and consistent stance in upholding the purity of faith, but it also implies a tendency to label others as infidels and a relatively harsh attitude toward fellow Muslims.

In contrast, the Murji'ah school separates faith from action, with faith simply defined as conviction in the heart and verbal confession, while action is not an essential part of faith. Thus, those who commit major sins are still considered believers, and the judgment of sin and reward is left entirely to God. This view reflects a more moderate and tolerant attitude and emphasizes the importance of not being quick to judge one's faith.

The differences between these two schools of thought demonstrate two extreme approaches to understanding faith and action: a very strict approach and a more relaxed approach. Each has its advantages and disadvantages. The Khawarij emphasize the importance of consistency between faith and action, but this can potentially foster an exclusive attitude. Meanwhile, the Murji'ah offer room for hope and tolerance, but risk fostering a lack of attention to action if not properly understood.

Thus, a balanced understanding is crucial, recognizing that faith must be reflected in one's actions, without hastily judging or declaring fellow Muslims infidels. This stance aligns with the fundamental tenets of Islamic teachings, which place God as the sole and most just judge in assessing human faith and deeds. Therefore, examining the differing views of the Khawarij and Murji'ah is not only academically important but also relevant in developing wise, moderate, and tolerant religious attitudes in social life.

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